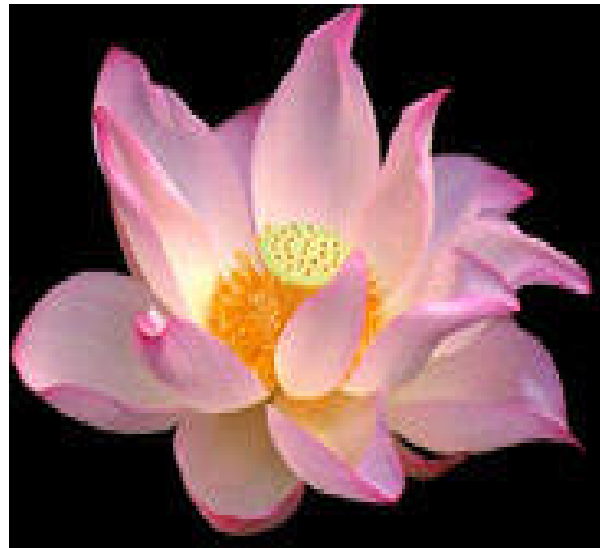


The Esoteric Quarterly

**Summer 2005
Volume 1
Number 4**

A publication of the School for Esoteric Studies

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



**The School for Esoteric Studies
275 S. French Broad Avenue,
Asheville, North Carolina 28801
www.esotericstudies.net/quarterly
e-mail: editor@esotericstudies.net**

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. All correspondence should be addressed to editor@esotericstudies.net.

Editorial Board

Donna Brown (United States)
Barbara Domalske (United States)
Gail G. Jolley (United States)
Bruce Lyon (New Zealand)
Kathy Newburn (United States)
Robert G. Waggener (United States)

Editor: John F. Nash

Copyright © *The Esoteric Quarterly*, 2005.
All rights reserved.

Copies of the complete journal or articles contained therein may be made for personal use on condition that copyright statements are included. Commercial use without the permission of *The Esoteric Quarterly* and the School for Esoteric Studies is strictly prohibited.

The Esoteric Quarterly

Contents

Volume 1, Number 4. Summer 2005

	Page		Page
Features		News from the School	
Editorial	5	The Three Major Festivals:	
Publication Policies	5	Easter Festival	41
Letters to the Editor	6	Wesak Festival	45
Quotes of the Quarter	7	Festival of Goodwill	50
Articles		Book Reviews	
The Third Approach	9	<i>The Gentle Art of Blessing</i>	53
Bruce Lyon		by Pierre Pradervand	
The Role of Alan Leo and Sepharial in the Development of Esoteric Astrology (Part I)	13	<i>Agni: Way of Fire</i>	53
Temple Richmond		by Bruce Lyon	
A Mystical Interpretation of the Binding of Isaac	25		
Jeffrey Gold		We encourage feedback from readers. Feel free to comment on the articles or on any other aspect of our journal. Comments of general interest will be published as letters to the editor. All comments should be sent to editor@esotericstudies.net .	
The Shekinah: the Indwelling Glory of God	33		
John Nash			

INNER GUIDANCE OF THE WORLD

The guidance and inspiration of the inner subjective government of the planet stand behind all constructive human efforts. Given different names by people in the East and West – the Spiritual Hierarchy, the Masters of Wisdom, or the Company of Illumined Minds – its members function as custodians of the Divine Plan. They watch over our evolution and guide the destiny of humanity. They carry this forward by implanting ideas in the minds of thinkers and by evoking consciousness, rather than by infringing upon the free will of the human spirit through enforced control. They are governed by love and wisdom.

More on this theme is given in a 22-page booklet, a compilation of the writings of Alice A. Bailey and Helena Roerich: *The Spiritual Hierarchy: Inner Guidance of the World*. Part one of a four-part series published by:

The School for Esoteric Studies

275 S. French Broad Avenue
Asheville, NC 28801, U.S.A.
Email: info@esotericstudies.net

One copy is available free, but your \$5.00 (US) donation is invited to help keep these publications in service.

Converging Esoteric Traditions

Certain periods in history have witnessed the convergence of esoteric traditions to produce a new synthesis. The beginning of the Common Era was one, the 11th-12th centuries another, and the Renaissance a third. Our modern age may turn out to be one of the most significant periods of convergence in human history. This issue of the *Esoteric Quarterly*, which includes articles representing two major esoteric traditions, affirms the ongoing process.

The first two articles draw on the so-called Trans-Himalayan teachings communicated through the work of Helena Blavatsky, Helena Roerich, Alice Bailey, and others. Bruce Lyon's article discusses the approach of the Will aspect of divinity to the human level, both in the individual, where divinity is expressed through the Monad, and in the race, where it is beginning to flow to us directly from the Planetary Council of Shamballa.

Temple Richmond's article examines the contributions of two Englishmen—Alan Leo and Sepharial—to the field of esoteric astrology. They met in the Theosophical Society during the formative years when Blavatsky was still at the helm. However, their paths soon diverged, and only Leo retained his Theosophical orientation. He anticipated many of the concepts developed more fully by the Tibetan master. The conclusion of this two-part article will appear in the Fall 2005 issue.

The third and fourth articles draw upon the rich tradition of esoteric Judaism. Jeffrey Gold's article reexamines the perplexing story in *Genesis* where Abraham prepares to sacrifice his son Isaac. The author proposes that the biblical passage reveals astrological and other symbolism that must be read allegorically. Rather than promoting a morality that we would find abhorrent, the passage provides a lesson in detachment from the fruits of our creative endeavors.

The final article explores the emergence of the Shekinah from abstract, impersonal roots in biblical times to an aspect of the Divine Feminine that expresses the glory of God and urges the expansion of human consciousness. However one chooses to interpret it (or Her), the Shekinah affirms the immanence of God and may be as relevant to all of us today as it was to the rabbis of the Middle Ages.

In place of the usual "Short Papers" section, we offer an expanded section on activities in the School for Esoteric Studies. It consists of addresses to students given at the full-moon festivals in Aries, Taurus and Gemini. We are told that a new world religion is emerging whose liturgical calendar will highlight these festivals, the first two of which correspond to Easter and the Buddhist Wesak Festival, while the third—the Festival of Goodwill—is a more recent addition. Although this year's festival period is now over, we thought our readers would like to read the talks to gain a better understanding of the festivals, their origins and their relevance to religious observance in the Aquarian Age.

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 letters to the editor.

In turn, we understand that the author of an article may not necessarily agree with the views, attitudes or values expressed by a refer-

enced source. Indeed, serious scholarship sometimes requires reference to work that the author 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

To the Editor:

This letter reflects upon John Nash's article "The Trinity and Its Symbolism" that appeared in the Spring 2005 issue. Included are some further thoughts on the Trinity expressed as three fundamental Theosophical laws, simplified here as the Boundless, the Periodic, and the Oversoul.

Nash divides the various trinitarian models into two basic kinds. The first he describes as a "linear sequence of emanation" numerically as the First, Second and Third Aspects. Difficulties arise as the Greeks equated number with gender. The number 2 is often considered feminine, the archetype of the Mother/ matter/form and yet is equated Theosophically with consciousness and in Christianity with the "Son." The Son/consciousness, however, is also the Third aspect as it results from the interplay of spirit (1) and matter (2).

The second model is dualistic and Qabalistic. In this model the original Godhead is androgynous, a blend of the First and Second Aspects (the male and the female) with the first emanation being the Third, as the Son. The number 3 is masculine, and hence the Son as the first emanation of Father/Mother, is both second and third. The convenience of linking first and second eliminates the sequencing of three emanations. Further, if one eliminates the prime duality of unmanifest/Father and manifest/Mother into a unified unmanifest androgyny, then we only have two aspects in effect, and the problem of what constitutes first objective emanation, either considered as second or third, is not the Mother. The Son, as this ema-

nation, would then have to take on a dual role of being both matter and consciousness. Also the problem of relating the Son to the Third aspect is satisfied in gender but not sequentially, the Son often being considered the Second aspect.

Glibly, if one eliminates the association of number with gender, then part of the problem disappears. Doing this reverberates unhappily through other aspects of number theory, however. Alternatively, one could redefine what is meant by "masculine" and "feminine." The transliteration of spirit = Father, matter = Mother, and consciousness = Son, does not resolve the problem of the interchangeability of the Second and Third Aspects of the sequential model, and in the dualistic model seemingly eliminates either Second or Third Aspects, whatever their attributes.

Nash draws the conclusion that "the two models should be regarded not as mutually exclusive but as complementary views." Upon reflection this phrase brought to mind several thoughts about the trinitarian nature of the three fundamental laws of Theosophy. One thing they have in common is the notion of "infinity," and they define and are defined by infinity in three different ways.

First, as the Boundless, infinity is the unchanging spirit. It has never been added to, taken from, divided or multiplied, no matter how many universes come and go.

Second, as the Periodic, infinity is manifestation which grades its material substance in varying degrees and multiplicities, and although any one part of these manifestations

may have beginning and end, the process itself is never-ending, nor ultimately did it ever start. The process has always been.

Third, as the Oversoul, infinity is sentiency or consciousness. It is the joiner of the first and second laws and partakes of both qualities. It is the unchanging presence, “the Watcher;” also it is constantly changing, developing, expanding and shrinking to the contents of form. Importantly there has always been Oversoul, changing with the Mother; constant with the Father.

Through embracing infinity, these three laws/Aspects become a non-sequential ever-present infinite reality that spins like a kaleidoscope of changing patterns throughout infinity, emphasising any one or multiple of themselves at any one point in time/space.

Nash also concludes that the problem of resolving this is based on the limitations of the human intellect but that the intuition and

higher aspects of consciousness can carry us further. Reading this, I reflected on my first two definitions of the infinite, well-demonstrated in the dual philosophies of Parmenides (spirit/boundless/changeless), and Heraclitus (matter/periodicity/process) and how these opposing views reflect the essential problem of human comprehension. We are, as an expression, “relaters”, dual, the Oversoul in microcosm. As a kingdom we represent the problem of consciousness in all its dualities; spirit-matter; changeless-changing; psychologically, thinking-feeling; heart-mind. Our role is to bring the three aspects into greater accord. I believe that when the three are seamlessly interrelated in a non-causal way our purpose, at least in this universe, has been achieved.

I thank Dr. Nash for his thought-provoking article.

Daryl Fell
Melbourne, Australia

Quotes of the Quarter

There are people who are unworthy and yet the Holy One, Blessed is He, has mercy upon them... “Behold they possess the merit of the fathers. I have made an oath to the Patriarchs, therefore even if they are not worthy they shall receive their reward because they are the seed of the Patriarchs... I will lead them, therefore, and direct them until they improve.”

So, too, should a man behave. Even when he meets with the wicked he should not behave cruelly towards them nor insult them but have mercy upon them saying: “Even so, they are the children of Abraham, Isaac and Jacob. If they are not worthy their fathers were worthy and upright and he who brings disgrace upon the children brings disgrace upon the fathers...”

Moses Cordovero. *The Palm Tree of Deborah*, 1588. Sepher-Hermon Press.

In most systems of belief the believer considers that he can achieve a perfect relationship to God by renouncing the world of the senses and overcoming his own natural being. Not so the Hasid. Certainly, “cleaving” unto God is to him the highest aim of the human person, but to achieve it he is not required to abandon the external and internal reality of earthly being, but to affirm it in its true, God-oriented essence and thus to transform it that he can offer it up to God.

Martin Buber. *The Way of Man*.
Citadel Press, 1964.

What is needed is a flaming-out, on a global scale, of an unstoppable force of Divine-human love wise enough to stay in permanent humble contact with the Divine and brave

enough to call for, risk, and implement change at every level and in every arena before time runs out and we destroy ourselves. Such a love has to spring from an awakened mystical consciousness, and must be rooted in habits of fervent meditation, adoration of the Divine, and prayer, for only then will it be illuminated enough to act at all times with healing courage, and strong enough to withstand the ordeals and torments that are inevitable.

Andrew Harvey. *Teachings of the Christian Mystics*. Shambhala, 1998.

[F]or you to be here now trillions of drifting atoms had somehow to assemble in an intricate and intriguingly obliging manner to create you. It's an arrangement so specialized and particular that it has never been tried before and will only exist this once. For the next many years (we hope) these tiny particles will uncomplainingly engage in all the billions of deft, cooperative efforts necessary to keep you intact and let you experience the supremely agreeable but generally underappreciated state known as existence.

Why atoms take this trouble is a bit of a puzzle. Being you is not a gratifying experience at the atomic level.

Bill Bryson. *A Short History of Nearly Everything*. Broadway Books, 2003.