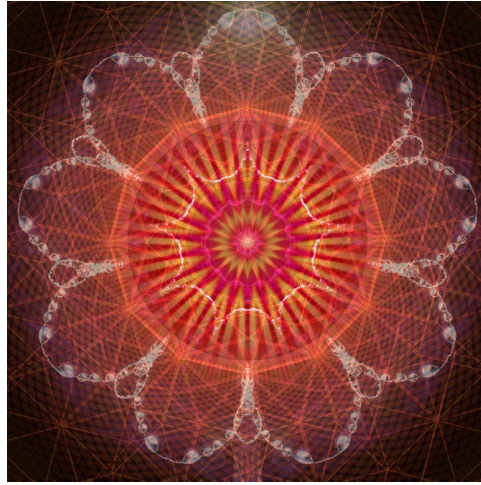


Summer 2020, Volume 15, Number 4



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.**



Washington, D.C., USA.
www.esotericquarterly.com
e-mail: editor@esotericquarterly.com



The Esoteric Quarterly

The Esoteric Quarterly is an online, peer-reviewed, international journal, published by The Esoteric Quarterly Inc., a non-profit corporation based in Washington, D.C. 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.esotericquarterly.com>. All correspondence should be addressed to: editor@esotericquarterly.com

Editorial Board

Editor-in-Chief: Donna M. Brown (United States)

Editor Emeritus: John F. Nash (United States)

Alison Deadman (United States)

José Becerra (United States & Puerto Rico)

Celeste Jamerson (United States)

Vijay Srinath Kanchi (India)

Katherine O'Brien (New Zealand)

Michael J. Stacy (United States)

James Moffatt (Canada)

Irina Kuzminsky (Australia)

Max Leyf (United States)

Katharine Powers (United States)

Copyright © *The Esoteric Quarterly*, 2020.

All rights reserved.

Copies of the complete journal or articles contained therein may be made for personal use on condition that copyright statements are included. Commercial use or redistribution without the permission of *The Esoteric Quarterly* is strictly prohibited. Note: The copyright for volumes 1 thru 8, remain with the *School for Esoteric Studies*.

The Esoteric Quarterly

Contents

Volume 15, Number 4. Summer 2020

FEATURES

Editorial	4
Publication Policies	5
Poem of the Quarter	6
“357 From Gitanjali,” by Rabindranath Tagore	
Picture of the Quarter	8
“Aspirations” and “Incarnate,” by Kimberly Kelly Santini	
Quotes of the Quarter	10
Advertising	12

ESOTERIC ASTROLOGICAL COMMENTARY

Sirius in Myth, History, and Esotericism, by Maureen Temple Richmond	16
---	----

ARTICLES

The Hieroeidetic Power of Esoteric Teachings: Alice A. Bailey and Global Consciousness, by Isobel Blackthorn	45
The Relationship Between the Reality of the World and the Reality of Consciousness, by Nicolas Laos	59
The Psychocentric Revelation, Part Two: Space as a Living Entity, by José Becerra	85

BOOK REVIEWS

The Esoteric Apprentice, by Steven Chernikeeff	95
---	----



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.

Perspectives on Consciousness

The mysterious why and how of consciousness has become one of the central questions of our time. Among philosophers, psychologists, and researchers there is a tremendous amount of controversy as to whether consciousness is the result of subjective experiences or neurophysiological processes. In general, most have arrived at the basic assumption that consciousness is a function of brain activity. From an esoteric perspective, however, consciousness is considered to be a fundamental quality of the universe, the matrix or substrate of all that exists and a precondition for the material world of space and time. The esoteric emphasis on consciousness represents an effort to understand not only its nature and origins in the world but also the critical issue of how consciousness evolves.

Each one of the articles in this edition touches upon the theme of consciousness from a different perspective. One explores a specific cosmic influence and its profound effect on consciousness. A second article deals with a particular set of teachings that have the power to transform and expand consciousness. Yet another explores the consciousness of space. A final article investigates the two dominant philosophies dealing with human perception or consciousness.

Our first offering is from Maureen Temple Richmond. In this article, Richmond's focal point is the night sky's brightest visible star, Sirius, a star that holds an unparalleled place of spiritual significance in the esoteric astrological doctrine. The nature of this highly evolved entity is examined along with its role in astronomy, history, myth, and esotericism. The author's in-depth explication of Sirius details, among other things, its role as the central spiritual sun to our entire solar system, the cause of periodicity, the agent of universal love, and buddhi, the initiator of consciousness for high Logocic beings, avatars, and disciples here on earth, and the role it plays in the expression of

freedom. As such, Sirius is shown to be "the propeller of vast evolutionary life waves," thereby affirming its ancient Egyptian name as "the Great Provider."

Our next article, from Isobel Blackthorn articulates some of the key aspects of Bailey's teachings and their *heiroeidetic* function—a term used to describe "something" such as knowledge, music, art, and literature—which has initiatory power or the ability to transmute consciousness and, therefore, actions. Blackthorn touches upon the aspects of inclusiveness, wholeness, and interconnectedness, all of which are central to Bailey's teachings and contribute to a global consciousness by turning us "away from the acquisitive and divisive tendencies of our personalities." She goes on to say that "By engaging with and applying the teachings in daily life, the seeker may reach a threshold of awareness, beyond which global consciousness could be realized."

José Becerra continues with the second article in a three-part series titled *The Psychocentric Revelation, Part II: Space as a Living Entity*. In this article, Becerra suggests that deeply ingrained scientific beliefs camouflaged as facts must be challenged. In particular, he questions whether the so-called "nothingness of space" is a reality, or if space is etheric in essence and possesses consciousness. And if it is etheric, does this point to the interwoven and interdependent connectedness of all life? To this end, the author examines the subject of etheric space, an etheric body, and its relationship to health and healing, as well as the "scientific foundation of brotherhood as part of the search for higher and progressively subtler levels of causation."

Nicolas Laos contributes an article that seeks to reconcile the contradictory philosophical outlooks of *realism* and *idealism*. In an effort to bridge the chasm between the objective and subjective worlds, he addresses the issue of

whether the primacy of reality can be firmly attributed to the external world or the experiencing consciousness. To that end, Laos provides an evaluative review of the concepts of reality that were propounded by philosophers in the last 2500 years, beginning with different movements of realism and idealism in ancient Greece and extending through to medieval, late modern, and contemporary philosophy. The article concludes with a section on the synthesis of realism and idealism, in which the author outlines a “tri-synthetic mixture of reason, intuition, and mysticism... that can underpin the overcoming of the antithesis between realism and idealism.”

The “Poem of the Quarter” #357, is from *Gitanjali*, a collection of 103 prose poems by Rabindranath Tagore (1861–1941), the Bengali polymath, poet, musician, artist, Ayurveda-researcher from the Indian subcontinent, and first non-white to be awarded a Nobel Prize (for Literature in 1913). The *Gitanjali* was inspired by medieval Indian lyrics of devotion in which the principal subject is love for, and union with, the divine. Though other poems describe the “ecstatic glory of the divine,” the internal conflict between spiritual longings and earthly desires as well as imagery from the natural world. Tagore’s mystical vision bridges the gap between East and West and provides a universal perspective that transcends any one theological doctrine.

Our “Pictures of the Quarter” *Aspirations* and *Incarnate*, are from Kimberly Kelly Santini. The paintings featured here were created intuitively using allegory as a gateway to abstractions that Santini calls “Daydreams.” Her compositions are filled with intriguing passages built from linear elements and layers of color. The artist, who resides in Lake Orion, Michigan is formally educated as a painter with a BFA in Painting and BA in Art History. For additional information on her work visit: www.kimberlysantini.com or contact her directly at: ksantini@turtledovedesigns.com.

This issue includes a book review for *The Esoteric Apprentice*. Written by Steven Chernikeeff, this book provides a first-hand

account of a 20-year experiment in occult group work in “Twelve Formation” based on the teachings of Djwhal Khul via Alice A. Bailey. This should be of interest to those who are interested in “esoteric practice aimed at human understanding and world betterment.”

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.

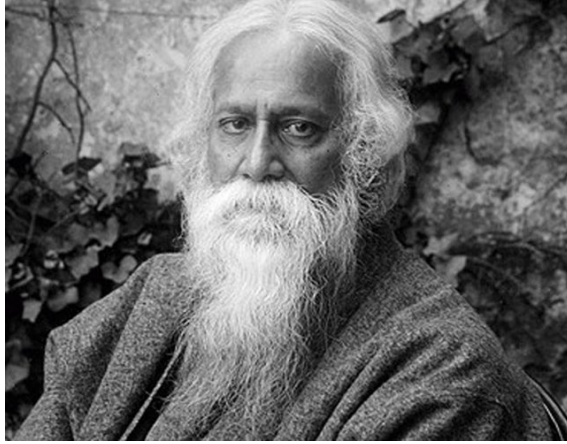
Publication of an article does not necessarily imply that the Editorial Board agrees with the views expressed. Nor do we have the means to verify all facts stated in published articles.

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.”

Poem of the Quarter



**357. From “Gitanjali”
by Rabindranath Tagore**

I

THOU hast made me known to friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near and made a brother of the stranger. I am uneasy at heart when I have to leave my accustomed shelter; I forgot that there abides the old in the new, and that there also thou abidest.

Through birth and death, in this world or in others, wherever thou leadest me it is thou, the same, the one companion of my endless life whoever linkest my heart with bonds of joy to the unfamiliar. When one knows thee, then alien there is none, then no door is shut. Oh, grant me my prayer that I may never lose the bliss of the touch of the One in the play of the many.

II

No more noisy, loud words from me, such is my master’s will. Henceforth I deal in whispers. The speech of my heart will be carried on in murmurings of a song.

Men hasten to the King’s market. All the buyers and sellers are there. But I have my untimely leave in the middle of the day, in the thick of work.

Let then the flowers come out in my garden, though it is not their time, and let the midday bees strike up their lazy hum.

Full many an hour have I spent in the strife of the good and the evil, but now it is the pleasure of my playmate of the empty days to draw my heart on to him, and I know not why is this sudden call to what useless inconsequence!

III

On the day when the lotus bloomed, alas, my mind was straying, and I knew it not. My basket was empty and the flower remained unheeded.

Only now and again a sadness fell upon me, and I started up from my dream and felt a sweet trace of a strange smell in the south wind.

That vague fragrance made my heart ache with longing, and it seemed to me that it was the eager breath of the summer seeking for its completion.

I knew not then that it was so near, that it was mine, and this perfect sweetness had blossomed in the depth of my own heart.

IV

By all means they try to hold me secure who love me in this world. But it is otherwise with thy love, which is greater than theirs, and thou keepest me free. Lest I forget them they never venture to leave me alone. But day passes by after day and thou art not seen.

If I call not thee in my prayers, if I keep not thee in my heart-thy love for me still waits for my love.

V

I was not aware of the moment when I first crossed the threshold of this life. What was the power that made me open out into this vast mystery like a bud in the forest at midnight? When in the morning I looked upon the light I felt in a moment that I was no stranger in this world, that the inscrutable without name and form had taken me in its arms in the form of my own mother. Even so, in death the same unknown will appear as ever known to me. And because I love this life, I know I shall love death as well. The child cries out when from the right breast the mother takes it away to find in the very next moment its consolation in the left one.

VI

Thou art the sky and thou art the nest as well. Oh, thou beautiful, there in the nest it is thy love that encloses the soul with colors and sounds and odors. There comes the morning with the golden basket in her right hand bearing the wreath of beauty, silently to crown the earth. And there comes the evening over the lonely meadows deserted by herds, through trackless paths, carrying cool draughts of peace in her golden pitcher from the western ocean of rest.

But there, where spreads the infinite sky for the soul to take her flight in, reigns the stainless white radiance. There is no day nor night, nor form nor color, and never, never a word.

Pictures of the Quarter



Aspirations | Kimberly Kelly Santini | Acrylic on Canvas 30 x 30 x15



Incarnate | Kimberly Kelly Santini | Acrylic on Canvas 30 x 30 x 2

Quotes of the Quarter

For the occultist, symbols have a real meaning. A symbol that is merely a symbol, merely a copy or image, has no meaning: there is only significance in what can become a reality, in what can become a living force. If symbols act upon the spirit of humanity in such a way that intuitive forces are set free, then we are dealing with a real symbol.

Rudolf Steiner, from a lecture given in Berlin December 2, 1904, published in English in *The Temple Legend, Freemasonry and Related Occult Movements* (London: Rudolf Steiner Press, 1985).

There will suddenly dawn upon the disciple's waiting mind (which still remains the agent of reception) the answer to his problem, the clue that is needed to bring relief to humanity, the information desired which, when applied, will unlock some door in the realm of science, psychology or religion. This door, when opened, will bring relief or release to many. As before I have told you, the intuition is never concerned with individual problems or enquiries, as so many self-centred aspirants think. It is purely impersonal and only applicable to humanity in a synthetic sense.

Alice A. Bailey, *Glamour: A World Problem* (New York: Lucis Trust, 1950), 182.

Astrology must be something social In true Astrology only which is universally human is considered and not the satisfaction of the egoism of the human being.

Elizabeth Vreede, "The World of Stars and Human Destiny," from *Anthroposophy and Astrology: The Astronomical Letters of Elizabeth Vreede* (East Sussex: Rudolf Steiner Press, 1926).

Time is a state of consciousness! It does not exist, we are told at higher levels of reality. But to say that it arises out of ignorance is incorrect, for it is an integral part of the

evolutionary process. Time, at least "Time as we know it," is transcended only when its necessary function as the organization of sequence, the step-by-step progression of the evolution of consciousness on the Path of Return, is no longer needed. Time is a portal through which the now is united with eternity.

Dorje Jinpa, *The Secrets of the Heart* (Talent, OR: 2018), 56.

This universe breeds life and consciousness because consciousness is its source, because the stuff of the universe is ultimately mind-stuff. What we recognize as the material universe, the universe of space and time and elementary particles and energies, is actually an *avatar*, the materialization of primal consciousness. In that case there is no waiting for consciousness to arise. It is *always* there, at the beginning as at the end. What we wait for in the evolution of life is only the culminating avatar, the emergence of self-conscious *bodies* that can articulate consciousness, that can give it a voice, a culture, literature and art, and science.

George Wald, ed. by Kishore Gandhi, in "Life and Mind in the Universe," from *The Evolution of Consciousness* (New York: Paragon Press, 1983), 23.

Now a man who understands life only through the evidence of his senses is not a *psychological* man. He is a sensual man. His mind is based on the senses. This is called elsewhere "the mind of the flesh." (Col. II.18). In such a case he thinks from his feet—and has no head—he thinks from what "shoes" cover his feet. This is his form of truth.... He thinks literally.... But to become a Man, one must begin to think, apart from literal sense.... Why, for example, is it said so often in the esoteric literature, as in the Scriptures, that a man must *remove his shoes* before entering a sacred place? It means that a sensual mind cannot understand psychological truth. To put matters

in other terms: the physical man cannot comprehend the spiritual man.

Maurice Nicoll, *The Mark* (Boston: Shambhala Publications, 1985), 3.

Mercurius is the divine winged Hermes... manifest in matter, the god of revelation, lord of thought and sovereign psychopomp. The fluid metal, *argentum vivus*—"living silver," quicksilver—was the wonderful substance... which glistens and animates within. When the alchemist speaks of Mercurius, on the face of it he means quicksilver, but inwardly he means the world-creating spirit concealed in matter.

Carl G. Jung, *Psychology and Alchemy: Collected Works* (Princeton: Princeton University Press, 1968), 280-281.

The simple archetype I hit upon long ago. No organic belief wholly corresponds to the underlying idea. The higher idea lurks behind each. That is my God; that is the God we all seek and hope to set our countenance upon; but we can only divine Him, not see Him.

Johann Wolfgang Goethe, in Alice Raphael's *Goethe & The Philosopher Stone* (New York: Garrett Publications, 1965), 246.

Modern consciousness research has shown that the ancient sacred scriptures, including the eschatological texts, are not irrelevant superstition and primitive imagination. Instead they seem to be accurate descriptions of the experiential territories traversed in non-ordinary states of consciousness. They are often based on countless personal experiences and on many centuries of countless observations. Experiential confrontation and knowledge of the realms they describe is a matter of extreme relevance since the degree to which we become comfortable and familiar with them can have far reaching consequences for the quality of our life as well as for the way we die.

Stanislav Grof, *Books of the Dead: Manuals for Living and Dying* (New York: Thames and Hudson, 1994).

A Symbol is an embodiment of an idea so that it can be dealt with by differing conscious entities, or even between different conscious levels of the same Entity. Thus a Symbol is a means of exchange much like coinage or any mutually acceptable currency. Symbolism may be considered as the currency of consciousness.

William G. Gray, *The Ladder of Lights* (York Beach, Maine: Samuel Weiser Inc., 198), 11.

Sufism uses the quintessential form of prayer, the *dhikr* or invocation, in which all otherness and separation from the Divine is removed and one achieves *tawhid* or unity. Though this process of transforming man's psyche appears gradual at first, the *dhikr* ... becomes man's real nature and the reality by which he identifies himself. With the help of the *dhikr*, as combined with appropriate forms of meditation, or *fikr*, the man first gains an integrated soul, pure and whole like gold, and then in the *dhikr* he offers his soul to God in the form of a supreme sacrifice. Finally in annihilation (*fana*) and subsistence (*baqâ*) he realizes that he was never separated from God even from the outset.

Seeyed Hossein Nasr, *Sufi Essays* (Chicago: KAZI Publications, 1999), 49.

The Inanna mythologems of descent and return reintroduce the two great goddesses, primal feminine energy patterns and their partners, and the possibility of an individual human response to bring them into incarnated, personal life. The story represents a model for health and for healing the split between above and below, between the collective ideal and the powerful bipolar, transformative, processual reality underlying the feminine wholeness pattern. The images of the myth can orient us on the path as we suffer a return to the goddess and renewal, following the footsets of Inanna and Geshtinanna.

Sylvia Brinton Perera, *Descent to the Goddess: A Way of Initiation for Women* (Toronto: Inner City Books, 1981), 94.

Mary: Adept, Queen, Mother, Priestess



John F. Nash

Online book gifted to the esoteric community. Read online or download for personal use:

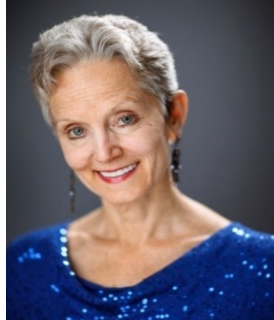
<http://www.uriel.com/Mary/index.html>

Introduction

- 1. Mary in Scripture**
 - 2. Mary According to Anne Catherine Emmerich**
 - 3. Mary in Early Christian Writings**
 - 4. Marian Doctrine and Beyond**
 - 5. Marian Devotion and Intercession**
 - 6. Mary Reveals Herself to the World**
 - 7. Mary in Esoteric Teachings**
 - 8. Mary: Adept, Queen, Mother, Priestess**
- Epilogue**

This book is about Mary, the mother of Jesus. It is Mary's story, gleaned from scripture, early Christian writings, Christian doctrine and devotional practices, modern esoteric teachings, and information from visions, apparitions, and other contacts. In a few cases we have Mary's own words. Material from these diverse sources coalesces into a remarkably coherent account of Mary's life in Palestine, her role in the Redemption, her present position, and her ongoing ministry.

“So who was/is Mary? Our story has taken us on a journey from her Palestinian lifetime to the present and beyond. We discovered that the historical Mary was a strong, assertive woman who carried on Christ's ministry after Pentecost, was acclaimed as the High Priestess of the emerging Eucharistic liturgy, and attained the fifth initiation in a female body. We learned that, after her death, Mary became Queen of the Angels and now holds the exalted office of Mother of the World. We listened to the testimonies of people to whom she has communicated directly. We have learned of her message of peace; her concern for human suffering, particularly of women and children; and her special concern for birth processes in the human and animal kingdoms.”



*Greetings to the Ageless Wisdom Community
from Astrologer and Author Maureen Temple Richmond, M.A.*

Author of *Sirius*

"An esoteric classic." ~ Donna M. Brown, editor of *Esoteric Quarterly*

"...a jewel of astrological literature, forged as an Interstellar Symphony,
according to the highest academic standards. ~ Reinaldo Batista, Barcelona,
Spain

Astrological Consultant by Phone and Voice Recording

"I testify to the impeccability of Maureen's esoteric astrological readings,
having consulted her psychological depth and erudition since 2002." ~ R.
Batista

"Maureen works from the higher mind." ~ Catherine Nuccio, Franklin, NC

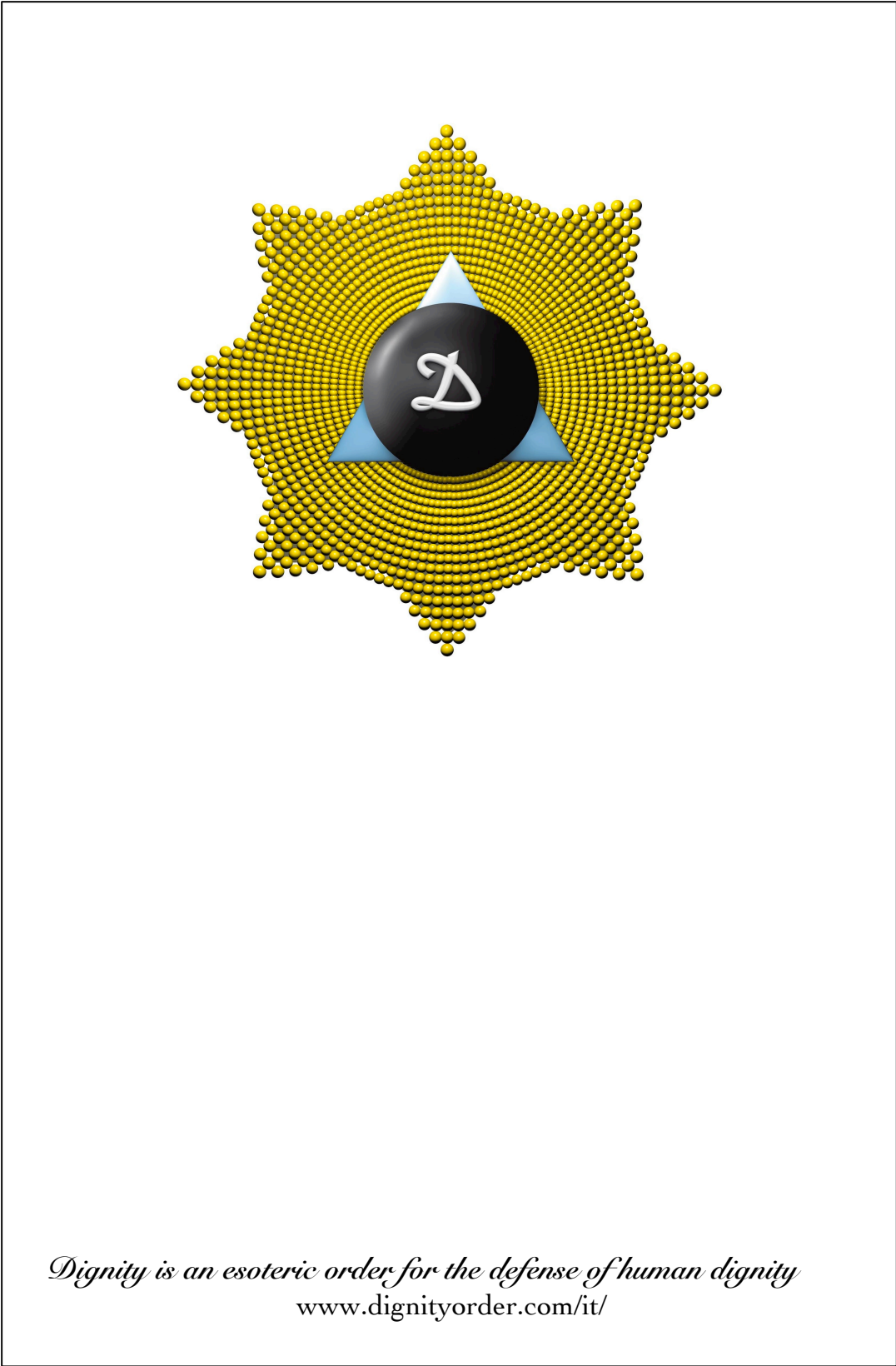
**Publisher of Weekly Subscription Newsletter,
*The Starfire Messenger***

"When I get the newsletter in my mailbox, I know what to expect from the
coming week, which helps me to plan my time and activities better." ~ L.F.,
Washington, D.C.

Founder and Director of The Starfire School of Astrology

"Maureen's distillations and interpretations of esoteric material rate as
scholarly, yet are still easily comprehensible." ~ Ann Frazier West, Ed. D.,
Nashville, TN

For all services, please contact Maureen Temple Richmond, M.A.
starsong1208@gmail.com or (919) 308 - 9241.



Dignity is an esoteric order for the defense of human dignity
www.dignityorder.com/it/