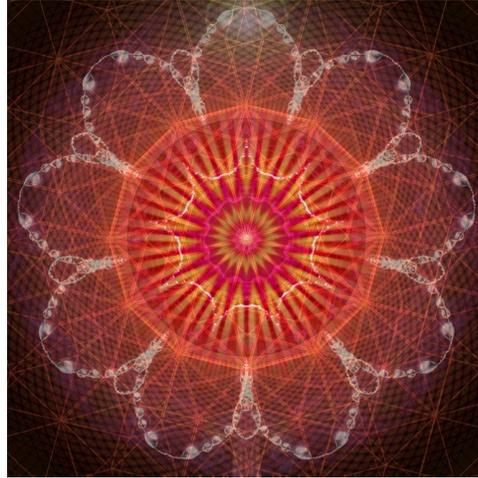


Summer 2017, Volume 13, Number 1



The Esoteric Quarterly

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

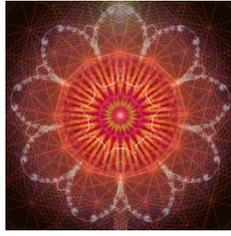
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to individual and group service and
the expansion of human consciousness.**



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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.

Esotericism: a Global Phenomenon and a Global Solution

The study of esotericism is generally organized under the separate rubrics of Western and Eastern esotericism. While such categorizations have value, it is necessary to recognize that esotericism is not only ahistorical; it is a cross-cultural, global phenomenon having its roots in deep antiquity. Almost every civilization, both past and present, possesses a timeless wisdom tradition; and virtually every religion or sect is syncretistic in some measure. One of the articles in this issue discusses a small syncretic Mid-Eastern esoteric sect whose influence is thought to have extended to Europe. Another article deals with the psychological applications of Djhwāl Khul's teachings. Because the underlying features of esotericism are universal, it follows that the study and practice of esotericism can be part of a large-scale or global solution to humanity's problems as one of the articles in this issue seeks to demonstrate.

Our first offering from Zachary Lansdowne is part of a series on the seven ray causes of inharmony and disease. Lansdowne's focus in this article is on the Sixth Ray. He provides a practical elucidation of the abstruse Sixth Ray Stanza as given in *Esoteric Healing* in an effort to isolate the psychological roots of disease. The author begins by explaining that the great informing Lives of the planets within our solar system are relatively 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 Sixth Ray, this limitation primarily expresses as the glamour of devotion, selfish desire, the problem of unconscious projection, fantasies, wrong relationships, and lack of true love. The article concludes by explaining how these deficiencies, once recognized, can lead to

the expression of compassion, right human relations and universal love.

Our next offering is from David Borsos who contributes the final article in a two-part series addressing the present global crisis and the disciple's response to the great challenge confronting the world today. The first article explored the "need" and represented an urgent "call to action." The second article presents a "practical plan of action," which necessitates the building of a bridge between the esoteric philosophy of Alice A. Bailey and academia in an effort to educate the wider public about the deep wisdom it contains. The article begins with an examination of the various terminology applied to Bailey's writings as a means of distinguishing her work from other esoteric traditions and worldviews. Borsos then explores several fields, including religious studies, philosophy and science, which might serve as possible "construction sites" for building bridges between Bailey's ideas and current academic research. The possible challenges that such an effort might face are also discussed.

The final full-length article in this issue examines the Druze, a secretive esoteric sect, first brought to the attention of the esoteric community by Helena Blavatsky, who studied with them and A. L. Rawson, a Druze initiate. The article begins by exploring both generally accepted and alternative views on the complex origins of the Druze people and their highly eclectic faith. The fundamental pillars of Druze philosophy, which include the pivotal concept of *Tawhīd*—a term that "combines absolute oneness of God and the unity of all creatures in the oneness of the One and only God" are considered, along with the Druze conceptions of creation, cycles of manifestation and revelation, the all-important role of the mind and reincarnation. A discussion on the relationship between the Druze, the Templars

and Masonry is included, along with a section on the Druze system of initiation.

In addition to the featured articles, we are pleased to offer a short article by John Nash on Harriette and Homer Curtis—two *Great Esotericists of the Past*—who created the “Order of Christian Mystics” and a system of spiritual alchemy that combined theosophy with traditional Christian doctrine.

This issue also contains a review for a new book from Kenneth Sørensen titled *The Soul of Psychosynthesis: The Seven Core Concepts*. The book is certain to be of interest to students of esoteric philosophy and professionals in the psychological field.

As is our custom, the *Quarterly* highlights the works of various artists and poets. This issue includes two spiritual poems—*Seekers* and *Cloth of Pure Gold*—from Dorothy Walters. Dr. Walters spent most of her early professional life as a professor of English literature and women’s studies. She underwent a major Kundalini awakening in 1981 (a phenomenon totally unfamiliar to her as well as to most of her contemporaries at the time). Since then she has devoted her life to researching and writing about this subject and to witnessing the unfolding of this process within herself as well as assisting others on a similar path. Her latest book of poetry is called “Some Kiss We Want.” Walters is currently completing a volume called “Kundalini Splendor: The Future as Ecstasy.” She writes a blog at “Kundalinisplendor.blogspot.com,” and is also on Facebook.

Our *Pictures of the Quarter* are from the 27 year-old Swedish artist, Emma Lindström. The artist describes her transcendent, celestially themed work as “continuously inspired by life itself and the energies that push everything forward and at the same time keep everything together. “Lindström sees the energy that flows through her “and on to the canvas as part of that grand force.” The creative process, says Lindström, “is like life itself, a balance between control and chance.” I don’t make too much planning ahead, but instead let the process itself guide me. This is as much a therapeutic process as it is a creative one.”

Lindström’s goal is to evoke an emotion that speaks to the viewers “inner self, to the light that resides within.” For more information on the artist and her exquisitely ethereal work visit: emmalindstrom.com, and her Facebook page: www.facebook.com/emmalindstromart/.

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.”

Poems of the Quarter by Dorothy Walters

Seekers

Each of us is searching for
a wise man or woman
to lead us
to present us
a scroll heavy with answers.

Some of us have climbed the mountain,
tracked the glacier's crust,
lain down in snow for days, years,
burning away to essence,
preparing.

Others have clung
to the underside of overhanging rock
until their fingers turned
to stone,
until they are riveted
like lead
to this thin edge of certainty.

And others wander, drifting like mist
Through valleys.

What is it we are seeking?
What will be do if we are brushed
By the lion's mane?

A Cloth of Fine Gold

You may think
that first lit flame
was the ultimate blaze,
the holy fire revealed.

What do you know
about furnaces?
this is a sun that returns
again and again, refining, igniting,
pouring your spirit
through a cloth of delicate gold
Until all dross is taken
and you are sweet as
clarified butter
in the god/goddesses' mouth.

Pictures of the Quarter by Emma Lindström



Louvaah 6 | by Emma Lindström | 2016



Louvaah I | by Emma Lindström | 2016



Akaleyi | by Emma Lindström | 2015

Quotes of the Quarter

Group work in dissipating world glamour must be handled . . . by those who are working at the dissipation of glamour in their own lives. . . . The majority of those so working are sixth ray aspirants—those who have sixth ray personalities or whose soul ray is the sixth, plus those on all rays who have powerful sixth ray astral vehicles. These make the most effective workers in the group but are subject to one major difficulty. In spite of aspiration and good intention, they are seldom aware of the glammers which control them. It is exceedingly hard to induce the sixth ray aspirant to admit that he is held by a glamour, particularly when it is glamour of spiritual connotation and of a very high order. In their case, the glamour is enhanced by the energy of devotion which stiffens it and brings in a quality which makes it most difficult to penetrate. Their complete assurance proves a serious obstacle to clear-sighted work because that has all to go before the work of dissipation can be carried forward successfully.

Alice A. Bailey, *Glamour: A World Problem* (reprint 1978; New York: Lucis Trust, 1950), 221-222.

Projections change the world into the replica of one's own unknown face.... The best political, social, and spiritual work we can do is to withdraw the projection of our shadow on to others.

Carl G. Jung, *The Archetypes and the Collective Unconscious* (reprint 1969; Princeton, NJ: Princeton University Press, 1934).

The alchemists said the magic formula for enlightenment was *Visita Inferiora Terrae Rectificando Invenies Occultum Lapidem*, or “Seek out the lower reaches of the earth, perfect them, and you will find the hidden stone”—the treasured philosopher's stone. Jungian psychologists might describe the process this way: Engage in a relationship with

the blind and sickly parts of yourself, perfect them, and you will awaken your hidden divinity.

As quoted in Robert Brezny's
Astrological Newsletter,
<http://www.freewillastrology.com/horoscopes/20150723.html>.

The unconscious sends all sorts of vapors, odd beings, terrors, and deluding images up into the mind; for the human kingdom, beneath the floor of the comparatively neat little dwelling that we call our consciousness, goes down into unsuspected Aladdin caves. There not only jewels but also dangerous jinn abide: the inconvenient or resisted psychological powers that we have not thought or dared to integrate into our lives.

Joseph Campbell, *The Hero with a Thousand Faces* (Novato, CA: New World Library, 2008), 74.

The present fluid situation in the world is partly the result of our inability to achieve a balanced development between the unique scientific and technological breakthrough of the twentieth and the growth of human consciousness. Consequently, the human species has been brought to the verge of self-destruction, and it is now an open question as to whether or not man will be able to survive his own technological ingenuity. In such a situation, nothing is more important than the search for viable alternatives for the human race to live in global harmony, with norms of its own, based on a holistic and evolutionary worldview. It is only through actualizing the total potentiality of the human mind and enlarging our areas of awareness that we will be able to contain societal and psychological conflict, which threaten to explode as we move toward the twenty-first century.

Kishore Gandhi, *The Evolution of Consciousness* (New York, Paragon House, 1983), ix.

The realization that there may in fact be a relevance to the study of western esotericism has recently been gaining ground in academic circles. The very idea of studying esotericism seriously and from a neutral perspective would have sounded bizarre and potentially dangerous to most academics no more than a few decades ago, and such reactions are still not uncommon today. It has become more and more apparent, however, that the traditional neglect of western esotericism as a domain of historical inquiry has led to serious gaps in our knowledge, with predictably negative effects upon the understanding of our own cultural heritage. The same point may obviously be formulated in a positive manner as well: it has become clear that serious research into western esoteric currents may often throw a fresh new light on old questions, and may occasionally turn out to be the “missing link” which makes a solution possible at last.

Wouter J. Hanegraaff, *Some Remarks on the Study of Western Esotericism*,
www.esoteric.msu.edu/Hanegraaff.html.

Our task together is to envision a whole new place, a whole new space and role for spirituality in higher education, not as an isolated enterprise on the margins of the academy, nor as a new form of institutional social control, but as an essential element of the larger task of reorienting our institutions of higher learning to respond more adequately to the challenges the world presents us now.

Diana Chapman Walsh, Opening remarks to the *Education as Transformation National Gathering*, Wellesley College, Sept. 1998.

Tawhid [the Oneness of God] itself, according to the Druze, is a process of acquisition of knowledge and growth in wisdom through which human beings evolve spiritually, ever closer to the Divine. The process began in the dim twilight of existence and will continue to the end of time. Tawhid is ahistorical in that it is not subject to a definite

beginning in time as we know it nor limited to a finite end. It does not follow a linear trajectory such as starting with birth and ending with death. The course is rather curved such that the beginning and the end are coordinates of one continuous process of cyclical manifestations. Death is no longer the end of one’s life but a simple transition and renewal. Evolution and progress are obligatory features of this cyclic process; otherwise, it becomes nothing more than repetition within a closed circle.

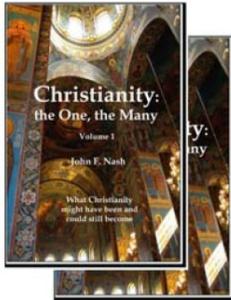
Anis Obeid, *The Druze and Their Faith in Tawhid* (Syracuse: NY: Syracuse University Press, 2006), synopsis.

In the Druze system there is no room for a personal deity, unless a portion of the divine impersonal and abstract wisdom incarnated itself into a mortal man. The deific principle with them is the essence of all Life, the All, and as impersonal as the Parabrahm of the Vedântins, or the Nirvana State of the Buddhist, ever invisible, all pervading and incomprehensible, to be known through occasional incarnations of its spirit in human form. These ten incarnations or human avatars... are called the Temples of al-Tamîmî (Universal Spirit.)

Helena Blavatsky, *The Lamas and the Druze*, Collected Writings Vol. 3 (Wheaton, IL: Quest Books, 1966) 175.

The Druze discredit the fable of Adam and Eve, and say that those who first ate of the forbidden fruit and thus became “Elohim” were Enoch or Hermes (the supposed father or Masonry), and Seth or Sat-an, the father or secret wisdom and learning, whose abode, they say, is now in the planet Mercury, and whom the Christians were kind enough to convert into a chief devil (the fallen Angel). Their evil one is an abstract principle, and called the “Rival.”

Great Theosophists, “The Druzes of Mount Lebanon” *Theosophy* Vol. 26, No. 1, (November 1937), 187.



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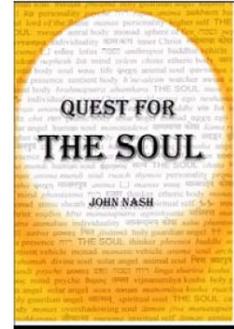
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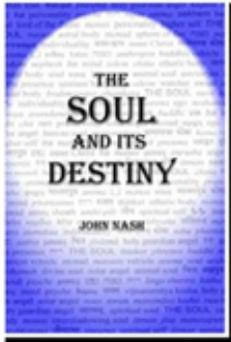
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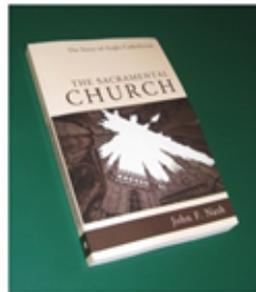
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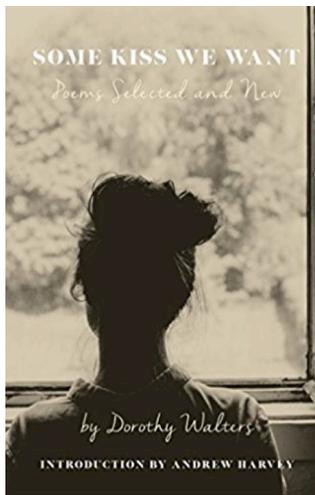
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Some Kiss We Want

Poems Selected and New, by Dorothy Walters



Here within the pages of *Some Kiss We Want* are spiritual, mystical, and prophetic poems. Dorothy Walters' poetic pilgrimage has taken her into the realms of the Christian Mystics, Hinduism, Taoism, Buddhism, and the Abrahamic traditions. Drawing from all of these, she has created a realm of her own that is at once sacred, sensual, and meditative. These are poems that reviewers have hailed as "beautiful and profound; rich with wisdom and insight, impassioned and powerfully engaging."

"Of all modern visionary poets, Dorothy Walters is, to my mind, by far the wisest and most radiant. . . . Read these poems carefully, and tears of awe and gratitude will come to your eyes, and you will be forever subtly changed." Andrew Harvey

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