

The Beacon

April – June
2016

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THE BEACON

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A magazine of esoteric philosophy presenting the principles of the Ageless Wisdom as a contemporary way of life.

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The editors do not necessarily endorse all statements made by individual authors on these pages.

Cover Image:

A photo of the star, Sirius, forms the centre piece of the cover image. A stream of energy coming from this star enters directly into the spiritual Hierarchy of our planet and carries with it the principle of buddhi, of cosmic love. This, in a mysterious way, is the principle found at the heart of every atom.

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Spiritual Leadership

This edition of the Beacon covers the period when the three annual festivals of Easter, Wesak and of Humanity are celebrated. These are imbued with vitalising energies – a trinity of Love, Enlightened Purpose and of Goodwill, which can re-invigorate and help reorient humanity onto its destined path.

Of these three, the principle of enlightened purpose will resonate with many who perceive that, despite one or two outstanding examples, there appears to be a poverty of visionary leadership in the world at the present time. This is a significant factor in humanity's failure to address the crucial problems of both the outer world of effects and the inner world of causes where are to be found the competing sound of humanity's soul and the selfish noise of its still unredeemed personality.

A startling 86% of respondents to a recent Survey on the Global Agenda think that there is a leadership crisis in the world today. The Middle East, the region most affected by this problem, has seen continuing violence over many years. In addition, from global warming to the world economy, concerned citizens believe that the international community has largely failed to effectively address any major global issue in recent years. Instead of seeing leadership vision and skill, citizens experience fear, distrust and impatience and they question why there is such a lack of principled leadership. Perhaps on reflection we can see that leadership is indeed being provided by many worthy people but that the present upheaval of these transitional times transcends the ability of such leaders acting alone.

This situation embodies a real crisis for all disciples for it tests their commitment to a life of service. It is clear that the world discipleship group must provide spiritual leadership, supporting and upholding the vision of Love and Purpose. By affirming the existence of the World Teacher and the inner groups who stand by ready to help when called upon, and by grasping anew the practical wisdom of the Buddha, we can strengthen the beauty and purpose of the divine Plan and its importance in today's world. After all, the Aquarian leadership, which is gradually incarnating, is a group carrier of energy and vision emanating from those who resonate with some aspect of the Plan through to those who co-operate with it on various levels of conscious expression.

Today's scenarios require soul-sized solutions that involve a response to ideas and impressions from the inner dimensions. People of goodwill from all walks of life play an important part in this new leadership, representing as they do the middle or centre ground. By expressing a positive vision, they help to quell the voices of extremists on both the political right and left and to counterbalance the dangerous myopia of religious fundamentalism. If necessity is the mother of invention, then we can be encouraged that leadership is arising from unexpected sources and on many levels by those with awakening hearts and minds. This indicates humanity's ongoing initiation into a new and more inclusive state of consciousness. Spiritual leadership entails sensitivity both within and between humanity and the higher dimensions – it is truly “without borders”.

The Need for Telepathic Sensitivity

Djwhal Khul

The need for telepathic sensitivity in every group, composed of disciples, is based upon three necessities; I would like you to understand this more clearly.

1. The cultivation of an inter-relation of a telepathic nature upon the mental plane is essential. This has always been an established fact or condition in the case of a Master and His disciple and between the senior disciples in any group of accepted disciples. The time has now come when this group quality must – for the sake of a needy world – be developed by disciples of lesser attainment in the group.
2. This telepathic unfoldment will lead to a greater sensitivity to others. This is the secret of a Master's work and the factor which enables Him to work through His disciples, using them as outposts of His consciousness. To do this with exactitude, He must be able to know their condition (mental, psychical and physical) when He chooses so to know. He can thus discover whether they are available or not for any specific service, whether they can be safely used or not and whether their sensitivity is such and their interpretation of what they sense is of sufficient accuracy so that they will respond intelligently to the need. Have I not had to study all of you this way? Think this out and ponder upon the implications.
3. This telepathic sensitivity will also lead to the new science of inter-communication which, in the New Age, will reach general use and comprehension. Of this condition, the radio is the outer physical symbol.

Certain questions now arise and it might be well to formulate the answers to some of them. It could be wisely asked if anyone has the right to work telepathically upon the mind of any person? The answer is that you are doing it all the time, consciously or unconsciously, and

without skill or purpose or – if there is a purpose – it is usually a personality purpose. It is through telepathy that ideas have been disseminated in the world by the process of mentally impressing the mind of some disciple or sensitive person. It is then their task to find and direct the mind and activities of those individuals whose task is not only to be responsive to this impression but to bring it out into the consciousness of the world thinkers. Have you ever asked yourselves what are the aspects of the work, in connection with telepathy, which raise questions in your mind? Is it not distrust of personality intention or point of view and a questioning also as to your own sincerity or motives? Unless this work is carried forward selflessly and with complete freedom from personal prejudice and personal choices – political or religious – there can be no safe work along this line. That is why I emphasise to you the need of doing this work at the highest united point of meditation and with complete obedience to my decisions in the matter.

Another question could well be: What is the difference between this work which I am suggesting to you and the work of the Lodge of the Lords of Form? None whatsoever, except in motive and the point from which you must endeavour to work. The Lords of Form work entirely on and from the lower levels of the mental plane and with the energy of knowledge. The love aspect of the soul itself is inactive and, therefore, from the angle and vision of the Great White Lodge, motives are wrong and the objectives are selfish ones. This is true both of individuals and groups. Forget not that these Lords of Form are souls of great age and unique blindness. But that later, in some far distant cycle, and when karma has worked upon them and the Great Law has exacted full payment for all wrong done, that they too will begin to develop the love aspect and

to transmute their motives. You too must work from mental levels but knowledge and love must be called into play together, producing only those results which are harmoniously and intelligently in line with the Plan. Disciples are not permitted to call into play and functioning activity the *Will* aspect of the soul, unless they are initiates of the third degree. Prior to that, they seldom realise the distinction between the imposition of the will and the directed impression of ideas. There is too much desire (which is embryonic will) in their equipment for them to be trusted as yet with this higher aspect of mental activity. I would ask you to get clearly in your minds in connection with any telepathic work which these groups (working under me) should do, that it is the impression of ideas and not imposed direction which is the group ideal – a very different thing, my brother.

You might also ask: How can this collective impressing go on and yet leave a man free? Because it will be kept clear of all directed will-force; all that workers and disciples in my groups will seek to do is to impress certain minds with the outlines or suggestions as to the Plan; these ideas will deal particularly with the concept that separation is a thing of the past and that unity is the goal of the immediate future; that hatred is retro-active and undesirable and that goodwill is the touchstone which will transform the world.

How then can you keep your minds free from your own desires and from your own interpretations? By achieving that poised and positive negativity on the part of the two lower aspects of the personality – the astral body and the brain as well as the etheric brain; these determine the reactions of the lower centres, particularly of the solar plexus centre. The mind will then be left free to fulfil three functions:

1. That of soul contact; this will result in illumination and a working knowledge of the immediate aspects of the Plan.
2. That of thought formulation and thought-form creation. Then a clear thoughtform can be constructed with definiteness, and it can be positively directed.
3. That of working on mental levels with your group brothers so that your thoughtform is a part of their thoughtform and you can, therefore, unitedly produce a living, embodied form which can be directed as I may determine.

Another question might here arise: Are there any specific and brief rules which should be obeyed? The following might be given, but I would remind you that it is what you are that counts in this work more powerfully than anything else. The controlling factor is *harmlessness* in thought and word; the practice of this, with proper observation, will greatly help all of you. Next comes a *refusal to think unkindly* or with criticism; this is essential in connection with those whose minds you seek to impress. *Silence*, complete and unbroken as to what you are doing, is also a vital factor; the utterance of words in connection with this most subtle

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and confidential work (or even discussion of the work with a fellow disciple) can shatter the delicate thoughtform which you are attempting to build. It can render the work of weeks abortive. *A balanced attitude* in relation to those in power throughout the world must also be cultivated; they need above all else the inspiration which can be brought to them from the Hierarchy.

I would ask you, therefore, to practise purging the content of your minds of all critical and unkind thoughts so that you can achieve an attitude of divine indifference to the ephemeral and

fleeting personalities and to the chaos everywhere to be seen and so endeavour to tune in on the attitude of the Hierarchy. This involves the emphasis of the consciousness-aspect and the careful observation of all that goes on beneath the surface – awakening, arousing and stimulating to a pronounced mental activity, the hitherto unconscious masses. The events which are happening in every country are bringing this about with much rapidity; humanity is coming alive and its consciousness is awakening to the subjective values. The Hierarchy is sore beset to meet humanity's emerging need of guidance. The sensitivity of the human race (as the result of economic insufficiency, of war, anxiety and pain) is becoming so acute that we who work on the inner side must hasten to impress sensitive, awakening psychics with the right impression. Hence our effort to create these groups, and to use people like yourselves who are (theoretically) harmless but actually full of prejudice and hasty judgments. We have to use the material which lies to hand and are greatly handicapped at all times.

After you have worked consciously at the purification of the mind and after you have attempted to free yourselves from prejudice, from preconceived ideas and hasty judgments and determinations (based upon your own background, tradition, social and racial status), you will then brood consciously on the process of thoughtform making; you will remember that – for group purposes and for simplicity – the following three stages are of importance:

1. The stage of pondering over the idea which is to be impressed upon the mind of some individual. This pondering and carefully directed thinking produces construction; it is a creative activity and is the first real stage in our work. I do not want you to endeavour to build thoughtforms. I want you to think clearly along lines which I may indicate. Then the desired thoughtform will automatically take shape and all of you will have contributed something to it.
2. When the thoughtform is thus built in your

mind, there will follow a period wherein it comes alive. It slowly becomes the living embodiment of the desired idea – vibrant, active and ready for service.

3. When this stage is reached, you can then – as a group – proceed with the stage of direction. Having carefully in mind the person to be impressed and the fact of your group as the impressing agency (thus providing the two poles between which interplay is desired), you will try to see the living embodied idea, playing back and forth between the two poles. You will send it out on the wings of love, impelled by the wise desire to serve and in obedience to my directions. Time and again, it may return to you for revivifying and enrichment before its task is satisfactorily accomplished.

The externalised groups of disciples are all of them intended to be expressions of a type of group relation which will be better known and understood when the world has entered into the next cycle and era of peace. Certain types of force are, as you know, to be later utilised by the groups for specific group ends and for world service. The motive for all such service must not be forgotten by you, as you study and work in a Master's group. The objective is not your individual assistance and unfoldment but your training in certain group alignments and activities which will enable these groups of disciples to work in a definite and specific manner. The fact, however, that one group will work with one type of force and another group of disciples will employ a different kind must not in any sense be deemed to indicate separate activity or separative interests. All will be working towards one objective or goal and all will work with the same divine energy, differentiated into varying forces for the purposes of service in one department of life or another. I would ask you to ponder deeply upon the various aspects of the outlined plan or system of group work which I have brought to you, for it is a tentative endeavour to externalise upon earth, certain phases of hierarchical endeavour.

Discipleship in the New Age, Vol. I, pp. 63-68

Examining the Image of Peace

A Student

Peace and sharing are two words very much in the mind of humanity at the moment – not least in connection with the cyclic intensification of hostilities in the Middle East, but also with worldwide acts of terrorism which are rendered all the more shocking as they lie outside the usual context of predictable conflicts. Now the horror of humanity's violence is not 'over there somewhere', it's 'here and now' seemingly able to rise up and strike anywhere without warning. So if we look to the outer world of effects for conditions suitable for the reappearance of the Christ, the situation seems rather bleak. However, if we turn instead to the inner world of causality and consider the deeper meaning of 'peace and sharing', a different and wholly more positive picture emerges.

One image of peace we immediately have to dispense with is that warm and friendly sloth which springs to mind when we think of the opposite of war, and which can so easily descend into hedonism. For a deeper understanding we can reflect instead on the energy wielded by that great Cosmic Life Who is overshadowing the Christ at this time – the Spirit of Peace – also called the Spirit of Equilibrium as He works with the Law of Action and Reaction, Cause and Effect. The idea of peace as an active power that holds opposing forces in equilibrium or dynamic balance brings a note of realism to resolving the terrible conflicts that plague our world, as a true mediating principle of this kind serves to redirect and transform inimical forces into progressive ones.

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To expand a little further on this idea, Christ, the Prince of Peace, was portrayed as a great force of equilibrium in an immense wooden sculpture carved by Rudolf Steiner. Eleanor Merry, a twentieth century artist, describes it as the Christ striding majestically forward; the left hand raised, overpowering and shattering the wings of the aspiring Lucifer, and the right hand pointing downwards, subduing and imprisoning with its gesture the form of Ahriman. These two Beings are the polar opposites of each other and each fights for supremacy in the human soul. Lucifer represents the extremes of aspiration, where the heart is on fire and spurns the earth to create its own heaven. Ahriman by contrast, symbolises the principle of materialism, where the distorted over-clever mind is chained to earth by its obsession with its own reasoning. These two aspects have to be balanced and held in dynamic equilibrium by the Christ-Ego. The face of the sculpture "shows no sentimentality, no softness. Yet it is not the face of a Judge; for what is able to create absolute balance does

not judge, but only illumines the necessity of extremes, which must be there in all evolution . . . He creates equilibrium. He 'reigns in the rhythms of the world'."

At a fundamental level, peace is the dynamic balancing of the pairs of opposites with which we are so familiar in esoteric teachings, and the energy of peace is the Path of Light itself – the Noble Middle Way of Buddhism – the Narrow Razor-Edged Path of esotericism, and indeed, the Path of Return for the Christ. The opposites that we are considering here are not

those of good and evil as sometimes thought, but the opposites of personality extremes such as desire and aversion, indulgence and forced abstinence, religious fanaticism and cynical atheism etc.. The list is endless, but all of them fall under the general category of “pleasure and pain” which form the great pairs of opposites in the lower worlds. It is the intention of evil to widen the gap between these pairs of opposites and plunge humanity into further darkness; while it is the intention of good to narrow the gap and propel humanity into further light. Until good is victorious and the opposites are balanced and fused into the middle path, the two forces of good and evil will remain pitted against one another, and whenever one of them attacks the other will counterattack. Hence we are currently witnessing the flare up of hostilities in the world, while equally witnessing the growth of goodwill. As the Christ approaches closer to humanity, the vibration of evil is temporarily being exacerbated prior to its forced surrender.

We witnessed an incredible example of attack and counterattack between the forces of light and the forces of darkness on 9/11, and, ironically, confirmation of how close the Hierarchy is to humanity now. It felt as though a rent had opened up in the veils of maya – not from the terrorists’ blow – but from the united world response to it. The slack was suddenly taken out of the lines of relationship that exist between all people of goodwill and they became taut and luminous with the fire of the will-to-good. It was like a shiver of energy running up the spine of the planetary etheric network, projected straight towards Shamballa. As well as an overwhelming feeling of world unity there was another curious feeling, and that was a modification in the sense of time. During this pivotal moment in human consciousness, it was as though a glimpse was

caught of that mysterious process that the Plan of Light and Love will bring to earth – “the production of a subjective synthesis in humanity and of a telepathic interplay which will eventually annihilate time.”

A step towards this admittedly distant goal is the sharing of information across the globe through the development of the rapid communication systems through which people of all races, cultures, creeds and geographical locations, can react simultaneously to planetary events. An initial result of this is the constant bombardment of our senses with violence and suffering which is sensitizing us to pain. This is

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bringing a dawning realization that true, meaningful world peace can only come about if we learn to share – not only the tangible resources of the earth with one another, but also something of our inner-selves. Encouragingly, we now seem to be witnessing in many parts of the free world a movement away from what some call ‘liberated individualism’ and towards a state of ‘liberated giving’. And the concept of sharing is expanding to include, not only charity and philanthropy, but also volunteerism – a wonderful step forward as sharing is not just the redistribution of money and physical resources, but the commitment of time and creative energy.

Although these activities generally pass by the public’s attention unnoticed, they are seed thoughts that are silently growing in potency and steadily infiltrating the collective psyche. And as we are anticipating the imminent return of a World Teacher, it is highly significant that the idea of sharing is now entering the education process. In the UK, Susan Stroud, as co-director of the Global Service Institute promoted the idea of a volunteering society – a culture of active citizenship – and strengthening the link between service and higher education funding. In the

USA, a number of schemes have been set up to encourage civic involvement and positively influence students' career decisions, such as Loan forgiveness, the Federal Work Study programme, and the National Health Service corps – all wonderful initiatives towards civic renewal and a vision of 'the good society'.

That initiatives are increasingly being taken to educate people in service and responsibility to effectively become teachers themselves, is surely an indication of the Christ consciousness at work, particularly as it is group work. And while the notion of sharing may suggest giving something that we already have, from an inner perspective, it is working together as a group to precipitate and circulate light with the subsequent revelation of beauty. In the mineral kingdom, precious stones are the revealers of beauty as right relationships and bonds of sharing have been formed in their atomic structure through which

the pure light of one of the rays is reflected. The revelation of beauty in the human kingdom requires the substantiation of an etheric network of right relationships, the interweaving lines of force of which are integrated through a culture

of peace and vivified with every act of sharing. As people of goodwill increasingly share in this way, the knock on effect will be the freeing up and transformation of money, or crystallized prana, into a flow of golden light in the ethers. It is this transmutation of the dark light of selfishness into the brilliant radiation engendered by selfless giving that will enable the people of the world to see the Christ in all His glory. And as we currently see around us so much goodwill and

the appreciation of true beauty – which is the light of the Soul – we can surely claim with assurance that the conditions for the Christ's return are not as far away as we might at first imagine.

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The establishing of right human relations is an aspect of the divine will for humanity and the next facet of the divine expression to manifest itself in human affairs – individual, communal, national, and international. Nothing has ever finally impeded this divine expression, except the *time* factor, and that time factor is *determined by humanity* and is an expression of divine freewill. The intended, divine expression can move rapidly or slowly into manifestation, according as man decides; hitherto, man has decided upon a slow – a very slow – manifestation. It is here that the freedom of the human will shows itself. Because divinity is immanent or present in all forms and, therefore, in all human beings, that will must eventually be fulfilled; because of the tremendously material intention (esoterically speaking) of all forms at present, that Will has hitherto been retarded in its expression; it has not been the will of man to establish right human relations. Hence the discipline of war, the torture of the forms, and the misery in human living today.

The Reappearance of the Christ, p. 113

Time: A 'Divine Plaything'

Leah Rae Lake

In a world seemingly overwhelmed by stress (the relationship with the outside world) and tensions (subjective), it's a puzzle why so many otherwise enlightened people don't understand how time works. And why they don't make time work for them? So many continue to feel the restrictions and pressures, and suffer the uncertainties related to the so-called 'reality' of time when these limitations can be so quickly alleviated.

Opening the Door to New Concepts

"The disciple knows or is learning to know that he is not this or that, but Life Itself. He is not the physical body or its emotional nature; he is not, in the last analysis (a most occult phrase) the mind or that by which he knows. He is learning that that too must be transcended and superseded by intelligent love (only truly possible after the mind has been developed), and he begins to realise himself as the soul. Then later, comes the awful 'moment in time' when, pendant in space, he discovers that he is not the soul. What then is he? A point of divine . . . awareness of Being through the use of form. He is Will, the ruler of time and the organiser, in time, of space. This he does, but ever with the reservation that time and space are the 'divine playthings' and can be used or not at will."¹ But how does this work, this play?

Time is a widely-held belief system, a belief held by the logical, fact-oriented mind (the mass consciousness), usefully employed as a perceptual organising element of the collective human experience. "All time is a sequence or pattern of

events."² Subjectively, we see three somewhat hypothetical 'levels' of understanding:

ETERNITY

TIMELESSNESS

TIME

Perception based on choice is the matter at hand. Timelessness is the relationship between time and eternity. How we look at things, how we see them is entirely 'relative'. Aside from the systemic duality of spirit and matter, we see dualities as illusions and stand neither between nor above them. Eternity includes that which is both timely and timeless, just as Spirit includes both personality and soul. Mathematically, time, unlike timelessness, can be dissected, predicted, calculated, analysed, planned and so on. In physics, it is now explained and well understood. But this is not the whole story.

Timelessness as Pure Relationship

Literally, timelessness is all in our mind. "Humanity as a whole believes in the *limitations* of time and space but individuals may or may not. Individually, we are free to see and interpret things as we choose . . . 'Mass conscious' might be that part of the fact-oriented mind that still accepts as undeniable the

temptations and limitations of perceived dense/etheric physical substance and this, of course, is the context of the 'thralldom of time'. *As individuals*, we remain forever separate and apart from each other even in our most intimate relationships. *As a group*, we symbolically practice working – and playing – with timelessness and Being

As individuals, we remain forever separate and apart from each other even in our most intimate relationships. As a group, we symbolically practice working – and playing – with timelessness and Being

ness and Being. As *one*, we perceptually supersede all *limitations* of time, space, magnitude and scale. We do not disown, outgrow or escape the stupendous, logical mass awareness. Instead, we literally *abstract ourselves from the temporal limitations* of personal and group/soul consciousness to (forgive the contradiction) ‘participate synthetically’ in Being. Lifted from the ordinary and the humdrum to the kind of significance experienced in the synthesis of abstract mind (where Life is focused) we celebrate a communion so remarkable there are few words yet to describe it. We *are One*. Yet so long as we retain a physical personality, we remain an inherent part of the reorienting human kingdom, individually and collectively subject to its problems, frustrations and, of course, time. We remain fully human while we work as the soul or experience monadic awareness although these dramatically influence our perspective.”³

Everyone knows that when midnight arrives, 12:01 AM becomes not tomorrow, but today. Just as the past is immutable and subject to reinterpretation and rewriting, the future can never be experienced except hypothetically. All we enjoy is ‘now’.

‘Now’ without Borders

When our understanding of time transforms into a larger sense of now, a ‘now’ without time restraints, it becomes possible for the individual to literally – absolutely literally – transcend the restrictions and limitations of time that bind the minds of others. Superseding these artificial restrictions, time then becomes, for us, the reasonable, relative middle principle, timelessness. We don’t do away with time as humanity knows it. We instead personally supersede those limitations with all the pressures and stress associated with our previously logical, temporal, belief system. Appointments must be kept and plans made but, subjectively, we have all the time in the world.

In an interview with Leo Tolstoy, *War and Peace* author, many years ago, a reporter asked

if Tolstoy thought others would write stories on such a grand scale in the future. He said (more or less), no, because today people cannot see beyond their own limited understanding of time so they won’t have the needed perspective to contemplate such a task. “Tolstoy confronted the restrictions that govern our apprehension and representation of time – limitations that he would continue to probe and challenge throughout his life and work, even after he had read, and fully appreciated, Kant’s *Critique of Pure Reason* (in 1869, as he was finishing *War and Peace*).

“It was Augustine, in the celebrated Book 11 of the Confessions, who first expressed his bewilderment: ‘What is time?’ He argued as follows: The future is not yet here, the past is no longer here, and the present does not remain. Does time, then, have a real being? What is the present? The day? But ‘not even one day is entirely present.’ Some hours of the day are in the future, some in the past. The hour? But ‘one hour is itself constituted of fugitive moments.’

“Time flies quickly from future into past. In Augustine’s words, ‘the present occupies no space.’ Thus, ‘time’ both exists (the language speaks of it and the mind experiences it) and does not exist. The passage of time is both real and unreal.”⁴

All Relationship is Relative

When we finally understand ‘relativity’ (which describes our world and everything in it) and when our consciousness is characterised by reason, then our perspective is changed in extraordinary ways. Our sense of ‘now’ stretches from the beginning of time to the end. Although that is not correct. Where timelessness is concerned, there is neither a beginning nor an end. There is only Life, with its cycles of action, creativity, love, and most of all, experience.

Timelessness is not the same as eternity, of course. Eternity is the synthesis that includes both time and timeless, yet is more. Using H. P. Blavatsky’s wonderful equation in another context: ‘Time is Eternity at its lowest point, and Eternity is Time at its highest point’. And the re-

lationship between these two is Timelessness. The *eternal* nature of time is one of the great blessings of our experience on Earth.

“Except in dense physical incarnation and, therefore, conditioned by the brain and its special limitations – the spiritual man is not conscious of time, once he is separated from the physical body. Time is the sequential registration by the brain of states of awareness and of progressive contacts with phenomena. There is no such thing as time on the inner planes, as humanity understands it. There are only cycles of activity or of non-activity.”⁵

Accepting Spiritual Maturity

“Today, aspiration provides a constant source of anxious questioning, of painful deliberations and of high voltage spiritual ambition, with their consequent limitations and moments of sensed failure and lack of achievement. The Master has left all this behind, knowing that even this so-called ‘spiritual responsiveness’ is a form of self-centred attitude. Eventually – and disciples should take courage and hope from this statement – all this agonising reaction to the spiritual urge will be left behind. The Master knows the Law and is entirely free from any consideration of the time equation, as far as He Himself is concerned. He only regards time as it may affect the working of the Plan in the three worlds.”⁶

“As tempting as it is, we are not asked to reveal the nature of soul-infused consciousness. This was revealed by the Christ and by those who wrote down the teachings based on that eternal experience. And we are not asked to reveal the nature of the soul/spirit synthesis of the One Mind, for this was revealed by the Buddha who articulated the nature of the dual mind, and that razor-edged Way between consciousness and higher (abstract) Mind.

“We are asked to apply the teachings of both Christ and Buddha and then to do more. We are to do what has not yet been done, to accept the reality of our oneness on the mental plane, the oneness of the One (abstract) Mind, the whole-

ness of soul-infused personality and monad, in order, as one, to reveal the simplicity of the inherent synthetic intelligence of our new human nature – our new humanity.”⁷ This specifically includes a timeless outlook.

We were told long ago by the Tibetan that the soul (consciousness) on its own plane (monadic) has already ‘taken’ all initiations available to us at this time. We just don’t realise that until we begin to explore our timeless awareness and let go of the limitations of time – in our ordinary thinking. In order to register this, we need to go beyond the soul into a less symbolic and more abstract understanding of virtually everything. A major characteristic of hierarchical consciousness is sequential perception, and we all have it. Interfacing as it does with lower mind, personal consciousness comprises a finite temporal realm governed by sequential (albeit relatively illusory) dual appearance as past/future. D.K. says the original pattern or purpose of consciousness was not of planetary or solar origin yet it occupies and fully connects both systems within the interfacing sphere of time and space. “The theoretical interface between past and future is planetary consciousness whose nature is progress, whose meaning is relativity, and whose name is now.”⁸

How much Information is Too Much?

As esotericists, we understand that our many ‘symbolic languages’ include rays, planes, signs, planets, bodies, and so on. These are artificially constructed languages. ‘Semiotics (Greek, meaning “observant of signs”) is a philosophical theory of interpreting signs and symbols that deals with their function in both artificially constructed and natural languages and comprises syntactics, semantics and pragmatics.’ Too much unrelated information concerning the world around us creates in even the most intelligent (or perhaps especially in the most intelligent) a virtual sea of unrelated, unnecessary, unspecific, imaged detail – all of which exists in time. Adding to our stress, this information is not timeless, being the logical detail of the lower mind.

To play effectively with time, and personally experiment and experience it, a clear distinction needs to be made between matters of the soul and those of the spirit, between becoming and Being. “The man who can discriminate between the soul and the spirit achieves supremacy over all conditions and becomes omniscient.”⁹ They are definitely NOT the same. *Becoming* the soul entails participation in that living ‘relative’ interface so laced with novel activity. *Being*, or Spirit, already is Whole, it already Is all that Is. This is not the result of finally ‘becoming’, it is the nature of synthesis.

Synthesis never has been a process. It is a realization, coupled with Identification. The realization that there are no more divisions, no processes, no stages. There is only service. Any process is by its very nature confined to the level of becoming or unity, and synthesis is not the ‘end result’ of unity. It is a pre-existing condition of eternal wholeness unto itself.

How then are we to ‘remember ourselves Whole’? Imagine your awareness with no mental walls, no steps or stages, no ups or downs, no ins or outs, no planes or levels, no bodies, no aspiration or progress of any kind. All of these factors associated with movement, color, temperature, emotions, and so on, are left behind when the distinctions (not differences) between soul and spirit, between ‘becoming’ and ‘Being’ are fully clarified in our mind. Really. The resulting acceptance of spiritual maturity may also be the first taste of or leap into timelessness.

Muddling through life, swimming in the dualities between matter and spirit, we eventually realise they are nothing more than dualities inherent within the One Life. At this point, we can begin effectively to identify not with dualities but with Oneness. Dualities lose their hold on both our interest and our lives. They become irrelevant. This includes the duality of past and future.

At such a point, there is only a timeless ‘now’. We now have entrée to both time and timelessness to use and play with as we will. Human intelligence runs the full gamut from fragmentation to synthesis as time and again we remember ourselves Whole.

“At the center of your life, moment by moment, is choice. Even when it seems that you

have no choice. When you find yourself doing things that have created painful consequences in the past... for example, if you are thinking obsessively (judgmental or critical thoughts about yourself or others) behaving compulsively (trying to please, being a perfectionist or workaholic, shopping when you don’t need to) acting on your addiction to alcohol, sex, pornography, food, shopping, or gambling. STOP . . . THEN . . . ask yourself: Do I want to create what I have habitually created

or do I want to create different, healthier choices? CHOOSE the consequences that you want to create.”¹⁰

So . . . Where do we stand?

Only by realising that we, ourselves, are the path, can we abstractly transform it into the higher Way. If we fail by exclusively taking the side of white, right and angels, we effectively exclude ourselves from consciousness as the soul.

Our constant basic choice is this: either to *respond appropriately* or to *react*. ‘Reactions’ are what people do to each other when they are not responsible, not *able* to respond lovingly, compassionately, helpfully. Reactions are what people do when they are not able to see the other person’s point of view or situation. It’s not that they won’t see, they *can’t* see. The inability to respond appropriately (in an understanding way), even to things we see as all too human, is based on too personal a picture of the world with ourselves at the center.

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A world geography teacher for the sixth grade in Idaho said we would only know who we truly are if, at any given moment, we knew exactly where we stood on the planet, and when. He was referring to geography and to history; to pinpointing ourselves in both space and time. In addition to that significant point in time and space, is another locator: our stage on the path of Life.

It's relatively easy to know 'where' we are on a world map. A little trickier is where we are in our profession, where we stand esoterically, where we stand in our creative interests, within our family, and where we stand in fulfilling a life of service. Yet that's only part of knowing who we are. Knowing 'when' we are concerns not only where we stand in historical terms, but the type of intelligent awareness we're accustomed to using to view our circumstances. In a very real sense, where we stand, in time, is the same as where we stand in terms of spiritual comprehension. The nature of our perception dictates the nature of our universe and this

becomes a new motivation to play with this extraordinary yet transitory duality of time/timeless.

It's all about time and the relativity of timelessness. Let's play!

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“I wish it need not have happened in my time,” said Frodo.

“So do I,” said Gandalf, “and so do all who live to see such times. But that is not for them to decide. All we have to decide is what to do with the time that is given us.”

J.R.R. Tolkien, The Fellowship of the Ring

The Perceiver on the Way: Humanity, Discipleship and the Fourth Ray

Kathy Newburn

Those of us who study the teachings of the Tibetan know that the year 2025 is important. On the 25th year of every century a conclave takes place within the spiritual Hierarchy of the planet wherein important decisions are made and this conclave will be no different. This is a time of preparation for the externalization of certain members of the Spiritual Hierarchy and this conclave will take stock of humanity's progress in preparing for this event and it's said that the timing for the externalisation will be decided. The year 2025 also spells the end of the sixty year period known as the Stage of the Forerunner, which is the new group of world servers' time to help prepare human consciousness for these events. But perhaps 2025 is less well-known for the fact that it will be the time within the various cycles of the rays when there will be an incoming of the fourth ray. And I would like to share a few thoughts about this third point.

When the rays come in and out of cyclic manifestation it is said to be because the great musician of the universe is moving the keys and sounding another note and bringing about another turning of the great wheel. So when we think of this event from the macrocosmic level it is really a very simple and also very beautiful moment.

When a ray cycles in it brings with it all that which is attuned to it. It brings in the zodiacal and planetary influences associated with it. It brings in the colors and the sounds associated with it. It brings in the flora and fauna that resonate with it and it also brings in the individual human beings who are coming forth along that ray line.

The fourth ray is of particular importance to humanity we're told because this ray governs the soul of that great entity we call humanity. So spiritually speaking it would seem that the incoming of the fourth ray will have a profound effect upon the soul of our kingdom, the fourth kingdom, on

this fourth planet in the solar system.

We know that we are passing through a great time of initiation on our planet – initiation human and solar. It's not just the great Life that ensouls our planet that is passing through an initiatory process but it is likewise individuals here and there who are taking themselves in hand and the possibility of initiation is held out to them.

The fourth ray is the vehicle for the inpouring of illumination and so it, therefore, aids the initiatory process. The clear, cold light of buddhi is related to the fourth ray and will be an instrumental factor in the forcing process that is initiation which is occurring on Earth.

The fourth ray is said to be the refiner, the producer of perfection within the form and the temple of God. It is that which houses the light. Of this ray it is said, "Sound and the soundless One meet in an infinite point of peace. Time and the timeless One negate the thoughts of men."¹

It is the ray of the seeker, the searcher, the sensitive reflector of beauty. This ray energy brings these gifts to humanity, not only to those who function on this ray but to all seekers of truth. The fourth ray facilitates the inner work of bridge building.

Ancient peoples used myths, legends, astrology, painting, rituals and dramas to convey spiritual truths. Today the focus is more upon words but as the fourth ray comes into manifestation we can expect a renaissance in the arts as this influence combines with that of the seventh ray to produce the artists in excelsis.

Today the arts quite often stimulate the lower chakras, but as we move forward we will increasingly see artists coming into incarnation whose vehicles will be of such a calibre that they will be able to touch increasingly subtle vibrations, tapping into archetypes of beauty that are awaiting precipitation. Art ideally should provide the viewer with

a portal into the higher realms – a type of transpor-
tative and decidedly spiritual experience.

The fourth ray harmonizes the harshness in our world, fosters right relationships – perhaps through initial conflict – and eventually aids humanity to turn towards peaceful solutions to world problems and towards the cultivation of goodwill.

The fourth ray is the agent that links the three higher rays of aspect with the four lower rays – including itself – of attribute. This ray linking parallels a major attribute of humanity itself as the linking agent between the kingdom of God and the three lower kingdoms of the animal, vegetable and mineral worlds.

We have some understanding today of what it is like to witness the outgoing of a ray influence as we are living through the final years of the sixth ray dispensation. As this energy passes out we can see its action crystallizing in the lower aspects of its manifestation, such as fundamentalism, which we see on all sides. But we don't have a familiarity of what it's like to witness the influx of a ray energy and how it might possibly manifest in our world.

I found it quite interesting to hear a speaker refer to the Age of Enlightenment and it just so happened that this age coincided with the incoming of the seventh ray in 1675. There was a real thrust and push for change during this period. This age was a time of reason, analysis, and individualism rather than an age of authority. Of course it is difficult to pinpoint with exactitude the particular qualifying influences of any historical period but clearly the ingress of the seventh ray coincided with a big shift in consciousness.

So perhaps we can expect a real shift in our planetary life when this fourth ray comes in, highlighting its qualities of beauty, harmony, clarity of perception, and a yearning for peaceful solutions to problems. It should be noted that the incoming of the fourth ray to which we are referring is that of the ray influence of a

minor cycle of that ray. Because the major cycle of that ray has been in place for several thousand years already. So the Tibetan is talking about the influx of the ray energy along the line of a minor cycle. The major cycle of the fourth ray will be in place for another 40,000 years. So he appears to indicate that when a ray energy comes into manifestation in a minor cycle it has a particular significance for humanity as it seems that we cannot tap into the ray energies of a major cycle alone.

Another idea that was given to me in the title

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of this talk was that of the “Perceiver on the Way”. This is the first of the Fourth Ray Lord's names and so we could assume that this phrase has something quite important to convey about the quality of this influence. Perhaps one could hypothesize that through the influence of this ray we will become better perceivers, better observers and therefore we will be better in touch with our soul because it is the soul that is the Observer, the Undying One and the Perceiver. The Per-

ceiver sees clearly and as evolution proceeds is able to impress the mind with light and the mind, in turn, becomes the unifying agent of the three lower bodies. Then as the brain aligns with the mind, the channel becomes clear and direct from soul to brain and the worker in white magic emerges.

The work of the fourth ray will be to enable humanity to see more clearly and this through the dissipation of glamour. Because of the present tremendous potency of the world glamour incident to the continuing clash between the forces of light and the forces of materialism, the astral and lower mental planes are clouded with waves of distortion preventing us from seeing things as they truly are. Instead we see “as if through a glass darkly”, seeing all things misshapen and through a condition of astral reversal. But despite and perhaps because of this situation, humanity's powers of discrimination

are beginning to develop. As the Tibetan wrote, “Disillusioned and deglamoured humanity awaits the coming revelation.”² So this disillusion that we see all around us and perhaps feel within ourselves and this deglamourization which tends to bring at times negative effects is in actuality good and part of the Plan.

Humanity holds a pivotal role in our planetary life. Our destiny is to become the planetary light bearer and it is through the group of world servers that this becomes possible of realization. The new group is governed by the sign Taurus and the planet Mercury, the Messenger of the Gods – both of which are fourth ray in nature. So we can hypothesize that this incoming of the fourth ray will have a potent effect upon the new group, strengthening the group’s intuitive and telepathic abilities and enabling it to be impressed by and to work in alignment with hierarchical intent.

The fourth ray will surely return to us the beauty of the daily life, of the small things, the joy of the present moment, as opposed to the fragmentation, the noisiness and disharmony of so much of contemporary life. The fourth ray is also the ray of contrasts, of highs and lows, of rushing forward with daring and intensity of feeling, but also of cowardice and paralysis. Therefore, when this influence is strong it can be difficult to maintain emotional balance and poise which are so necessary to traverse the spiritual path.

The fourth ray is the ray of poetry and surely many of our poets were conditioned strongly by the joy and the curse of this ray influence that is related not only to harmony but also to crisis. The poet finds significance in the small things in life and seizes them and sometimes immortalizes them. Here’s a portion of “Ode to a Nightingale” by the heartfelt poet John Keats, which demonstrates some of the intense feelings of the fourth ray person:

Fade far away, dissolve, and quite forget
What thou among the leaves hast never
known,
The weariness, the fever, and the fret
Here, where men sit and hear each other
groan;

Where palsy shakes a few, sad, last gray hairs,
Where youth grows pale, and spectre-thin,
and dies;

Where but to think is to be full of sorrow
And leaden-eyed despairs,
Where Beauty cannot keep her lustrous eyes,
Or new Love pine at them beyond to-morrow.

But then Keats continues with a somewhat more uplifting feeling as the nightingale flies away.

Adieu! Adieu! Thy plaintive anthem fades
Past the near meadows, over the still stream,
Up the hill-side; and now ’tis buried deep
In the next valley-glades:
Was it a vision, or a waking dream?
Fled is that music: – Do I wake or sleep?

The goal of the fourth ray is to create, but steadily the emanating source of those creations shifts and eventually arrives at the release of the hidden splendour – “Let the outer glory pass away and the beauty of the inner Light reveal the One. Let dissonance give place to harmony, and from the centre of the hidden Light, let the soul speak: Let the word roll forth: ‘Beauty and glory veil Me not. I stand revealed. I am.’”³ As the World Teacher moves outward onto the physical plane it’s said the present emotional chaos will be reoriented and a new calm will descend through the waters of the astral-etheric planes. This process will be aided by the gifts of the 4th ray.

It’s said of this time, “Then will the sons of men respond. Then will a newer light shine forth into the dismal, weary vale of earth. Then will new life course through the veins of men and then will their vision compass all the ways of what may be.

“So peace will come again on earth, but a peace unlike aught known before. Then will the will-to-good flower forth as understanding and understanding blossom as goodwill in men.”⁴

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Music without Borders

Kerry Woodward

Never could I have foreseen that the tattered papers I was now holding one evening in London in 1972, would lead me towards such extraordinary, life-changing experiences. A former inmate of Auschwitz, Dr. H.G. Adler, had just then handed me a bundle of manuscripts. It contained the music of an opera called *Der Kaiser von Atlantis* (*The Emperor of Atlantis*). This opera had been virtually completed in the Czechoslovakian concentration camp, Terezín (Theresienstadt), in 1944 by Viktor Ullmann, who was soon after to be gassed in Auschwitz. At the end of the war, the director of the Terezín ghetto library, Dr. Emil Utitz, collected all the surviving paintings, poems, literature and music of Terezín and gave some of this material to Dr. Adler in 1947. This collection also contained a number of other compositions by Ullmann and some outstanding drawings of ghetto-life and poems by Peter Kien, who wrote the libretto for the opera. Before and during the war, Ullmann and Adler had been friends. Ullmann set some of Adler's poems to music and, after the war, Adler wrote the definitive study of Theresienstadt. He tried to stimulate interest in this collection but it languished in his cupboard for many years because the public was clearly not yet interested in its contents.

Another survivor of Terezín, a well-known Czech singer, Karel Berman, had copied out some of the music of the opera for his own use, because he was to sing the role of *Death* (*Der Tod*) in a performance planned for the camp. The performance never took place, perhaps because its message was too politically provocative or more probably because Viktor Ullmann and librettist, Peter Kien, were deported to Auschwitz in October 1944, where they were both exterminated. Berman thought that Ullmann had taken the opera manuscript with him to Auschwitz and believed that these scraps of music he had copied

out were all that remained of the work. After the war, he donated these fragments to the National Museum in Prague.

When in his early thirties, Viktor Ullmann became an anthroposophist. In a letter, written in 1931, he explained to his friend, Alban Berg, the



Victor Ullman

composer, that he was reading 'everything that Steiner had said about music, and was working at the Novalis Bookstore in Stuttgart to fulfill an old desire to serve the anthroposophical movement directly'. This study radically changed his

worldview and, in 1936, he composed a large-scale opera on a text of anthroposophist, Albert Steffen, *Der Sturz des Antichrist* (*The Fall of the Anti-Christ*). It describes the final defeat of a dictator through the power of art. This theme, though altered by the circumstances, comes back in his Terezín opera, *Der Kaiser von Atlantis*. The opera is a thinly-veiled portrait of Adolf Hitler and tells how the Emperor of Atlantis proclaims universal war and announces that his old ally, Death, will lead his campaign. Death, contemptuous of the Emperor's plans, breaks his sword – henceforth men cannot die. A boy and a girl, soldiers on opposite sides, begin fighting, but instead fall in love. Meanwhile the sick and suffering can find no release. Death offers to return to mankind on one condition, that the Emperor becomes his first victim. The Emperor eventually has to accept, and the people welcome Death as their compassionate and valued friend.

Having seen the few fragments in the Prague museum, a group of people started investigating and, hearing about Adler's London manuscript

of the opera, they approached him with a view to performing it in Prague. At that time, I was working as a conductor in London and, through Dr. Adler's son, was asked to make a performing edition of the work for the Prague group. Poring over the manuscript that evening, I soon realised that something remarkable lay in my hands, and accepted the invitation. Plans for the Czech performance did not materialize but, fired now with enthusiasm, I worked on the manuscript for the next eighteen months, preparing material for its possible first performance. This necessitated deciphering an orchestral score that began quite neatly in music-book format but which soon deteriorated into many loose sheets of paper of all shapes and sizes. The handwriting became increasingly difficult to read, probably because the year-and-a-half span of its composition was taking its toll on Ullmann. There were also signs of hasty revisions, due probably to the urgency of the planned performance in Terezín.

You may be wondering how such a performance could have been possible. Despite the terrible congestion in Terezín (50,000 people being crammed into a space intended for only 7,000), the high death rate, unhygienic conditions, lack of food, separation of families and the constant fear of transportation, the Jewish leaders there were determined not to focus on survival alone. They wanted to educate and prepare the younger generation for a meaningful life after the war. Thousands of children were given lessons, illegally, with cultural activities available for all. Lectures on many subjects were offered at both popular and high academic levels. Hebrew lessons were given and theatrical performances for children and adults took place in cellars and on rooftops. Furthermore, artistic endeavours were not discouraged by the German authorities, so musicians of high quality were able to stage operas by Mozart and Smetana, for example. Some highlights in Terezín featured performances of Verdi's *Requiem* with full orchestra, soloists and a chorus of hundreds, and of a popular Czech children's opera, *Brundibár*. Despite the constant deportations and performers hav-

ing to be replaced, artists continued to paint, singers to sing, instrumentalists to play and composers to write – all in the face of the Nazi cruelty. The roles for *The Emperor of Atlantis* were to be sung by some outstanding Jewish singers from all over Europe who were intentionally placed in this particular camp.

The apparent leniency towards artistic creativity by the authorities in Terezín had a hidden reason. Of all the ghettos and concentration camps set up by the Nazis, Terezín was, in 1944, pronounced a model ghetto, a shop-window for promoting the idea of Nazi decency. On special occasions, the Red Cross was invited to witness a totally phony set-up, using fake money, false shop-fronts and cafés, with football matches and concerts taking place. Gardens were also created and tilled, and all normal urban activities were shown and filmed with which the Nazi propaganda machine attempted to manipulate the eyes of the world.

After contacting some opera houses that consequently expressed interest in the work though without commitment, I met Rhoda Levine in Amsterdam who was directing there at the Netherlands Opera. I played the score through to her at the piano and she immediately reacted with, 'I've got to do this piece'. In December 1975, the actual world premiere took place in Amsterdam, thirty-one years after its completion. Rhoda Levine directed, décor and costumes were by Robert Israel and I conducted. It made a huge impression on the public and soon invitations came from Brussels and the Spoleto Festival in Italy, where it was pronounced 'a hit' by the press. The following year we took it to San Francisco and a week later, a newly created production in New York took place. By now the opera had come to the attention of the international press with articles in *Newsweek* and *Time*. In 1978, I conducted a BBC-Metronom film with an all-star cast, including Teresa Stratas and Richard Lewis. The film won the prestigious Italia (RAI) Prize for Special Merit. But, of all the fifty or more performances that soon followed, the most memorable for me was at a kibbutz in Israel, where some members of the audience had been

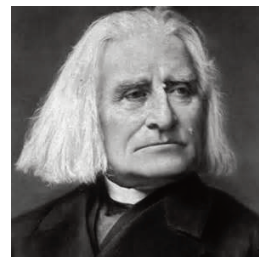
internees of Terezín and had known Ullmann and Kien there. In their tears of joy and gratitude, we understood that this opera had been created for an entertainment and as a consolation for its intended audience. From that small bundle of papers, the opera has now, phoenix-like, become part of the standard repertoire, with well over a hundred different productions so far having been given all over the world. As a result of the opera becoming public, all the other compositions in the larger bundle have also now been edited, performed and many recorded.

While in Theresienstadt, Ullmann had written: "it must be emphasized that Theresienstadt has served to enhance, not impede, my musical activities, that by no means did we sit weeping on the banks of the waters of Babylon, and that our endeavour with respect to Art was commensurate with our will to live."

But the story does not end there. Some months after the Amsterdam premiere of the opera, the pianist, Howard Shelley, asked me to produce a record of piano music by Rosemary Brown. I had heard that she was a kind of mediumistic amanuensis for deceased composers and was interested to meet her. During the recording, I had doubts about a passage in a piece 'by' Brahms: 'Just a moment', said Rosemary, looking as though to someone standing next to her: 'he (Brahms) says that the pianist should change the disposition of the notes in the left hand chords there.' Howard did as instructed, which resulted in a typically Brahmsian sound! Now, really intrigued, I mentioned the 'The Emperor of Atlantis' opera to her, and we arranged a meeting for the following week.

In her first book, Rosemary Brown tells us how, from an early age, she was accustomed to seeing discarnate beings. So, as a young child, it was no surprise to her when an old man with long white hair, wearing 'a long black dress' ap-

peared. He told he had been a composer and then said, 'when you grow up, I will come back and give you music'. (This is strongly reminiscent of Alice Bailey's experience that she describes in her *Unfinished Autobiography*, where Koot Hoomi suddenly appeared to her when she was still young saying that something was planned for her, namely: 'doing your Master's work all the time.') Rosemary realized later that it had been Franz Liszt who had appeared to her. He was eventually to become the organizing leader of a group of some twenty well-known composers that included Chopin, Schubert, Beethoven, Bach and Brahms; they would come to her



and dictate new compositions. Liszt had taken holy orders at 54, becoming the Abbé Liszt (hence the cassock) and, despite his own busy life as a composer and pianist extraordinaire, always championed the works of other composers. Rosemary's task, Liszt later told her, would be to take down new compositions, stylistically recognizable as being by these particular composers in order to prove to a skeptical world that there is life – and work – after death.

I concur with those who say the quality of this channeled music is generally not up to the level we would expect from these composers. Rosemary has explained, however, that her 'reception' was like that of a short-wave radio – often intermittent and difficult to follow. I would add that the music's apparent lack of a 'shadow-side' might well be due to the possibility that a non-earthly being is no longer subject to the pain and passions of the physical and emotional planes. 'Their' music, given to her, chiefly expresses joy, positivity and benevolence – qualities that Spinoza and the Stoics believed to be characteristic of 'the wise man', one guided by his rational and intuitive mind. Furthermore, the composers themselves have told her that the music they make now, for their own purposes



there, is utterly different from their compositions when they were on earth.

The distinguished writer on music, Donald Francis Tovey, told her, thirty years after his death: “We are not transmitting music to Rosemary Brown simply for the sake of offering possible pleasure in listening thereto; it is the implications relevant to this phenomenon which we hope will stimulate sensible and sensitive interest and stir many who are intelligent and impartial to consider and explore the unknown regions of man’s mind and psyche. . . . When man has plumbed the mysterious depths of his veiled consciousness he will then be able to soar to correspondingly greater heights.”

In our first meeting, something totally unexpected happened, which Rosemary describes as follows: “As Kerry and I were talking, I became aware of the spirit of a man, standing in one corner of the room, with Liszt beside him. I described this spirit to Kerry – he had very close-cropped hair and deep-set eyes – and then I asked the spirit’s name. He answered that he was Viktor Ullmann. I thought it was a German-sounding name but Liszt intervened to announce that my visitor was ‘of Slav descent’. Viktor was speaking German, which was not a language I was familiar with at the time, so Liszt acted as translator. Viktor began to talk about an opera he had written while in a concentration camp, Theresienstadt, in Czechoslovakia Viktor said that some of the guards had been kindly disposed to him and had smuggled in bits of paper for him to write his opera on On the very day he visited me for the first time, also quite unknown to me, Kerry had the original – and only copy – with him in his briefcase.”

Viktor began to talk in great detail about the score, naming exact page and bar numbers, and quoting what was written in each instance. He asked for a number of amendments and additions to be inserted in the score. Kerry noted what Viktor said and made the alterations

where indicated. All this was done without my even seeing the score for myself! Viktor thanked Kerry for his interest in the opera and all he had done to try to get it performed. Then he asked him to turn to page 11. Here was a recitative with harpsichord accompaniment. Viktor wanted this adapted for flute, violin and cello. He then asked Kerry to make a section on page 21 the same as on page 11. Then Viktor said, ‘Turn to page 46, to the viola part.’ The rhythm here was a half-note followed by a quarter-note. He wanted this reversed. Kerry had already felt it was incorrect as written, and the amendment sounded correct.

Of our second meeting Rosemary reported that: “There were two other sections, which

In our first meeting, something totally unexpected happened.

Viktor wanted fully orchestrated. The aria of ‘Death’ in the middle section had been scored for harpsichord only. Viktor wanted it written out for the flute, muted trumpet, muted strings and a bell played rather freely. I could not even see the score from where I was sitting, and it was the only copy in the world, yet Kerry had no difficulty at all in following my detailed comments, which all checked out exactly

with the manuscript before him. What struck me about all this was that the composer of the opera obviously had complete recall of every note on every page of the opera. Perhaps, written in such terrible conditions, it was engraved on his mind to the last detail. Or had he perhaps a means of referring to or reading the score, or an etheric double of it?”

I was very busy at the time and only remembered my ‘homework’ on the morning of our arranged meeting. Hastily sitting at my desk, everything suddenly came to me, and I scribbled down the required orchestration with little thought. Rosemary picks up the story: “After these two weeks, Kerry came to see me again. Viktor then appeared in spirit and told Kerry that he had done very well [he also told Rosemary at the time that he had given me a helping hand

that morning but because, I had written such small notes, it had been difficult for him to read] but . . . Kerry had put the funeral bell on the wrong note. . . . Viktor asked him to alter it to half a tone lower. This simple alteration, Kerry said, completely transformed the sound and effect, making it much more mournful and dramatic. I had not known what he had written for the bell, and of course I had not heard the opera. By now, Kerry was utterly convinced that I was communicating with the mind of Viktor Ullmann.”

The incorrect bell-note was indeed conclusive proof for me that Ullmann’s communications did not originate in my own mind.

It is interesting to read what the Tibetan has to say about mediumship: “That between the lowest type of negative mediumship and the highest type of inspired teacher and seer are found a vast diversity of grades, and that the centres are not uniformly developed in humanity.”

He goes on to say that: “there are mediums of a very much higher order whose lives are offered in service to advanced souls on the other side of the veil and who give themselves so that their fellowmen may learn of them; thus, on both sides of the veil of separation, are souls aided and given opportunity to hear or serve. . . . This type of psychic can communicate with both groups and their value and their usefulness as mediums is beyond computation when they are single-minded, unselfish, pure and dedicated to service.”

Despite a life of struggle and hardship, Rosemary remained unswervingly devoted to the composers throughout her life.

That she was also psychometric and clair-sensitive becomes apparent in the following passage: “Viktor also spoke to me about the conditions in the camp where he died, and referred to the dreadful and unmistakable stench there. In fact he somehow conveyed the idea of the pervading stench to me so strongly that I could actually smell it. It was something I shall never forget; I can only describe it as a sickening, rotting smell. Once Kerry made as if to hand the opera score to me, and I put out my hand to take it, but something made me recoil in horror. Suddenly, the

thought of handling that score brought back the stench so vividly that I just couldn’t touch it.”

Then comes the startling revelation of the way he died: “Viktor also related how he died, together with many others, in a windowless shed, sealed up from the outside, into which a poisonous gas was infiltrated through an inlet in the roof. Viktor said the prisoners had been stripped of their clothes, and told they were to go into the shed for delousing treatment. In the midst of the terrible darkness, the victims gradually realized that they were being exterminated. First, said Viktor, a strange violent chill swept over them, and then they began to shake and cough and stifle. . . they could have shot us instead. It would’ve been quicker, but perhaps they didn’t want all that mess.”

I would like to mention that in her second book, *Immortals at my Elbow*, she received many more well-known visitors. The book contains very special statements from Bertrand Russell, Carl Jung, Donald Francis Tovey (*Ten Commandments for Musicians*), as well as a three-act play from Bernard Shaw (*Brutus’ Revenge*), much poetry and, from Einstein, this beautiful metaphor: “The sun itself does not visit the earth, but its beams reach, touch, and merge with the world. So also does the soul beam down into earthly existence, like a ray from its own centre becoming clothed in matter.”

In the foreword to her *Unfinished Symphonies*, the then Bishop of Southwark, Mervyn Stockwood, wrote: “At a time when men’s minds are imprisoned by the materialism of their environment and when the Church finds it difficult to point them to a nobler existence, Rosemary Brown’s experiences stand out as a challenge and as a sign-post for the discerning. There is a world beyond this one and, if we did but know it, we live out our lives in the shadow of eternity.”

One could say that, in their ‘lives of willing service, rendered with utter selflessness and without any reservations’ and through their ongoing telepathic interplay, Rosemary Brown and Viktor Ullmann both demonstrated how all apparent borders can be crossed and how time can be annihilated.

The Sacrificial Value of Esoteric Triangles

Triangles workers stand with sacrificial intent at the heart of the group of world servers, helping it to fulfil its hierarchical work. This thought is rich in potential, and can awaken the group consciousness to an ever expanding awareness of its role at the heart of the world group. No spiritual group is an 'island', each interacts and relates to other serving groups, inwardly and outwardly. Lines of light link server with server, and group with group, and although working in a myriad of ways and using different methodologies, wielding energies of varying hues and potency, formulating distinctive patterns of thought, and addressing diverse spheres of work, yet all are an intrinsic and integral part of the world group. Serving the common good is their shared goal and purpose.

The function of the heart in physical terms is well documented and understood somewhat by the medical and scientific communities, yet much still awaits revelation about this primary organ of the physical vehicle. Its mysteries will emerge and it is interesting to note that: "the heart will be found to be not only the engine which circulates the life fluids, but also the generator of a certain type of intelligent essence which is the positive factor in the life of the cell."¹ If much still has to be learnt about the physical heart, then even more needs to be understood about its correspondence on inner levels. Hints about the symbology and significance of the heart from a philosophical and spiritual perspective are scattered throughout the Teachings. For example, Alice Bailey writes: "The heart doctrine governs occult development; the eye doctrine – which is the doctrine of the eye of vision – governs the mystical experience; the heart doctrine is based upon the universal nature of the soul, conditioned by the Monad, the One, and involves reality; the eye doctrine is based on the dual relation between soul and personality."² As we transit into the Aquarian

dispensation, the consciousness of the heart beckons, and contact with the 'impressions' of the cosmos will reveal their hidden wisdom. We are reminded in the Agni Yoga teaching: "Pure thinking, constancy, benevolence bring the heart energy into action."³ The heart, the repository of love, the seat of life, leads to the subtle worlds. In like manner, the action of the group heart enriches the group life. Its beat brings a stability, a spiritual rhythm in harmony with the ebbs and flows of life; a wise sensitivity to world, national, group and individual conditions; and an alignment with the planetary heart centre, Hierarchy, the Kingdom of God.

The great chain of Hierarchy, along which travels the life and love of God, links kingdom with kingdom, soul with soul, and heart with heart, leaving greater beauty behind as it touches all in its path. Human consciousness – unfolding, expanding and deepening – stands at the threshold of the Abode of God. Straddled between two great Hierarchies of Lives, and pendant between heaven and earth, and learning to demonstrate spiritual perception and correct interpretation, the heart of the world group looks above and serves below.

Such have been the strides made in the capacity of humanity to measure up to its divine responsibilities that Alice Bailey wrote in the last century: "The control and the creative development of the three lower kingdoms in nature is slowly being taken out of the hands of the deva evolution (hitherto responsible) and placed under the supervision of mankind"⁴. This is a truly profound statement. One has only to consider the proliferation of movements dedicated to the welfare of the animal kingdom and the exponential rise in the 'domestication' of animals in homes throughout the world; and the research organisations, horticultural societies, and the like, that are focused on working with the vegetable kingdom; and, the manner in which minerals are drawn from the bowels of

the earth, from land and sea, into the clear light of day, fashioned by human hand and ingenuity to generate electricity for lighting, heating and for a myriad other purposes – in manufacturing goods, adorning the physical form, creating the intricate infrastructure and transportation systems in villages, towns and cities across the world, in order to improve the lot of humanity. Powerful currents of thought, too, such as deep ecology, Gaia theory, green policies and sustainable development have captured the attention of public consciousness over the last thirty years or so. All these initiatives and shifts in consciousness indicate humanity's growing focus, awareness and responsibility to the little lives.

Alice Bailey goes on to comment:

“Eventually, the solar Lords, through manas (the mind) will control the lunar lords of elemental substance, and not alone their own but that which looks to them for aid. Thus will redemption come to all through man, and thus the glory of the Lord of Life be seen.”⁵

Extra-planetary impulses are affecting the planetary rhythm and these influences are far-reaching. There is no escape from the universal play of energies; all proceeds according to law and cyclical activity. The steadily imposing Will of that great Life Who informs the constellation Aquarius is changing the course of human development. The Aquarian Age with its emphasis on group development, service and the doctrine of the heart is upon us. Already its subtle impressions play upon sensitive hearts and minds. The ‘Plough of the Lord’ has well-nigh prepared the ‘soil’, so that the fruits and splendour of the spiritual life can germinate, reveal their inner glory and metaphorically speaking cover the earth with ‘verdure’. A more spiritual culture is gradually superseding our present material civilisation, and religious institutions, dogmas and theologies are giving way to the impulse of the Hierarchy of Light,

with its emerging culture of truth – “clear, factual, intuitive and non-dogmatic”⁶.

In consciously transforming and geometrically reshaping the planetary etheric, Triangles workers are instrumental in magnetising the link between the Triangles network and the Hierarchy. Spiritual triangular patterns of energy sweep throughout the network from point to point precipitating a continuous stream of pure love from realms beyond the cosmic physical. Into a troubled yet awakening world, these pure waves of energy light up human consciousness, touch human hearts and lift the gaze of humanity into the wide expanse and vistas of the heavenly worlds. The clarion call of the Abode of God

reverberates throughout the ethers.

Those whose ears are attuned and eyes turned towards the light already perceive and interpret the heavenly beneficence here on earth.

It would not be an exaggeration to suggest that the heart of the world group, men and women of goodwill and all spiritually inclined people are bringing about the interaction and blending of the auras of Hierarchy and humanity. Life in the three worlds of human evolution is being overshadowed by hierarchical

intention and planning in much the same way that the soul overshadows the personality, and from this there is no turning back. The fiat of the Lord has gone forth and in the three great spiritual centres – the Father's House, the Kingdom of God, and weary humanity, there is one purpose, direction, and expectancy: ‘May the World Teacher return to Earth’.

There is no escape from the universal play of energies; all proceeds according to law and cyclical activity.

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Unity

A Student

Unity is attainable because unity exists and the sense of separateness is simply the Great Illusion.¹

A sense of oneness with all beings and with the supreme Reality is something to which the mystics have always testified. However, for the mentally focused esotericist, unity or union with the divine is a concept that is difficult to fully grasp. The Tibetan tells us that the process of gaining a unity of consciousness follows progressive steps. First unity is gained within an individual's three bodies of expression; this then extends to those also in incarnation. Then through the conscious bridging to the higher self the individual becomes unified with all selves. The next stage is unity with spirit, or "Father in Heaven" and thus, with all Monads. Finally, there is awareness of union with the Logos, 'the Three in One and the One in Three'.²

Sometimes it is possible to gain glimpses of this reality in meditation, or at those times when engaging with the natural world, or through the appreciation of music or art. While a great connection with others or with the environment, or even levels of telepathy, may be experienced at these times, it is often still difficult to relate to the idea that all that exists is, in reality, One. The human mind is so entrenched in its sense of individuality that it finds it difficult to comprehend a consciousness beyond that. Yet the religious traditions all tell of the One Life, and the mystics have claimed to experience it. It is now the esotericist who must strive to transform an intellectual acceptance of it into a conscious reality. Blavatsky in her famous words, "Matter is spirit at its lowest point of manifestation and spirit is matter at its highest"³, has aided in the intellectual understanding of unity. The densest spirit is the physical world in all its diversity and differing levels of vibration; and yet this same sub-

stance, spirit, pervades all existence through all its various stages up to the highest and finest levels of the monadic and atmic planes, planes that are beyond the comprehension of most people.

The Christ, consciousness, light and soul are the product of the union of spirit and matter; they are in reality synonymous terms. As evolution proceeds, matter becomes increasingly a better conductor of light, which helps to explain the statement of the Christ, "I am the Light of the World". The indwelling essence of each individual is part of Christ and when that individual becomes conscious of the light within and works to release that light from the confines of form, he moves into the consciousness of Christ. This is brought about through the purification of the form life, raising its vibration and reducing its density, thus allowing fusion between form and soul. Then there comes about an awareness of unity with Christ, and, as Christ permeates all that exists, there comes recognition of the Whole, and eventually a merging of consciousness with this Whole. It is towards this that the esotericist strives.

Although it is recognised that the individual merges into the greater whole, yet individuality is retained on the path of return, we are told. A paradox it seems. But this may be due to the problems of seeing life from the perspective of an incarnated being. After all, only a very small part of an individual's true nature is incarnated, with the bulk of it existing on soul levels. That small hard section that is the physical vehicle is only a dense core which allows the individual to experience the physical environment. In truth the physical body is just an automaton ruled by etheric forces. Individuals see themselves as separate because they identify with that dense core so strongly that they are enmeshed in the great illusion.

Man is made in the image of God – in other words the Planetary Logos, and presumably the

Solar Logos too. Just like a planet, the human physical body is a home for many kinds of bacteria, fungi and various micro-organisms that many would rather not be aware of.

‘We may not realize it, but each one of us is a walking ecosystem. Minuscule, eight-legged Demodex mites nestle head down inside the follicles of the eyelashes, feasting unnoticed on skin cells. Microscopic bacteria live on the tongue, teeth, and skin and in the intestine. Dormant viruses like herpes simplex may loiter for years inside nerve cells. Perhaps strangest of all are the self-replicating, virus-like pieces of DNA that infected ancient humans and still make up about eight percent of our genome’.⁴

The human body is just like a planet to all that live in and on it and the involutionary lives that make up this body are subject to much upheaval and constant death and renewal. But as the individual walks the way of evolution those involutionary entities are speeded along their way, and all that exists as part of him benefit from that direction.

Science is slowly coming to recognise that the planet is indeed one entity. The Gaia Theory, developed in the late 1960s by Dr. James Lovelock, the British Scientist and inventor, suggests that the Earth and its ecology act as co-ordinated systems in order to maintain the balance of nature, much like the human body. It proposes that organisms interact with their inorganic surroundings on Earth to form a self-regulating, complex system that contributes to maintaining the conditions for life on the planet. It suggests that this living system has automatically controlled global temperature, atmospheric content, ocean salinity, and other factors that allow it to maintain its own habitability. In other words, “life maintains conditions suitable for its own survival.”⁵ We can extend this theory by asserting that all the lives

that exist on and within the planet are part of one great entity that is also evolving towards a higher state, and all are benefiting from that evolution.

It is because the consciousness of the average human being tends to be astrally focused that they are oblivious to the lives within them, until perhaps there is something that draws attention there, such as illness or physical discomfort. Similarly the Planetary Logos is unaware of that which exists in His physical nature. He too is focused on the astral plane, although on cosmic levels. We

are told that ‘He is perfecting the control of the fourth subplane on the cosmic astral plane, and has nearly completed it. He is beginning to work at the control of the fifth subplane – a control which will be perfected in the fifth round. He is sensing and responding to the vibration of the sixth subplane, but is not as yet fully conscious on that subplane’.⁶ He aims to merge His consciousness with another plane-

tary centre to be part of a greater group, just as the disciple aims to merge with the soul and later the triad and in doing so release the Christ within.

In achieving this, disciples become at one with Christ. Can individuality still be maintained while being at one with a greater consciousness? We are told that ‘When the antahkarana is built, and the mental unit is superseded by the manasic permanent atom, and the causal body disappears, then the adept knows that the lower mind, the mental body, is also an illusion and is, for him, non-existent’.⁷ When the mental body is non-existent, it is the antahkarana that remains and is the link from the higher worlds to the lower, and therefore a link to individuality. Once built the disciple moves to polarisation on the higher planes of consciousness and uses the antahkarana to move back into physical plane awareness and individuality. The awareness on the higher planes

The human body is just like a planet to all that live in and on it and the involutionary lives that make up this body are subject to much upheaval and constant death and renewal

is one of fusion, of unity, of identification with the Will of the higher being.

Consciousness for the disciple, it would seem, is an awareness of duality, how the personal will differs from the will of the soul, or group. Later when soul and personality fusion is underway, the disciple's consciousness extends to an awareness of how this fused will differs from Divine Will. 'The highest unity will be cognised only when this dual relation is perfected'.⁸ It is in bringing the individual will in line with Divine Will, when there is a true and total identification with that greater Will, that consciousness falls below the threshold, for the duality has become a unity and the initiate then lives in spiritual Being. 'Sacrifice is really complete conformity to the will of God because the spiritual will of the man and the divine will (as he recognises it in the Plan) is his will'.⁹ The individual has evolved from the life-conditioning of the personality to that of the group soul, and onwards to that liberated state of pure intuitional life. 'He has passed from form experience as a whole to that complete freedom from all vibratory impressions which it is the nature of pure Being (divorced from phenomenal existence) to demonstrate. But at the same time, nothing is lost of capacity, or quality or of sentient awareness'.¹⁰ There becomes a fusion with others on the higher planes where all are fully identified with the Will of God, the duality merges with the unity and yet, all that has been gained through the process continues to exist and is available when and as it is needed, in the service of humanity. As told in the Old Commentary, found in the archives of the Masters:

"The quality of life fades out. It flickers and is gone. Yet the Blessed Ones reveal at will that quality. The colour pure remains.

"The nature of life in form fails to appear. It flashes forth a little while, then disappears. The Blessed Ones, at will, can take a form, yet are not then the form.

"The seven great rays sweep into manifested life. They are, and then are not. All is and all is not. But the Blessed Ones at any time can sweep forth into manifested light. They carry then the potencies of spirit to meet the need expressed. Light holds Them not; Their purpose is not imprisoned; Their will is not subdued. They appear and disappear at will."¹¹

Unity is, therefore, complete identification with the Will of God. The One 'Life cannot be expressed in words nor can its realised perfection. "The process of 'becoming,' which leads to 'being,' is a cosmic event, involving all forms, and no son of God lies separated from that mutable process as yet. As long as he is in form he cannot know what Life is, though, when he has attained certain steps and can function on the higher planes of the system in full awareness, he can begin to glimpse that awful Reality."¹²

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The spirituality of the earth is more than a slogan. It is an invitation to initiation, to the death of what we have been and the birth of something new.

David Spangler

Voice of Conscience: The Life and Work of Attila József

Iván Kovács

Attila József is internationally acknowledged as an important poet of the first half of the 20th century, and has been widely translated from Hungarian into all major European languages, as well as Russian and Esperanto. Harold Bloom, the American literary critic and Sterling Professor of Humanities at Yale University included József's poetry among the works that he listed which he considered as canonical. No other Hungarian poet could identify with and take on the cause of the downtrodden and destitute as József did. If such a contradictory idiom is permissible, his depth of feeling and humaneness is nothing less than searing, empathetically crying out for justice and a fairer deal whereby the world can be put to right. Although in his earlier days he was a Leninist and member of the Communist Party, he later became outraged when he realised that the Communists regarded him as nothing more than a propaganda tool that could be exploited, and he denounced his association with them by personally handing back his membership card. Disassociated from any type of 'ism', he became a champion of liberty and justice in his own right, with allegiance to no other authority except his own conscience.

Attila József was born on 11th April 1905 in Budapest's suburb of Ferencváros. His father, Áron József, was a soap factory worker, and his mother, Borbála Pócze, who came from peasant stock, augmented the family's meagre income as a domestic servant and washer woman in the employ of the rich.



Not much is known about József's father except that he abandoned his family when József was three years old, with the hope that he would make a better fortune for himself in America. All he bequeathed to his son were his family name and the choice of József's given name, Attila. He was an admirer of Attila the Hun, and consequently believed that anyone christened by the name of such a powerful historical personage could not do otherwise but to turn out a prominent figure among his fellow creatures. As we know today, this wishful thinking on Áron József's part – at least in his son's case – turned out to become a fulfilled prophecy.

József's mother was unable to provide for Attila and his two sisters, Etelka and Jolán, on her own, with the result that the Child Protection League found it necessary to take steps on their behalf. Thus Attila and Etelka were placed in the care of foster parents in Öcsöd, a village in south-east Hungary. This, however, came at a price, and both children were put to work on their foster father's, Ferenc Gombai's, farm. For their upkeep they had to perform household work, and feeding and tending the farm animals. József's formal schooling began in 1911 at the local primary school in Öcsöd.

After two years in foster care Attila and Etelka were reunited with their mother in June 1912, but their lives were none the easier for that. Continuous change of residence from one rented apartment to another – caused by rent arrears and consequent evictions – also resulted in

the inevitable change of schools that the children were subjected to. Most of József's daytime hours were spent in the streets where he tried either legally or illegally to contribute to his mother's income. He sold water in a cinema, stole coal and firewood from the Ferencváros railway station, made pinwheels which he sold to well-to-do children, and carried baskets and parcels in the market hall.

Although the József family could hardly make ends meet there were further hardships and tragedies to follow. With the approach of the war years, poverty became more widespread and, and as if things had not been bad enough, Borbála's health took a turn for the worse, and at the end of 1914 she was diagnosed with cervical cancer. By 1917 Borbála was so ill that she had to be hospitalised, and it was her children who had to take care of her now. József also had his share of sickness and was laid up in hospital with scarlet fever from mid September till mid October of that year. His elder sister, Jolán, had found employment with the attorney, Ödön Makai. She first became friends with him, and soon after their relationship became romantic. Through Makai's influence and connections József and Etelka were sent to the town of Monor, where once more they came under the care of foster parents. Some encouraging aspect, as remembered by József's elder sister, Jolán, was that József wrote his first poems towards the end of that year.

By the summer of 1919 Borbála could no longer get out of bed. József went to stay with relatives to try and ease their financial situation, and it was there that he received the news that his mother had died on the night of 27 – 28 December 1919. This tragedy was to stay with him and leave its mark on the rest of his life. This would become apparent in several of his poems that he wrote in the future. After Borbála's death it was Jolán who took in her siblings, Attila and Etelka, and Makai became their legal guardian.

Up until the time that he matriculated in Budapest at the Werbőczy Gymnasium on 13 December 1923, József's school years were turbulent to say the least. He moved about so

many times, and attended so many schools and boarding schools, that any normal child would have performed very poorly indeed, if not given up altogether. József, on the other hand, had such a capacity to absorb knowledge that he would often prepare for exams in such a way that he would pass two grades simultaneously and still astonish his teachers by finishing at the top of his class. Besides this he made the acquaintance of several contemporary poets who were active in Hungary, and through their contacts, started to publish his own poems more regularly. His first collection of poems was published in the autumn of 1922 under the title *Szépség Koldusa* (*Beauty's Beggar*), which appeared in 300 copies.

As József began to find his poetic voice, the revolutionary element in his writing came to the fore very early. On 29 April 1923 he completed his poem *Lázadó Krisztus* (*Rebellious Messiah*), which was published in October that year in *Kék-madár* (*Blue Bird*). A month later, in November, the *Napkelet* (*Sunrise*), a magazine of the Hungarian Literary Society, responded to József's poem with a virulent attack. This snowballed and by January 1924 József received a legal summons charging him with blasphemy. In his defence his attorney stated that the 'Rebellious Messiah' of the poem was not to be understood as József's personal attack on God, and furthermore should not be quoted out of context, but needed to be understood as the united voice of humanity protesting against its earthly lot, something that other poets like Endre Ady (Hungarian) and Heinrich Heine (German) had also attempted.

Despite these efforts József was sentenced to eight months in prison and a fine of 200,000 crowns. Some newspapers were up in arms and many people came to József's defence, which finally resulted first in a suspended sentence, and then the dismissal of the case. Ultimately the court case had achieved nothing less than draw nationwide attention to a young poet, and unintentionally provided him with a generous amount of publicity.

In August 1924 József enrolled at the University of Szeged, following courses in Hungarian,

French and Philosophy, which he kept up until the second semester, and then returned to Budapest at the beginning of June 1925. His second volume of poems, *Nem én kiáltok (That's Not Me Shouting)*, was published just after Christmas in 1924. In March 1925 the daily paper, *Szeged*, published his poem, *Tiszta szívvvel (With a Pure Heart)*, causing yet another public uproar in right wing circles. It led to József's consequent expulsion from the University of Szeged, but the poem became acclaimed by more liberal factions as the characteristic voice of József's desperate and disinherited generation.

At the beginning of October 1925 József travelled to Vienna, and in November the same year he was enrolled at the University of Vienna, attending classes and visiting libraries. To earn his livelihood he sold newspapers at the entrance of the fashionable Viennese restaurant, the *Rathauskeller*, and did housecleaning at the homes of the Viennese-Hungarian academics. His lot only improved when he was recommended to Zóltán Hajdu, the director of the Anglo-Austrian bank, who employed him as the private tutor to help with the education of his two sons.

Early in 1926 József returned to Hungary, but by September the same year he went to Paris. He put all his efforts into improving his French, and soon became a student at the Sorbonne. He spent an entire year in France, from October 1926 to July 1927 in Paris, and another month in Cagnes-Sur-Mer. Most of his friends were Hungarians, but among French contemporaries he made the acquaintance of Jean Cocteau and Guillaume Apollinaire, and with his newfound knowledge of French he gained the confidence to write a poem which was good enough to be published in a newly revived and only number of *L'Esprit Nouveau*.

After József returned to Hungary he was never to leave his homeland again. From this point onward most of his time was taken up with the writing and publishing of his poems, and collections of his work saw the light of day on a regular basis.

In February 1929 József's third collection of

poems, *Nincsen apám, se anyám, (I Have No Father, Nor Mother)*, was published in 1000 numbered copies. It was about this time that József joined the Hungarian Workers Movement, and in the autumn of the following year he became a member of the illegal Communist Party. The fourth collection of poems, *Döntsé a tőkét, ne siránkozz (Knock Down Capital, Don't Lament)*, was published in 1931, and in October 1932 the fifth collection of his poetry, *Külvárosi éj (Suburban Night)* saw the light of day. Sometime in May 1933, József wrote his famous love poem *Óda (Ode)*, and the woman to whom it was dedicated, Márta Márton, related many years later that she heard the poem broadcast over the radio by the Parisian channel devoted to literature. This was done in its French translation, and *Óda* was introduced as the most beautiful love poem known in modern world literature.

In December 1934 József published *Medvetánc (Bear Dance)*, yet another collection, and in January 1935 was the recipient of "minor" literary prize, awarded to him by the Baumgarten Foundation, a prestigious literary body that would posthumously honour him with the Baumgarten Prize in 1938.

All the hardship and uncertainty of his tumultuous life was beginning to take its toll on József. By spring 1935 he was being treated for a mental condition believed to be schizophrenia, but which later turned out to be a wrong diagnosis, and which more knowledgeable experts in retrospect identified as borderline personality disorder. In May 1936 his poem *A Dunánál (By the Danube)*, was published in the literary magazine *Szép Szó (Beautiful Word)*, later to be recognised by many as the best poem that he had ever written. His last collection of poems to be published in his lifetime, *Nagyon fáj (It Deeply Hurts)*, was published just before Christmas, 1936.

In December 1936 József made the personal acquaintance of the well-known Hungarian composer, Béla Bartók, and saw Thomas Mann, the great German writer, in January 1937, who at the invitation of the contributors of the *Szép Szó* was honoured at the Hungarian Theatre. It was

for this special occasion that József wrote the poem *Thomas Mann üdvözlése* (*Welcome to Thomas Mann*), which many years later was so successfully translated into English by the Welsh poet, Vernon Watkins.

During the second half of July 1937 József had a nervous breakdown, and he was sent to a sanatorium to recuperate. His friends tried to keep his condition secret but by 12 August news of his breakdown leaked out. He left the sanatorium on 4 November 1937, and travelled to Balatonszárszó, a village situated near Lake Balaton, to visit his sister, Jolán. On 2 December József spent the whole day in the company of his co-workers with whom he edited the *Szép Szó*, and was planning to return with them to Budapest, but the vehicle in which they were to travel was already filled to capacity, so he had to remain behind.

On the next day, 3 December, József planned to do some translation. He took it easy during the morning, and at lunch time he had a good meal. Then he read a newspaper, and in the afternoon accompanied his sister Jolán, with whom he did some shopping. An hour before his death, when he went for a walk, he was in a seemingly good mood. Coming to a railway crossing, he jumped over the railway barrier, and then attempted to cross between two railway carriages of a stationary goods train. Suddenly the train started to move, hitting József hard on the head. From this blow he fell across the line, and the train cut off his right arm. The blow on the head and the severing of his arm were enough to bring about almost instantaneous death. Many argued that his death was suicide, while others insisted that it was an accident. Like with many other young artists and poets whose deaths have been premature, József's widespread recognition only happened posthumously.

* * *

During his short life, spanning barely more than three decades, Attila József produced more than seven hundred poems. All of them are good, the majority are very good, and a consid-

erable number are regarded as exceptional. Already at the age of seventeen he wrote poems with a seriousness and social conscience that set the tone for the rest of his life. Very much the angry young man, his fiery aspiration reveals in no uncertain terms where his loyalties lie. From this period of his writing one need look no further than his *March for Young Lives*, which reads as follows:

Our fathers have toiled like robots
To provide our miserly bread,
Sad, obstinate, but dedicated,
For all God cared they could have been dead.

But finally our childhood ended.
We knew not the meaning of happiness.
And now – iron-willed and courageous –
We are determined to end our distress.

We were cowardly with our fathers.
We had no rights, but only our justice.
Now no one can stop our moving forward,
Should anyone try they shall feel our roughness.

We are the Sons of Life,
The ordained heroes for the fight.
Once we get moving this Old Order
Is sure to be crushed by our right!

On a more personal note, love and women also form an important part of his verse, revealing a type of tenderness seldom capable of being articulated by a seventeen year old. In a sonnet, *Far Away, Beside a Piano*, his sensitivity is revealed in the following rhyming couplets:

Notes are streaming from the piano
Like steam rising from sweet-smelling tea.
Rapture is softly caressing my cheeks,
And a legion of thrills struggle to break free.

Now I'm reminded of Martha's voice.
It was like velvet, but this is not hers.
Poor thing, she gave me no keepsake.
Now I see the piano through blurs.

Her yearning mouth trembles before me.
Oh, how far off can I possibly be?
Oh, why is her memory so strong?

The distance persists and my chest feels hollow,
But notes keep streaming from the piano,
Like steam rising from sweet-smelling tea.

Death lurks in many of the lines of József's poems, as if he were continuously attempting to make peace with it, and appears to find its courageous acceptance in his poem entitled *The Brave*. The first two stanzas of this poem confirm this in no uncertain terms:

Those who fearfully await death
Shall be taken in by the earth,
Their mouths transformed to purple,
Their horror-filled eyes will know no rebirth.

From them the great secret will be withheld
That death is but a great, heavy, kingly curtain,
That needs to be boldly torn asunder,
By those that are unwavering and certain.

One cannot help but draw parallels with the New Testament verses in Matthew 27:50-51, where it is written that "Jesus, when he had cried again with a loud voice, yielded up the ghost. And behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the rocks rent."

At the age of nineteen he writes in a confident, but yet unheard and new voice, the poem, *It's a Beautiful Summer Evening*. It is full of irony, contradicting its title by portraying the Budapest of the mid-twenties in colourfully expressionistic, but disturbing imagery:

Startled factories are howling,
Sooty roofs are darkened by the evening,
Paperboys are yelling beneath the arches of street lamps,
Carriages are running to and fro, Trams are ringing in a great procession.

Placard-faced people rushing along
And – one can see – behind large blocks of buildings
People's hallelujahs, screams, groans, curses
Ascending breathlessly, coldly, slyly and flustered
On human ladders towards the heights.

It vividly illustrates the hub of a capitalistic and impersonal city, which can be equally applied to any of the great cities across the world, and can thus be appreciated universally.

Another poem, written a few years later, called *Suburban Night*, is written in a style and tone comparable only to T. S. Eliot's *The Love Song of J. Alfred Prufrock*, and despite the unlikely possibility that these two poets could have known about each other, certain stylistic similarities between their verses are so striking that they must have been inspired by the same Muse. Two examples from separate stanzas illustrate this point:

And the night, upon a sky like oily rags,
Sighs and stands suspended.
It takes its seat on the outskirts of the city,
Crosses the square with steps that sway,
Gathering moonlight on its way.

A cat upon a palisade fence is sharpening its claws
The night guard fearfully slinks by,
And in the face of natural laws,
Sees spectres and strange glimmers, –
The light on bug-backed turbines
Coldly, cruelly shimmers.

In 1936 József wrote *By the Danube*, one of his longer poems, where he narrates how he sits by the bank of the Danube, at first just contemplating how a melon rind is carried by the waves of the river, but as the poem evolves the Danube gradually takes on grander proportions, until finally it becomes a powerful symbol of Hungary's tragic history, and the spirit of a nation's identity and consciousness. Finally, the poem's perception of reality is so unique that legitimate equivalents can only be found in Oriental philosophy, and more specifically the higher states of consciousness as encountered in such Hindu scriptures as the Upanishads and the Bhagavad Gita. To make this point clearer it is necessary to make mention of the concept of the Eternal Now, a way of seeing the world not in a limited, linear fashion, but laterally and all inclusively, and then

correlate it with the concept of the Absolute or the Whole. A few stanzas selected to illustrate the above read as follows:

I sat on the lowest step of the landing,
Watching a melon rind carried by the river's
sweep.
Immersed in myself I was hardly aware
Of the chatter on the surface, the silence of
the deep.
As if gushing from my own overflowing
heart,
The mighty Danube – turbulent and wise –
had much to impart.

* * *

The way things are, I have been watching
For a hundred thousand years what I realise
now,
In one decisive moment time's wholeness is
fulfilled,
And my entire ancestry stands written on my
brow.

I see what they never saw, because they were
hoeing,
Killing, embracing, doing what endless gen-
erations do.
And they see in the living what we can't
grasp –
To which the passing of the ages holds the
clue.

* * *

I have become the world – everything that
was, is,
Like the many nations that war with each
other.

The dead conquerors are victorious in me,
While the conquered lives on as my sister
and brother.

Finally the poem concludes as follows:

I have a need to work. It is a hard enough
struggle
Having to confess one's bloodstained past.
The Danube's waves, which are the past,
present and future,
Softly come together, embracing at last.
The continued fight which our ancestors
fought
Is finally dissolved in a well-earned peace,
We can at long last pick up our tools,
And completing our tasks find pleasure in
ease.

After its publication, the response to *By the Danube* was unequivocal, and by those who understood him, József was recognised as the greatest living Hungarian poet of his time.

Note: *All the above poems quoted, whether complete or excerpted, were translated by Iván Kovács, and are part of a yet unpublished manuscript of an English rendering of József's poems.*

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The progress of an artist is a continual self-sacrifice, a continual extinction of personality.

T. S. Eliot

BOOK REVIEWS

Parenting with Wisdom and Compassion: Bring Out the Best in Your Family, by Ilene Val-Essen, PhD. Quality Parenting, 4909 Saint Louis Court, Culver City, California, 90230-4317. Paperback, 275 pages. \$19.95. www.qualityparenting.com

Parenting with Wisdom and Compassion: Bring Out the Best in Your Family is the culmination of decades of work as a Marriage and Family Therapist and workshop leader. Outlining a “Six-Step Process” for parenting with greater self-awareness, this book serves as a manual for navigating some of the difficult moments that arise in the daily responsibilities of a parent. Essentially Val-Essen positions her work from an esoteric stance and from this orientation offers parents a new perspective on themselves, as individuals, as parents, and as advocates for raising children with greater awareness.

Picking up where she left off in her earlier book, *Bring Out the Best in Your Child and Your Self: Creating a Family Based on Mutual Respect* (2010), Val-Essen reiterates the first three steps of her process designed to shift communication between parent and child from the lower self to the centered self. An introduction to the Seven Rays as a way to optimize personal potential, identify strengths and weaknesses in children, create harmonic relationships, and unearth inherent biases, gives a straightforward application of this theory in a parental context. As an example the Seven Rays are presented as a way to offer parents greater insight into family members. “By weaving this theory with the three levels of self – lower self, centered self, and higher self – I could give parents more precise guidance for bringing out the best in their children and themselves” (p. 152). Val-Essen provides solid insight for remaining aligned during the “extraordinary stress” that often accompanies the daily grind of family life, and finding the necessary footing for “gaining greater mastery over ourselves”.

In the final chapter, “Pure Love”, Val-Essen unveils the potential of this book and method to help parents “translate our individual commitment to love unconditionally into practical action each day” (p. 232). It is well known that the application of high intentions is where the work lies, not only in parenting, but in daily life. To hold high expectations for loving communication and support in the home is one thing; to actualize it is quite another. *Parenting with Wisdom and Compassion* indeed provides keys to identifying triggers that lead to undesirable behaviors and

Beacon editors acknowledge receipt of the following books, which can be ordered directly from the publishers. Some of these books are also available from the Lucis Trust Library.

how to embody a better way with each interaction.

The reader finishes this book with a finer recognition of the personal patterns and biases that inhibit the expression of the parent and person each aspires to be, and an equal measure of encouragement to reach into the light of a higher way.

Wild Will: A Collection of Articles originally published in the Beacon, by Michael Srigley. Uitgeverij Gopher, Amsterdam. Paperback, 250 pages. £15.50

A significant feature of the post World War 2 baby boom was, as the Tibetan predicted, a rebellion against stultifying religious, political and spiritual orthodoxy. Many emerged whose restlessly enquiring minds led them into the little explored paths to truth. Under their collective influence these would grow into significant way-markers towards a better future. These pioneering efforts flowered in the last two thirds of the 20th century in a wealth of lives dedicated to new modes of living and a renewed expression of the eternal spiritual values.

One of these ‘free spirits’ was the writer and academic Michael Srigley. As often happens, a chance meeting early on with others who were on the same path of exploration led to new opportunities and understandings and, most importantly, to an introduction to the books of Alice Bailey and the Tibetan, and to the rigorously fruitful discipline of the Arcane School. During his long association with the Lucis Trust and the Arcane School, Michael contributed a host of thoughtful and inspiring articles to the Beacon, many of which are included in this collection.

The title, *Wild Will*, not only recognises Michael’s enthusiastic spiritual qualities, but more importantly reflects his life-long fascination with the works of William Shakespeare. Five of the 24 articles explore profound aspects of Shakespeare’s plays. For example, ‘An Esoteric Study of Lear’ reveals how Lear so clearly embodies first ray glammers – the glamour of physical strength, of personal magnetism, and so on – and how redemption finally comes through reconciliation with his daughter Cordelia who is the embodiment of the second ray. Other articles investigate the sweep of historical cycles, the nature of symbolism, the problem of mental cages, and creativity as the language of the heart.

All who are searching for a deeper understanding of our contemporary world will find in this book much illumination and encouragement.

The difference between the methods of the old age and that of the new can be seen expressed in the idea of leadership by one and leadership by a group. It is the difference between the imposition of an individual's response to an idea upon his fellow men and the reaction of a group to an idea, producing group idealism and focalising it into definite form, carrying forward the emergence of the idea without the dominance of any one individual. This is the major task today of the seventh ray disciple, and to this end he must bend every energy. He must speak those Words of Power which are a group word, and embody the group aspiration in an organised movement, which, it will be noted is quite distinct from an organisation. A striking instance of the use of such a Word of Power being enunciated by a group has lately been given in the Great Invocation which has been used with marked effect. It should continue to be used, for it is the inaugurating mantram of the incoming seventh ray. This is the first time such a mantram has been brought to the attention of humanity.

Esoteric Psychology II, p. 145

The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men –
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power restore the Plan on Earth.

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