

The Esoteric Quarterly

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



The School for Esoteric Studies.

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The mission of the *Esoteric Quarterly* is to provide a forum for the exploration of esoteric philosophy and its applications. Full-length articles and short papers are solicited pertaining to both eastern and western esoteric traditions.

We also encourage feedback from readers. Comments of general interest will be published as letters to the editor.

All communications should be sent to editor@esotericstudies.net.

The New World Religion

Throughout the history of humanity, religion has always been a great divisive force, a cause for war and persecution. It has also been used to control people's thinking and the spirit of inquiry.

As the consciousness of thinking humanity slowly rises from personal to transpersonal levels, an entirely new understanding and experience of spiritual life on Earth becomes possible, and we recognize that all religions have many truths in common.

The new world religion will be based on those common truths. More information on this topic is offered in a compilation of the writings of Alice A. Bailey, *The New World Religion: a Closer Approach between Humanity and the Kingdom of God*. Available free.

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Spring, Autumn, West and East

To call this the “Spring” issue of the *Esoteric Quarterly* betrays northern-hemisphere bias, and we apologize to our friends and contributors further south who are moving into autumn. However we all probably agree that the transition from winter to spring (whenever it occurs for us) is a time of renewal and new optimism for humanity and the world we live in. We hope the articles and other content of this issue captures this sense of optimism.

The first two articles in this issue address topics in the western esoteric tradition. Alison Deadman’s article draws together four of the ways in which the Qabalah is expressed: language, color, sound and geometry. (Incidentally we allow authors to choose which transliteration of the Hebrew word קבלה: Qabalah or Kabbalah, they wish to use). By a process of “reverse engineering,” Dr. Deadman succeeds in reproducing the logic that probably underlay Paul Foster Case’s brief comments on the topic of musical tones, but on which he was prevented from elaborating because of an initiatory oath in the Golden Dawn.

Patrick Mulcahy relates Qabalah to esoteric astrology, with particular reference to the sacred name יהוה, usually written in western literature as Yahweh or Jehovah. The author’s special contribution is a mandala whose elements are related to the signs of the zodiac, the Tarot court cards, and the six Cartesian directions. Interestingly these directions are a subset of the ones that Deadman cites in her geometric model: the cube of space.

In the third and fourth articles, we move from the western to the eastern esoteric tradition: to Trans-Himalayan teachings. Donna Brown explores the Tibetan Master’s charge to humanity to assume its rightful responsibility for the lower kingdoms. Indeed we are already seeing a growing sense of relationship with the mineral, vegetable and animal kingdoms.

Growing awareness of interrelationships in the natural environment and efforts to protect it are direct applications of these principles.

The last full-length article discusses another topic addressed by the Tibetan Master: the emergence of a new world religion to take the place of the present array of—not infrequently warring—religions, denominations and sects. The article explores the potential for ecumenical and inter-religious synthesis, with special emphasis on the leading role that Christianity could play if necessary adaptations are made.

Two short papers are included in this issue. The first, by Cornelia Völksen, is a “meditation” on time, eternity, and their meaning to us. Dr. Völksen identifies herself as: “A thought in divine thinking. / A spark in the ocean of love. / A worker in the fire of will. / Therefore—thinking, loving, weaving—I am that, what my group is.” The second paper, by Kathy Newburn, aptly captures the sense of new optimism. It discusses the gentle voice that urges us forward “toward a great flowering of consciousness and spirit.”

May I repeat an invitation made in the Winter 2006 issue: Our success as a journal depends on the flow of high-quality articles. We encourage authors to submit articles relating to any of the many branches of esoteric studies. Most issues will continue to present a variety of topics, but from time to time we would like to dedicate an issue to a single topic of particular interest. One would be esoteric studies in one of the major world religions: Buddhism, Christianity, Hinduism, Islam, or Judaism. Another would be a cross-disciplinary topic such as the relationship between esoterica and the arts.

As always, we invite comments on the articles we publish or on any other aspect of the *Quarterly*. Comments of general interest will be published as letters to the editor. Readers

seem to like our Quotes of the Quarter. If you have a favorite quote, please share it with us. Suitable ones will be published as space permits.

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. Nor do we have the means to verify all facts stated in published articles.

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 referenced 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.

Quotes of the Quarter

You make everything bloom and with your versatile lyre
You harmonize the poles, now reaching the highest pitch,
Now the lowest, and now again with the Doric mode
Balancing the poles harmoniously, as you keep the living races distinct.
You have infused harmony into all men's lot,
Giving them an equal measure of summer and winter.
The lowest notes you strike in the winter, the highest in the summer,
And your mode is Doric for spring's lovely and blooming season.
Wherefore mortals call you lord, and Pan,
The two-horned god who sends the whistling winds.
For this, too, you have the master seal of the entire cosmos

Homer. *Orphic Hymn to Apollo*.
(Transl: Apostolos Athanassakis.)

The sacred science that engaged the priest-scientists of the Hebrew Temple... was focused on the three areas that could demonstrate the same unification of the finite with the infinite that was the central mystery of their cosmology. These three areas are geometry (both earthly and astronomical), sound (both harmonic and linguistic), and number: geometry involving the realm of the limited, sound of the unlimited, and number of that which can bring these inverse polarities into relationship... The Kabbalah will... be shown to begin with this same conjunction of sound, form, and number in the process of creation. [For thousands of years] there was a continuity of understanding of the creative relationship of sound, form, and number that points to a traditional body of esoteric teachings and to institutions designed for its conservation.

Leonora Leet. *The Secret Doctrine of the Kabbalah*. Inner Traditions, 1999.

The deepest and lowest rung for the present solar and planetary epoch... is very firmly established in the mineral kingdom of nature. In the plant kingdom, awareness truly dawns. Sunshine with its warmth, and the four seasons with their changing impacts from heat to icy-cold, stir the evolving life from its mineral imprisonment. Furthermore, the processes of generation in the plant kingdom begin to disturb the inherent life in its hitherto dormant state, especially where there are flowers. The faintest beginnings of something like pleasure in the animal sense, send ripples over the hitherto smooth surface of the becalmed sea of life. The very first faint and distant beginnings of what one day become pleasure from sound are experienced. Life, the divine sleeper, begins to dream and in that dream exists the promise of conscious awareness. This means knowledge of that which is external from which later will develop that wondrous marvel, *choice*. While plants do not exhibit this faculty in the deliberate manner which is characteristic of animals and men, certain of them do turn and move to obtain maximum degrees of influence from the sun. The importance of this change from non-choice in the mineral to the dawning of choice in the plant is almost impossible to overestimate; for from this will eventually arise that movement in man which may justly be described as "Godward." Religion in the broadest meaning of the word is said to have its faintest beginnings in the sun-seeking of the plant.

Geoffrey Hodson. *Call to the Heights*. Theosophical Publishing House, 1975.

Elijah had been defeated and hounded by his enemies, who thought him responsible for the fact that the popular religion... was collapsing. He prayed in his despair for God to take away his life... God, instead, invited Elijah to stand upon a mountain and to watch a great and mighty wind rend that mountain into pieces. Then came the earthquake... and finally there came a fire of consuming power. God was not in any of these. [Finally] Elijah was able to hear the "still small voice"...

I am now convinced that institutional Christianity has become so consumed by its quest for power and authority, most of which is rooted in the excessive claims for the Bible, that the authentic voice of God can no longer be heard within it. So I want to invite people to a mountaintop where together we can watch the mighty wind, the earthquake and the fire destroy those idols of creed, scripture and church, all of which have been used to hide us from the reality of God.

When that destruction is complete, my hope is that we too will then be ready to hear that still, small voice of calm that bids us return to that vocation which is, I believe, the essence of what it means to be a disciple of Jesus. We are to build a world in which every person can live more fully, love more wastefully and be all that God intends for each person to be.

Bishop John Shelby Spong. *The Sins of Scripture*. HarperCollins, 2005.

