

The Esoteric Quarterly

**Spring 2010
Volume 6
Number 1**

*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.

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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.

SPIRITUAL OPPORTUNITY AT THE FULL MOON

The influence of the full moon is normally felt as a stimulation of the emotional life leading to over-activity or imbalance. However, this event can also enhance our mental and spiritual life, offering us a special opportunity for spiritual work and meditation.

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Unicity and Synastry

One of the articles in this issue deals with the complex dynamic of synastry, or astrological concurrence and relationships. The other featured articles are all characterized by a measure of universality. Each draws upon one or more of the perennial threads linking a plurality of religious and spiritual forms. These golden threads or currents emanate from, as metaphysician and philosopher Frithjof Schoun termed it, “a nucleolus of certitudes” comprising the timeless essence of spiritual thought. As such, they represent something of the great diversity of form and tradition by which facets of the one Truth can be revealed.

The universality of religious thought and, more importantly, of united spiritual effort, are also reflected in the cycle of the three major Festivals into which we just entered. These three linked Festivals, destined to comprise one of the central tenets of the New World Religion, unite the great Western Festival of the Christ, the great Eastern Festival of the Buddha and humanity’s aspiration toward the Divine. The Festival period represents the underlying accord in the world religious ritual and a combined invocative approach designed to evoke new currents of inspiration and revelation.

Our first article by Dorothy Riddle explores the principle of harmlessness, one of the core values shared by all the major spiritual traditions. Despite the longstanding religious emphasis on “doing no harm,” there is, as the author points out, a significant discrepancy between the conceptual grasp of harmlessness and its application. Rather than adhering to the dated notion that characterizes harmlessness in terms of the absence of harmful behavior, her article highlights a proactive view as espoused by esoteric

philosophy and the newer trends in psychology and science. The author provides examples of positive harmlessness in thought, word and action and offers a number of suggestions to deepen and ensure its practice.

Our next article by Zachary Lansdowne explores the correlation between modern Theosophical teachings on the seven rays and the sacred hymns of the Rig Veda. Guided by the psychological interpretive approach of Sri Aurobindo, a Hindu philosopher, poet and yogi, and augmented by the teachings of Alice A. Bailey and others, the author focuses on the seven spiritual ideals or pathways of spiritual development and the seven communities of human beings symbolized in the obscure texts of the Vedas. His in-depth investigation reveals the ancient origins of the teachings on the rays as well as the unicity of Divine Revelation.

Another article by Phillip Lindsay presents an astrological analysis of the rise of Nazi power. The author focuses upon the prominent influences of Capricorn, Taurus and Scorpio on pre-Nazi and Nazi Germany. Also discussed is Shamballa’s role in unfolding certain “racial Avatars” who emerge along First Ray lines and come forth from the realms of light and also from the realms of cosmic evil. Lindsay’s research reveals a fascinating synastry in the charts of the Nazi party and its early founders, as well as a number of illuminating relationships among the so called “gang of seven” which he calls the “inverse initiatory seven.” What emerges is a lucid portrait of the energies and forces that shaped one of the most significant events of the past century.

The last full length article in this issue is concerned with the dynamic principles of

duality and non-duality and their reflection in human thinking. Drawing on examples from the major religious traditions, esoteric philosophy and science, this article uncovers the universality of non-dualism—the experience of non-separation and Oneness—in all authentic systems of thought. How and why the 'One becomes the Many' is discussed, along with duality's paradoxical power to both connect and separate. The author explores the various factors involved in awakening to unitive or non-dual consciousness and concludes by touching upon the "living insight" and the "blossoming of the Presence" that results when the split between self and others begins to dissolve.

In addition to the full-length articles, this issue contains a "History of the Esoteric Quarterly" beginning with its initial inception in 2004 to the present. We also offer a new, occasional feature—"Fundamentals of the Work"—designed to address some of the challenges that new students face with aspects of the training. Our first paper focuses on the foundational technique of visualization.

This issue includes two student papers: "The Meaning of the Soul," by Roy Blendell and "On Peace and its Bridging Nature," by an anonymous student. Also included is a review of the book "Astrology as a Path to Higher Consciousness" by Kurt Abraham that explores the special opportunities presented by each of the zodiacal signs.

We offer a radiant painting—"Joy Vibration" by visionary artist Freydon Rassouli, along with our usual "Quotes of the Quarter" and two evocative poems. The first poem, "Wesak Moon," is by Gay Witherington. Our second offering, "Nirvana" is published with kind permission from the Sri Aurobindo Ashram in Pondicherry, India.

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 analysis from a wide range of perspectives and traditions. We discourage dogmatism or any view that characterizes any tradition as having greater truth than a competing system.

Neither will we 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."

Additionally, we expect authors to disclose any prior publication of an article, adapted from a book or any another source, at the time of its submission.

***The Esoteric Quarterly* Five Years Old**

The story of the *Esoteric Quarterly* began on May 13, 2004 when John Nash visited the School for Esoteric Studies (SES) at its headquarters in Asheville, North Carolina. John, who had recently retired after 20 years as a secretary/commentator with the Arcane School, a division of the Lucis Trust, had once attended a Full Moon meditation at the SES' previous offices in Arden, a few miles to the south of Asheville. The purpose of the visit was for John Nash; John Cobb, SES president; and Gail Jolley, vice-president, to get reacquainted and to discuss areas of mutual interest.

One of the topics discussed was the need for a high-quality journal to serve the worldwide community of esoteric students. The SES' mission, like that of the Lucis Trust's, was to promote the teachings of Alice Bailey and provide discipleship training. However, it was agreed that a journal was needed to cover a much broader range of esoteric topics. No comparable publication existed. *The Beacon*, published by the Lucis Trust, had a long and distinguished record; but it was restricted to articles relating to the Alice Bailey teachings. The *Journal of Esoteric Studies*, published by Michigan State University, was devoted to "the transdisciplinary study of Western esotericism." Articles relating to the work of Alice Bailey, Helena Roerich, or the Theosophical Society would not be accepted.

The journal envisioned in the discussions at the SES would cover both Eastern and Western esotericism. Online journals were becoming increasingly popular, and it was agreed that if the School for Esoteric Studies published a journal it would have to be published online to minimize costs. Indeed it must essentially have a zero budget; all personnel assigned to the journal would have to be volunteers. With those constraints in mind, the SES asked John Nash to submit a proposal for discussion at the forthcoming

meeting of the board of directors the following month.

The proposal called for the creation of an online journal covering a broad range of topics within the general heading of "esoteric philosophy and its applications." It should aim for high quality but not necessarily for the academic rigor of the *JES*. Research articles would be the mainstay, but simpler articles would also be included to cultivate interest among readers new to esoteric studies; we reminded ourselves that we were once all new to the field. Articles would be solicited on the SES website and through personal contacts. Articles would be blind-reviewed by an editorial board or, in certain circumstances, by external referees. The journal would be issued several times a year.

The board of directors of the School for Esoteric Studies approved the proposal and appointed John Nash editor-in-chief. Gail Jolley, then-vice president of the SES, and Donna Brown, secretary and board member, were appointed to serve on the editorial board as the School's official representatives. Others invited to join the editorial board were Kathy Newburn, former editor of *The Beacon*; Barbara Domalske, former Arcane School secretary; Bruce Lyon, well-known writer/teacher from New Zealand; and Eduardo Gramaglia from Argentina. Discussions followed concerning what the new journal should be called; the SES decided on *The Esoteric Quarterly*. The name implied a frequency of four issues per year, which in the optimism of the time seemed readily attainable.

The name was registered with the National Serials Data Program of the Library of Congress. A webpage was developed as an appendage to the existing SES website. Articles were solicited and submitted. Procedures were developed for the blind-review process, and the first batch of articles was reviewed. The editor-in-chief learned

how to convert articles to PDF format, assemble a complete issue, and post it to the webpage. The format for the *Quarterly* was agreed upon and a cover design created. All that was achieved in the ridiculously short span of three months! It was achieved because the editorial team knew no better; nobody told them how long the start-up phase for a new peer-review journal ought to take.

The first issue of *The Esoteric Quarterly* was published at the beginning of October 2004. Volume 1, number 1, "Fall 2004" ran to 51 pages. It included four full-length articles: "Balancing and Synthesis of the Opposites," by Roberto Assagioli (an article written many years earlier but never published); "Duality, Good and Evil, and the Approach to Harmony," by John Nash; "The Black Hole God," by Bruce Lyon; and "An Historical Perspective on Law and Its Spiritual Impact on Human Consciousness," by Charles DeMotte. That first issue also included a student paper, three book reviews, and "quotes of the quarter." John Nash wrote his first editorial, and John Cobb contributed a welcoming address on behalf of the SES and a short note on the School's ongoing work. In his address Dr. Cobb noted:

In the last few years, there has been an interesting new development. Esoteric schools and groups are no longer working in relative isolation from each other. Paralleling the development of the Internet, and facilitated by it, there has been an increasing sharing of information and human resources within the global esoteric community... In the quality of the work being done and the ideas being transmitted, we now see indications of a group externalization of knowledge, love and power, carrying the imprint of the world of the Soul, of the kingdom of God. We don't need Masters striding forth— Their influence reaches the world through all of us. The School for Esoteric Studies is honored to host the new *Esoteric Quarterly*. Our vision is that this online publication will provide a forum for the many inspired individuals who are

recording the content of the ongoing Externalization. Through this process the Group will teach the group, and the construction of humanity's antahkarana will accelerate in keeping with the increasing tempo of revelation.

The *Esoteric Quarterly* soon established itself, attracting articles from leaders in the field. Our contributors include Zachary Lansdowne, William Meader, Bruce Lyon, Carol Parish and Temple Richmond as well other notable authors too numerous to mention. To date, we have published over one hundred articles of original research across many disciplines that contribute to the understanding and advancement of Esoteric Philosophy. We have also been pleased to publish reviews for nearly fifty books that we believe warrant the readers' attention. In addition to exploring the many facets of the Ageless Wisdom, we have included reviews for books on religion, psychosynthesis, science and global issues.

Our journal is now five years old. Donna Brown currently serves as editor-in-chief, and Joann Bakula serves as review editor. John Nash stepped down from the lead role in 2008 but continues to serve on the editorial board. Several people have served on the editorial board during the five-year period. Thanks to the dedicated efforts and hard work of all concerned the *Quarterly* has become the preeminent journal in its field. Though there have been some changes in the board's makeup, new members of the editorial board have continually strengthened the *Quarterly's* ability to fulfill its mission. We strive to maintain high standards of excellence while appealing to the full spectrum of Ageless Wisdom students. One subtle shift is an added emphasis on the practical applications of esoteric philosophy for individual and group service. While articles in this vein have not been plentiful, they are especially appreciated. We have also given greater attention to the section for "Student Papers." Papers by students in the School for Esoteric Studies are now published on a regular basis. Students in other esoteric schools have also been invited

to contribute. The objective is to encourage “young” esotericists to share their insights and possibly to launch them on a career of writing and publication. Although student papers are not held to the same standards as those published in the main “Articles” section, these papers are deemed to have special merit.

Three years ago we introduced a “poem of the quarter” along with a “picture of the quarter.” Those features helped raise “right-brain” awareness to balance the heavy “left-brain” quality of the research articles. A new section on Esoteric Astrology was included in the 2009 winter issue. The “Astrological Commentary” appears in the spring and winter editions. It focuses on alerting readers to the spiritual causes underlying human events with an emphasis on relevant solutions and approaches for making the best use of current astrological trends.

Another new feature appearing in this issue—“Fundamentals of Esoteric Training”—touches upon the aspects of the work that often present daunting challenges for new students. Based on commentaries to students, lesson material and other sources compiled by the School for Esoteric Studies, this new section clarifies elements of the training and contains many practical

techniques that merit dissemination to a wider audience.

The *Quarterly*’s editors are committed to honoring the intrinsic worth of all persons, regardless of ethnicity, gender, sexual identity, age, or physical ability. We have recently added a list of guidelines for authors that will help minimize sexist stereotypes and language in writing. These guidelines provide several alternatives for the adoption of bias-free language. Further steps will be taken in the future to ensure equality of opportunity and dignity for all esoteric students.

In looking forward, we hope to redesign sections of the *Quarterly*, including the Cover Page. We would be delighted to have outside input and suggestions. We especially welcome designs from visual artists who might be among our many readers. The support and contributions of everyone involved with the *Esoteric Quarterly* is our bridge to the future. We thank you for the articles you may have submitted or are currently writing; for reading, discussing and commenting on published articles; and for contributing in many other ways to the success of this journal. Your efforts have enriched the community of esoteric students.

The Editorial Staff

Poems of the Quarter

Wesak Moon by Gay Witherington

The rhythms in the blood run deep
Giving voice to the ancient truths

Sun and moon breathe light and love
On a land now scarred and dry

Though human tongues be mute
Encased in bodies driven to a machine's beat

The heart yet drums its message through the
vein

Listen
Listen to the deep stirrings
Life calls to Life

We are here to dance upon the Earth
We are here to sing beneath the sky

Nirvana by Sri Aurobindo

All is abolished but the mute Alone.
The mind from thought released, the heart
from grief,
Grow inexistent now beyond belief;
There is no I, no Nature, known-unknown.
The city, a shadow picture without tone,
Floats, quivers unreal; forms without relief
Flow, a cinema's vacant shapes; like a reef
Foundering in shoreless gulfs the world is
done.

Only the illimitable Permanent Is here.
A Peace stupendous, featureless, still.
Replaces all, - what once was I, in It
A silent unnamed emptiness content
Either to fade in the Unknowable
Or thrill with the luminous seas of the
Infinite.

(With kind permission from the Sri Aurobindo
Ashram.)



Joy Vibration

By Freydon Rassouli

<http://www.rassouli.com/>

Quotes of the Quarter

Through astrology, major events of the life of the individual and society, events such as marriage, coronation of a king or initiation, were made to conform to auspicious cosmic moments so that events and objects below conformed to their celestial archetypes and man lived according to cosmic harmony. But astrology also linked man through his horoscope to his cosmic reflection and to his “angelic being.” Astrology in its symbolic aspect is also a kind of anthropology, a science as well as an art (sinā`ah as it is called in Arabic) which unveils the typology of man and reveals differing human types. It provides a key for understanding not the level of everyday actions but on a higher plane of which determines how various human beings act out their lives in this world. It helps to discover patterns which link different types of men with the rhythms of the cosmos and the archetypes which determine the forms and events of the world of generation and corruption, without this denying either Divine Will as it penetrates into human life or the free will bestowed by God to man.

Seyyed Hossein Nasr, *The Need for a Sacred Science*, (SUNY, 1993)

The Quran is, like the world, at the same time one and multiple. The world is a multiplicity which disperses and divides; the Quran is a multiplicity which draws together and leads to Unity. The multiplicity of the holy Book—the diversity of words, sentences, pictures and stories—fills the soul and then absorbs it and imperceptibly transposes it into the climate of serenity and immutability by a sort of divine “cunning.” The soul, which is accustomed to the flux of phenomena, yields to this flux without resistance, it lives in phenomena and is by them divided and dispersed—even more than

that, it actually becomes what it thinks and does. The revealed Discourse has the virtue that it accepts this tendency while at the same time reversing the movement thanks to the celestial nature of the content and language, so that the fishes of the soul swim without distrust and with their habitual rhythm into the divine net. To the degree that it can bear it the mind must have infused into it a consciousness of the metaphysical contrast between ‘substance’ and ‘accidents;’ a mind thus regenerated is a mind which keeps its thoughts first of all on God and thinks all things in Him.

Frithjof Schoun, *The Transcendent Unity of Religions*, (The Theosophical Publishing House, 1993)

The life we have to order is a twofold life, it moves through a twofold course of experience; the facts, the activities in which we are conscious of it, are of two kinds; and men ordinarily distinguish them as bodily and spiritual. Some such distinction is recognized and understood by the simplest of us; it is imbedded beyond possibility of expulsion in all language: stubbornly and successfully it resists all efforts to abolish it. We know for ourselves that either of the two groups of facts may stand out in clearer light, in keener consciousness, at certain times; we may even for a while, a little while, lose sight of either of them and seem to be wholly occupied with the other; but presently the neglected facts will re-assert their rights... [W]e cannot, with consistency or sanity, live our life as though as life were merely spiritual or merely bodily. It is as impossible steadily to regard the spirit as mere function or product of the body, as it is to treat the body with entire indifference... But further, as the distinction of the two elements in our being seems insuperable, so does their union seem essential to the integrity of life.

Francis Paget, "The Sacraments," *Lux Mundi*, (Murray, 1891)

In the birth of the Mind of Light and its ascension into its own recognizable self and its true status and right province there must be, in the very nature of the evolutionary process as it is at present, two stages. In the first, we can see the Mind of Light gathering itself out of the Ignorance, assembling its constituent elements, building up shapes and types however imperfect at first, and pushing them toward perfection till it can cross the border of Ignorance and appear in the Light, in its own Light. In the second stage we can see it developing itself in that greater natural light taking its higher shapes and forms until it joins the Supermind and lives as its subordinate portion or its delegate. In each of these stages it will define its own grades and give to it realized life. Thus there will be built up, first even in Ignorance itself, the possibility of human succor toward a divine living; then there will be, by the illumination of what may be called gnostic mentality, in a transformation of the human being, even before Supermind is reached, even in earth consciousness and in a humanity transformed, an illumined divine life.

Sri Aurobindo, *The Mind of Light*, (E.P. Dutton and Co., Inc., 1971)

Multiplicity is objective as well as subjective—the cause of diversifying contingency being in each of the two poles of perception—and that multiplicity or diversity is in reality a subdivision, not of the Divine Principle of course, but its manifesting projection, namely existential and universal Substance; diversity or plurality is therefore not opposed to Unity; it is within the latter and not alongside it. Multiplicity as such is the outward aspect of the world; however, it is necessary to look at phenomena according to their inward reality, and thus as a diversified and diversifying projection of the One. The metacosmic cause of the phenomena of multiplicity is All-Possibility, which coincides by definition with the

Infinite, the latter being an intrinsic characteristic of the Absolute. The Divine Principle, being Sovereign God, tends by this very fact to radiate and thus to communicate itself; to project and to make explicit all the "possibilities of the Possible."

Frithjof Schoun, *Sufism: Veil and Quintessence*, (World Wisdom Inc., 2006)

A clairvoyant investigation took me into a level of consciousness usually somewhat beyond my reach, and in those spiritual realms in which I was awakened by its influence, the presence of that personification of the feminine principle in divinity, which was recognized among earlier people as Isis, Venus, and Ishtar, and in more modern times as the Virgin Mary, was revealed. Even to my inexperienced and imperfect vision a measure of her glorious beauty was apparent.

She is radiant and beautiful beyond description, and shone forth as the incarnation of perfect womanhood, the apotheosis of beauty, love, tenderness. The glory of divinity is all about her. A glowing happiness, an ecstasy of spiritual joy, shines through her wondrous eyes.

In spite of the intensity of her exaltation her gaze is soft and tender, and in some way, full of the happy laughter of children and the deep and calm contentment of maturity.

Her splendid aura of soft yet brilliant hues forms a shiny halo of glory all about her, veiling and yet revealing her immortal loveliness. Deep blue, silvery white, rose, golden yellow, and the soft green of young leaves in spring flow continually throughout her lovely auric robes in wave on wave of color and of living light. And ever and anon, her rich deep blue pervades the whole, lit up by stars and bright gleams of silvery hue.

Geoffrey Hodson, *The Miracle of Birth*, Quest, 1929 (reprint 1981), pp. 62-63



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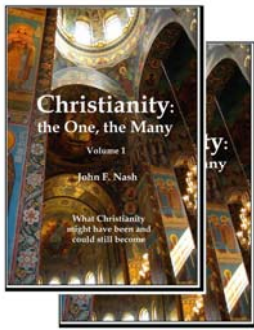


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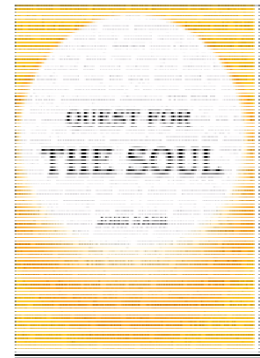
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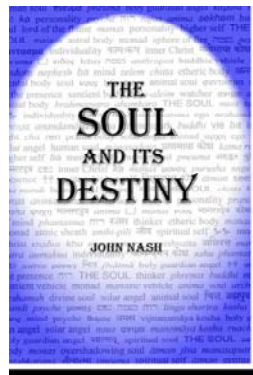
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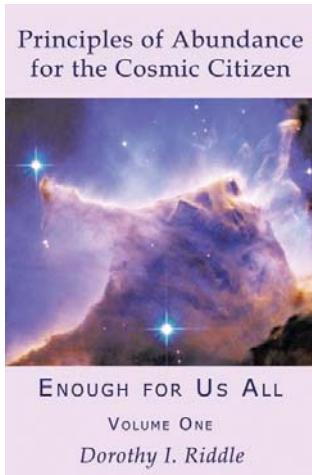
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