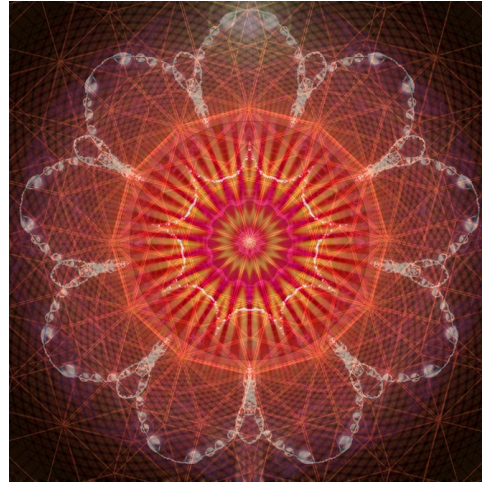


Fall 2020, Volume 16, Number 1



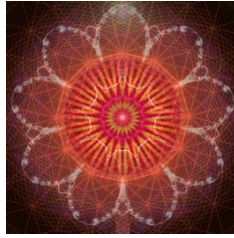
The Esoteric Quarterly

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

Contents

Volume 16, Number 1. Fall 2020

FEATURES

Editorial	4
Publication Policies	5
Poem of the Quarter	6
“The Hour,” Beautiful Unity, by Nicholas Roerich	
Pictures of the Quarter	7
“12 Archetypes,” by Stefania Santacarangelo	
Quotes of the Quarter	8
Advertising	10

ESOTERIC ASTROLOGICAL COMMENTARY

Betelgeuse: Septenary Clairvoyance from the Cosmic Solar Plexus , by Maureen Temple Richmond	15
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ARTICLES

Nizām, Ibn ‘Arabī and the Importance of Beauty as a Path to God , by Irina Kuzminsky	33
The Feminine Face of God in Judaism and Christianity , by John F. Nash	65
The Rise of the New World Religions , by W. Kim Rogers	103

SHORT PAPER

Krishna, the Sneak Thief , by Vijay Srinath Kanchi	111
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BOOK REVIEWS

Freemasonry: A Philosophical Investigation , by Giuliano De Bernardo	113
The Initiate of the Aquarian Age , by Joseph Majdalani	116



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.

Emerging Frequencies: The Rise of the Feminine, and the New World Religion.

The monotheistic religions claim that God is an intangible spirit, existing outside of biological gender. Yet, based on passages such as the biblical verse from Genesis (1:26), which states that “God created man in His own image, in the image of God He created him; male and female He created him,” or the misguided belief that the Qur’an is inherently patriarchal, many male dominated societies and political and religious leaders insisted on either depicting God as a masculine figure or referring to God in terms such as He, King, or Father. Thus the feminine was disempowered and excluded. Veneration of female goddesses came to be seen as heretical, and their prominent role as Mother Goddesses and “supreme creators” was primarily obliterated.

Although the feminine role has long been obscured under the dense cloak of patriarchal trappings, the feminine frequency has gradually begun to re-emerge. Two of the authors in this issue take up this theme by exploring aspects of the divine feminine in the Abrahamic faiths. A third author considers the emergence of the new world religious movements.

But as we do in each issue, we begin with an esoteric astrological commentary from Maureen Richmond. In this article, the author concentrates on the immense occult significance of Betelgeuse. Her rich and comprehensive investigation draws upon specific passages from the work of Alice A. Bailey, in addition to numerous clues uncovered in these same writings on Orion. As such, the reader is provided with a wealth of information ranging from Betelgeuse’s relationship to the One About Whom Naught May Be Said, the Third Ray of Active Intelligence, the Hierarchy and the New Group of World Servers, as well as the great star’s profoundly important connections to the Third Cosmic Path, the Buddhas of Activity, and the Path of Training for a Planetary Logos.

Our next offering is from Irina Kuzminsky, who examines Ibn ‘Arabī’s transformative experience of the feminine element as expressed in his scholarly writings and poetic works. This learned and inspired article focuses on the great Sufi Master’s encounter with Lady Nizam, the woman who served as the sophianic revelation of love, knowledge, and beauty. The article places a particular emphasis on Ibn ‘Arabī’s *Interpreter of Desires* (Tarjumān al-ashwāq), a collection of mystical odes dedicated to Nizam depicting the circular journey wherein the lover turns around the axis of divine Beauty. It is within this context that the author explores what was an entirely new “feminine dimension” in Ibn ‘Arabī’s mystical philosophy and its relation to Beauty as a Path to God. The article also includes a section on poetry as the language of veiling and unveiling.

John Nash continues on a parallel track with an article on the feminine face of divinity in Judaism and Christianity. Nash takes the reader on a fascinating tour of the goddesses of antiquity, notions of the feminine in the Kabbalah, and perceptions of Sophia and Mary in the Orthodox and Christian traditions. The article represents a timely and most welcome effort directed toward the reclamation of the sacred feminine by addressing the gender gap in our characterization of God in two of the major Western religions. Nash’s article not only helps to “satisfy the hunger for a glimpse of the Feminine Face of God that has persisted through the ages,” it also points to the broader implications of the re-emergence of the feminine frequency in the world.

Kim Rogers investigates the loss of familiar social institutions and networks which have traditionally supported the collective identity of the community. He examines the alienation, disillusionment, loss of identity, and erosion of social cohesion that results. The loss of social anchors and shared values has also prompted

the search for a new meaning of life and, the rise of new “religious” movements,” which are peripheral to pre-existing religions. Although some of these religious movements are of a questionable nature, nearly all of them have their roots in ancient philosophical traditions.

In addition to our full-length features, this issue includes a short paper from Vijay Srinath Kanchi. In this paper, *Krishna, the Sneak Thief*, the author explores the symbolic meaning of one of Krishna’s childish pranks with its inspiring message to spiritual aspirants and aspiring yogi’s.

Our *Poem of the Quarter*— “The Hour,”—is from a collection of poems titled *Beautiful Unity*, by the Russian polymath, Nicholas Roerich (1874–1947). Although Roerich is perhaps best known as a painter, he was also an archaeologist, theosophist, and philosopher as well as a writer and poet. The beauty and elevation of his writings and poems, many of which have been unavailable for decades, have led him to be described as “the master of the singing word.” In this poem, Roerich beckons us to awaken, to pay heed to the dawning hour, and to prepare ourselves for the stony path that leads to the Abode of Fire.

The Italian artist, Stefania Santarcangelo, contributes a series of pictures based on the Jungian theory of the 12 Archetypes. Santarcangelo’s archetypes, all of whom have a timeless feminine character, are inner guides exemplifying universal patterns of behavior “that aid the quest for wholeness and fulfillment in a fragmented inner life.” The artworks featured here are the result of her interest in spiritual alchemy and quest for personal growth. Their intent is to “take the observer by the hand towards hidden places of her soul.” Each piece is the product of the interaction between painting, engraving, digital art and photography on metal. For further information on the artist and her hauntingly beautiful work visit: <https://www.stefaniasantarcangelo.com/>.

Also included in this issue are two book reviews. The first review is for *Freemasonry: A Philosophical Investigation* by Dr. Giuliano De

Bernardo that explains Masonry in terms of a philosophical anthropology. Also reviewed is a book dedicated to the *Initiate of the Aquarian Age*, by Dr. Joseph B. Majdalani, which lays emphasis on the future development of the human race.

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

“The Hour,” from Beautiful Unity
by Nicholas Roerich

Awaken, O friend.
A message has come.
Ended, thy rest.
Now I have learned where is guarded
One of the Sacred Signs.
Think of the joy if
One sign we shall find
Before sunrise, we shall have to go.
At night we must all prepare.
Look at the night sky ...
It is beautiful as never before;
I do not remember
Such another.
Only yesterday
Cassiopeia was sad and misty,
Aldebaran twinkled fearfully
And Venus did not appear.
And now they are all ablaze.
Orion and Arcturus are shining.
Far behind Altair
New starry signs
Are gleaming and the mistiness
Of the constellations is clear and transparent.

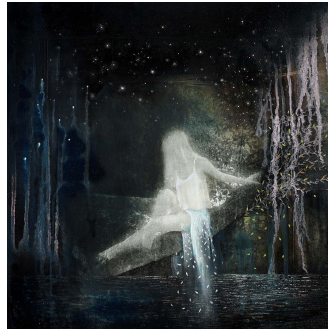
Dost thou not see
The path to that
Which tomorrow we shall find?
The starry masses have awakened.
Take thy fortune.
The armour we shall not need.
The shoes put tightly on,
Tightly girdle thyself,
Our path will be stony.
The East is aflame.
For us
Is the hour.

Pictures of the Quarter

12 Archetypes, by Stefania Santarcangelo



The Innocent



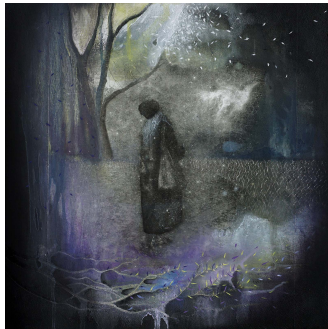
The Orphan



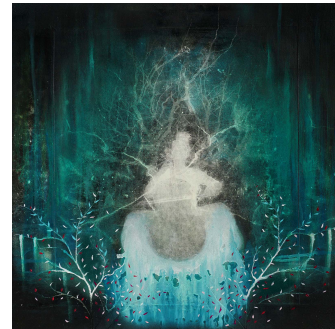
The Warrior



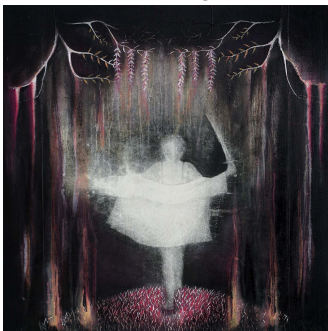
The Caregiver



The Seeker



The Lover



The Destroyer



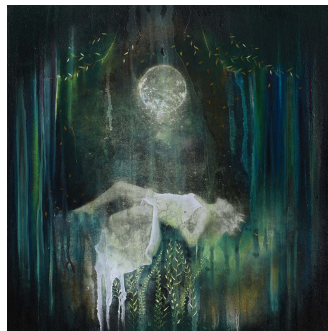
The Creator



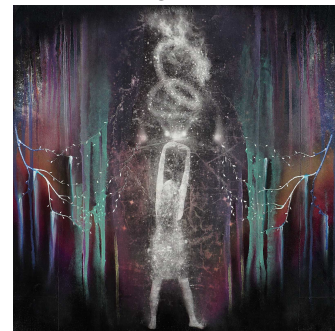
The Magician



The Sage



The Ruler



The Fool

Quotes of the Quarter

Man is a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the elements; and so he is their quintessence.

Paracelsus, *The Hermetic And Alchemical*, trans: Arthur Edward Waite (Whitefish, MT: Kessinger, 1991), 205

One star shone forth within the dark blue vault of heaven. Then another and still another could be seen until around the star were many shining points. The circle of the stars revolved and kept its place and darkness was around on every hand. Each star within its tiny orbit kept its place and slow revolved. Its contacts with the circle's edge proved adequate.... 'There is but one great circle,' came a voice, 'not many little spheres. Some stars are small and time must feed their flame. Some stars are suns and shed their light on every hand. Seek out a sun and feed its life. Shed forth your rays and live.'

Djwhal Khul, *Discipleship in the New Age*, vol I (New York: Lucis Trust, 1944), 151.

There is this peculiarity about the pleasure derived from the beautiful, that when raised to the highest pitch it sharpens into pain, acute and exquisite--pain which is itself a delight, produced by the strain of the soul to grasp and assimilate the perfect.

Sabine Baring-Gould, *The Origin and Development of Religious Belief* (Charleston, NC: Nabu Press, 2012), 412.

The spirit in man has been created in accordance with the image of beauty, so that whenever it either hears or sees anything beautiful, it may have a propensity towards it, and seek for communion with it.

Muhammad Al-Ghazali, *The Alchemy of Happiness* [1873], trans. Harold A. Homes,

<https://oll.libertyfund.org/titles/ghazali-the-alchemy-of-happiness>.

The idea of beauty is the fundamental idea of everything. In the world we see only distortions of the fundamental idea, but art, by imagination, may lift itself to the height of this idea. Art is therefore akin to creation.

Leo Tolstoy, *What Is Art?* (trans. Maude Alymer (1899) reprint 1996: Hackett Publishing Co, 1897), Chapter III, 27.

The Beautiful is a manifestation of secret laws of nature, which, without its presence, would never have been revealed.

Johann Wolfgang Von Goethe, *The Maxims and Reflections of Goethe* (reprint, 1999, London: ENG: Penguin Classics, 1833), 487.

The feminine has deep understanding of the power of matter. Women carry the instinctual knowing of the divine substance in matter and of how to bring this substance into life, because this knowledge is fundamental in the process of giving birth, in bringing a soul into human form. Now this wisdom is needed for the regeneration of the earth, for the earth's awakening.

Llewellyn Vaughan-Lee, *Awakening the World: A Global Dimension to Spiritual Practice* (Salisbury, UK: The Golden Sufi Center, 2006), 66

The feminine surpasses the formal, the finite, the outward; it is synonymous with indetermination, illimitation, mystery, and thus evokes the "Spirit which giveth life" in relation to the "letter which killeth." That is to say that femininity in the superior sense comprises a liquefying, interiorizing, liberating power: it liberates from sterile hardness, from the dispersing outwardness of limiting and compressing forms.

Frithjof Schuon, *The Roots of the Human Condition* (Bloomington, IN: WorldWisdom Inc., 1991), 40-41.

She is so bright and glorious that you cannot look at her face or her garments for the splendor with which she shines. For she is terrible with the terror of the avenging lightning, and gentle with the goodness of the bright sun; and both her terror and her gentleness are incomprehensible to humans.... But she is with everyone and in everyone, and so beautiful is her secret that no person can know the sweetness with which she sustains people, and spares them in inscrutable mercy.

Hildegard von Bingen, *Hildegard von Bingen: Scivias* (Mahwah, NJ: Paulist Press, 1990), 364.

The larger reality of the cosmos need not be confined to the empirical sciences only. The process of cosmos is all-embracing, and has a spiritual in addition to a physical dimension, by recognizing and celebrating the world's evolutionary self-creation. Religions could promote this process of recognition in each individual.... They could celebrate the evolution of the noosphere on Earth as the next, and especially significant, phase in the world's self-creation.... the self-creating universe is our larger self—our primary sacred community.

Ervin Laszlo, *The Systems View of the World: A Holistic Vision for Our Time* (Cresskill, NJ: Hampton Press, Inc. 1996), 90.

Spirituality as a form of consciousness constructs the world as a systemic whole, where different parts are interconnected. Thus, at the heart of spirituality lies systems thinking in one form or other. Systems thinking is a general view concerning the nature of reality. It sees the world as composed of systems, and all particular entities populating the reality as linked with other entities.

Matti Kemppainen, *Intentional Systems Theory as a Conceptual Framework for Religious Studies* (Lewiston, NY: The Edwin Mellen Press, 2010).

The emergence of lawful order in a world of chance and chaos is a natural and rationally tractable phenomenon. Throughout the sciences... there is emerging a common recognition that a universe of chance and chaos is not unruly (anarchic) but merely complex, exhibiting through its natural operation the emergence of higher-order lawfulness.

Nicholas Rescher, *Complexity: A Philosophical Overview* (New Brunswick, CA: Transaction Publishers, 1998), 206.

Differences of opinion among the doctors of the law, are a blessing from God, it is said in Islam. Why? Because the light of the spiritual miracles that move the heart is inexhaustible.

Our soul is multiform in its simplicity. God is One; and every truth that comes from above, Whatever be its form, belongs to God. If God did not wish to do well in a variety of hearts here below, there would be no religions.

Frithjof Schuon, "The Ambiguity of Exotericism," *Studies in Comparative Religion*, Vol. 15, No. 3 & 4 (Summer-Autumn, 1983, World Wisdom, Inc.).

Earnest for truth, I thought on the religions. They are, I found, one root with many a branch. Therefore, impose on no man a religion, lest it should bar him from the firm-set-root. Let the root claim him, a root where in all heights and all meanings are made clear, for him to grasp.

Manṣūr al-Ḥallāj, from the "*Diwan al-Hallaj*," trans. Martin Lings, *Sufi Poems* (Leicester, UK: The Islamic Texts Society, 2004, 34).

In any given moment we have two options: to step forward into growth or to step back into safety. Growth must be chosen again and again; fear must be overcome again and again.

Abraham Maslow, *The Psychology of Science* (New York, NY: HarperCollins, 1966).

What a man takes in by contemplation, that he pours out in love.

Meister Eckhart

*Mary:
Adept, Queen,
Mother, Priestess*



John F. Nash

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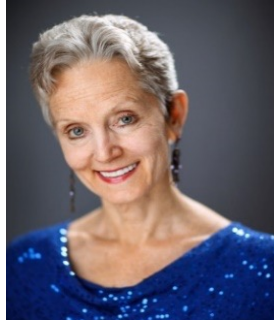
<http://www.uriel.com/Mary/index.html>

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**
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- 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.”



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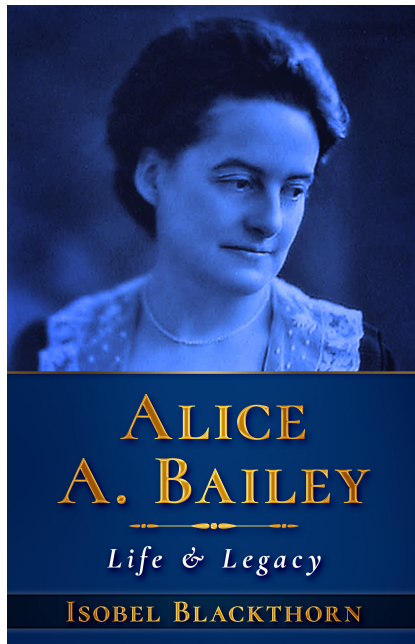
"Maureen's distillations and interpretations of esoteric material rate as
scholarly, yet are still easily comprehensible." ~ Ann Frazier West, Ed. D.,
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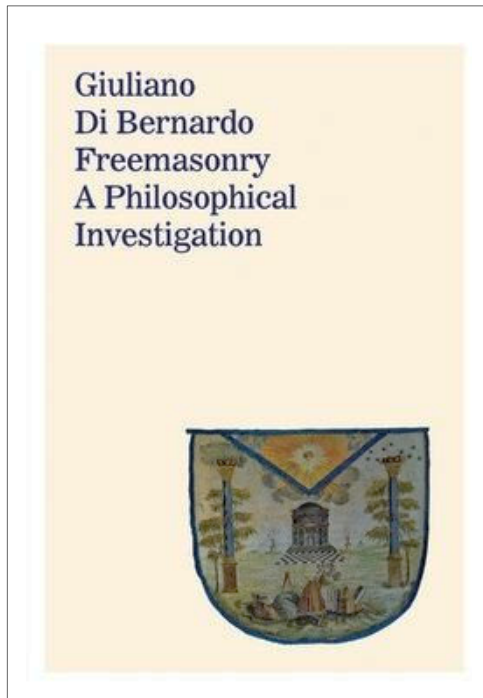
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Isobel Blackthorn holds a PhD from the University of Western Sydney for her comprehensive study of the Bailey texts.*



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Freemasonry: A Philosophical Investigation

By **Giuliano Di Bernardo**



The aim of this book is to identify a stable and unitary Masonic thought. As such, this book provides an initial contribution to the philosophical interpretation of Freemasonry and its image of man. Such a theoretical reconstruction is particularly relevant at this time in history. Alongside the desire to discover the origins of Masonic thought, there is a need to ensure that it retains a precise framework, so that it might be known by present and future generations and not be confused with other systems having nothing to do with Masonic ideals.

One of the great strengths of this book is that complex arguments are broken down into logical, manageable sections, each of which is presented in a specific and well-considered order allowing the reader to follow the author's trains of thought clearly. In addition, the consistency with which terminology is explained and then applied aids the non-specialist in grasping the flow of the argument.

This book should prove informative and engaging to any reader with an interest in Freemasonry. – Alison P. Deadman



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