

THE HOLISTIC

The doctrine of the Holistic will be set forth in three principles.

The first principle contains the pure essence of the Holistic.

The second principle contains derivation from aspects to the central.

The third principle contains crystallization of the derived and blending into the central. It contains application from first principle, to derivation, to expression on the world front.

Life is, life is change, life is eternally evolving from formless to form to formless form. This process is governed by Law.

STATEMENT OF FIRST PRINCIPLE

The impact of the super-mind descent is.

The form - formless impact into infinitude, evolutionally derived mass is immediately soluble with mass. The first concentric circle is derived to applied unification. This, immediately soluble within formless to form to evolutionally deriv-applied form - formless.

Articles of Faith of the Holistic Assembly
of the First Level

We, the associated members of the Holistic Assembly, a religious organization, subscribe to and proclaim the following Articles of Faith:

1. That all Truth which is completely true, or all Reality which is completely real, is Truth or Reality which embraces or incorporates the Whole and, therefore, does not exclude any part of the Whole;
2. That all partial views concerning, or any attitudes toward, Being, Life, Consciousness or Nature which are maintained as non-exclusive phases of the Whole are acceptable in principle;
3. That all exclusive definition, or exclusive determination, are ~~is~~ rejected, except as such may have a partial validity in a heuristic sense;
4. That the Holistic embraces, as one totality and at the same time, all that is commonly known by the names of Religion, Aesthetics, Philosophy, Psychology and Science, conceived as fundamental facets of Knowledge or attitudes of Consciousness;
5. That, in particular and especially, Religion serves the dual function or office, (a) of facilitating Realization, and, (b) and of achieving Wholeness *by Holistic principles of healing* ~~and~~ Health in the complete sense which may be attached to the conceptions of Health of Soul, Health of the Mind, Health of the Feeling Nature, Health of the Body;
6. That, therefore, Religious Practice or Realigious Life cannot be separated from activities devoted to the increased health *and happiness* of man, both individually and collectively, and on all levels;
7. That both theistic and non-theistic religious and philosophical orientations are acceptable, provided they are not exclusively affirmed;

8. That an attitude of sincere and whole-hearted Devotion is essential if there is to be a fullness and wholeness of Life or Consciousness;

9. That the orientation in Devotion must be completely free and spontaneous in its orientation, save that this orientation may not be maintained in such a way as to deny equal right to freedom and spontaneity on the part of any other being;

10. That all instruments of cognition, whether known as Perception, Conception, Intuition, Vision, Direct Contact, Introception, or Knowledge by Identity, are accepted as having their respective zones of valid action, but these zones are not explicitly defined here.

Articles of Faith of the Holistic Assembly
 The circulating library is at the disposal of those who make a deposit of \$2.00 to cover the value of books and pay 10 cents, plus postage, for use of same. Deposit will be returned upon request.

All books desired will be furnished at current prices, and suggestions regarding reading courses, planned with the idea of a careful and balanced progress for the student, will be furnished free of charge to those who order books through this library. Courses of reading in Science, Education, Anthropology, Theosophy, Sunism, Economics, New Thought, Agriculture, Religion, Psychoanalysis, Mysticism, Occultism, or any branch that the student may wish to become familiar through the study of books arranged to unfold an orderly and progressive program.

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That all Truth which is completely true, or all Reality which is completely real, or Reality which embraces or incorporates the Whole and, therefore, does not exclude any part of the whole;

2. That all partial views concerning, or any attitudes toward, Being, Life, Consciousness or Nature which are unimpaired

The corresponding course of instruction in Occultism is a definite and exclusive determination, most illumining and helpful work of its kind ever found. It will teach you RIGHT meditation, how to pass between the planes of consciousness, and open the door to that ineffable realm in full consciousness by means of the Personal Self, the God within. These seven lessons, supervised by a teacher, with questions, your answers will be carefully examined and corrections and suggestions made. The price is \$10.00 for the complete course of work. The lessons are sent once every two or three weeks and may be read at your own leisure.

is rejected, Recommended Correspondence Course

That all Truth which is completely true, or all Reality which is completely real, or Reality which embraces or incorporates the Whole and, therefore, does not exclude any part of the whole;

A Few Books Specially Recommended by Students, time, all that is recommended to students,

The Mysticism of Sound, Inayat Khan	\$2.00
Between the Desert and the Sea, Inayat Khan	1.50
A Sufi Message of Spiritual Liberty, Inayat Khan	1.50
The Confessions of Inayat Khan	.65
The Message, Inayat Khan	.35
In an Eastern Rose Garden, Inayat Khan	2.50
The Bowl of Saki, Inayat Khan	1.00
The Inner Light, Inayat Khan	1.50
Notes from the Unstruck Music, The Gayan Manuscript, Inayat Khan	2.00
The Path to God, S. F. M. Deane, Westbrock	1.50
Divan of Inayat Khan, Jessie Duncan Westbrock	1.50
Sufism, C. H. A. Bjerregaard	1.50
Selects from the Rubayat and Masnavi of Rumi, rendered into English verse by a member of the Persia Society of London	4.00
Aesthetics, Philosophy, Psychology and Science, conceived as a fundamental principle of knowledge or attitude of consciousness	1.00
The Way of Illumination, Inayat Khan	1.00
The Art of Happiness, Inayat Khan	.15
The Scroll of Wisdom, Saadi	1.00
The Rose Garden, Saadi	1.00
The Confessions of Ali Chazali	1.00
The Persian Mystics, Rumi	1.50
The Persian Mystics, Saadi	1.50
The Rubayat of Hafiz, translated by I. C. Burs	1.00
Orders from the Court of Hazrat, translated by Edward Fitzgerald	3.00
The Rubayat of Omar Khayyam, translated by Edward Fitzgerald	1.25
The Masnavi, Rumi, 2 vols.	12.00
Manardana, (Rare story of Intuition)	1.00

Soul, Health of the Mind, Health of the Feeling Nature, Health of the Body;

6. That, therefore, Religious Practice or Religious Life cannot be separated from activities devoted to the increased health of man, both individually and collectively, and on all levels;

7. That both theistic and non-theistic religious and philosophical orientations are acceptable, provided they are not exclusively affirmed;

THE HOLISTIC PREAMBLE

"We, the members of The Holistic, recognize that inconsistencies cannot be perpetuated without causing further divergence in the minds of men, separating man from himself and humanity. In order to preserve and promote human welfare individually and collectively, we are hereby devoted wholeheartedly in representing the cause of Human Integrity and the Realization of Individual Freedom of Consciousness."

The Holistic was incorporated, non-profit, filing the articles on March 6, 1953.

The text of the Articles of Incorporation, in abstract, states:

"The purposes for which this Corporation is formed shall be as follows:

"(a) The generally stated purposes are religious, educational, social, charitable, and recreational.

"(b) The specific and primary purpose shall be to carry on and promote religious work, and since Religious Practice or the Religious Life cannot be separated from activities devoted to the increased Health and Happiness of Man, both individually and collectively, and on all levels; therefore, the purposes of The Holistic shall include the furnishing and making available education, information, advice and training in relation to the 'Science of Man,' as one totality and at the same time, all that is commonly known by the words 'Religion,' 'Aesthetics,' 'Philosophy,' 'Psychology,' 'Science,' and related subjects, conceived as fundamental facets of Knowledge or Attitudes of Consciousness in the non-exclusive sense as the above shall apply to the dual purpose of (1) facilitating Realization and (2) of achieving Wholeness by Holistic principles of Healing and Health in the com-

plete sense which may be attached to the conceptions of Health of Soul, Health of Mind, Health of Feeling, and Health of Body; and to render such services and to do all such other lawful acts and things as may be deemed necessary, expedient, or appropriate for the accomplishment, or furtherance of, or in connection with these benevolent purposes; to organize subordinate, subsidiary, or affiliated organizations, institutes, schools, religious bodies, or seminaries of learning and to issue charters evidencing affiliation with this Corporation.

"The said Holistic Corporation, aforesaid, shall have the power to conduct an educational program which may embrace and represent any and all aspects of life, before, now, and hereafter, insofar as such teaching may be required for the individual to awaken Holistic Consciousness. The educational requirements and standards of The Holistic religious organization shall be established by the Board of Trustees as provided in the by-laws, and shall include the education and ordination of Holistic Ministers, education and certification of Holistic Healing Practitioners to be known as 'Holologists,' education and certification of Holistic Religious Teachers, and the education and certification of all other members of this organization."

INDIVIDUAL MEMBERS

Individual Members are any persons interested in the purposes, principles and activities of The Holistic, who are approved and qualified according to the standards which, from time to time, are stated in The Holistic polity. A written application for individual membership is to be signed and delivered by the applicant to The Holistic office. The application shall be in such form as the Board of Trustees prescribes from time to time.

The Rights and Privileges of Individual Members in accordance with The Holistic polity are as follows:

- (1) To attend services and designated meetings.
- (2) To participate in all or any designated intra-organizational functions.
- (3) To enjoy and take advantage of the facilities of The Holistic.
- (4) To serve on committees, participate in departmental activities, create and develop individual or group projects, and reflect the conditions, attitudes and wishes of the membership at large.

ASSOCIATE MEMBERS

Associate Members are those persons who are members of The Holistic Movement, but who are affiliated with a subordinate, subsidiary, or member organization of The Holistic. A written application is to be made in the same manner as for Individual Members. The rights and privileges are the same as for Individual Members, except for serving on designated committees or boards which are a local concern and function of the central Holistic organization.

PEOPLE IN THE HOLISTIC THINK. . .

People associated with the Holistic movement believe that all of mankind must be improved by one of mankind. That is, that the group is only as good as the development of the individuals who make up that group. To make things better in life, the individual must first make himself better.

Concerning education, the development of, and through the self is constantly changing the external rules previously valid in our lives.

Thus, the approach to education is one of organized standard, in flux. For progress depends upon the yielding of the standard form to make way for a progressive relief of the external conditions or sets of determinate standards that make its relief necessary. This philosophy of education looks for, contributes, and then encourages and helps the development of the new forms of thought making up the new and improved life. The motive is to go beyond the formalized primary and secondary stages of education into the individual creativeness respectively inherent in all people. To ignore this individual quality is to adhere to mass thought and mass determination. Rather, know what is to be known and then proceed beyond. Courses of study are courses of reasonable and intellectual development and are in keeping with the development of the group in the individual, when the exigency of the culture is appropriate to the course of study. Culture is changing rapidly. We can no longer hold the over-fixed line. With change in the form of our life comes change in our philosophy and everyday approach or adaptation. We must approach life with the conviction that what we know is in keeping with what is needed. We can no longer depend upon custom. For the customary is too rapidly unaccustomedly changing. This changes the very environment that we have adopted and must continue adapting to. Social approbation can no longer be considered approval. Rather, disapproval of its justified ratification of its own seal of approval. What is and sanctifies its continuance in sedentary being, sees only what it can or will see in itself. This is sight without vision. A here without a here and beyond, and ever after.

The development of science has by its interrogation finally, and in continuing pressure, forced the hand of the critics of a rational world. It has also forced its own hand. We can no longer criticize

either the rational or the non-rational aspects of a given universe. Rational as related, and non-rational as not interpretedly related. But more than that, we are recognizing that something other, which is not classifiable by any system as can be conceived. And this as being neither non-conceptual nor conceptual, but inclusive of same. The wonder of being in but not of that which seems, is at present overwhelming in its possibilities of vistas of creations non-conceived. Education, then, seeks the essence of the thing more than the thing itself under study. What is the passing fancy of what the name of the thing itself is? Its name implies that a chance of another aspect of its interpreted form does not exist. Science in so naming has namely proved the invalidity of this reasoning. The new education looks for the wonderful blending of the noble laws that milestone the path of man, creating new, more powerful, confluent, and comprehensive laws.

That which is of all, as all is in one, and one in the whole. The totality—the eternal non-chance one—of all the universe. Education of ~~this~~ kind, seeing a deviation, looks for and opens up the possibility of new and progressive deviants—different from the previously accepted or applied set of circumstances. If the new and following deviants could not exist and materially affect the amorphous body, then life would have to be conceded as a mere happenstance or chance. Opposite of education is totalitarianism and regression. Education is the product of progress and progressive evolution. As we use it, without personal pressure, in truth, without slanting or prevarication, we create our future. This is the role, the call, the spirit of education.

People in The Holistic think.....

Is it too early in time to think, all men, together, as a whole? We do not believe that it is either too early nor too late, but just the right time. If there was, there now is, solace in being alone.

Values to be achieved.

1. Positive adjustment between the Self and not-self.
2. Meditation is the driving of the focus of consciousness inward into the Subject. In this case it is a meditation without a seed.
3. To assert that something is substantial but not physical is to predicate a metaphysical existence. Psychology is not concerned with the question of metaphysical existence but with the psychical effect such supposed existences may have. If they produce psychical effects that are determinant in the life of the individual then in the psychological sense they are real, whether or not they have a metaphysical reality. Concerning any metaphysical reality psychology, like all science, is of necessity agnostic since it has no way of effecting a proof one way or the other.
4. If we can say that anything that can be experienced is in some sense real then the psychical phantasies are in some sense real since they are experienced.
5. The great practical problem is the union of the conscious with the unconscious without succumbing to the danger of having the latter disintegrate the former.
6. The dogma of humanism is equivalent to the denial of the autonomous powers of the unconscious, since these powers are the divine and infernal beings of religion. The assertion of the exclusive validity of humanism does not stop the action of the unconscious but simply so transforms it that it cannot be assimilated to the conscious side of man. The unconscious, in that case, becomes a destructive and negative force.
7. Masculine anima in its negative phase is animosity; feminine animus in its negative phase is prejudice.
8.

	Man		
Superior phase	Logos.	Conscious attitude.	
Inferior phase	Anima or Eros.	Unconscious.	
	Woman		
Superior phase;	Eros	Conscious attitude.	
Inferior Phase;	Animus or logos	Unconscious	

9.

add to, subtract from or otherwise amend the Articles of Faith and the Ecclesiastical Polity of the Holistic Assembly.

All of the foregoing specified actions or rulings of the membership of the First Level shall be by unanimous agreement of the said membership.

3. The Second Level shall consist of members who are in sympathy with the Holistic Principle or Ideal and have some degree of Religious or Philosophical apprehension of it, yet have not yet awakened or sufficiently awakened the Holistic Sense, to qualify for membership on the First Level, save that all members of the First Level are also automatically members of the Second Level. Membership upon this Level may be either individual or in the form of semi-autonomous groups centered and psychological in more specific philosophical orientation or religious practice than that enunciated upon the First Level, provided that such orientation and practice shall be in harmony with the general principles laid down by the First Level.

The Second Level membership, as a whole, shall have the privilege and power of self-government, provided that all rules formulated and practices promulgated shall be in harmony with the general principles and rules prescribed by the First Level and, further, provided that they shall have the sanction of the membership of the First Level.

3. The Third Level shall consist of members who are in sympathy with the Holistic Principle or Ideal but have not yet attained to decisive Religious or Philosophical self-consciousness, but are devoted to some scientific understanding or social service, save that members of the First and Second Levels

shall also be automatically members of the Third Level.

(Designation of specific rules, powers and rights of this Level to be developed later.)

4. The general officers of the Holistic Assembly, with the exception of the one who may be designated as Corporation Sole, may be selected from members of any of the Three Levels.

5. Further Levels may be added to the first Three, in the discretion of the First Level membership, as there may be a need or demand for such.

members, who at that time were and are now in good standing and who were present and participated in the founding and organization of the said Assembly of Man, aforesaid, now designated, The Holistic Assembly, aforesaid, which depositions are attached to these articles of incorporation, marked as exhibit "B";

3. Whereas, I, _____, was duly constituted and appointed Ambassador General of the said Assembly of Man, aforesaid, now designated the Holistic Assembly, aforesaid, by and through the Head of the Esoteric Section of the said Assembly of Man, aforesaid, now designated The Holistic Assembly, aforesaid, proof of which appointment being attested by attached deposition by Sarah A. Merrell-Wolff, the founder of the said Assembly of Man, aforesaid, now designated The Holistic Assembly, aforesaid, and the then and present incumbent of the office of said Head of the Esoteric Section from December 21, 1928 to the present time, which affidavit is attached to these articles of incorporation, marked as exhibit "C";

4. Whereas, the incumbency of the said office of the Ambassador General of the said Holistic Assembly, aforesaid, is to last during the natural life-time of the incumbent or until replaced by the action of the membership of the First Level of the said Holistic Assembly, aforesaid, which authority for action and procedure is prescribed in the rules, regulations or discipline of the said Holistic Assembly, aforesaid, proof of which rules, regulations or discipline is given by attached Ecclesiastical Polity of the Holistic Assembly, aforesaid, and which is signed

8. That an attitude of sincere and whole-hearted Devotion is essential if there is to be a fullness and wholeness of

Life or Consciousness;

9. That the orientation in Devotion must be completely free and spontaneous in its orientation, save that this orientation

may not be maintained in such a way as to deny equal right to freedom and spontaneity on the part of any other being;

10. That all instruments of cognition, whether known as Perception, Conception, Intuition, Vision, Direct Contact,

Introception, or Knowledge by Identity, are accepted as having their respective zones of valid action, but these zones are not explicitly defined here.

determination of rules and govern

Assembly; it also shall appoint all general officers and members of the Holistic Assembly, and may remove such officers and members upon its own discretion. It shall control

properties belonging to the central or primary ex

shall have authority to designate one of its men

as Corporation Sole, in case that form of

is chosen for the Holistic Assembly. It

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Franklin Merrell-Wolff
Authority, Duties and Privileges of the First Level.

The authority of the First Level membership extends to the

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of Faith, Primary and most
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of Faith, Primary and most
Philosophy and General Practice, including
of the Holistic