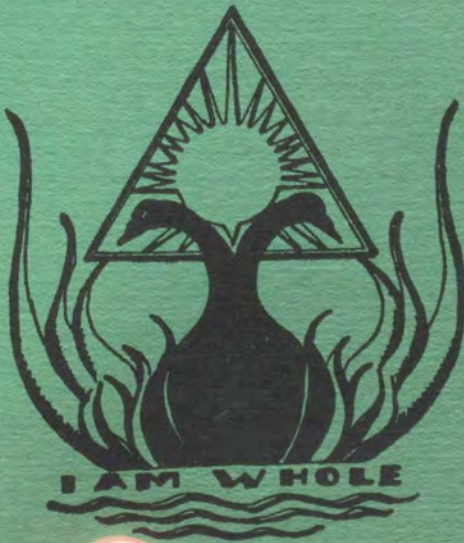


GIFT  
DEC 29 1932

# HAMSA

NUMBER ONE  
1933





## Edítorial



In olden days when a king had died, the heir to the throne would present himself to the people and the cry would echo in myriad breasts, "The king is dead. Long live the king!"

With the preceding issue of Hamsa, a yearly cycle was closed and now we want to hear from every mail delivery from our scattered friends the written cries: "Long live the new series of Hamsa!" . . . steady, resonant cries, filled with the unanimous will to work in consciousness for the Ideal symbolized by the many words which we release to our friends,—cries which shatter the scarecrow of depression and are vital with the determination to meet this Christmas as new-born Christ-Creators.

Creators of inner individual values—creators of outer social values; creators of spiritual seed-forms for the immortal Consciousness of each—creators of cultural, material, physical seed-forms, cells of the body of the new Living Civilization.

Hamsa comes to you now clothed in a new color, the color of cosmic Activity, the vivid green which was symbolized by the Imperial Jade of ancient China. The color itself is a challenge to activity, to manifestation, to growth. We must grow together in the light of this Imperial Jade, consecrated to the most exalted spiritual Presence on this planet. We must grow efficiently, practically, steadily. We must "prosper", be fruitful, be rich with sun power; yes, outer riches as well as inner ones. For the without is to be made as the within, in this new Dispensation.

All at the wheels, Comrades! Let us push together away from the dead sands of intellectuality, from the mud of depression and fear! Let us be strong in the power of our collective effort, and prove our strength, individually and collectively, by fulfilling at every step, our obligations, our destiny, our divine selfhood!



Address all communications to:

**2725 Tesla Avenue  
Los Angeles, California**



*(Ceased Publy Dec. 1934)*

# 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



Published nine times a year by

**RUDHYAR**

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## A Call for Integraters

The ideal of world-integration is not new. It has fired the souls and minds of the true Leaders of the human race, especially during the last hundred years. The Eighteenth Century broke down the patterns of feudal and church orthodoxy and liberated new impulses—chaotic most of them—which stirred deeply the consciousness of mankind during the Nineteenth Century. Among the results were: the cultural and humanitarian movement called Romanticism, the vast social effort that gave birth to Socialism and Communism, the religious movement initiated by the great Persian prophets—the Bab, Baha-u-llah and Abdul Baha —, the movement of psychic interchange known as Spiritualism, the crusade for an integrated objective knowledge of life which most of the world has accepted as the Modern Science Ideal; lastly the general movement of reawakening of occult thought began primarily with the Theosophical Society impulsed into being by H. P. Blavatsky and working itself out in countless streams of thought and behavior claiming the heritage of ancient mystery doctrines and setting for Western humanity a new, or long forgotten goal: Initiation.

These movements backed up by the development of machines which made possible the tangible interblending of human thought and human magnetism and broke down to a large extent the barriers of national and theological particularism, provided the foundation for a new phase of human evolution: the Twentieth Century. These great planetary Impulses—for so they were—occurred during the fifty years which followed 1844, date of the proclamation of the Bab ushering in the Bahai Movement. The Communist Manifesto, the birth of Spiritualism, the development of telegraphic communication, etc., occurred almost at the same time. From 1844-48 to 1898 a tremendous period of integrative activity swept over the world in all realms.

What have been the results? Some would say, failure; others, success. The transformation of human consciousness and human behavior has gone at an amazing speed. Considering the past of mankind, the inertia of dogmatism in all fields of thought, and the reactionary pressure of feelings and social instincts anchored in millenia of human routine, what has happened to mankind is amazing.



On the other hand it is notable that all the movements above mentioned have materialized and betrayed their initial Ideals. The second fifty years that followed the glowing first half-century, viz. from 1898 to the present day and further, have shown the triumph of reactionary forces perverting the original Impulses. Yet, even these perversions have been valuable and must be considered as the unavoidable operation of the universal Law of action and reaction, or karma. The Avatar of Darkness ever follows the Avatar of Light. The Eighteenth, Nineteenth and Twentieth centuries constitute a cyclic whole, a complete avataric period. This period has one keynote: *Integration*.

Integration was thought of and the way cleared for it in the Eighteenth, impulsed into being emotionally in the Nineteenth; it must be made actual during the Twentieth Century. This is the task we are all facing today. Our particular century keynote is thus: *Actualization*. We must not only think Integration and feel Integration—but act as Integraters. We have the thought and feeling of synthesis back of us. Those must be vitalized by the very incarnation of our Soul and Mind and Will into them. Then they must be projected into actual and concrete embodiment. We must enact Integration.

We are all living in the midst of particular conditions. We belong to this or that group, class, occupation. Our consciousness is colored by our activities as business men, artists, scientists, writers, religious devotees, educators. These particular activities are valuable; their differentiation is valuable. No one will ask the cell of the liver to act or feel like the cell of the lung. What then can be our attitude to these specialized activities which are ours, by inclination or pressure of surroundings? Shall we repudiate them? Shall we go from one to the other in aimless wandering?

The question cannot be answered lightly. It involves a fundamental distinction between 'being' and 'doing'. It involves the recognition of the fact that every organism contains not only organs with differentiated yet correlated functions, but also something whose differentiated function is to correlate all differences and absorb them into the unity of the Whole. Every organism contains a circulatory system, a heart—and also a nervous system which is but the most material aspect of a "spiritual circulation" which is the very manifestation of operative wholeness.



Many among the truly cultured individuals of the world realize that the apex of civilization can only come through the integration of all cultural efforts. They, although belonging functionally to one or the other class of social activity, realize the interrelationship existing between all parts of civilized mankind. They aspire to a synthesis of all arts, of science and religion, of art and religion, and to even vaster syntheses of all fields of human endeavor. They know that great periods of civilization have come only when such an all-encompassing synthesis has been a fact—as in Egypt, China, India and the great Gothic period in Europe. What they fail usually to grasp is the agencies that perform the integrating work. They have not yet discovered either the blood-circulation or the nervous system of the organism of human Civilization. They have not yet conceived or come in touch with the *aristocracy of Integraters, or Civilizers*.

This is the new factor that is coming into the consciousness of humanity: a factor of tremendous power and with equally far reaching implications. We, busily engaged in our differentiated activities as members of this or that particular class, or group, may well dream, think of, or long for, an ultimate synthesis of all the agencies of civilization. But this will not make of us Integraters as such; though it will help the work of Integration in the world by diminishing the resistance against it and increasing the desire for it.

There *is* an aristocracy of Wholeness, an aristocracy of the servers of the ONE. We either belong to it or we do not. We do not belong to it unless and until we have deliberately *claimed participation* in it; unless and until we have the strength, the daring and patient wisdom to demand our Soul-heritage as 'children of the ONE'; until the Living God has begun to take form within our own integrated being.

This aristocracy of the agents of the ONE, of the executors of the law of operative wholeness, is, in the largest sense of the term, the "White Lodge", the existence of which was announced publicly to the Western world by H. P. Blavatsky some fifty years ago.

The task which humanity is facing in this and the following centuries, is essentially: *to make the White Lodge actual among men*; to build on the physical earth the replica of the celestial archetype, the Holy City. It must be built as the result of the concerted efforts of this aristocracy of Wholeness.



What is this aristocracy, and why do we use this word, 'aristocracy', so generally misunderstood?

Aristocracy, in its true meaning, is based on the principle of hierarchy. Hierarchy is a spiritual necessity; for 'spiritual' means "of the Spirit", and Spirit is Unity. A Spiritual Person is a Personality in whom the ONE operates. Spiritual work is work in terms of operative wholeness by an agent of the ONE. From that ONE to the many who have no conscious sense of the ONE a progressive gradation of consciousness exists: a hierarchy of consciousness.

The "White Lodge" is the sum-total of all consciousnesses in which, because they are unreservedly dedicated to the service of the ONE, that ONE operates. It operates more or less effectively, completely. Thus a hierarchical formation. Thus an aristocratic one. "The best" (in Greek: *aristos*) are those in whom the ONE operates most. It is a "creative aristocracy"—as we wrote in our recent article "The Hamsa Ideal". It is an aristocracy of subjective being—not of objective doing. It *is* of itself, self-evidently, unavoidably, out of the inherent necessity of its own being.

The "White Lodge", whose source of power is the White Light of the ONE, is not an organization, as known on earth. It is a fact of Life. And thus it is an aristocracy. An aristocracy is not organized: *it evolves out of self-evident facts*. We are accustomed to link this word with feudalism, to consider only an old, decadent aristocracy originating from physical prowess and the rule of might. But why so? There is as well a mental and spiritual aristocracy, not based on physical conquest, but respectively on mental and spiritual conquest. The spiritual aristocracy is not perpetuated by blood-inheritance, but by Soul-heritage.

It is a creative, living group of men and women of all races and continents. It is the vehicle of manifestation for the power of the ONE, for the White Light of Truth and perfect Harmony. Through it that Light, which is life, love and consciousness, which is operative wholeness, *acts*; and thus acting creates, sustains and regenerates the whole universe as well as every cell of our being.

One cannot organize such an aristocracy. It has its being eternally on the realm of unified consciousness. From that realm it descends into the world of diversified consciousness, and takes birth into those men and women who, in every generation, consecrate themselves unreservedly to the service of the ONE.



There have been relatively few of those for millenia. Again the number is increasing. A collective Seed-group is being constituted slowly *whose particular task it is to be universal*, to be Integraters. But that group cannot be really organized; for such an aristocracy is not organized. One may stimulate its birth on the plane of normal physico-intellectual differentiation by the power of the presentation of a Living Ideal. One may hold high a flaming standard of Light and utter the Call, in the name of the ONE; then let Life operate through those who really *live*. This is the meaning of Hamsa.

Its originators, in this realm of confused and separative activity, have passed for years through the various movements working for Integration which were mentioned at the beginning of this article. They have experienced the ideals, the hopes, the relative failures, the breaking up of many groups—political, social, religious, occult, artistic—which strove toward universal brotherhood, universal thinking, and the like. They have witnessed the materialization of high Ideals and struggled to integrate warring factions and self-centered attitudes. They have recorded in writings, published and unpublished, the Vision which, singly or in group, they had been privileged to behold. In other words, they stand as Witnesses and Recorders, and, to the extent to which circumstances make it possible, as Doers.

Living personalities must be judged by their records, insofar as outer work and outer leadership are concerned,—realizing, however, that these records are to be evaluated not in terms of materialistic and selfish achievements (the standards of our present day) but in terms of spiritual strength, or undeviating faith, of compassionate courage,—of ability to hold true to the Vision perceived and the Ideal enunciated.

Integraters are needed, who will function in the world of men and *publicly* as such. Mankind has never been without Integraters, but they have had as a rule to live incognito. To act only through and with a few chosen individuals, to hide their ideal under the cloak of the sectarian thought of their day. Only a handful in every generation has been able to impress upon their time the reality of operative wholeness and to make the vision of spiritual synthesis patent to those who had eyes to see. Thus the "White Lodge" has remained a mystery to a world lost in the maze of differentiated colors, and only a few of its members have been able to manifest the pure quality of "whiteness" to men who, at best, could only aspire to a greater brilliancy of color.



It seems safe to say that, in our present humanity, the "White Lodge" has never manifested *as such* among men in an earthly manifestation, that is, as a Body. Its influence has been constant, powerful and supreme. But just as there has not been more than one man in millions who could see the form of his archetypal Soul, and precipitate such as it were in concrete manifestation, so humanity as a whole has not been able *to exteriorize its Soul as a Form*; and the "White Lodge" is the changeless, archetypal Soul of total humanity. It is the collectivity of the Rays of the ONE. It is the Principle of Illumination in all living consciousnesses: the Light in every color.

Men, living men of the earth, are wanted who are to be the Light in every color, the Wholeness in every part of the social organism in which they function; men who move among men as Integraters—just as the blood moves among the organs and cells of the body making them *whole*. Out of such men will be born the aristocracy of wholeness, self-chosen, self-proven, self-consecrated. And a day will come, perhaps not so distant, when those who have thus enacted wholeness will be able to exteriorize, in their togetherness, the "White Lodge"—as a concrete Seed, the Seed of a new humanity, the Seed of the "New Jerusalem". Seers in the past have beheld this consummation. Seers, living today, know it to be at hand. It depends upon the courage, the perseverance, the self-abnegation and utter consecration of those who have elected to serve the White Light in their Soul and in the Soul of humanity,—both are one,—whether or not this consummation will come this century, and, if it comes, whether or not it also, like so many attempts in the past, will succumb to the forces of disintegration and passion.

Some of us who have seen the vision, either through direct spiritual perception or indirectly as an Idea and a Name, are sounding a Call. The results of this Call are laid in reverent offering upon the altar of the ONE, to be burnt by Fire, glorified by Sound or blessed by Light—as may be the decree of the LAW.

RUDHYAR.



*The weight of things understood rests upon the Soul of him who understands. For the Knower of all is the Sustainer of all.*

ZAHAZ



## Magíc

Through the ages nature and man have been arrayed against each other, in a ceaseless struggle for dominance: nature, remorseless and grim with the relentless certitude of being the mother of all things including man, and to whom all must inevitably return;—man, with his increasing mental intelligence and persistence in discovering and applying nature's laws and processes to the needs and requirements of his life and its civilizations.

From the very beginning mankind was overawed by the tragedies of life and death, and even more fearsome were the specters of the unknown gods and demons which rode the winds and storms, which bestrode the heavens by day and bespangled the skies by night, and peopled woodlands and mountains, oceans and waterfalls, with their eerie forms, born out of his frightened and fascinated imagination.

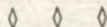
Humanity is gradually evolving finer and higher conceptions and understandings of life and nature, thus freeing itself from its inherent racial fears of the unknown; yet, in the search for the ultimates of life, we behold today the subtle witchery of mystery and glamour in the revival and recrudescence of forgotten mysteries of magic, even erotic fantasies of ancient exotic phallic and lesbian cults, and a consequent attempt to force the secrets of nature for the acquirement of wealth and power by the simple pronouncement of a few mystical incantations and magical rites, reminiscent of the Voodoo sorceries of primitive races.

Within every race and nation there have always been the few—the Masters of life—who thru sheer persistent power of will and endeavour became the enlightened ones and who sought to teach and bestow upon humanity the 'secret'. Many have been the failures who sought to comprehend the mystery through the intellect without intuitively comprehending the source and meaning of the 'secret', which was actually within themselves as an integral and specific part of their consciousness. A 'secret' that embraces the profound truth of the Living God as the creative life of the individual, a realization that requires no witcheries, incantations, or magical rites for its full comprehension and expression,—it is indeed the legacy that has been handed down from father to son, from mother to daughter through the ages as an expression of a greater life that is beyond our human comprehension, yet which includes within itself all humanity and nature.

R. VON H. G.

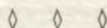


## Sparks from the Hamsa Relationship

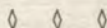


"I believe such a publication has much value for us. In the midst of so much occult teaching and mysticism of all ages being brought out now it is very good to have a few voices awakening us to the needs of the present moment with its oftentimes bewildering aspects and transitions. The Wisdom, of course, is ageless in principles, but it is the part of those who study and teach it to adjust it to the cyclic movement. In this work I have found the "Seed-Ideas" and "Hamsa" of great value to me, both as inspirational contact, and as correlations and explanations of many of my own thoughts and acts.

"I shall be only too glad to put others whom I feel belong to this aspect of the work in touch with the publications, and with all good wishes for the work."

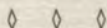


"It is silence fringed with tone. When one fails to feel all quieting and then at a glance one's eyes rest on words as these—'It is child like and pure. It is silence fringed with tone'—what else could one ask for at that moment? I have never before read anything of such beauty as you express. Your writings; my Soul has never been fed with such words, what a blessing it has been to me to have contacted such beauty just at the time that I was hungering so much for it. In your writings and always whether in your presence or not, one senses a breathing, vibration or Pulsation.



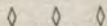
"I am deeply interested in your work and in your uncompromising thesis of Wholeness. The adulterations with materialisms which creep into so much of metaphysical writings serve only to weaken and confuse their message and delay the necessary programme for individual purity of consecration as the primary step toward realization. Even where the individual falls so far short of the mark there is cause for gratitude in being able to perceive in your writings the magic qualities, pure and undefiled. Thank you again for what your knowledge has meant to me. I start my day with the daily symbols for that day and even though tension and fatigue lay me low I find the strength to recover equilibrium more quickly than formerly."

Ohio.



"My friends and I have keenly enjoyed the Truth and beauty in the two numbers of Hamsa and understand and appreciate fully the work being done by you and your co-workers. Most of us are at the breaking point financially but shall do all in our power to cooperate."

California.



"I have received the 'Hamsa Ideal' and in answer you know that as far as wanting to release Power by radiating the energy of Love you can count me one of yours. This is my sole aim, the aim at which I have been working since I awoke to my true self consciousness."

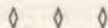
Canada.



"I like Hamsa for many reasons, one of them is because it goes about its business without tearing down any other belief, leaving each one to find out for themselves what is true for them. Antagonism toward any other religious belief has always made me look elsewhere for my instruction.

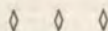
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Rhode Island.



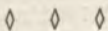
"The Leo-Virgo numbers of the new issue arrived and I find them very interesting indeed. As I am born in Leo myself (August 2, 1875) the receiving of them seemed to begin a new issue for me, as well. I like so much, your idea of taking it out of the more commonplace trend of the present day Astrology, which has never greatly interested me. I am expecting to receive much inspiration from these, as I get more into the heart of them. As you did not make any statement regarding price I am enclosing a wee offering to the work and shall augment it from time to time."

California.



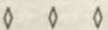
"A strange thing happened this morning! I had been awaiting Hamsa with eagerness and this morning it was forwarded on here. I took it out with two other books to enjoy in the sunshine, but when I came to sit down, it was with me no more and must have slipped out from my arm! Perhaps some one else needed it more than I, but the loss is felt, and I should be very grateful if you could mail me another copy. My Hamsas have been shared with many, who professed intention of securing their own. I realize what an arduous trail you are blazing. I wish you every extension of activity, for you are pouring out healing waters on arid lands!"

Atlantic City.



"Before finishing this letter I began the meditation on 'Wholeness' and upon the Blessings to the East, etc. Before I even tried to visualize hosts of radiant beings I felt it all—I've experienced this loveliness several times before but this remained with me a long time and each time there are more circles and more light. The words that quieted me, so that I might receive it to-day, were 'It is silence fringed with tone.'"

Massachusetts.



"I want to tell you how much I have enjoyed the last issues of the magazine, and some of your other books I have been reading. Went over again the series on Harmonic Astrology and found much food for thought and many helpful suggestions. I shall read them again and again and again. It takes some time to make it a part of one's mental processes. It is certainly delightful to have found somebody like you. I find a certain substantial basis in your work which I find utterly lacking in the propaganda of most 'occultists'. What you give one can live by and die by and be born by again and again. That is worth while and nothing else is—not one single thing."

New York.

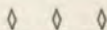


"We have many magazines, books, beautiful thoughts, but my need and it seems to me our need right now is something definite to gather up our scattered thoughts and forces and direct them in a simple definite channel.

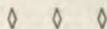
"You have the breadth of vision to arrange them sufficiently flexible to permit of our own individual interpretation and yet bring a united definite thought and purpose into action from day to day. I need to be part of such a group and

"I follow you closely in thought and want to have the Harmonoscope. Your group idea fills a deep desire in my heart. I want to be close to the real. The way you would bring all into unity is a splendid conception, so all inclusive. The paragraph—a creative aristocracy, an aristocracy of equals in terms of solar equality, etc., is a gem. Your first letter to me gave me a strange conception as though I were impregnated with a divine seed.

"The symbolic messages for the month surpass my highest expectation. The wording and thought seems to bring the most needed help. It raises my hope somewhat that I should ask for the thing you already had in mind. I know you function in a high consciousness and I at least crept in on your plain of thinking in desire."  
Ohio.

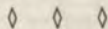


"Just a little note of gratitude for the lovely inspiration I have gotten from your writings. I have been using the meditation on Wholeness in Hamsa and also the Breathing in Liberation through Sound, and they truly are like perfume from the heart."  
Connecticut.

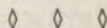


"Hamsa is part of my blood stream now and I feel it getting richer and richer! I want you to know that your utterances on Creative Relationship are revealing a new dimension to me.

"Hamsa is being a mighty giver of incentives! You have given from the depths so wonderfully."  
Honolulu.



"The ritual of wholeness in the last is especially helpful, and I am using it continually."  
Washington, D. C.



"The Symbolic Lessons (A Cycle of Living Seed) have served well in what I seemed to be waiting for. Each day it has been my good fortune to receive a glimmer new and useful for better understanding of the events as they were presented one after another in the order of each day.

"Those daily Symbols and elaborations work well for me. At times the results are quite marvelous.

"There is so much that is wonderful, one feels like continually considering them, but the thing most important is to make immediate use of what is given.

"The second copy of 'A Cycle of Living Seed' arrived in the last mail. The work is perfect. Great power must have been released in such a work of Art. The revelation is enormous, and valuable in a great sense.

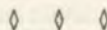
"The third copy of 'A Cycle of Living Seed' has reached me. This form of presenting Truth in Life exactly suits my kind of mind. It would be difficult to express the ease with which thought follows the symbols and fits them into practical manifestation."  
New York.



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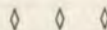
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Rhode Island.



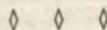
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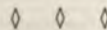
"A strange thing happened this morning! I had been awaiting Hamsa with eagerness and this morning it was forwarded on here. I took it out with two other books to enjoy in the sunshine, but when I came to sit down, it was with me no more and must have slipped out from my arm! Perhaps some one else needed it more than I, but the loss is felt, and I should be very grateful if you could mail me another copy. My Hamsas have been shared with many, who professed intention of securing their own. I realize what an arduous trail you are blazing. I wish you every extension of activity, for you are pouring out healing waters on arid lands!"

Atlantic City.



"Before finishing this letter I began the meditation on 'Wholeness' and upon the Blessings to the East, etc. Before I even tried to visualize hosts of radiant beings I felt it all—I've experienced this loveliness several times before but this remained with me a long time and each time there are more circles and more light. The words that quieted me, so that I might receive it to-day, were 'It is silence fringed with tone'."

Massachusetts.



"I want to tell you how much I have enjoyed the last issues of the magazine, and some of your other books I have been reading. Went over again the series on Harmonic Astrology and found much food for thought and many helpful suggestions. I shall read them again and again and again. It takes some time to make it a part of one's mental processes. It is certainly delightful to have found somebody like you. I find a certain substantial basis in your work which I find utterly lacking in the propaganda of most 'occultists'. What you give one can live by and die by and be born by again and again. That is worth while and nothing else is—not one single thing."

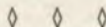
New York.



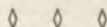
"We have many magazines, books, beautiful thoughts, but my need and it seems to me our need right now is something definite to gather up our scattered thoughts and forces and direct them in a simple definite channel.

"You have the breadth of vision to arrange them sufficiently flexible to permit of our own individual interpretation and yet bring a united definite thought and purpose into action from day to day. I need to be part of such a group and "I follow you closely in thought and want to have the Harmonoscope. Your group idea fills a deep desire in my heart. I want to be close to the real. The way you would bring all into unity is a splendid conception, so all inclusive. The paragraph—a creative aristocracy, an aristocracy of equals in terms of solar equality, etc., is a gem. Your first letter to me gave me a strange conception as though I were impregnated with a divine seed.

"The symbolic messages for the month surpass my highest expectation. The wording and thought seems to bring the most needed help. It raises my hope somewhat that I should ask for the thing you already had in mind. I know you function in a high consciousness and I at least crept in on your plain of thinking in desire."  
Ohio.

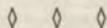


"Just a little note of gratitude for the lovely inspiration I have gotten from your writings. I have been using the meditation on Wholeness in Hamsa and also the Breathing in Liberation through Sound, and they truly are like perfume from the heart."  
Connecticut.

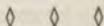


"Hamsa is part of my blood stream now and I feel it getting richer and richer! I want you to know that your utterances on Creative Relationship are revealing a new dimension to me.

"Hamsa is being a mighty giver of incentives! You have given from the depths so wonderfully."  
Honolulu.



"The ritual of wholeness in the last is especially helpful, and I am using it continually."  
Washington, D. C.



"The Symbolic Lessons (A Cycle of Living Seed) have served well in what I seemed to be waiting for. Each day it has been my good fortune to receive a glimmer new and useful for better understanding of the events as they were presented one after another in the order of each day.

"Those daily Symbols and elaborations work well for me. At times the results are quite marvelous.

"There is so much that is wonderful, one feels like continually considering them, but the thing most important is to make immediate use of what is given.

"The second copy of 'A Cycle of Living Seed' arrived in the last mail. The work is perfect. Great power must have been released in such a work of Art. The revelation is enormous, and valuable in a great sense.

"The third copy of 'A Cycle of Living Seed' has reached me. This form of presenting Truth in Life exactly suits my kind of mind. It would be difficult to express the ease with which thought follows the symbols and fits them into practical manifestation."  
New York.



"I am indeed in sympathy with Hamsa ideals. They are what we all most need today. It would not be possible to tell you what an inspiration your writings have been to me—and I hope you will send me the mimeographed copies you propose to send out." Canada.

◇ ◇ ◇

"I am especially interested in the last issue of Hamsa because in the foreword you broach the subject that is close to my heart, that is, the desperate need of awakening dormant American idealism and organizing it for the task of economic and political reconstruction in keeping with the principles of unity, or as you say, 'wholeness'." California.

◇ ◇ ◇

"I want to say that Hamsa has meant a great deal to me. Your ideal of 'an aristocracy of Living Persons unified by a common will to serve Life and Man in complete self surrender' is certainly worth striving for. Your thoughts on relationship and organization have been new to me and very helpful. I take a great interest in the work you are doing and hope you may find more and more understanding and cooperation." Tennessee.

◇ ◇ ◇

"The magazine Hamsa arrived and I am delighted with it. A friend who is President of our Metaphysical Club called this evening and took it home with her and will read it at the club which meets with her tomorrow." New York.

◇ ◇ ◇

"Yes—I unreservedly dedicate myself to the Hamsa Ideal—a moving force of free man and free woman—freed from the limitation of self-desire and self-gratification—banded together in spirit through the one-ness of purpose—rather than through any physical hold, proximity or promise—ready to serve in a diversity of needed ways—always for the present and future good of the whole—'an aristocracy of living persons unified by a common will to serve life and man in complete self-surrender'—that is an ideal worthy to bring into manifestation.

"Thus impersonally united and yet individual stand the Masters in their own sphere—and if we can emulate their group and carry on their work in our sphere—then we will indeed 'form a web of centers of force and create a release of power'—to be used by each in furthering and expanding and understanding the universal cause individually dedicated to.

"There must be a number of souls incarnated, sufficiently unattached and free, to reach around the universe in comprehension and complete willingness and self-surrender, to respect the individuality and integrity of each personal life—and yet work in complete inner unity and understanding and mutual support—through diverse channels toward the fulfillment of the whole.

"Such an organization would form a synthesis of all the groups and lodges and teachings extant, and the members thereof would be aspiring to the citizenship of the Kingdom of Christ—where the requirement for entrance is the 'knowing and control of self' and where each will recognize the other by a badge known in the inner, even though not seen in the outer world.

"Please include me in those to whom you send the Seed Ideas and suggestions—I am as yet strong only in aspiration—but short in actual knowledge and ability to see and do." New Jersey.



## Awareness

It is quiet within, like desert stillness,  
 Approaching unto Thee.  
 I am spiralling, encompassed by soft lights;  
 I cease from mine own wisdom;  
 The mind falls away, images and illusions fade;  
 Naught remains but the cool hush of the deeps.  
 Now comes a rhythmic rushing:  
 Is it sound or motion, or the purling of waters?  
 Nearer yet do I approach.

Now He alone IS,  
 He the unstriving, self-impelled;  
 Not bad, not good,  
 Not little, and not great, nor low nor high;  
 Neither craving nor lusting,  
 Irradiate, moving into Life.  
 Pain is no pain, joy is no joy,  
 Nor is there mystery and darkness, nor love nor hate.  
 Here is the distillate of Immortality,  
 Self-movement, unresisted,  
 Coiled in the breast of Time;  
 Not action, fierce and stormy,  
 Nor risings and fallings, nor stern intensity.

Life glows and shimmers, as oceans heave and flowers bloom,  
 Universe of tranquillity, glory unfading.  
 Now we are One,  
 Ethereal, delicate, reposeful, floating like the lotus.  
 Far off sunrise glows on the smouldering world, suspended,  
 inert, stagnant,  
 Here the impassive flame, smooth, quick and tameless.  
 Here I rest and glow.

MAX WARDALL.



## The Great Dreamer

There is neither end nor beginning and yet always end and beginning. Careless and free, happy go lucky and gay, dancing and singing, go along your heaven approaching way. All is well and if you seek, you find, and finding, see new vistas open wherever you look. That is, if you seek Him who is all and in all, who is and is not, who ever lures and ever slips through your fingers that you may go on seeking, Him. Seeking Him, you find what is hidden and then have the pleasure of seeking again, thus increasing joy, and of finding what shall incite to further such seeking and finding.

You are alive and all is yours. Do not ever let yourself feel that you have found all, or that you can hold what you have found. Let it slip through your fingers. Let it be elusive, for only thus shall you truly love it. All changes, only your Self and God are true to pitch always, being the needle and the magnet which attracts the needle.

Set your desire definitely toward the "Dayspring from on High," then, with leaps and bounds, all moves toward the fulfilment of your dreams, the deep, hidden dreams which you knew first as intense disgust for the conditions of mortal consciousness about you and intense longing for higher consciousness. The dream is the reality, not the appearance. The dream is still to come forth, the appearance has appeared.

You are part of all that is. Without you there would be nothing. For you all exists. You are the on-looker of your circle, the one who looks on. About you revolves your world. What you see must come into being, and you need only to see. What you do with hand, or brain, or time during the period when your work is largely unconscious at least is not important. The work in the outer keeps your outer mind and hands occupied and thus not tempted to interfere. As you begin to know enough to keep from interfering you will get some glimpses, but the work goes on whether you know or not. The divine fire in you will touch those you contact and their genius will be inspired. It is of no importance how it happens and if you know the part you have played, let it pass into oblivion. Remembrance of it is likely to block such happening in the future.



You and your neighbor are one in the Father, who is in full possession of His own, no matter how much to the contrary it would appear. Hold yourself steady in the feeling of your oneness with Him and with your neighbor, and fear not even though the changes come swiftly and yet more swiftly to you and to him and to the earth.

The charm of the universe is that nothing ever stays put. Everything shifts and changes, forming and re-forming, pulsating, radiating, scintillating, splendid, as the thoughts flow from the mind of the Thinker, the dreams from the heart of the Dreamer. For there is One, and One only, and he is no-thing, being all. Heaven is that delectable place where nothing matters and nobody cares, and if you will you may abide therein.

The fact of today is yesterday's dream pushed out of the realm of fluid matter into the realm of more or less solid matter. This is not enduring, however, nor meant to be. See the paradox! The paradox is what you can always depend on. It is everywhere present and must be reckoned with if one is to have anything like a clear understanding of any situation. That which seems to be, isn't, is a fair slogan to work by.

Every motion traces new rhythmic patterns on the scroll of time. Something is always being re-formed, re-shaped and always according to order and beauty. Because the order and beauty are concealed by man under funny bits of rag he calls clothes; funny boxes he calls houses, in which he lives, shutting out as much sunshine and air as he can; funny masks with which he covers his face, which make all things seem distorted to him and make him seem distorted to others, this is not negated. Quite the contrary. It proves the rule.

When man can understand that no matter how much he may seek to cover himself, God sees him in pristine, naked splendor, he will cease to be afraid to see himself thus. Gradually he will learn to walk among his neighbors, naked and unashamed, with the pure heart and shining eyes of a child, trusting and unafraid. Then indeed shall he be superman, as was Jesus and many another. Then indeed he can wear whatever clothes he choose, for they will be powerless to hide his beauty. Then will the dream of the dreamer be realized, not as his mind reads the dream and interprets it, but as it was first dreamed by the Great Dreamer.



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Man's first conception of the dream of the Great Dreamer may be nightmare. It may terrify him but it begins the work of bringing the invisible into the visible, the infinite into the finite. It, too, shall turn the other cheek to him who smites. That is what the smiting is for, to force the turning.

The earth is beautiful and wonderful and man shall find it so, in the appearance as in the reality, when he comes to realize the wonders of his heritage as a child of the Most High, as a creator with *THE CREATOR*, as a dreamer of dreams that shall bring forth from the invisible to the visible even as the dreams of the Great Dreamer in whose dream the universe revolves in perfect law and harmony.

—HELEN ASRAEL.

## Conscious Love

While love has seven modes there are three that are nearer human understanding, experience and expression:

1. The love that is biological, or chemical, instinctive.
2. The anti-biological or emotional love.
3. Conscious love.

The first of the three is chemical since it is based on biology. The chemist is Nature. It is very enduring love because of the chemicalization of the substance and qualities inherent in the units. The physically well-mated couple are chemical affinities. In spite of emotional eruptions their love endures a lifetime because they are a natural combination in Nature's laboratory. The direct result of such a union is procreation.

The second type has not such a fundamental base. Its character and direction are entirely anti-chemical. Biological love proceeds by affinities but the emotional is often the fascination of biological enemies. The results of such a love invariably lead to a tragic end because it contains in itself the weapon of destruction, the fundamental repulsion (which becomes hatred) of anti-biological units. Since the war, due to the emotional chaos, there have been a greater number of anti-chemical marriages with the result of greater activity in the divorce courts.

Conscious love is the goal of the love-evolution in humanity, but it is as yet a rare achievement and attainment, because:



1. The larger number of people are children who desire to be loved and receive rather than love or give.
2. Due to passion people seldom think perfection the goal of human love.
3. The lover does not know, from the point of 'being,' what is right or good for the beloved.
4. Conscious love does not occur by chance but is the result of self-conscious choice and effort.

Conscious love is a work of art. The person who would be such a lover-artist must learn the technique of this great spiritual art even as does the painter, the sculptor or the musician. Each man or woman goes through a specific apprenticeship in order that he or she may desire *purely* and help in the native perfection of the beloved regardless of personal consequences. The paradox of such an attitude is that it calls forth a similar one in its object. Conscious love gives birth to conscious love.

To enter into the relationship of conscious love the individuals must be daring and courageous. It is necessarily a relationship that requires re-education, the giving up of preconceived ideas, and discipline. Each individual from the standpoint of 'being' is a splendid mystery. The lovers feel in one another this mysterious inherent beauty and perfection. How then bring it into manifestation? Are they fit for such a task? Under the searchlight of honest scrutiny their answer cannot be more than hopeful aspiration. It is understood at once then that humility and profound tolerance are the essential qualities in conscious love.

Power, knowledge and love make the divine trinity essential for conscious love. Each one alone is not enough. To bring into manifestation the inherent perfection of the beloved it is imperative that there be a simultaneous harmonious working of the three qualities of this magnificent trinity.

That love is creative is the basic truth. The function of instinctive love is the procreation of children. In higher forms of love children are excluded in a natural way, or they are a secondary expression of the creative quality. Conscious love is not for the reproduction of the species, but its particular and strange function is to bring about in the individual the second birth—the creation of the spiritual child. It is for the creation of wholeness in each participant. Conscious love is the art of spiritual relationship through which is born the divine Youth of eternity.

MALYAR.



## A Philosophy of Operative Wholeness



### "LET YOUR LIGHT SHINE FORTH!"

Wholeness is but spiritual selfishness unless it be made operative. When wholeness is made operative it becomes *vibratory radiance*; it becomes luminosity, the quality of overflowing plenitude. When Life, after having been individualized, finds itself whole by the absorption and integration of that which was not-whole, it undergoes another process of transfiguration and it begins to shine forth, to radiate blessings from the center of its fulness.

The vegetable kingdom presents to us a symbolical illustration of these three phases. In the seed, Life individualizes itself by taking on particular characteristics. These particular characteristics are represented by the seed before Christmas; that is, by the seed which is the synthesis of the past cycle of activity. Christmas, mystically speaking, witnesses the descent of the New Life into the seed, and that which was the ultimate synthesis of the past becomes the original cell of the new cycle.

This descent of Life at Christmas (when the Sun begins to move northward) corresponds to the moment of Individualization in the human kingdom; that is, to that epochal time when Man begins to function as a self-conscious individuality, as a Thinker. The only reason, metaphysically speaking, for such a descent is the fact that the past cycle did not gather itself entirely into the seed, that many molecules and cells had to "drop out" and to decay as humus, manure, and in general life-refuse.

These life-refuses must be redeemed, reintegrated, made whole. Therefore the Christ-Life (the all-compassionate power of wholeness) descends into the seed, and from the seed-center acts at spring-time as the power of germination and sacrifice. Through germination the plant unfolds and the Life within the seed gathers the chemicals of the soil (the manure of the previous season), integrating them into an organism, a plant. It brings the Many into coordinated and integrated activity, into unity of operation.

This corresponds to the path of Initiation, the mysterious path of woe and sacrificial activity, during which the Principle of Wholeness within Man (the true I AM) gathers to itself the not-self, the



unregenerate Many, and slowly builds up a spiritual organism: the christ-body of the mystics.. When this christ-body is completed and has assimilated all the earth elements which it was its task under law to regenerate, then the spiritual Man-plant is full grown and within the heart of this fulfillment a new process takes place. Flowers begin to appear and the aroma thereof fills the air with ecstasy.

This commingling of colorful luminosity and fragrant radio-activity characterizes the third stage of Life in the human species also. Humanity is now approaching as a whole this period, and new cosmic forces are beginning to manifest, which can be symbolized by the terms "blossoming" and "spiritual fecundation". In these terms is contained the mystery of the coming Avatar already so widely heralded.

As the plant puts forth the radiant wealth of its flowers, the sun-power finds in them tabernacles in which to dwell; and soon the wondrous marriage of Heaven and Earth is consummated at the heart of the flower. Soon Man-flower experiences the birth of the Living God.

This is the magical message of this century. As men become fulfilled and fulfillment overflows into perfumed radiance, 'God' blesses them in turn with eternal life. Bless and you shall be blessed. Radiate and it shall be radiated into you. Chant and you shall hear the song of Life. Be flowers and soon you shall become mothers of the Living God.

How can men reach that sense of mystical motherhood?

The ancient doctrines of India speak of a power known as Kriyashakti, which was used by cosmic Beings in order to project into the aura of the planet the Seed-Pattern of perfected manhood. This power is, roughly speaking, that of "will-full visualization". By means of it the consciousness "images out" its innermost "vibratory realizations" (that which in the Universal Mind is even beyond Archetypes) and thereby projects a form-of-power. This form-of-power is essentially a magnetic web of energies around and over which the concrete body will constitute itself, cell by cell.

If men gather, following a certain structural pattern or order, who thus have the power to image out in themselves and radiate the Seed-Pattern of the new Man (or Manu)—men self-consecrated and self-fecundated, who act as will-full mothers of the Living God,—then a new revelation of the Universal Mind will be possible.



This revelation will manifest first as a new Form of relationship, then later as a new Living Civilization in the hearts and minds of regenerated men and women, the Seed of which will be the Holy City, the City of Wholeness, the earthly counterpart of the "White Lodge" in the subjective realms.

Regeneration! What is it save the giving birth of one's own Child within oneself—a Child that becomes the very substance of one's own being, that issues from every cell transfigured, glowing, radiant. This radiant self or body is to be produced out of the dark organism of flesh and feelings. It must breathe an Air more brilliant than our dull atmosphere. It must grow slowly, naturally as a child—but a child of radiance!

There is joy and blessing in divine motherhood. But before the birth occurs, how crucial the pangs, how tearing the agonies! For the flesh of the concrete mind resists the pull from within. Sinister cramps twist the complex apparatus of assimilation and rejection which earth-nature built in the growing animal that now is to open to the splendor of fulfilled manhood. Dizziness seizes upon the conscious self afraid to let go, afraid to breathe deep enough the spiritual Breath of power that alone will bring "deliverance". And the eternal cry of mothers resounds, cry of anguished ecstasy: "My God! My God! How art thou glorifying me!"

The Church has retained only the anguish, and made Jesus utter the words: "Why hast thou forsaken me?" This is the anguish of the flesh seeing its ancient wholeness torn by the birth. But the ecstasy sings in the purified heart; for child-birth is to the mother true to her destiny glorification and initiation.

Mothers of the Living God! This is the supreme knighthood. For now men themselves are to be consecrated Grails overflowing with divine love; men themselves are to be the wombs of God. The New Generation is to be procreated from within. It is to be One Divine Wholeness, one vast Being, many-minded yet one-souled, many-limbed yet one-hearted. It is to be, as a living body of earth-substance now regenerated, the same Entity that traditions speak of as having appeared on earth many millions of years ago in a forgotten Continent, but then as a Form rather than as a humanly actual Body; involutory then, now evolutionary; descent from Above then, now fulfillment of the marriage of Above and Below.

Is the goal too high? It is the goal of the new nobility of Man, of the new Kshatriya race that is warrior and mother: the knighthood of the Mothers of the Living God.

—RUDHYAR.



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