

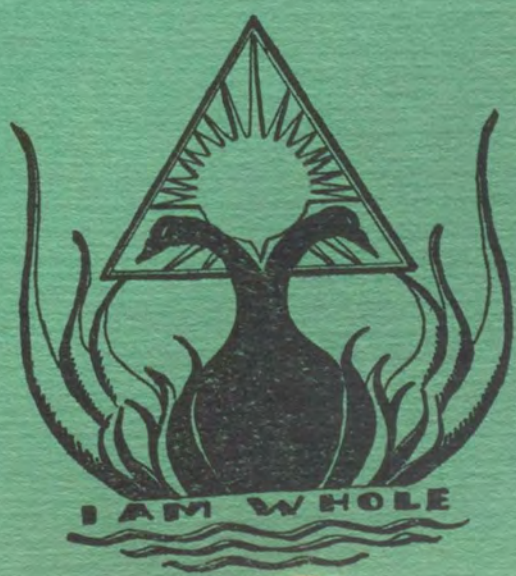
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HAMSA

NUMBER FOUR
1933

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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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Whither Hamsa?

Chaos has overcome the financial and economical structure of Western society. The system of individualistic competition and economic "laissez-faire" which reached its glorification in the Nineteenth Century, but which had its roots already in feudalism, is crumbling. It remains still powerful in the subconscious emotions and traditional thinking of the great majority of Occidentals; but obviously it must give way under the pressure of a new Order. Powerful institutions which represented American feudalism (through money power) are even today collapsing. A new America is slowly emerging out of the stress and strain of this momentous "depression".

Our spiritual and human task is to create this new America. It is to build new forms of living—social, artistic, ethical, spiritual forms. It is to work for the future, now in the seed-state, or perhaps germinating already, pushing against the inertia of the earth-crust toward air and sunshine. Toward organic existence. It is not only to work, but to work *organically*, in terms of operative wholeness, backed by the cohesive and eternally formed power of the *organized Spirit* of Man. It is to work in utter self-consecration, and if need be self-sacrifice.

Organize the work of the world! Organize it after the pattern and in obedience to the rhythmic activity, which are fundamental to Man, which are manifestations of the most human Man-qualities, which are attuned to the central key-note of Man, as the *organized Spirit* of this planet. We have known only the shadow of Man, at best his incomplete image. In this Aquarian Era we must become individually and even collectively initiated into the clear vision of the whole of Man.

Germination requires organized power. In the seed there is order, a supreme though potential organization. In the seed there is direction, purposefulness, impetus;—the will to growth, the will to flower. In the seed there is above all cohesion, integration, the dedication of all to the Pattern which is the organic structure according to which growth will take place, by slow degree, yet steadily.

This Pattern is a fact, invisible as it may be to most. In terms of this Pattern every change, peaceful or violent, can be invested with *creative significance*. The Pattern itself is permanent, changeless in

its essential outlines. Life moves on cyclically and fills in the structure with the glow and warmth of the living. Everywhere order reigns; man only is swept by the chaos of his own failure to give significance to the tides of Life which are formed into ordered action by the Pattern of the organic Spirit of this planet.

The American soil still gives to Man its seasonal riches in ordered fashion; but Man has invested the transmission of these riches to you and me with a significance of chaos. Men still have muscles and brains with which to labor; but because the work of the world is disorganized, men starve. What we are witnessing today is thus a crisis of re-organization, a world-wide readjustment of the agencies for the distribution and transmission of life-power, spiritual as well as material.

Understanding this, we must make still clearer the significance of Hamsa. *Hamsa is a spiritual principle of organization become creative impulse.* It is an aspect at least of the principle of organization which is to control the formation of the new civilization in and of America. It is a creative impulse calling for agents, creative and free, through whom the principle of organization can become *concrete reality*,—in small ways, in big ways, in any way compatible with the essential nature of the agent himself or herself.

These are big statements. They are made deliberately. Whatever the outer appearance may be of those making these statements, however faulty and inadequate the channels through which they are uttered, the fact remains, in the organic Spirit that is Man, that Hamsa has the essential significance above stated. It has such a significance by virtue of *what it represents* if not by virtue of what it has as yet accomplished or will soon accomplish.

This American continent did not come out of nothing. Its inhabitants, individually and collectively, have a spiritual past. Thus there are today in America a very few *central seed-groups* who, by spiritual inheritance, have upon them the responsibility of the karma of this continent. They are heirs to a past, and as a result invested with the power and duty to build a future.

The American continent is now being opened to the transfer of spiritual occult forces from the former European center, in order that this "New World" may receive the "tide of Life" through which the part of the planetary Pattern which it represents may become actuated into being. In other words, spiritual blood is being transfused from the mother-continent to the child-continent, now that a certain phase of occult cosmic fecundation has taken place in

America, making this continent a *living seed* ready for germination; now also that Europe has come to a definite turn of her cycle—as shown by recent events.

The transfer is occurring now. Hamsa can become one of the most important channels for this transfer; and the Hamsa Companions may thus become “carriers” of an Energy which, if constructively and wisely used, would set the beginning of a *spiritually organic Work* in America.

Just as it is now scientifically known that the efficacy and tone of all functions in a man's body are regulated by infinitesimal secretions (*hormones*) from the endocrine glands, so by analogy, men-women, when spiritually self-dedicated to the service of the Pattern of MAN, may become *spiritual hormones* carrying creative power wherever needed, acting as the controlling factors of the continental organism. This is the ideal we are setting before the Hamsa Companions.

It would serve no purpose at present to try to make the above statement more precise, or for instance to indicate the exact nature of the power to be carried or the place in the Pattern to which our Work belongs *by right of the karmic inheritance of the group of Hamsa Companions*.

These are matters too sacred to be expressed publicly. Even to hint at them is not without danger, for where karmic values are invoked the answer is swift and remorselessly sure. But the emergency calls for a clear-cut statement. The Hamsa Work must be re-organized to come nearer to an adequate fulfillment of its task, and the duty of making this reorganization possible is upon the shoulders of *all* who fain would participate in a Work whose magnitude will become real, to every one called to participate in it, *in function of this participation*.

As it stands at present the magazine HAMSA, and the “Cycle of Living Seed” are not financially self-sustaining. They have not been so last year, and will apparently be much less so this year. We have never striven for a large number of subscribers. Obviously the nature of the Work makes such a goal impracticable. Yet the Hamsa group has grown steadily, and the response of its members has been increasingly vital and enthusiastic during the last year which marked the beginning of a new era in the destiny of this American continent.

As the matter stands now, we wish to know precisely from all our friends, how vital and *concrete* their reaction to the Hamsa Work is. Luke-warm readers are valuable to an ordinary magazine's circulation, but not very much so to the purpose of our Work. As we are able to gauge more exactly the extent of the spiritual, and if possible material, co-operation which those who are fired with creative enthusiasm for the Hamsa Work are willing to give, we shall be able to proceed deliberately and constructively. Some of our friends have already communicated with us and their devotion is clear; but a new *opportunity* as well as new spiritual responsibility has come which call for a maximum of accuracy and clarity of statement.

The HAMSA magazine is not the Hamsa Work, but only a temporary outer vehicle conditioned by the need of the hour. A new hour may force upon us a new need; and so we are always unattached to forms and free to serve in ways synchronized to the need of the moment. Thus unless a most definite and concrete response enables us to continue to print this magazine we will have to suspend its publication, pending the end of the process of re-organization now at hand.

If HAMSA is to be a link between but a few workers thoroughly and inwardly self-dedicated to the Hamsa Work as above suggested, then the expense of a printed organ is unnecessary and the sacrificial offerings of those few would serve better toward vitalizing or making possible new activities made imperative by the demands of the moment. If on the other hand HAMSA should grow into an ever larger magazine carrying to a widening public *creative interpretations of present day problems*, orientating toward the new Civilization and intelligent and truth-seeking group of men and women and youths—then, more is required. We need in such case the financial and moral backing of individuals, or of movements searching for the key-note of spiritual integration which we can offer, and ready to co-operate with us in the establishment of a center of spiritual-creative radiations which may sustain, visibly or invisibly, and vitalize the new efforts which are being made throughout the nation to re-build American life on the basis of a "new deal".

Such is the challenge of this critical period in America's history. If leadership is eagerly and concretely demanded, leadership will be assumed. The need alone determines the spiritual action. To act before the need has ripened is to act falsely, against the grain. The *inner* Hamsa Work goes on and will go on independently of outer

manifestations, such as magazine and the like. But . . . our task today is to make the inner, *outer*; to make the abstract, *concrete*. It is to carry on into visibility and actuality, the invisible and potential Pattern. This is our task *as outer personalities*.

We spoke, a while ago, of a transfer of organic spiritual energy from the old to the new continents as a condition to the development of an American civilization true to *the Pattern of Man*. Such a transfer necessitates the arousing of certain "organic groups" of souls into dynamic, coherent and concrete activity. These "groups" are to be considered as real cellular structures of the spiritual realms, where Man-the-whole is known as a vast eonic organism. They should be founded upon the recognition by all their component individuals of a Work to be performed by all, each according to his or her own individual and intangible natural characteristics.

Without being able to say much at this time we wish to conclude by saying that there are sources of collective *organized spiritual energy* which are ready to flow into the New World and its spiritual, social and cultural chaos, *as soon as the proper instrumentalities are ready*.

The Hamsa Companions form potentially such an instrumentality, inasmuch as they represent a karmic group of the utmost importance at this present juncture. They are waves of one deep and powerful tide which long ago unfurled upon the earth-shore and scattered itself in creative self-assertion. Now the time for the return of the tide, as an integrated whole, has come.

A very few of the waves know it already,—are ready perhaps. This is a sounding into the spiritual heart of the others. It is now for them to answer the Call—if they will.

R.



A Prayer

O God! Out of the silence of things
Out of the heart-break and minor strains
Let Thy smile come.

Out of the desert's burning sands
Out of the canon's with froned palms
Let Thy smile come.

—Rojano.

Episodes

The seed is planted in the soil and out of that beginning all else comes inevitably, each according to its own destiny.

From the hour of birth there begins a series of psychical episodes through the Springtime, Summer, Fall and Winter of our existence.

Behind these episodes of our struggle to survive and be ourselves, we perceive a spiritual background in the universality of these personal experiences. Life reveals an essential purpose to which all conform unconsciously, unwitting of the part they play in the greater drama.

To woman there comes the experience of motherhood and all that it implies personally and humanly. To man likewise there comes the imaginative creating,—as in the arts, in business, in industry,—which is akin to motherhood because it is the creating within of an "idea" which is finally given outer expression independently of one's own sentient existence. Thus potentially, every woman is a mother and every man a creator, two opposite polarities of expressed imagination in action.

The spiritual background of life, as expressed through man and nature, is essentially creative. As units of humanity fail to conform to its implied edict, they are swept aside out of the stream of life, starved in soul and body. For he who will not use his creative imagination to nourish and increase his spiritual and human powers and capacities, is likened unto that one who hid his talent lest it be stolen from him. In the end indeed he lost it, and all else besides.

Then, too, there is a deeper mystery, the conscious birth from within an individual, of his own soul,—a struggle of the highest and best in him against all the sordidness of the human race that seeks to drag him down. Humanly he is one against many, spiritually he is akin to everyone, and as he intuitively realizes his unity with life and his fellowmen, he nurtures and fosters the Flame within himself. Ultimately the human merges into the spiritual, and in that hour he transcends birth and death, not as means and ends in themselves, but as varied spiritual experiences of opposite polarity. As links in a chain, the episodes of his life now become full of meaning and verity, as they reveal his effort to express himself creatively. As he forges and unites the links of his life together into a unity, it is inevitable that he will achieve his ideal of Beauty, Harmony, Completeness.

R. VON H. G.

Individual Progress

Fragments from a lecture given in London, June 7, 1921.

... When we begin to analyse, we find that most of us are in the real sense of the expression "non-entities", not non-entities in the ordinary sense in which perhaps the world uses that word, more or less contemptuously, but non-entities in the sense that we are no entity. This might sound somewhat strange, that we who talk of monads and egos, and higher and lower selves, are no entities. But it is true; when we begin to analyse, we find that most of us are non-entities, that we do not find ourselves? Because there is no Self or Entity to find! Unless the kingdom of the Self is taken by violence, and he is compelled to reveal himself, we shall find that we are, each one of us, a bundle of non-entities, a fact that we ought to note carefully if we want to progress.

Something else we find: by the help of all the varied processes of life, as individual beings, we are passing, or are endeavouring to pass, from a state of non-entity to a state of entity. Every one is making an effort to realise it. We find that we have nothing tangible on which we can put our finger and say "this is I"; but we are continuously finding that behind or beyond the bundle of non-entities there is somewhere an "I". We begin to analyse this "I" which instinctively to us is the law of our being. When we become deliberate in our search and analysis, when we become intellectually honest with ourselves, when we begin to think for ourselves and put a stop to thinking by proxy, which has been going on all the time, and when we think earnestly and sincerely, our search yields a result. What do we find?

We find that there are three beings in us, each yet to be sought and found; each yet to be looked for and recognised. Unless an analysis of our complex nature is undertaken and the law of beings in us found, spiritual progress is not possible. The laws which govern the life of Being can be understood only when the law of beings in us is grasped. The entity reveals himself when the non-entities are seen and overcome.

First, then, we find that there are ghosts of dead selves in us; and that we continuously identify ourselves with them; the ghosts of the selves which we were, but which we no more are. Thus in a very real sense we live in a ghost world. People are very anxious to know what the astral plane is like; but there is a very real kind of astral plane which must first be investigated. The astral world of our solar

system can be found; but to investigate into the nature of this ghost world in which we are living, the world which is peopled by many ghosts of our own dead selves, that is a very important thing for us. Each one identifies himself with his dead selves of long ago, and the real Self cannot make himself manifest when this identification continues.

And these ghosts, where do they live? In the graveyard of the body. "What art thou?—A little soul carrying a corpse," said the Emperor Marcus Aurelius. That is why our physical bodies live by rules and laws which are dictated to them from without. Our bodies are dead, and kept alive by artificial, mechanical processes. Civilisations have been killing them, and the task is not yet accomplished; our modern doctors with their serums and vaccines are achieving it as fast as they can!

First, then, we find dead selves — ghosts in graveyards.

Next, we find that there is a living self in us, one which we can catch hold of. But there is this peculiarity about it—it is dying. This is very disconcerting when for the first time we experience the phenomenon. This living self which is dying is a very fascinating entity; it is a reality and an illusion; it reveals itself as an entity, and, before we realise it as such, it is a ghost; it is elusive for it is becoming, and by the time it has become it is dead; it is an entity and yet not one entity; it is always changing, never stable, and yet is stable—from childhood to maturity and old age, from birth through life to death. It unites all our experiences, connects all our actions, is the basis of all we call life, and even is there in what we call dreams. It is there and yet not there.

And this too belongs to our body; but, when this self is active, the body is no more a tomb, but, by turns, obeys its mood and becomes a garden of pleasure, a desert of loneliness, a prison-house of pain and suffering. Through all three we contact the present—the illusion of Time. "Even this shall pass away" is the perpetual slogan this self habitually uses.

Then we go a little deeper. Our inspirations and our aspirations, our yearning and our quest, in the midst of death as also of change, enable us, if we will, to come upon the third Self in us, a Being in hiding. This is the Sleeping Self, and the pursuit of its existence reveals the fact that it is beginning to wake. It is willing to be coaxed into a condition of awakening.

This also belongs to our body; but, when this sleeping-waking Self works in it, it is like the Night—silent and dark and mysterious—but the star-chimes are heard. It keeps vigil to catch the whispering Voice of the Great Sleeper.

We find that there is nothing more in us than these three Beings: the ghosts of our dead selves; the living self that is dying; and the sleeping self that is trying to awake. This is the condition of most of us who belong to what is called the civilised human race.

We are living in three worlds. Recognise in you these three factors of consciousness which you call "I" and which build three worlds to live in. You live in three worlds. "Yes," you say, "but we know them—physical, astral and mental". No, we do not live in those worlds; we do not even live in one of them fully. With the help of the five senses we contact only a portion of the physical world. We contact a meagre portion of the astral world with the help of our immature and uncultured emotions. How much do we contact of that mind-world which lies beyond the astral?

But we do contact in a very real sense three other worlds. There is, first, the world in which these dead selves of ours exist, the ghost world, the world of the past in time. All that has to do with our own dead selves has to do with the past, and there is little that is tangible in it; it may be called the world of the past. Secondly, we live in the world of the present, a very interesting world, full of illusions, but peopled by what to us is the only reality, because we can contact it—the self which is dying. Then the third, the world of the future. It is the world of the Sleeper who is yet to awake. He lives in the Heaven of his own making.

Individual progress means that by some process that future world should be transformed into the present world. Spiritual progress means the transmutation of the future into the present—but, herein lies the mystery, that new present must be of a nature that cannot pass into the past. When the Sleeping Self becomes awake, it must be endowed with the Virtue of Immortality—the self must become the Self, the present must become the Living Present, the body must neither be the garden of pleasure, the desert of loneliness, nor the prison-house of pain, but the Temple of the Living God. The sleeping star must not sing to the stillness of the Night, but its silver points, holding the angelic radiance of its Being, must incarnate into the Temple of the body. The illusion of time must vanish, and the Reality of the Eternal Now be precipitated. Therefore the

Sleeping Self, in the process of descending into the graveyard, must come enriched with the mysterious Power of Youth. He must not come, like his many predecessors, a mortal, but an Immortal Lord. That sleeping Self generally awakes looking behind to the Past, and is the Epimetheus; he must awake with his Fiery Eye turned to the Eternal, a true Prometheus.

To build the Bridge between the Heavenly Home of the Immortal Lord and the graveyard transformed into the Temple, is the work of the Spiritual aspirant. The Path is the Path of Balance, the Path of Equipoise, the Middle Path — named in a dozen ways and misunderstood in a hundred.

B. P. WADIA.



The Green Ray

Of all the seven visible rays of the spectrum, green has the greatest message for our terrestrial life, because it is the key to balance and conquest, and is the symbol of vitality and fresh growth. In the scales of light and pigment it is the proportioning of blue (the color of control) with yellow (the color of illumination) that creates our greens. By this act of balance a new balance is created, which means new life on various planes.

In the progression of the solar spectrum, green is again the balancer, because it forms the dividing line between the three lower and the three higher rays of color. In many planetary correspondences, green is assigned to Saturn, the guardian of the bridge that leads to the mysteries, and in this station is the symbol of occult strength. For this reason probably green has always been considered the mystic's color. For what is a mystic save one who knows and guards the hidden links that bind the worlds of space, one who knows how to bear the present, because he has vision of the beyond.

In nature, green inundating earth with the return of spring, is not only the symbol, but the manifestation of immortality. In the Sufic philosophy, which was born in Persia in the Ninth Century, there were four schools of training. Each one was dedicated to a color. Green signified development through piety and good works, not words, but *works*. So again we find it as a symbol of manifestation.

BEATRICE IRWIN.

A Philosophy Of Operative Wholeness

WHAT IS SOUL?

In order to understand this word of many meanings and countless attributes we shall have to remember that every living thing is composed of three basic elements: energy, form and substance; and we refer our readers to our last discourse, entitled "Thinking Whole", for our use of these terms.

Before the beginning of every cycle of manifestation (be it that of a human being, or a solar system) the One Life-Energy faces, as it were, a chaotic mass of substantial, material entities (molecules, atoms, or particles of whatever type it may be). In some way, which cannot be discussed here but which we shall hide behind the term *karma*, a Ray of that One Life-Energy is related to this particular mass of chaotic substance. The purpose of the incoming cycle of manifestation is to work out and fulfill this relationship.

Fulfillment means that the Life-Energy will have succeeded in drawing together in organic formation this heterogeneous mass of substance, that is, in forming the inchoate particles into a body, a living organism. Through this body and its experiences, the many particles will realize wholeness. The many will be integrated into a Whole by the unifying power of the Life-Energy operating according to a Plan, which is the functional Law of the Whole.

The fulfillment of Life is the perfect functioning of bodies, in and through which energy and substance, or changeless spirit and ever-changing matter, are "married". But there are many types of bodies, as many as there are types, qualities or densities of substance. When "body" is spoken of, the ordinary person thinks solely of the body of dense physical substance, sensorially perceptible. Above this physical substance in the scale of diminishing densities, we find what we might call psycho-mental substance, a type of substance exceedingly plastic, magnetic and dynamic. This substance becomes, in the course of evolution, a "body", once the Life-Energy operating according to a Plan (i.e. following a pattern of organization, or form) succeeds in pervading the many particles of this psycho-mental substance with its integrating power. A body of such type of substance is what is called Soul, loosely speaking.

There are souls and souls, according to the stage of integration of the psycho-mental particles involved. Some souls are at the coral

stage of development, others are strongly organized, let us say, at the mammal stage. But in every one one may recognize the three elements: energy, form, substance. Only in the first stage the element form manifests only as a boundary-line, as a magnetic envelope which separates the within of the nascent soul from the without; while, at later stages, form means a thoroughly worked out system of relationship as exists between organs and cells in a physical human body.

It should be said here, for fear of misunderstanding, that when we speak of "psycho-mental particles" we mean "forces" much more than what is ordinarily meant by "particles". But, and this is the important point, these "forces" are *substantial entities*; just as substantial as a physical cell is, only the substance is of a different type. It is *dynamic substance*. Thus we can refer to the particles of psycho-mental substance which go to make the soul, as soul-forces; yet the soul itself, as an entity, is the organic synthesis of all these soul-forces.

Be it clearly understood that at first, and today in the immense majority of human beings, the soul is *not* an organic synthesis. Its form-principle is not yet developed and the will of the unifying Life-Energy is not powerful enough. The soul-forces are merely *contained* within the magnetic boundaries of the soul; they are not yet *organized*. Each has a will of its own. Each tries to gain ascendancy, to color the entire group and claim: "The Soul, it is I". It usurps the I-am power (*selfhood*); which power belongs only rightfully to the *integrated whole*, and not to any one part (a soul-force) however dominant it may be for the time being.

We find the same condition prevailing in physical organisms, in which at times one function (for instance, food-assimilation) becomes so dominant as to blot out the normal operation of all other functions. Witness the boa constrictor, who, after indulging in swallowing a huge animal, becomes defenceless for a couple of days; so utterly the digestive mechanism obliterates his other functions—of self-preservation, for instance.

In the immature, unintegrated Soul, a passion becomes so dominant as to absorb the entire consciousness of the individual, as to become, by usurpation, the individual himself. What manifests then as the self is not really the self (the emanation of the integrated soul as a whole), but the tyrannic voice of one of the many soul-forces claiming to own the authority of the whole, nay to *be* the whole.

In other words every human being has not yet an even approximately integrated soul. In most cases what is to be found is a soul-envelope (a magnetic field of energy) which barely holds together soul-forces contending for supremacy, refusing to cooperate and to accept the will of the One Life-Energy, the task of which is *at present* to achieve such an integration of the soul-forces. Once upon a time, millions of years ago, the main task of this One Life-Energy was to integrate physical cells and organs into an adequately functioning human body. Having achieved that, at least to a large degree, its present task is to perform the same operation upon the psycho-mental substance, the substance of the Soul.

Body, Soul . . . and Spirit. Such is the well-known formula of Man's total being. But how obscurely understood! Not even the first "personage" of the trinity, Body, is grasped in its completeness. As for the Soul, people speak of it as an abstract, uncorporate mystery eluding analysis. Still more nebulous and empty is the usual conception of Spirit.

A clear picture comes, provided it is not schematized too much, when one realizes that each of these three personages is also triune. "Body" is substance, form and energy. We perceive an aggregate of material molecules (substance) with our sense-consciousness. But there is also a form-element in the "Body", a pattern of organization which appears as a web of lines of magnetism (the so-called "design-body"). Besides there is also to be found the One Life-Energy (the *Prana* of Hindu philosophy). The relationship between and emanation from these three elements constitute the instinctual self of man, the *race-self*: the most important item in most people.

"Soul" is also substance, form and energy. The psycho-mental substance is the stuff of feelings and *mentations*. It is mind-stuff, but this mind-stuff has also feeling. It is a dynamic substance; the sum-total of soul-forces in the world,—a vast ocean of forces which are the material of thoughts. Thoughts are the result of the combination of substance and form. The form-principle of the Soul might be called mind; for mind is the principle of formation. However one should realize that there is *only one Mind*; and that what we call our own mind is in fact the form-principle of our soul. It is our mind which outlines the boundaries of our soul. The more developed the mind the greater the power of soul-integration—provided that it remains the instrumentality of the energy-principle in the soul, and is not captured by some tyrannic soul-force using this mind-principle to bolster up its assumption of selfhood.

The energy-principle in the soul is the center of operation of the One Life-Energy (the *Jiva* of Hindu philosophy; and the Ego of theosophy; the Thinker). It is on the plane of soul what *prana* is on the plane of body. The relationship between and emanation from these three elements constitute the *individual self*.

"Spirit" is also substance, form and energy; but there is little that can be said about this universal personage. Says Bo Yin Ra: "Spirit is the living and substantial Light, that is of its own essence. All immensities are filled with this Spirit and all there is lives out of its life; but Man on the Earth can find it nowhere, save—in himself. In you, it has life and being, conscious of itself, just as, in the limitless universe, conscious of itself, it pervades the universe with its life"

Spirit creates itself ceaselessly out of its own substance (which is Light) and forms itself in Man when Man becomes whole and fully integrated. This form is the Living God—a form of Light which is ceaseless living. It is the *divine self*—one fundamentally with all other divine selves, for Spirit is universal and one. Seen from the point of view of the individual self, it may be called the monad.

Thus body, soul and spirit—the three and the nine; then the relationship between and emanation: Man—the *whole-self*—the Pythagorean Tetraktys.

Much confusion has come in the minds of students because of the fact that the soul-personage of the human triunity is the point of critical development at this stage of human evolution. Life is working upon the integration of the soul-forces in all individuals;—and by Life is meant here the collectivity of Spiritual agencies that operate on earth with regard to Man. Because of this concentration upon the soul, it tends to break in two. That is to say, the substance-aspect of the soul tends to dominate the form-aspect, which, normally, is the instrumentality through which the energy-aspect operates.

Thus soul-forces, singly or in groups, resist the integrating work of the Life-Energy within the soul. They usurp the power of selfhood, the I-am power which should be the attribute of the integrated soul. As a result a fictitious sense of I-am-ness is developed—an ever changing one, for the nature of soul-forces (substance aspect) is perpetually to change. This fictitious sense of I-am-ness appears to be a real ego, a real Ray of the universal Life-Energy or Spirit. This false ego is the so-called "personal ego" of theosophical teachings.

It should not be counted as a principle, because it is a mere illusion, the temporary creation of a period of stress— something like a headache during graduation work. Yet, of course, it appears as being very real indeed, and for practical occult work it must be taken most definitely into account. The classification of Man's seven "principles", as taught by H. P. Blavatsky, was the result of the *need* for practical occult work. It is *practically true at this stage of evolution*. But the analysis here presented is more explicit from a philosophical point of view; and probably clearer, for it is based on metaphysical principles which are timeless and absolute. It is found in the Raja Yoga system as well as in Pythagorean and Kabbalistic philosophies. It provides a thorough basis for understanding and can be applied to everything that lives. RUDHYAR.

Words to the Companions

. . . Peace and inner quiet can only come to one who has had many, many things, worldly and otherwise, to overcome. It comes out of fulfillment, out of the confrontation of many deaths and the assuming of many burdens. . . .

No, it is not necessary to go to so many lectures, of course. If you find, through a living person and in a living teaching, that which satisfies your innermost, become one—perform deep, silent, heart-yoga—with that stream of life . . . until it has borne a child to your soul. Then a new horizon may open. Face it then, with gratitude to the old for that which it brought to you.

Life is very simple. It is a matter of recognition, love and union: three eternal phases. . . . Nothing is much worth besides. At best they that do not call for these phases to occur in a life prepare the way to the Meeting. And what we meet is: Ourselves as Life. Words matter little—but we must live in the realm of Ideas; for such is our Kingdom. So we must learn to think vitally and first-hand—that is our passport . . . but only a passport.

Nothing really happens until recognition, love and union occur—in the world of Ideas; that is, the positive world of MAN, the world of causes; the physical realm being but that of effects.

So if you have found recognition of a spiritual Reality and this to you is whole, perform yoga with it through mental identification—until it brings you Peace and Stability. That is all. But do not confuse the "Life-stream" with the personality in whom you recognized it perhaps for the first time. Make no allegiance, save to Life—in you, YOU, and all others. . . .

Creative Artists

They who live the artistic life today are not only they who paint or sculpture, not they alone who play, write, or sing the poem, the lyric or the song. There are many artists not accomplishing these artistic feats. These may be expressing the art of living in that unhindered flow of the beauty and power of the eternal Creative Spirit actuating their whole being.

A practical business man may be an artist in his field. A laborer, a mechanic, a householder, a professional man or woman, in fact one in any human occupation may express life with an artistic attitude and thus beautify all of living.

Changing or reversing one's attitude toward a difficult human problem is the secret of being a creative artist. The true artistic attitude comes with attaining a fresh, spontaneous, enlivened desire to attack one's problem with a rich intuitive insight. One needs never wait for an opportunity or for a more convenient season to express this kind of art.

The art of living is to learn how to look through all phases of the external and symbolic world of circumstance with an undisturbed attitude of mind and spirit, no matter what the condition may be, because one has learned that there is an underlying, unchanging eternal Law, the Principle of all life and being. Living in the confidence of this fact, one will become unattached to the outside realm, emotionally — and yet be more alert and capable, humanly.

The true artist in living is one who is able to choose his attitudes of mind and spirit toward the whole panorama of the temporary. In this choice the soul of the artist discriminates from the basis of the universal Soul underlying all.

Becoming an artist in life makes it progressively impossible for man to play the inharmonies of depression, lack, sorrow upon the musical instrument of his own being. The overtones of the music of the spheres reverberate through the instrument of his being, which has lent itself and united with the exquisite melodies and harmonies of the Universal Whole.

SUE KLEBSATTEL.

