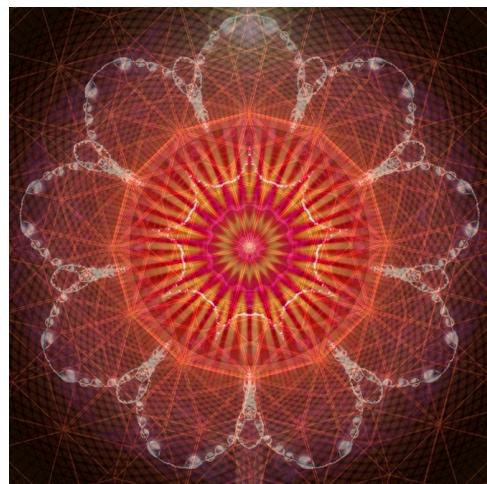


Spring 2017, Volume 12, Number 4



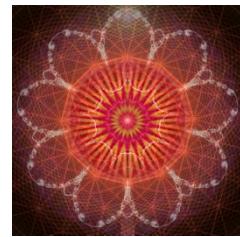
The Esoteric Quarterly

An independent publication dedicated to the trans-disciplinary investigation of the esoteric spiritual tradition.

**Esoteric philosophy and its applications
to individual and group service and
the expansion of human consciousness.**



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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@esotericquarterly.com.

Editorial

Personal and Planetary Healing

Esoteric philosophy places an emphasis on creative meditation, study and service as a way of life. Together these three enable us to become one with the soul or higher self, to acquire spiritual knowledge, and cooperate with Hierarchical intent by healing ourselves, humanity and the Planet. Broadly speaking, we are expected to become “points of contact” for the healing forces of the Planet as well as “channels for distribution.”

We are enjoined, therefore, to focus on the subjective dimensions of spiritual work in addition to serving outwardly as practical agents of change in the world who can heal the divisions existing within humanity and its many fields of human expression. During this current period of global crises and chaos such a charge is needed now more than ever to help ameliorate the many challenges we face and to bring the new and sustaining seeds of hope for the future.

David Borsos contributes the first in a series of articles that addresses the current global crisis and the disciple’s response to the world’s unsettled fate. The article is a “call to action,” urging esotericists to shake free from any complacency or false sense of security with respect to the Externalization of the Hierarchy and the coming New Age. Part One provides an assessment of the challenges that threaten human and planetary survival. As such, it serves as a context for Borsos’ ideas on the need for a bridge between the teachings of Djwhal Khul, as they are expressed in the writing of Alice A. Bailey, and academia that might facilitate planetary healing and reconstruction. The objective of this first article “is to encourage an examination and self-reflection within and between Bailey organizations, and students, and among students themselves regarding the work that has been done over the past seventy years, the effectiveness of these efforts, and possible directions for future work.”

Our next offering is from Zachary Lansdowne who contributes an article on the seven ray causes of inharmony and disease. Lansdowne’s focus is on the Third Ray, and he provides a verse-by-verse elucidation of the Third Ray Stanza as given by Djwhal Khul in *Esoteric Healing*. Before beginning his analysis, the author explains that the seven ray energies—the great informing Lives of the planets within our solar system—are limited and imperfect. Hence, all that comes within the range of their influence must necessarily share in this imperfection, with inharmony and disease being the inevitable result. In individuals who are conditioned by the Third Ray, this deficiency expresses as “the manipulation of desire, and the wild maneuvering for its satisfaction along material lines,” which manifests in turn as endocrine and digestive problems. A better understanding of the connection between the rays and disease, as Lansdowne maintains, can lead to healing as well as greater compassion.

The final full-length article in this issue is from John Nash. In this article Nash explores the complex origins and evolution of the Tarot and its various uses. The article begins with an introduction of the significance of the Minor and Major Arcana. A brief history of the Tarot Decks is included beginning with the earliest playing cards and extending to the more modern Tarot decks, such as those associated with Golden Dawn, the O.T.O and the Builders of the Adytum. Nash discusses methods of production and the important role of aesthetics and color as carriers of energy or vibration as well as their use for purposes of meditation, healing and divination. He then turns to the article’s primary thesis, which is the Tarot’s use as talismans in Hermetic and Neo-platonic magic. The article provides examples of cards from various decks showing the differences in symbolic references, theme variation and color as they progressed over time.

Included in this issue is a review for a new book on the Tarot and the accompanying deck from Harry and Nicola Wendrich titled: *A Sephirothic Odyssey: A Journey in Consciousness with the Golden Dawn Temple Tarot, and Golden Dawn Temple Tarot Deck*. Our review for this article views the Wendrichs' book as "a good summary of traditional and more recent work on the Tarot, as interpreted in the Golden Dawn tradition. The authors' description of their spiritual adventures during creation of the Tarot deck is interesting in its own right."

In addition to these features, we have included two poems from the English poet Christopher Roe, titled *Sentinel of Silence* and *If Time were Mine*. Roe's poems are at once personal and universal. His innermost feelings resonate with ours. His words are words of clarity, of serene beauty and spiritual reflection in which we can all share. The two works offered here are from a collection of 45 poems titled, *In Search of Silence*. The collection is available at: www.silentflightpublications.co.uk/.

Our "Pictures of the Quarter"—*Entwined, The Beginning* and *Un:named*—are from Jetter Green, a San Diego native. Green describes his geometrical works as having been inspired by "the concept of math as a universal language, the complex patterns found in nature, vivid colors, energetic properties and the infinite space" within us all. His work, which is "designed to heal, expand and explore life experience," is spontaneous and arises from the "free flow of consciousness." For more information on the artist and his work visit: <http://jettergreen.com/Jetter-Green>.

We also want to draw your attention to our advertising pages, which, among other things, includes a coupon for our readers from *Forgotten Books*. The coupon provides free online access to *Forgotten Books* online esoteric library of over 500,000 books.

An announcement for the *School for Esoteric Studies* annual Subjective Group Conference is also included. The theme of this years conference is "Unity in Diversity: Science of Right Relationships." The conference is open

to all members of the worldwide esoteric community.

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 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.

Letters to the Editor

I wish to commend John Nash for his fascinating and well-researched article on the *Origins and Evolution of the Tarot*. It is a special pleasure to read such a scholarly and thought-provoking article on a subject that has received little attention in certain esoteric circles due to its perceived use as a simple prognostication device. This article does much to mitigate concerns about the Tarot as an unworthy or even unwholesome form of esotericism.

I found the article to be thoroughly engaging. Especially appreciated was the author's in-depth discussion of what talismans are and how and why they are used, all of which adds significantly to the reader's understanding of their importance.

The possible link between the Tarot and Sensa was also quite interesting. It is certainly possible to view the Major Arcana as "one of the seven dialects or forms" of Sensa. Indeed, some theosophists have speculated that one of these sacerdotal languages could be the non-linguistic language of painting or pictographs.

While the connections to India, Egypt, the archetypes and Hermetic and Neo-platonic magic, as outlined by the author, certainly have merit, it is my understanding that the Tarot and the Major Arcana of the Marseille deck in particular, began as illustrations of the Sumero-Babylonian myths that were preserved in the cylinder seals and were either distorted or poorly copied by people who had little understanding of their significance. Helena Blavatsky in *The Secret Doctrine*, Vol. III, p. 108, Blavatsky supports this view by saying that:

The real Tarot, in its complete symbology, can be found only in the Babylonian cylinders, that anyone can inspect and study in the British Museum and elsewhere. Anyone can see these Chaldean, antediluvian rhombs, or revolving cylinders, covered with sacred signs; but the secrets of these divining "wheels," or,

as de Mirville calls them, 'the rotating globes of Hecate,' have to be left untold for some time to come.

Indeed, comparisons between the images on the cylinders and the Marseille deck are, in this writer's opinion, quite convincing. That said, it is the case that some cylinder seals and images were used as amulets and talismans as Nash claims, in addition to being used in formal contracts and for decorative purposes. But, to my mind, that seems not to have been their original purpose.

Blavatsky distinguishes between the two different Taros or Tarots: the purely Esoteric Tarot, and the Western or the Kabalistic Tarot "that was remodeled by the Shemites." "This Taro," she claims is "but the distorted echo of the Secret Doctrine of the Chaldeans, and the real Tarot is found in the Book of Numbers now in possession of some Persian Sufis." (Collected Writings, Vol. 14, p.174.) In fact, some Sufis, view the seals and their corresponding depictions in the Marseille deck as allegories representing various states and stages of psychological and spiritual development (see for example, Nicolas Swift's *the Mirror of the Free*). Furthermore, as Swift and other researchers have shown, the wisdom they contain corresponds closely with the teachings of Ibn al 'Arabi and others.

The origin and meaning of the word "Tarot" is also quite revealing. The theosophist, Mayananda, who dedicated his book on the Tarot to A.A.B., says that we have to consider the word in its complete form "Tarota or "Taro-Rota," which means the Wheel of the Law or the Law of the Wheel, as a symbol of universal life or the "wheel of samsara" (*The Tarot for Today*, p. 11.)

Mayananda is responsible for developing the Horus arrangement, a circular arrangement of Triads with the Fool or 0 at the center. The arrangement also depicts the Three Gunas and the Seven Rays as they manifest through the Major Arcana.

Others point to a different etymology. Jean Alexandre Vaillant, for example, in a history of the Roma or Gypsies, connects “Tarot” to the Babylonian Goddess *Ashtaroth* or As-tarot (also Astarte, the morning star and the chief female deity worshiped in ancient Syria, Phoenicia and Canaan), and to the *Inda-Tartar* or Tan-tara (Zodiac). The link to the Zodiac further strengthens its relationship to the Chaldean “Book of Numbers.” McGregor Mathews maintained that “Taro” comes from the Egyptian *taru*, which means, “to consult.” Another figure, Antoine Court de Gebelin, in his *Study on the Tarots*, says that there are several ancient Egyptian words preserved in the Tarot, one of these is *taro*, derived from *tar*, meaning road, and *ro, ros* or *rog* meaning royal, which means royal road or kings highway. There are plenty of other associations, such as *Taro* (law) and *Troa* (door in Hebrew), and *Rota* (wheel) and *Orat* (that which speaks), both in Latin.

Finally, as Mayanada points out, the Tarot represents a synthesis of the chief symbolic languages. These diverse languages or systems are:

Numerical;
Geometrical
Astrological
Mythological
Theosophical

Nash’s article suggests as much by stating that Hermeticism is “a blend of magic, astrology, divination and alchemy.” As such, the Tarot can be said to epitomize the prime Hermetic Sciences—the Qabalah, Alchemy, Astrology, Numerology and the various divisions of Magic. Such a synthesis of systems would certainly be useful in the creation of talismans or in magic rituals, but it also suggests a superior usage.

All these considerations point to the Tarot’s ancient origins, and to a more profound purpose having to do not only with magic talismans and divination, as the author so eloquently argues, but to a timeless method of spiritual instruction in which the cards serve as mandalas for spiritual transformation.

Donna M. Brown
Washington, DC.



Thank you to the EQ and Donna Brown for her informative, insightful, and provocative introduction to the profound mysteries of Sufism.

Although Ms. Brown’s reference to “the Central Asian Sufi tradition where Gurdjieff allegedly obtained his teachings” is in keeping with conventional interpretations, I believe it is a subtle, but significant misrepresentation; one which further complicates consideration of the history of universal Sufism. In his book, “Struggle Of The Magicians,” William Patrick Patterson, a contemporary Fourth Way scholar, notes several authors put forward the idea—that Gurdjieff cobbled his teaching together from numerous esoteric sources, including Sufism and Tibetan mysticism—in many of the books that appeared in the first two decades following Gurdjieff’s death. But, as

Patterson points out, P.D. Ouspensky quotes Gurdjieff’s claim that there were four principal lines of esoteric teachings: the Hebraic, the Egyptian, the Persian, and the Hindu. In contrast to those lines, Gurdjieff stated unequivocally that the Fourth Way “is completely self-supporting and independent of other lines and it has been completely unknown up to the present time.” [“In Search Of The Miraculous,” p. 286]

I believe the confusion about the sources of Gurdjieff’s “teaching” reflects, in part, a conflation of the term’s two distinct meanings: as a body of knowledge; and a method of instruction. While the details of his twenty-year searching are unknown, it is most likely Gurdjieff had been an initiate of a Sufi order, which resulted in him subsequently incorporating various Sufi practices and

disciplines into his method of instruction. Moreover, there are many significant aspects of the Fourth Way which are strikingly congruent with Sufi psychological and cosmological theory. But if we grant credence to Gurdjieff's claims about the Fourth Way being an ancient independent teaching—unknown until he introduced it in its latest form—it may be that it is the source of the universal line of Sufism. I submit this idea only for the purpose of identifying a potentially significant factor in considering Sufism's origins.

Nevertheless, Donna Brown's caveat—that “the inner, oral and initiatic dimensions of Sufism … are veiled from the uninitiated”—is an essential qualification which significantly delimits outsiders’ discussions of Sufism’s essential aims and truths, as well as its hidden history. For example, in “Memories Of A Sufi Age,” Sirkar van Stolk recalls a conversation he had with Hazrat Inayat Khan after the master had given a series of lectures in Stockholm—which had been received with various degrees of appreciation. Inayat Khan addressed van Stolk’s confusion about the purposes of his lectures by asking: “Did you think that my whole work consists of the giving of lectures?” He went on to explain that the lectures were but “a screen” for his real work which “lies in the higher spheres.” Khan explained: “One of the most important tasks I have to fulfill is the tuning of the inner spheres in the different countries I visit, to a higher pitch of vibration. That is why I have to travel so much.” [p. 62]

With respect to that travel, there is a fascinating correspondence between the places Hazrat Khan and G.I. Gurdjieff travelled. My

admittedly cursory examination indicates that, in the early part of the twentieth century, they were in Russia in 1914 and London in 1922, visited New York and other American cities in the 1920s, and lived and worked in Paris and environs during the 1920s. Moreover, both Khan and Gurdjieff stated their teachers had sent them to the West in order to disseminate Eastern esoteric knowledge and understanding. In the context of Ms. Brown’s discussion of universal Sufism, the parallel lines of these two masters’ profound works suggest a tantalizing commonality of purpose. Hazrat Khan’s comment about the importance of him being physically present in order to ‘tune the inner spheres’ of the places he visited suggests that, in addition to providing different paths through their teachings, he and Gurdjieff were carrying out work which was dependent upon their being. While that suggestion is at odds with the assumptive framework underlying most Westerners’ thinking, it gives pause to those who recognize the importance of esoteric teachings—as it serves as a reminder that the meaning and purpose of any esoteric master’s teaching remains hidden from all but those who have been initiated into its inner circle.

Finally, in considering the significance of teachers and teachings, Hazrat Khan’s observation—that the quality of the disciples influenced the murshid’s own insights and awareness—provides an important reminder of the dynamic and malleable nature of the teacher-pupil relationship in the transmission, promulgation, and evolution of any esoteric teaching.

James Moffatt
Toronto, Ontario

Poems of the Quarter by Christopher Roe

Sentinel of Consciousness

From the first prayers,
And dreams of my journey,
 A silent voice
Has stood sentinel
 Within my soul.

No answers given,
No miracles offered.
 No blinding light
To penetrate the darkness.
 No dogma or creed,
 No sectarian vision,
 Only silent prayer,
Through times of joy and pain.

This silent voice,
This sentinel of conscience,
 Has been my shadow,
 Has shared my life,
Has given reason enough
To continue my journey
 Through darkness,
 And on, into the light.

If Time Were Mine to Give

Your love is the space
In which I exist.

Your truth and inspiration
 Drives light
Into the darkest corners
 Of my life.

If time were mine to give,
I would give it all to you.

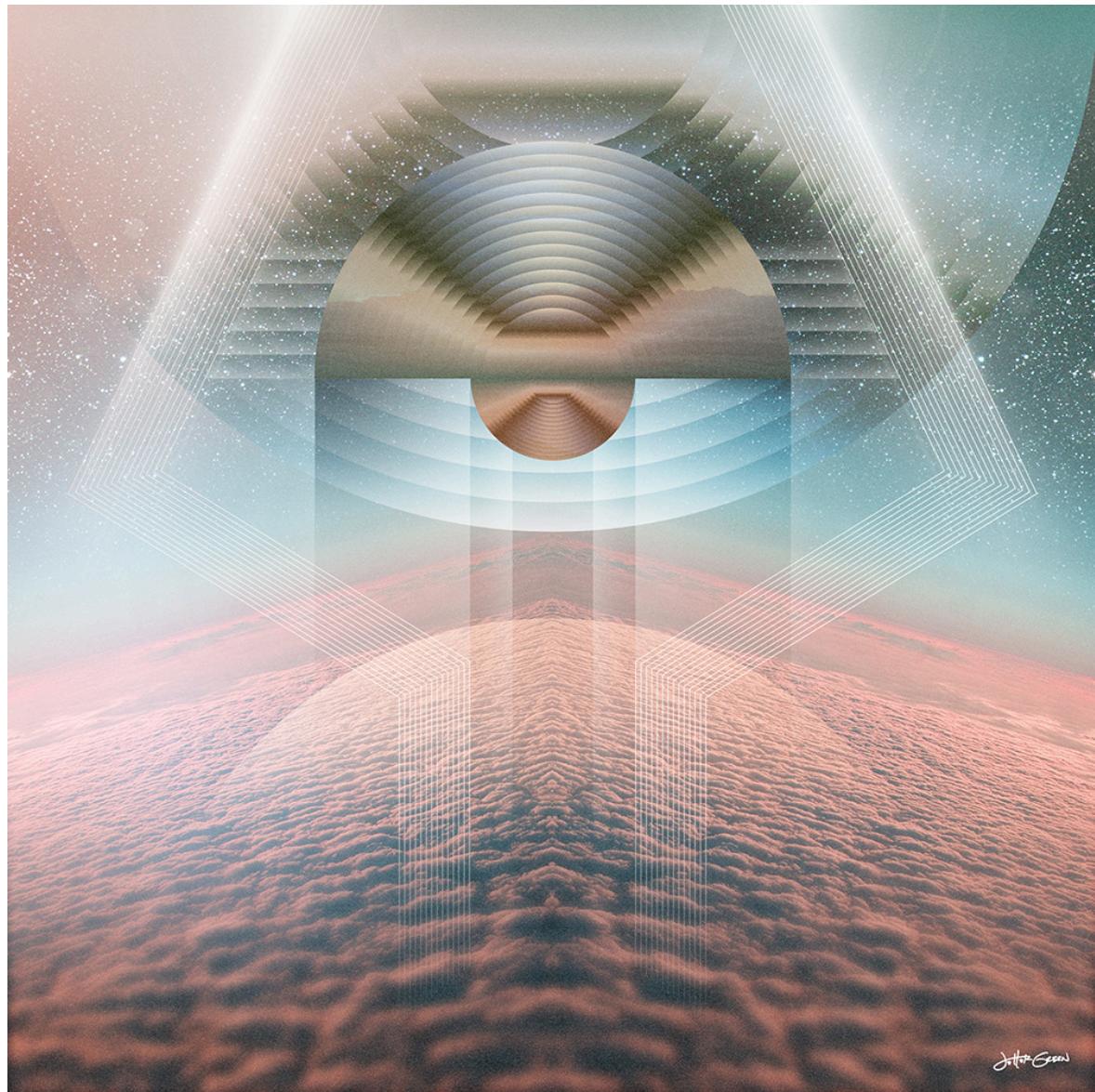
Pictures of the Quarter by Jetter Green



Entwined | by Jetter Green | 2014



The Beginning | by Jetter Green | 2012



Un:named | by Jetter Green | 2016

Quotes of the Quarter

A spirituality that is only private and self-absorbed, one devoid of an authentic political and social consciousness, does little to halt the suicidal juggernaut of history. On the other hand, an activism that is not purified by profound spiritual and psychological self-awareness and rooted in divine truth, wisdom, and compassion will only perpetuate the problem it is trying to solve, however righteous its intentions. When, however, the deepest and most grounded spiritual vision is married to a practical and pragmatic drive to transform all existing political, economic, and social institutions, a holy force – the power of wisdom and love in action – is born. This force I define as Sacred Activism.

Andrew Harvey, *Institute for Sacred Activism*,
<http://www.andrewharvey.net/sacred-activism/>

This emphasis on spirituality in our day is no accident. In the 1950's or 60's, the distinction between religion and spirituality was virtually unheard-of. But the very historical forces, which are splintering our societies, has also fed the mushrooming of spiritual interests. Historians know that a tumultuous age provoke intense spiritual concern, a rethinking of basic issues, a new mining of religious sources.

Daniel A. Helminiak, *Spirituality for Our Global Community* (London: Rowman and Littlefield Publishers, 2008), xv.

I am deeply convinced that [the answer] lies in what I have already tried to suggest – in that spiritual dimension that connects all cultures and in fact all humanity. If democracy is not only to survive but to expand successfully and resolve those conflicts of cultures, then, in my opinion, it must rediscover and renew its own transcendental origins.... Planetary democracy does not yet exist, but our global civilization is already preparing a place for it: It is the very Earth we

inhabit, linked with Heaven above us. Only in this setting can the mutuality and the commonality of the human race be newly created, with reverence and gratitude for that which transcends each of us, and all of us together. The authority of a world democratic order simply cannot be built on anything else but the revitalized authority of the universe.

Václav Havel, *Stanford Lecture 2009*, Stanford University Video Collection.

The premise behind this idea of universal responsibility is the simple fact that, in general terms, all others desires are the same as mine. Every being wants happiness and does not want suffering. If we, as intelligent human beings, do not accept this fact, there will be more and more suffering on this planet. If we adopt a self-centred approach to life and constantly try to use others for our own self-interest, we may gain temporary benefits, but in the long run we will not succeed in achieving even personal happiness, and world peace will be completely out of the question.

His Holiness, the Dali Lama, *A Human Approach to World Peace* (Somerville, MA: Wisdom Publications, 1985), 7.

Healing is, by definition, taking a process of disintegration of life and transforming into a process of return to life. The mind alone cannot accomplish such a task. Only the Soul had the power to bring the body back to life.

Caroline Myss, *Defy Gravity: Healing Beyond the Bounds of Reason* (Carlsbad, CA: Hay House, 2009), xiii.

We can attain the greatest perfection in the description of disease, we can know precisely what happens in the organism in terms of modern physiology and physiological chemistry; and yet we may still not be able to heal the disease at all. In healing we must proceed not from the histological or microscopic

diagnosis, but from the great universal connections.

Rudolf Steiner, Agriculture (Revised ed.; London, ENG: Rudolf Steiner, Press, 2004), 96.

The primary medicine of the future will be rays, the vibratory nature of which is more compatible with the molecular atomic nature of the human body. Healing rays can reach into the atomic disorder of cells in chronic diseases. There is also much healing energy in the sun's rays, though the harmful effects of overexposure must be avoided.

Paramahansa Yogananda,
<http://www.yogananda.com.au/gurus/yogananda/quotes05b.html>.

The healer in the New Age does not and will not work directly with the physical body at all: being an occultist, he will regard the body not as a principle. He works practically entirely with the etheric body and the vital energies, leaving those energies to make their impact on the automaton of the physical body according to directed intent: they will then produce their effect according to the response of that body, conditioned as it will be by many factors. The healer has to think clearly before he can bring about the desired results, but the energy poured into the patient's vehicle is not mental energy, but one of the seven forms of pranic or life energy. This travels along the line of force or the channel which relates and links all the centers and connects those centers with the glands.

Alice A. Bailey, *Esoteric Healing* (New York: Lucis Trust, 1951), 538.

We find ... that the Tarot is closely related to the Great Pyramid, to prophecy, philosophy, to the secret schools of initiation of the ancient world and to the priesthood of Egypt, Persia and Babylonia in particular. We find the Tarot to be intimately related to astrology, chiromancy, spiritualism and the Bible. This last connection is so close the Tarot has been thought to be nothing less than the long sought key to a true interpretation of the Bible, an interpretation in

accordance with the thinking men who produced it.

Rudolfo Benavides, *The Prophetic Tarot and the Great Pyramid* (Mexico: Editores Mexicanos Unidos, 1974), 9.

The esoteric teaching of the Tarot is a body of knowledge based on material that was revealed orally because it could not have been communicated in any other way. It addresses the zone in which the soul hovers between the body and spirit, thus bridging the inner and outer worlds. I believe that the main theme in the major arcana is the development, step-by-step, of humankind. It depicts our spiritual cosmic background, its condensation and descent into matter; it then describes what is encountered at the individual level, as one attempts the journey to reconnect body, soul and spirit.

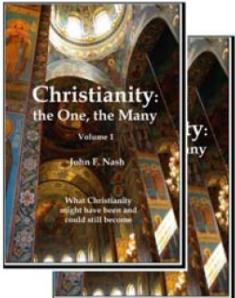
Dr. Irene Gad, *The Tarot and Individuation* (York Beach, ME: Nicolas-Hays, Inc., 1994), xxvi).

The well-known series of medieval designs for the Trumps as affixed to the playing cards and even today largely used abroad both for prognostication and as an ordinary game, is here claimed to have a much earlier origin and uses of an entirely different kind. It certainly shows the symbolic arrangement which implies the basics of such diverse systems as the following: Numerical; Geometrical; Astrological; Mythological; Theosophical and, summing them up, its own basic Ontological. In this arrangement Symbolism is seen to infuse all Mantric Art as the manifest form of the "Universal Law of Equilibrium." Such appears to be the underlying aim and theme of the Tarot design..."

Mayananda, *The Tarot for Today* (London: The Zeus Press, 1963), 11.

The tarot is an outer oracle of which the inner oracle is the source.

Philippe St. Genoux, *Tarot* (London: ENG: Black Dog Press, 2015), 5.



Christianity: The One, the Many

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by John F. Nash
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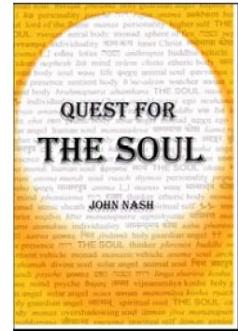
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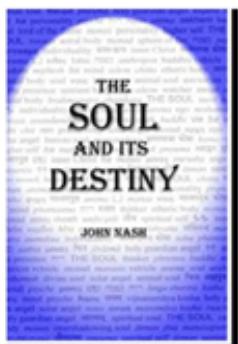
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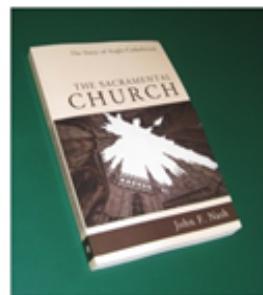
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**55th School for Esoteric Studies'
SUBJECTIVE GROUP CONFERENCE**

Each year, during the *Three Linked Festivals* (the Easter Festival at the Aries full moon, the Wesak Festival at the Taurus full moon, the Festival of Goodwill at the Gemini full moon), the School for Esoteric Studies holds its Subjective Group Conference. A set of study material plus a meditation outline is distributed to all participants. Beginning two days before the Easter Festival and ending two days after the Festival of Goodwill, **all participants join in united study and meditation focused on some aspect of the Plan in order to aid in its precipitation on Earth.** Our impressions are collected in a summary report and distributed to all participants. The Subjective Group Conference is open to all members of the esoteric community worldwide. Please join us!

This year's theme is
UNITY IN DIVERSITY: SCIENCE OF RIGHT HUMAN RELATIONS

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