

The Esoteric Quarterly

**Winter 2011
Volume 6
Number 4**

*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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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 <http://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.



–The Miracle” by Nicholas Roerich. Museum of Oriental Art, Moscow.

2012 A TIME OF TRANSITION

During the festivals of Easter (Aries full moon), Wesak (Taurus full moon) and Goodwill (Gemini full moon), the School for Esoteric Studies holds a subjective group conference. For 2011 our topic deals with the energetic changes expected in 2012 and the opportunities for disciples. Each participant receives a set of study materials and a meditation outline, as well as a final report compiled from the results.

The conference is open to the spiritual community, and a \$15 payment will cover materials and postage. If you wish to participate please let us know.

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The Language of Symbol

Esoteric Philosophy places a great emphasis on the analysis and spiritual reading of symbolic forms. The study of symbolic codes and texts, sound-symbols, rituals, cryptograms or glyphs is viewed as a form of meditation to which the rules of meditation apply. The inner teachings of every age, from the Vedas, to Pythagorean and Neo-Platonic philosophy, to the Jewish Kabbalah and Theosophy, has its own symbology specifically designed to help humanity gain insight into the energies and forces lying behind the mysteries of consciousness and creation. The study and interpretation of symbol polarizes us on the mental plane, awakens the intuition, and allows us to bridge the inner spiritual reality with the literal, outer world of form. Symbols unveil the laws and powers of the Kosmos and provide a vehicle or voice through which Being speaks.

Each of the featured articles in this issue explores symbol in one or more of its many guises. And each in its own way contributes to our understanding of symbol as well as our origins, evolution and destiny.

This issue starts off with Part Two of an article by Christopher Holmes dealing with the Origin and Nature of Consciousness. Part One explored the relationship between sacred texts, consciousness and the Heart. This article expands upon the theme but takes an important step forward by bringing the “invisible source point” of Theosophy into the discussion. Dr. Holmes depicts the *zero point* (the symbol of the neutral Life center) as having relevance not only to the birth of the universe, but also, to the emergence of life and consciousness. His hypothesis on the zero point and the higher space dimensions of a multidimensional heart is backed by the Gnostic, Kabbalistic and Vedic teachings and, most interestingly, by the newest ideas in science. The author’s innovative

articulation of the zero point also represents a significant advancement in our understanding of Blavatsky’s work.

Our next offering, Part One of a Two Part series by Dorje Jinpa, explores the Eastern and Western foundations of archetypal symbolism upon which the language of the Mysteries is based. The article spans a wide range of philosophies and ideologies to illustrate how the Mystery Religions employed the language of symbol to express the secret doctrine of all ages. Special emphasis is given to the Law of Analogy—the “master key”—needed to understand the nature of sacred symbols and the higher truths they represent. In equating the Law of Analogy with archetypal symbolism, the physical world (the microcosm) is shown to be a “direct, proportional reflection of a higher correspondence in the spiritual world (the macrocosm).” This principle forms the basis for the author’s next article on *Sensa: The Lost Language of the Mysteries*.

Zackary Lansdowne continues with an examination of key aspects of Alice A. Bailey’s teachings on the Seven Rays. Previous articles have dealt with the seven integration techniques for the rays, the correspondence between Bailey’s teachings on the rays and ancient texts, as well as methods of service for each of the rays. This article concerns itself with *methods of healing for the seven rays*. These healing techniques take the form of seven ancient symbolic statements or formulas garnered from the *Book of Rules for Initiated Disciples*. Lansdowne sheds new light upon these “advanced magical” formulas while emphasizing their practical value for disciples who have yet to become initiates.

Kerry Bolton’s article offers a thought-provoking perspective on the cyclic nature of life and the current cycle in which we are

living. It contrasts the contemporary Darwinian lineal-progressive approach with the concept of “cyclicity” as symbolized by the Wheel. Dr. Bolton draws from the Greek, Celtic, Norse and Hindu traditions (to name a few) in addition to the “Traditionalist” philosophy of Oswald Spengler and Julius Evola to show that cyclic cosmologies or world-views are part of numerous cross-cultural and spiritual traditions. The article demonstrates that the cyclic paradigm is aligned with universal rhythms and cosmic laws, that it is inherently life enhancing and has much relevance for a world in dire need of archetypal wisdom.

In addition to the featured articles, it’s our pleasure to introduce the first in a series of interviews highlighting the thoughts of various individuals connected with the Ageless Wisdom. Our opening interview is with the renowned Italian psychotherapist and philosopher, Piero Ferrucci. Dr. Ferrucci, a student and close collaborator of Roberto Assagioli, shares his insights on the importance of expanding our notion and sensitivity to the transformative power of “Beauty.”

This issue also includes two poems, the first by David George, is called “Beauty,” the other by Bruce Lyon focuses on the energetic influences of “Capricorn.” This issue also contains an artistic interpretation of “The Path” by Nattalia Kilborn. Kilborn’s evocative diagram is followed by a brief explanation.

As per our usual custom, we offer a number of thought-provoking Quotes, as well as a Book Review for *Partakers of the Divine* which discusses the important but little known concept of *Theosis*.

Finally, we wish to express our gratitude to all the authors who have contributed to the *Esoteric Quarterly*. The cumulative index at the end of this issue reflects the diverse array of articles that we have been honored to publish. Our indebtedness extends to members of the Editorial Board and others who have volunteered their time, energy and wisdom. Thanks again to all of you.

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.

Poems of the Quarter

Beauty

by David George

Sometimes unexpectedly, unbidden,
Beauty comes. Not a downpouring of doves,
Not a Venus, sheathed in an ivory shell,
Not even the lenses of Stonehenge in its season—

Stones aligned to catch the sun as it moves
Mystically, majestically, through holes
And crevices. Not even these spectaculars—
The light against the dark, the white ecstatic,

Stars falling and setting the sky on fire—
Take possession, or let the moment take
the horse high over the hedge with an unseen rider.

It comes when least expected, when the dark
opens a crack to let light filter in—
a word, a look, a sudden realization.

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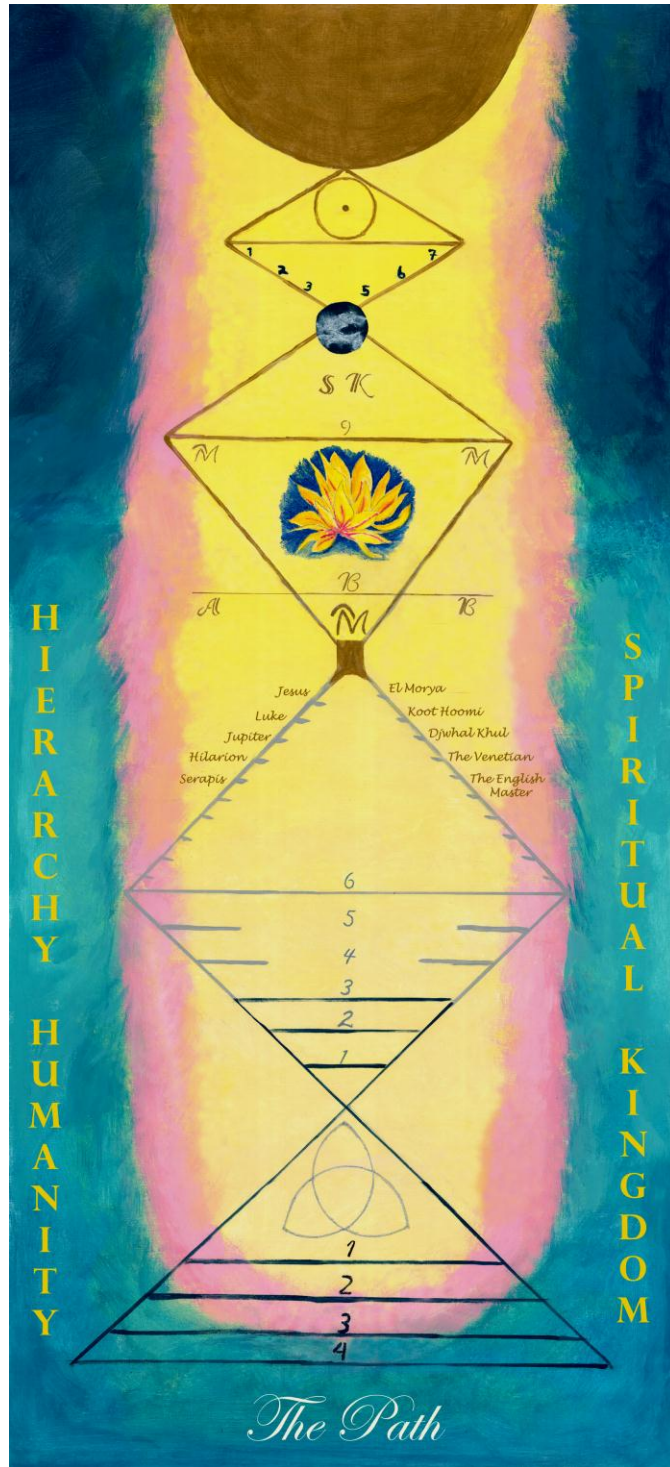
Capricorn

By Bruce Lyon

I have no idea, Father
Of what is best
And yet I would have
In that realization
Your life flow through me
Anyway
It does not understand I seek
In my deepest nature
But identification with you
Reshape this soul
Into any instrument
Moment by moment
That serves your will

There is nothing I can fashion
Capable of containing
Shiva's ecstasy
And I would no longer be
A builder of forms to contain life
But rather Life itself
Graduate me, if that be your will
Lift me into that eternal dance
Leave nothing of me
That will not ignite
Flame up
Fire

(From Ravens Rising)



Artwork and following explanation by
Nattalia Kilborn
aimesea2@gmail.com

Diagram explanation

This diagram is called “*The Path.*”

“*The Path is the way by which the soul must travel in its evolution to spiritual consciousness.*”

It is framed with the words: *Hierarchy, Humanity, and Spiritual Kingdom.*

Its colors are those of a lotus and represent Light, Love and Power.

Starting at the bottom of the **First triangle**

#4 represents the *Mineral Kingdom*

#3 represents the *Plant Kingdom*

#2 represents the *Animal Kingdom*

#1 represents the *Human Kingdom* composed of 6,697,254,041+ beings.

Humanity is represented by the symbol of the primary form of the primordial flower of life, the original pattern of creation. This pattern of 3 petals represents divine spark, humanity in its incarnate form and is sometimes seen in crop circles.

The Second triangle

The lower angle of this triangle indicates the threshold of the First Initiation with more than 4 million beings waiting to take it as a group for the first time in History, followed by the:

1st Initiation level composed of 850,000+ beings

2nd Initiation level composed of 240,000+ beings

3rd Initiation level composed of 2,400+ beings

4th Initiation level composed of 450+ beings and the

5th Initiation with the *Masters of Wisdom*, 63 of them is connected with human evolution.

The Third triangle

6th Initiation: These are *Ascended Masters* at Maître’s table, a few are known by name. Eventually, all their names (40) would be written outside and inside the triangle.

The Fourth triangle

7th Initiation: M is for *Maître*. It is said that He sits at the head of a table shaped like a Y inverted. A is for *Avatars* and B is for *Bodhisattvas* = 24 Beings choosing to serve humanity.

8th Initiation: M is for *Manu* and the other M is for *Mahachohan*, —*He Lord of Civilization*”, while B is for *Buddha*. It is said that the Buddha is Maitreya's older Brother —*Who stands right behind Him*”, and that —*Seen from above, this level looks like a lotus of which each petal is a flame.*”

The Fifth triangle

9th Initiation: SK is for *Sanat Kumara* known as —*The Lord of the World*”, “*The King*”, “*Our Father in Heaven*”, —*Jehovah*”, and also described as “*The Lord of the Flame.*”

The Sixth triangle

The *Planetary Logos*, a —*Heavenly Man*”, —*One*” Whom we live and move and have our being.”

The **Seventh triangle** shows the symbol of the *Solar Logos*: serving 7 planetary centers.

The half sphere

The *Galactic Logos*: The —*One About Whom Naught May Be Said*”, “*The Unnameable*”, also described as the —*Light of ten thousand suns*” (*Yoga Sutras*).

Quotes of the Quarter

The Cosmos must begin at a truly zero (or non dimensional) point (which can be nothing less than pure Consciousness itself, as well as infinitely energetic... And, therefore, it can expand fractally to an infinite series of such points to fill any dimension (or rather, frequency/energy phase order) of hyperspace—which, in essence, must therefore be infinitely divisible ... Consider that the zero-point in any hyperspace field is the only non-dimensional [immeasurable] aspect of that particular field (that has its own particular frequency/energy-phase of vibratory motion).

Although, this zero-point origin expanding fractally into infinite co-energetic and multi-dimensional fields may be impossible to fully imagine in our mind's eye, it is, nevertheless, a logically consistent conclusion based on fundamental principles. That's why the full mysteries of the infinite Universe can never be completely known to the finite minds that inhabit it.

Leon Maurer, *Initial Fields of Cosmogenesis*, 1998

Researchers discovered that the Zero Point Field contains the blueprint for our existence. Everything and everyone is connected with one another through this field in which all information from all time is said to be stored. Ultimately, everything – from man to matter – can be traced back to a collection of electric charges that are continually in contact with this endless sea of energy. Our interaction with this field determines who we are, will become and have been...

Lynne McTaggart, *The Field: The Quest for the Secret Force of the Universe* (Great Britain: HarperCollins: 2002.)

Symbolism is the language of the Mysteries; in it is the language not only

of mysticism and philosophy but of all Nature, for every law and power active in universal procedure is manifested to the limited sense perceptions of man through the medium of symbol. Every form existing in the diversified sphere of being is symbolic of the divine activity by which it is produced. By symbols men have ever sought to communicate to each other those thoughts which transcend the limitations of language.

Rejecting man-conceived dialects as inadequate and unworthy to perpetuate divine ideas, the Mysteries thus chose symbolism as a far more ingenious and ideal method of preserving their transcendental knowledge. In a single figure a symbol may both reveal and conceal, for to the wise the subject of the symbol is obvious, while to the ignorant the figure remains inscrutable. He who seeks to unveil the secret doctrine of antiquity must search for that doctrine not upon the open pages of books which might fall into the hands of the unworthy, but in the place where it was originally concealed.

David Wilcock, *Atlantean Heritage*, 2010

Anation with culture is blessed. To live in a world without becoming aware of the meaning of the world is like wandering around in a great library without touching the books. It has always seemed to me that symbolism should be restored to the structure of world education. The young are no longer invited to seek the hidden truths, dynamic and eternal, locked within the shapes and behavior of living beings.

Manly P. Hall, Quoted in the Tribute to *The Lost Symbol*, (2009) by Dan Brown

From the esoteric standpoint, true healing, healing that will change a person's life and inner motivation, can only happen when the Soul of the patient is involved. It is seldom sudden, for it involves change and

adjustment and reorientation from within. It calls upon the person to make decisions from within, decisions which the Soul wants, not what the little personality desires. True healing will often entail new habits of the body, nutritional change, and changes with regard to the body's fitness, types of entertainment and relaxation. All these are influenced from within by esoteric healing, not imposed on the patient from without.

Alan Hopking, M.A., *Esoteric Healing*
(Nevada City, CA: Blue Dolphin Books,
2007.)

It will already be apparent to the reader that by tradition more is meant than just custom, long established, even if current usage has tended to restrict it in this way. Here the word will always be given its transcendent, which is also its normal, connotation without any attempt being made, however, to pin it down to a particular set of concepts, if only because tradition, being formless and supra-personal in its essence, escapes exact definition in terms of human thought and speech. All that can be usefully said of it at the moment is that wherever a complete tradition exists this will entail the presence of four things, namely: a source of inspiration or, to use a more concrete term, of Revelation; a current influence or Grace issuing forth from that source and transmitted without interruption through a variety of channels; a way of "sacralization" which, when faithfully followed, will lead the human subject to successive positions where he is able to "actualize" the truths that Revelation communicates; finally there is the formal embodiment of tradition in the doctrines, arts, sciences and other elements that together go to determine the character of normal civilization.

Marco Pallis: *The Way and the Mountain*
(1960, reprint, Bloomington: World Wisdom,
2008.)

According to how we understand the concept from its etymological root: tradere (deliver, transmit) —Tradition has

nothing to do with peoples' usages or customs from old, but is understood as "revealed" tradition, that is truths and principles of divine order revealed or unveiled to mankind.

Tradition is essentially of "super-human" origin, which is quite exactly also its correct definition and nothing traditional cannot be qualified as such without the presence of this vital and axial foundational element, which defines its own authentic character.

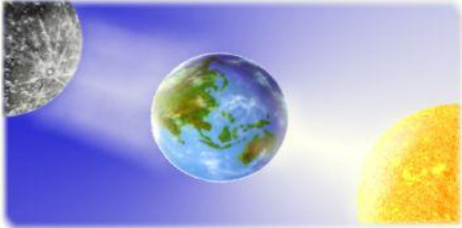
Nothing which is purely human can be considered traditional, that is why it is wrong—as René Guénon rightly says—to talk about a "philosophic tradition" or a "scientific tradition"... because only the hereditary forms of an uninterrupted chain of transmission deserve the qualification "traditional" for they will guarantee the reality and permanence of the "vital element", i.e. that of non-human origin, inside a particular tradition.

Or to put in another way: Tradition is the light with which the human kind has been endowed with from the beginning of times to the end of it; it is the light of meaning in an otherwise meaningless void, it is the light of spiritual guidance in a materialistic and hedonistic era, it is the light of the Logos shining upon the contingent entities. This Light is from God, the light of the heavens and earth.

Omar K. N: *Modernism and Post Modern Thought*, 2010

Cycles of matter will be succeeded by Cycles of Spirituality and a fully developed mind... Humanity is the child of cyclic Destiny, and not one of its Units can escape its unconscious mission, or get rid of the burden of its cooperative work with nature. Thus will mankind, race after race, perform its appointed cycle-pilgrimage.

Helena P. Blavatsky, *The Secret Doctrine*
(Pasadena: Theosophical University Press,
1974)



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*

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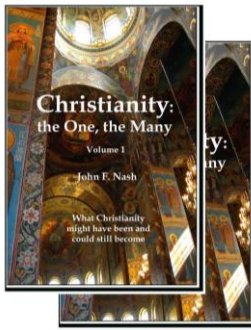


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by John F. Nash
Xlibris, 2007

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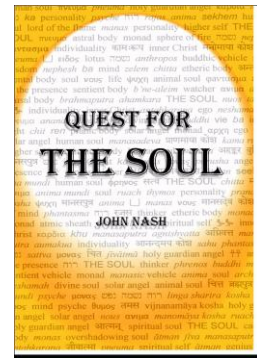
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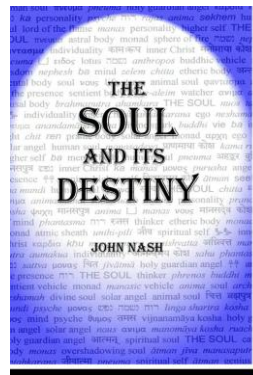


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1stBooks Library, 2004.

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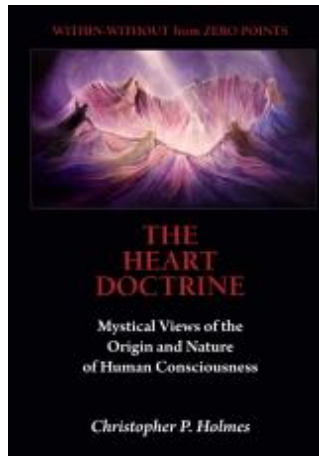
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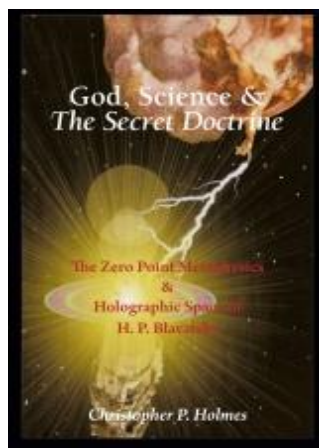
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