

sol

HAMSA

GIFT
AUG 8 1934

Published monthly by Dane and Malya Rudhyar

Box 64, Brookline, Mass.

July-August 1934

Friends and Companions

Once more lifted up from the chaotic level of plains and cities, and facing the sun and the stars unblurred by the emanations of congested, restless living, we send you all greetings from the majestic solidity of the high mounts. Solidity! This is a word which has nearly lost its meaning in our civilization of shams and feverish change. What is there that is 'solid' in our modern world? We are living through a hectic age of transition and everywhere we find makeshifts, experiments hastily abandoned for new ones, structures that are improvised and as quickly condemned, mere skeletons of steel pasted over with ornaments which are out of fashion almost as soon as completed.

As for our thoughts and our feelings, they are constantly in a state of vacillation. We fear lest we do not think and react in the way described by the last scientific theory or the last successful novel. What is true one day is false the next. What is beautiful this year is not interesting the next. Who among us is solid and steady in consciousness? How few have found within themselves a rock to build upon, solid ground to anchor the ship that is their soul, tossed about by storms or drifting in utter boredom when outer winds fail to agitate their passive and uncompassed course which no pole star steadies?

Here the mountains are solid, raising proudly their several thousand feet unshaken by the whirling generations of men. Here the Indians are solid, made in the gentle, noble and rugged likeness of this red earth that even lets water pass, unpenetrated by the flow of rains. Houses are solid, made of earth though they be. They crumble with age, yet their basic solidity is not affected; for it has no sham. It is what it is, for men who are what they are — and are serene with the serenity which solidity alone can confer upon a man, a landscape or a thought and feeling.

Earth solidity. We may despise it as primitive, coarse, unmental. But we should learn from it. The message it conveys is not only limited to things material, but it may be translated into things of the spirit. There *solidity becomes solidarity*. What is material structural solidity becomes on the plane of spirit the solidarity of a wave of light-particles. The solidity of the earth: the solidarity of light. If we understand well what this parallelism means, we understand much that is only implied in philosophies and religions.

The earth is solid because its structure is relatively permanent. A rock is solid because the structural coherency of its molecules is great. It is a static coherency, based on the power of resistance to motion, on inertia. Inertia is the will to retain one's structure, and structure is the total result of a set pattern of relationship. Every part within a whole is related to the other parts. The sum-total of these relationships constitute the structure of the whole. In terms of organic wholes such a permanent structure determines the physiological type. The type is perpetuated by blood-kinship. A steady racial type necessitates solid bonds of blood-kinship. This again demands a steady kind of tribal relationship. Where there is to be physiological solidity, there must be a tribe. The modern family (man, woman, children) is the negation of physiological solidity. It is a very recent phenomena which is at best a transition, and a most unsatisfactory one. The moment the trinity man-woman-child is isolated from the tribe, divorce becomes the next step simultaneously with mother-complex, father-complex and all possible sorts of psychological upsets both in parents and children.

The modern family, living in a single apartment, is an attempt at bringing together separate individuals on a physiological-ethical basis. This involves a basic contradiction. A tribe is a solid whole, because it is not composed of "individuals" but of blood-relatives. The tribe is a unit. Its center is: blood. From this blood comes a traditional rhythm of behavior and a common approach to life. It is the Root. The tribesmen and tribeswomen and children are leaves of the same stem — in consciousness as well as by physiological evidence; consciousness, at the tribal stage, being understood and operating in function of blood. The tribal stage is the stage of human earth-solidity. All children are brought up together as the progeny of the tribe, without the psychologically unhealthy and unwholesome sentimental attachments of singled-out children to their own exclusive parents.

Our modern family is absolutely unstable because it has no roots; sentimental attachments or personal love are no roots whatsoever. Emotional self-indulgence is the keynote of the modern family when the disruptive forces do not run too high — or even if they do. It has no root in the blood, no structural basis of physiological type — at best, indirectly and superficially so. America, of course, gives supreme examples of such families, without tradition and blood-roots.

The modern American family tries to unite personalities claiming each its own individuality. But it does that first on the basis of personal attraction, then on the hope that children, who are treated also as individuals, will fit in with the two original constituents, who may no longer experience personal attraction — at least not as a vital structural bond. Thus the modern family has no structure and no roots. Blood-kinship is not perceived *as such*, because blood kinship needs tribal homogeneity (many couples and many entities of each generation) to be *experienced* as a compelling reality. In its stead there is a mixture of ethical-social compulsion, plus a vague sentimental sort of gratitude perhaps, on a shifting foundation of habit and years-old complexes. As the modern family is the supposed cell of modern society — but, in fact, not an organic cell because it is not vitally related by blood to other cells —, the result is social chaos, or at best instability and unsteadiness. Lack of solidity.

Blood is the only solid foundation for human relationship at the level of the "earth." Blood-love is the only steady love for men and women who have not *definitely and once for all* assumed the responsibility of the "spirit" and of true individualhood;— and they are as yet very few indeed! Personal love and ethical values belong to a period of transition between earth and spirit. They have no solidity, for they can at once change into their opposites. Anything which is free to change into its opposite is not solid. Man at the blood stage is not free to change suddenly his tribal allegiance — for he is actually the tribe and the tribe is he. Man at the perfect spiritual stage is not free either to turn against spirit; for spirit has become himself and he has become spirit.

Man is free to "change his mind" only while between these two stages; while a restless, heaven-seeking, hell-fearing, ethical and lustful individual. Then all solidity has left his being, outer and inner. It returns only — but entirely transformed — when man has at least shouldered at one point his individual personality with the spirit. The contact may perhaps be broken; but not suddenly. It is strong enough to serve as a point of steady reference, as a nucleus of inner solidity. But what is solid? Not the individual as such; but something in him which has ceased to become individual, "loose" and "free;"— something which belongs to a superior collective entity or rhythm. That something cannot fail or change (save very slowly), because it is collective; the power of a multitude is behind and within it. It is solid with the absolute solidarity of a host. Spirit is not the property of an individual, however sublime or divine; but the basis of the unanimity of a host. In spirit there is no separateness and no difference. It is only because spirit is associated in a mysterious, yet simple, way with the various generic types of 'earth,' that there is, for the purpose of outward operation and for that only, what seem to be several "Rays" of spirit. Yet within each Ray there is unanimity — and *therefore* solidity.

The reason why Fascism is sweeping the Western world is that men are frightened by the un-solidity of their falsely democratic social fabric, and they aspire to unanimity as the foundation for all solid states. As the ancient blood-unanimity of the pure tribal stage cannot be renewed nowadays (in spite of the Nazi attempts) whatever unanimity is to be will have to be enforced by strict compulsion and collective self-hypnosis. Democracy, because it is based on individualism, can never be a solid state of social organization; — unless all citizens had previously found at least some points of contact with the higher realm of spiritual solidarity. What America might achieve however (along the line of Technocracy) is a type of strict *material solidarity*, which could be a training for the spiritual type — if men were so intelligently selfish as to see such a material solidarity as the only means to the happiness and security of all; fulfilling thus the Preamble, while radically altering the remainder of the Constitution.

We spoke of light as a symbol of spiritual solidarity. But by "light" we must mean, as the new physics do, all release of energy. Such a release or transfer operates by means of units of energy which are now called "photons." Writes Sir James Jeans in "*The New Background of Science*" "We are not speaking of photons in the limited sense of bullets of light, but in the more general sense of bullets of energy, which we reach by extending the concept of light

to all possible wave-length and frequencies." Photons can be described mathematically as the product of a constant value h and of various frequency or wave-length values represented by ν . In other words, every photon is composed of a *universally true* value and a variable one. The former symbolizes what we referred to as the "unanimous quality of spirit;" the latter, the particular Ray or color (frequency) of the light.

Interestingly enough, this value h was announced by Planck, just at the beginning of this century. If, as H. P. Blavatsky said, the new Aquarian age began in 1900, and this age is ruled by Uranus — the "coincidence" is striking; especially as the symbol of Uranus is also this letter H, but capitalized. Uranus has often been considered as the symbol of spiritual, therefore unanimous Will—the universal as opposed to the individual will. Thus Uranus may be the cosmic symbol of Planck's constant, the mysterious value h which is the foundation of the new physics, the basis of the Quantum theory.

What we wished however especially to point out is that spiritual solidarity is not of a static type (as earth-solidity) but of a dynamic kind. *Dynamic solidarity* is portrayed and symbolized in the wave of energy, or light generally speaking. The most puzzling discovery of modern physics is that light (and also the electron) can be interpreted at times in terms of a wave, at others in terms of a mass of bullets of light (photons) shot from the source of light. It must be both and we may illustrate this point in a way which will explain our previous statement, even if it may sound somewhat fanciful to the scientist's ears.

A wave is a host of entities which obey a common rhythm, that is, are perfectly synchronized. It refers to groups or collectivities which function so unanimously as to be observable only through their joint action. If however one is able to force this wave, or group-action, into a condition where only a fragment of it is observable, then one finds oneself confronted with individual particles, or entities behaving apparently as individuals. You can plot out the behavior of the group as a whole and you have a wave — an alternation of crests and troughs, of positive and negative phases of operation. And this group-action is in reality the essential characteristic of spirit, with alternate moments of manifestation and non-manifestation. Nevertheless if you, an earth-being, relate yourself in some direct way to spirit (to the light-wave), the fact that you are a separate individual pulls as it were out of the spiritual unanimous group what actually appears to you as a glorified individual, a spiritual entity. And so the occultist speaks of his "Master," his "Father in Heaven," etc: viz. of spiritual entities appearing to him and seemingly behaving toward him as "individuals" of a higher sort.

The most characteristic reality of spirit resides however in the fact that it is a dynamic solidarity, a group-unity in operation, a solidity of "being." "Being" appears as "individual beings" only insofar as an earth-entity which is essentially *individualistic* (once it has reached beyond the tribe state) relates itself to it. We speak of the "White Lodge," of the "Society of Perfect Beings," of Zodiacal Hierarchies, etc. These are waves of the Light that is Universal Spirit; and their essential characteristic resides in their being unanimous groups, unified collectivities in action. At the same time if an earth-individual

succeeds in coming in contact with them through direct observation, he will find himself related to, or perceiving spiritual Individuals — not a unanimous group. He will see the particles, not the wave.

We speak of the "White Lodge." In one sense at least it can be considered as the spirit-aspect of mankind as a whole, the emanated Light of the spiritual Sun, or Logos, or God. We are told by occultists that it operates truly by wave-action — periods of inward action appearing as relative rest and periods of intense outward activity. But what does really operate? It is the Lodge as a whole. It is spirit — solid spirit —, rather than individuals; individuals who as such have no basic solidity. Solidity resides in unanimous rhythm; spiritually speaking, in a perfect solidarity of "being." From blood-solidity (the dark unanimity of the race-type below consciousness) one passes through the individualistic 'critical state' of being, and eventually reaches spiritual solidarity — the radiant dynamic wave-like activity of Light. There permanency of action is found; rather than static rigidity of structure: — the Uranus-constant h rather than the Saturnian skeleton of earthly bodies.

This fact is often related in *parables* in books of occultism or mysticism. It is hinted at in Jung's theory of the Collective Unconscious and Archetypes — though he may not realize its deeper implications, or at any rate is wary lest he say too much. Blavatsky refers often to the "inertia of spirit." This accords well with modern science ideas about light, which is seen to have mass and therefore inertia — just as matter has. But there is a difference which can be symbolized by this interesting fact mentioned by Sir Jeans (op. cit. p. 162) "We must suppose that light travels through space in the form of waves, but breaks up into photons (particles) as soon as it encounters matter. . . . while. . . . electrons and protons behave as particles while they travel freely through space, and as waves when they encounter matter."

This shows, symbolically, that while at the tribal-earth-stage man is fundamentally a mob of elemental self-centered entities which become unanimous (wave-like) in action only under the stress of the continual resistance offered by nature and of the continual enmity encountered,— on the other hand man at the stage of spiritual solidarity is essentially a unified solidarity of being, but manifests individual characteristics only when in contact with the resistance of matter, of the earth. The greater the strain and opposition, the more compact is the action of tribal men, of physiological beings rooted in the blood. Like frightened children, they run back to the mother: the race, the blood-solidity of instincts,— quick to abandon their attempts at individual freedom and self-determination.

But spirit acts just in the reverse way. Its homogeneity breaks into distinct individuals when the resistance of matter is met. The spiritual individual is never more alone than when facing the greatest obstacles, never more intensely an individual. Yet his power is rooted in a spiritual unvarying Reality; the constant Uranus-symbol h ; and this root is the same for all spiritual individuals. What differentiates spiritual individuals is merely the quality (frequency of vibration) of the *mode of activity* which they have assumed, of the Work which is theirs to perform. They are the product of the constant h (the emanation of the universal Self — the Monad) and of their Work. They are spiritual photons ($h\nu$): quanta of Spirit.

We often said that a new planetary cycle was beginning. What was actually meant was that spirit is about to make or is making a new and deeper impact upon earth-matter. A wave of spirit is breaking upon the earth. Occultists say that a new "Hierarchy" is coming into manifestation. As contact is established, the wave appears to break into particles. These become Light-givers to men of the earth who are in the transitional stage of individualhood, but nevertheless attached as yet to the physiological tribal condition, subconsciously if not consciously. As for the masses, still fundamentally rooted in blood-solidity, they see only an approaching glow which seems to lighten their blood-stolidness. Some who *feel* this "lightening" become the first apostles of a new world-religion, which will embody the heat of the wave of spirit — but not its light. Such is the condition in which mankind is finding itself today.

There is however a deep mystery attached to the individual, one which all mythologies have attempted confusedly to reveal in varied symbols. In each there appears a mighty Personage who stands at the threshold of the world of manifestation or of human civilization as a grandiose figure, the prototype of the perfect individual;— the individual as a transition point of life, but more than this, as the eonic Link which holds together the opposite polarities of being through a mystic sacrifice. We refer to Lucifer, the Radiant One, the Fallen Archangel; to Kama-Deva, the Original Desire that creates the world anew; to Prometheus, the giver of Fire, the supreme and tragic father of civilization.

The individual is emerging, as it were, from two opposite directions which, in a mysterious way, he synthetizes within himself. We saw it as he who dares to oppose the blood-stability of the tribe, and his eyes filled with adventure, with the vision of God or Gold, breaks the tribal bonds to conquer new horizons and to plant the cross of individual selfhood into soils decadent with peace. But it is also the Individual who after eons of blissful paradise in the unanimous splendor of the Cosmic Light, dares to look beyond the hallowed circle of eternity and, his soul filled with an immense desire to bridge once more the chasm between spirit and matter, "falls" into "form and name," that is, into individual selfhood. He dares to oppose the Light; that, as a mighty tree, he might enable men and beasts to grow, mature, think and become individual selves, — *in his shadow*.

Every shadow signifies defiance to the light. But what would the earth be without the shadows of trees? A desert utterly possessed by the implacable solidity of the light, that allows nothing save itself, the "one and only," that does not suffer individuals, unless constrained to do so by the shadow of the Trees. Thus Prometheus opposes Zeus, and bestows upon men the gift of the Fire, which alone can make of men, individuals; which alone enables them, symbolically, to build for themselves engines of power and thus oppose the all-compelling tides of the light which reduces all things to the absolute unity of spirit. For this, Prometheus has to suffer crucifixion upon the highest mountain — as Jesus, foe of the tribal god, upon the Mount of Skull, Golgotha.

Through the individual, chaos invades the peaceful world of the tribe. Through the individual, independence, freedom, genius assert themselves;— yet also, greed and crime. We spoke of the light as a symbol of spiritual solidarity, as the goal to which the individual aspires, and again of the individual as he who dares to oppose the inertia of spirit. Paradoxes always! But we saw the light breaking into particles as matter is met. And we saw men, as individual particles, leaving the material circles of the tribe — electrons released from the powerful bond of the atomic structure — in search of their own individual selfhood. Is it not that the two motions are related? That it is only as light acts as individual particles at the contact of earth-matter, that one or several units within this matter are enabled to leave their bondage? Is this not the old symbolism of the sacrificial descent of the Son of God meeting on the cross the man whom that descent enabled to rise into individual selfhood? And is not the perfect individual the result of this meeting?

We have seen the process so far from the point of view of duality; from that of the *two Mothers* out of whom the individual arises — blood and light. But the true individual is not only he who has opposed either the tribal solidity or the inertial perfection of light. For, *as an Individual, he fulfills both*. The son must break away from the mother to find himself as an individual; and by so doing he fulfills the mother who becomes, symbolically, his wife and daughter. At first, the individual — just out of the tribal state — is quartered by desires and passions burning with a fire unknown in the tribal state of peace. Then he finds himself confronted with his adversary and his mate. All life is torn by a tragic duality. At last he becomes triune, as the "light-particle" enters into him and gives stability to his restlessness.

This is the deeper meaning of the riddle solved by Oedipus which really refers to the three stages of development of the individual. In the last the individual "walks on three legs"—the third being the pilgrim staff, a symbol of that stability and strength given by this universal power of the light, which we symbolized previously by the quantum value h . This staff of the spirit, which the thrice-born has conquered after two long cycles of 28 years each, represents the supreme power of the individual: *the power to retain his own identity throughout all changes*. This is what is commonly called "immortality"—a most misleading word!—; but what ought to be named: *identificability*... The perfected individual is no longer rooted in tribal blood. He has overcome the pull of blood and thus fulfilled his race. He has also refused absorption into the light; and thus he is able to radiate the light. He stands, centered in his own identity forever: un-possessive, compassionate, just.

These three attributes enable one to discriminate between the true individual, and those whom the world most often calls by that name: men barely emerging from the tribal stage and still fighting against the dread Guardians of the gates of individual selfhood: greed, anger and lust. Greed and possessiveness are the results of the false identification of nascent individual selfhood with the energies of the blood. Anger is the opposite of compassion — this quality of the mature individual who has experienced the reality of the universal solidarity of the light. Lust is essentially attachment to one particular thing at the exclusion of

all others. Justice is the utter absence of lust, as compassion is the utter absence of anger. For only he who is absolutely objective toward all things and attached to none can be just.

Individuals who still carry the threefold curse that greet every man or woman who claims the power of individual selfhood, are either on the path of trials and suffering, or have become slaves to the realm of utter disintegration — the occultist's "Eighth Sphere." For utter disintegration can only come to a being who has left the blood stage; and who has not yet received the consecration of the light. The tribesman experiences a collective, physiological immortality in his progeny and in the sum-total of the tribe's cultural achievements. But the man who left the tribe and failed to become a true Individual is indeed a "lost soul."

When a race, nation or group of nations, comes to include a large percentage of such failures, the law of equilibrium brings a fateful weight to bear upon any attempt at reaching the stage of individual selfhood. Collective values dominate with increasing momentum. The State or Party or Church rule the day — and only a very few strong souls can even begin the tragic ascent toward individual selfhood. This happened during the fall of the Greco-Roman world. It is happening again today.

And yet a world without Individuals is a world ruled by duality. It contains on one hand the inert and static solidity of the tribal realm (under whatever holy or patriotic disguise); on the other, the inert and static perfection of the solidarity of the spirit. Matter and Spirit face each other in utter silence. The Living Civilization is no more. For it is the Individual alone that is the *Link* between spirit and matter; and it is he alone that is *Civilizer*. It is he alone that wields the power of motion and progress; and that can make the universe whole within his own all-encompassing selfhood.

He alone is compassionate, un-possessive and just. For his heart ever refuses to leave matter un-illuminated by spirit; his soul, to possess the blessedness of light if others are to be in darkness; his mind, to be attached more to light than to the earth. He stands alone as total perceiver, total encompasser and absolutely free — even though thus to perceive means to lose the vision of bliss, thus to feel means to lose the outer peace, thus to be free means to partake in the crucifixion and bondage of all who attempt to be free. Verily, he is the Great Sacrifice, who watches and remains, a living bridge between heaven and earth, through the long eons of human destiny — a symbol, a path, a presence to all who dare claim the noble status of the Individual. Verily, he is the Initiator; and his mystic Wand is ever lifted, yea, even within each of us, ready to unite the above and below, to integrate, to establish each of us forever in his own identity, as eternal witness to the wholeness of the universal Whole.

D. R.
Espanola, N. M.