

The Esoteric Quarterly

**Summer 2008
Volume 4
Number 2**

*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.

345 S. French Broad Avenue, Suite 300. Asheville, North Carolina 28801, USA.
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**.

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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 student 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.

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Passing the Baton

My work as Editor-in-Chief of the *Esoteric Quarterly*, since the journal's inception in 2004, has provided a unique opportunity to serve. It has also brought me in contact with wonderful people—authors, reviewers, officers and board members of the School for Esoteric Studies, and many others. Our editorial staff has received numerous testimonies that the *Quarterly* is the preeminent, peer-review journal in its field, and I am both proud and humbled to have played a role in its birth and early growth.

But now the time has come for me to pass the baton to someone who can take our journal to a new level. Earlier this year I informed the School for Esoteric Studies of my plans to retire at the end of 2008. A search is now underway for a new Editor-in-Chief, and applications are invited from interested persons who have applicable skills and a desire to serve the worldwide community of esoteric students. Applications and related questions should be addressed to editor@esotericstudies.net.

I will say my formal goodbyes in the next issue, but as always I want to thank the many people who have contributed to the *Quarterly* and who work, issue-by-issue, to make it happen. To them I shall always be indebted.

Meanwhile the work goes on, and we offer articles and features in this issue which we hope you will find of great interest.

Donna Brown's article on the Will aspect of Deity offers an in-depth study of her subject, drawing upon the writings of prominent Theosophists as well as the teachings of Alice Bailey and others. Brown gives particular emphasis to Fohat, whose "immense, almost unimaginable power and scope make it the universal energy of divine incentive, unity, creativity and Life."

Jan Detrich contributes an article on esoteric astrology, specifically Pluto's 16-year transit

through the sign of Capricorn. Detrich relates the planet's entrance into Capricorn with preparations for the anticipated reappearance of the Christ. She also comments that the "larger Capricorn-Pisces Pluto cycle that we are in will conclude in Pisces in 2044–2066; clearing away the final vestiges and remnants of the Piscean Age and setting the stage for a whole new cycle—the long awaited Age of Aquarius."

Zachary Lansdowne's article explores the Egyptian myth of Isis and Osiris. The account of Osiris' death and Isis' quest to restore him to life, one of the great stories of classical mythology, has been interpreted in many ways. Citing the teachings of Helena Blavatsky, Alice Bailey, and others, Dr. Lansdowne suggests that it should be read as a metaphor for the spiritual journey. The eventual appointment of Horus to the throne of Egypt is seen as symbolic of the attainment of causal consciousness at the third initiation.

The final article in this issue discusses the esoteric significance of the Eucharist. Sacrificial offerings of consecrated bread and wine have deep pre-Christian roots. But in Christianity, the Eucharist became a central act of Christian worship, viewed as the embodiment of Christ's continuing presence in the world. From the Renaissance onward, it also attracted the interest of alchemists and esoteric philosophers. A number of modern writers have offered insights that seek to bridge the sometimes wide gap between esoteric teachings and religious faith.

In this issue we offer two new poems and, following our custom, provide thought-provoking quotes from the esoteric literature. We also offer an intriguing photograph that seems to capture devic activity. Images of paranormal subjects must always be treated with caution, and certainly our journal takes no position on the particular meaning of this image. Never-

theless, we feel it is appropriate to present the photograph and let readers draw their own conclusions. Feedback on this and any other feature or article in the *Esoteric Quarterly* is always welcome, and we will publish comments of interest.

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 our jour-

nal 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.”

Letters to the Editor

To the Editor,

I loved the article on the “Origins of the Christian Kabbalah” [Vol. 1, no. 1, Spring 2008, pp. 43-58], and look forward to more, expanding on the Tree of Life as a universal symbol complete from macrocosm to microcosm. As the article puts it, the Kabbalah appeals to both “intelligence and intuition providing a system of esoteric symbolism” with, among other things, “contemplative and psychological potential.” It’s eloquently described as a “cascading emanation of divine force in delicately balanced polarities, with corresponding polarities in the human constitution implied.” No wonder esotericists have

often written of it, rightly or wrongly, as a textbook of the ageless wisdom.

Perhaps it is because the ten sefiroth and the twenty-two pictorial tarot keys offer a whole and complete picture equaled only, perhaps, by the I Ching. What student of this popular Western symbol didn’t think of key 16, the Tower being struck by lightning, on that terrible day of September 11? It’s a perennial guidebook through the long, winding road of ups and downs from the human back to the divine.

Joann S. Bakula
Sedona, Arizona

Poems of the Quarter

Angelic Origin

by David Harrington

In the beginning of time there was only cold, dark, empty space.

Therefore God created the stars and called them the heavens, and the cold, dark, empty space was generated with warmth, light and energy.

All of space was without gravity, form or matter and the Spirit of God moved through the heavens.

Amidst the heavens God made the holy angels, and they greatly magnified the Divine Grace of God.

And the Holy Angels of Light were counted with the stars of heaven.

And God instructed the holy angels, commanding them to abide by His Will.

And they sang praise to God and worshipped His Throne continually with honor and glory, power and authority.

And God looked down upon the heavens and upon the holy angels that He had made and blessed them all.

In the midst of heaven, round about His mighty Throne, God planted a beautiful rose garden.

Now there were as many roses in the garden as there were stars in the heavens and God blessed each one.

The Deathless

by Bruce Lyon

We were always going to die
we knew that at the beginning
it was a given
we chose it
knowing it came with the territory
Why then now
the drawing back
the clutching and tearing at the precipice
Whose hands are these that
seek to delay
the inevitable?
What god in me has
lost his way
forgotten his free choice?
Perhaps it is that part
of me that has yet to know
of its divine parentage
Perhaps I have come to hold the hand
of a brother who has yet
to taste the elixir
of immortality
Yes, I am wings
come to lift this dark earth
into realization of its divinity
neither human nor deva
but a third thing
as stubborn and solid as iron
The quivering birth
of a Life
poured molten from
the kundalini furnace
A fiery breath
forged into yet another sword
for the once and future king.

Quotes of the Quarter

The two subjects which predominate in the mystical discussions of first- and second-century Talmudic rabbis are the work of creation (*maaseh breshit*) and the work of the chariot (*maaseh merkavah*)... Moses Maimonides, the great twelfth-century physician-philosopher, sums up the Talmudic rules for the teaching of these subjects with the warning that the teacher must confine his discussions to only one or two pupils at a time. Furthermore, the teacher must give his pupils only the “heads of the chapters,” for “he who understands will understand.” This last is a strong phrase often found in mystical texts, which seems to accept the paradox of a received personal experience. A teacher must be found, but even when he is found, he can only offer a hint. If this hint does not quicken understanding within the pupil—that is the student’s own inner perception—then the mystery is not for him.

In my initial concern to encourage the examination of the inner wisdom of Judaism, I have perhaps slighted a tradition suggested by the treatment recommended for would-be converts by the early rabbis: “First push him away with your left hand; then draw him near with your right hand.”

Herbert Weiner. *9 ½ Mystics: the Kabbala Today*. Collier Books, 1969.

For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; To whom also Abraham gave a tenth part of all; first being by interpretation King of righteousness, and after that also King of Salem, which is, King of peace; Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually. Now con-

sider how great this man was, unto whom even the patriarch Abraham gave the tenth of the spoils. And verily they that are of the sons of Levi, who receive the office of the priesthood, have a commandment to take tithes of the people according to the law, that is, of their brethren, though they come out of the loins of Abraham: But he whose descent is not counted from them received tithes of Abraham, and blessed him that had the promises. And without all contradiction the less is blessed of the better. And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth. And as I may so say, Levi also, who receiveth tithes, payed tithes in Abraham. For he was yet in the loins of his father, when Melchisedec met him.

Hebrews 7:1-10. KJV.

In *Endymion*, I leaped headlong into the Sea, and thereby have become better acquainted with the Soundings, the quicksands, & the rocks, than if I had stayed upon the green shore, and piped a silly pipe, and took tea & comfortable advice. I was never afraid of failure; for I would sooner fail than not be among the greatest.

John Keats. Letter to his publisher, Taylor & Hessey, October 1818. Oxford Univ. Press, 1935.

All spiritual development comes from within the individual, arising from discipline and self-improvement. No man can increase the spirituality of another. To attempt to do so is to disregard one of the most fundamental laws of nature--the law of Karma. Man earns wisdom by right thought and right action. The legitimate schools of the ancient wisdom, and the legitimate teachers of the doctrine offer spirituality to no one.

They merely indicate a path of action, which, if followed with consecration and intelligence over a long period of years, will result in certain improvement of character and knowledge.

Manly P. Hall. *Words to the Wise*.
Philosophical Research Society, 1966.

Hindsight shows how often yesterday's so-called truth may become today's absurdity. Real ability is to respect relative truth without damaging oneself by refusing to realize that it will be superseded. When you observe that today's controversies often reveal not relevance but the clash of the untaught with the wrongly taught, and when you can endure this knowledge without cynicism, as a lover of humankind, greater compensations will be open to you than a sense of your own importance or satisfaction in thinking about the unreliability of others.

Idries Shaw. *A Perfumed Scorpion*.
Octagon Press, 1982.

There is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore.

There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is a reward

past all telling—the power to bless and save humanity; for those who fail, there are other lives in which success may come.

H. P. Blavatsky. *Collected Works*, vol. XIII.
(Boris de Zirkoff, ed.) Theosophical
Publishing House, 1890-91.

Theosophists who are Christian, and remain within the limits of the Christian Church, have gained a vivid view of [the] real humanity of Jesus. They learn that He may be reached as truly now as when He walked near the sea of Galilee, or taught in the streets of Jerusalem, that they may know Him with as real a sense of His presence, may learn from Him as truly as any apostle or disciple in the past, that it is a living an real presence—not only, as the Roman Catholic Church says, in the sacrament of the altar, but in the experience of the Christian heart. And it has never left without a witness. Look all through the history of the Christian Church, and see how one after another has come into living touch with the Master Jesus.... [O]nly in comparatively recent days, and in parts only of the Christian Church, has that great and vivifying truth been lost sight of. The Greek Church has never lost it; the Roman Catholic Church has never lost it. The testimony of the saints in those ancient communities bears witness to the continuing connection between Christians and the Christ... It is coming back more strongly year after year, coming back with increased vitality, with more reality and strength...

Annie Besant. Lecture, June 23, 1907.
London Lectures of 1907, Manor Books, 2008.

An Evocative Photograph

Gretchen Mosier shared with us a series of photographs taken at the Historic Orchard at Altapass, North Carolina. The images show curious diamond shapes which may be elemental or devic forms. Ms Mosier comments: “To me they are like etheric infusions for Mother Earth and give me hope. The [diamond] symbol represents ‘Medicine’ to some Native Americans. The connection of heaven and earth, or Father Sun and Mother Earth, is not lost on me.” One of the photographs is reproduced here. To see the complete set, visit www.uriel.com and click on “Devas?”



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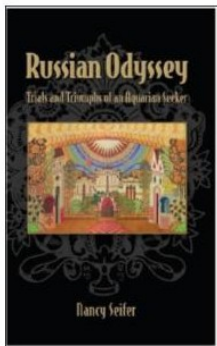
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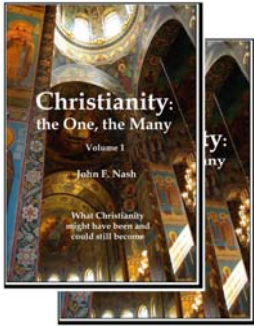
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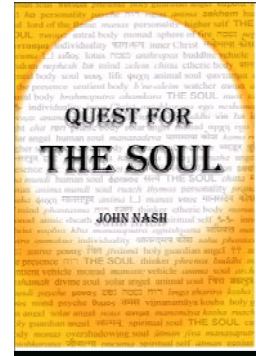
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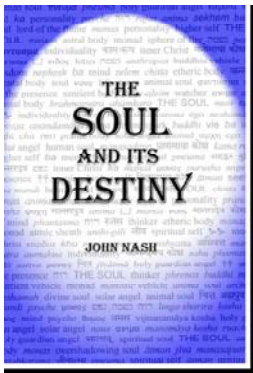
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