

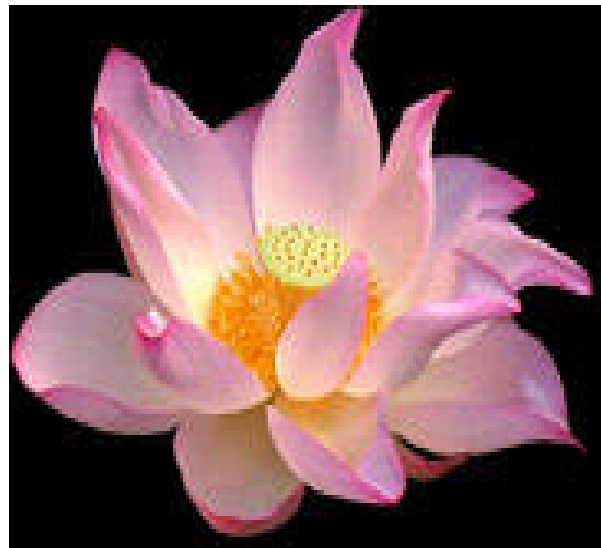
# *The Esoteric Quarterly*

Winter 2005  
Volume 1  
Number 2

*A publication of the School for Esoteric Studies*

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**Esoteric philosophy  
and its applications to  
individual and group  
service and the expansion  
of human consciousness.**



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## *The Esoteric Quarterly*

*The Esoteric Quarterly* is published by the School for Esoteric Studies. It is registered as an online journal with the National Serials Data Program of the Library of Congress. International Standard Serial Number (ISSN) 1551-3874.

Further information about *The Esoteric Quarterly*, including guidelines for the submission of articles and review procedures, can be found at: [www.esotericstudies.net/quarterly](http://www.esotericstudies.net/quarterly). All correspondence should be addressed to [editor@esotericstudies.net](mailto:editor@esotericstudies.net).

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# *The Esoteric Quarterly*

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## The Esoteric Quarterly on its Way

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To launch a new journal, as we did in October 2004, is to venture into unknown territory. We held our breath, wondering how *The Esoteric Quarterly* would be received. What if people did not like it or, perhaps worse, did not care? Would major changes be necessary for it to continue? Would articles continue to be submitted?

Fortunately, the response from around the world has done much to quiet those concerns. Among the comments we received are: “Thanks for a wealth of valuable material and the promise of more to come!” “I will enjoy reading the articles as they seem very informative and well-thought out.” “May I congratulate you on the *Quarterly*’s excellence and most timely appearance, I have spent many happy hours reading it.” “The articles are magnificent... High quality writing.” “The maiden edition of the *Esoteric Quarterly* breathes in a lot of fresh air into esoteric literature. To have such a bold venture as downloadable literature is most useful; there is no doubt that over time contributions from co-workers will enrich and energise its contents. Here is wishing the *Quarterly* all success in its new age service of The Plan.”

The Fall 2004 issue was devoted to the theme of *synthesis*, and the first two articles in the present issue continue that theme. The first article explores ways in which mindsets are becoming more inclusive as we move into the Aquarian Age. The worldwide humanitarian response to the recent tsunami disaster in the Indian Ocean has provided an excellent example of this growing sense of inclusiveness. The second article focuses on the soul as the source of relationships among different aspects of the human entity, with our neighbors, and with the Hierarchy of Masters. (Some books on the soul are reviewed later in this issue.)

Then we expand our horizons to sample the wide variety of topics which we hope will be covered in future issues of this publication. The third article provides brief insights into the relationship between music and esoteric studies, hopefully stimulating further work in this important area. The fourth explores an evocative topic in esoteric astrology, focusing not on the familiar planets and constellations but on the fixed stars. This article exemplifies the high standards of research that its author has made her trademark.

All four of these articles draw their inspiration from the teachings of the Tibetan Master, transcribed by Alice Bailey during the period 1919-1949. The final article turns to the western esoteric tradition, exploring service ideals in the Rosicrucian Movement and the extent to which those ideals have been realized. May we remind readers and prospective authors that the *The Esoteric Quarterly* promotes research and study in both the eastern and western traditions.

A question that arose when we were evaluating articles for inclusion in this issue was whether *The Esoteric Quarterly* should be addressed solely to advanced students, or whether we would strive to serve beginning students too. Certainly we encourage in-depth research that produces articles of lasting value to the community of esoteric students. However, our goal is to provide insightful, evocative articles of interest to students at all stages of development, including—to quote one member of our Editorial Committee—those “just beginning to consciously take up the path.”

Also, we invite comments on all articles published in *The Esoteric Quarterly*—or on any other aspect of our journal. Through Letters to the Editor you, the readers, can participate in

serious study of esoteric philosophy and its applications.

This second issue of our journal comes early in a new year. May we affirm that 2005 will bring new dedication to esoteric study, fresh insights, and opportunities for students to share those insights with others in the form of articles, letters and book reviews. Publication is an important way to serve.

John Nash  
www.uriel.com

## Publication Policies

Articles are selected for publication in *The Esoteric Quarterly* because we believe they represent a sincere search for truth, support the service mission to which we aspire, or contribute to the expansion of human consciousness.

Publication of an article does not necessarily imply that the Editorial Board or the School for Esoteric Studies agrees with the views expressed. We encourage critical thinking and evaluation of ideas. However, we will not allow this journal to be used as a platform for attacks on individuals, institutions or nations. This policy applies to articles and features as well as to comments from readers.

In turn, we understand that the author of an article may not necessarily agree with the views, attitudes or values expressed by a referenced source. Indeed, serious scholarship sometimes requires an author to cite work that he or she finds abhorrent. We will not reject an article for publication simply on the grounds that it contains a reference to an objectionable source.

## Letters to the Editor

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### To the Editor:

The first issue of *The Esoteric Quarterly* was enjoyable and informative. I found the articles on the pairs of opposites (“Balancing and Synthesis of the Opposites” by Roberto Assagioli and “Duality, Good and Evil, and the Approach to Harmony” by John Nash) particularly thought-provoking.

Roberto Assagioli’s “higher” and “lower” possibilities for bringing harmony from the pairs of opposites were both intriguing and enlightening. Harmony, he wrote, can be achieved either through balancing and compromise or by means of synthesis. The second approach not only balances the energies, but also transmutes them, raising the point of equilibrium and control to a “higher Center of awareness and power.” An example of this can perhaps be seen in the work of the Triangles Network which seeks to reconfig

ure the planetary etheric body into a system of interlocking triangles rather than the currently-existing squares and oppositions.

John Nash poses the interesting question: “[W]here is the middle path, and is it the same for everyone?” In *Treatise on White Magic* (pp. 244-247) the Tibetan Master indicates that the midway point most certainly differs for each person, depending on his/her alignment and point in evolution, and that it must be found through trial and error. This point is fluid, shifting ever upward as the individual progresses spiritually. For the probationer it lies somewhere on the astral plane; for the disciple, on the mental plane; and for the initiate it is located in the causal body.

Dr. Nash also suggests that “To live in the energy of one of the outer sephiroth can provide rich learning opportunities, so long as

we also experience its opposite and, in due course, bring the two into balance.” Rule Eight of *Treatise on White Magic* supports this contention. Before the disciple can reconcile the pairs of opposites, s/he must experience a period of rapid and possibly even violent vacillation between them. In fact, we are told that “the achievement of equilibrium is only possible where alternation has been the rule.” (*Treatise on White Magic*, p. 245.) The importance of understanding the underlying *unity* and interconnectedness of the pairs of opposites is emphasized in a statement in *Esoteric Astrology* (p.209): “... it must never be forgotten that where the pairs of opposites are concerned they gain and profit from each other, for there is a direct line of force and of contact between the two.”

Nash concludes that “Duality will only be transcended when the created universe passes into pralaya.” This is without a doubt true from the purely human perspective of the fourth Kingdom in nature. But *Esoteric Astrology* (pp. 347-348) suggests that, in *con-*

*sciousness* at least, duality must be transcended before the initiate can enter the fifth Kingdom of Souls where the individual functions from intuition rather than from logical reasoning: “It should be remembered that—from the angle of the final development of the twelve zodiacal potencies—the twelve opposites must become the blended six, and this is brought about by the fusion in consciousness of the polar opposites... The opposites eternally remain from the point of view of human reason, but to the initiate whose intuition is functioning they constitute but six great potencies... For instance, the Leo subject who has an initiated consciousness preserves the individuality, developed in Leo, as well as the universality of Aquarius; he can function, if he so chooses, as a fully self-identified individual, yet possesses simultaneously a fully awakened universal awareness.”

Susan MacKay  
Snowflake, Arizona

## Quotes of the Quarter

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Today many spiritual seekers are trying to infuse their daily lives with a heightened consciousness of the sacred, striving to act as if each of their attitudes expressed their spiritual essence. Such conscious living is an invocation, a request for personal spiritual authority. It expresses a dismantling of the old religions' classic parent-child relationship to God and a move into spiritual adulthood... As spiritual adults we accept responsibility for co-creating our lives and our health...

It is magnificent to see ourselves through this lens, but it is also intimidating, because no part of our lives or thoughts is powerless or even private. We are biological creations of Divine design. Once this truth becomes part of your

conscious mind, you can never again live an ordinary life.

Caroline Myss. *Anatomy of the Spirit*.  
Harmony Books, 1996.

Sometimes our grandiose plans to do great things at some later time interfere with our chances to do little things right now. A friend once told me, "I want my life to be about service, but I can't do anything yet. Someday, when I'm really successful, I'll do lots of things for others." Meanwhile, there are hungry people on the streets, elderly people who could use some company, mothers who need help with their children, people who can't read, neighbors whose homes need paint, streets

with litter, people who need to be listened to, and thousands and thousands of other little things that need to be done.

Richard Carlson. *Don't Sweat the Small Stuff... It's All Small Stuff*. Hyperion, 1997.

[M]usic in the future is to be used to bring people into yet closer touch with the Devas ... The National Devas of various countries, working through Sound, will seek to form a bridge between nation and nation by inspiring the harmony of true co-operations and that genuine peace which is not merely the laying-down of arms...

So far, with our earthly music we have only been able to imitate the faintest echo of the Music of the Spheres, but in the future it will be given us to swell the great Cosmic Symphony. In that unimaginable Unity-Song is the synthesis of Love, Wisdom, Knowledge and Joy, and when Man shall have heard it upon earth and become imbued with its divine influence he will attain the eternal consciousness of all these attributes...

“To-day, as we enter the new Age, we seek, primarily through the medium of *inspired* music, to diffuse the spirit of unification and brotherhood, and thus quicken the vibration of the planet.”

Cyril Scott. *Music: Its Secret Influence Throughout the Ages*. Aquarian Press, 1958.

Light is the carrier of messages of Time... Reaching earth, it forms, energizes, particularizes, drives, animates, creates and destroys; and is itself absorbed, assimilated, reflected, refracted, distorted, captivated, transfigured and transformed; before finally being released

back again toward its celestial origin, modified and carrying in pattern form a record of all the events that occurred during its given moment of interaction with the forces of manifestation.

From this point of view, time, like light, as it recedes from the earth toward the heavens and moves away from its phenomenal condition back towards its original condition of order based upon laws of celestial configuration, may be said to diffuse, expand, and shift its spectral tonality relative to the viewing point from which it was perceived as objective event.

Robert Lawlor. "Ancient Temple Architecture." *Homage to Pythagoras*. Lindisfarne, 1980.

[L]ove cannot be known now by us except in the measure that we cleanse ourselves from the great sin of selfishness. Life is our most precious possession, and Christ therefore said, “Greater love (or unselfishness) hath no man than this, that a man lay down his life for his friends.”

In the measure, therefore, that we cultivate this virtue of unselfishness, we shall attain to love, for they are synonymous, as was shown by Paul in that inimitable thirteenth chapter of 1st *Corinthians*. When a poor brother knocks at our door, do we give him as little as we can? If so, we are selfish. Or do we help him only because our conscience will not allow us to let him go? Then also this is selfishness, for we do not want to feel the pangs of conscience. Even though we give our lives for a cause, is there not the thought that it is OUR work?

Max Heindel. “The Vice of Selfishness and the Power of Love.” Letter to Students, 1914.

