

Los Altos Hills, California—1973.

### **My Stand On Astrology**

*Astrology—and I mean here particularly natal astrology dealing with the charts of human beings—is the art of discovering the meaning of a person's life and of all that takes place during that life considered as a whole, from birth to death. It should be considered a message from the universe to the individual who is totally related to that universe, as the cell of my body is related to the whole body. A birthchart shows how best to use the potentialities of your entire being. It is the formula defining your individuality in this particular life. Everything in it is **right** for you, if you accept its essential meaning. Astrology could guide you in discovering that meaning, in decoding the symbolic language of the sky—if it is properly used. It is **not** primarily a predictive science.*

*The planets considered individually do not exert a direct physical "influence" upon a human being. What counts is the state of the entire solar system at the time of your first breath, and at any time afterward—your relationship to the universe, once you become an active participant in its open environment, breathing the air that every other living entity also has breathed and will breathe.*

*Events as such are not the most important factor in a person's life; what counts is the meaning he gives to them, what he does with them.*

*The position of no single planet, and no single "aspect" linking them has a final meaning. What matters is the pattern of the whole chart, the total picture of what your life is and of the successive phases of its development. It tells you about the **whole process** of actualization of your innate possibilities, as it unfolds phase after phase, cycle after cycle.*

*Astrology could be a blessing for mankind or, if some trends developing today are emphasized, a curse because it could be misused. It is the art of the possible, not the science of what will happen.*

*Dane Rudhyar*

## Dane Rudhyar:

### A Portrait

Dane Rudhyar was born on March 23, 1895 close to 1 a.m. and passed the first two decades of his life in Paris, in a middle class environment totally unrelated to what was to become the driving force of his mature life. Both his parents, from Norman and Celtic stock, were also born in the French metropolis. A serious illness and surgical operation just before his thirteenth birthday gave a definite direction to his life, impelling his mind to develop in counterpoint to an ailing body. At the age of 16 he had passed his **baccalaureat** at the Sorbonne, majoring in philosophy.

The death of his father just after his sixteenth birthday acted as another potential release from the normal patterns of his milieu. As an indirect result, he met several people who introduced him to the artistic and musical world (then in a great ferment of innovation) and to Nietzsche's thinking. The latter totally released him from what remained of his past intellectual conditioning, and sowed in his mind the seed of the concept that all forms of existence have a cyclic character. At once this seed germinated, and Rudhyar wrote a book, **Claude Debussy and the Cycle of Musical Civilization**, in which he developed his first intuition of the cyclic and organic nature of all great cultures.

### Compositions Published

Because he saw in Debussy and his music a symbol of the autumnal state Western culture had reached in its "annual" cycle, he refocused his attention upon music and piano playing which he had given up after his previous illness. His mother, though untutored, loved music and singing, but had seen her interest frustrated when marrying into a non-musical family. Against all traditions, the young Rudhyar, older looking than his age, sought to review concerts for musical magazines and took a slight opportunity to contact the famous music publisher named Durand. Mr. Durand read his book and a few months later commissioned him to write a booklet on Debussy (1913); he also published three piano pieces

Rudhyar had just composed spontaneously. A brief period of study with Pessard, who taught at the Paris Conservatoire, was interrupted by lack of interest in the teaching and by World War I.

In the fall of 1913, Rudhyar functioned actively in the cultural world and met two highly creative and original, but anarchistically individual personalities, with whom in 1916, having been exempted from military service, for health reasons, he left for New York where an opportunity for the performance of a highly abstract type of dance-drama, **Metachory**, had seemingly presented itself. His earlier desire to sow himself into a "new world" as a seed produced by the old European culture finally came to realization. He had left everything behind at age 21, including his parental name, Chenneviere.



Paris, France—1907.

After many obstacles, a gala performance at the Metropolitan Opera was organized with a full orchestra directed by Pierre Monteux. It occurred in April 1917, the very night the United States entered the war, and brought no response. Rudhyar's four orchestral works were nevertheless well performed and proved his musical gifts. This music, composed after he had been deeply stirred by the first performance of Stravinsky's **Sacre de Printemps** in 1913, was the first polytonal and, with the exception of Scriabin's **Prometheus** performed a few years before, the first truly modern music heard in America.

After having met a Japanese artist and a Buddhist who later became a Zen teacher, Sasaki Roshi, Rudhyar passed the summer of 1917 at the New York Public Library avidly reading books on Oriental music and philosophy, and also Western occultism. He lived on a near-starvation diet. In December, with \$.35 in his pocket, he left his French associates, whose approach to life he had come totally to disavow. After copying music for a while, recently-made Canadian friends asked him to stay with them in Toronto and later Montreal, where he gave lectures in French and recited some of his just written poems, soon published by subscription under the title **Rhapsodies**.

*Dane Rudhyar is the only exemplar today of the Renaissance Man, a worthy successor of Da Vinci and Goethe, and a very few others. Only they suggest the variety of accomplishments in which Rudhyar excels: philosophy, psychology, painting, musical composition, poetry and fiction, and astronomy. Out of these come Rudhyar's crowning achievements, his study of consciousness and his development of a modern astrology as a means of structuring and integrating all human activities.*

**Russell E. Durning, Ph.D.**  
Associate Professor of English  
Northern Illinois University

After a summer in Seal Harbor, Maine, where many musical celebrities had congregated, he moved to Philadelphia, having aroused some interest in him from Leopold Stokowski. There he met a remarkable woman, Christine Wetherill Stevenson, founder of the Philadelphia Art Alliance and the initiator of the Little Theatre Movement. Mrs. Stevenson also had been producing a play based on the life of Gautama the Buddha in Hollywood on the grounds of Krotona, then the headquarters of the American branch of the Theosophical Society founded in 1875 by H.P. Blavatsky. She asked Rudhyar to compose scenic music for a production of a Pilgrimage Play depicting Christ's life. It was produced in the summer 1920 in a natural open door amphitheater close to what was to become the Hollywood Bowl.

#### Philosophic Interest

Living among Theosophists stimulated further Rudhyar's deep interest in Oriental philosophy in which he found fully developed his early spontaneous intuition of the cyclic nature of life's processes, and a foundation for his visionary impulsion to dedicate his own existence to the furtherance of whatever sought to help in the building of a new civilization on a non-exclusivistic, non-European basis. To him, nothing else really seemed to matter, even in the glow of the postwar Jazz Age and boom period which he saw destined to collapse.

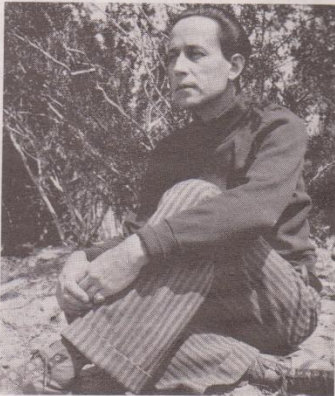
Money problems and uncertain health led him to work as a "extra" in the movies and to cooperate with a Dutch woman just come from Java, Aryel Vreedenburgh Darma, in the creation of a store importing artifacts from Indonesia—the first store of that type in America which he named **Javartam** (Java-Art-America). In the world of film, he was cast as the Christ in a long-running theatrical Prologue at the Grauman's Egyptian theater; he also worked with John Barrymore and Alla Nazimova. During these months, the Indonesian store was destroyed by a fire started in a Russian restaurant on the floor above.

#### Articles and Poems

After Rudhyar left motion picture work in 1927, he eked a meager existence giving lecture-recitals and composing a new type of music, mostly for the piano—a music which, 45 years later, is now being widely acclaimed, performed, published and recorded. He also wrote numerous articles on music and philosophy, and a book, **The Rebirth of Hindu Music**, was published in Madras, India. He also published a volume of poems in English, **Toward Man**. He was one of the charter members of the International Composers Guild founded by Varese and Salzedo in New York (1922) and of the New Music Society of

California initiated by Henry Cowell, who featured Rudhyar's orchestral **Surge of Fire** at the Society's first concert in Los Angeles (fall 1925) and published several of his compositions, financed mainly by Charles Ives.

After moving back and forth between California and New York, Rudhyar married an Italian girl, Malya Contento, who was then the secretary of a short-story writer and novelist, Will Levington Comfort. Through his wife he met the occultist-philosopher-astrologer Marc Edmund Jones, who let Rudhyar read mimeographed courses in which he presented astrology in a then unusual philosophical light. Rudhyar had taken courses in astrology in 1920-21 at Krotona, but at the time was mostly involved in music and philosophy. Marc Jones' courses, and a coincidental growing acquaintance with Carl Jung's psychology, deeply impressed Rudhyar. He saw the possibility of integrating such a type of astrology and depth-psychology into a new and as-yet-untried synthesis. This led to his development of what he first called "Harmonic Astrology", and much later "Humanistic Astrology."



California, 1933.

In 1931 Rudhyar had started a small magazine, **Hamsa**, but the Depression years, ill-health, and lack of money or substantial response, made the attempt short-lived. It was entirely stopped in 1934. At that time, having met Paul Clancy, founder of the first successful popular magazine on astrology, **American Astrology**, and finding him ready to publish any article he would write on his new psychological type of astrology, Rudhyar found himself definitely involved in this promising field, which was greatly to expand during the Sixties. Month after month, he wrote from two to five articles for one, then several, astrological magazines which soon gained a larger circulation with several million readers. Rudhyar used his new astrological approach to write on topics —political, philosophical, psychological, esoteric—which no other magazine would have dared to

*I am impressed by the thought that of all the books I have read on astrology, of all the talk I have heard from the lips of astrologers, Rudhyar's works, his thoughts, outweigh indeed eclipse all others. Walking in the hills the other day, my mind filled with his thoughts, it occurred to me that there was a very valid reason for singling him out, for putting him above all the others I have known in one way or another. It is, to put it in a nut-shell, that he has the very special gift of always keeping before our minds the whole. It is an even more striking faculty in his case than it would be in another since he has shown again and again that he is capable of breaking the whole into an infinite number of parts. His ability to dissent and analyze, to show the relation between the parts, and finally to relate the parts to the whole, is a most exceptional one. Reading Rudhyar, I am forever impressed by his ability to put in words what is even difficult to express or understand when conceived in more symbolic, cryptic forms of communication. He is forever awakening in us the relatedness of all things, their profound spiritual significance. This is the sense of the whole which, when relayed to us by an astrologer, lifts astrology to its proper place and puts us in our proper place with respect to its aim and purpose.*

Henry Miller  
Novelist

print, with the simple device of centering the discussion around the birthchart of an important personage in one of these fields. Thanks to the interest in these articles displayed at once by Alice Bailey, founder of the Arcane School and the Lucis Press, a large collection of them was published in 1936, entitled *The Astrology of Personality*. In 1938 *New Mansions for New Men* was also published under her auspices.

At the same time Rudhyar was writing poetry, and after 1939 he developed a new aspect of his creativity by painting nonrepresentative, more or less symbolical or evocative paintings stressing strong color contrasts. Music during these years was entirely in the background, though he composed a few works during two summers in a beautiful ranch in New Mexico.

#### Personal Crisis

A personal crisis of development led to a deeper questioning of many things that Rudhyar had more or less accepted on faith. He was now in his forties and his marriage was no longer a constructive influence. He sought to rebuild his vision of the universe from the bottom of his experience. Like his erstwhile compatriot, Descartes, he tried to find the most solid foundation he could accept on which to build his metaphysical and cosmic world view. This led to much writing—particularly to two unpublished volumes, *Man, Maker of Universes* (1940) and *The Age of Plenitude* (1942). But World War II had come and his marriage broke down entirely under particularly drastic circumstances. Fortunately he had found great sustenance in a remarkable elderly person, Dr. D.J. Bussell, who underneath his position as head of a small liberal-esoteric Christian Church, was a true occultist and a man of intense compassion and wisdom.

#### A New Beginning

Surviving the crisis, Rudhyar married Eya Fechin, the daughter of a famous Russian painter who died in Santa Monica in 1955. An exhibition of Fechin's Russian and American canvasses is soon to take place both in Russia and America. In 1945 Rudhyar and Eya left for a few years of intense creative work in Colorado and New Mexico. There he did most of his paintings and wrote *The Lunation Cycle* (1945) and *Modern Man's Conflicts* (1946), a book on the great images of the Christian Tradition which was later rewritten and published under the title *Fire Out of the Stone* (translated into French and published in Switzerland as *Le Roc Enflamme* in 1950). He kept on writing monthly articles for astrological magazines, and painted his most significant works.

In 1948 the pianist Bill Masselos

discovered and performed a piano work by Rudhyar, *Granites*, composed in 1929 in Carmel—just after he had written his poetic novel, *Rania*, recently published and now on the mass market after being considered unacceptable by New York publishers during some 43 years. This started a new interest in Rudhyar's music among a small group of musicians. He and his wife moved to New York, and some performances took place. A performance of a brief String Quartet by the New Music Quartet seemed to have been a particularly memorable experience at the McMillan Theater (Columbia University).



Boulder City, Nevada—1945.

*"The happiest time of my life—just married to Eya Fechin."*

After several years of apprenticeship with Dr. J. Moreno, financial pressure compelled Eya to accept the ungrateful task of starting a Psychodrama Department in a Mental Health Institute in Independence, Iowa. She and her husband drove to Iowa and lived there for nearly two difficult years. It was then that Rudhyar became interested in science fiction and wrote several short stories, two novellas, and a novel, *Return from No-Return*. The novel was far more "occult" than typical science fiction, and could find no publisher. Finally published in 1973 by Rudhyar's friends of the Palo Alto Seed Center in California, it is now being widely acclaimed as a parapsychical novel, and loved for its extraordinary and otherworldly contents combining dramatic suspense and philosophical insights.

At the Iowa Mental Institute, under great psychological pressure, Eya was emotionally stirred by the love of her young assistant whose life she probably had saved. After leaving Iowa and returning to California, divorce was accepted philosophically by Rudhyar who, after strong inner experiences, began to rebuild his life against many odds. He was then 60.

#### Again—Crisis

After a few months at the Huntington Hartford Art Colony in the Santa

*It should not be overlooked that Rudhyar has made a great contribution not only to the world of music and art but also to the world of literature and poetry. He is truly a 20th century Renaissance man. His volumes of poetry are amongst some of the finest I have ever read, his prose makes not only interesting reading, but also has great cinematic potential.*

Steven North  
Film producer of *RANIA*  
Los Angeles

Monica hills, where he revised and completed his major orchestral work, as yet unperformed, **Thresholds**, Rudhyar began series of lectures on astrology, while still writing articles mainly for **Horoscope** and **American Astrology**. With the secretarial assistance of a devoted friend, Virginia Seith, he also began the publication of monthly mimeographed booklets under the generic title of **Seed for Greater Living**. These came out regularly for seven years until 1962. Rudhyar's philosophical and transpersonal approach to existence was now mature and expressing itself in many ways. The responsive public nevertheless was still very small, and he could not find any publisher for his works—astrological, literary and musical.

#### Swiss Period

After years of relative isolation in a small Hollywood apartment and a painful crisis in 1957 and 1958, he accepted the invitation to come to Switzerland, proffered by an elderly woman to whom he had given astrological help, Madame Honegger. After stops in Boston (where Marcia Moore arranged lectures for him) and in New York where he talked under the sponsorship of the astrologer Charles Jayne, Rudhyar reached London. An official dinner in his honor was arranged by Brigadier Firebrace, at which the main English astrologers paid tribute to the influence his early book **The Astrology of Personality** had upon their approach to astrology. In Switzerland, Madame Honegger having become ill, he found himself alone in a renovated 16th century tower dominating the magnificent vistas of the Rhone Valley. There he completed and translated in French his book **Fire Out of the Stone**—a difficult task because for 40 years he had hardly ever used the French language.

#### Marriage to Tana

After a few months in Paris where he lectured many times, Rudhyar returned to the U.S., but after an unsatisfactory year in Redlands he came back for a longer stay in Europe. It was there that, at a lecture he gave in Holland, he met the Dutch publisher Carolus Verhulst, who offered to reprint Rudhyar's **The Pulse of Life** (a Dutch translation of **Astrology of Personality** had been circulated in 1946-47). This at long last broke the ice jam blocking the flow of Rudhyar's career. Gradually other books were published by his small Dutch firm Servire under the enlightened guidance of Mr. Verhulst.

These publications, however, would not have been possible if in 1963, Rudhyar had not received a letter from a young girl, Tana, living then in Edmonton, Canada, where she had heard about his work from her music teacher. Rudhyar was then in Italy

during a third journey to Europe. Returning to America on the day President Kennedy was assassinated, he met his new correspondent who came to visit him near Palm Springs, California during her Christmas vacation. This led a few months later to their marriage, and after a lecture trip to St. Paul, Minnesota, and Boston, they returned to California to live for ten years in San Jacinto at the foot of the high mountain by the same name.

#### Creative Outpouring

Tana soon became a proficient typist and driver, and in both capacities she proved an indispensable element and sustaining factor in what soon was to become Rudhyar's spreading influence and popularity, when the younger generation began to turn toward astrology, mysticism, yoga and all the new horizons opening to the fascinating yet confusing spaces of the new "counterculture." Thanks to the far-seeing initiative of Sam Bercholtz, founder of the Shambhala bookstore and Publications in Berkeley after the mid-Sixties, Rudhyar's books became accepted by New York publishers for wide paperback distribution—Doubleday and Penguin, and later through a chance meeting with an assistant editor, Harper and Row.

From 1965 onward, life became very full for Rudhyar and his wife. Books succeeded books which Tana diligently and professionally typed for offset printing in Holland. The volume of correspondence mounted, as did lectures and seminars from California to New York. In 1968, Rudhyar felt it necessary to give a more public promotion to the approach to the astropsychology he had been developing. He initiated the International Committee for Humanistic Astrology, using the term "humanistic" along the lines followed by the humanistic psychology movement. But he refused to build an official organization, knowing too well what happens inside any such formal structure in terms of partisanship and ego trips.

#### Recent Books

At the same time, partly through Claudio Naranjo's interest, warm contacts were made with Esalen Institute, and as a result with other similar groups. The number of available Rudhyar books grew from none in 1960 to 25 this autumn 1975, and the majority of them were entirely new works, others having required extensive revision.

Among these books, Rudhyar considers **The Planetarization of Consciousness** (Harper & Row, 1972; now in paperback) as his most basic work because it formulates in a condensed way the foundations of his philosophical, psychological and trans-cultural approach to the human being, society and the universe. This book

*Rudhyar's fundamental reworking of astrology to provide a humanistic connection between that arcane science and contemporary reality is well known. What may be less well known is his equally fundamental contribution to human awareness in the most generic sense. In a world where cosmological philosophy has found disfavor, it is absolutely necessary that a few persons of great talent speak to the basic issues of human existence. Rudhyar is one of these persons. I suspect that he will easily be recognized by future generations as one of the seminal thinkers of the 20th century. He is a man very much ahead of his time, and therein lies his genius: to give a directionality and meaning to human existence which probes beyond the present level of collective consciousness.*

Crittenden E. Brookes, M.D.  
San Francisco

I can strongly recommend Mr. Rudhyar as a scholar of oriental music and philosophy. I have known him about 12 years and can vouch for his scholarship.

Leopold Stokowski, 1928  
Conductor

Rudhyar's works continue to grow into their undoubtedly permanent importance among us. Everywhere of the finest and most cohesive musicianship, their beautiful cantillations have already survived a half dozen changes of the popular mood, and his fine work continues. One longs to hear his orchestral works, and his larger chamber works prepared, performed, and recorded in a manner equal to them. Why this is not yet done is a major mystery!

Lou Harrison  
Composer

It is to me a wonder how Rudhyar finds the vitality, interest and energy at the same time to delve deeply into world-problems, to compose music and to paint outstanding non-representational paintings. The realm to which these paintings belong is new and it demands real inspiration if the works are to be significant. It is easy to paint what one sees; but to paint convincingly that which exists only in the imagination calls for pure creativeness and rare gifts. I have no doubt that Rudhyar, in this field of painting, has all that is necessary to make a great contribution.

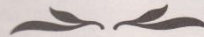
Nicolai Fechin  
Russian painter

was followed by *We Can Begin Again—Together* (Omen Press, 1974). It, a recent book entitled *Occult Preparations for a New Age* (Quest Books, 1975) and a work in preparation tentatively called *Culture, Crisis and Creativity* develop further various aspects of this transpersonal and trans-cultural outlook.

A volume just released, *The Sun is Also a Star: The Galactic Dimension in Astrology* (E.P. Dutton, 1975), and a smaller book very recently made available, *From Humanistic to Transpersonal Astrology* mark a new step in the development not only of his approach to astrology, but of basic concepts challenging some of the

most basic paradigms of our individualistic society.

At 80, and in spite of delicate health, Rudhyar is more active and creative than ever. In most places when he speaks he is greeted by standing ovations, and the many letters he receives, mostly but not exclusively from people in their twenties and early thirties, are constant proof of the warmth of response his ideas, his inspirational style, and his personality elicit. The moving tributes printed in this issue and written by well-known people, who themselves are creative individuals in their own fields, add an impressive note to such a public response. ■



## BOOKS by Dane Rudhyar

### PHILOSOPHY AND LITERATURE

- Toward Man*, poems (1928) out of print.  
*Art As Release of Power* (1929) out of print.  
*Education, Instruction, Initiation* (1930) booklet. Hamsa Publications  
*White Thunder*, poems (1938) soon to be reprinted by Seed Center, Palo Alto.  
*Rania: An Epic Narrative* (1929) Published 1973 by Unity Press, Santa Cruz; Avon Books, 1975.  
*Modern Man's Conflicts* (1946) The Philosophical Library, N.Y., out of print.  
*Return From No-Return* (1953) Published 1974 by Seed Center, Palo Alto.  
*Fire Out Of The Stone* (1959) Servire, Holland.  
*Of Vibrancy and Peace*, a selection of poems from five volumes; Servire, Holland (1967).  
*The Rhythm of Human Fulfillment* (1966) Seed Center, Palo Alto.  
*The Planetarization of Consciousness* (1969) Servire and paperback Harper & Row, N.Y.  
*A Seed and Directives for New Life* (booklet) (1970) Seed Publications, Railroad Flat, California.  
*We Can Begin Again Together* (1970) Omen Press, Tucson, Arizona.  
*The Magic of Tone and Relationship* (1972) as yet unpublished.  
*Occult Preparations For A New Age* (1974) Quest Books, Wheaton, Illinois.  
*Culture, Crisis and Creativity* (1975) as yet unpublished.

### ASTRO-PSYCHOLOGY

- The Astrology of Personality* (1936) Lucis Press—Servire—now in paperback, Doubleday, N.Y.  
*New Mansions for New Men* (1937) Lucis Press—Servire  
*The Pulse of Life* (1943) McKay and Shambhala Publications, Berkeley, California.  
*The Lunation Cycle* (1945) McKay and Shambhala Publications, Berkeley.  
*The Practice of Astrology* (1966) Servire, Penguin, N.Y.  
*An Astrological Study of Psychological Complexes* (1966) Servire, Holland.  
*Astrological Timing: The Transition to the New Age* (1968) Harper & Row, N.Y.  
*Triptych [Gifts of the Spirit—The Way Through—The Illumined Road]* revised and published in 1968; Servire, Holland.  
*The Astrological Houses: The spectrum of Individual Experience* (1971) Doubleday, N.Y.  
*An Astrological Mandala: The Cycle of Transformations and its 360 Symbolic Phases* (1972) Random House, N.Y.  
*Person-Centered Astrology* (1973) C.S.A. Press, Lakemont, Georgia—a series of 6 essays published serially from 1969 to 1971; now handbound edition.  
*Astrological Themes for Meditation* (1971) C.S.A. Press.  
*The Astrology of America's Destiny* (1973) Random House, N.Y.  
*The Sun is Also A Star, The Galactic Dimension of Astrology* (1974) Dutton, N.Y.  
*From Humanistic To Transpersonal Astrology* (1975) Seed Center, Palo Alto.

These books can be obtained from:

TANA RUDHYAR  
P.O. BOX 174  
ESCONDIDO, CA. 92025



*CONSECRATION* by Dane Rudhyar.  
Watercolor (used thickly like tempura), 15" x 22". 1948.  
"One of my best works," says Rudhyar.  
Photo by Ernest Knee



*CONSECRATION* by Dane Rudhyar.  
Watercolor (used thickly like tempura), 15" x 22". 1948.  
"One of my best works," says Rudhyar.  
Photo by Ernest Knee



MEDITATION ON POWER by Dane Rudhyar.  
Watercolor, 21" x 31".  
Fall, 1946.

## We Can Begin Again

### Together

Dane Rudhyar

Philosophy and science have modified their attitudes, particularly since Bergson and the development of the new physics\* and the ecological crisis which now nearly the whole of mankind is facing has publicized the dire results of our typical Western approach to Nature, in communist as well as free-enterprise nations. Yet relatively few people are willing and ready to accept, or even to discuss openly the basic change of consciousness which alone could go to the roots of the world situation.

I re-state this fact because it is quite futile to try to envision how a truly new society could function unless one straightforwardly faces the issue upon which everything else at the psychological as well as the social level depends—that is, unless man reintegrates himself in nature; unless he sees himself totally one with the planet Earth, and eventually with the solar system and our galactic universe; unless the concept of Soul-transcendence is reinterpreted in terms of a new cosmological picture of existence. There are, no doubt, several levels of activity and consciousness in man as in the whole universe; but all these levels constitute an integral whole.

#### The New View

I have discussed these points in my book, **The Planetaryization of Consciousness**. Here our main task is to see what today and in the years just ahead, such a cosmology, psychology and sociology actually and concretely imply in terms of man's existence. The first fact we must face and understand in all its implications is that the Earth is an organized system of activities and that mankind is a functional subsystem operating within the planetary organism.

**Mankind is a functional part of the Earth.** Unless we understand mankind and its specific activities in such a role, we can never give a fully constructive meaning to these activities. However, the statement that mankind is a functional part of the Earth can have validity ONLY if we radically alter our understanding of what the Earth, and by extension the solar system and the galaxy, constitute. We have to cease thinking of the Earth as a huge mass of matter on the surface of which chance happenings led to the development of

\* Cf. particularly Robert Linssen, *LA SPIRITUALITE DE LA MATIERE*, Edition Planete, Paris.

living organisms and of mankind. We have to cease thinking of the evolution of such organisms as a purposeless process in terms of some kind of Darwinian or post-Darwinian natural selection.

We have to realize that all the kingdoms we have neatly classified (mineral, vegetable, animal, human) are functional systems within the total planetary system of activities which includes them all. Because they are all interrelated and interdependent, the Earth is to be considered an "organism." We should not limit this Earth to merely physical substances—no more than a man should be thought of as only a body of flesh and bones. The Earth's electro-magnetic field may indeed extend as far as the Moon's orbit; and it may include a variety of activities of which, as yet, we are not aware, activities which perhaps are organized into more or less stable entities endowed with some kind of consciousness and purpose beyond man's normal range of perceptions.

#### Earth-as-a-Whole

Man—especially the Western man of science—has been blind to all kinds of possibilities concerning the nature of the Earth-as-a-whole, so strong has been his dependence upon empirical sense-perceptions as the sole criterion of reality. He has also been blind to possibilities relative to his own body. Western man has refused to admit within his total organism the existence of what he still calls supernatural powers, so eager he has been to accept the separation of divine Soul from natural physical body. Such a separation, in a sense, assuredly exists, but not as understood by the traditional Christian doctrine. And though Western man accepts the idea that a Soul is incarnated in a human body, he refuses to extend this idea and to believe that the Earth, as a planetary organism, may also have a Soul, and indeed some kind of planetary Mind.

**That it is man's function to build the conscious aspect of this planetary Mind** should be a conclusion evident to anyone who is able to think of the Earth as a planetary organism, and of mankind as a functional part of this organism rather than as a special divine creation essentially external to the Earth. I say "conscious" because, just as man's mind has vast unconscious depths—and also super-conscious heights—we should expect the Earth to have a subconscious Mind, using the term "subconscious" to refer to the consciousness existing in atomic, molecular, cellular and sub-human biological organisms.\*

#### Planetary Mind

This planetary conscious Mind is being built by mankind since the days when man began to develop what Teilhard de Chardin calls "reflective consciousness"; that is, when human beings began to reflect upon the

repetitive character of a vast number of sensations and experience—a kind of feed-back process—thanks to which predictions and generalizations of seeming cause-and-effect sequences ("laws of nature") could be made.

These generalizations were made by individuals, then organized and perpetuated in the forms of symbols by tribal and later on social groups; and by symbols I mean all instrumentalities enabling men to communicate their experiences and even more their responses to experiences. These instrumentalities include, first of all, gestures, cries, words and ever more complex and abstract languages; then all forms of religions and magical hieroglyphs, representations of especially significant scenes reflecting the community life, portraits and the many kinds of art-objects.

A culture is constituted by the sum total of these means of communication, and by the way they are handled and diffused among the people living in a particular region. A culture is, indeed, a means of "information"; that is, it is meant to form the responses—and indeed the supposedly spontaneous reactions—of the people accepting this particular culture.

#### The Total Environment

Every culture refers of a particular set of experiences and living conditions, thus to a particular complex of geographical, magnetic-telluric, climatic, faunal and floral circumstances, i.e., to a particular environment. This environment is not only physical and biospheric, but as well—in any relatively stable culture—psychical, mental and moral; but the pressure and formative power of the biospheric environment comes first.

Human groups are first direct products of the Earth-environment in which they live; they are live ova attached to the planetary womb which feeds them. Yet an impregnated ovum implies the action of a male sperm, and we should not leave out of the picture of human evolution the fecundant power of cosmic energies which operate within the large wholes in which the Earth has its being—i.e., the solar system and the galaxy.

The many energies radiating from the sun and filling in the spaces of the solar system, then being modified and added to by the currents of induction produced by the periodic motions of

\* The Earth may indeed also have a superconscious Mind which refers to the activities of superhuman levels of consciousness—and thus to what Sri Aurobindo calls the Supermind. In *THE PLANETARIZATION OF CONSCIOUSNESS* I have spoken of "eonic consciousness," a consciousness which encompasses the whole cyclic process of existence, from the alpha to omega states. This is the UNITY ASPECT of consciousness and of being, which undertones the consciousness of all individualized units of existence.

all the planets within this highly charged space, are undoubtedly responsible for telluric events which affect the growth and decay and perhaps the initial formation of all life-species on our planet, and as well of tribes and cultures.

Glacial periods and various kinds of upheavals—such as changes in the positions of the poles and the rise or sinking of continents—establish the basic rhythms that control the evolution of mankind. They do so in a way which presumably parallels—through the actual energies at work obviously differ—the manner in which glandular changes and the aging process in the body of a man affect the condition of his nervous systems and the responses of his brain to experiences and life-challenges.

The way in which these apparently periodic lithospheric, biospheric, atmospheric and ionospheric events act upon the evolution of mankind and of its various **culture-wholes** is still not known at the present time, even though a few general patterns are beginning to appear; but, I repeat, if Western thinkers have shied away from realizing that the evolution of human collectivities—whether primitive or organized as what Toynbee calls societies or civilizations—depends on planetary rhythms, it is because these thinkers have been conditioned by the religious belief that man is not to be considered really a product of the Earth, and that this Earth also is somehow a unique case in the solar system.

#### Our Mental Blocks

Such a belief has of late greatly disintegrated; yet the old concept that "life" may exist only on this Earth and that Earth-born man occupies a very special place in the universe—a universe without purpose and without any kind of cosmic formative agencies—such a belief is still so deeply rooted in the collective unconsciousness of Western man that it blocks the path to a truly cosmic—or as I wrote before, "cyclocosmic"—understanding of basic factors in human evolution.

When man realizes fully that the Earth is a planetary organism and that, as in every organism, the activities of its component parts—cells and organs—have a **definite place and function** in the total field of forces which constitute the dynamic reality of this organism, then many new ideas, and some old concepts now considered by science to be archaic or puerile, will gain acceptance.

#### Man Within the Earth-field

The statement that the Earth and the solar system as a whole should be thought of as organisms, even in the broad sense of this term, will be objected to by a great many people on the basis that there are vast and basic differences between what we normally call a living organism and a solar

system or a planet.

It will be said that the more evolved organisms originate in some kind of seed and that this seed or fecundated ovum then divides into a vast number of other cells which, though structurally and functionally differentiated, retain at their core the same original genetic pattern. In other words, the multiplicity of cells in a full-grown organism originates in a state of unity—the original seed—and this unity remains operative in every one of the cells insuring as it were the harmonious interdependence and holistic rhythm of the whole organism. I shall then be asked if I really believe that a planet is born in the same way and that there is an integrating power active at the core of every existent within the field of forces of that planet.

This could be answered by asking whether we can really be sure that we know how a solar system began. Do we really know how planets were formed out of the original solar mass? One cosmological theory succeeds another in modern science. None may be true. If all planets were originally parts of the solar mass, would this not imply an original unity? Of course, not exactly the kind of unity found at the start of a plant or a human body, but unity just the same.

#### What Organizing Power?

And how was the sun formed? Who knows? We can think of a whirling mass of hydrogen atoms; but a whorl has a center, and a specific rhythm. Why do planets rotate around their axes? Again a whirling motion, originally. If there is no **organizing power** operative throughout the Earth, how could every component part of this Earth so amazingly interact with every other part within very narrow limits of possible variations?

I certainly do not wish to over-stress the significance of similarities where so many differences are evident; but **external** differences should not blind one to what the **basic processes** under-toning these differences have in common. There is as much "pre-judice" in a strictly empirical and materialistic approach as there is in accepting as a working hypothesis a concept inspired by the perception of fecund analogies—that is, when such a concept can be seen to provide a foundation for an approach to crucial existential problems which old attitudes to life and society can no longer solve.

The value of concepts is, after all, essentially pragmatic. If a particular approach to the relationship between man and the universe proves to be destructive of human values and leads to a kind of collective insanity or potential suicide, this approach is not valid, whatever superficially observed facts may seem to be. These facts may well be only pseudo-facts, or at best incomplete expressions of much larger realities which the official mentality of a particular culture at a

particular time can only partially apprehend.

#### Truth versus Validity

That is "true" which is a constructive answer to the need of man, or of a specific type or group of men, at a definite time. Truth is relative to the time and place in which it is formulated by a human mind. What counts is whether or not a statement or idea is **valid**—whether or not it serves the purpose of actual existence, that is, whether or not it helps a conscious individual person and/or a collectivity to **take the next step** in their evolution.

Man is a conscious being extracting from his everyday experience—and the collective experience of his community and of past generations of men—concepts and principles of action. The only real question is whether they are valid or invalid **in terms of his present situation**. Some general principles seem to be valid in already known situations—and we like to claim that they are true. Yet if we do not know how a new situation will turn out, can we really speak of absolute truth? If this new situation leads us to experience a much vaster range of phenomena, how could the old truths remain valid?

The men of science of the Renaissance **had to** picture the world in a materialistic way because this was a valid picture. It served to free man's mind from theological dogmas which were obstacles to the evolution of human consciousness. Now we are emerging from bondage to the very concepts which were valid three or four centuries ago, and the world pictured by the progressive scientist of the present day hardly resembles that of Descartes and Newton. But old ideas and institutions have tremendous inertia.

#### New Images Needed

Fundamentalistic churches still control the consciousness and emotions of many millions of Americans, and scientific materialism still dominates the mind of the average educated middle-aged man. A subconscious combination of these two attitudes is responsible for most people's relationship to their environment.

Today, as we face probable ecological tragedies, we need new **mental images** which will at least gradually transform man's picture of his relationship to the planet-as-a-whole. The image of the Earth as an organism is thus of great value today. Exactly what, in this instance, should be meant scientifically and analytically by the term, organism, is of secondary importance. What is important is the **image** and the **feeling-value** it conveys. This image of a living organism then can lead to the next one: that of mankind-as-a-whole fulfilling a definite function within this Earth-organism. What could this function be?

The most obvious answer: a function similar in many ways to that which the cerebro-spinal system—and particularly the brain—fulfills in a human body.

Biologists usually interpret the evolution of animal species by referring to the gradual development of the brain, especially the forebrain which seems to provide the most typical instrumentality for an objective, reflective and generalizing kind of consciousness. The entire cerebro-spinal nervous system is involved in this gradual development which leads to the intellectual achievements of modern man. This nervous system has its ramifications everywhere and its operations affect directly or indirectly the entire human body. It receives impressions, organizes them into mental percepts and images or thoughts, and it rapidly conveys to all parts of the body definite messages and directives for action—receiving in turn a feed-back from the recipients.

#### Individualized Consciousness

There is also an automatic nervous system whose function it is to direct, balance, harmonize the operations of the basic endocrine glands and organs of the body, and the rhythm of the various circulatory systems which link, feed and repair these organs.

The very fact that the mineral, vegetable and animal departments—or “organs”—of the Earth are so remarkably adjusted to each other and constantly interacting in terms of planetary health, should suggest that there are agencies which act on the globe as the automatic nervous system acts in a human body. What these agencies are we do not know, though the occult traditions of many cultures refer to them in various ways.

Something is operating in the biosphere which normally adjusts the various forms of biological activity—vegetable, animal and, at least up to a certain point, human—so that they interact healthfully and, wherever possible, transform themselves when challenged to do so by periodical changes in the magnetic field of the Earth, in the climates, and the morphology of continents and seas.

When mankind reaches the stage of individualized consciousness and the human mind develops the kind of faculties which make possible technological achievements of great magnitude, a factor of disharmony is introduced in the ecology of the entire planet. This parallels what occurs in a human body when the cerebro-spinal nervous system begins to interfere with the normal workings of the automatic system. If the interference is strong enough—that is, if various forms of unnatural tensions, emotional or glandular frustrations, psychological complexes, etc., develop which are directly expressed through the cerebro-spinal system—psychosomatic results occur and the health of the entire organism may be seriously impaired.

Any form of strongly directed thinking, concentration and study or creative activity at the intellectual level produces a certain amount of tension in the entire human body. If a harmonious cooperation can be established between the cerebral and the automatic nervous systems, the tensions concomitant with the thinking processes can be absorbed and adjusted to by the various organs of the body; but if the mental processes are in sharp conflict with the automatic organic functions—as in the case of frustrated organic drives and appetites, or when conscious mental efforts are prolonged for long periods or under particularly strenuous and fear-producing conditions—some form of breakdown of organic activity is inevitable.

Such a breakdown, under certain conditions, may produce various chemical reactions which represent the response of the organism-as-a-whole to the mental stress. This may in turn react upon the cerebro-spinal system and effect—and indeed it may transform, at least temporarily—the individual's field of consciousness, his mind. The organism-as-a-whole thus challenges that which originally caused the tensions and the catabolic stress, i.e. the conscious mind ruled by the ego.

When man begins to develop his conscious and mind-centered individuality, the latter at first is not able to disturb too strongly the inertial harmonic balance of the automatic nervous system and the organs—and it is, indeed, a “balance”, for it operates in every instance through the interaction of two systems or organs acting in opposite ways.

Likewise, when men began to disassociate their consciousness from their instinctive sense of close participation in the activities of nature—when they began to think of themselves as transcendent Souls essentially unrelated to the Earth and sent to our “dark planet” to expiate some mysterious sin or to learn some difficult lessons—the results over the environment of such a disassociation were minimal. Health is an inertial power—i.e., it tends to maintain itself with deep-acting obstinacy.

#### The General Neurosis

However, soon enough the conscious mind of man and his Promethean spirit that loves to play with the fire of the gods, or to eat of the fruit of the Tree of good and evil, became adept at upsetting the inertial strength of health and planetary harmony. The results are the present state of generalized neurosis and the potential ecological disaster which, under our politics or aggressiveness and our economy of greed, may be imminent.

Does this mean that we should return to the natural state of semi-primitive man, and put to sleep our individualized consciousness whose tool—the technology-breeding intellect—has become a sadistic monster?

Such a “return” should not be necessary. Nevertheless, a more constructive alternative will not be easy; and the automatic systems of the Earth-as-an-organism may sooner or later react violently so as to shock mankind into retracing its steps to a considerable extent, or at least compelling our society to reassess its cherished values.

Nature, indeed, can force “agonizing reappraisals” upon collectivities of men as well as upon individual persons. The question is how man meets the crisis, how conscious he is of its basic (and not only superficial) causes, and indeed how frightened he is—though obviously panicky moves are not satisfactory solutions, nor are, in most cases, emotional revolutions born of despair and of a sense of utter futility and boredom.

What then should be done—or indeed can be done?

Essentially to convince people everywhere that their traditional and religious concepts of the relationship of man to the Earth—and, psychically, of the relationship between their conscious ego and the totality of their organism as individual persons—must be radically transformed.

One never truly convinces anyone—especially a collectivity or class of people—of the need for a radical transformation of their stand and deepest beliefs until they have become “sick and tired” of their everyday existence and emotionally shocked by crude attempts at preserving the **status quo** by the exercise of force. Also, to try to convince anyone of the hopelessness and evil of a situation without presenting at least a relatively clear direction following which a wholesome alternative could be reached—if all goes well in the process—is never satisfactory. Such an alternative may be called a utopia; but this does not matter. What matters is that a **concrete basis for a thorough revaluation of ideas and ideals should be presented as a substitute for the social and personal foundations upon which our Western society was built.**

Many young people today try to find such a concrete basis in the glorification of the human body and of its deepest instincts or drives. They, and a few of their older mentors, speak of the wisdom of the body. They hope to build in terms of this wisdom a new sense of livingness, spontaneity and creativity, and a new freshness of response to interpersonal meetings, freed from traditional social patterns and “ego-games.”

What the body is to the individual, the planet—in some sense at least—is to mankind as a whole, once we realize that the Earth is an organism within which mankind has a definite function to fulfill. ■

*Excerpted from WE CAN BEGIN AGAIN TOGETHER by Dane Rudhyar, 1974 by Dane Rudhyar. Published by Omen Communications, Tucson, Arizona and reprinted by permission.*

## Introduction to Transpersonal Astrology

Dane Rudhyar

*With prophetic vision, Rudhyar has penetrated through centuries of distortion and error to the yet pure essence, structure and intent of the original astrology. He then translated that ancient message, that original form, those archaic symbols into contemporary imagery so that we, too, might read and understand—become conscious of and within—that universal message.*

*But, however glowingly we praise or revere his prodigious writings, they pale in the light of the man himself—who embodies in his person and in his life the pure expression of that message which not even his words, his sculpted sentences could possibly convey.*

*Our highest tribute to Rudhyar should be neither in celebrations of the man nor in eulogies of his profound and challenging works.*

*We honor Rudhyar most highly in our trying to understand, in our attempting to appreciate fully what he has been saying to us for over forty years. In so doing, let us not look only to him or at him. Rather, let us express our gratitude by looking, by trying to see in the direction he has been—and still is, thankfully—pointing for us.*

*First discern his direction . . . then pursue that direction (and yours) with his care and attention, with his dedication, his consecration to the **Great Work** which is at hand for him and for us.*

*Rudhyar is one of the giants of our time. He is an exemplar for this age. Yet, while neither diminishing the stature of the man nor what he has done for astrology, Rudhyar's message is larger, grander, more important by far than Rudhyar the man.*

**Charles F. Raam, Rh.D.**  
Clinical Psychologist  
Behavior Laboratories

A human organism is "born" when it not only has emerged from the binding, watery environment of the mother's womb, but has also proclaimed its freedom by reacting to a new open environment. Such a reaction takes the form of breathing. Air enters the newborn's lungs. This air, rapidly circulating around the globe, has been and will be breathed by all living organisms in the biosphere, linking them in an inescapable atmospheric communion.

All human beings, be they friends or enemies, breathe the same global air; and in their outbreathings they impart to it their deepest organic and biopsychic characteristics. Air is the "soul" of the biospheric environment to which man is born. It is the concrete manifestation of the unity of all earthly lives—a unity made possible by the sun's light and the process of photosynthesis characterizing the vegetable kingdom.

The earth's biosphere is an "open" environment, compared to the maternal womb; yet it operates according to compulsive instinctual drives which no living organism can challenge, except man. Yet in order to be successful in the challenge, human beings have to group into societies. They develop definite ways of life, cultures and institutions, whose rhythms and biopsychic urges also bind their members.

### The Psycho-Mental-Matrix

A human society and its culture constitutes a psycho-mental matrix, needed for the development of consciousness and individuality. But, necessary though it be during the first phases of a person's growth, emerging from such a sociocultural matrix and overcoming the incessant pressures of one's social environment is often a more difficult process than physical birth. Most human beings are contented to grow in consciousness, feelings and mind within the molds provided by the name they receive at birth, their family and social tradition, and the type of knowledge, of standards and intellectual perspective acquired at school and in business or professional activity. They may devel-

op as fine specimen of their culture, as "whole persons"; and in most historical periods this is, except in rare cases, all that a human being can do.

There are times, however, when human beings of either sex can fulfill the inherent purpose of their birth, not merely by being a fine specimen of a collective cultural, social or religious type, but by reaching toward a super-cultural, super-intellectual and truly individualized state of consciousness and feeling. They can transcend the collective way of life and mentality of their class, group or nation; they can see through, and eventually transform the ego which often had to grow as an overbearing and rigid structure in order to deal with family and school pressures and the vagaries of interpersonal relationships.

### Facing the Universe

If they are successful in such a difficult and slow process, they find themselves, as it were, face to face with the universe, without cultural institutions and socio-religious prejudices or paradigms to determine for them what and how they should see this universe and act in it. They become open to forces and influences that may work toward the transformation of our culture, and of humanity as a whole—creative forces, high Intelligences, perhaps divine beings, through which the vast process of human evolution and of planetary development operate.

Such a transformation is not only possible, but also necessary when a culture is gradually breaking down and its values have become perverted, or empty of meaning, and there is no longer real, vitalizing faith in institutions and their once great and inspiring symbols.

### The Challenge of Change

We live now, all over the globe, in such a period. The challenge of total transformation—individual-personal and collective-social—is confronting us, if our eyes are open, our minds clear, and if our ego allows us to reach beyond its fears and its insecure boundaries. When we are able to accept such a challenge, **everything** changes—including our approach to astrology. Our approach to ourselves, and therefore to our birth-chart—symbol of what we are as a person born at a particular time and place on the earth's surface—must be repolarized. A few centuries ago Humanism outlined the spiritual goal for human beings; how to be alive as a fully human person within a then flowering culture. But now another possibility has opened up. The spearhead of humanity has taken upon itself **the crucial burden of self-transformation and world-transformation.**

For those who are able, willing and ready to meet the challenge, astrology

should speak in another language; and indeed new planetary words have already taken form on the horizon of consciousness: Uranus, Neptune and Pluto. The integration of personality, of which Carl Jung eloquently spoke, is not a sufficiently dynamic and arousing ideal or goal. What drives the few individuals who are ready—or think they are ready—is the vision of a total transformation of the whole person. A **transpersonal** vision, demanding a transpersonal astrology.

The word, transpersonal, which I began to use in articles for a small magazine, **The Glass Hive**, in 1930 can be confusing because the prefix "trans" has a double meaning. It can mean "beyond"; but its more essential meaning is "through." A transpersonal attitude may be one involving a reaching **beyond** the personal—an "ascent" of the consciousness and will seeking to attain greater heights and "peak experiences." It is mostly in this sense that the word is used by the transpersonal movement in psychology, started in Palo Alto a few years ago, mainly by Anthony Sutich. But a transpersonal process may also imply a "descent" of spiritual power focusing itself **through** a person, as diffused solar light is focused through a clear lens; and it is in this sense that I have always used it in the past.\*

#### A Single Bipolar Process

Seen from a broad perspective, the ascent of consciousness and the descent of transforming power constitute a single bipolar process; but in the life of a particular individual, one of the two polarities or directions usually is emphasized. Each movement has its own requirements, its special modes of activity and its characteristic features. The mystic seeks union with the Divine; the avatar (or in a more limited sense, the truly creative genius) carried the transformative power of the Divine into the field of society and culture—perhaps even of matter itself. He fecundates this field with "seed ideas" and with the vision of the next phase of achievement in the evolution of planetary humanity.

In both the avatar and the mystic, the I-sense—which today actually means the personal ego—has to be transformed and transfigured. But the mystic seeks either to make of his consciousness a quiet lake unrippled by ego tensions or conflicts, so that

\*cf. "MODERN MAN'S CONFLICT: The Creative Challenge of a Global Society" (Philosophical library, N.Y. 1948), particularly the chapter entitled: "The Transpersonal Way and the New Manhood!" In my very recent book **OCCULT PREPARATIONS FOR A NEW AGE** (Quest Books, spring 1975), Page III, much more is said concerning the transpersonal way and those who fully treat it—avatars, geniuses and heroes.

the light of the Divine may reflect itself upon the inner mirror of the pacified heart, or to completely lose himself in a "unitive state", while the avatar and the "in-spirited" (rather than merely inspired) genius or hero, uses his mind, his feelings, and even his total person as an accurately formed lens to focus the flow of whatever spiritual energy it is his burden of destiny to impress upon his mental, psychic, social or material environment.

#### The Emerging "Phoenix"

In many instances this energy has initially a destructive character—for the new reality has to emerge phoenix-like, out of the ashes of the consumed past; yet it need not totally shatter the obsolescent forms, if their inertia can be overcome by the fascinating power of the new vision. In all cases, a challenge to total transformation is presented—however gentle and persuasive the presentation. In the preceding chapter I spoke of a person's birth-chart as a mandala, saying that "no mandala makes sense unless we know to what its center refers." I stated that, for the humanistic astrologer, the mandala-birthchart should have man at its center, and not the earth-globe. But we must now go a step further. The center of the mandala may be a massive dark material—a physical body with its biological wants, or matter-oriented ego. It can also be a "window" through which supramental light may pour. Closed center—open center. **The highest purpose of astrology is to provide the individual human being with a knowledge of how best to act so that the closed center of the ego may open up to the power of his/her inherent destiny [dharma].** As it fulfills, or at least sincerely and one-pointedly attempts to fulfill this purpose, astrology acquires a transpersonal character.

*Working prolifically for over five decades, every aspect of Rudhyar's work bears the imprint, the generating impulse of the seed. His earlier writings such as **Art as the Release of Power**, contain a vision of the seed that encompasses an understanding of the magical role of art in the cycle of civilizational growth and decay. His brilliant work in astrology which began with the **Astrology of Personality** carries his conception of the seed and the cyclic rhythm of the whole through intricate levels of cosmic and psychological perception. The natural outcome of his work could only be a book like **The Planetarization of Consciousness**, for in the totality of Rudhyar's life endeavor there is a unique circuitry. Beginning with art as the primary expression of the wholeness of human being, Rudhyar was naturally led to a consideration of the relation between the harmony of the human organism and that of the greater environment in which we are evolving. In his search not only to understand, but to express as well, his intuitions concerning human and cosmic harmony, Rudhyar has articulated as few others have done what may well be some of the basic premises of an entirely new—and planetary—cycle of human experience.*

Jose and Miriam Arguelles  
Authors and Artists  
Berkeley, California



Santa Fe, New Mexico—1947

Transpersonal astrology develops on the foundation that humanistic astrology has built. It occupies itself not only, and in a sense not essentially, with what a person **is**, but what that person **should be**; that is, with what he could be if his actualized birth-potentialities were unreservedly and effectively dedicated to the process of transformation, not only within his own nature, but within his socio-cultural and even geographical environment.

Transpersonal astrology has a purposive, teleological character. It implies guidance; and therefore it makes extraordinary demands upon the astrologer, who should combine in himself or herself psychological understanding, openness to spiritual inner promptings, a basic knowledge of the character of the astrological symbols being used, and an impersonal love for whoever is seeking guidance.

#### Each Situation is Unique

Technical proficiency is required of the astro-psychologist to the extent that his or her mind should be not only able to erect a correct chart for the exact moment and place of birth, but completely at ease with the "words" of the astrological language symbolizing basic conditions of human existence. Yet the transpersonal astrologer must go beyond the mere use of learned techniques because every person confronting him with problems, uncertainties or fears is a **unique** case which has to be approached also in a unique way.

The elements of the case are general, but their combination, and **the place and time of the meeting**, are particular and unrepeatable. They must be accepted, understood and used as a unique coming-together of two human beings, the astrologer and the client. It is this coming-together which should call down the descent of spirit—some might say, of divine "grace" [charis].



WARRIOR TO THE LIGHT by Dane Rudhyar.  
India ink, 1952.

"One of my preferred works."

Spirit is always focused upon and through particular and unique situations. God is that being who is totally focused at every point of space and every moment of time. Every horoscope potentially is such a focusing of divine purpose and intelligence. The transpersonal astrologer, if true to his/her high calling, should be able not merely to transmit a "celestial" message, but to translate the cosmic or archetypal into the existential, and to evoke to the consciousness of his client (and the client is, first of all, himself) the outlines of the way following which what is potential and unconscious at birth not only can become consciously actualized in the months and years ahead, but already has been actualized, in most cases but partially and semiconsciously or unconsciously during the past years.

#### The Past as Conditioner

To understand the past is far more important and constructive than to try to evoke an always uncertain (even if probable) future, for the present is dominated by the memories, the ghosts or engrams, and the expectations of the past. To say that one should live totally in the present is only a partially and relatively valid statement.

A person may focus his attention upon the "now"; but the **quality of that attention** has been conditioned by the past—by a myriad of acts of attention and inattention. This quality CAN be changed, if the present center of consciousness is able to give a new and constructive meaning to depressing past events and responses.

A person can be led to the realization that what had seemed, and is remembered as shattering and maiming experiences were actually a necessary prelude, either establishing existential foundations of truly individualized living, or shattering the images, idols and prejudices imposed upon the growing person by family, culture and society—or even, if one can go that deeply into ancient roots of superpersonal being, by the traumas, failures and the unfinished business (karma) of ancient personalities.

These had been the present person's **predecessors** in a series of "impersonations," each of which had attempted to express and actualize in earth-living one of the many aspects of a metaphysical soul-potential (or soul-field), and at least were but partially successful in their endeavors, if not temporarily defeated.\*

Total understanding can only emerge out of total acceptance. The human being who is willing and ready to be a self-actualized and truly individualized person must find no fault in what he essentially is. He essentially is a celestial archetype; he

\*For a philosophical interpretation of the concept of reincarnation, read *THE PLANETARIZATION OF CONSCIOUSNESS, Part Two*.

Giants have always walked the earth, those children of the Cosmos whose flame lights the way for lesser men. Today is no exception. Rudhyar's growing legacy to questing and aspiring humankind, at a time when his unique capacities speak with clarity and direction to the needs and hopes of an age in transition, has, in his own lifespan, enriched the Planetary Soul. In the course of his years, productive and integrated beyond measure, he has offered his love and wisdom whenever the door was open, and in his massive wake the countless seeds thus sown have quickened the race with mental and spiritual plenitude. How better to pay tribute to this friend of Man than in his own visionary prose: he is "... one of the many agents of the Power of Evolution, of the cyclic Rhythm of universal existence. He acts in time and space, completely available to meet the need of his society and his environment as a transforming force, as a 'mutant' rather than a 'mystic.'"

Robert Bainbridge, Ph.D.  
Prof. of Comparative Philosophy  
California Institute of Asian  
Studies

is born at a particular time and in a particular location because the all-encompassing harmony of the universe dictated that such an archetypal solution to a particular need in the three-dimensional world of physical existence should take form as a human organism.

#### Transformation—The Next Step

This archetypal solution is "coded" in the language of the sky as the birthchart of a particular person. The humanistic astrologer tries to present to his client's consciousness a concrete, existential picture of what the chart signifies—the tensions to be resolved as well as the special abilities, the conflicts to be harmonized, the possibilities of disintegration to be avoided, and the opportunities that can be expected for individual self-fulfillment. In other words, he tries to assist the client in what Carl Jung calls "the integration of the personality"—how to be a whole person. The transpersonal astrologer sees the astrological situation with which he is dealing in a different light—a sharp, penetrating light that illumines and guides a process of transformation.

In that light, everything in the chart is to be used for transformation; and this may mainly be self-transformation, or in a more fated, because transpersonal way, the transformation of the individual's socio-cultural environment in which his destiny is to act as a transforming agent. In such a light, a basic conflict shown in the birthchart need not be "harmonized" in terms of individual fulfillment; it may have instead to be used as a dynamic instrumentality able to produce definite effects in whatever has to be transformed.

#### The Transforming Agent

The goal is not personal happiness, but **effectively focused action**. Any individual seen as a "transforming agent" is essentially a warrior—whether he or she acts at a physical, cultural, social, religious, or "occult" level.

A book can be an act—an act of faith in man's capacity for transformation. So can a symphony or the performance of an unusual and "revolutionary" musical work whose tones are meant to arouse psychic-emotional energies or mystical realizations in the hearer. Great paintings, great dramas can act in the same manner, whether for religious or socio-cultural purposes.

According to such a transpersonal ideal, the birth-chart of a person is like a complex gong-tone in which many fundamental tones interact to produce a stirring vibration arousing some definite **quality of existence** in everything able to resonate to it, as it speeds through Earth-space. I am referring here not only to the mag-

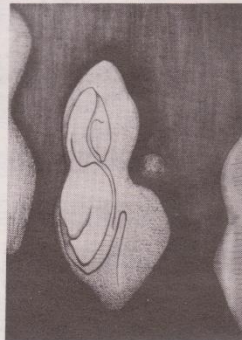
nificent large gongs of China and Indonesia, but as well to the bells of medieval cathedrals and even of humbler churches, in whose tones Joan of Arc heard voices that, through her deeds, transformed France and European culture.

#### The Transpersonal Way

A birthchart can be seen as a bell calling all the persons its "native" will meet to the process of transformation; but, evidently, the native, whose chart it is, must have accepted the whole of his nature as a **transforming situation**. He must accept the crises, the perils, the suffering and anguish of the path of destiny that, by transforming him, will open his consciousness—nay more, his total person—to the "descent" of the superpersonal power that, **through** him, but not **from** him, will transform others.

This transpersonal way is a dangerous path. One should seek and follow it only if all else has proven empty and meaningless; if it is one's "calling," one's vocation. It is not necessarily related to great intelligence or unusual faculties and parentage.

I repeat that the transforming action may operate at any level at which human beings and social groups live and have their being. It operates through symbols—symbols that have power.



*DEVOLUTION* by Dane Rudhyar.  
India ink, 1952.

Astrological symbols have power because they are born out of the universal experience of light and order bestowed upon man by the sky. Power is concentrated in the symbols of all religions, the great myths based upon the lives of avatars and national heroes—Krishna, the divine statesman and inspirer, the meditating Buddha, the crucified Christ, St. Francis embracing the leper, the emperor Charlemagne whose magnified struggles against Islam made him the hero of great epics, the Persian prophet, Baha-u-llah, chained for weeks among criminals at the bottom of an empty cistern and there realizing his avatic destiny consecrated to the unity of mankind, Sri Aurobindo who in his Pondicherry retreat sought to bring down into the

realm of earth-matter the subliminal light of the "Supermind."—to cite but a very few.

There are as many paths to transformation as there are moments of time. Each moment calls for a possible new way to cut through the dark jungles of the biosphere and the chaotic karma of mankind. At each moment, and from a multitude of places, the great call resounds which John the Baptist voiced in the sadly translated word **metanoia**—which does not mean "repentance," but total transformation. This call resounds today in the space of our disintegrating Western civilization, as of old it did across Palestine. Its resonance could transform astrology as well as all the knowledge and the techniques—scientific and artistic—pompously taught in universities still bound to "classical" patterns. But such a transformation demands astrologers who, patiently but irrevocably, allow the transforming process to operate in their lives and have an irreversible faith in what it will bring to them and to the world, however distant its achievements and difficult the "walking on." ■

Tetragram  
No. 9

for the piano

THIRD SERIES

SUMMER NIGHTS

To Otto Luening

Dane Rudhyar 1963 San Jacinto CA

(The melody clearly dominant)

Lyrical, but Pungent  $\text{♩} = 50$

Acceler. poco

Rit.

$\text{mf}$

© 1963 DANE RUDHYAR

Rudhyar's music is a music of speech—his instrumental voices surge and flow with the emotions of human discourse (as in the classical music of India), rather than follow the rhythmic and harmonic conventions of most other composers contemporaneous with him (much of Western European classical music is founded on North European dance forms). And so such stirring music as his Pentagram No. 3 for Piano ("The Release"), his Sinfonietta, his piano music "Granites," and "The Surge of Fire" for orchestra never fails to move me, speaking as they do with a youthful vigor which must have mystified many listeners in the Twenties when they were composed.

Whatever burned so brightly in the spirit of the young man, brimming with intellectual and psychic energy, who wrote a book on Debussy at the age of 16, who had his unorthodox ballet scores performed at the Metropolitan Opera House at age 21, and who composed a substantial and vigorous body of music by the age of 35, burn brighter still as we honor his 80th birthday. His life and his music—such perfect realizations of his vision of the new Seed Culture—will continue to inspire us, every one.

Charles Amirkhanian  
 Music Director, KPRA Radio  
 Berkeley, California

## The Outer Planets:

### A Note On Astrology and Self-Transformation

DANE RUDHYAR

Perhaps no topic in the vast field of astrology is as timely and fascinating a subject of study as the three trans-Saturnian planets—Uranus, Neptune and Pluto. These distant celestial bodies entered the collective consciousness of mankind at crucial times: Uranus at the time of the American and French political revolution; Neptune when the effect of the Industrial Revolution became definitely apparent and new means of communication between countries evoked the possibility of a future global society; Pluto at the time of the Great Depression and of the rise of both Fascism and Soviet Communism which heralded World War II, and also when the concept of atomic power was taking form in the minds of a few physicists.

In its essential nature, astrology deals with consciousness. It deals with cycles of planetary motion, and secondarily stellar motion, far more than with physical globes supposedly "influencing" whatever happens on our earth. The dots and discs of light which man watches moving across his sky constitute the many hands of a vast cosmic clock. As we observe this clock we may be able to realize that the time has come for various types of changes to occur in our collective and personal lives.

#### The Study of Time

Astrology is, first and last, the study of time—not the abstract mathematical time with which modern physics is concerned since Einstein's Theory of Relativity, but the living time of human experience and of the emergence, growth and disintegration on this earth of societies, cultures, institutions as well as of individual persons.

This "living time" is felt and experienced in the rhythm of the many biological, psychological and social-cultural functions of human beings. Planets are the symbols of organic functions; and every living organism requires the complex interaction of interdependent functional activities for its continuing operation.

Man can function as several levels; but the average person who is merely a rather indistinct part of the mass of the people of a country normally operates primarily at the level of biological and emotional functions

conditioned and molded by the basic social, cultural and ethico-religious structures traditional in the society in which he was born and/or educated. Even if he has a trained mind grounded in the knowledge of the past, he is afraid of radical changes which might disturb his more or less precarious or but superficially secure way of life.

#### Our Revolutionary Times

Nevertheless there are times when apparently irreversible changes occur in the very fabric of society; and also in the personal life of some individuals who become dissatisfied with the way they feel. They think along strictly collective unoriginal lines, and they act according to social compulsions or fashions. Many things must be radically improved or transformed and perhaps revolutionized.

Quite obviously mankind is living through such a time. The 18th, 19th and 20th centuries have been revolutionary periods. Not only our Western Euro-American society but the whole of mankind is in a state of disintegration and, one hopes, of reconstruction. Because man, as a kingdom of life and as a thinker, had reached a certain and inevitable "moment of destiny" in its evolution, the need for total transformation is imperative; and the clock of the sky has revealed to the new intellectual capacities of man, and to the instruments these have produced, the rhythm of such a transformation. This rhythm is beaten in the sky by the cyclic motions of the newly discovered planets Uranus, Neptune and Pluto—and by the way in which these motions are interrelated.



Dane Rudhyar 1972

These distant planets and their rhythms had always been "there"; but they became consciously recognized because mankind had gained the capacity to be objective to the operations of the vast forces which induce basic transformations in both nations and individuals when the time has come for these forces not only tangibly and effectively to occur, but to occur to men who can be aware of the essential meaning of the immensely varied results these operations can and do produce.

Modern man has become aware of the presence of Uranus, Neptune and Pluto in his cosmic environment through the use of new intellectual powers whose operations at the same time were generating forces which inevitably were to revolutionize his way of life, and affect the equilibrium of the entire biosphere. But awareness of what is does not suffice. Man must learn to understand the meaning of it and to realize what should be—that is, the character of his next step in evolution.

#### Symbolic Language

The rhythms and ordered patterns of the visible universe around us do not indicate merely what is happening and may happen next day or next year; they constitute a symbolic form of communication, a language. Through them, the universe-as-a whole (the "sky") speaks to man who, having become individualized and imprisoned within his ego-walls, has lost touch with his cosmic and spiritual environment.

Astrology has unfortunately been vulgarized by minds avid for sensational pseudo-knowledge and material gain; yet in its deepest reality it is a very significant attempt at deciphering the coded language of the universe. It accepts the facts presented by astronomy, but seeks to go through these facts and read them as cosmic hieroglyphs which can reveal to the clear-seeing and clear-thinking mind its place and function on this earth and the broad outlines of his path toward self-transformation and spiritual rebirth. And this path is traced in the sky of every new birth mainly by the planets Uranus, Neptune and Pluto. ■

## Avatars

### and Seed Men

DANE RUDHYAR

Last century the fascinating possibility of transcending our everyday awareness of reality and contacting the "spirits" of the dead gave form to the Spiritualistic Movement; and H.P. Blavatsky and those behind her activities used this fascinating possibility to gain the public attention required for the dissemination of her message. As already stated (in the third chapter of this book), one hundred years from the date of the rapid spread of Spiritualistic phenomena across the United States and the formation of groups of people involved in seances of various types, the UFO phenomena began to attract the attention of the media and a large public.

The Spiritualistic Movement is definitely Neptunian in character; the UFO phenomena and the fast spreading "communications" claimed to originate in "space people" have far more a Plutonian significance, for they deal with what is supposed to be physical beings living in material conditions in other solar systems or galaxies.

The UFO flying saucers may or may not be actual facts related to galactic space or pointing to new dimensions of space-time; but at least they form the substance of a new "myth," by means of which harassed and confused modern man can release some of his subconscious or superconscious longings for some new kind of "beyond." This century that beyond is Plutonian, while one hundred years ago it was the Neptunian beyond of psychic research, astral plane experiences, and communications with "Masters" through sensitives or trance mediums.

#### Suggested Solutions

The question almost inevitably comes to mind whether the Occult Brotherhoods, if they are indeed trying to establish a new public contact with mankind during the last quarter of this twentieth century, may not be ready to use the UFO myth for their purpose, just as they used—with quite unhappy results, alas—Spiritualistic and psychic phenomena in order to impress a transcendent kind of knowledge upon the collective mentality of our Western

world, and through it, of mankind as a whole. I tentatively evoked such a possibility (in the above mentioned third chapter) and at this point in our discussion the suggestion may take a slightly more definite form.

At the time I write these pages, I personally have had no experience with flying saucers or balls of fire in the sky; and my mind is open, but not quite ready to fully accept any one of the theories advanced to explain sightings and phenomena, at least a fair number of which are based on unimpeachable evidence. It seems rather probable however, that the Unidentified Flying Objects are physical in a sense that transcends what we know on earth as strictly material. They undoubtedly can and do dematerialize.

The belief in the possibility of human beings dematerializing and re-materializing is part not only of theosophical occultism but also of the Christian tradition; only in the latter case the Christ (or Jesus) alone is considered to have been endowed with this power. Modern scientific minds attempt to explain such a performance in terms of a fourth dimension (which H.P.B. defined as that of "interpenetration") or even of multiple, parallel or interpenetrating universes.

#### Interpenetrating Universes?

In *The Mahatma Letters* it is stated that the several "globes" constituting the total reality of any planet, our Earth included, are in "coadunation but not cosubstantiality." This seems to mean that they form one whole, the several globes interpenetrating and perhaps (yet not necessarily) having a common center. This is the basic concept of a holistic and hierarchical universe which is now held by a number of prominent scientists.

The most practical corollary of this concept is the evident fact that in order to reach galactic space a man has to go to "heaven" or anywhere. Galactic space, as well as solar system space pervades every cell of a human being. He has not to change space **physically** to be in galactic space or to be subjected to galactic forces. We live in the galaxy as fishes live in the sea.

If we are not aware of this fact it is because our consciousness is earth-bound; and if galactic forces are not **noticeably** affecting the behavior, growth, or decay of our bodies and their cells it can only be because the materials of these bodies vibrate at a rate which make them **unresponsive** to the much higher or faster vibrations of galactic energies. Likewise we do not see X-ray vibrations and radar waves or hear ultrasounds. Awareness depends solely on attunement, which may be blocked or altered by external factors, by cultural prejudices or temporary personal disturbances.

If we understand well such now evident facts, the problem of UFOs

may take a different character, especially as several cases have been reported of UFO sightings and near-presence which were followed by (and may be said to have "caused") some form of physical healing or change in consciousness in the witnesses.

The UFOs may normally operate in galactic space, yet under the direction of the entities who built them, may be able to radiate waves causing the witnesses to become temporarily attuned, or to **resonate** in their consciousness and even cellular-atomic rhythms to the higher galactic vibrations somewhat as we control the operations of our satellites and space-probing mechanisms; likewise a Hindu guru can temporarily arouse psychic vision in his chela.

#### Vibrational Changes?

It is also conceivable that the reason for the appearance of so many UFOs is to **raise the vibrations** not only of people seeing them, but of the materials of our planet—in other words, to **induce a slow, gradual yet basic mutation** in the matter of the Earth and therefore of our bodies, and perhaps more specifically of man's capacity to consciously respond to the higher galactic forces.

This would mean that the UFOs do not necessarily come from a distant "place" in the universe, star or planet—or from the hollow core of the Earth, as some people have claimed. They are here with and among us, just as Adepts and Masters are with and among us. Their appearance may involve or seem to involve a certain amount of physical displacement, yet this is more likely to mean the mere appearance of displacement in our physical plane. Various testimonies of individuals able to "travel" outside of their physical body indicate that, by merely **thinking** of where they wanted to be, they were there, either immediately, or what to them seemed to be immediately.

#### Concepts of Time—Space

Passing from one kind of space to another may involve what, to us at least, is "no-time", but this does NOT mean that each kind of level of space does not have a time of its own. Time may be concentrated into one moment (or "instant," in a philosophical sense), just as infinite space may be concentrated in the mathematical nondimensional point. Yet if there is a **sequence** of moments of concentration and of dimensional expansion, there must inevitably be if not what we today mostly mean when speaking of time ("I have no time for that"), at least what H.P.B. called "infinite duration."

What I am speaking of here is a conception of time and space which parallels the relationship between potentiality and actuality. Both polarities must be postulated as the Chinese postulated the balanced yet

dynamic opposition and interaction of Yin and Yang.

In a holistic and hierarchical universe, everything interacts and interpenetrates within cyclically evolving wholes of experience. The greater encompasses the lesser, yet this lesser is an integral **functional** part of the greater which both pervades and sustains it. As the lesser whole develops its power and its awareness of its role in the greater, what unavoidably happens in due time is that its "gears ratio" of organic existence and mental consciousness changes. And we know how a change of gears can produce harsh noises, if the driver's hand is shaking or if his mind is untrained or preoccupied.

The grating noise of mankind's present change of gears is indeed very harsh and frightening. If we could concentrate on the **movement** producing the change, rather than on the **successive positions** which the gear-shifting operation requires, we would be far more likely to effectuate the change in a smooth and easy manner. But the hand and the foot controlling the gear-changing apparatus (mankind has not yet reached the stage of "automatic" change!) are not only unsteady; they are afraid and emotionally attached to the position they have held for a long time. Mankind it seems, is just learning how mentally to drive, and sooner or later the result might be near-catastrophic if man fails to rely on what may well be his "instructor's" guidance.

#### Positive Results

It would be most unwise here to speculate on what the near-results of the present crisis might be; but at least to my mind the end results should be thought of as positive and exalting, even though we certainly cannot predict the concrete forms they will take. Did Jesus actually know and visualize the slow roasting of Protestants attached to spikes turned over a low burning fire during the wars of religion of the seventeenth century—this being done "in His name" to save the souls of the unfortunate dissidents?

It is probable that during the stay of Pluto "within the orbit" of Neptune and especially around 1989-91 when a massing of six planets repeatedly occurs in the sign of Capricorn (in Sanskrit, Makara) (which, according to **The Secret Doctrine**, has some connection with the descent of the Kumaras) world-events of major importance will take place; but the **level** at which they may occur cannot be safely determined, in spite of often conflicting psychic predictions. A change in the orientation of the Earth's polar axis does not seem impossible; but no one can definitely say what this would mean or physically produce.

What seems evident is that a repotentialization of man's collective consciousness is already occurring,

19

slow as it evidently is, and harsh and possibly disastrous as the resistance of the holders of social privileges and possessors of wealth (and of the frightened masses) might be to any radical and widespread transformation of our society.

#### A Second Coming?

Whether the Second Coming of Christ which many yearn for and confidently expect will occur, and if so what form it may take, is not for me to say. Glowing expectations of a millennial all-spiritual Aquarian Age appear naive and unrealistic, unless they be limited to small relatively isolated sections of mankind; and such an isolation would require at first some kind of world-catastrophe and a much smaller world population.

The vision of a seed remnant of human beings who are guided to safety and allowed to re-begin mankind's history in at least relative peace under "divine" inspiration should not be difficult to accept by minds familiar with Biblical tradition; yet it is not at all certain that we have to expect a new Deluge, be it of water or fire and atomic radiations.

A relatively smooth transition to a New Age may be a possibility. This possibility, however, would require a repotentialization of the consciousness of at least a large minority of human beings in positions of influence, and a persistent, steady and unalterable willingness by these people to assume collective as well as individual responsibility for the transition, in the clear realization of what this may entail in terms of everyday living and relationship with the masses of mankind.

#### Imagination Needed

Imaginators with a clear, powerfully visualizing and unprejudiced mind are needed today, but also human beings whose egos have become purified and whose biopsychic emotional drives have been transmuted in the alchemical fires provided by life-experiences unreservedly and uncompromisingly open to the potential of transformation.

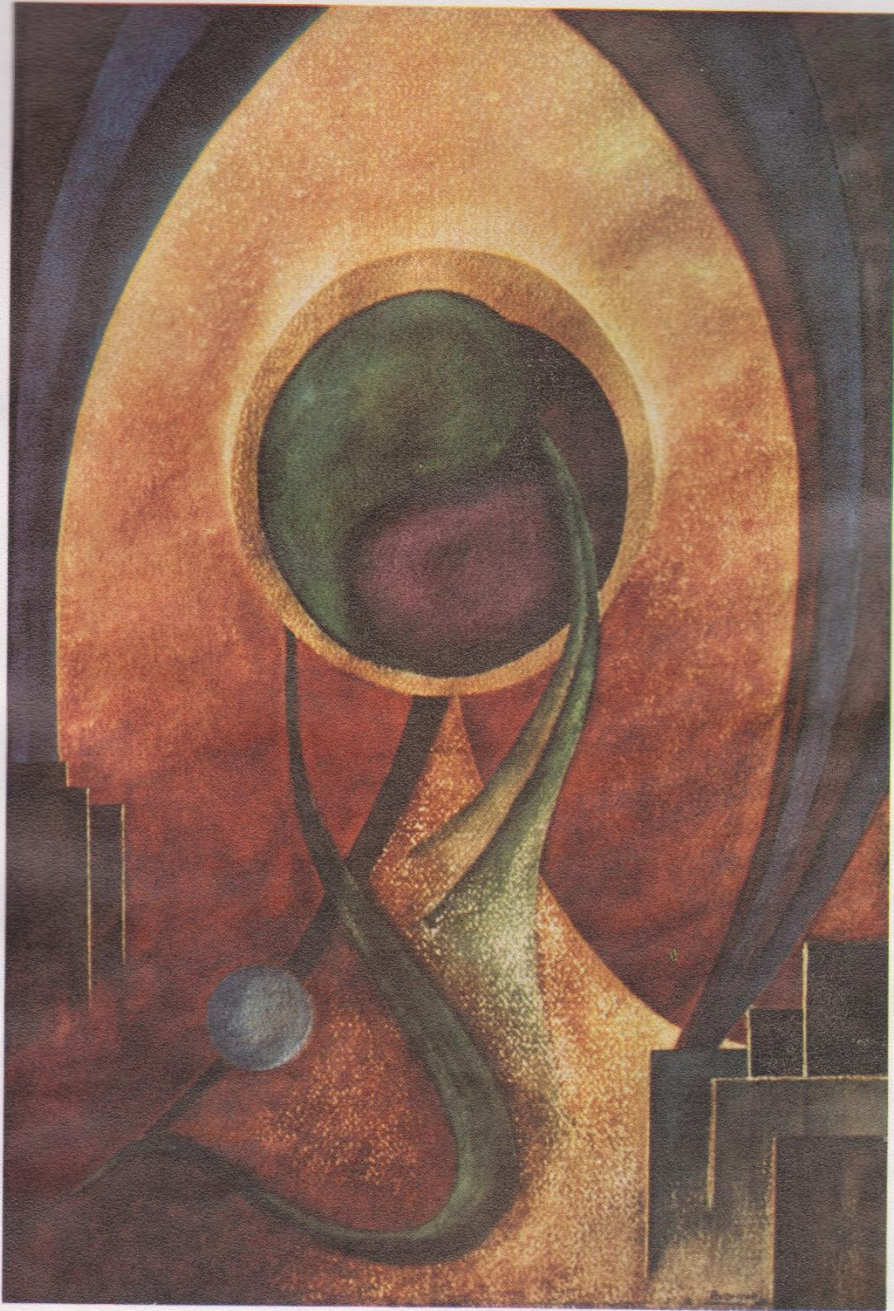
The keynote is **repotentialization**. Man's attention has to be focused on potentiality rather than actuality. What is possible is today far more important than what now is, in depleted, past-worshipping, utterly concrete and sellable actuality. What is has to be known and evaluated, but known and evaluated in the perspective of the advance of new and untried possibilities. To gain such a perspective in clarity of mind and determination of the purified will, this is the task for all seedmen. Upon them rests the avatic responsibility for the future of Man.

The idea that any revolution is "popular" makes little sense. The

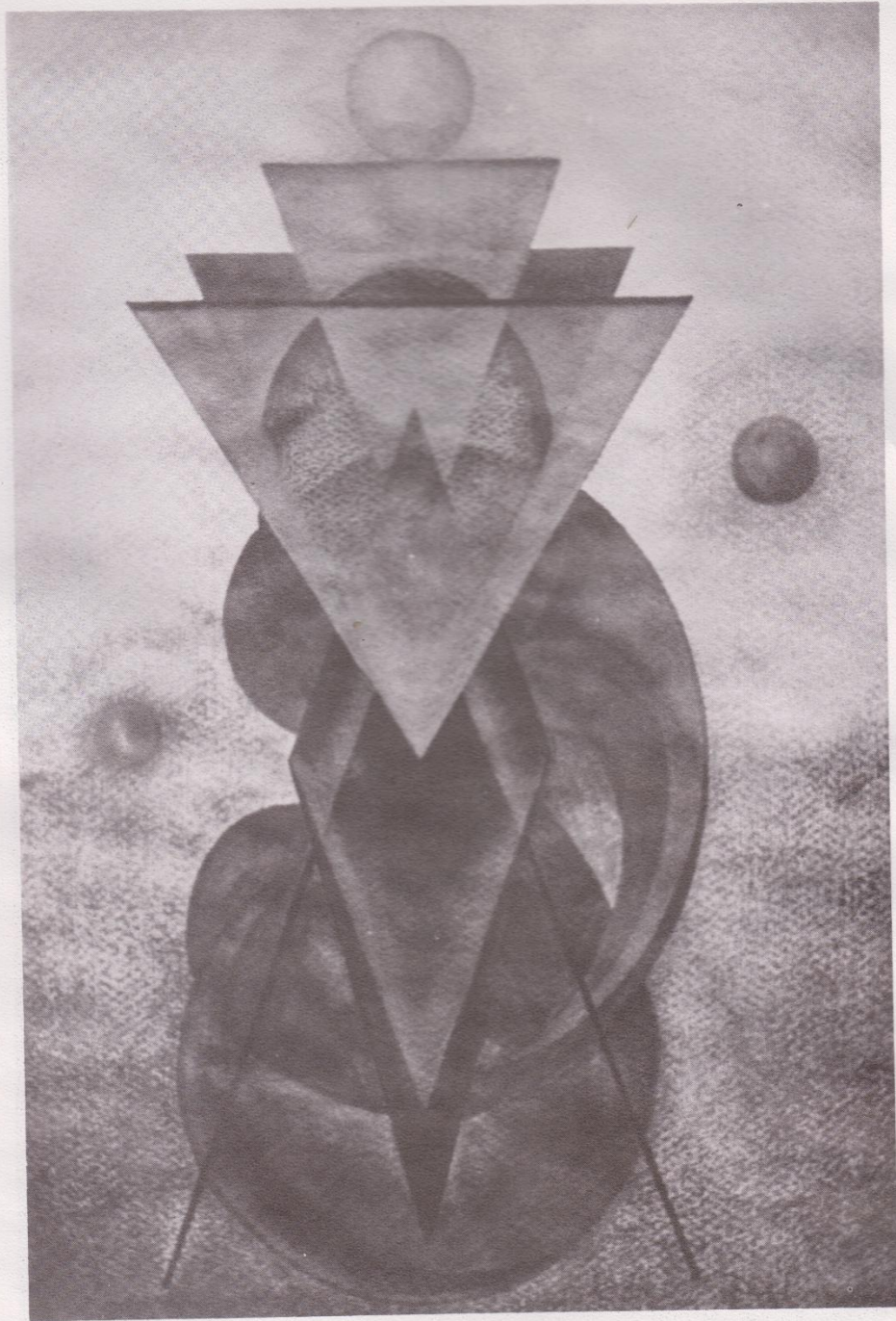
masses provide the **necessary conditioning** without which any large-scale collective and social change is impossible; but only a few individuals ever become the focusing agents for the mutation whose time has matured. And maturity here means that the possibility of the transformation has been deeply felt and clearly—even obsessingly—imagined by the self-consecrated few as having reached the momentum required for the actualization of a new quality of mind and feeling, of a new sense of interpersonal and intergroup relationship, and new principles of social organization. ■

*Excerpted from OCCULT PREPARATIONS FOR A NEW AGE by Dane Rudhyar, 1975 by Dane Rudhyar. Published by Quest Books and reprinted by permission.*





*DYNAMIC EQUILIBRIUM* by Dane Rudhyar.  
Watercolor, 21" x 31".  
Fall 1946.



*CREATIVE MAN* by Dane Rudhyar.  
Watercolor, 21" x 31". 1946-47.  
Part of the Archetype Series.

## On Transpersonal Love

DANE RUDHYAR

Transpersonal love, love in clarity of human understanding and in the light of spiritual vision, love utterly consecrated to a superpersonal purpose—such a love demands of its men and women much that neither, as a rule, is willing to give. Above all, it requires an unceasing state of watchfulness and objectivity. This state could be symbolized as “the love of the open eyes.”

In ancient symbolism, God is represented by the never-closed and lidless All-Seeing Eye, for the essence of divinity resides in the absolute continuity of a consciousness that not only sees everything but never indulges in the unconscious state of sleep. The new love, likewise, should not only be aware of all that, within the lovers, strives for expression and fulfillment or hinders these, but should seek never to lapse in unconscious automatism and slide into the shadow-state of inattention and of meaningless habit.

### “Love of the Open Eyes”

In the “love of the open eyes,” the man’s yearning to lose himself in the warm unconsciousness of woman’s psychic motherhood should find no place. Gone also should be woman’s tendency to daydreaming, to the vague idealism in which love appears as a fairy tale and the kiss of the Prince Charming is the only cause for awakening from the long unconsciousness of the biological state—an awakening which in most cases actually leads to the projection of a dream-image upon the actual man. But the man is a very concrete fact, and the realities of love—psychological even more than biological or practical—only too often tear to shreds the beautiful image of the dream-lover. Or should the woman hold in her unconscious a father-complex which forces upon her husband or lover the image of all the remarkable virtues with which she endowed her father—or which, for lack of a father, she associated with her future beloved—then again the concrete husband with whom she is now sharing actual problems, privations and the struggle for growth cannot, as a rule, fit the dream-picture.

All such psychological attitudes bring to love, and especially to the daily performance of all that is required of married life, a sense of confusion, of hesitancy, of fear and discouragement or boredom. These can be dissipated only through an extreme of inner wakefulness, through a complete willingness to face everything that in oneself hinders or deviates the flow of love, the stream of spiritual purpose and significance; a complete willingness to face the beloved and his or her problems, to see him or her in reality, in truth and in understanding, without the compulsion of superior attitudes or the subtler pull of motherly compassion.

### Total Wakefulness

Total wakefulness, constant watchfulness, clarity of vision and charity in understanding; and, always burning between the two companions as they face each other, the light of a superpersonal all-human purpose. In and through such a purpose the two polarities of a fulfilled human life—individual freedom of personality and the necessities of consciously undertaken and total productivity for all and by all can be reconciled within the social life of humanity; and it is the fire of an intimately experienced purpose, as it burns steady and illumines the individual personalities of united men and women, which gives strength and vital effectiveness to that social reconciliation. Society begins in the love of its men and women. It is illumined by the warm and clear loves of those who consecrate their togetherness to the creative fulfillment of its ultimate purpose, Man.

### The Quality of Purity

In this seed-consummation of human evolution every component factor must not only be fully alive, awakened and significant, it also must be **pure**. And by “purity” I mean the quality of being fully and solely what one is according to one’s individual identity. Purity, thus understood, is almost synonymous with inherent necessity—not the false “necessity” of the opportunist who forever compromises with circumstances and justifies himself by claiming “it was necessary to do this or that . . .” but the true necessity which is an expression of spiritual purpose and of the transpersonal state in which the personality is a mouthpiece or a lens through which the spirit can project itself.

Purity is also to be understood in terms of the intrinsic nature of whatever power an individual is using. The intrinsic nature of the power used must always determine the character of the act of release, and of the “engine” through which the release occurs; and a mature person is an engine for the release of the power of

*It was more than forty years ago that I conducted the first performance in Paris of Dane Rudhyar’s symphonic work **Vers le Reel** (“To the Real”). Its mysterious harmonies somehow conveyed the idea of the mystic transition from the conceptual world to the world of reality. Dane Rudhyar is unique among composers in his ability to translate in musical terms the untranslatable phenomena that appear to all of us in dreams and in fantasies. His music is an epiphany. Its harmonies seem to be endless, with cadences being but preludes to the cognition of new revelations, in forms that are philosophically cyclic, each ending being a beginning. His music does not have to be explained; it is the explanation of a puzzle of human existence; it is an answer to a question that was never asked. It is a searching and challenging music. Someone had to compose philosophical music of such human dimensions. This task was assumed and fulfilled, gloriously, by Dane Rudhyar.*

**Nicholas Slonimsky**  
Conductor and Music Critic

I welcome the new book *The Planetarization of Consciousness* by Dane Rudhyar as I greatly appreciate him as an original thinker and as an effective writer who—with a wide cultural background in the philosophical, psychological and musical fields—is future-oriented and is making very valuable contributions towards the inauguration of a new global civilization and culture. I am particularly pleased because Rudhyar's whole trend of thought is in the spirit of psychosynthesis. From different starting points and using a different terminology he arrives at the same basic conclusions on important issues such as: harmonizing the oppositions in individuals and in society; the central importance of purpose; the need of a new humanistic psychology.

**Roberto Assagioli, 1972**  
**Founder of Psychosynthesis**

Spirit, just as his body is one for the release of life-energy.

As man and woman at both levels use distinctive and complementary types of creative energies, their personalities need be different and polarized to each other. What is obvious in terms of biological procreation is just as true in terms of conscious creative action at the ideo-spiritual level. This level is that of the **creative mind**—which must not be confused with the **associative intellect** which only synthesizes sense impressions into generalizations and concepts.

#### Dynamic Polarization

Creative mental activity implies dynamic polarization; and this means that on that level also man should be masculine and woman feminine. In transpersonal love and transpersonal living polarity runs clear through the whole personality, whether of woman or man.

A state of true inner purity exists, if unpolluted by emotional complexes, when each lover is "purely" what he or she is. In the bi-polar integration of the two human beings Spirit finds a focal field for its activity.

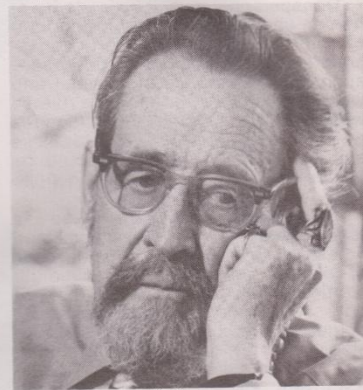
When a society and culture gives a quasi-absolute value to the individual, considered as an end in himself and theoretically able to develop in at least relative isolation, the logical consequence is for every person, male or female, to seek fulfillment, either in an ideal bisexual (hermaphrodite) state of self containment and self sufficiency, or else in a transcendent condition of overcoming of sex and polarity. If, on the contrary, society stresses the goal of full productivity, primary attention is logically placed upon the power (and the instrumentalities for the release of this power) which production requires.

#### Functional Interdependence

Every producing person must use that type of power which the person is best fitted by nature to handle with full efficiency. As production in anything like a large and effective scale obviously requires the cooperation of various types of productive mechanisms and of energies, this means that producers with various types of congenital or specialized abilities must work in close correlation; indeed, in a state of functional interdependence.

This is true, whether the emphasis upon productivity is placed at the instinctual level of biological procreation (when, for one reason or another, a tribe or a nation seeks to increase its population), at the social level of agricultural and industrial production, or at the ideo-spiritual level of mental creativeness. In every case the instrumentalities used for production must be efficient and clean; the character of the power they use must be clearly defined, well directed, unadulterated and concentrated for greatest effectiveness.

In the first above stated instance (where individual fulfillment is a dominant goal) the ideal of the masculine-feminine hermaphrodite is likely to prevail wherever men and women seek to reach beyond the state of instinctual bio-psychic unconsciousness and into that of individualized consciousness and independence. In the second instance, the ideal of fullness of productivity for all and by all conditions the growth of a sense of human interdependence—which is, at the level of man-woman intimate relationships, love. But in most cases this productive mature love can only be reached step after step.



1973  
 (Photo by Sam Falk)

The hermaphrodite ideal is energized by self-love, or in psychological terminology, narcissism. As narcissism breaks down under the pressure of psychic and glandular urges, the next step is homosexuality—love without responsibility or without objectivized activity through organs used according to their natural power-releasing characteristics.

A stage further in the self-indulgent love of adolescents (whatever their actual age); of men and women who, while more or less normally active at the psychological-sexual level, become related to each other at the **psychological level** in a nonobjective, nonproductive and confused manner. They still love themselves narcissistically each in the other; they project upon each other that part of their nature which they cannot acknowledge, or shrink from consciously acknowledging.

#### The Contrasexual Nature

This irrational, unconscious and usually antisocial or asocial part of the nature of the lovers is the contrasexual part: the femininity of the man (or, as Jung calls it, the "anima") and the masculinity of the woman ("animus"). It is energy not differentiated for consciously productive use either in the body or in the psyche, but instead repressed and purposeless—energy which keeps the consciousness enthralled and blind.

When an individual person speaks of being both masculine and feminine with the intent of glorifying himself or herself as one demonstrating "completeness of creative being," most often the simple and bare fact is that such a person seeks to glamorize a condition which is primarily negative, emotionally unsteady and haunted by the lack or fear of productive fulfillment. This condition is the result of childhood inhibitions, adolescent frustrations or illness, and perhaps inadequate glandular functioning.

It may lead, in due time, to a rich personality; but only after a long process of reorientation or energies climaxing with the awakening of the creative spirit within. In the meantime, the emphasis upon individualism and isolated self-containment (or even sheer selfishness and greed) results in the inability (perhaps tragically felt and desperately compensated for) really to experience love.

#### Love With Vision

Relatedness, creative productivity, love are inseparable terms. But they may all operate at the level of unconscious instinct, or at that of conscious individualized intelligence in mature personalities. In the first case, they are blind—like the Greek god Eros. In the second case, they are guided and directed by "open eyes" that, lucidly and objectively, see.

The "love of the open eyes" is love with vision, and with conscious purpose. It is love within the field of a light that absorbs all shadows and dissipates all psychological projections and mirages. How does a photographer dispose of unsightly shadows on a face he is to portray? He focuses upon this face two or more beams of light. Similarly, under the lights that steadily shine from the consciousness of each lover, all shadows are absorbed; all negativity is assimilated. In mutual trust, all fears vanish.

The "reconciliation of the opposites"—total individual fulfillment in independent self-sufficiency, and interdependence in joint productivity—is effected through this love of the open eyes. It is effected because the contrasexual elements in the personality which, of themselves, could only operate in an unconscious and undifferentiated condition while balancing the differentiated and conscious energies of the ego, reach through this love a state of clarity and purposeful meaning.

#### The True Functions

The negative undeveloped femininity of the man discovers its productive function as it blends with, strengthens, yet is illumined by, the positive and mature femininity of the beloved woman. The negative undeveloped masculinity of the woman likewise is given its true function as it blends

with and is grounded in the objectively and positively active masculinity of the man. More than this: as the man and the woman leading the transpersonal life become consciously linked with and agents for the universal Spirit in its twofold character as creative selfhood and pure undifferentiated potency, the femininity of the man becomes "in-spirited" through the intermediary of the woman he loves, and the masculinity of the woman becomes structured and attuned to God's purpose ("Man") through the beloved man.

#### The Universal Spirit

In this manner a deep and steady illumination and arousal of the entire personality of either man or woman by the universal bi-polar spirit can take place. This is the way of transpersonal love manifesting in full openness of vision, in lucid consciousness of total being—self and potency, idea and energy, form and animating substance.

In this way, the goal of full productivity operating through well-focused and thoroughly efficient organs of release of power, and the goal of integral personality in conscious and free individualization, can be reconciled. Transpersonal love could become a foundation and model for all social processes. It could establish an archetypal solution for all the basic dilemmas which today rend modern humanity.

#### Symbol of Pure Love

The symbol of such a love is a man and woman standing, face to face with eyes wide open into each others, and holding in their joined hands a flame. This flame, burning between them at the center of the web of bi-polar energies activated by their love and by their joint consecration to the work of the Spirit, emanates a light that not only floods their harmonized beings, but radiates through the whole world of man. It radiates over this wide world because, in this flame, God finds a focus for spiritual action; through it, the archetypal seed of an age of conscious plenitude and joyous productivity is given power in the realm of human lives; by its light, the society of tomorrow can distinguish its new goals and strive to pattern itself upon the divine Word that alone will fill its need and feed its hunger for reality and for bread. ■

(EDITOR'S NOTE: This article is excerpted from MODERN MAN'S CONFLICTS, published in 1948.)

*Rudhyar believes that Western culture has made us aware of mankind as a whole, but that the Western emphasis on individual power and possessiveness has failed to give a human attitude adequate for the new global era. Indeed he often says that Western civilization is perhaps in a process of destroying itself. What he feels is now needed is a change in the total attitude of human beings: a devotion to the total man working in an organic relation to social processes. It is an attitude that transcends the opposition of the individual and the social; in one place he calls this "organic individualism." The "unity" of mankind is not to negate pluralism. It must embrace cultural differences of the various regions of the earth and all varieties of human temperament.*

*Two characteristics of Dane Rudhyar which separate him from many who hold positions similar to the above, are the following: 1) while he is sympathetic to moderate sized communes, he is critical of small social groups which only project the leader's personality; 2) he does not seduce his readers by predicting a utopian Golden Age just around the Corner. He is aware of difficulties and perhaps even catastrophes. What he stresses is the need of "seed-groups" which are open to change and which repudiate possessiveness in the service of a new age of "interdependence and synthesis".*

Charles Morris  
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## From Personality— Godward

DANE RUDHYAR

One should always start from the facts of our own experience, evaluate them as we thoroughly and wholeheartedly live them, but not to stop there. Instead we should learn to see **through** these facts the vast "processes" of which facts and experiences are merely passing phases, learn to see the life-cycle of the oak tree **through** the small acorn lying on the ground before us. Recognize the life of the whole in any of its parts.

Go from the small bit of color on a master's painting to the "gestalt"—the pattern and harmony—of the whole work. Go still beyond, to the meaning of the painting in the life of the painter, the culture and style of his society, and the creative impulse beyond (yet within and through) the age in which the artist was born—the eon.

### The Way Through

This is the "way through"—the transpersonal way. And we never can take for granted our ability to tread it; above all, to tread it significantly, wisely, creatively. We must instead realize that the child's mind ceases to be based on facts the moment he recognizes that his life and welfare is involved at every point in the **interpretations** his parents and teachers give to these facts. The child is not left alone with his facts of experience; his responses are forever affected and straightjacketed by his elder's judgments of value, of "good and bad". He is more or less rigidly forced into classifying facts according to collective, social and religious formulas.

All religions (as organized systems of concepts and vast bodies of emotion-charged symbols) are interpretations of the facts of human experience. So are all philosophical systems, and as well our present-day "science," organized and theoretically consistent interpretations of facts. Interpretation means also evaluation, thus the setting-up of a scale of values.

### Dualistic Thinking

Any process of generalization, interpretation, classification, then evaluation often leads to dismissing as untrue or psychologically distorted those facts to which an especially low value is given. Modern science is still today very much intent upon **explaining away** such facts of man's inner experiences as do not fit into its world picture; the latter being defined by rigid sets of tests as to value and factual genuineness. But so, of

course, do the "illusionistic" types of philosophy and religion (like the kind of Vedanta mostly known here, and Christian Science—to mention only two characteristic systems) try to "explain away" vast categories of human facts by calling them "illusions."

Such attempts are essentially dualistic and ethical **just because** they want so much to appear monistic. No amount of affirmation of light will exorcise the shadows of high buildings and of trees in the morning or evening hours! The only way for the devotee of such philosophies is, symbolically speaking, to cut down all that belongs to the realm of height and to live on a two-dimensional mind-plane where there could be no shadow.

### Need for Inclusiveness

We should learn to face the facts of our experience with the very minimum of taken-for-granted (i.e. collective and traditional) interpretations; then, make our own interpretation. Life being immensely complex, we tend to feel confused or bewildered by the facts; yet the confusion very often comes primarily from our desperate attempt at making the facts fit either the taken-for-granted interpretations, or the rigid "tests" of scientific or ethical validity. We need, nevertheless, some general principles of interpretation and evaluation; and most people find them in a religion or cult, old or new.

Fortunately, people have recently come to realize that the most valid position to take with regard to the interpretation of human experiences and to these experiences themselves is a position of **broad and integral inclusiveness**. This is not a new position. India during her great "Age of Philosophy" had classified all then conceivable systems of philosophy into six great classes, and each person and group of persons was understood to gravitate naturally to the class **which fitted his or her innate temperament**. No system was more "true" than another. It was simply a way most acceptable to one of six basic types of human beings.

### "Atma Vidya"

Today several philosophers, and particularly Charles Morris (of University of Florida) are demonstrating, by statistic analyses of various kinds, the soundness of such an all-inclusive six-fold or twelve-fold approach to the basic problem of how to interpret the facts of human experience. This approach was stressed also by H.P. Blavatsky; but her claim was that behind, within and through these six great approaches to facts there was a seventh, interpenetrating all six and relating them to a higher level from which the six-fold process of differentiation flows in divergent lines of emphasis and interpretation. This central approach she called **Atma Vidya**.

Unfortunately if we make of such a

"higher level" approach a "system" which we then call "esoteric," we defeat the purpose of the whole scheme. By definition this **Atma Vidya** is undefinable! To systematize it is to draw it down to the level of one or the other of the six basic systems.

"**Atma**" is concrete neither at the level of body, nor of mind. It is a "breath." It is everywhere and nowhere. All we can **really** understand of it is that it is **the absolute of potentiality**. And what is "potentiality"? Now what metaphysicians call Being, or Nonbeing. What is potential has no "being"; but neither can it be called "nonbeing," for it implies, it is charged with, the quality of future being.

### The Pregnant Potential

Potentiality surrounds us, presses upon us as it seeks actualization in us, through us. Potentiality is not merely "possibility," for what is only possible may not necessarily ever be; but potentiality is loaded with potency. The Absolute Potential is pregnant with an infinity of actual universes which **will** be in the infinity of Time. They will be; and our human destiny is to act where we are, as **conscious agents** of the process of actualization.

A conscious agent is "creative" to the extent to which he is vividly conscious. God is the original and originating agent, **the One**. We are secondary agents; we are many little "ones" among whom the work of actualization is parcelled out, insofar as this earth—our "field" of work—is concerned. God is all-conscious (as far as **this** universe extends); we are emerging hesitantly into consciousness.

**Atma Vidya** is the potentiality of All-consciousness **for us**; but for God it is simply "divine consciousness", the consciousness of the One agent, of the all-inclusive source of existence in **this** universe. It is Absolute Potentiality at the point of Its emergence into a special form of cosmic existence. It therefore includes all knowledge; but not knowledge as defined by its limitations—every system of religion or philosophy is such a defining process.

### The Way of Relationship

It is instead knowledge **before** definition and elucidation, knowledge which is no longer "potential" (because it is already being released), but not yet bound by **actual formulation**. It is knowledge as Impulse-to-act within a certain "eonic field" of cosmic manifestation; it is not yet **objective** knowledge, that is, knowledge defined by the relationship between, and the needs of, relatively separate actual entities.

We are emerging into conscious knowledge and our way of emergence is the way of relationship. Our knowledge is conditioned by the basic quality of our relationships with other entities, natural as well as human—and **superhuman**. As we are not normally aware of superhuman "exist-

ents" we usually give an overall name, to all that is beyond us and ahead of us: we call all such a category of existence "divine."

#### The Future "Divine"

Theology speaks primarily of the "divine" in the past tense. The One God created the world; He is the Source of the great Stream of Life, of which we are drops. But the "divine" is as much in the future. We are emerging into divinity. Divinity is ahead of us.

The potentiality of our next step toward the future divine is pressing upon us, seeking actualization. It is pressing within and through all the relationships we enter into. It calls us, beyond our ego-made definitions and crystallizations, to become our tomorrow.

This divine (the actualization of our potential status as conscious agents in the World Process) is the "God within," but also the God above or ahead. We may see "It" as an ever-receding goal; but only one thing matters: that we move toward it. Wherever we are now: let that be the starting point of a new emergence into more divine consciousness. Where we start now, this is our "personality."

If our personality is considered as the end of a process—I have gone so far. Am I not wonderful? I must perpetuate all this achievement" (so says the proud ego)—then personality means spiritual death. If our relationships with people and things are merely to be enjoyed in themselves (thus, as the completion of productive living) such relationships mean bondage or stagnation.

#### Personality as "Chanticleer"

But if my personality, now is any starting point; if it is pregnant with new beginnings and ready for the delivery of tomorrow; then personality is like Chanticleer, a heralding of the divine, itself a source of actualization of ever vaster potentialities.

In this sense, Personality, as I have used this capitalized term in earlier writings, is a potential manifestation of Deity. It is forever a "mother of the Living God." Personality is the process, at the end of which we can, dimly though it be, envision, even now, the Multiune Pleroma, the Communion of all Perfect Sons of God.

So to speak of Personality is not to deify man as he is. It is rather to see him as the "acorn" of one "oak" in the vast "forest" of the Deity being actualized through the integrating power of SELF. Make Personality a radiant, wholesome, integral and integrating fact of human experience—yours and others! And through it you can perceive the glowing outline of Deity, just as you can discover the eonic life of the oak species through the small acorn hidden amidst the decay of autumnal leaves. But you must know how to look and keep your "eye" single and steady!

Go through Personality to Deity. Go from the root to the flower, then to the new seed. Having reached in imagina-

tion the multiune completion at the end of the cycle, pay homage to the One Source; sing paens to the One in company with all the Perfect ones, as poets and mystics have "seen" it happening when they raised their vision to catch in the sky of futurity the image of as yet unrealized potentiality.

#### REALITY: HERE AND NOW

But do not say: It is! For if it "is," then how could there be freedom and the choice for you, now, between alternatives?

What the Seer sees is what can be, what must be—the potentiality in the actualization of which we can share. Because there are such Seers, the potentiality of man becoming individually and consciously a creative agent "with God" has become focused upon each of us, who are aware of their vision. Now we must choose. Now we are potentially "free"; free to use what we are, here and now, as a womb of new beginnings, or to drop in meaningless satisfaction or arthritic normality. Now, we are free to make of Personality a song of rebirth or the chit-chat of aging automatons.

The pages which follow are excerpts from the "Epilogue" of a book, MAN, MAKER OF UNIVERSES, written in 1940 when, after a long period of "agonizing reappraisal" of my beliefs, following a study of Jungian psychology and many painful experiences, I was seeking to establish a foundation of thinking from which our modern mentality might find it easier to move up to a clear, sound, glamorless vision of the Deity. This book proved unsatisfactory in many ways and only a few fragments were kept. The Epilogue was to be a paradoxical statement contrasting with the more formalized presentation of cosmological concepts forming the main body of the volume.

This book and the truth of this book begins in a man; and that man, in a body; and that body, in a fecundated cell; and back of that cell presses the entire past of the world, countless generations, countless solar systems, countless universes. So it is all here; it is all now—all synthesized in Personality and the works of Personality. And this is but a beginning; yet all the future is here, latent, in seed; all this, reality—not transcendent, but here; not premonitory but now.

There is nothing that needs to be found elsewhere. It all inheres in the Destiny of this moment, in that Destiny which brought you where you are, my friend; at this place and moment where my mind meets yours, and meaning is potentially created out of the commingling and the interweaving, of the strangeness and the wonder of this meeting—be it in love, hatred, or indifference.

#### The Charm of Fulfilling

What may be great in this book is that meaning, born of this moment and this place where our minds meet. What would make it eternal would be the continuous chain of meetings

between my mind and other minds, indefinitely, through creative, unique here's and now's; through that magic series of living contacts between living persons which constitutes the long process of Civilization, the tragic yet magnificent road to the Seed of Man in which the human species reaches ultimate fulfillment, freedom and creativeness.

If that chain of human contacts stops, never to be revived again, then I too die as Personality. Now, I live; because I am making contacts with ever different factors of the life of the universe. I am fulfilling myself, here and now, in reality; because I am constantly calling forth potentiality for more contacts, greater fulfillment, vaster Destiny; because my activities are directed purposefully toward the greater Whole and the forging of a chain of meetings between minds through which the process of the living Civilization may reach greater fulfillment, a more encompassing purpose.

I am living and I live. Many people are living, yet do not live. They are in the process called "living" but they are not creative assertions of life. They are the living dead who have returned to the womb, or failed to emerge from the matrix of the race. They are not founded in Personality; they are not established in their own individual identity.

#### Fugitives From The Now

And there are those who dream, always bent on the elsewhere, fugitive of the now; those who made gods or God to escape from the burden and the conflicts of Personality; those who must worship symbols and abstractions, for they have failed to hold and to assimilate to their own nature the universal power to create symbols and meaning in the likeness of their own being and Destiny.

But I claim the power to establish reality, here and now; to transform the potential into the actual; to fertilize the earth and impregnate the expectant seed. I love the earth and I love all seed. I love the latent beauty in all men, all women, all children; and I bow gratefully, joyously before all realized beauty—welcoming it to my consciousness and my heart in the personality of a freedom usually misnamed "impersonal."

I claim the power to establish reality, here and now, because I love to feel, to touch, to see, to listen—and I love to think, to synthesize, to utter, to create—the whole of me in the experience, in the sensation, in the creation; interpreting, refining, making significance, broadening the raw materials of living through endless overtones of meaning, until the greatest Whole I can envision as reality is reached.

#### Self As "Whole"

I want the whole sky as the dome of my house of experience. I want Deity as the universalization of Personality. I give form to Deity as I create my universe—and I am humble before my

creation; because while it is of me I am even more of it. I am creator and created. I am lesser and greater Whole. Every lesser whole is naturally, unavoidably contained in some greater Whole.

I seek no escape from reality, none from facts I experience. Interpretation is no escape. To give meaning is not to elude confrontations. Grounded in the reality which I am creating here, now, by deeds, thoughts, feelings, I seek only to meet, with the whole of my being, the whole of the world—as much of it as I am able to do so in actuality, in reality, in truth, in beauty.

I have no "ideology," no preconception, no conscious prejudice, no tradition to which I cling. I do not fear ideas, because I do not want to be slave of any system, of any truth which is not consistent with my sensing of reality, with my integral experience of reality, in seed or in form fulfillment. I do not like anything or anyone essentially better than any other.

I experience new facts of personality in all. Some are richer, fuller, freer, more stirring—and naturally I go to them with the intensity of response they arouse by what they are; and I pass by, enriched and having enriched; be it by pain or by joy, by crucifixion or by happiness.

All is worthy, nothing of itself unworthy. Every expression of life is a tone of the Universal Symphony. There is no discord because all dissonances can be resolved in a total harmony—which you may call Love, or God, or organic wholeness; or the fullness of the I that has assimilated the fullness of his experience.

This is not selfishness, for if self is open to the Whole it ceases to have barriers. It has instead reaches upon reaches of significance; and the quintessence of all is creative Meaning. If I am whole and rich and full and creative in reality, here, now, so is God, the universal organism, also fulfilled in me, through me. There can be no universal fulfillment if I am not fulfilled.

#### New Greater Fulfillment

But that fulfillment of my whole being, in beauty and truth and in actuality, is certainly no end in itself, no limiting experience, no boundary. From fulfillment one can only move toward greater fulfillment, unless one be crystallized in preconceived system. But he who welcomes freely all experience, here, now, cannot become crystallized, cannot become set. He is open to all, and therefore utterly open to the Whole, to all potential of greater wholeness; and the Whole becomes he as he becomes the Whole.

Such it is to be alive without reservation or preconception. It is the most destructive thing to all littleness and circumscribed standards. Yet there is no surrender, save of barriers. There is no sacrifice, save of set system and ideological security. I do not know what I shall think or be tomorrow.

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What would there be in me to worry about it, except a permanent system of philosophy or social behavior. And as I have no such system to bind me, I am not worrying about myself or my creations, but simply responding as fully as I can to the need of the moment.

Having brought forth my creations, naturally I wish to see them fulfilled in acceptance by those men and women who may find them useful to their organic fulfillment. I wish them so fulfilled because these creations are part of the process of civilization which is ceaselessly creating the Seed of Man. And that process is my interpretation of the facts of civilization as I can experience them.

It is the reality of that immediately greater Whole in which I sense and know myself, by irrefutable inner evidence, a participant. And it is my privilege and duty so to participate in that creative process—not because of set ideas as to my importance or as to the significance of the process, but because I **must do it**; because an inner organic necessity compels me to do it.

#### Empty Ideologies

The world of men today is fighting to death about systems and ideologies which in themselves are but words, which may be great and beautiful as means to the integration and fulfillment of Personality, as means to the progress of civilization; which are necessary tools, yet nothing but tools, but technique and discipline for the apprentice, for those who are not quite open as yet to reality here, now—to the unintellectualized, the rich, the full, the total experience of reality, here, now; the reality which is earth as well as sky, body as well as meaning, I as well as MAN, you, my friend, beloved or enemy, as well as God, the All-encompassing.

There is only one reality, but levels upon levels of experience and meaning. There are levels of experience because of the inability of living organisms to experience at once fully the whole of the one reality. These levels constitute the infinity of universes and systems projected by living beings as symbols of their limited capacities, generic or individual, to experience the one reality.

#### The Plenitude of Beauty

It is all necessary. It is all good. And to it all with the whole of me, in this moment, at this place which I will to establish as foundation for eternity, I say: Yes—in that peace beyond emotion which is the ecstasy of the great emotion of living.

Oh! that I could share it with men and women harried by fears and cramped with aimless intellectualisms and prejudices, with children sullen with loneliness and frustrated longings for beauty and activity unhindered by social ruts! Oh! that I might give to all that moment of golden sunset which, as I write, throws magnificently over mountains and trees the prodigality of light.

It is beautiful. The earth is beautiful. In all things as in all human beings there is a plenitude of beauty, so full, so rich, that the heart chokes with pain witnessing the ugliness, the cruelty, the cowardice which frantic humans spatter at each other in rage born of fear.

There is beauty everywhere; beauty before us, beauty behind us. The power to create and to give significance swells within blood and sap and telluric urges, but we cramp our minds to jam the doors of our brains, our hearts, our sex, that the joy of creating may be kept inexperienced. Yet beauty wins always, even over the most sordid graves. Beauty is the fulfillment of form and destiny; the rich harvest of truth, of life in the mode of affirmation to the inherent wealth of Destiny.

Wherefore I close this book with an ode to the beautiful; not however to a remote and transcendent beauty human beings should not behold, but to that beauty which is at the core of all experiences, if only we can see them and Personality. Personality is to be created. It is not "given." Nothing is given. Everything is made, made with courage, intelligence, love, and the sense of the beautiful.

Let us therefore make our world beautiful. All there is written in this book is merely so that all may use the words, the thoughts, the feelings, the vision, to create universes of beauty, of significance, of truth; so that all may dare to project their own beauty, their own significance, their own truth.

Take it all, my unknown friends. Take it and use it. It is only a handful dug from the eternal cave of Meaning and Beauty. And I dedicate it to our creative future, to the beautiful in our children, to the loveliness in the eyes of passersby, to the miracle of civilization freed from greed and fear.

And this dedication is but a gesture of the earth and the sky flowing through me, surrounding me with beauty, transporting me with meaning and peace; and this, merely that I may speak these words and sing an ode to the beautiful—beauty before us, beauty behind us, beauty all around us. Indeed, indeed, all is beautiful. ■



Beverly Hills, California—1975.  
(Photo by Betty Freeman)

## BEAUTY

Yes, beauty.  
And yet, the beautiful moment passes so swiftly,  
the body decays, the brain-mind falters, the emotions dull and weary. All so swiftly!  
So little is included in the beautiful form, the poem of one's existence!  
Potentially, yes, it is all here, now.  
But look at the night sky, at the immensity of space,  
plumb even the depths of many a "Grand Canyon" of experience  
—how little Personality can grasp and contain!  
Always and forever, one must pay with the lesser to gain the greater,  
Every whole is part of a "Greater Whole,"  
but every new step in inclusiveness costs you what you consider "yourself" until then.  
The cost seems often forbidding, in the blossoming of Personality.  
Yet it is better not to wait too long,  
not to wait until the doors of the mind freeze,  
the emotions wear out, or death comes  
—which means the need to start all over again! But not necessarily all over again.  
A great step **could** be taken. A greater integration **could** be made, now.  
Then, the earth-moment would enlarge itself into the eon,  
as the consciousness reaches a higher altitude whence it can see and contain more space,  
a greater sense of relatedness . . .  
as, step by step, climbing indefatigably, man reaches divinity  
—that Beautiful which our sense-mind cannot imagine,  
and could not bear to behold,  
if shown to us in this fleeting here and now.

Dane Rudhyar



SANDS OF TIME by Dane Rudhyar.  
Pencil drawing.