HAMSA

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Friends and Companions:

In the first issue of this year we stated that the goal of the new era was to be the establishment of *an organic society of creative individuals.* Any keen observer of the present world trends knows that the ideal of collective organization in one form or another (be it as Communism or Fascism, as the Rooseveltian New Deal or as Technocracy) is taking hold of mankind. What the past generations called 'individualism' appears doomed. The welfare of community and state is sought for, even at the expense of what seemed the "sacred rights" of the individual. Psychologically speaking, a vast number of cultured and thinking persons are longing to dissolve their sense of individual responsibility into the more secure sense of collective responsiblity. They are glad to accept party discipline and to obey unquestioningly the dictates of the party or group philosophy, and so solve their problems in terms of a collective pattern of behavior.

From the most materialistic to the most esoteric quarters comes the call to group-work, group-unanimity, unconditioned group-acceptance of ideals. But of how many subtle and varied interpretations is this word 'group' susceptible! In the past, rather than to use the term 'group' we have spoken of the 'Hamsa Relationship' and we have sought to make clear that we spoke to individuals and not to group-addicts. Yet, we have been considered at times quite distressingly, as "one more group"; we have been urged to consider ourselves as such and to accept unquestioningly a particular, exclusive attitude. And our use of a term such as "Hamsa" has seemed to indicate that such might be our intentions.

Therefore we feel that our goal has not been made clear enough; and with this momentous year 1935 we have decided to arise more definitely than ever as individuals speaking to individuals, potential or actual. Our call is a call to the individual — *for the individual is the foundation of all groups which have any right to claim participation in the new order and the new age.*

Thus we shall use the term "Foundation Letters"— letters which out of the heart and mind of an individual will attempt to arouse in all those who have the courage to live, ever so humbly and falteringly, as individuals, the fire and the vision of a new creative fervor; because of that only can the real future be born, — a future built on the foundation of creative individuals.

Creative individuals — *not* individuals *against* society, not as lonely voices outside of life or cities. Creative individuals *within* all groups; giving to their respective groups, whatever they are, significance, inner direction — and nobility. Ours has little to do indeed with the so-called "rugged" kind of individualism. We respect heroic adventurers at the time and in the places where life calls for their daring and their harsh aggressiveness. But we know that to-day Life demands another kind of individuals — individuals within groups, small or large, individuals who assume collective responsibility and who act as agents of the One Individual "in whom we live and have our being." To Him our dedication.

Many there are who love the group-feeling, the sense of elbowing neighbors and the security of communal values and of group-power. To-day because of the sudden keying of planetary values, because of the release of new powers, of new and untried rhythms of behavior, of new elements of speed and expansion beyond the dreams of a century ago — all of which might prove explosive, because their significance is not yet understood — the group-ideal appears dominant. Yet it is not *the only factor* in the world-picure. Left alone, this tendency to collectivism and coalescence would have dire results. It would lead to a tragic lack of creative significance. The world could be perfectly organized, yet meaningless. Meaning is not produced by the group as such. It is created by individuals within the group.

There are many groups and organizations who work excellently for the new order; who canalize and strengthen the tide which has begun to unfurl and to conquer new land: They constitute foci of power and training grounds for the development of qualities which are essential to mankind. In a sense, they are the "mothers" of the new life, consecrated collective structures, spiritual wombs for the future individuals. We are neither questioning, criticizing, endorsing, nor following their method and their behavoir. We are individuals calling to individuals in the name of the One Individual.

In this, let us repeat, our stand does not conflict with the aims of many splendid movements which stress group-action and synthesis. We also are working for the New Group, *just because* we are stressing the significance and worth of the individual. For the individual is the foundation of the groups that are true to the spirit of the new age.

We call upon individuals to assume their responsibility as individuals. In whatever group, class, condition, race, party, family they may find themselves functioning — by birth-position or by soul-choice — they have a responsibility, they have power and significance just because they *are individuals*. We call upon that which in them is the most intimate and vital center of their individualhood, and we say: "Arise and shine! Now is the hour when the world needs you most. Because the tendency to group-organization is so strong; because the collectivistic tide sweeps over the earth; because uniformity and standardization dominate the outer realms—you are needed. Give utterance to the One Individual that is the light and the flame within your innermost I. Be His voice; be Himself — not far away, on some mountain-top; but where you are, within your group, whatever it is; — that thereby your group may acquire significance and nobility, in terms of the new order of which you are, as individuals, the foundation."

December 15, 1934.

Friends and Companions:

As we close this cycle of the Hamsa work we find it still encumbered with some indebtedness. The new "Letters" which will be published henceforth will be offered on the basis of free will sustainment. Could we join hands together and by our contributions wipe the slate clean for the new departure? Every one thus contributing would, if he so desires, receive in exchange some of our past publications up to the amount sent. We particularly wish that copies of the "Seed Ideas" booklet "The New Individual and the Work of Civilization" (20¢) be distributed far and wide, for this booklet is the best introduction to the new "Foundation Letters" which will emphasize the significance and creative duty of all those who stand as individuals within any group or under any denomenation.

Gratefully,

Rudhyar

In this spirit we are entering a new cycle of work. We trust that our friends and companions will hear our call. It does not arise from the security of a group connected with this or that mysterious background. It comes to those that are ready to stand as individuals wherever they are, bringing them new meanings, new convictions, new strength; a new vision of their significance, destiny and power.

. . . My significance, destiny and power resides in the One Individual. In Him are my roots and my fruition. In Him I am Man and Eternity. I call upon His ancient Light to bestow upon my soul, vision. I invoke the Tone of His mighty future to strengthen my will toward the furtherance of the new life. I am His Name, made significant to the measure of my own worth and significance. Upon whatever soil of collective mankind I stand and whence I arose as an individual, I pour blessings — the Aquarian waters. And inasmuch as I do these things I am the heavenly foundation of the new humanity, I am a Celestial, I am an individual — a creative fulfillment.

In the consciousness and realization of this fundamental identity with the Supreme, whom I serve in so far as I stand firm and steady in my own selfhood, I am calling to you all, my companions. I am summoning you to serve Him that is your own Self — the One Individual, whom all Masters as well, serve. His light and power are flooding the world in this wondrous dawn hour, thrilling with mauve light and golden blessings. Open ye all to That which comes with the softness of the dove, yet soars with the passionate fervor of eagles. That you are. Yet That you must become. For potentiality and abstractedness are not enough for this age. The One Individual is to be born and made concrete within all of you — inasmuch as you will have dared to stand as individuals within your own group, a bearer of significance, a creative force, a little *hamsa*.

HAMSA salutes you, fading with the golden leaves of the Fall, — that you may all become *hamsas*, living Persons, seeds and foundations of the new order.

Paths to the individual

There are three fundamental methods for reaching the core of the living being, the wholeness of the living whole: that is, the individual.

The *monadological* method is the occult way of direct perception and intuition; the individual in us reaching by the power of sympathetic response and vibratory atonement to the individual center—potential or actual—in others. The *psychological* method tries to reach the individual through a total understanding of the life-functions, of which he can be considered the potential or actual synthesis. These functions are both psychological and physiological; body and psyche being really a unity. The *symtological* method reaches from outer structure to inner being. It considers every form as a "signature" of the indwelling individual. It includes such approaches as astrology, the science of occult "signatures," cheirology, physiognomy, etc. Thus three methods corresponding to the trinity of being, function, form; or spirit, substance and form.

Hunger

The heart is hungering for song,
song as the rush of mighty rivers
fingered by the sun, the stars, the rain,
calm and deep without a single ripple.

The heart is hungering for love,
love as the blue-white flame at night
ablaze on mountain heights
where meet the snow, the pines, the sky.

The heart is hungerng for beauty,
beauty as the point of a thin steel blade,
to pierce a second of the countless moments,
sharp with the joy, the pain, intense . . .

O song, love, beauty—
woof, warp, shuttle
of the heart's tall dreams!

MALYA R.

Journey

Through the murk and scintillations
Of chaos, travels the soul,
Wresting in impassioned peace
From the thunderfields, meanings.

Each moment travels the soul,
Quiet, so bounteously quiet,
Through the hates and lusts of chaos—
Through the mindless arrows of chaos.

Each moment,
Serene in its ancient peace,
In its ancient piece of immediacy,
Moves the soul
Through the treacherous currents.

And the ancient of stature,
Strong in maturity,
Know beyond words why chaos is,
And why, passionate and peaceful,
The soul moves through it,
Sometimes unscathed and majestic,
Down the ruthless firelanes.

PETER VEYSEY.