

# The Esoteric Quarterly

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Volume 5, Number 3. Fall 2009

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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](mailto:editor@esotericstudies.net).

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## Autumn Wisdom

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As the Sun's path crosses the equator we enter a transformative period in the Earth's annual cycle. The onset of the autumnal season represents the ongoing unfoldment of the Soul Year wherein a period of balance or equilibrium takes place between Soul and form. Libra's influence creates an interlude that allows for the emergence of self-direction and free choice. Yet, as the sun wanes and darkness increases, we will be nudged by the energies at play to turn away from the material in order to focus intently on the Soul and Spirit.

Autumn also symbolizes the season of ripening or maturity and the coming of wisdom. The ancients depicted the sun of the autumnal equinox with the figure of the celestial serpent, whose gift was a special wisdom that projected or extended itself through all three autumn signs. Libra can be characterized by wisdom since it concerns the careful weighing of values and establishment of balance and harmony. In its higher aspect, Scorpio is sometimes known as the "Crowned Serpent," as it provides us with the opportunity to transmute our lower nature and to view life in the light of the Soul. Scorpio determines how we will use the knowledge that has been garnered in the preceding signs. The Dragon of Wisdom or Draco is connected to Sagittarius and promotes the wise focus, dedication and direction of all our energy toward the perception of the One. Thus, these three months of autumn represent a unique time to invoke and promote Wisdom.

All four articles offered in this issue of the *Esoteric Quarterly* touch upon this overarching theme in one way or another. Our first article deals with the hidden

wisdom of Chapter 11 in the *Revelation of St. John*. Zachary Lansdowne's verse-by-verse exposition gives us new insights into what is considered to be one of the most abstruse and deeply symbolic chapters in the Bible. Traditional approaches to interpreting this enigmatic text have been focused on "people and events that occur in the external world"—an approach that the author describes as "external-temporal." In stark contrast, Lansdowne employs a detailed, psychological analysis unveiling Chapter 11's teachings on the effects of censure, criticism and judgment on the one who judges. What he uncovers is nothing less than a set of enduring, practical instructions for every aspirant on the spiritual quest.

John Nash contributes an article on *Sophia*, the sacred feminine and embodiment of divine Wisdom. His brief historical survey on Sophianic spirituality spans biblical Judaism, early and mainstream Christianity, as well as its preeminent expression in the Eastern Orthodox Church. Among other things, Nash discusses *Sophia* in her various roles as the central pivot of creation, as Chockmah, the Bride of the Logos and Christ's complement. The author concludes by touching upon *Sophia's* rebirth in modern times and the part she plays in the emergence of the New World Religion. Her role as a source of inspiration and a much needed masculine-feminine balance are emphasized.

Barbara Maré's article explores the fourth cosmic Path—the Path to Sirius—the path most veiled in mystery. The great sun Sirius, even greater than our Solar Logos, is the higher self to our solar system. Its presence in the night sky, along with its significance as a giver of life and the "Star of Wisdom," are

noted in the earliest astronomical records. Maré draws upon these early accounts and the teachings of Alice A. Bailey to unveil the key elements surrounding this Path. We learn about the visual, verbal and numerical symbolism, the qualities that we need to develop, and the role of the Anthakarana in comprehending this fourth cosmic Path. Maré's article contains much food for thought on one of the most important stars for the Earth and solar system.

The final article in this issue focuses on the *joyous sacrificial will*. Its author gathers wisdom from Eastern and Western religious thought to reveal sacrifice as a universal archetype underlying the existence and progression of all Earth forms. These concepts are related to studies in psychology and evolutionary biology that show that the sacrificial impulse is not a diminishment or a necessary suffering, but the purest form of spiritual interchange and a way of liberation for us and others. The article closes with the thought that the will-to-sacrifice is a joyous, life-affirming act—the ultimate of all creative acts.

## 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

In this issue we offer two related poems. The first, *Bride of Fire* by Sri Aurobindo, was provided with kind permission by the Sri Aurobindo Ashram, Pondicherry, India. The second poem, entitled *Agni*, is by Bruce Lyon.

We continue with our usual custom of offering some thoughtful quotes, all of which are related to the published articles. This issue also includes a photographic collage of the Buddha, the greatest representative of wisdom on our planet. This evocative photograph, by Christopher Beikmann, fits in beautifully with our fall theme. In addition, we draw the reader's attention to two new book reviews—*How to Change the World: Social Entrepreneurs and the Power of New Ideas* by David Bomstein and *Inside the Occult: The True Story of Madame H.P. Blavatsky* by Henry Steele Olcott.

Donna M. Brown  
Editor-in-Chief

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

## Letters to the Editor

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To the Editor,

This is the U.N. International Year of Astronomy and 40<sup>th</sup> anniversary of the “giant leap for mankind” when we landed on the moon, and sent back first photos of the earth; photos that many think have been psychologically revolutionizing pictures. They show us earth seen from a detached point of view as one beautiful living system of land mass, circulating oceans and clouds. This giant leap into exploration of the solar system was brought to us by science. Vision, science and the arms race gave us the motivation to expand outward and now we have become aware of our home planet as an integrated life-form, expanding our sensitive awareness to climate change, the circulation of ocean currents, CO<sub>2</sub> production, and carbon footprints. The 3<sup>rd</sup> ray of creative intelligence and the 5<sup>th</sup> ray of analysis and scientific thinking were at creative work here. We honor scientists and the scientific tradition in education.

When we were outside stargazing with our friends, students or children this summer we found Saturn in the constellation Leo, despite astrological calculations placing it in Virgo. In order to avoid being contradicted by our children and students, it would be wise to acknowledge the difference between astronomy and astrology, giving each its due. Because of the precession of the equinoxes, the ephemerides used by astrologers are about 25 degrees off. When we are locating a planet in a constellation we need to adjust for this, looking in the next section of the sky. Intelligent astrologers are well aware of this (see Phillip Lindsay’s web site, [www.esotericastrologer.org](http://www.esotericastrologer.org)), drawing the distinction between a cosmic relationship which is an “esoteric truth but not an exoteric fact” and yet the esoteric truth is “somehow true” even though “there is no exoteric

alignment.” The very last part of the cosmic alignment to earth is off by 25 degrees, almost a whole sign, but who can say that the rest of the alignment to cosmic energies and constellations is not true on the whole?

“Astrology is a science which must be restored to its original beauty and truth,” Alice Bailey and the Tibetan write, and when the “nature of the field of space” and “that which is found within that space” is correctly understood then “we shall see a far wider and at the same time a more closely related horizon; the relationships between individual, planetary, systemic and cosmic entities will be grasped.” (Esoteric Astrology, p. 5.)

No one gave us more of an expanded view of cosmos than Carl Sagan and NASA, who made the stars and galaxies come alive. The grandness and scope of the worlds seen by the Hubbel telescope inspire and amaze, leaving us in awe of what we have left to discover. No one has given us a more expanded view of the inner life of the cosmos than H.P. Blavatsky, Alice A. Bailey, Rudolf Steiner, the Roerich’s, esoteric astrologers and others in the esoteric field. They expand our values to see the world as intelligent and relationships above and below as sacred. The esoteric greening of relationships to nature, cosmos and each other is the heart of spiritual life and meditation. Seeing relationships to nature, to spiritual worlds and to cultures as sacred is a sound foundation to right human relationships. We all use a combination of scientific truths and subjective truths to navigate life. Love and knowledge come together all the time, despite ideological belief structures to the contrary.

I’m not an astrologer, I’m a psychologist. My major emphasis has been to promote monthly meditation as world service, and to define spiritual as Alice Bailey and the Tibetan define it. “The word ‘spiritual’ refers neither

to religious matters (so-called) nor to the Path of Discipleship or the Path of major or higher initiations, but to the *relationships* on every level...from the lowest to the highest.” It relates to “moving forward from one level of consciousness” to the next, to the “power to see the vision,” to “every effort of the evolutionary process,” and to “all activity which drives the human being forward toward some form of development” whether physical, emotional, mental or intuitional. (*The Rays and the Initiations*, p. 364)

A great planetary meditation is already taking place in the minds, hearts and lives of all who love the planet and humanity. This informal meditation joins all people of goodwill of all religions and none, scientific and esoteric, artistic and economic. Our monthly meditation at the full moon gives a unifying structure to what is already a

widespread if informal meditation. We need not make a wall of esoteric beliefs. The stars belong to us all. We would benefit by acknowledging our debt to science and they would benefit by the rich heritage of myth, literature, astrological and astronomical names and meanings through history and cultures that give subjective life and dimension to the cosmos. As long as we have much left to learn, fact and fiction will always play a beneficial part in shaping concepts and cognition. As I used to tell my university students, this text book you are studying now will be outdated in less than a decade; a hundred years from now it will be chuckled at. Fact becomes fiction and fiction fact, periodically. Together, they give us a fuller picture of the whole of life and may make our relationships to it more sacred.

Dr. Joann S. Bakula  
Arizona

## Poems of the Quarter

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### **Bride of Fire** **by Sri Aurobindo**

**B**ride of the Fire, clasp me now close, -  
Bride of the Fire!  
I have shed the bloom of the earthly rose,  
I have slain desire.

Beauty of the Light, surround my life, -  
Beauty of the Light!  
I have sacrificed longing and parted from grief,  
I can bear thy delight.

Image of Ecstasy, thrill and enlase, -  
Image of Bliss!  
I would see only thy marvelous face,

Feel only thy kiss.  
Voice of Infinity, sound in my heart, -  
Call of the One!  
Stamp there thy radiance, never to part,  
O living sun.

### **Agni** **by Bruce Lyon**

**Y**our tawny fire  
lifts me from half heartedness  
into the soul searing flames  
of a fearless simplicity  
Sitting in your fierce core  
I have only to wait  
for the dross of my forgetfulness  
to pour forth like molten gold  
..a spirit treasure  
waiting to be spent  
on beauty



**Autumn Wisdom**  
by **Christopher Beikmann**  
[www.ancientartizen.com](http://www.ancientartizen.com)

## Quotes of the Quarter

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**T**he Revelation is a description of, a possibility of, your own consciousness; and not a historical fact, not as a fancy, but as what your own soul has sought through its experiences, all are but emblems of the forces that may war within the individual in its journey through the material, or from the entering into the material manifestation to the entering into the glory, or the awakening of the spirit, in the inter-between, in the borderland, in the shadows.

John Van Auken, *Edgar Cayce on the Revelation* (A.R.E. Press, 2000)

**A** man cannot speak but he judges himself. With his will, or against his will, he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it. It is a thread-ball thrown at a mark, but the other end remains in the thrower's bag. Or, rather, it is a harpoon hurled at the whale, unwinding, as it flies, a coil of cord in the boat, and if the harpoon is not good, or not well thrown, it will go nigh to cut the steersman in twain, or to sink the boat.

Ralph Waldo Emerson, *Compensation*, (Thomas Crowell & Co., 1926)

**A** knowledge of the structure of the worlds and the operation of the elements, the beginning and end of epochs and their middle course; the alternating solstices and changing seasons; the cycles of the years and the constellations, the nature of living creatures and behavior of wild beasts; the violent force of winds and human thought; the varieties of plants and the virtues of roots. I learnt it all, hidden or manifest, for I was taught by Sophia, by her whose skill made all things.

*The Wisdom of Solomon 7:17-22*

The Universal Mother works out whatever is transmitted by her transcendent consciousness from the Supreme and enters into the worlds that she has made, her presence fills and supports them with the divine spirit and the divine all-sustaining force and delight without which they could not exist. That which we call Nature or Pratkriti is only her most outward executive aspect.

(Sri Aurobindo, *The Mother*, (Lotus Press, 1927)

**T**he 7 solar systems of the One About Whom Naught May Be Said are 7 major stars within a larger grouping which together form a constellation or cluster called the Sirian System ("Sirius moving cluster" in astronomy). Sirius is the major star. This is the One About Whom Naught May Be Said in the "lesser" sense, a cosmic Logos (our sun is a cosmic Entity) composed of 7 solar systems. This cosmic Logos or cluster (an integrated system forming an Entity), as a whole, travels along with 6 other clusters around an even greater center. These 7 clusters, or a Supercosmic Logos, are the ONE ABOUT WHOM NAUGHT MAY BE SAID in a 'greater' sense, and together (as an ENTITY) form a cosmic Wheel.

Peter Kubaska, "Hypotheses," *Journal of Esoteric Psychology*, (1988)

**T**he Sirian, or fixed year, was established according to the heliacal rising of Sirius, yet the interval between two heliacal risings of Sirius corresponds neither to the tropical year, which is shorter, nor the sidereal year, which is longer. For it is remarkable that

owing to the precession of the equinoxes, on the one hand, and the movement of Sirius on the other, the position of the sun with respect to Sirius is displaced in the same direction, almost to the same extent.

Calculations established by astronomers have demonstrated that between 4231 and 2231 B.C., the approximate duration of the reign of the Bull, *Hap*, the Sirian year was almost identical to our Julian year of 365 1/4 days. These periods would cover “Ancient Empire,” and we cannot but admire the greatness of a science capable of discovering such a coincidence because *Sirius is the only star among the “fixed stars” which allows this cycle*. It can therefore only be supposed that Sirius plays the role of a center for the circuit of the entire solar system.

R.A. Schwalle, 1961) De Lubicz, *Sacred Science*, (Inner Traditions International)

Nothing seems more sacrilegious to me than the concept of an All-Merciful Father-God, who sacrificed his only begotten and consubstantial Son for the sins of the people, the people whom, according to the Scriptures, he himself created! It reminds one of a certain Akkadian ruler who sacrificed his son in an attempt to avoid the consequences of his own sins. Ancient history recorded and condemned such a barbarous concept of fatherhood. Is it possible for later generations to accept such an example of parental love and to elevate it to the stature of Divinity? Every truly loving earthly father or mother would gladly sacrifice their lives for the salvation of their son. Can a Divine Father be morally inferior to the people whom he himself created! It is by voluntary sacrifice or self-renunciation that the world is held together. In the higher worlds the chalice of self-sacrifice is radiant with all the fires of unutterable joy, and only on our plane, the plane of tests and sorrow, is this chalice full of bitterness and poison. The Spirit that has realized the joy of self-sacrifice is itself the

highest Beauty. Beauty and self-sacrifice lie in the foundation of Being.

*Letters of Helena Roerich II*,  
(Agni Yoga Society, 1936)

I shall answer the questions about service. Service to the Hierarchy of Light is service to the General Good. Of course, striving to the General Good opens the gates of higher knowledge and Service. But I would like you to realize clearly what qualities you must first of all develop in yourself for advancement on the path of Service. Many people are dreaming about the General Good and even are ready to work for it as long as it does not interfere with their habits and prosperity. But true service to the General Good, which leads to the gates of the Stronghold of Light, requires sacrifice and complete disdain for everything personal, in other words, the complete abandonment of selfhood. When the consciousness is broadened, when all feelings and comprehension are refined, the law of sacrifice will be accepted as the highest achievement. There will be no room for self-pity, fear for the future, offenses and envy because with every breath will sublimity, beauty, and the highest joy of service be realized.

*Letters Of Helena Roerich I*,  
(Agni Yoga Society, 1931)

Reverence for Life affords me my fundamental principle of morality, namely, that good consists in maintaining, assisting, and enhancing life and that to destroy, harm, or to hinder life is evil. Affirmation of the world—that is affirmation of the will to live, which appears in phenomenal forms all around me—is only possible for me in that I give myself out for other life.

Albert Schweitzer, *The Teaching of Reverence for Life*, (Peter Owen Ltd., 1966)



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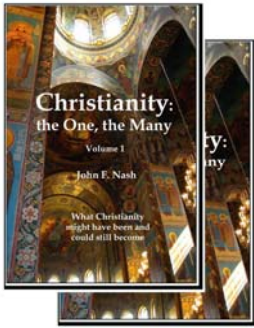


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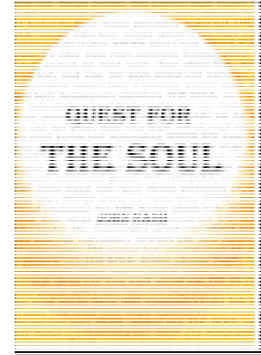
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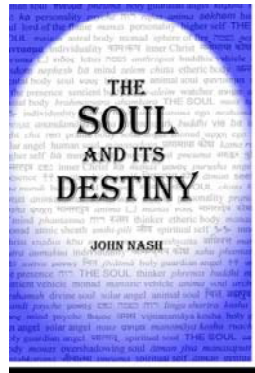
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