

HAMSA

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Friends and Companions

At the beginning of this new year it is essential that we should look back to the past of this Hamsa work and, conscious of what has been done, understand the issues which the future presents to us.

The germ of the Hamsa Publications was sown in the Fall 1924 when we conceived the idea of series of publications dedicated to the cause of the new American Civilization now in the making and destined to spread the basic ideas upon which such a civilization must be rooted if it is to be true to the future destiny of the New World. The time proving inopportune for beginning such a series of publications, we devoted our time to writing books, essays, music, as well as to lecturing extensively both in California and in New York. As a result of such activities, in 1927 the first series of "Seed Ideas" was begun, which was gathered together later into a book "Art as release of power." In 1929 a second series was issued, which led to the issuing of "HAMSA" as a magazine, or bulletin, in the late Fall 1930.

Our aim in publishing it was to extend the basis of our work and to gather a group of creative individuals who would act as a focus for the energies and powers which were building from within the new civilization. By "creative individuals" we explained that we meant not only artists and persons with cultural responsibilities, but every one in whom burned the flame of creative selfhood, the spark and seed of the "Living God." For a truly *living* Civilization — in opposition to the dead intellectual civilization of today — can never be built save by personalities that are truly "mothers" of this Living God.

The first year of HAMSA was made financially possible by the generosity of a friend whose gifts supplemented the insufficient amount of our subscriptions (about 200). Having no means of advertising our work and realizing moreover that its appeal was only for those who could respond from within to the basic life-attitude it proclaimed, our group remained very small. The second year found it smaller still as far as regular subscriptions were concerned. We kept, however, with us friends upon whom the depression had weighed most destructively, and so HAMSA was still sent regularly to a couple of hundred friends throughout the world. As the third year opens, in spite of a few small gifts that have come since last June, we are confronted with a deficit of \$160, almost all of which consists of an indebtedness to our most kind and devoted printer, Mr. Lavalle, of Boston.

In the meantime a new situation has arisen in America. The new civilization, which we foresaw in and before 1924, is emerging through the efforts of the Roosevelt Administration. The New Deal, economic planning, etc., are transitory or initial factors leading to a new era. A time has come when work in terms of this new civilization is possible on a large scale, when men of vision are more and more in demand. Our Hamsa work takes on therefore a new significance. It should be, it may become the soul of the New Deal. Again *our work is one of focalization of spiritual energies and of formulation of fundamental and integrating ideas*; then, on the basis thereof, of individual action. For each Hamsa Companion is to strive to influence his or her surroundings, to become, in act and radiation, a center of emanation for the spiritual forces back of the New Deal, back of this initial phase of the new civilization.

We, who initiated this Hamsa work, are attempting to fulfill this program to the best of our abilities; by teaching, writing, lecturing and sowing the seeds of a new type of "cultural planning" which may receive soon an official stamp — when the time is propitious. Our aim in keeping the HAMSAs bulletin alive, even in this small and inconspicuous shape, is to "keep the link unbroken" between the few Hamsa Companions. It is merely a symbol of the Hamsa Relationship; and therefore we must ask all of you who feel one with it to cooperate with us to the full measure of your abilities to keep this symbol concrete and operative on the physical plane. HAMSAS is not a magazine; has never been one and is still less so now. It is a living symbol of a deep reality, which is to be concrete in proportion as those who have experienced it want or are able to make it concrete.

We plan to issue this Bulletin monthly, containing either four or eight pages, according to the response we get. Until we are able to pay back our indebtedness we shall print only four pages monthly; thereafter eight or sixteen. The issue is now clearly before all of us. Only a few have sent so far their offering for the year 1934. We have kept officially the "subscription" price at \$2.00. But as this is not a magazine, but a link between companions, we will welcome any amount. We will also be glad to receive suggestions, new names and everything that may bring more life, significance and reality to the Hamsa Relationship.

An Organic Society of Creative Individuals

What humanity needs today is the power to organize and the gift of song. Humanity must become an organic, self-compensating and stable system of energy-distribution and consumption: that is, a social organism endowed with all the powers of a biological organism. Thus it will solve its collective problems. But it must become also in its myriads of individuals a multitude of songs: each individual a song, a song of creation, of love and of expansion. Thus only can the individual problem be solved.

All our problems come from two sources; social maladjustments and individual impotency. All problems of human relationships, all poverty, diseases, complexes, can be traced back to social maladjustments — directly or indirectly. In a truly organic society which would not be loaded by the weight of the consequences of past social maladjustments, there would be practically none of the problems which cause the misery and tragedy of most lives. If, on the other

head, every individual had truly the gift of song, there would be very few, if any, individual dramas. *An organic society of creative individuals*: may this become the motto of the New World! May it be emblazoned in letters of fire upon the forehead of every child as well as engraved on all monuments erected by human society!

It is the goal to which Hamsa is unreservedly dedicated. It must become the battle-cry of the new generation: the seal of the New era. Society must be organized; it must become not merely an organization, but a living organism. Only as it becomes such, will the creative gift of song ever be fully released in the individuals composing this society. Most of our individual inhibitions come from the fact that society is not a living organism, rhythmical and whole. It is social chaos which leads to individual misery and impotency. Instinctual man is creative in a natural un-self-conscious way. As his instincts become disturbed by the wrong kind of social adjustments and relationships, man, twisted by cunning and intellectual emphasis, loses his spontaneous gift of song. He speaks and eventually reads — but stops singing. All his energies go to the solution of problems of relationship arising from social inadequacies and discords. He has little left to be himself — a creative voice.

A wrong type of social system leads to the frantic search for knowledge, to analytical complexities, to inventions and machines. The individual is goaded to go on and lose himself into a social work — a job. From the moment he ceases to sing creatively, the balance and happiness of his whole being are lost. Now that they are lost, they can only be recovered through a twofold process: one which will lead to the ultimate formation of an organic society, freed by the machines which enslaved us, and including at the limit all mankind — the other which will stir individuals into re-becoming creative, through direct spontaneous vocal utterances.

The fundamental creative power is the gift of song. For the voice is the creative organ of the individual as an individual. Sex is creative only in function of the species. It is procreative, not individually creative. But the song — in the real sense of this debased term — is the supreme release of individual selfhood. Through vocal vibrations to which mind has added the significance which transforms vocal sounds into words, man proves himself a master of life — or, which is perhaps better, an agent of that universal Power which some call Life, others call God.

"In the beginning was the Word." But the Word moving through the symbolical days of creation become a song, a mantram (incantation). A mantram of power; a song of self-release. If however all creation is but the supreme play of a cosmic Being, then the creative mantram is essentially a song. All life is a song, in a healthy organism. Maladjusted social beings hear it as a series of cries, partly tragic, partly exultant. But for the cell of a healthy organism, whether physiological or social, life is a song accompanied by the rhythm of blood and the rhythm of breath, modulated by deeds.

Perhaps the day may soon come when people will recognize that the New Deal will succeed ultimately in proportion as men, women and children will have been aroused into song. By which I do not mean conventional, artistic, musical productions, certified by pompous professors mummified in sarcophaguses

built by great European leaders of culture. Song must surge from within. From the depth of life, from the vast tides of the Unconscious, it must rise, a bearer of meaning that are energized with living power, a release of energies full with living significance. People are told to meditate; but it would be better for them to sing. No meditation is worth while which does not lead us to song, inaudible or audible. Of what use is it to reach God, if God does not flow into and through us as a result? Of what use are ideas which cannot reverberate as life-movements, as motives and emotions?

The seal of operative wholeness is the gift of song. The aim of an organic social state is that man, not having to waste practically all his energies in social adjustments and struggles, may be free to pour himself whole into creative songs. Some may sing with their hands, sing with their dancing bodies. But every life-release that flows through the hearts of moments fully and significantly experienced is more or less a song. A song is a series of muscular releases which flows from the center of the self and sets the surrounding medium vibrating. The vocal song is the highest, for the vibrations caused by the combination of breath and larynx action are the fastest muscular motions possible to man. In the dervish-whirlings dance is led to a climax of vibratory action where it approximates the frequency of vocal motion.

Every day which does not begin with a song, is a day clouded by social misery and individual soul-impotency. The New Deal will lead eventually to an organic society. But our duty as individuals is to bestir ourselves and to call the new day by our songs.

Songs for the Night

*Each precious note that falls, each singly gleams
like to a drop of crystal dew at morn,
heavy with iridescent light of dreams
that die at night the moment they are born,
these notes of magic music, one by one,
strung on the chain of Fancy's gossamer,
fall from your lips, O Singer of the Sun,
striking my heart with joy too deep to bear.
Just as a miser hoards his worthless gold,
so do I gather each against my breast,
until my arms, my soul can hold no more.
My chains of living songs within me rest
to have in the dark night of life, to flame
where devout but seek to worship a name.*

MALYAR.