

***A Philosophy of Operative  
Wholeness · Dane Rudhyar***

## Part One

**Oneness encompasses all things by denying their separate existence.** Wholeness encompasses all things by operating in and through their corporate existence.

When the One operates in and through organic wholes for the consummation of wholeness, life is fulfilled. When this operation is "sustained continuously" throughout the whole of time, it extends itself progressively over the whole of space; wholeness is then realized in the absolute. It is realized in the particular when the operation of the One is sustained only for a particular value of time and space; i.e., for a limited period and within finite boundaries.

These propositions are the quintessence of the **philosophy of operative wholeness**. It is not a new philosophy. But it is a philosophy which **cyclically** requires to be **formulated anew**.

The American continent is being touched again by the cyclic wave. We must formulate anew this philosophy of operative wholeness. This means ruthlessly to scrap all the traditional meanings clinging to terms which we use like parrots; to start from the bottom; to question all words, the betrayers of living concepts; to face the world as it is; to face all the relationships it brings to us; to enter into them, with no fear and no reservation; to be whole in all our doings; to stake the whole of us in the game and be good losers; above all things, to become incarnated in what we do, and to sustain continuously, serenely, any chosen work.

For there is only one way of formulating the eternal philosophy of operative wholeness: **to live whole**.

### **"I Am" – this phrase requires study.**

America is filled with people who go on proclaiming every day before breakfast: "I am power," "I am wealth," "I am the son of God," etc. On the other hand in India the passionate cry resounds: "Not this! I am not this. I am not this body. I am not these emotions. I am not this mind . . ." Both are right and both are incomplete. America is young. India has been old for a long time.

To reach the "I Am" it is necessary to repeat, phase after phase, plane after plane: "Not this. Not this." What is left then? No-thing. No many; only the One, self-satisfied out of all time and space, relating itself to all things; that is, to nature, in that it is everlastingly negating one or all aspects of this nature. For **denial is just as much relationship as affirmation**. To say, "I am not this" pushes the "this" away, but charges it with negative power to drag me back once more from oneness into multiplicity and to make one say, "I am this."

When you say "I am One," do you mean this body, emotions, and mind as a unified organic whole? Or do you think of an abstract "I" which India yearned for passionately; yearned to become abstracted into this absolute "I am" which 'is not' nature; to cut away all nature from the abstract Self. This Self is one, but it is not whole, because it leaves out the body or nature with which it is related, either by affirmation or by denial. This abstract One may seem free, but it is not so in reality. For freedom gained by denial is merely the blissful sleep which preceded new thralldom. The sleeper may dream, but he shall awaken to find himself bound by karma, that aspect of **Wholeness** which ever forces back the dreamer of Oneness into the scattered condition of forms.

What is the true relationship of "I AM" and body or nature? On the involutory path (the path of "pursuit") One relates itself to the Many by apparently scattering itself as the various numbers. "I am this, that, the other thing" . . . "I am power, virtue, health" . . . "I am miserable, sinful." By doing that, the thing or condition to which the One relates itself is made potent, is exteriorized. Then surfeit and weariness stop this identification of the One with conditions and objects. The One begins to say, "I am not this, not that." It is the

evolutionary path (the "path of return"), the road to Oneness which is based on renunciation and on negating all save the Self, save the power-realization "I Am". American is plunging into the former path. India was worn out latter by thousands of years of treading. Descent into matter, into relationship; ascent into spirit, out of relationship. This is the **Wheel of Existence**, the endless circuit , which generates in term, karmically, the two polarities of life.

What else can there be? This:

"I Am not this body, but I Am in and through this body for the consummation of Wholeness." Where that is said and lived, mastery begins. The two above-mentioned paths are the paths of Nature. This last aphorism is the path of Man.

Do not say: "I Am this or that, good or bad, healthy or unhealthy." Say instead: "I Am in this or that, in a good or evil nature." This "I Am" is not nature. The great illusion, the maya fought by the Hindus for so long, is the identification of the "I Am" with nature, with good and evil. This identification must be broken, but when it is broken the end has not come; on the contrary, only then Man begins. Man is the en-compasser (Manu) and the compassionate (Maitreya) , the **thought of wholeness**, the **energy of wholeness**, the **manifestation of wholeness**. This manifestation of unceasing. For if wholeness were ever unmanifested, the manifested "I" that thinks now would not be included in the wholeness – an absurdity. Wholeness includes any manifestation in the infinitude of time and space.

Thus it is always manifested. This manifestation is Man. Thus Man is eternal and changeless. "I Am" operates in and through Nature for the eternal manifestation of wholeness. "I Am" operates in and through microcosm and macrocosm for the eternal fulfillment of Man. It operates through cycles of human development, through this and that civilization.

Our task today as personalities is to become the operation of the "I Am" in and through the new cycle of American humanity. This means **spiritual action**, the work of wholeness. We need not dream or yearn to become One. We need only consciously act to be the operation of the "I Am" in and through the cycle.

## Part Two

**Spirit is Life in the condition of absolute unity.** In such a condition, which is one of pure subjectivity, the One is without a second, without any thing against to know itself, without a mirror in which to witness itself. It is metaphysically and actually an impossible condition. It is an ideal but an unattainable goal. It is the **great illusion** which leads men to sleeping and dying, to throwing off half of life – the body – in order that the other half may dream that it is alone and absolutely one. It is not alone, for the body is always there. It may disintegrate as a life-form; but the substance of it is indestructible; and even during the deepest cosmic night, when all things are reabsorbed into the undifferentiated sea of **universal energy** (the noumenon of matter), the memory of the deeds enacted during the day of manifestation remains recorded on this sea of cosmic light.

Spirit, as pure energy, is thus a mirage. Likewise, matter, as the condition of absolute multiplicity and atomicity, is never actually reached by life. Pure matter is unthinkable, as much as pure spirit, for to think presupposed some degree of integration and a certain permanent sense of unity which is the manifestation of spirit. Spirit and matter are two impossibilities. Life may come at times very close to the condition of spirit and to that of matter; but it can never reach either one. Life must include **both** spirit and matter, simultaneously and everlastingly.

Life is wholeness in operation. It is spirit stamping cyclically its "I-am-ness" upon whatever masses of matter it can integrate. It is matter always breaking away from the "I-am" realization and into inchoate extension of space. Form is the power that binds, either momentarily or permanently, matter to spirit, and thus concretizes the two impossible absolutes into two actual tendencies operative at the core of every living entity on any plane.

In form, spirit and matter act and interact. Out of this interaction arise vitality and tone, consciousness and soul. The power which produced form is Mind, or Karma. Karma is, we might say, the involutionary aspect of the eternal principle of formation, the evolutionary aspect of which is Mind. However, this principle of formation is often referred to as the **Universal Mind**.

Form implies limitations. Yet it is the one condition for the realization of wholeness, which comes out of the fulfillment of limitations. Without limits or boundaries no integration is possible, thus no consciousness of being a whole. Form is the result of the operation of unity (the "I-am") upon scattered material particles. It brings together these particles under a certain pattern-arrangement. It induces in their behavior a certain periodicity. It manifests in chaos as order and rhythm.

When this rhythm becomes so established that it can preserve its character in the midst of chaos, a certain boundary-line begins to appear which separates the rhythmic from the non-rhythmic. This becomes the ring of Saturn, the outlines of the form. Within this ring the material particles become more and more subject to the integrating power of spirit and in time reach certain permanent types of differentiated behavior. The form becomes organic.

**It becomes whole.** It can maintain itself by assimilating less organized substances in its neighborhood. It can reproduce itself. Soon it evolves a sense of form-permanency, a sense of self-identity. It reaches the human stage of self-consciousness.

This stage, however, is reached by a complex process of integration which not only organizes perfectly the substance within form-boundaries of the cellular unity, but leads to the formation of colonies of such cells, which grow into highly differentiated organisms. The more complex and efficiently organized the form, the greater the integration and the closer the "marriage" of spirit and matter; in other words, the vaster the material field stamped with the seal of the "I-am" and the deeper the impression.

Man, in the absolute sense of the term, is the consummation of the perfect **marriage of spirit and matter**, the perfect equilibrium between the forces of unity and multiplicity. This equilibrium in actuality, however, is not permanent. Man is the highest point of

harmonization of the life-polarities, but it is so only for a more or less brief moment. For Man belongs to the **realm of becoming**. He can only stop the constant process of change for a time; at most, for an aeon. But the form must break and with it the consciousness which was its flowering.

Yet one cannot possibly conceive of Life without form. Form is the central element in the indestructible trinity of life (or abstractly speaking, of the Absolute). Spirit, Matter and Form are co-eternal. When spirit is as far apart from matter as can be imagined, form becomes universal. Matter has become homogeneous energy, or prae-nebular ether. It fills the whole of space. The universal form is the absolute form of space, the cosmic egg, one might say, **the seed of the future universe**. It is the World-Soul or Universal Mind.

The consciousness that arises within this all-encompassing form of Space is permanent, for it encompasses the Whole. Within this whole, myriads of whirlpools are constituted during the day of manifestation; galaxies, solar systems, planets and men. These may swarm and swarm endlessly. They produce a sort of feverish condition in the Universal Mind. We call this condition Karma. Then the fever subsides. This means peace, bliss, Ananda. But the form of the Whole remains permanent. **The wholeness of Universal Mind** is indestructible, constant and timeless.

### Part Three

**Spirit, matter, form are co-eternal.** The moment you admit the dualism of spirit and matter you must also introduce that in which and through the two opposites will realize their essential oneness. In and through form, spirit and matter know themselves one, and thus they know themselves "I." The ego is the seed, because it is the culmination of the form-life. It is the song of perfection, the swan song of life fulfilled in form.

The ego presupposes form. It is the emanation from the form having reached the stage, at least, of potential integration. The self is not reached in and through formlessness, but at the core of the **fulfillment of form**. Yet we must beware lest we confuse body and form. Body is only the material aspect of form; just as Soul is only the spiritual aspect of form. The self of the body is but the material ego, the possessive, acquisitive and jealous ego which constantly tries to distend the body so as to absorb ever more matter, ever more food on all plants. Doing this it marks the outlines and concision of the form, which becomes fat, hazy and unresponsive to the life-forces.

The self of the Soul is the spiritual Ego, the radiating, compassionate and vibrant entity rooted in unity and the agent thereof. It brings to the many material elements the dreams of absolute unity. It blesses them with the radiance of the One. It is the **aeonic power of integration** which ceaselessly stamps upon cosmic substance the seal of the "I Am." Besides, or rather beyond, the two as aspects of the form of Man (the inner and the outer aspects which are to be found whenever there is form) one has to consider what might be called the formative aspect of form: in other words, the power that brings form into existence.

This power may be called the **Mystery**, or, with the Vedantins, TAT, a phonetic and graphic symbol of absolute equilibration. Names do not matter, for it is the Nameless. It is the power beyond both Soul and body. It harmonizes eternally that which aspires to unity (matter) and that which sacrifices itself or is thrown out of unity (spirit). It is the source and fulfillment of all polarizations and all dualities; that in which opposites are identified in and through form. It provided every speck of inchoate cosmic matter with a method and means to reach the realization of universal oneness: that is, which a particular type of organic form. It designates to every monad the type of spiritual activity which will lead to a more complete realization of self-consciousness and bliss. It is the essence of justice, love and compassion. It is the absolute law.

This **Mystery** is not to be considered as an ego. It is not the Universal Self, the one God; for God is the emanation of the changeless form of universal Life; that is, unconditioned being. It is not the culmination of any form, particular or universal. It is beyond and under all formative processes. Yet, it can never be known by any man or any god, the great mysterious truth is that Man is the very man-ifestation of the ultimate Mystery. "THAT thou art" repeat the old Aryan(1) scriptures.

Man can never know TAT; but Man is TAT man-ifested. When Man reaches the point of supreme harmonization, he realizes that doors silently open which let in the awesome, yet child-like, presence of **That** which has no name. This point can only be reached when **Destiny is willed and fulfilled**. He who reaches it must be supremely 'formed.'

This, however, does not mean that one should concentrate on building a perfect body or a perfect psychic and intellectual structure; neither does it mean to lose one's integrity in the ecstatic contemplation of unity and spirit away from the body and its natural functions. It means only one thing: **to become one's Destiny**. It means not to say "Thy will be done, not mind," but to proclaim in every deed of every day "I am thy will."

This is the deepest bhakti, the supreme devotion. "Destiny, I am thou!" Acceptance? No; identification. The path of wholeness is the path of identification with Destiny; for Destiny is the veil of the Nameless. It is the supreme 'maya' that conceals the reality of the Mystery that is MAN. As Man becomes that 'maya,' his consciousness fits as a cloak the absolute reality of MAN. Man is the garment of the Absolute.

Man, in his supernal consciousness, contacts a source of life and strength. If an idealistic and unselfish man, he may bathe at times in a flood of power, bliss, vision, ecstasy. Unity dynamizes him to grater manhood. If an artist, this becomes inspiration and creative genius. The occultist, who has succeed completely in integrating his spiritual nature, sees this supernal Ego as a radiant being, as a glorious form – the form mentioned by Bulwer-Lytton in "**Zanoni**."

But beyond and almost between these two egos, the dark and luminous forms of Man, one might find a place of silence and equilibrium, a place where Man 'splits' and gates open, through which enters the nameless **Presence**. The "Breath of TAO" stills the great wheels of Nature. A Pause. Supreme equilibrium. Simplicity and rest. Utter simplicity and openness.

**In that moment Man becomes Destiny.** Destiny flows through him. He becomes deep and peaceful, a great river. Men build cities on its banks, and, in civilizations, know themselves whole.

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**1.** Editorial Note: The word "aryan" is used here in its more accurate sense, meaning Indo-European. A few years after this series appeared, the term Aryan, which was frequently used in metaphysical and occult literature to identify the ancient peoples of Northern India, was usurped by an exclusivistic ideology which used the word to designate those of genetically "pure" German antecedents.

## Part Four

**The concept of God is still the keystone of all philosophies**, and must always remain so, whether through denial or affirmation. The philosophy of Wholeness recognizes God and Gods; but it also leads us through and beyond God into the Mystery which can never be named, through and beyond tone into the Silence which is the equilibratedness of all vibrations and the neutralization of all rhythms.

We spoke of the universal form which contains in its all-encompassing fold cosmic matter in its homogeneous condition, and which is the complete manifestation of **Space**. This form of the whole of life is permanent. Manifestation occurs within it; galaxies and atoms alike swarm in it. Yet, as a whole, it is constant and changeless. The emanation of this universal form is the universal Self. It is Krishna in his higher aspect, as pictured in the Bhagavat Gita. It is the eternal Logos. It is God.

God is the emanation from wholeness, the quintessence and perfume, the life-power of all wholes. God is beyond time and change, for he is the soul of the changeless universal form of life. The universe is God's body. Space is God's form. What is there beyond? No-thing; but the principle of the perpetual formation of new universes and of new humanities, the principle of that mysterious need there is for form. Form is needed to harmonize the dualism of spirit and matter. The cause of this dualism, the cause of spirit and matter and form (therefore the cause of God) is the **Mystery**.

The Cause of God is the cause of you and me, the cause of every "Person." God is the universal Person. He differs from every perfected Person only in that his perfection is changeless and constant, while all other Persons (purusha, in sanskrit) are subject to time and therefore to change and evolution. God is ever perfect, for he is the emanation of the changeless universal form of life. He is unaffected and unaffected, unconditioned and unevolving. He is timeless and **ageless**, the one permanent consciousness that ever can be postulated.

Man on the contrary is impermanent and conditioned by change. He arises from imperfection to perfection; nay, he always oscillates between perfection and imperfection, either spiritually or materially. He is always either too material or too spiritual. His perfection is of a momentary order. Once in every cycle of cosmic manifestation Man reaches perfection; that is, the exact equilibrium of spirit and matter in a completely integrated form. But he cannot hold this point of equilibrium very long. An unevolved man holds it for an infinitesimal moment after death and perhaps, just before birth. An adept holds it for a life, or a cycle of lives, or an aeon. Yet the pendulum forcibly stopped must swing past the point of balance, one way or the other. Man can only merge momentarily with God. Man can know only temporarily the perfect state. Man is the central **wheel of becoming**. God is timeless being.

To be timeless being Man would have to be a changeless form of perfection. But God is the only changeless form of perfection in every life-entity, in atoms as in galaxies. Every living form strives after perfection and harmonization (path of integration) or falls away from those (path of disintegration). Man alone has the power to hold on for a time the perfection and equilibrium. But this time, however long it may seem to our present consciousness, is but a "wink of eternity."

God is; man becomes. When Man becomes perfect he becomes like unto God and thus manifests godhood. The perfect form of Man is what the Hindus call the **Manu**. It is the God-Seed in Man, the archetypal Idea of man. Whence this Idea? **From the Mystery**. God does not produce Man. God does not create any living being. God generates himself in the fulfillment of all destinies; that is, of all forms of becoming. He is being at the core of all becoming. The God-seed is everywhere. Krishna, or Christ, is in the atom as well as in man. He is the principle of perfection and the living exemplar of perfect life-in-form. He is the incarnated archetype, spirit-in-body; which means the fulfillment of relationship, the perfect harmony of functions and of rhythm, the perfect metabolism of body and soul, perfect



health. Thus Christ is the great healer; for he is the tone that harmonizes and integrates, and restores all discords to harmony. He is perfect rhythm.

The **God-seed is the Manu or archetype**. Christ is the perfect type, the Living Person that is one with the Father, the universal God or changeless being. But why is there need for christs? Why is there need for universes? Why the sinner and the just; the seed that germinates and blossoms and that which rots away? Whence arose the Idea of perfection of Man, the Manu?

From the Mystery. Call it Karma, if you wish. But what is karma? **Karma is wholeness in operation**. It is wholeness in the act or redeeming and reintegrating the not-whole. Karma is, therefore, the actional aspect of the Mystery. It is harmonic motion. It is rhythm. Karma eternally and permanently fulfilled in the universal whole is God. Karma, when fulfilled in a man, gives birth in that man to the God-seed.

This, however, deals only with that aspect of the Mystery which is motion and rhythm, which manifests as the eternal law of polarization, or compensation, or neutralization.

Another aspect of the Mystery has been called "**Cosmic Ideation**," the power to generate archetypes; still another, universal compassion; because the purpose of this generation of archetypes is to "en-compass" and integrate the not-whole. Motion, Ideation, Compassion are the three great names, or qualities, which hide, rather than reveal the unfathomable identity of the Nameless. Its reality is to become that noting. It is child-like and pure. It is silence fringed with tone. "The Undescribable!"

It is that which stands beyond the face of God and looks with empty space. It can only be known by one who has lost God and refuses to make himself god. It can only be known by one who has **become Destiny**. It is known to him as the garment knows the warmth of the living flesh.

## Part Five

**A cosmos is an operating whole.** It is an organism in space and a cycle in time. It is a fulness of life. Out of this fulness is distilled, or emanates, the quintessence of being, which is God. God is the flowering of cosmos, and this flowering is eternal, because the universal form of life is changeless and always complete.

For whomever can see whole and becomes one with space and destiny, there is only one eternal cosmos; because there is only one universal form of life, and only one God. This eternal form of perfection is the sphere. All other forms either evolve toward the sphere or are degenerations thereof. All consciousness likewise either evolve **through** Man toward the God-realization, or fall away from this apex of perpetual Becoming.

Within this **universal sphere** whirlpools of cosmic substance occur, which we call universes. These do not disturb the changlessness of the sphere. It is just as much sphere and wholeness with or without the internal eddies; for any whirling to the left is neutralized, or harmonized, in time and space, by a whirling of the same nature to the right. Thus **eternal Harmony** reigns. The essence of this Harmony is God.

These internal eddies, which constantly occur or "dis-occur" (in terms of time), appear or disappear (in terms of space) – these windings and unwindings of cosmic substance-energy – tend always to assume the form of perfection, and to become wholes. The purpose of their appearance is to integrate more fully cosmic elements which are inherently separate in nature and bring them to the realization of wholeness, of harmony, of God. This purpose exists only as such in the realm of time. Eternity is necessarily purposeless. It merely IS. In the realm of time, we must therefore postulate many solar systems or galaxies within the **Universal Form** which is a transcendental and noumenal Form, but also which finds itself anew constantly as it is reproduced in these worlds that reach the stage of perfected equilibrium, of spherical manifestation, and becomes thus images, or sons, of the cosmos. It is seen that in these comsoi the perfect proportion **Pi** (relation of circumference to diameter) has reached complete control over the separative and individualistic tendencies of all substantial elements, or atoms, contained within the cosmic boundaries. The Law is obeyed by all. It is the law of circularity, the expression of which Pi (3.141591 . . .), an irrational – that is, never completed – number.

**Pi** is thus the law of operating wholeness, the one cosmic law. Many great truths can be discovered by studying this number. The following few can be mentioned in a brief article: **Pi** shows that the circumference is greater than three diameters, or six radii, or rays of emanation from the center, are necessary to a form which will encompass a mass of cosmic substance such that all its component units may be related as parts within a whole. Six rays are not enough. Something more is needed, an irrational, unending effort, which is the mysterious reality of the 7th Ray, which contains in itself all numbers in a peculiar order. The order of the decimals in Pi has not apparently been interpreted publicly in modern times, though **The Secret Doctrine** gives some geometrical hints difficult to follow. It may be valuable to note that the first decimal is 1; that wherever the number 1 appears, a new cycle opens, etc.

Six radii are not sufficient to measure the circumference, but six tangential circles of the same size as a central one makes a continuous belt around the latter. This means that in any circle seven smaller tangential circles can be inscribed. In a sphere, thirteen smaller spheres likewise can be built; twelve around a central one, all the same size. The radius of the enclosing circle or sphere is three times that of the enclosing ones.

If we take for the radius of the small circle 1 and make our calculations, we have most significant results, as tabulated:

Area of inclusive circle . . . **28.2744**

Area of 7 inner circles . . . **21.9912**

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Total area of the 6 larger  
and 6 smaller spaces  
between the inner circles . . **6.2832**

which equals the area of two inner circles.

In other words, if you inscribe within a circle seven small equal and tangential circles, you divide the area of the former into nine parts. Seven parts make the total area of the seven inner circles; two parts make the total area of the twelve spaces between these seven circles. This gives us the geometrical basis of for an understanding of the relation of 7 (spiritual because formed of life) to 2 (material because unformed, un-circled life), spirit to matter. Both spirit and matter are encompassed by the larger circumferences; both are parts of the **eternal Forms of the one Cosmos**, functions in the Wholeness.

Spirit is that which has reached organic formation, or circlehood. Matter is that which must always be left out of the circles; yet which is within the one Circle of Wholeness. Man is the little circle; seven types of them, seven Rays. God is the all-encompassing Circle, ever the same, eternal. Man must keep changing, for the substance within the universal Circle must be alternately part of Man, and outside of man. Thus the permutation of Rays; thus the idea of reincarnation (a partial, because temporal, idea) of manvantaras and pralayas. For Whom knows himself as wholeness and does not exclude the outside and outcaste, there is no reincarnation; there is instead permanent form of self; that is, soul immortality.

All types of men are, in a sense, equal and similar. But there are two types of matter, inner and outer. The number 2 is divided into six large outer fractional units, and six small inner fractional units; body and soul, in a sense – outer and inner vehicles. The relative areas and the form of these outer and inner fractional units are also most significant. Also the division of the circle into twelve segments by diameters, which follows naturally from such a figure, will present itself with a new meaning. This division is that used in astrology charts.

On the plane of noumenal perfection or ideation, a cosmos presents itself so divided. On the plane of archetypes and individualization, we deal with spheres. There the encompassing sphere is divided into 27 units of volume (to be related to the 27 lunar asterisms of Hindu astrology) 13 units make up the total volume of the 13 enclosed spheres (the apostolic brotherhood of 12 and Jesus in the center), and 14 units the total volume of the spaces between the enclosed spheres. There the unformed and unregenerated predominate over the formed and spherically integrated.

These few points represent basic facts in the philosophy of operative wholeness, which is as well the science of cosmic organization and the art of life-harmonization; which is also the religion of order and of **the Mystery**. We might bring all these under one heading:

### **Cosmosophy.**

**Cosmosophy** is not abstract speculation. It is a philosophy, a science, and art of living relationship. It is the religion of wholeness in a though action and destiny. The great teacher of cosmosophy for the West has been and remains **Phythagoras**. Usually "cosmos" leads to "theos", and "theos" to TAO. However there are men who, through perfection of action and understanding, soar from the realization of cosmic harmony straight to the unknowable Mystery. They become Silence.

## Part Six

**The Law of the Cycle is one and eternal.** It applies to all cycles, and cycles are the very substance of Time. Krishna states this law in the Bhagavat Gita when he says, somewhat cryptically: "I am the beginning, the middle and the end of all that is evolved," and also "I am the seed of all existing things."

The **seed**, in every species, is the condition nearest to that of a sphere which the life forces manifesting through that species may ever reach. As the sphere is the perfect cosmic form toward which all particular life-forms are evolving, one may infer that the seed is the point of perfection of all life. But this seed-perfection is not only physiological. The physical seed is also the symbols of the positive and spiritual perfection of beings who have reached the condition of cosmic integration and who can be called **Aeons** and **Pleromas** – that is, **Wholeness** of time and space.

There are three essential moments in any complete cycle and these are seed-points. First, the vernal point of germination when the first root breaks forth through the "**circle of wholeness**" and begins the phase of manifested growth; then, the summer point of fecundation, when the seed reappears potentially at the heart of the flower; lastly, the autumnal point of sowing, when the seed falls into the soil or is absorbed as food by animal life. There is a fourth point, at Christmas; but it is not situated in the world of evolving forms or time, as it is the birth of time itself in the realm of permanent wholeness.

These three **seed-points** are the beginning, the middle and the end of all that evolves – that is, of all forms that are subjected to the law of change. They correspond in man to the moment before birth, the thirty-fifth birthday, and the moment of death. These are the moments when essentially Krishna operates in man. But Krishna is not the ordinary consciousness of the ever-changing personal man or woman; no more than the seed is leaf or stem. Krishna is "the Ego" which is seated in the hearts of all things. He is the Center, drawing all eccentrical life-forms to the condition of the sphere. He is Time, the mysterious executive of the Law of Wholeness; that which forces the ray out of the center, the root out of the seed, and the Ego out of the dream-state of pure subjectivity; that also which polarizes the within and the without, the Woman and the Man, toward the re-constitution of wholeness (the sphere-soul); that, at last, which gathers the many dual expressions of life-in-form into the crystal-globe of the seed-center above, where the Ego will see the records of the past transmuted into the substance of eternity.

**The moment before birth** shows to the earth-bound Ego the need for embodiment, how that which had been left not-whole can be made whole by a series of form-experiences. The **moment after death** reveals to the Eternal Watcher in the heart the balance-sheet of the life; after which he re-enters the state of relative wholeness, as a sleeper disturbed by some noisy intrusion falls back to his sleep. At the **point of mid-life** the conscious elf of man, like Dante, explores his depths and his heights and joins the other self that pours down from the heart of Light. They at-one within the form; essentially the inner or causal form (the holy place of the Seed) but at times also the outer or bodily form (the place of darkness and redemption).

During the first moment the forces of destiny are knotted into the form ready to breathe the air of the earth. Time stamps its seal upon the Ego: the astrological chart of nativity. The cycles begin to operate. Before birth Time locks itself up into a seed-moment, which thereafter unwinds itself. Time then is the Past – that is to say, during the first half of the life, generally speaking, the past locked up in the first seed-moment works itself out into objectivity. At 35 man is the synthesis of his Past. More than that, he is also the **Presence** within which an organic form, as fully developed as it can normally be; just as the plant has reached its apex of development when flowering takes place.

At 35 (though this many not come to each life at the exact point of years(1) man is the flower. Within that flower the future takes birth to regenerate the past. This future is the child of eternity. For eternity is wholeness of time; and the future is the sacrificial

incarnation of Wholeness into particular form, for the purpose of neutralizing and redeeming, in and through that particular form, the past (that is, the not-whole). Thus, at the mid-life point, eternity or **Wholeness descends** into the form – that is, whatever of Wholeness can be taken in, as it were, by that form, fecundates it. The planet absorbs through the flower the hidden sun. Heaven meets earth in the glowing tabernacle; or, to put it in another way, the two polarities of life being brought into conjunction within the flower, wholeness, finds itself reconstituted. This is the 'eternal' moment, birth being the 'original' and death the 'summational' moments.

It is in this eternal moment that freedom resides; for freedom exists only where time is neutralized. There is no freedom in birth; no freedom in death. But there is a certain amount of freedom in mid-life. Then wholeness manifests and brings with itself as much freedom as the form can perceive and remember. What the form then perceives and remembers, what it has been able to absorb of eternity – that determines the summational moment of birth yet to come. Birth opens the door, death closes it. What actually happens within the sanctuary is concentrated spiritually at the mid-life point, in the one eternal moment.

This moment is the Spirit-in-the-Body, **Mahaeshwara**, the great god, the god that is operative wholeness, and not only static wholeness. It is Christos, that eternal moment which is Eternity (the Christos) crucified in form and thereby made operative, made a Bridge over the keystone of which Spirit and Matter commune.

Mid-life, being the one eternal moment, does not need to be lost again in the consciousness of time. At mid-life Buddha attained Nirvana, which is precisely the eternal moment. But Buddha did not forget Nirvana. He carried Nirvana into his every deed. Thus every moment thereafter became a mid-life point; a ceaseless consummation, a perpetual birth of futurity without any residuum to be burned up by the fatality of some past-to-come.

Every act of the ordinary man generates that residuum which later on will become a past to be redeemed by a new incarnation. It produces refuse. But the deeds of a buddha and of any buddha-like adept are refuse-less. They are crystal spheres in which **eternity is focalized as a power of integration**. The power of integration is that which makes the not-whole whole. It is the true healing power, the radiance of the Christ.

"I am the beginning, the middle and the end," said Krishna, "I am the alpha and the omega," said Jesus. **A** is the beginning. **O** (or OU) is the end. **M** is the mid-point. This gives us the word **AMO** – I love. The latin world describes the constant progress of the cycle; beginning, middle and end. Every day and every minute are cycles. The wheel goes on, everlastingly. AMO, AMO, AMO . . . much love, much motion; yet no peace.

The Aryan(2) sage had seen deeper. He realized that beginning and end are illusions that can be dispelled; that time can be overcome. By an intense effort of integrating will, he joined the beginning and end, negated both by sounding the closed tone of eternity; the closed lips' hum, which is the **undertone of Silence**, the murmur of eternity; the sacred letter **M**; the great Mother that is wholeness in operation, the Sea in birthing of living forms consecrated to the eternal alchemy of past into eternity.

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**1.** Editorial Note: In ancient times, 70 years was regarded as the full human life-span. In the 20th century, the archetypal life-span is age 84 or age 90).

**2.** Editorial Note: The world "aryan" is used here in its more accurate sense, meaning Indo-European. A few years after this series appeared, the term Aryan, which was frequently used in metaphysical and occult literature to identify the ancient peoples of Northern India, was usurped by an exclusivistic ideology which used the word to designate those of genetically "pure" German antecedents.

## Part Seven

**Life is wholeness in space.** It is circle, or sphere; Life is wholeness in time. It is cycle; beginning, middle and end. According as we emphasize space-values or time-values our philosophy changes. This has become evident of late in relation not only to modern scientific thought, but also to vital ideas affecting the very nature of man, especially the ideas of reincarnation and karma.

It has been said previously that God is the **universal Whole** as "being," that is essentially and eternally; that Man is the consummation of wholeness in the realm of "becoming." God is cosmic space, vast beyond imagining, infinite from the point of view of the matter contained therein, yet a Form. This spherical form is changeless as a whole, though every particle of substance in it is a whorl of changes, the realization of absolute wholeness by every finite unit of life in the infinitude of space.

The law of the cycle is the law of periodical change. Every cycle being an entity (that is, a One) because of being a whole in time, it follows that every entity re-appears constantly throughout endless time. The law of space-organization (or form) is the law of harmonization. Every part must fit with another part within some particular whole, be the latter a cell, a man, a galaxy, or an entire cosmos. Thus every form has a complementary form, every cell is a part of an organ, every action in space is harmonized or neutralized by another action somewhere else, so that the **universal Sphere of God** be not altered. Yet from the point of view of God nothing ever happens, for wholeness is eternally the same.

**Time, Space, Wholeness:** three points of view. Every idea that is true from one of these viewpoints is wrong from the others. Thus a great deal of confusion in the minds of most people who cling, either by ignorance or because of some official duty laid upon them by higher powers, to only one viewpoint. Everything reappears in time; nothing reappears in space; there is but one eternal happening for that which manifests wholeness. Man reincarnated as a time-being; man does not reincarnate as a space-being; man IS eternally. Let everyone choose what suits him best. The choice, however, is of vast importance. It transforms the entire life and being of him who chooses. One may obviously refuse to choose and accept the three viewpoints. This is still a choice, and possibly the most dangerous.

**Reincarnation is a most ancient teaching.** It was believed practically throughout the earth until the council of Constantinople, which declared it heresy. As a result the Christian world accepted the theory that God creates each soul and its destiny afresh at birth, and having given to it a very slim chance to do good, curses or blesses it for all eternity – a cheerless idea. H. P. Blavatsky, in order to destroy this orthodox concept, brought back publicly to the Western world the idea of reincarnation, though denying most strongly the theory of personal reembodiment which had been advanced a few years before by French spiritualists. Reincarnation and the attendant idea of karma have been hopelessly materialized ever since. Not one in a thousand who "believes" in reincarnation has a grasp of what Blavatsky taught; just as not one in a thousand Hindus ever understood the ideas presented in the Upanishads on this and related levels.

The results has been, in both cases, a subtle type of **spiritual bondage**, better usually than that produced by the orthodox Christian teachings, but often not so different after all. Thus a few teachers have been renouncing of late the theory of reincarnation on earth. What they denounce is not Blavatsky's true teachings, but what people have made of it. They say that man appears only once on earth in order to become "formed" and that this form once developed passes after death through various cosmic spheres in space. In other words, they teach that man-the-form finds itself related to ever more subtle types of substance and thus grows into ever purer and more spiritual cosmic states. Doing this, man becomes interrelated to celestial hierarchies which are the very substance of cosmic space and which thus complement man's being; so that spiritual progress consists in ascending through ever purer yet always substantial spheres of being, man merging thereby his individuality (form-

principle) with ever more glorious types of cosmic or divine substance (life or Soul-principle).

This does not really disprove Blavatsky's teachings. In fact the students of the original theosophical teachings will see in the above the development of the seven globes idea which, curiously enough, later day theosophists have completely ignored. The 777 incarnations theory is the time viewpoint, the 7 globes theory is the space viewpoint; the union of celestial beings with human egos is the rather secret teaching which has appeared here and there in the world. **Masters** and **White Lodge** and "**Initiations**" have become so dreadfully materialized that it seems safer and better to some teachers to replace them in celestial realms where at least men cannot chum with them in such a trivial manner. The same thing occurred in India when, after Buddhism had opened the secret knowledge to unprepared masses, it became necessary to distort, or conceal, the true facts to hid them from prurient intellects. Thus Sankaracharya is known as the enemy of Buddhism, while he was, in a sense, spiritual identical to Gautama himself. Similar things may be happening at present.

The "truth about reincarnation" is that all depends upon what you call man. Man is a very complex being. Parts of him may be said to reincarnate, others not to. As for man's "ego" . . . who can say what he exactly he means by that word? There is no truth but the eternal and changeless I AM. There is but one complete and unbreakable Whole. Wholeness is but an abstract Principle, which cannot very well be said to "reincarnate" as such; because it is eternally present everywhere. Even "form" is an abstraction, an archetype. Does the archetype ever incarnate? Does anything ever incarnate? Or is it not rather that all things operate at the appointed time and place?

The problem is ever so complex that one cannot help but smile at people who gravely enumerate the file of their glorious incarnations. In his book on ritual, **Marc Edmund Jones** has a very interesting discussion concerning reincarnation. It may help the intellectually proficient reader grasp new aspects on this so badly abused idea.

For him who lives with his consciousness firmly rooted in the universal soil of Wholeness the matter of reincarnation or no reincarnation, of karma or no karma, is but an interesting phantasm of the lower mind. For him, Life is one and eternal and we are it. We are it now. Our hands must do things. Our brains must concoct philosophies. Our hearts may have to beat a little faster or a little slower. What does it really matter?

Human beings talk so much and are so disturbed about unimportant things. There is but one thing that matters – **to be fully what we are**. THAT is eternal; because fulfillment is another face of eternity. God is eternally fulfilled in Its wholeness. But are we fulfilled in God? We are wondering about what we were, and how we can find our soul-mate, and what of the beyond of death. It is all so naive. Everything is; now, around us. As I write this, my complement in some unknown regions of space-time has to unwrite it, to reestablish the universal balance which my action disturbed. It is all here. It is all in my mind; for mind is the tool of wholeness – positively and negatively.

**Fulfill that which IS; that is the Law.** All evil is in shrinking from that which is. All good is confrontational. Therefore, though non-killing is the universal law, if you are born a warrior: Take your bow and fight, O Arjuna!

## Part Eight

### **Man is a hierarchy of forms and a brotherhood of functions.**

Man manifests his complex being in three forms. He exists as an instinctual body; he operates as brains; he is the mysterious and intangible center of spiritual essence located somewhat above the head, the thousand-leaved Lotus, or **Sahasrara Chakra**.

Three types of forms and three corresponding types of substances. The substances constitute bones, muscles and membranes are very heterogeneous. They are divided into departments of activity each of which corresponds to an organic function of the instinctual body. They are the common substances of man.

The substance of the brains and of the cerebro-spinal nervous system, which constitutes the roots by means of which man-in-the-brains operates upon and draws sustenance from the instinctual body, is much more homogeneous and subtle. It is the aristocratic (in the true meaning of the term) substance of man.

The substance of the great **Lotus** is as homogeneous as can be found on earth. It constitutes the throne of the One, the King-Hierophant; a throne which is a living cohort of spiritual Essences.

Man who is whole is the three forms of one. That which correlates and integrates the three realms is the ever-mysterious **Link** that binds the Lotus to the Center of the brains and to the central chamber within the heart. It is the **Pillar of Fire**.

Each form is the habitat of a type of consciousness, of will and intelligence. Each is a house with many mansions. Each mansion is a functional department. The principle of brotherhood of functions is established in all three realms; but in the lowest, functional units and cells often war against each other, while, in the highest, unanimity is an eternal fact.

Thus Man's total organization exemplifies the principle of hierarchical communism; which is the absolute, eternal and necessary **principle of operative wholeness**. This principle is the source of all patterns of organization which are truly cosmic, that is whole. For every such organization must needs encompass substances of various degrees of density and of various types of magnetism. Thus a hierarchy of form and brotherhood of functions is ever required, though the latter is not easily established in the lower realms where heterogeneity and the will to separateness prevail.

One must add that even among the functional centers a certain type of hierarchy can be found; a hierarchization due to the fact that certain functions are never at rest and never indulge in sleep, while others have periods of relative latency. The heart never ceases beating from birth to death; but that is because in its shrine lives the flame of the mysterious One. The lungs operate rhythmically, by night as by day; but that is because they are linked with the brains and head-centers, of which they are the particular servants. The heart is the vehicle of the Spirit; the lungs of the Mind-Ego. Thus the meaning of the numerical relation between heart beats and full breaths. Thus the reason for breath-control in the various yoga systems. Thus the fundamental significance of the first breath, the time for which the astrological horoscope, the **Pattern of Soul and Destiny**, is cast.

To know Man as an operative whole, one must understand the relationship existing between the three realms of form and the several functions (basically seven) in each. The three realms constantly interact. The wheel of functional activities in each affects the corresponding centers in the others. This is the principle of the **permutation of Rays**; knowing which, man ceases to be sentimental about himself and begins to live scientifically and creatively as a whole.

When this knowledge dawns upon man, he begins to think in terms of wholeness instead of in terms of chaos; and casting his mental eye around him he begins to realize that humanity at large is MAN. He realizes that humanity is an operative whole with a hierarchy of forms and brotherhoods of functions, the latter operating most distressingly and wastefully on the lowest realm, which we call human Society.

Human society corresponds to the instinctual body of flesh and bones and blood; only it



does not know it, or has forgotten it, and thus an endemic state of disease prevails among men and nations.

The aristocracy of real thinkers, mystics and selfless doers of the will of God – that is, of all those who are approaching or have entered what is referred to as **the Path**, in whatever direction – represents the brains of MAN; and by brains we mean not only the intellectual centers, but all that is found in the center of the head.

The White Lodge is the mystic Lotus, invisible and intangible.

The threefold division is eternal and constant. We find it operating in the occult Druze brotherhood in the mountains of Syria, and in the true organization of the Tibetan Lamas. It was the basis of the three sections of the **original** Theosophical Society; the outer section, the esoteric section and the White Lodge.

The interrelationship between these three realms of any fundamentally whole organization is of the same order as that between the three realms of Man. There is in all outer sections which are spiritually alive one who is the heart's **blue flame** and thus the representative of the center of the Lotus; also a few who represents the lungs and acts as agents of the head of the brotherhood, providing "oxygen" – that is, spiritual ideas and energies. Still others carry orders outwardly or sensations inwardly through the spine, ganglions and nerves.

In the inner sections there are some who correspond to the deeper centers of the head, pineal gland, pituitary body, etc., while the majority represents the brain substances, etc. As for the **mystic Lotus**, we must realize that its place is not really on earth, but in spaces above; that it includes the **One**, the **Three** and the **Seven**; that the One is the Pillar of Fire that links and integrates all.

All things have been told before; but the emphasis has been but too often on the several petals of the Lotus instead of on the Light and Life of the One, who is the Integrator. People have dreamed excitedly about Initiations and adepts; but, how few have done anything about **integration!** Men love to aspire outward; but the One lives much more at the center of what they are now than at the periphery of what may seem the abode of gods. The One is at the center of the three realms, in the individual and is humanity. The supreme hierarch is he that lives, unpossessed and unaffected, in the three realms. It is he that makes of all realms an integrated and operative Whole; for he is the **principle of operative Wholeness.**

We of the flesh and bones see the One as a supreme Person; the inner order knows the One as a Principle; the highest beings are It differentiated. The One is the eternal symbol that relates circumference to diameter, Pi. It is the Door that negates all walls, all separateness, all polarizations. Enter through the Door which gives eternal life! For to have eternal life is to be whole permanently and unceasingly throughout aeons without end. This also is Mastery.