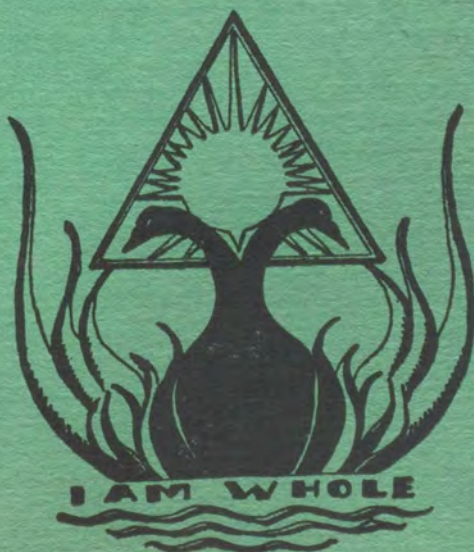


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Editorial



The necessity for a reevaluation of our social-economical life is becoming every day more patent. The tremendous response of the general public to the challenge of a word, technocracy, and an idea, which most people are totally unable to grasp but which struck with mantram-like power, is a clear symptom of a "critical state". The ice of blindly accepted traditions is about to melt into the water of a generalized spiritual upheaval.

Material conditions, unemployment and the like, precipitate the change. They do not cause it. They merely countersign and make operative the decree of Life and of its conscious and masterful Agents. Illness, individual or epidemic, has the same effect. It compels us to face that which IS. We can face it in fear, or creatively. Each one of us can become a deliberate agent of Life.

We have to evolve the single Eye of understanding, of objective dispassionate thinking; to evolve hands that can mould substance without clutching bodies and possessions. We have to center our Mind in our Heart,—the Heart that never stops beating, operating, integrating.

Let us watch, listen, be ready—and have Faith. If we shut our doors to any single fact of life, through emotional blindness and clinging to the past, then we may miss the Call of Life. There is a tremendous Call sounding through the Earth. Some day, when we least expect, it will reach our own ears. Will we close our doors to a beggar who might be our Master in disguise?



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The Teachings of Bo Yin Ra

The fundamental theme and the essential aim of Bo Yin Ra's teaching—which is a veritable Temple, a building of which the harmonious architecture has its foundations powerfully anchored in the actual roots of Being—is: *The birth of the living God within the self.*

. . . The starting point, the cornerstone of the whole building is, of course, Man, that strange and contradictory creature, eternally troubled, nostalgic and worried, capable of the meanest deeds as of the most sublime heroism.

"It is *starting from Man*", says the Master, "that we must reach God, for, otherwise, God will forever remain a stranger to us". What, then, is Man? Whence does he come? Whither is he going?

The Enigma of "Man" is studied in a book entitled "The Mystery: Man or Woman", or, if you prefer, "The Mystery of the Androgyne". Profoundly hidden, this mystery rests in the fathomless abyss of the primordial foundation, in the *formless and eternal Spirit which is the arch-creative source of the self in all things and, in the self, of all things that are or that manifest themselves.*

The concept according to which the "Absolute Spirit" is the "Absolute Being" is an intellectual concept of rescue, for an "Absolute Being" in a state of eternal rest, living of himself, for himself alone, has never been, is not and *could* never be. The "Absolute Spirit" self-contained, creates itself from aeon to aeon, fecundating and conceiving itself; for the Absolute Spirit is "Man and Woman".

It is the Androgyne which, in itself, in the Absolute Spirit, begets,—without beginning and without end, in its own "image and likeness",—*Absolute Spiritual Man*, as "Man and Woman" wedded in the primordial oneness of a bi-polar being. All the suns and all the worlds, manifestations of the spiritual Cosmos or of the physical heavens perceptible through the senses are, insofar as they are "manifestations", the "*creation*" of the *primordial cosmic androgynous Man*, himself created from the Absolute Spirit of which it is the manifestation, as much as the "*creation*" is the testimony of its androgyny.

In an infinitely graduated number of individualizations, this spiritual Man, primordial and androgynous, reproduces himself ad infinitum in the Spirit, in which each individuality fecundates and conceives itself eternally,—for it "*is*" only insofar as it *manifests*, by eternal procreation, as "Man and Woman", that is to say, as a force androgynously polarized.

It is always "itself"; it is the being of its being that it thus begets, but under forms which become, one might say, ever "more dense", less luminous; until finally, having reached the periphery of the primordial being, it crystallizes, in a way, to a definite spiritual "density" where it becomes "manifestation", to beget all the worlds that appear manifested.

Infinitely graduated, too, are the "manifestation" aspects of Cosmic Man in his *manifested creation*, and each one of the manifestations emanating from him beget, in turn, a whole specific manifestation of an inferior order.

There are, *in Spirit*,—and even in the Cosmos as *physically* manifested,—different *grades of "Man"* which, to the manifested Man of *this planet*,—if he were able to perceive them,—might seem *higher than a God*, for one of the lower grades of manifestation of "Cosmic Man" is the state of terrestrial Man, in whom the absolute primordial spiritual Man has been united to one of the most enslaved forms of its own manifested creation: the *animal* manifestation.

On this lower grade of his cosmic involution, Man has lost the consciousness of his own selfhood and he realizes himself only in the vibrations of his material cells in motion, as these act upon his *refined animal consciousness*—which only a few weak rays of his real spiritual humanity illuminate enough to differentiate it from the consciousness of the other animals of the Earth.

Under these conditions, Man would be *lost* in the animal, were not the possibility given him to be fecundated anew by Absolute Spirit, that he might generate in himself *his living God*.

But, in order that this latent possibility be realized, Man *must cease to conceive his God under the male aspect alone*. The "Living God" which must be born in each one of us is "Man and Woman" all at once. It is thus necessary that the "*Eternal Feminine be joined to the Eternal Masculine*, in the innermost of our being, in order that *the two poles* of our real essence be reconstituted in ourselves.

This is possible only with the help of the superior hierarchies of the *Human Spirit*, of which one of the highest individualizations (direct emanation of the primordial Androgyne) still lives, real although invisible, on our planet, such as It is in eternity; continuing to generate Itself in *Pure Spirit* as "Man and Woman", *in Its own "image and likeness"* in a place which, Bo Yin Ra tells us, is "the highest peak of Earth" and which he designates under the name of "Himavat".

This Head of all the human spiritual hierarchies on Earth, is the "Father" of whom are begotten the "Elders among the Brothers on Earth", who, in turn, beget all the auxiliary hierarchies of Cosmic Man, spiritually or physically manifested. The nearest to earthly Man are those of the "Guides" which the "Father" sends us to lead us back towards Him,—an idea found in many doctrines; witness the Christian theory of "Guardian Angels".

. . . Thus we see that "Cosmic Man" is the artisan of manifestation, the "Great Architect of the Universe", as the Freemasons still call him in homage to a highly mystical tradition of which they were originally the guardians, but the key of which they now have lost.

We see also that this "Cosmic Man" is "Man and Woman", and Bo Yin Ra explains how what we commonly call the "fall of Man" determines the separation of these two poles.

In the high sphere of "*Spiritual Becoming*" where Man for the first time generates himself as a *manifested being*,—but still in Spirit—"Man" and "Woman" are as yet closely united in the primordial unity of the bi-polar consciousness of the "I".

This state of union is retained in the scale of secondary manifestations, the "density" of which, however, increases, and the "radiation" of which decreases at each step, until Man, in his most "dense" spiritual manifestation, finds himself for the first time in contact with the physical cosmos.

At this point, the feminine pole is overcome by the "fear" of the forces that form material life; forces which, nevertheless, are the "creation" of cosmic spiritual Man and which Man can therefore govern. And this "fear" arouses in the feminine pole the will to break through the wall which until now separated it from the physical sensory cosmos, in order to find shelter in a new form of life and to experience its sensations.

This act of volition, by which the feminine pole, yielding to "fear" and to "curiosity", detaches itself from the world of spiritual manifestation to incarnate in the animal body, constitutes the "fall" and consecrates the separation of the two poles; a condition necessary to physical manifestation which can continue to exist only through the perpetual "tension", result of this separation.

But, just as mono-polarity is the primordial condition of physical manifestation, so bi-polarity is indispensable to permanence in spiritual realms. Hence the necessity, for the masculine pole, to follow the feminine and incarnate, in its turn, into the animal.

"And the sons of the Gods saw that the daughters of Earth were fair, and took them unto wives."

However all spiritually manifested "Men" do not take part in the "fall", in the polar division, and those who remain in the Spirit, animated by an ardent "love" for their brethren waylaid in external "dimensions", work unceasingly to bring them back to their primordial spiritual state. These "Undivided", and they only, as they pursue this work of salvation, give form on Earth to "Awakened Ones" who are called *Masters of Cosmic Knowledge*. These, once, long before physical birth, had devoted themselves to this apostolate. The "Undivided" recognize them under their earthly shape and "select" them to fulfill them and make of them "torches" of eternity.

These *Undivided Ones*, these spiritually manifested androgynes, live in the spiritual aura of Earth, under the leadership of one of the first spiritual cosmic Men,—the *primordial Androgyne*, the "Father" whom we have mentioned above,— *who always remains in pure Spirit*, because he *will not* ever be generated into manifestation, even spiritual manifestation.

And here we find the "key" to the Mystery of the "fall", the seed of which is contained in every tendency toward external manifestation, toward *exteriorization*. To accomplish the law of love which is the fundamental law of Spirit, it is necessary that the "I" have a "Thou" to love, to give itself to. When, instead of seeing the "Thou" inside of the "I", inside of its original bi-polar individual, it tends to exteriorize this "Thou", to create it in the external manifestation, Man violates the pre-established Order and causes an *excentration*, a central disharmony which precipitates disharmony in all peripheric forms. This is why Bo Yin Ra says: "Thou it is, who hast condemned the whole visible Cosmos to live without God, for it is *to Thee alone, Man*, that all power has been given to govern harmoniously all that lives in material manifestation. . . . And thou alone art the cause of all evil on Earth, for thou hast led in the fall all Nature which is now like a herd without a shepherd".

There might be a tendency to conclude, from the foregoing, that the "fall" is, somehow, a *pre-established necessity* of the spiritual growth for, without it, the manifested worlds to which we belong would not exist. It would lead us too far, were I to explain here all the conceptions contained in Bo Yin Ra's teachings which disprove this arbitrary deduction. I shall point out only that the "fall" may be a necessity to the growth of a *certain number* of cosmic entities,

but *that this necessity is in no way pre-established* with respect to the entities who are called upon to submit to it *voluntarily*. This is left to the free choice, the "free-will" of each spiritual entity when, during the course of its involution, it reaches, as fecundating spark, the "zone of indifference", essentially passive, plastic, feminine, of the psychic world,—the invisible and fluidic ocean of the forces of the soul,—which separates the spiritual world from the physical, or, if you prefer, relates one to the other.

It is from the realm of the soul that "Man" draws to him the forces which, when he will have formed them in his likeness and welded them to his self, will constitute a soul-body for the divine spark,—the *womb* in which his "living God" can generate himself anew.

Each divine spark, each human individuality, creates "its own soul" out of the aggregate of "animic" atoms or forces which it attracts while remaining, however, even in the earthly body, perpetually immersed in the whole ocean of "animic" forces. So that the "soul" of a Man is in perpetual transformation and acquires for its own only the "animic" forces which it has completely fecundated, which it has made one with its "I", which it has, so to speak, *androgynized* to itself. The other forces go back into the turmoils of the ocean, in search of another spark which can assimilate them and complete their fecundation.

Thus it happens that, in the soul of each Man, forces are at work which were active before, and perhaps more than once, in other souls; which explains the theory of *reincarnation*. . . .

BARON R. WINSPEARE.

Extract of a lecture given in Paris, 1929.

Translated from the French.

Live and Let Live

The seed of brotherhood, of love, of wholeness, is more often smothered by the refusal or inability to understand the other person's point of view than by any other manifestation of separateness. Intolerance embitters the mind and chokes or warps the shoot of life that has to fight its way through unsympathetic conditions.

Many, who are honestly willing to help any being in need of assistance, in a charitable way, who will even go to the extent of some sacrifice to help an enemy, condemn his actions or opinions, however, without really trying to understand them. They transform the self-satisfaction of having acted the rescuer into a sort of moral ownership of their victim. In their pride and narrow-mind-

edness, they are so sure of the righteousness of their own course that they can admit of no other. When they help a fellow-creature, they commit the grave error of thinking they have a right to advise and guide him as well, even against his wish, because they happen, at the time, to be more successful.

We should give help, be it on a physical or a moral plane, where help is wanted, without presuming to interfere with the opinions of the subject. The right way of living for me (even if I could be absolutely certain that there is no better way) may not be the right way at all for you. Tolerance and Charity should go hand in hand.

All individuals, being cells of the one whole, have different duties to accomplish,—and even those who have similar tasks may accomplish them in many different ways. Therefore—though this may sound paradoxical—we who believe in tolerance must learn to tolerate even intolerance.

Intolerance has had its use in certain places. It is necessary to hold one's beliefs very strongly to be able to convey them to others, and a strong belief has, as an almost inevitable corollary, the inability to envisage the possible justification of any other opinion on the same subject. Many of the leaders of the past would not have developed leadership if they had heeded dissenting opinions. In their time, they may have been necessary to the general progress of their group. Yet the high type of leader, the real leader, will be able to hold his beliefs true without trying to force them on others, for he knows that *any* kind of constraint is destructive.

The easiest rule of behavior for the average, unambitious man is "When in Rome do as the Romans do". There is nothing to say against this rule if, while not interfering with the customs of the community, the individual preserves his freedom of thought and strives to better himself. But, if taken too literally, this attitude might limit the individual effort and stifle seeds that cannot find their way to light. It takes rare strength of character to stand up against the disapproval of the group, and we must be careful lest we think disapprovingly of individuals whose way of living is only different from ours.

Your way of life and mine may appear diametrically opposed, yet we may merely be treading different paths toward the common goal. We may all meet at the end in an apotheosis of wholeness, if we do not interfere with each other's voyage by acts, words, or thoughts of separateness, for tolerance is both condition and consequence of wholeness.

ANDREE J. RIE.

Phantasy

For seven hours there shall be miracles.
The clouds shall teach the earth to leap and dance.
Three little bushes huddled in a trance
shall free their feet from clay. Nine starry thrills
shall shake the rocks and heap the laughing hills
full in each other's laps. A fairy lance
shall pierce all hearts with daring and with chance,
till diplomats go seeking daffodils!

So, for the nonce, the preacher and the knave
shall merge identity. The little fools
who play at god and science shall behave,
and proper people shall be breaking rules.
Then, to the world, the stars my name shall tell
and I shall laugh until I break the spell!

MalyaR.

Defiance

Potent with onsurging amber
Pines rise with pristine strength,
pinioned against hosts of clouds.

Heirs to ages that sunk into death,
heroes that haunt sky-flung heights,
hermetic and sullen, they stand.

Veiled in star-begotten mists,
valiance carved in the gnarled ascent
of valetudinous limbs,

in the raw power that sank
roots rugged and clamped
into the massive rocks of the earth,

they bear witness in stolid silence
to the strenuous and unstilled power
that ever storms up toward sky-gods,

defier of death, scornful of weight,
fearless fire that burns, unflinching,
in flaming passion of green everlasting.

Rudhyar.

Winged Thoughts

"A house not made with hands", such Jesus called His Father's house. Only in the earth is it necessary to build laboriously with hands; elsewhere, unless there be some place like the earth, they build with brain, with quick, flashing thought. In the earth at this time the machinery for making such thought is being evolved. Such thought already is far more potent than man knows.

Yet do not consider that time spent in the earth consciousness is wasted even though you should return to it a thousand times, even a thousand thousand times, to work out your destiny beneath the dense curtain of illusion, amid the shadows of man's creating.

Think from your center and let the thoughts from deep within yourself sweep out without limit of circumference, merely a line beyond which you cannot see. All thought worthy of the name, no matter how far it may travel comes back to the center from which it starts. Cause and effect, effect and cause. There lies the whole of life. "Nothing exists except in the presence of an onlooker", your Self, back through many selves and many unfoldments to the vital spark, the angel which ever looks into the face of the Father.

When man comes to the point in his endless career where he can get a bird's eye view of the whole, undisturbed by the pin pricks of the moment, or the pinpricks of all the moments, he shall be glad and give thanks with joy unspeakable. Thus he rejoiced when, of his own free will and accord, he elected to become involved in matter, ever more deeply until he should forget his high source, from whence he came and to which he must return. Then he knew, also, that the process meant immeasurable gain for him and the universe, and that within him was the urge, buried deep, which in its proper time would force him to evolve to this former glory with its added luster. Does it seem strange and terrible? That is because of the limitations of the garment of flesh you are wearing.

You do well to ponder these things and to keep them hidden in your heart, but know, for all that, they go forth upon the business with which they are charged by reason of being thus pondered. Do not be surprised to meet them all about; for where there is a waiting mind, there the good seed sows itself. Every time you open yourself freely to the Highest within you, without idea of benefit to yourself, no matter what your outward mind and body may be engaged in, the seeds of thought go out to be sown in prepared soil. The Gardener knows what crop is sown and makes all ready for the harvest.

Rejoice when the plumed thoughts fly through you to do their work in the world. You have no concern with what they do or where they go. Sometime you shall meet your very thought pouring in impassioned utterance from the lips of another, or see it on another's printed page. It is both yours and his since it belongs to all. Does the High One who sends the thoughts into your mind care to receive proper credit? No, He knows that each seeks its appointed place and that what goes forth belongs to all since there is one true Source of all, the Unthinking One, from whom proceeds all thought.

Great is the power of the written word; greater the power of the spoken word; greatest of all the power of the unspoken word, a thought purged of desire, impressing itself through a willing mind upon the mind of the world. Open your mind more and more freely that through it the truth may be hurled into the earth consciousness. Keep your personal mind out of the way. It is better that it should not get mixed up in the matter at all. Ideas shall grow up in the minds of men, such as they have not thought before, except a few in every generation since man began. The minds of men must get accustomed to different ideas that are to replace those they have held close and now outgrown. They shall grow apace and presently revolutionize the world thought and bring into visibility the new heaven and new earth already prepared and ready in the invisible ethers.

The thought, the feeling, the idea, that sweep through your mind out to the minds of others, whether you write them down, or merely see them clearly and distinctly and feel deeply, are potent beyond your utmost conception. The more quiet you are, the more you are content to see, without conscious effort, the more virile, vital and effective your thought will be. Activities will form and re-form about you. They must if you are a see-er. A seer and an onlooker. Yes, and a looker-on. Face all things fairly and squarely as they present themselves, seeing through the apparent to the real, through the semblance to the fact, through the shifting to the unshifting. Abide in the moment which is and know both past and future part of the moment.

Love everything and everybody. See all alive, all fluid, all plastic, all changing, nothing fixed or immutable; all divine, all harmonious, all rhythmical, flowing together and flowing apart, freely, sweetly, lovingly. Be content to have your influence suggestive and inspirational only. Do not care to be even the power behind the throne, rather the impetus behind the act. Be that which prevents stagnation, a vital stream flowing from the throne of the Father, stirring and making alive.

Sent out impersonally, people will accept your thoughts gradually and imperceptibly in that it will seem to each who receives that he has evolved for himself. Poor little man likes to do that. It helps his self-esteem. Is it not amazing that, when his idea of extreme luxury is to have other men and women wait upon him, hand and foot, that he will reluctantly, if at all, accept any suggestion of truth directly from another? Man is only a babe, remember, and the units that compose him are often marked with senility in their cradles. This is soon to be over. Man, the mass, will grow older soon, or younger, whichever you like to call it.

Meanwhile you shall see and know, and men in the earth, near and far, for distances makes no difference, shall catch the fruit of your vision and make a counterpart of it for their use until such time as they shall learn to see for themselves.

HELEN ASRAEL.

Relationships

The greatest mystery of life has always been "whither, whence and why", and many theories and philosophies have been evolved in answer, but the fact remains that we are *here* and in that very fact lies a partial solution of the mystery.

It is granted that we do not live for ourselves alone, however selfish we may be in our human attitude of "every man for himself and the devil take the hindmost." For in our everyday relations of human life our very destiny is determined by the actions and reactions of ourselves as individuals, one upon the other, and it leads to the inevitable conclusion that since we are all part of the great life we term Humanity and Nature, that we exist solely for the reactions we have upon each other.

By whatever name we call these relationships of business, politics, religions, marriage, family and friends, etc.,—all are commingled together into an infinite multitude of reactions which determine the social and economic status of the millions of human beings upon the earth.

We therefore exist solely that a greater life may react through each of us upon all else around us in our environments of home and business, and in turn we individually are the focus of reactions from all humanity. It is inevitable therefore that whatever we do unto others will be returned to us many fold, for we each are one reaction against the opposing reactions of all humanity, and like produces like throughout all the realms of life.

Our predominating mental and spiritual attitude therefore determines our destiny as it acts as a lens to focus the creative force of the individual in a specific direction. The results will be in exact accordance with the "pattern" we thus create, with the "ideal" that we live by,—be it selfish or unselfish,—for life does not ask us what we would like to receive, or what we would have and hold, but only what we will really *use* for the benefit of others. For true wealth does not consist of the possession of gold or its equivalents of value (regardless of their commercial necessity under existing conditions) but in the intuitive understanding of life and nature, and in our use of that understanding.

True intuition is closely allied to the sense of feeling, as of awareness, but not to emotion or to sensation, and it often manifests as a gleam of lightning that reveals instantly the true character of the forms we dimly perceive in the darkness of our human perceptions. But what is "seen" must be quickly apprehended and remembered, else the "magic" of the darkness will again overwhelm us with its illusions.

The spiritual importance of an individual to life is thus measured by the degree that his intuition is awakened and correlated to the innate intelligence that unites his brain and body into a co-ordinated mechanism of self expression. To such an individual life becomes something else than the struggle for existence that is the lot of millions today because of the spiritual darkness in which so many live. And it is incumbent upon those who do understand that they lead the way, however humble the opportunity for service to their fellow men, that all may come inevitably to a greater happiness, wholeness, completeness.

R. VON H. G.

"The time has come for a revision of all of our standards of value. The machine has brought us to a new era. We can gain nothing from European political systems for they arose out of price systems of a former era."

A Philosophy Of Operative Wholeness



THINKING WHOLE

Most of our thinking is only part-thinking. To think whole is a great science. It is the basis of the art of living whole. It is the essence of "clear-living"; or, as we might say "clairliving", to parallel such terms as clairvoyance and clairaudience.

To think whole is to recognize in every living entity or situation three elements, and to take all three into consideration—plus the synthetic something which arises from their mutual interactions. These three elements are: substance, form and energy—the synthesis being: Life itself. Every living thing has substance; it has form and is animated by a stream of energy.

Energy is another name for the Life-force. There is but one Life-force. The characteristic of energy is that it is unitarian and unifying. It is Unity in action; therefore it is changeless and unaffected. Its modes of operation change, but energy of itself and in itself is changeless. Thus the law of conservation of energy.

What changes constantly is substance. Substance's most characteristic attributes are change and multiplicity. Metaphysically speaking the ultimate reality of Life is the marriage of energy and substance, of unity and multiplicity. Life is both cause and result of this marriage which is a timeless or eternal fact in the *Whole* of being, even though from the points of view of the *parts* of this Whole, there appear to be a ceaseless alternation of a condition of marriage (so-called life) and separation (so-called death, or non-manifestation).

Manifestation and non-manifestation are however purely relative and illusory concepts. Life *IS* timelessly from the point of view of

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R. VON H. G.

"The time has come for a revision of all of our standards of value. The machine has brought us to a new era. We can gain nothing from European political systems for they arose out of price systems of a 'steady state'. We must design our own society. We must evolve new concepts to meet the needs of a changed outlook, a new level of civilization on the globe. The technological advance of thirty years has now made it possible for man to eliminate much of his toil. In doing so it has doomed the entrepreneur and the entire system of selling for price. Egypt, Assyria, Greece, and Rome have led the world in their days. A new continent is able to take its position in the leadership of the civilization of tomorrow."

From "Technocracy's Question", Wayne W. Parrish.

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Manifestation and non-manifestation are however purely relative and illusory concepts. Life *IS* timelessly from the point of view of the Whole. The marriage of the One and the Many, of Spirit and Matter, of energy and substance *IS*. To recognize that fact, to experience it, to live it, is fulfillment, liberation, Nirvana.

The fact of this timeless integration of the One and the Many is best interpreted by the concept of "form". The fact that the Whole is whole, yet that there are parts requires an explanation. Form is the explanation. There must needs be some definite and permanent disposition of the many parts within the unique Whole, if the Whole is to remain Whole, that is, organic. Otherwise the Whole

might either disintegrate into chaos and nothingness, or else parts might become so welded and unified as to lose all sense of distinction. In which case there would be no longer parts, and all there would be would be the One—a metaphysical absurdity; for absolute Unity is unthinkable. Were *absolute* unity possible, then it would be *now*. Yet there is multiplicity, there is a manifested universe. Call it illusion, if you wish. But whence the seed of illusion? This seed, however remote, however subtle, makes absolute unity a metaphysical absurdity;—though, obviously, unity exists as a relative principle.

Form is an abstraction. We ordinarily confuse form and body. An organic body is an aggregation of substantial entities (atoms, molecules, or even units of cosmic scope) the relationship between which is relatively permanent. Form is this permanent relationship. It is, we might say, a formula of relationship. This formula defines the particular way in which energy is able to *integrate* a particular number of substantial entities; that is to say to bring them together under one common rhythm of being, yet without altering fundamentally the individual natures of these entities.

We may illustrate the foregoing by considering the case of a man who is the leader of a community of less evolved human beings. He appears to have the power to keep these people together, yet this power is dependent upon his ability to think out a scheme of communal organization, whereby every person of the community can work in a congenial manner and these many activities be so related as to all lead to the well-being of the whole community. As this is done everybody is happy,—because functioning in accord with his or her own nature and individuality,—the community-life is harmonious, the sense of communal unity is strong, and the leader fulfills his destiny which is precisely to bring about the existence of such a community, of such a social *body*.

The leader is spirit or the Life-force; the people constitute substance; the scheme of communal organization (the Law of the group) is form.

To make our analogy fully accurate we might add that, in a sense, there is only one Leader, the One Spirit; but that there are an infinite variety of types of people to be organized socially. The One Leader must therefore invent a particular form to fit every particular type. The need of substance determines the form; but the form is the work of the Leader. The form is the manifestation of the love and intelligence (organizing faculty) of Spirit. It is relatively

permanent, for permanency is in the realm of form what corresponds to changelessness in the realm of Spirit. In the realm of substance, this becomes conservatism or self-preservation.

There however it is only a half-virtue, for it is the nature of substance to change, to grow, to develop new needs; needs for a more balanced and more universalistic, more just and more encompassing form of organization. As substance grows beyond its antiquated needs it calls, through the intermediary of its most evolved components, for a new form, a new "dispensation" from "God". Then the struggle between the old form and the new need arises. Form develops inertia. This inertia is due to the persistence in substantial entities and groups of a particular type of behavior, feeling, thinking. The form itself needs not be broken, *cannot* be destroyed—as it is merely an abstraction—; but the old grooves of habits and traditions *in the substance* have to be erased or modified. The new need faces the old grooves, and the revolutionary spirit develops in those entities who feel the new need and clamor for the new form. When the call for this new form is insistent enough, when the need of a group of units of substance is strong enough, the Life-force (call it God, or Manu, or Logos) projects a new form, which calls to itself the group that called for it. Either this group leaves the portion of space which it used to inhabit and "colonizes" a new land; or it remains and repudiates the old habits, converting or killing off the part of substance which held fast to them.

What we just described is the universal process of so-called life and death—whether it be in a human organism, or a social organism (state, nation), or a cosmic organism (solar system, galaxy, etc. . . .). The description is obviously most incomplete, yet should illustrate the relationship of energy to substance through form.

To incorporate this triune relationship in all our judgments, our feelings, our acts—such is the task of all true Integrators. We can fulfill this task by considering every problem, every confrontation, every relationship entered into, as being triune. In each energy, form, substance confronts *in us* energy, form, substance. We must not act as substance meeting only substance, or substance and form without energy. We must, as complete beings, face and relate ourselves to complete entities or complete problems.

Unfortunately this hardly ever happens. Let us take a political situation as an illustration. We face the possibility of a change of social organization. Some face the problem as materialists and listen only to the need of the people brought about by new material conditions (substance to substance). Others consider only form,

and influenced by the permanency-aspect of form worship an immovable system unrelated to the new need of substance. Still others are religious devotees waiting for God to appear and save the world by an act of divine will (energy to energy).

One could work out innumerable examples. Men meet each other as bodies only, or as minds only (form). If a problem attracts their attention, they do not think out how the energy, the form and the substance aspects thereof are to be worked out. They will say for instance: "I reincarnate"—but this "I" of which they speak is in fact to them an un-realistic concept. It is not real because they do not see how reincarnation affects the energy, form and substance-aspects of their beings. Nothing is real which is not whole. To be a realist is to think, feel and live whole.

What is "I"? People take for granted they know all about it. But they consider in most cases only a part "I", not the whole "I". The theosophist may have an intellectual idea of "I" which is limited to the form-aspect, perhaps with some adjunction of the energy-aspect (Atma, the universal Self principle). The materialist thinks of "I" mostly as a substantial compound. The mystic may lose himself in pure energy-concept. Who actually faces the whole "I"?

It is hard to face entities that are whole. It means first of all *to be objective to oneself*; to know one's own being as a sort of polyphony of life-elements,—each part having its own technique, behavior and vibration; yet all these parts being constantly whole, harmonized by Life itself, chorded by the magic of experience, integrated by deeds and thoughts and feelings which are *all-inclusive*, which leave nothing out, deny nothing, understand everything as it really is in itself and of itself.

A technique of integration must be developed. But each one has to develop it essentially for himself. How can it be done? By recognizing the intense need there is for it. Make your need great: and Life, or God, or the Master, will answer. The answer will be a new method of relationship,—a changed point of view in yourself. The answer is always a "form"—an abstract something which it is your task to make concrete. It is a new Covenant between your personality (substance) and your god (energy). But this new Covenant is not "new". It is the permanent form of your Soul. It is your eternal Identity, the center and as well the circumference of the wholeness which you are.

The Age of Power



Ford once said that this was not a "machine-age", but a "power-age". This is a profound truth. Scott, the leader of the Technocracy group, has evolved a method of analyzing social relationship in terms of measurement of energy. We are indeed facing an amazing "release of power" in the midst of mankind.

Art, as always, has shown the way. Modern art is akin to Technocracy. It deals with energy,—with formed energy. This message of the new art, the new economics, the new life in general must be understood. There is no greater need today.

Years ago Rudhyar attempted to show the Laws of "release of power" through Art and in general through the forms of Civilization. In his book "Art as Release of Power" they can be found, simply and lucidly expressed, so that anyone, whatever his philosophy and background, can understand them with a little thought.

We ask you to make this book known to your friends, to obtain it for them, for your home town libraries. We are selling it now practically at cost, for \$1.50 postpaid, or four copies for \$5.00. As you order copies of it from us you will help to spread the knowledge of principles which today are essential, as well as make possible the continuance of this magazine in these times of increasing financial pressure.





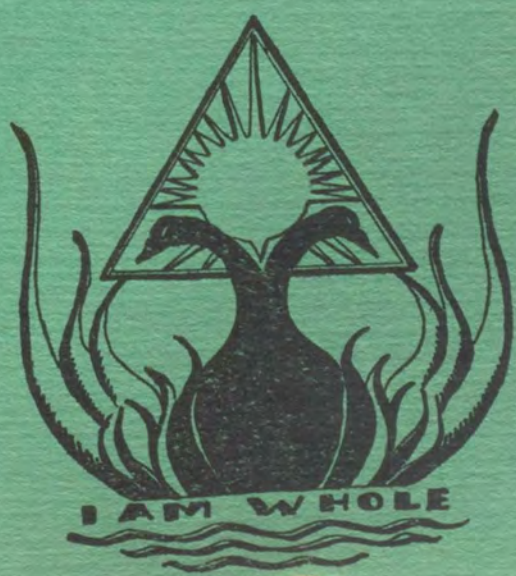
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Editorial



We urge our friends to read and re-read with the utmost care the first article of this issue: "Whither Hamsa?" It comes as the last of a trinity of utterances which began with "The Hamsa Ideal" and followed with "A Call to Integraters." Having thus made clear the goal, we must wait for the answers of all who care to hear.

As these words are written, a new American leadership is struggling with a great national crisis; earthquakes and storms have just brought devastation—yet very slight compared to the moral and psycho-mental pressure of the "depression". Man invites sufferings upon himself and his houses of clay. For everything there is a price to pay. Stupidity, greed and graft are very costly.

By reading the already mentioned article you will know the crisis confronting this Hamsa Work. From a practical standpoint two things can be done at once to compensate for the loss of subscribers unable to send their contributions:

(1) Send in a subscription or more to be applied to friends who have written us that they were still deeply interested in Hamsa but unable to re-subscribe.

(2) Order from us some of our literature to be distributed to public libraries, art colleges, where many who need its message will be reached. This refers especially to the book "Art as Release of Power"—also to the first year series (1932) of Hamsa, the nine issues of which are available for \$1.50.

This would demonstrate group-solidarity and a sense of the educational needs of the new generations. It would tide us over the present crisis—if everyone were to act according to his love of the work and to his means.

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