

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 *Esoteric Quarterly*'s mission 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.

Steps to Spiritual Growth

It is possible to develop a wider consciousness and deeper understanding of life in the midst of the pressure of modern living. We offer correspondence course instruction in meditation and spiritual living to facilitate integration of the personality and fusion with the Soul, resulting in enhanced service to humanity. Students receive individual feedback and support and are encouraged to be observant, discriminating and inclusive.

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Springtime and the Higher Interlude

Spring has always been a season of special significance in the solar calendar. For ancient agrarian cultures, as well as for the more modern earth-centered religions, the vernal equinox signaled rebirth and renewal after the dark days of winter. (Most of our traditions were born in the northern hemisphere, so the vernal equinox ushered in springtime. We apologize to our friends in the southern hemisphere who are now approaching winter!)

Judaism regards springtime as the season of deliverance. *Pesach*, or Passover, begins on the 15th day of the spring month of Nisan, which in 2007 fell on April 2. Shavu'ot, or Pentecost, when Moses received the Torah at Sinai and when the first fruits were harvested, is celebrated seven weeks later: on the sixth day of Sivan. Christianity links Easter with *Pesach* and borrowed the feast of Shavu'ot for its Pentecost. However the date of Easter is determined by the first full moon after the vernal equinox, whereupon its most festive season extends from Easter to Trinity Sunday—that is, through Aries, Taurus and part of Gemini. Buddhism links the great Wesak Festival, at which the Buddha reappears to his disciples, with the full moon in Taurus.

The Trans-Himalayan teachings build upon these traditional milestones in the zodiacal calendar to offer the “Higher Interlude,” whose three festivals correspond to the full moons in Aries, Taurus and Gemini. Among many other things in this issue we reproduce the talks given to students in the School for Esoteric Studies at the three festivals.

According to the Trans-Himalayan teachings, humanity receives a special influx of energy from hierarchical sources during the Higher Interlude. At the time, there may be a sense that “something is going on,” but we reap the main benefits of that impulse later, when the

energy percolates through human consciousness and stimulates new reflection, new insights, new creativity, and renewed commitment to those aspects of the spiritual path to which we are drawn.

As we move beyond 2007's Higher Interlude, what better topic to reflect on than Love-Wisdom, that great driving force behind human evolution! Our first article does just that. Donna Brown's article contrasts knowledge, often touted as the answer to humanity's problems, with love and wisdom, the ideals of the world's religions and the catalyst for the progressive expansion of human consciousness. Brown concludes with the notion that “heart and head form the twofold path of ascent.”

In her article Donna Mitchell-Moniak reflects on the power of words as the communicators of ideas. With special reference to the works of Alice Bailey, she points out that an author's vocabulary and terminology establish the dimensions of the ideas presented. The words, like the seven rays which Bailey discusses at great length, literally “color” our understanding of the concepts and move us forward on our quest for understanding.

Dr. Luisa Romero de Johnston invites us to examine the relationship between freedom and free will—characteristics that set humanity apart from the other kingdoms of nature and give us correspondingly awesome responsibilities. The choices we make not only reveal the level of consciousness we have attained but provide the means by which we can move to progressively higher levels.

Bruce Lyon's article is the second of a two-part sequence (the first appeared in the Winter 2007 issue) addressing notions of integral spirituality presented in the books of Ken Wilbur. Lyon examines the contribution that an esoteric perspective can make to the integral

movement. In particular he argues that increasing seventh-ray influence will allow integral consciousness to be expressed at lower levels of human development—and consequently in areas of human endeavor that will be more readily apparent to ordinary people.

In his article Gerald Stancil explores the wave theory of modern physics and its implications for humanity in the Aquarian Age. Dr. Stancil points out that the emerging view of physical reality in terms of waves rather than particles provides a powerful metaphor urging us to overcome patterns of separateness. Also, the recognition that waves have characteristic frequencies supports age-old esoteric notions of vibration and resonance that go far beyond descriptions of the physical world.

In addition to the articles in this issue, we draw readers' attention to the book reviews and also to a new feature: the Poem of the Quarter. Perhaps the occasional poem will help move us from pure intellect toward the heart. As already mentioned, we have also reproduced the three full-moon talks in the News of the School section.

As always we hope you enjoy the articles and other features in this issue. Please share your thoughts with us on what you read in the *Esoteric Quarterly*. Your feedback will help us improve what we are doing. And, of course, we invite authors to submit articles and book reviews to the *Quarterly*. The quality of our publication depends on the quality—which has been consistently high—of the articles you submit.

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.

An issue of concern in all online journals is the potential volatility of content. Conceivably articles could be modified after the publication date because authors changed their minds about what had been written. Accordingly we wish to make clear our policy on this issue. We reserve the right to correct minor typographical errors, but we will not make any substantive alteration to an article after it “goes to press.”

Quotes of the Quarter

The third [gate of entry to entry to the noetic Jerusalem—that is, to the attentiveness of the intellect] is ceaseless mindfulness

of death, for this purifies intellect and body. Having once experienced the beauty of this mindfulness of death, I was so wounded and

delighted by it—in Spirit, not through the eye—that I wanted to make it my life's companion, for I was enraptured by its loveliness and majesty, its humility and contrite joy, by how full of reflection it is, how apprehensive of the judgment to come, and how aware of life's anxieties. It makes life-giving, healing tears flow from our bodily eyes, while from our noetic eyes rises a fount of wisdom that delights the mind. This daughter of Adam—this mindfulness of death—I always longed, as I said, to have as my, companion, to sleep with, to talk with, and to enquire from her what will happen after the body has been discarded. But unclean forgetfulness, the devil's murky daughter, has frequently prevented this.

Philotheos of Sinai. "Forty Texts on Watchfulness." *Philokalia*. Eling Trust, 1977.

What is needed is a world-wide and effective spreading of the Gospel of Oneness with its keynote of unity and its expression of humaneness. Therefore, it would be well to draw together all Our statements, your own and those from world religions, philosophers, and poets, etc., and from these extracts to compose an extremely beautiful and even heart-piercing and especially heart-winning affirmation of the one central Truth concerning every human being: namely, that however different mentally, racially, and individually, in spiritual Essences, ALL ARE ONE.

Then, draw up simply, lucidly, and very attractively, the ways in which this Truth could affect human conduct in every walk of life, giving various instances and incidents in which human life has been made beautiful by the acceptance and expression of Oneness.

Geoffrey Hodson (channeling Master Polidorus Isurenus).
Light of the Sanctuary.
Theosophical Publishers, 1988.

I am like a stone
falling up
into a pool of fire
I cannot resist
the gravity
of your call
Nor would I
fight
that furnace
of annihilation
had I strength enough
to separate my will
from Thine,
Shamballa

Bruce Lyon. *Falling Up*.

Many heroic mythologies are solar in structure. The hero is assimilated to the sun; like the sun, he fights darkness, descends into the realm of death and emerges victorious. Here darkness is no longer, as it is in lunar mythologies, one of the modes of being of divinity; instead, it symbolizes all that the god is *not*, hence the adversary *par excellence*. Darkness is no longer valorized as a necessary phase in cosmic life; in the perspective of solar religion, it is opposed to life, to forms, and to intelligence.

Mircea Eliade. *The Sacred and the Profane*.
Harvest Books, 1959.

Poem of the Quarter

Tiny Seed by David Harrington

After this I found myself standing in the garden of God, when looking up, I saw the clouds part and the sun break through an opening in the sky. And there appeared the angel down from heaven, carried by the rays of the sun.

And he stood beside me in all his glory, his eyes flashing like beacons in the night. And he opened his mouth to speak saying, "Don't be afraid: For I have come here to present you with this token from God."

And holding out my hand, he presented me with a Tiny Seed. And looking down at it, I said, "What is it that God would have me do...And what good can possibly come from such a Tiny Seed?"

But the angel perceiving my thoughts answered, "Simply plant it in the midst of God's garden and see." And when I did, behold, up sprung a tree in the midst of God's garden, shining forth with glory from top to bottom.

And darting in and out of the branches of this wondrous tree were seven pairs of songbirds sing-

ing a pretty melody. And all throughout the garden I could hear the voices of the seven archangels, and the voices of those who assemble at God's throne to worship Him with music and prayer, with instruments crafted from the finest gold, brass and wood to enhance their song.

Encircling the trunk of this wondrous tree I saw a marvelous sight: Seven glowing balls suspended above the ground like tiny planets revolving around an invisible sun. And these magnificent spheres were about the size of a man's fist, each one the color of a polished gemstone.

And dangling from the limbs of this wondrous tree I saw another marvelous sight: The seven virtuous fruits of the Spirit of God, which give new promise and hope to those who delight in the seven virtues of faith.

And over beyond this wondrous tree which grows in the midst of God's garden, I saw a beautiful brook flowing down from God's throne like a pure sparkling waterfall, nourishing its roots and replenishing the fruits year round, inso that who-soever should eat of the tree and drink its crystal clear waters, may be blessed with the gift of eternal life.