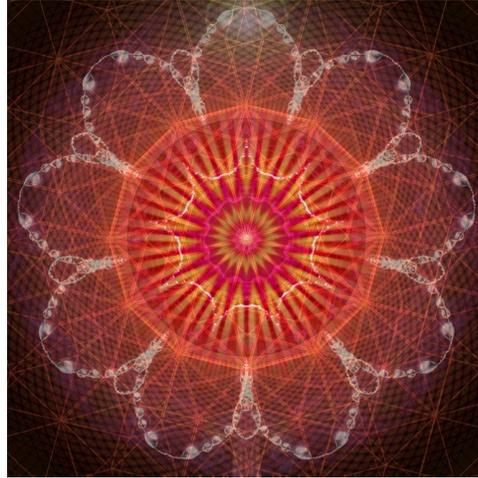


Winter 2018, Volume 13, Number 3



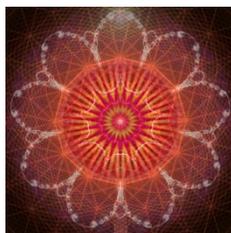
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An independent publication dedicated to the trans-disciplinary investigation of the esoteric spiritual tradition.

**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.

The Evolution of Form and Consciousness

According to the Tibetan Master Djhwal Khul, and his amanuensis, Alice A. Bailey, “the evolutionary process can be considered from the two aspects of the evolution of form and the evolution of consciousness; evolution, or the utilisation of the form by the subjective life, its gradual perfecting, and the final liberating of the imprisoned life.”

From the above we can see that esotericism is concerned with the evolution of life through consciousness in form. This is because consciousness not only changes one’s perception of reality; it actually creates and changes reality itself. These ideas and more are the major themes in the current issue.

Our first article is the second in a series of articles on “Gender” by John Nash. Part One explored the complex meaning and significance of gender at human, intermediate and higher levels of reality, and challenged the classification of sex and gender into two distinct and opposite forms. Part Two focuses on the evolution of human gender and sex, and the accompanying change in forms and consciousness. The article explores the shifting role of women in society and the convergence of gender roles. Past, present and future attitudes with respect to sex and sexual relationships are examined, along with the blurred lines and changing face of gender identity. In the concluding section, Nash employs alchemical symbolism as a model to explain a possible synthesis of male and female, leading to what he envisions as a Group Androgyne or “a global thoughtform, with multiple manifestations in groups where gender interactions can exert their transformative power.”

A second article on Esoteric Astrology addresses the evolution of the multi-dimensional soul as well as the evolving nature

of astrological interpretation. The article, from Maureen Temple Richmond, explores the multiple rulership system, a threefold system of exoteric, esoteric and hierarchical rulership that corresponds respectively to the triplicity of personality, soul and Monad. The article begins with a brief history of rulerships in traditional astrology from Mesopotamia to the present and contrasts it with the Tibetan Master Djhwal Khul’s newer system as given to Alice A. Bailey in *Esoteric Astrology*. Richmond then proceeds to demonstrate how the triple rulership system allows for deeper astrological exploration and interpretation because “it reveals hitherto unsuspected relationships between the signs,” relationships that reveal something of the evolutionary history in terms of consciousness, “not only of the individual soul but also of the entire collective of the Human Kingdom.”

Our final full-length article, from Zachary Lansdowne, compares excerpts from the *Epistle to the Hebrews* with instructions from the books of Alice A. Bailey on building the Antahkarana. The article, inspired by comments from Bailey enjoining students to read the epistle “and note how it endeavoured to reveal some facts, inherent in the will or power aspect,” seeks to show how the epistle exemplifies the three prerequisites and six steps of building the bridge between the soul-infused personality and the Spiritual Triad. The article begins with a discussion of the epistle’s Pauline authorship. It includes a section on the Causal Body and its incorporation into writings of Paul as well as a section on the Antahkarana and the steps described by Bailey for its building. The remaining core of the article provides a detailed analysis of the correlations between the epistle and Bailey’s instructions—correlations that are only now open to realization by a more advanced humanity.

This issue also includes a short paper from Maureen Temple Richmond. The article: “Alice A. Bailey: A Twentieth Century Sirian Chanel” is part of an occasional series on the *Great Esotericists of the Past*. The paper introduces Bailey and the Tibetan Master Dhwal Khul to new readers, but also provides information that some Bailey students may not be familiar with.

In addition to the above features, we draw your attention to our *Poems* and *Pictures of the Quarter*. The poems in this issue are from *Into the Silence* by Irina Kuzminsky, whose poems and written work were featured in the *Quarterly's* Fall 2013 and Winter 2016 issues. Irina is a poet, singer, songwriter, dancer and performance artist with a doctorate from Oxford. Her integral and transformative poems spring from the universal nexus of spiritual life and speak to the Soul's yearning to return to its spiritual source. Other poetry publications include *Dancing with the Dark Goddess*, *Light Muses*, and *Contemplations of the Feminine Divine*. For further information on Irina's entire body of work, visit: <http://irinakuzminsky.com/>.

The three paintings in this issue—all reflecting Winter themes—are from the internationally recognized artist, Alla Tsank. Born in Moscow, Alla began studying art at the age of 10. After graduating from the Moscow Theatrical Arts College, she was invited to work for the acclaimed Mayakovsky Theatre where she directed stage design, costumes and props. In 1990 she immigrated to the US where she continued her artistic career. The three lyrical and evocative paintings featured here reflect both Renaissance and contemporary aesthetics. Additional information and images are available at: www.allatsankfineart.com and <http://artodyssey1.blogspot.com/2013/11/alla-tsank.html>.

We also draw your attention to our *Quotes of the Quarter*, which we hope will inform and inspire and our readers.

Finally, we thank our reviewers, our contributors, our readers, and our donors for their support of the *Quarterly*. We are indebted

to all who have helped to make our nearly 14 years of publication possible.

Donna 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.

Poems of the Quarter by Irina Kuzminsky

Did I Ask God

To throw me on to the anvil
And hammer me repeatedly
Upon the block
And forge me
Thrusting me
Seventy times seventy
Into the fire?

Salva me – a Sufi Song

You have stripped me till I am poor
How will I now scatter rubies and pearls in the
marketplace under others' feet?
You who have taken everything from me
Of what All is this All the price?
I struggle still against the closing waters of the sea
Loath to abandon breath
You are so distant from me my Beloved
My heart sinks in distraction
Cannot bear your absence.
Shatter the black pearl of my heart
Shatter the wine glass
For it is empty and of no use.

I pay the price of All
For No Thing that I know.

Permeability

I have grown transparent to sorrow
And permeable to pain
A little more—and it will pass right through me
And I will grow
Into the emptiness of joy.

Pictures of the Quarter by Alla Tsank



When Winter Comes | by Alla Tsank | www.allatsnakfineart.com



Snow Queen | by Alla Tsank | www.allatsankfineart.com



Winter Faire | by Alla Tsank | www.allatsankfineart.com

Quotes of the Quarter

I have come to the frightening conclusion that I am the decisive element. It is my personal approach that creates climate. It is my daily mood that makes weather. I possess tremendous power to make life miserable or joyous. I can be a tool for torture or an instrument for inspiration. I can humiliate or humor, hurt or heal. In all situations, it is my response that decided whether a crisis is escalated or de-escalated, and a person is humanized or de-humanized. If we treat people the way they are, we make them worse. If we treat people as they ought to be, we help them become what they are capable of becoming.

Johann Wolfgang von Goethe, *Wilhelm Meister's Apprenticeship*, 1795-96.

Today we may not believe in an earthly paradise or a Garden of Eden, but the yearning for something different from the flawed present persists. There is an innate conviction that life was not *meant* to be like this... We are haunted by a sense of more perfect relationships and imagine a world of harmony and wholeness, where we would feel completely in tune with our surroundings... This longing for an inaccessible paradise that remains irretrievably lost surfaces today in popular songs, in fiction, and in the utopian fantasies of philosophers, politicians, and advertisers.

Karen Armstrong. *Jerusalem* (New York: Random House 1996, pp. 10-11.)

The law of our being is Love of Life, and its interests and adornments; love of the world in which our lot is cast, engrossment with the interests and affections of earth. Not a low or sensual love; not love of wealth, of fame, of ease, of power, of splendor. Not low worldliness; but the love of Earth as the garden on which the Creator has lavished such miracles of beauty; as the habitation of humanity, the arena of its conflicts, the scene of its illimitable progress, the dwelling-place

of the wise, the good, the active, the loving, and the dear; the place of opportunity for the development by means of sin and suffering and sorrow, of the noblest passions, the loftiest virtues, and the tenderest sympathies.

Albert Pike, *Morals And Dogma* (1897, reprint; London: Forgotten Books, 2008), 139.

Intelligence has no attachment to the opinion formed, but only to the truth it may contain; and, knowing that error insinuates itself under the guise of truth, through the same inlets by which truth is admitted, it is ever diffident of its attainments, and blesses the detector of errors as a benefactor and a friend.

Mary Wortley Montagu, *Selected Prose and Poetry* (University of Oregon, 1996).

Affliction comes to all not to make us sad, but sober; not to make us sorry, but wise; not to make us despondent, but its darkness to refresh us, as the night refreshes the day; not to impoverish, but to enrich us, as the plow enriches the field to multiply our joy, as the seed, by planting, is multiplied a thousand-fold.

Henry Ward Beecher, as quoted in *A Treasury of Spiritual Wisdom* (San Diego, CA: Blue Dove Press, 1996), 10.

The way to escape death is to escape life. ... This, then, is the Rainbow—the bridge, which the artist throws over the yawning of reality. ... He works out, in his art, the unreal triumph—since it is neither a triumph over life nor over death. It is a triumph over an imaginary world which he himself has created. The drama lies entirely in the realm of the idea. His war with reality is a reflection of the war within himself.

In order to accomplish his purpose, however, the artist is obliged to retire, to withdraw from life, utilizing just enough of experience to present the flavor of the real struggle. If he

chooses to live he defeats his own nature. He must live vicariously. Thus he is enabled to play the monstrous role of living and dying innumerable times, according to the measure of his capacity for life.

Henry Miller, "Creative Death," *The Wisdom of the Heart* (New York: New Directions Publishing, 1960), 7.

There can be no temple but the world itself, which is the Everlasting House and the living sanctuary. Until such time as this mystery is completely known in the soul, we increase in grace by broadening the foundation of faith. To the mechanist, the universe is a machine; to the vitalist, a magnificent living organism; to the idealist, the manifestation of the universal mind; and to the mystic, the eternal sanctuary.

Manly P. Hall, *The Mystical Christ* (Los Angeles: Philosophical Research Society, 1951), 103.

The term *Metatron* includes . . . such meanings as guardian, Lord, envoy, meditator . . . ; he is the "Angel of the Face" and also "Prince of the World" (*Sār ha-olam*); he is the "author of theophanies, of divine manifestations in the sensible world. . . . We will readily admit that he is the "Celestial Pole"; and since this has its reflection in the "Terrestrial Pole" with which it is directly related along the "World Axis," is this not the reason why it is said that *Metatron* himself was Moses' teacher.

René Guénon, *Traditional Forms & Cosmic Cycles* (Hillsdale, NY: Sophia Perennis, 2001), 60.

To deny what is called the Darwinian theory of the evolutionary process is as unwise as to deny the truth of the world's orbit round the sun. The discovery of the law of progress in the natural world is in favour of the doctrine of the progressive development of man in and through the Incarnate Lord into a final union with God which secures sinlessness and eternal life. The grand mistake of Rome is not only its denial of the truth revealed in nature and

discovered by science, but its theory that God, having made a perfect being who fell away by sin, came and died in order to restore man to his former condition. There is a partial truth in this. But the larger one is that God in spite of man's sinfulness came to forgive and lift him up to a higher state of union and life in Himself than he had had before. In the Incarnate One creation advances to its completion.

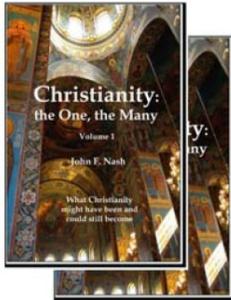
Charles C. Grafton, *A Journey Godward* (Charleston, SC: Nabu Press, 2012), 183-184.

Make a journey out of self into self, O master, For by such a journey earth becomes a quarry of gold. From sourness and bitterness advance to sweetness, Even as from briny soil a thousand sorts of fruits spring up. From the sun, the pride of Tabriz, behold these miracles, For every tree gains beauty by the light of the sun.

Rumi, *Mathnawf* (trans. R.A. Nicholson, Vol. II; reprint 1926; London: Gibb Memorial Trust, 2001), 111.

The world is a movement of God in His own being; we are the centres and knots of divine consciousness which sum up and support the processes of His movement. The world is His play with His own self-conscious delight, He who alone exists, infinite, free and perfect; we are the self-multiplication of that conscious delight, thrown out into being to be His playmates. The world is a formula, a rhythm, a symbol expressing God to Himself in His own consciousness—it has no material existence but exists only in His consciousness and self-expression; we like God, are in our inward being That which is expressed, but in our outward being terms that of formula, notes of that rhythm, symbols of that system. Let us lead forward God's movement, play out His play, work out His formula, execute His harmony, express Him through our selves in His system. This is our joy and our self-fulfillment.

Sri Aurobindo, *The Hour of God* (Pondicherry, India: All India Press, 1973), 19.



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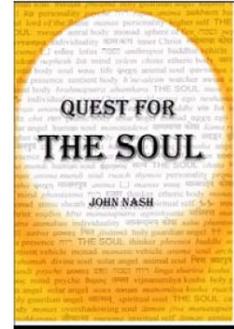
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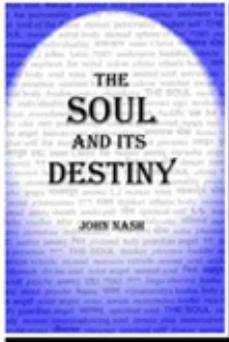
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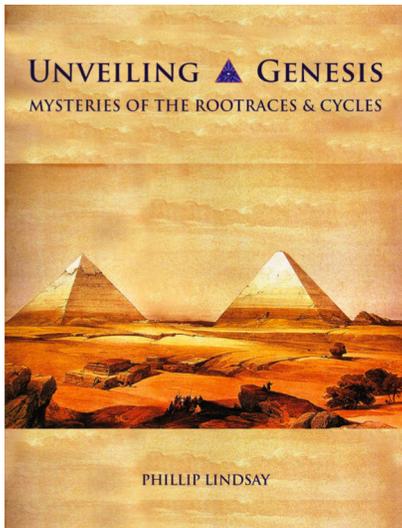
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Unveiling Genesis: Mysteries of the Roottraces and Cycles

By Phillip Lindsay



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The science of cycles, the yugas, astrology and the seven rays are incorporated to illustrate the vast chronology of human evolution. These esoteric sciences are also bridged where possible to scientific disciplines such as geology, anthropology and biology – revealing their agreement, proofs and unity.

Unveiling Genesis was coincidentally released in 2017 with the *The Hidden History of Humanity* video, (2 hrs. 37') - and makes an excellent companion volume for greater depth and detail. This book is a vastly updated and re-written version of *The Hidden History of Humanity* (2005), with 143 figures, 108 tables and hundreds of illustrations to assist the reader in deciphering our complex human origins.

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