

The Esoteric Quarterly

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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.

Elective Course

The Kabbalah

קבלה

Taught by John F. Nash, Ph.D., this is the first in a series of online elective courses that the School for Esoteric Studies plans to offer. Elective courses are open to any interested persons, as well as to students enrolled in the ongoing programs in esoteric studies. Students may register for the course at any time.

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Major topics include:

- Origins and Development of the Judaic Kabbalah
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- Hermeticism and the Christian Kabbalah
- The Modern Kabbalah
- Synthesis of Esoteric Traditions.

The course can be completed in six months to a year. It is divided into seven segments. Student papers following each segment will be individually critiqued. Students will also receive personal feedback throughout the course and suggestions for further esoteric work. Student-instructor dialog is encouraged.

Tuition

Tuition fee, including all text materials: \$295
Early registration (deadline Sept. 1, 2009): \$225.

For further information see the School for Esoteric Studies website:
www.esotericstudies.net, or contact the School at
info@esotericstudies.net or 828-225-4272.

Reconstructive Energies

We find ourselves near the close of the season known as the Higher Interlude and at the last of the three spiritual festivals—the Festival of the Goodwill or the Festival of Humanity—which completes the threefold energy pouring into our planet. Although the actual festival date has passed, the prevalent energies and forces—the *Forces of Reconstruction*—are still quite active.

Evolution is propelled by those who are sensitive to the higher spiritual energies and to the forces of restoration, enlightenment and reconstruction that are being distributed now. These spiritually potent forces serve to inspire individuals and nations to repair the cleavages and imbalances that have erupted in us and on the planet. Ushering in periods of marked creative activity, re-creation, and healing, the forces of reconstruction can lead to the rebuilding and renovation of physical plane forms.

As we look around us we see that these progressive energies and forces are expressed in countless and oftentimes subtle ways. In this issue, we see the theme of reconstruction revealed in virtually every article: in the ancient sacred texts that provide us with a structure to renew ourselves and the world, in the dissolution of old outworn systems, and in the resultant emergence of new systems of healing, morality, values and trends.

The first article to touch upon the energies of healing and reconstruction is Jan Detrich's astrological commentary dealing with a number of rare and intriguing celestial events that carry the seeds of a great paradigm shift for our planet. In previous issues of the *Esoteric Quarterly*, the author examined Pluto's final ingress into Capricorn in late

fall 2008, as well as the current Saturn-Uranus opposition. In this article, she examines the conjunction of Jupiter, Chiron and Neptune—an unparalleled configuration charged with remedial energy. Detrich discusses how this dynamic conjunction of energies in Aquarius holds the potential "to ignite collective spiritual aspiration, heart, healing and the brotherhood of mankind in extraordinary ways, offsetting the hard edges of the current global crises with greater inclusivity, compassion and true altruism, while bestowing much needed grace and beauty."

John Nash's article, focusing on the foundations and development of the Theoretical Kabbalah, also relates to the general theme. The article begins by exploring the origins of the *Sefer Zohar*—the major text upon which the classical Kabbalah is based—and discusses the all-important contributions of the Safed Scholars who popularized the Kabbalah and brought its previously hidden knowledge into the public domain. After touching upon the essential Kabbalistic texts, the author provides us with an initial sampling of the primary mystical forms such as the Tree of Life, the structure of the spiritual worlds and the creation of the *sefirot* or divine emanations. His article also deals with the fragmentation of the sefirot and the all-important concept of *Tikkun*—the repairing and reconstruction of ourselves and the world.

Our next offering is the conclusion to Zachary Lansdowne's two-part article on one of the earliest known Vedic mantras—*The Purusha Sukta*. Part I of this article, appearing in the Spring 2009 issue, covered the first ten verses of this invocative Vedic hymn. Part II covers the remaining six verses

dealing with the various stages of human evolution that were born out of the sacrifice of Purusha or the Planetary Logos. The author explores the four stages or classes (castes) of human society in terms of stages of spiritual refinement and degrees of conscious polarization. He concludes his analysis by pointing out that the qualities and powers of the Planetary Logos are within the reach of human beings once they grasp their essential divinity and reconstruct their lives on the sacrificial pattern of the Planetary Logos.

The final article by Joann Bakula, *Using Money as an Instrument of Service*, describes a revolution in consciousness that is allowing some people to shift from an egocentric point of view to a more systemic viewpoint. Bakula describes this group as a “Group of Responsible People” who link money with morality and ethics and view money as a spiritual tool that can be used to construct a more equitable, sustainable future. The author discusses the concept of seed money—money dedicated to specific areas of human need, along with the need to live simply. She outlines a series of 12 steps that each of us can employ to re-engage with money in a more conscious, creative and spiritually responsible way. The article concludes with a set of principles or recognitions that will allow humanity to integrate humanistic values into all their financial and business dealings.

In addition to these articles, we include a short paper, “The Sixth Initiation,” contributed by a student in the School for Esoteric Studies. We offer two new poems, our usual Quotes of the Quarter, and a luminously beautiful work of art entitled “Sefirot” by Brandi November Lyons. “Sefirot” is the product of Ms. Lyons’ studies and meditations on the Kabbalah with the Bnei Baruch Kabbalah Educational and Research Center. Visit her gallery at: <http://berakhiah.deviantart.com> and her main web page at: <http://www.ravenslore.com/index2.html>.

This issue also contains an intriguing book review on the legendary yet enigmatic Dion Fortune written by Gareth Knight, one of her inner-circle pupils. Another review, *Creating a World Without Poverty*, by Muhammad Yunus, explores the powerful reconstructive energies inherent in the “social business movement.”

Finally, we conclude this issue by reproducing three articles concerning the three linked spiritual festivals, the last of which, The Festival of Goodwill, brings the theme of reconstruction full circle.

Donna M. Brown
Editor In Chief

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, and/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 journal to be used as a platform for attacks on individuals, groups, 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 an 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 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 our policy clear: 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."

Poems of the Quarter

That which Endures by Bruce Lyon

There are times
on the inner journey
when the winds of samsara blow
the veils of maya and
curtain the horizon
the path ahead shrinks
down to three visible steps
then one
which must be taken nonetheless
...and the next
until the soul's foot
will no longer lift

to the command of spirit
What remains
is the will to stand
a persistent drum, anchored in
the central chamber of the heart
a lion roaring in a blizzard,
a tawny flame
that will not be put out
a stubborn stone
of waiting...
demanding
Life.

FLASHBACK by David Harrington

The mystic meditates lazily beneath a shady fruit tree and envisions spiritual enlightenment, his key to achieving inner peace.

Through a kaleidoscope of colors which spin before his eyes, he sees the seven riders of the rainbow in their horse-drawn chariots blaze a trail of fire across the spiritual sky. And closing his eyes, he traces their path with his finger.

Ever so gently he reaches up and plucks a virtuous fruit, careful not to disturb the serpent that lies basking in the midday sun. But Cherubim watch over the garden with

their flaming swords and guide the seer on his mystical journey through the land of shadows and spiritual darkness, where evil lurks behind every hidden doorway.

So taking a bite, the mystic's eyes open wide and he finds himself strolling down a winding road through a lush rain forest covered in moss and evergreen, where primeval giants tower high above.

Onward through the meadows he wanders, past fountains and streams where nymphs and gnomes frolic on frosted fields and hummingbirds are busy collecting sweet nectar from a honeysuckle bush.

Where the first morning dew clings softly to silk-spun webs and fuzzy caterpillars hatch into beautiful living butterflies. It's evening now and the long tall shadows of the late afternoon slowly disappear into the fading light.

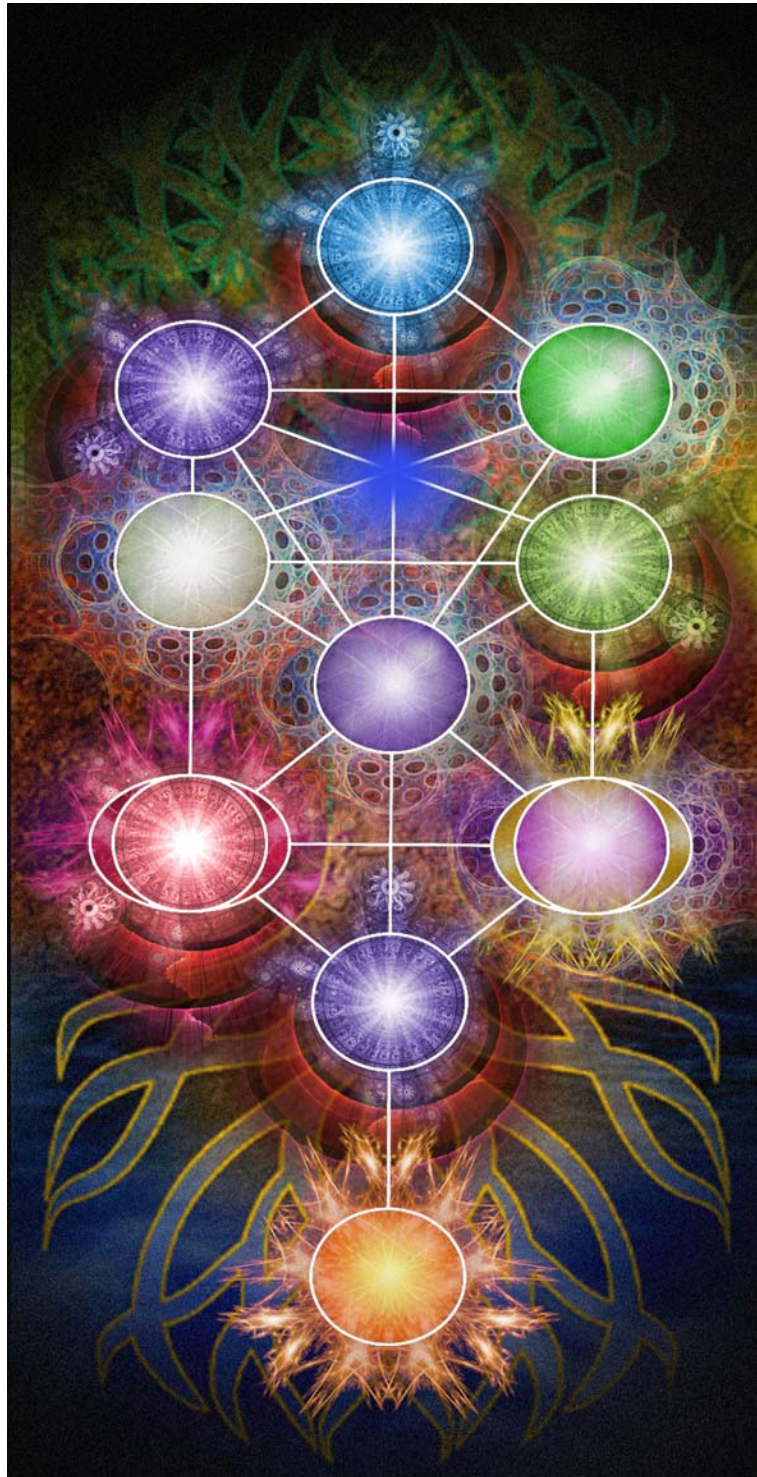
The mystic rests his tired feet on an old hollow log and listens to the nightbird call. A nightowl screeches somewhere off in the distance, wolves and coyotes bay at the full moon and the wild wind howls down the canyon:

The dragon has awakened like some

legendary mythical creature in a lost and forgotten story of old. The dragon's breath closes in on the seer now, surrounding him in a shroud of mist.

But through the haze he sees the golden hawk with its great wings of fire descending through the twelve solar gates. And it perches upon his outstretched hand.

So he plucks a feather from each of its wings: Now he has the magic power of Almighty God at his fingertips and he soars majestically off into the spiritual sky and up to the stars.



Sefirot

By Brandi November Lyons

<http://berakhiah.deviantart.com>

<http://www.ravenslore.com/index2.html>

Quotes of the Quarter

Scientists believe that Chiron is a temporary visitor, a maverick, who came from outside our solar system, and will eventually leave. Its astronomy points to Chiron's link between the inner planets of the personal self, and the outer planets of the collective and transpersonal self. Chiron is our bridge from the known to the unknown, from the old to the new, from the Age of Pisces to the Age of Aquarius.

Chiron is symbolic not only of the Rainbow Bridge or the Antahkarana of Eastern religious traditions, of the bridge from the lower to the higher self, from the personality to the soul. It also represents the bridge of reconciliation, between black and white, man and woman, the East and the West. We heal the wounds of the past, both personal and collective, through a process of internal and external reconciliation. This process takes place within ourselves, and also between ourselves and others, between individuals, between nations. Chiron therefore, is the key, not only to personal healing, but to global healing.

Candy Hillenbrand, *Healing Pathway to Personal and Global Reconciliation*

Prior to the Creation, there was only one God... Since God is everywhere, there was no "room" for the Creation to come into being, no place which could accommodate His Infinite Light. God thus restricted His Light away from a "center point", as it were, to create the Vacated Space. In this space would be created all the supernal Universes, and also the material world... God contracted His Light, as it were, concealing Himself from man, making it seem to man's limited vision as if there is a vacuum, a place devoid of Godliness. This is the mystery of the Tzimsum (Self-constriction).

Chaim Krammer, *Anatomy of the Soul*
(Breslov Research Inst., 1998, p. 207)

The heart must make of itself a hollow space wherein Godliness can be revealed in stages. Psalms 109:22, "My heart is hollow within me." Thus the heart (binah) corresponds to the hollow of Creation, the Vacated Space. Within the Vacated Space is placed Godliness, but gradually, in stages. This is the meaning of (Exodus 31:6), "In the hearts of the wise, I have placed wisdom." For Godly Chokmah is concealed within Binah, which corresponds to the heart. Thus, even in the Vacated Space, Godliness exists in concealed form. Binah, then, is conceptually the Vacated Space wherein the formation of all the Universe takes place."

Chaim Krammer, *Anatomy of the Soul*
(Breslov Research Inst., 1998)

The Shining Flame of the Divine Fire, the Kether of the Body, is the Real Self of the Incarnation. Yet but few sons of men know it or feel its presence. Still less do they believe in or comprehend those Higher Potencies—Angelic, Archangelic or Divine, of which the manifestation directly touching Yechidah is the Higher Genius... This Yechidah is only part of the man which can truly say—EHEIEH, I am. This is then but the Kether of the Assiah of the Microcosm, that is, it is the highest part of Man... This Yechidah is at the same time the Higher Human Self and the Lower Genius, the God of the Man, the Atziluth of his Assiah, even as Chiah and Neshamah form his Briah, and Ruach his Yetzirah. This is the Higher Will and the Divine Consciousness, as Daath is the Spiritual Consciousness, Tiphareth is the Human Consciousness, and Yesod the Automatic Consciousness... Behind Yechidah are Angelic Forces of which

Yechidah is the manifestor. It is therefore the Lower Genius or Victory of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel in the higher Genius, beyond which are the Archangelic and Divine.

S. L. McGregor Mathers, *On Man, the Microcosm. Israel Regardie (ed.) The Golden Dawn* (Llewellyn Publications, 1937/1989)

People can have an excessive attachment to money. They can also see money as a source to get what they want and as a protector to keep them safe from harm. The reality is that money derives its power from belief, just as idols did thousands of years ago. The difference today is that money is universally believed to be powerful. But the purpose of money is to simply facilitate relationship as it is the wild card of the barter system. We have unfortunately gotten to a place where people want the money without the relationship. When one finally grasps what money's purpose really is, they will be free from the tyranny of Mammon (the idol worshipped as the giver of riches). Money is not evil, and many religions falsely claim that to have wealth is inherently evil. It is one's belief in money that is the root of many problems, not the money itself.

Drew Tignanelli, *Money Is a Tool* (Forbes Magazine, February 3, 2009)

When there is freedom from want, one of the major causes of war will disappear. Where there is uneven distribution of the world's riches and where there is a situation in which some nations have or take everything and other nations lack the necessities of life, it is obvious that there is a trouble-breeding factor there and that something must be done. Therefore we should deal with world unity and peace primarily from the angle of the economic problem.

A.A. Bailey, *The Problems of Humanity* (Lucis Trust, 1964)

Let us hope that it will be possible to change the thought of humanity where money is concerned so that it will be regarded as a great spiritual asset, as a definite spiritual responsibility and as a means to do real world work. The custodians of money will then shoulder their responsibility without fear and with due understanding. At present they hold on to it through fear of the future and distrust of each other... As money has in the past ministered to personal and family need, so in the future it must minister to group and world need. Groups in the future must act as magnets: they must see to it that they are animated by a spirit of love. Need, love and magnetic power are the three things which consciously or not attract money.

A. A. Bailey, *Discipleship in the New Age, Vol.I* (Lucis Trust, 1944)

The Purushas are said to be of two kinds: the perishable and the imperishable. The body is the perishable Purusha (nothing but Prakriti), while the soul is the Imperishable One. The Supreme Purusha (Ishwara) however is none of these. He is beyond the perishable (Prakriti) and higher than the Imperishable (inner self), who sustains the three worlds by entering into them. Since he is beyond the perishable and higher than the imperishable (Self), He is called Purushottama (The Supreme Purusha).

Jayaram V, Purusha, *The Universal Cosmic Male*

Brahma said, 'O son, many are those Purushas of who thou speakest. The one Purusha, however, of whom I am thinking, transcends all Purushas and is invisible. The many Purushas that exist in the universe have that one Purusha as their basis: and since that one Purusha is said to be the source whence all the innumerable Purushas have sprung, hence all the latter, if they succeed in

divesting themselves of attributes, become competent to enter into that one Purusha who is identified with the universe, who is supreme, who is foremost of the foremost,

who is eternal, and who is himself divested of and is above all attributes.

From the Mahabharata of Krishna-Dwaipayana Vyasa: Section CCCLII



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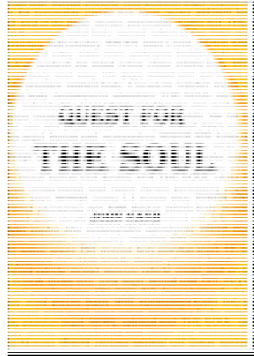
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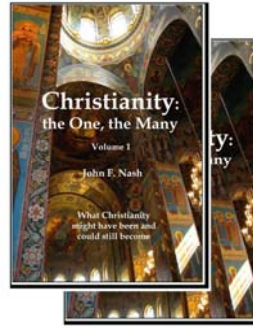
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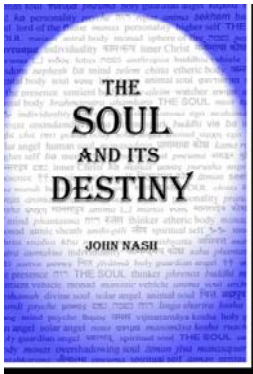
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