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Editorial



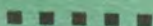
This Fall, many personalities, whose deeds and creations had brought them public recognition or fame, have ended their earthly career. Because they held tight to a waning system of life or were torn beyond the possibility of peace and fulfillment by the inner conflicts of a period of transition, they were swept away by the mysterious surge of the New Life.

1932 has been a time of hard reckoning, of ceaseless tests and tense confrontations. The very power of Integration was being tested. Could one remain integrated,—physically, emotionally, psychically, mentally—when life itself seemed to turn disintegrator?

The prevalence of heart-trouble causing death is an interesting symptom, for the heart is the center of integration. Too many psychic doors had been left open, too many ideas had existed as parasitic structures on a social system which has been well-nigh disrupted. When the system begins to disintegrate the hearts of its devotees collapse.

We who will to answer the call to Integrators must be strong-hearted and of steady pulse. In proportion as our companionate thinking, feeling and behavior is integrated and rhythmical, in such a measure will we be able to act as a collective Heart beating the rhythm of growth to an embryonic humanity. MAN is yet to be born. This is a time of world-quickening. It is our supreme privilege and responsibility to manifest the creative power of Rhythm in the forming body of the new humanity.

In order to fulfill this potential destiny, we must first of all avoid all tenseness. Ahead of us 1933 smiles ambiguously with dangerous inscrutableness. The world-condition is ominous. America is bent upon a new political and social experiment. Will the Democrats be able to live Democracy—the great Ideal of modern times? As for each of us, individually, shall we be able to live that which we are, to fulfill our Destiny? In fulfillment only peace, serenity and wisdom can be found. Our task is not to search and strive in tense eagerness. It is to be that which we are, in utter simplicity, in complete creative release, in absolute intellectual honesty. This is the ideal which we present to all our friends. May it illumine their paths! May they join their strength to ours, that all together, as Companions, we may serve as the Seed of the New Life.



2725 Tesla Avenue
Los Angeles, California

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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Education

A release of creative energy.

To educate is, as the word indicates, to "lead out", to bring into actual manifestation that which was potential. Education can be likened to the process of germination. Out of the small seed, a germ is made to grow which will become stem, leaves and flowers. The gardener is a true educator. What was latent in the seed becomes, through his wise care and stimulation, *released*.

The gardener does not act upon the seed directly. He does not put something in it which was absent. He provides the best conditions possible for the normal life-processes to take place. He hastens this process, guides its outworking, pits his will against the wasteful will of nature which lets millions of seeds die for each one which actually takes root. He selects among natural agencies those which will contribute toward the full growth of the seed-potentialities. Later he may prune the growing plant; he may make it meet the best pollinating insects, or pollinate it himself by hand. He does not add to nature—except his *will*. He wills that the seed become the most perfect embodiment possible of its species' archetype. And that will conditions all the phases of growth of the plant by giving to this growth a deliberate stimulation and significance.

True education is likewise a transfer of will. It is the process by which a release of Energy is induced. This energy is Life itself flowing naturally, rhythmically, continuously through the lens of the child's self. Life is the fundamental reality. It operates through various conditioning agencies. But usually it operates only diffusely—as diffused sunshine acts. It is the task of the Educator to provide natural stimulations which will induce in the child attention and onepointedness, which will incite him to collect his diffused sense of I-am-ness around a single focus. The whole process is one of confronting the child with deliberately chosen experiences, so conditioned that the child will find it necessary, of his own free-volition, to act in reaction to the stimulation. But this is not all. This reaction must run along unprecedented grooves of behavior. It must not be reaction according to some memorized or even imitated pattern of behavior. It must be so conditioned that the child can find no precedent, and therefore must call upon the very life center of his being to face the *new* situation. By doing this the child will act creatively. The experience will have become a creative experience.

The child must be led, from within himself and without any sense of outer compulsion, to will to experience. To experience is to go out into life situations and to meet them as an integrated self, as a creative "I am"—in unprecedented ways, thus creatively.

This is where the true education differs from the type of instruction given in standardized schools. Instruction is a transfer of conventional knowledge, dealing with what to do or not to do in cases neatly arranged in categories which must be memorized. The instructor tells you that this and this happens if you do this and this; then you are sent to an "experimentation room" where you are made to perform the well-memorized process.

This is neither creative, nor experience. The true educator will not teach forms of behavior, but will stimulate in the child by pre-arranged confrontations with new life-factors the will to face Life creatively.

In every child is hidden a spark of creative genius. But it is usually not allowed to flame forth, because every aspect of life which the child encounters is more or less tagged and catalogued. He is told what someone should do on this occasion; and he either does it, or rebels and is "naughty". No creator is interested in knowing what "someone" should do, but in discovering what he *will* do in his own unprecedented way.

Every child is potentially a creator, for in every one Life—the universal creative power—operates. It may operate more or less; but it does operate. And education proper is the process whereby such an operation is induced, stimulated, enhanced. The child must be made to will to will. His will to will must be aroused. It can be done by suggestion, by example, by the mysterious transfer of life-power which takes place between a real Educator and his disciples. This transference is similar to the operation whereby many candles may be lit from one flame. The Educator is the flame. He does not need to teach forms, routine actions and classified behavior. He rouses in the child the will to create, the will to experience, the will to flame forth as a powerful personality, as a master of life-situations.

Stimulation, not imitation. The child is not to imitate the teacher; but he must be fired with the will to be a teacher, a creative personality. He must be *moved* to create. By careful planning the Educator will bring to the child all such experiences which will contribute to awaken the highest and most unselfish emotions.

In other words the Educator is the agent of Life, just as the gardener is. But he concentrates selectively life-experiences and presents

to the child those which can best stimulate the highest creative power in him. If the child were left alone he would pass in time through many experiences. But these experiences would come to him in an unprepared, unplanned way, and stretched out over decades of years. The Educator concentrates these diffused experiences in a few selected, typical and forceful confrontations.

He accelerates for the child the normal life process so that within a short time he identifies himself with an enormous variety of subjects and objects, thereby extending his consciousness by *feeling with* everything that lives.

This can be best accomplished by means of what we have called *educational dramatics*. The essence of the drama is to provide us with vicarious experiences, so that we may feel with and actually experience as the lover, the genius, the criminal, the leader, etc. Many emotions would not come to us in the normal course of a life. The drama enables us, *as actors*, to assume many parts and to experience actually a vast range of life. By providing the child with suitable parts to live up to he can be transformed into the ideal personage which he is made to impersonate through careful suggestion and through the arousal of his own creative power of imagination and auto-suggestion.*

Teaching proper (as for instance that of arithmetic, spelling, history, geography) can be permeated by the same spirit of creative release and take the form of games. Languages will be taught in the same manner; just as ethics, manners and the art of social behavior will be dramatized and the child will learn by being confronted with life-problems which he will have to solve on his own initiative and with the help of the group of youngsters with whom he is made to associate in creative play—the most fruitful type of “work”!

*We might give as an illustration the case of a young boy who was considered one of the “bad” boys of the school where we taught. On the occasion of Lincoln's birthday it was suggested that the children should dramatize incidents from Lincoln's life. As they were making plans, we were struck by the “bad boy's” appearance. A curious expectancy in him made us suggest to every one's astonishment that he was a splendid type to impersonate Lincoln. Hesitant at first the boy entered quickly into his part. He gave a splendid impersonation which elicited from the whole class admiring silence followed by ringing applause. From that day on the “bad” boy's attitude became transformed. One could feel that a new ideal had stirred in him powers of attention and a sense of responsibility to live up to that ideal. His “badness” was only the pressure of unreleased energies. Some one had believed in his inherent ability; so that he was no longer “bad” but a potential Lincoln. Now, twenty years later, he is a creative personality and a highly successful teacher.

In such a system of education matters of practical everyday living become the very tools by means of which everything is taught. These matters are given symbolical, significant, fascinating importance. Through them the child learns the more remote facts of life. From his own particular problems solved in his own particular way of self-utterance he is made to encompass national and international problems—all problems of human relationship. Constantly the educator will link the smallest, most banal experiences with vast facts of the world's life. From the particular to the universal, and *vice versa*, the child will be led to acquire a knowledge which will be real and vital, useable and sound. He will be made to discover the abstract *in* the concrete, rather than away from it.

This can begin at an amazingly early age considering the remarkably precocious development of many children at this period. Children before the age of seven are still in the mental-spiritual womb of the race and family which gave them birth. Of old this "womb" was a very restricted and narrow one, and thus the child's manner of experiencing led to prejudices, biased and sectarian thinking. Today the international world is at once acting upon the child; and thus great powers of understanding can at once be released. But usually they are released at best chaotically and at times destructively. The Educator will focalize for the child the international world in an *organic* manner, by revealing to the child the *unity* underlying the diversity of cultural and spiritual forms of past and present humanity.

To this effect the child will be acquainted progressively with the Sacred Books and myths of *all* races—just as he will become familiar with the songs and musical instruments, the customs and art-forms of all continents. The international world he will learn to "experience" by means of creative identification will be a harmonious one. History will be shown as a polyphonic weaving of noble efforts toward a world-wide ideal of Brotherhood. Not that facts will be twisted or ignored through a misty idealism; but even the darkest pages will be shown as necessary episodes and contrasts integrated in the great pageant of human progress.

Life will be shown with a Purpose that shall fire the imagination of the child who shall be treated as a potential leader. It shall be understood that his will be the joyful responsibility to become an actor in the symphony of world-civilization. Creative responsibility—this shall be the motto, not taught by rote; but imprinted by silent suggestion upon the will and emotions of the child. He shall

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not be told intellectually to imitate great men. But his emotions and will shall be fired by suggestions and carefully planned confrontations. His basic genius shall be appealed to. To the extent this is possible he shall meet men of cultural achievements and he shall be made to feel one with the creative elite of mankind, yet in love and understanding for the vast masses who are the foundations of the race's progress.

The scientific attitude to life shall be imparted at an early age as well as the creative one; that is the child shall be shown how to be objective to himself, how to think dispassionately and to observe with unemotional precision. While this belongs mostly to a later period of adolescence, yet even the small child can be led to acquire a sort of instinct for self-objectivation, so that when the great emotional crises of puberty will come he shall not find himself swept away by being unable to distinguish between the subjective and objective points of view.

All this can be accomplished by the establishment of a proper relationship between educator and pupils, a relationship that is essentially *vital* and that leads to a real transfer of life-force and of will. This is obviously possible only where a relatively small number of children are guided by one educator, who *loves* them.

The basic force of education is love. For it is through love that the transfer of creative will above mentioned is made possible; love, as impersonal as possible; love that enkindles and stimulates. The creative fire can only be imparted by one in whom this fire burns. Education is above all the lighting of the fires of Soul and mind. It is a spiritual, not an intellectual process. It is not an experimental process, but it is based on creative experience. It is based on life and operates through vital contacts, first of which is that between the educator and the child.

MALYA ORSINI RUDHYAR.

At the control switches of the nation stand perhaps one hundred thousand technicians—engineers and operating managers—responsible in the last analysis for the food and the very lives of one hundred and twenty million people. If they should desert the controls for as much as a few hours we should be done for. These men have an altogether realistic perception of cause and effect. They must have. Neither mysticism, political rhetoric, nor contemplation of the navel will get kilowatts out of Niagara. Increasingly they are becoming aware of their importance in the scheme of things.

"A New Deal" by Stuart Chase.

Technocracy

This word is leaping into national fame. The idea is, however, a decade or more old. It is presented to us as the keynote of evolutionary progress out of the chaos of a plutocracy gone wrong. A fascinating keynote, especially for us who believe in a *creative aristocracy!*

Technocracy means the rule of technicians: i.e. of men who know how to organize scientifically, efficiently, raw materials. Essentially, it does not matter what these materials are: whether factories, food products, workmen—or pigments, words or musical tones. But the present use of the term is related to an ideal of social-economic leadership by "engineers, physical scientists, statisticians, economists, accountants,"—instead of by politicians, bankers and capitalists.

What interests us most of all is the fact that the need for aristocratic leadership is recognized;—*the few knowers and efficient doers organizing officially the inchoate many*—an aristocracy which is self-evolved and based on mental eminence. Yet the question at once arises: Knowers of what? Efficiently acting on what basis of thinking, what philosophy of life?

Technicians include the categories of men above mentioned, according to Stuart Chase (whose remarkable book "A New Deal" should be read by every thinking citizen); men who are permeated by the "*scientific attitude*". This attitude derives today from a materialistic philosophy. Do we want to be ruled by such a philosophy? Alas, that we should have perhaps to decide between the chaos, the dreadful waste of democratic freedom and the enforcement of scientific materialism, for the sake of social integration and harmonious economic functioning!

Yet perhaps a new "scientific philosophy" may be in the making. Matter is being "found out"—an imposter! Everything is energy. And we know this to be philosophically true: Energy must become *formed* so as to organize chaotic substance. The formative agencies, mental ones, are, in the large sense of the term: technicians. Thus we may be coming to a renewed and exalted sort of ancient Chinese civilization, to a society governed by "wise men" of deep learning. Chinese philosophy was based upon the recognition and control of the polar dualism of the Life-force. It was a truly scientific philosophy, the foundation for a *cosmic Technocracy*; and Confucius was a great social Engineer.

Will America understand the vaster implications of technocracy?

Righteous Judgment

It is very often quite helpful to pause and ask oneself just what one's standard of life really is. Looking into one's own mental processes and endeavoring to discover what habits one has formed in his judgments and measurements of life, is an awakening experience.

In doing this one asks: Are my judgments based upon what is seen and heard, what is felt and experienced in the outer realm of living? Is my belief that the demonstration of Truth must always bring forth more and better material possessions? Have I made human success, position and prestige my goal believing this to be the result of the understanding of Truth?

If these appearances of well being do not always seem a visible manifestation, do I go into a state of condemnation and fear lest I have not traveled the straight and narrow way? If this is my reaction to such experiences have I not made idols of material standards which I have accepted and to which I am trying to subscribe?

After all, who sets a material standard but the standardized mind with concepts of limitation, the imaginations we have named mortal mind? Who accepts this standard of judgment about Mind, but they who are unaware of their wider, fuller, broader and richer existence, of their spiritual being?

The tendency of the human mind to cling tenaciously to externalities has warped the search for understanding. Many seek an understanding heart for the sake of the attainment of things. The human being is trained very early, to believe very firmly, that most of his life should be standardized and that it should be lived mechanically and automatically to a very large extent. Therefore when any occurrence upsets these conditions, great fear is usually experienced.

Change needs not provoke fear, for every change is a fresh opportunity to see further into the changeless possibilities of infinite Truth. Thus adjusting one's standards at these times, from a material basis to a spiritual outlook and realization, brings one to the view that every experience, no matter what it may be, is an occasion for advancing into larger and wider fields of activity as the result of purer and clearer views of Infinity. These wider fields cannot become again, in turn, standardizations, boundaries and

limitations as long as the individual is loyal to an unconfined spiritual penetration of thought into ever deeper depths and higher heights of the Truth quality.

As the flower holds up its cup to catch the sun's warm rays, so let us catch the warm rays of the exquisite light of spiritual sunshine. Having an open mind to the new, fresh, pure and more enlivening inspirational thought always, we shall glimpse the sweetness, strength and beauty of Truth, without outlining it. Who can outline or say just what Truth is? Who can limit the great Unlimited? Who or what can possibly describe the great mystery of the divine Indescribable? Why endeavor to formulate Divinity? Is it not enough of bliss unspeakable to lay aside every weight of false judgment in order to allow righteous judgment to flood and flow through us unto eternal life?

"Awake thou that sleepest," thou that remainest in fear, lack, limitation, doubt and discouragement because thy judgments are upon the temporary and transient appearances.

"Arise from the dead," the deadness of unthinking. The deadness of standardizations, of fixities in judgment, of the uninspirational, unintuitional and unawakened clod-existence.

"Christ shall give you light," the universal, Christly, mental content of consciousness shall dwell in you, shall be your consciousness of wisdom, love, peace, compassion and understanding. This, the Source of all needs, the Substance in which and of which there are no needs, is to be found in yours and my heart, mind and spirit. Where else can it be found?

The measurements we measure by, the judgments we hold about all things, all conditions, all personalities, and even all our judgments about our mental processes, are what makes life what life seems to be, to us. When we begin to see that the human mind is built up on mental reactions toward all outward situations, then we may be able to take a stand outside this human mind, as it were, and begin to judge what its pranks are, and how it continues in its blindness. In this viewing there will be, in action, righteous judgment, which in itself eliminates all that which is not, and never has been—except in false viewing, or in false and unrighteous judgments.

The choice of the measurements of life are forever in our own hands and in the endeavor to choose righteous judgment we are finding ever widening vistas of un-namable peace.

SUE KLEBSATTEL.

Illusion

In a series of articles that has so far appeared in Hamsa over my signature I have endeavoured to sketch a spiritual idea by means of contrast—viz—the pairs of opposites and of parallels. I have attempted to create in the reader's consciousness a symbolic picture of a deep spiritual truth with the intent to draw out his intuitive understanding rather than to fire his imagination or to provoke his thought.

It has been the experience of everyone who has penetrated into the spiritual mystery of life, that he succeeded to that end through his intuitive realizations rather than as a result of intensive thought or use of his imagination in regard to the meaning or verity of the spiritual values of his life. The intuitive apprehension of a spiritual truth is difficult for the average person. This is because of the fact that from time immemorial the individual has had to face the circumstances and conditions of his daily life as undeniable and unavoidable facts. The result of this has been that he finds himself educated with a racial and human theoretical and factual knowledge that effectively eliminates the spiritual values from his life except as acquired from his acceptance of a religion or of a philosophy.

Thus unwittingly he is involved in illusions concerning life and destiny. The general experience of his life tends to focus the attention outwardly rather than upon the true spiritual facts involved in his actual conscious existence.

There exists throughout the Universe a central life that acts as an active radiative force that can be likened to the positive electrical anode polarity. The universe itself reacts as a passive receptor, similar to the negative electrical cathode polarity. Within the individual that central life likewise exists and is the positive spiritual selfhood. Then the environment becomes the receptive field of his life experience and expression.

The Great Illusion, the Fata Morgana of the senses, has been that the environing circumstances and conditions of life were greater than the individual himself. Yet his destiny actually lies in his own hands through the power of his creative ideation and imagination to make his life whatever he consciously wills it to be.

It therefore devolves upon us to know intuitively and understand that inner selfhood which is our real Self—the only Self we will ever have or know. It is actually the Living God, the true creative life

consciousness which expresses in one direction as parenthood, and in the other as creative ideation and imagination. If the principle behind parenthood, in its actions and reactions, its human creating, is intuitively grasped, it will clarify the more abstract understanding involved in the realization of the true inner Self. Neither the intellect nor the imagination is involved in the spiritual apprehension of a truth even though the intellect cogitates and the imagination mentates upon the "idea".

The actual living Self is a thing apart from the physical body although its life is conditioned and hindered by the type of body acquired through birth in a particular family and racial strain. The body must be used as an expressive instrument throughout the individual's life. Once let him grasp and understand this he will begin to reorientate and centralize within a new consciousness of himself as his own source and substance of being. He can then become whatever he will through the definite and persistent use of his creative imagination impressed upon his environment. Gradually an understanding of a new Self will come to birth within his consciousness. He will then become actually conscious of positive relation to his environment. As he gains in understanding his life becomes richer, fuller, and creatively expressive.

R. VON H-G.

Letters to the Companions

... The Work to the fulfillment of which we are dedicated is vast and compelling—and today we can only bring the seed thereof in the dark seething humus of the race's consciousness. We all who are realizing the meaning of such a seed are quietly offering ourselves in impersonal self-dedication to the Power of Growth which is fructifying and fulfilling our lives, and building with them the collective Temple of the Living God—not a temple in this or that place, but one that holds and enfolds the seed-form in all the furrows of the vast field of Humanity.

We welcome any one as Builder of this Temple in the name of Life itself. It is a self-welcome. The Hierophant is just as well the Candidate. We are greeted by our own Self. We grow into our Self, as a plant into the seed.

May that seed radiate in you and feel its kinship with the collective and integral Seed of the new MAN!

R.

Reality

Oh, give me grace to see
 Something of reality,
 That I may glimpse the meaning
 Of this deep ceaseless yearning.

From the depth of inner Being
 An urge that impels, far-seeing,
 Expands my Soul. A conscious fire
 Flames within, rising higher,

Seeking fuel to inspire
 Words pregnant to reveal
 That which reason would conceal . . .

Words are symbols, powerless
 To portray that which will bless
 Mortals seeking happiness,

That great Light, which spells Truth,
 And gives, as recompense, release
 From restless strife—creating Peace!
 —Ora.

Eucalyptus

Lovely eucalyptus tree,
 Milk-white length lost in the sky,
 I lean my head against your thigh,
 And think you might have been my mother—
 For what mother that I know,
 In this dark place where we die,
 Bends with arms more sweet and tender
 To enclose—yet not smother?

Red-bloomed eucalyptus tree,
 All ablaze with stabbing light,
 I touch your flame with quickened sight
 And think you might have fathered me—
 For what father that I know,
 In this place of dusky night,
 Fills me with the strength of suns
 That never shone on land or sea?

Bertha Ellinwood

A Philosophy of Operative Wholeness



THE CREATIVE ART OF LIVING

Why not deal with Life, rather than with the forms of activity which canalize its flow and direct it into the mazes of mental and physical *needs*? Why not consider the wholeness streaming into operation rather than analyze and catalogue the phantasms summoned by the impact of the Life-stream out of the resonating materials of the mental and physiological organisms?

Birth, growth, maturity, disintegration, death: these are life-processes—simple, patent, unavoidable. They are the results of primary modifications in the flow of Life within the boundaries of the form which contains as it were the physical organism. We know somewhat how these processes manifest in the visible universe, the universe of tangible, material bodies. We know the outer occurrences which characterize the processes; yet we are barely beginning to grasp something of the inner factors conditioning these occurrences. We see how the *material forms and substances* react to life-processes from birth to death; we do not realize yet how the Life-energies are modified *in and of themselves*. We study the effects of the life-processes in the cells; but science has no means as yet to understand the changes which take place in the Life-currents themselves, and still less to fathom the essence and being of Life, of Wholeness in operation.

We hear people talk of occultism and mysticism. We see them carefully analyze and classify, or narrate in complex allegorical form the intricate reactions of Life upon the "hidden worlds" of Man and Cosmos. We read books dealing with the superphysical organisms whose cells are souls or suns, and whose nerves are thoughts. We study Soul-anatomy, planetary physiology and cosmic biology. We call ourselves "occultists". Or else we lose ourselves into ecstasy at the contact of powerful realizations streaming forth subjectively from God—either directly, or indirectly through some great Saint or Savior. We merge into Power. Divine Exaltation overcomes selfhood. Under the downrush of subjective Energy we go forth proclaiming wildly: there is no god but He! no truth but this one, never-known-before Revelation!—We call ourselves, perhaps, mystics.

Do we not betray in both cases the simple trust of Life—losing wholeness in the glamour of the “story” or the “science” of parts; or else losing selfhood (the formative creative power of Life in us) in a devotional emotional rapture when brought in contact with something or someone that can open an unobstructed path from a great source of Power to our self-famished heart?

The trust of Life. . . . We are trustees of Life. We are overseers of Life-processes. We are not these processes; but at the center of them, harmonizing and sustaining them, demonstrating wholeness, we—the real Self—stand and watch. Says the Bhagavad Gita: “The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul”.

The “spirit in the body” is a Word of Life. It is the Sacred Flame that spreads its cool radiance throughout the whole of the Body made a glowing vessel of Living Fire, a paean of Light; . . . but it is a Word, an Identity. To this Identity is entrusted Life. He is “spectator, admonisher, sustainer, enjoyer”

How can we fulfill this Life trust, if we do not become conscious of Life? Conscious not of the cells’ reactions to cyclically modified currents of Life, but of the whole cycle of Life itself;—conscious of birth, growth, maturity, disintegration and death; conscious of the great curve of Becoming winding itself from source to consummation and to further birthing, eternally, serenely, majestically—in a symphony of praise so rich and so integral that nothing but Silence can contain its thundering echoes.

True occultism deals with the serial modifications of the universal Life-force in and through particular organisms, be they cosmic or human. But these modifications are patent to all who do not shrink from “seeing”; they are the nearest, the simplest, the most intimate facts of being. True mysticism deals with the identification of the self with God; but God is another name for Life. It is everywhere. It is in each of us, when we look at ourselves *whole*. Thus there is nothing but to be Life, to act Life, to fulfill Life as consciousness—that is, to experience with the utmost yet relaxed intensity, to be intensely *aware* of living.

All is summed up in the Art of Living; for Art is based on science and on feeling, and it is a *performance*. It is “acting through a form”. The ideal life is the life of harmonic and creative performance—harmonic, because integrated through knowledge and energized by the feeling of unity; creative, because a release of power through contacts lived in utmost awareness and intense fulfillment.

A performance . . . In this word we find a key. Life cannot be without a form, without a body. The Art of Living must necessarily recognize three things: the Energy of Life, the Form or Idea, the actual organism of manifestation or body. Life is changeless. Form is a cyclic projection. Body is a constantly changing aggregation of substantial units, which in themselves are scattered forms of Life.

We, as selves, are Life operating through a particular Form (or Karmic Pattern). As Life we are the Universal. As Form we are the trustees of this Life which pours itself through us; we are cyclic Identities whose main function is to use Life for the purpose of building, maintaining and developing a set of "bodies", that is, organic wholes in which a formed, permanent and expanding Consciousness may arise — as perfume from a flower.

The Ego is thus builder, maintainer and expander (through cyclic regeneration) of a set of bodies. The physical body is but the grossest type of organism which Man produces — and, in a sense he does not really create it. Nature does it for him, as a plaster cast, a model from which Man himself may work. Nature here means the animal-human Species plus invisible building agencies (elementals, devas, telluric forces, psychic race-currents, etc.); in other words, a congerie of forces which belong to the Planetary Entity in which we live, move and have our being, — but which are not Man.

Every man is of himself an entire Species of life; because he is an Identity, seeking to manifest its particular wholeness in a permanent Body with a distinctive quality of consciousness. This permanent Body is the Christ-body of Western occultists, the final *Sva-rupa* of the Hindus. It is not a production of Nature. It is the deliberate creation of Man, utilizing Life and Life-currents for this building of the "Temple of Sol-o-Mon (Solar Man)".

The "Tabernacle in the Wilderness", the "Temple of Solomon" and the "New Jerusalem" are three stages of this creative process, of this "birth of the Living God" — which is the core of the spiritual life, the converging point for all methods and disciplines taught allegorically by occultists and mystics throughout the Ages.

Most of these systems of development seem to have been perverted, intellectualized or materialized. The essential point back of them all, — which, if thoroughly grasped, would regenerate their various disciplines —, is that this interior process is a *creative* one; that therefore it has to be used by "Artists". Just as so many artists are mere technicians and in no way creators, just so the majority of occult systems deal only with an intellectually grasped technique and not with Life, which is the one and only creative Power.

In building this immortal Body, temple of our innermost spirit-born Self, we must use Life — the fire and light of Life. It is not an operation outside of life, even of the most common everyday life (I do not say “mere existence”). It is the very core of the daily, hourly process of living. It is a *process*. It “proceeds” moment after moment. The key to its successful consummation is hidden — and revealed — in the heart of every moment.

He who does not live standing in the heart of every moment but who merely skips from the periphery of one moment to that of another; he who does not live in full and intense (but not tense) awareness of the totality of every moment, who does not drink the full cup of Life from every moment, but amateurishly skims only the glamorous surface of sensations and experiences — such a one is not a “creative Artist”, an adept in the Art of Living.

All true spiritual processes — whether they belong to occultism or mysticism or any other “ism” — are creative processes, sustained by the only real energy, the fire of living. Whether we speak of concentration, meditation, prayer, ceremonials, mantrams, one thing must be remembered, which is, that all of these are worthless if not considered as keys to living processes, analogical to the natural processes of birth, growth, maturity, disintegration and death.

The true creative Artist knows these processes as they occur in the production of a great work of Art, from its conception to its final actualization in the soul-response of his fellow-men to the creation. The true Living Person experiences them in the interior generation of his or her own Immortal Body — a body of fire and light which, when completed, glows at the core of the cells of the physical organism, transfiguring them.

That this glow may not be visible to men whose perceptions are clouded with the hypnosis of matter, or that it may be shrouded purposely and temporarily in the performance of certain racial duties imposed by karma and compassion, — does not invalidate the foregoing. Life is vast and rich beyond brain comprehension. Forms through which Life operates are as multitudinous as atoms and stars. Whether we know logically or fail to do so is not always the ultimate factor. The essential point is *to experience wholly*. Knowledge itself is but a scaffolding helping to build the faculty of “experiencing Ideas”. To do so fully is impossible unless one has become Creator of one’s own Immortal Body, unless one has raised out of the dark humus of mortality the Golden Flower, which, as a chrysanthemum, blossoms at the autumnal season — before Christ-birth.

RUDHYAR.

A Cycle of Living Seed



This monthly publication has come in response to the desires of many of our subscribers for a more constant and spiritually creative contact with those who are mostly responsible for this Hamsa work. It aims essentially at stimulating in its readers the power of creative symbolic activity, at deepening their consciousness by concentration upon cosmic processes, in the individual as well as in the universe. Its purpose is to stir the faculty of experiencing Ideas and interior processes of Life—not through passive meditation but by means of an arousal of the will to create symbols and to release significance out of every experience.

The mimeographed folders are sent monthly to those of our subscribers who are willing to help bring them out by periodical contributions commensurate with their means. The Cycle is not sold publicly and is reserved exclusively to our Hamsa friends. It is a closer spiritual bond between all those who are subscribing in their hearts and souls to the Hamsa Ideal and feel in vital sympathy with the call to Integration.

We trust that in the coming years the material for this "Cycle" will be furnished by many of our friends and readers. As it was said before: such manifestations should become in time the new "Scriptures" of creative manhood; not the utterances of a unique personage monopolizing all the divinity there is, but those of a spiritual aristocracy of Living Persons in each of whom the Living God speaks.

