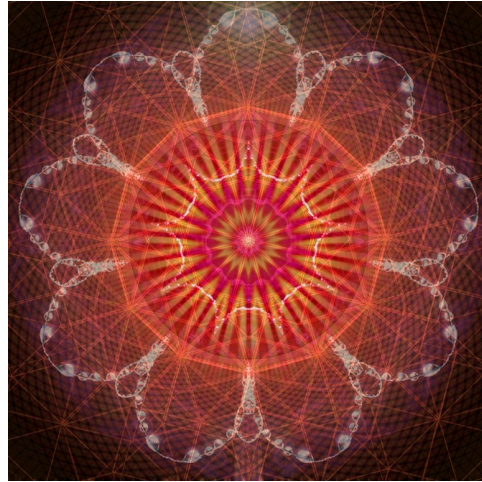


Winter 2019, Volume 14, Number 3



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.

Practical Metaphysics & Clairvoyant Observations

Although the term “metaphysics”—from the Greek meaning over or beyond physics—is usually thought of as a speculative branch of philosophy having to do with the fundamental nature of reality and being, it can also be used to describe the overarching science of spirituality. One of the key features of this “science” is the emphasis placed on its practical application to human affairs and development. This process begins with self-knowledge, which is “the mother of all knowledge,” but extends to service to others—to a consideration of how metaphysics can benefit humankind. The articles in this issue have these ideas in mind; one shows how esoteric astrology can serve as a practical guide for seekers on the path. Another reveals the practical significance of an abstruse stanza, while a third provides a practical example of the “New Groups.” Yet another highlights new insights and the collaborative potential gained through one of the metaphysical senses.

This issue commences with the final installment in a series of articles on the “Spiritual Effects of the Zodiacal Signs, in which Maureen Richmond examines the constellations of Capricorn, Aquarius and Pisces. Drawing upon the works of Alice A. Bailey’s *Esoteric Astrology*, the author provides a rich and accessible elucidation of each sign with respect to their levels of rulership, their symbols, their manifestations in nature, and the body systems that the signs govern. The article also includes astrological interpretations of the three attendant Labours of Hercules, which symbolize the specific challenges that one must undergo as well as characteristics that must ultimately be expressed as one progresses through these three gates of the Zodiac. In so doing, Richmond illuminates the different levels of spiritual growth and refinement that is possible under the astrological influence of this seasonal grouping of signs.

Our next offering, from Zachary Lansdowne is the fourth article in an ongoing series on the Seven Ray Causes of Inharmony and Disease. In previous issues the author explored the theme with respect to the Sixth, Third and Second Rays. This article focuses on the Fourth Ray and its corresponding stanza, which is one of the seven arcane stanzas given by Alice A. Bailey in her book on *Esoteric Healing*. According to Bailey, fourth-ray activities primarily concern the activities of harmony through conflict as depicted in the nine symbolic sentences that comprise this stanza. Lansdowne’s utilitarian approach to this stanza utilizes various quotations from Bailey and the works of authorities in the clinical health sciences. As such, the article reveals that conflict is not necessarily something to be avoided, rather it is a key factor in clarifying values, releasing outworn emotional patterns and bringing about right human relationships.

John Nash contributes a fascinating and timely article on *Mary in the Writings of Geoffrey Hodson*. The work, which is drawn from posthumous accounts of Hodson’s personal experiences with Mary, begins with an introduction to Hodson’s boyhood, his early clairvoyant observations, and later involvement in Theosophy, Freemasonry and the Liberal Catholic Church. Hodson’s association with certain Archangels and Masters is also discussed, but the author’s primary focus is on Hodson’s relationship with Mary, the history of how it gradually developed and consciously blossomed. Nash not only effectively synthesizes Hodson’s absorbing personal account of his psychic experiences with Mary, his examination prompts the reader to reflect more deeply upon the archetypal feminine soul, and Mary’s expanded role as Adept, Queen, Mother and Priestess and member of the Planetary Hierarchy.

Our final offering, from Henry Guy, is the result of a group investigation into the influence of Aquarius on the emergence of *The New Groups*. The article begins with a discussion of the development of groups under the passing influence of Pisces, which are described as “functioning though individual autonomy” and “through competition for distinction, status, and leadership.” In contrast, the new Aquarian group is one in which “each member recognizes her or his own natural leadership, but also how those natural tendencies play through and synthesize within the group.” In addition to exploring the themes of leadership, education and wisdom, the article touches on the idea of group inspiration, as well as cooperation with the devas to give us an inspiring and practical example of what the New Groups might look like.

The poems in this issue are from Dorothy Walters, one of today’s most gifted spiritual poets. Dr. Walters, who just this year celebrated her ninetieth birthday, taught college level English and American literature as well as Women’s Studies in several Mid-western universities for most of her professional life. In 1981, at age 53, she experienced a spontaneous Kundalini awakening, with little or no prior knowledge or experience in such things as yoga or meditation. The two works featured here, “The Seeker” and “Because” are from *The Kundalini Poems*, a new volume of ecstatic poems which she dedicated to Kundalini, “the goddess of goddesses” and primal energy or life force itself. Walters has published a number of books of mystic poetry and prose, such as *Marrow of Flame* and *Some Kiss We Want*. She also keeps a blog. <https://kundalinisplendor.blogspot.com/>.

Our “Picture of the Quarter”—*Altarpiece*—is from the Swedish artist Hilma af-Klint (1862–1944) who is now recognized as the developer of abstract art. Af-Klint believed that there was a spiritual dimension to life. She and four other women formed a spiritualist group, “De Fem” (The Five), who were in contact with the “High Masters.” Af-Klint was interested in a number of

religious and philosophical movements. She was a member of the Theosophical Lodge in Stockholm. But her interest extended to esoteric Christianity and to Anthroposophy and the theories of Rudolph Steiner, whose ideas on art influenced her work. The painting featured here is part of a series titled “Paintings for the Temple.”

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

| *The Kundalini Poems* | by Dorothy Walters |

Seekers

What you seek was seeking you – Rumi

How is it
that when I was
looking for You,
You were seeking me also?

Silently You watched and waited.
Sometimes gave me
a brief glimpse
or taste
of who You were,
like a shy deer in the forest
that vanishes when
you turn to look.

And so I roamed,
looking here and there,
gazing at the hieroglyphs on trees
or peering into the throats of flowers for secret revelations,
listening to the waves
pounding the shore for messages,
examining books and stars,
seeking essence.

Finally I gave up my searching,
surrendered my deep desire
to stillness.
And then You gave me a kiss
that lasted forever.

Because

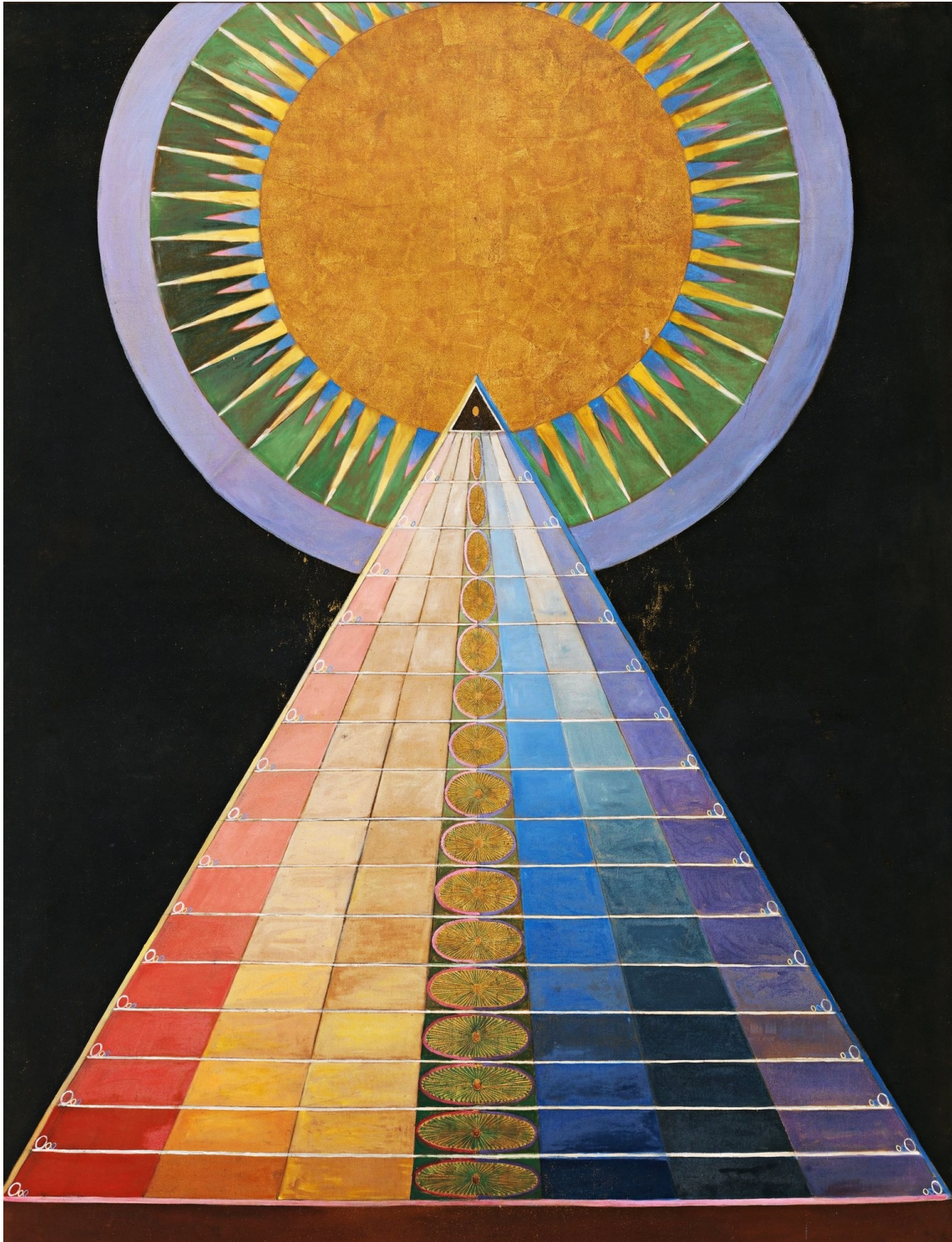
Because I had no one to lead me. . .

Because I heard no voice
telling me how to go. . .

Because no book or article
was there to inform me...

I fled into myself
and there found
the treasure I was seeking.

Picture of the Quarter



Altarpiece No. 1, Group 10 | Hilma af-Klint | 1907 | Wikimedia Commons

Quotes of the Quarter

A “matriarchal world” does not mean matrilineal or that one queen shall rule the world. It simply means “a world in which a Mother’s Heart leads all social institutions, corporations, and governments.” All humans—men, women, or transgender—can embody a mother’s heart if they so choose. We are destined for extinction as a human race unless a mother’s heart assumes leadership of the world.

Ananda Karunesh, *A Thousand Seeds of Joy: Teachings of Lakshmi and Saraswati* (Amherst, MA: Path of Joy Books, 2018), 332.

Wisdom is neither good nor bad, male nor female, Christian or pagan: she is no one’s personal possession. The Goddess of Wisdom reaches down to the depths of our need. Her simple being is so vastly present that we have not noticed it. Indeed, we have not known the depths of our need nor that any assuaging wisdom was near at hand.”

Caitlín Matthews, *Sophia: Goddess of Wisdom, Bride of God* (Wheaton, IL: Quest Books, 2001), xxvi.

He sees and knows that the cosmos, which to the self-conscious mind seems made up of dead matter, is in fact otherwise—is in its very truth a living presence. He sees that instead of men, being as it were, patches of life scattered through out an infinite sea of non-living substance, they are in reality specks of relative death in an infinite ocean of life.

Richard Maurice Bucke, *Cosmic Consciousness* (Mansfield, CT: E.P. Dutton and Co, 1902), 74.

A clean life, an open mind, a pure heart, an eager intellect and unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defense of those who are attacked, a constant

eye to the ideal of human progression and perfection, which the sacred science depicts—these are the golden stairs up the steps of which the learner must climb to the Temple of Divine Wisdom.

Helena Blavastsky, *Collected Writings* (Pasadena: CA: Theosophical University Press, 1966), 591.

Forget not that all right ideas are temporary in nature and must eventually take their place as partial rights and give place to the greater truth. The fact of the day is seen later as part of a greater fact. A man can have grasped some of the lesser principles of the Ageless Wisdom so clearly and be so convinced of their correctness that the bigger whole is forgotten and he builds a thought-form about the partial truth which he has seen which can prove a limitation and keep him a prisoner and hold him back from progress.

Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Trust, 1971), 490.

Immortality depends on mental and spiritual vitality, not physical energy. The physical body is merely the earth, so to say, whose main office is the evolution of spiritual life; but man mostly makes it nothing but the basis and center of purely material ends. Jesus of Nazareth was right. “Lay up treasures where neither moth nor rust doth corrupt, nor thieves break in and steal.”

Thomas H. Burgoyne, *The Light of Egypt* (Albuquerque, NM: Sun Books, 1980), 186.

There is only one fountain—the eternal Wisdom—and its messenger is the Spirit with its seven gifts. This is the rainbow bridge between heaven and earth, which reveals the seven colours of the one Light. Every man can receive this light, in the colour that his own prism reflects. And there is only one Knowledge—the knowledge of the Laws of Genesis. This knoweldge can be understood

under diverse forms and divided into different branches.... Each of these branches can be a fountain of several human sciences, but all are aspects of the one Knowledge, which is genesis.

Isha Schwaller De Lubicz, *The Opening of the Way* (New York: Inner Traditions, 1981), 63.

Just as the Sun keeps its secret of mystical Royalty while spreading emanations of life, the Heart assumes subtle functions not discernable by him who is hardly inclined toward a profound life and who has not concentrated his attention on the inner kingdom of which he is the Tabernacle.... The Heart, in our understanding, is the seat and the perserver of cosmic life. The religions that have made a sacred symbol of the Heart know this, as did the builders of the cathedrals who erected the holy place at the heart of the Temple. They also knew it, who, the most ancient traditions, in the most secret rites, withdrew from discursive intelligence, imposed silence on their brain into the order to enter into the Sanctuary and there to raise themselves beyond their relative being to the Being of being.

Rene Guenon, *Symbols of Sacred Science*, Hillsdale, NY: Sophia Perennis, 1977), 407.

Retire into thyself and examine thyself. If thou dost not yet find beauty there, do like the sculptor who chisels, planes, polishes, till he has adorned his statue with all the attributes of beauty. So do thou chisel away from thy Soul what is superfluous, straighten that which is crooked, purify and enlighten what is dark, and do not cease working at thy statue, until virtue shines forth before thine eyes with its divine splendor, and thou seest temperance seated in thine bosom with its holy purity.

Plotinus, in *The Philosophy of Plotinus*, II, ed. William Ralph Inge (London: Longmans, 1918), 165.

If the guide points out the way, leaving it to the free will of the individual to travel along it, then he is a true light unto the guided. But if instead he blindfolds the individual and then

forces him in a certain direction, in place of a guide he becomes a tyrant: for he will plunge the guided into darkness... delusion and nightmare... For the individual to will that light shall be, is something quite different from being hypnotized into believing that light *is* (where it is not). Belief is the dust of the earth; it is a static shadow of divine power... "True faith is belief crucified in the cross of the will, a transmutation of the material (Chrestos) into the Spiritual (Christos).

John Fredrick Charles Fuller, *The Secret Wisdom of the Qabalah* (Chicago, IL: Yoga Publication Society, 1976), 73-74.

Ultimately, the entire universe (with all its particles, including those constituting human beings, their laboratories, observing instruments, etc.) has to be understood as a single undivided whole, in which analysis into separate and independent existent parts has no fundamental status.

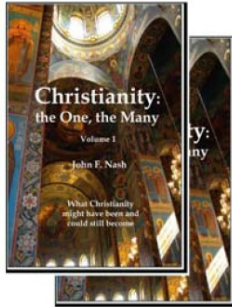
David Bohm, *Wholeness and the Implicate Order* (London: Routledge & Kegan, Paul, 1980), 174.

He who seeks the good must become good himself [separate himself from evil]; He who seeks joy must temper his blood [separate himself from excess]; He who desires wine, the ripe grape must tread [separate the juice from the pulp]; and he who desires a miracle must be firm in faith [separate himself from unbelief]!

Johnathan Wolfgang Goethe, *Faust*, Part Two, I, ii (New York: Anchor Books, 1963).

Make no mistake about it, enlightenment is a destructive process. It has nothing to do with becoming better or being happier. Enlightenment is the crumbling away of untruth. It's seeing through the facade of pretense. It's the complete eradication of everything we imagined to be true.

Adyashanti, *In the End of Your World : Uncensored Straighttalk on the Nature of Enlightenment* (Boulder, CO: Sounds True Inc, 2009), 136.



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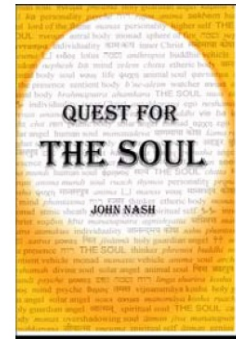
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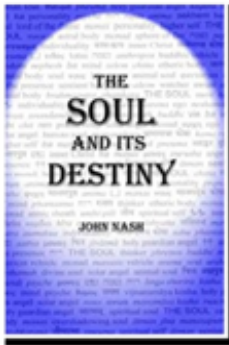


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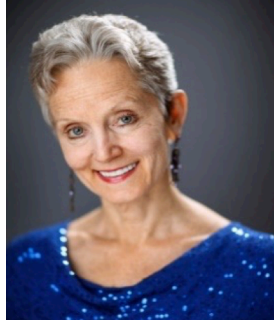


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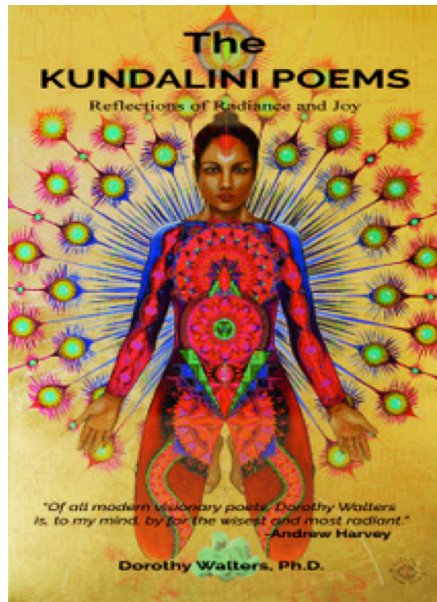
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THE KUNDALINI POEMS

REFLECTIONS OF RADIANCE AND JOY

BY DOROTHY WALTERS PH.D



Dorothy Walters is widely recognized as one of today's most ecstatic and illumined kundalini poets. Her work is simultaneously authoritative and abandoned, with the power to uplift, transport, and even awaken readers to the extraordinary splendor of the Divine. In this volume, she shares the work of her lifetime of contemplation, offering an extensive set of poems that, as she describes, arrived in a special way, "pouring forth from the Divine Source over a short period of time" during which she became simply the vessel in which they were received. Walters is convinced that universal awakening is possible and indeed is

now occurring over the globe through similar transformations. It is her wish that the poems in this volume will provide inspiration and guidance to all whose hearts are opening to divine love as well as those who long for such experience.

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Andrew Harvey, author of "Turn Me to Gold, Translations of Kabir."

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The Spiritual Effects of the Zodiacal Signs: Capricorn, Aquarius, and Pisces

Maureen Temple Richmond

This article examines the astrological signs of Capricorn, Aquarius, and Pisces for their spiritual and esoteric implications. In a format designed to help the student readily apply the concepts of esoteric astrology to his or her astrological birth chart, the text explores each sign according to seasonal analogy, associated element and modality in traditional astrology, general themes according to the esoteric astrology of Alice Bailey, portions of human anatomy and functions ruled, the associated Labor of Hercules, and the three levels of rulership as proposed by the Tibetan Master through Alice Bailey. In the final segment of each section, the author demonstrates the progression encountered from the earliest stages of evolution to the later more advanced stages. Thus, for each sign, the triple rulership system is discussed in tandem with progress on both the Wheel of Life and the symbolic crosses of evolution for mass humanity, disciples, and initiates.

Capricorn December 21 – January 19

In the northern hemisphere, daylight hours shrink to their least duration as the night force assumes dominion and leads all of nature to the point of greatest bleakness. The Winter Solstice arrives, bringing with it formal entry into the frigid time of year. Frozen forms lie deathly still under snow and ice as interminable bitter-cold nights wrap the streets, fields, and gardens in muffled silence. Even in the thin grey light of winter daytime, all life seems to have come to a halt, save for a few twittering sparrows hopping amongst the twinkling shards of rainbow light reflected from crystalline snow and pendant icicles. On closer inspection, the frozen forms of winter reveal the stunningly precise shapes of frost and snowflake, miniature worlds of breathtaking geometrical arrangement. The time of exacting

Capricorn has arrived with its emphasis on perfection of form, imposition of limits, and contraction of life energies into a concentrated focus.

A cardinal earth sign in traditional astrology, Capricorn connotes the condensation of free-flowing life energies into the restrictions of form. The brittle but temporary forms of ice and snow and the enduring solidity of rocks, stones, and minerals all epitomize the earth element associated with Capricorn. Densely packed at the atomic level, the crystalline forms of ice, snow, and minerals embody both compaction and geometric precision—two characteristics typical of Capricorn. The blazing heat and crushing geological pressure required to generate liquid igneous matter and to condense it into crystalline forms in the bowels of the Earth stand as allegories for the surprisingly stressful life conditions which test the true spiritual seeker who comes into contact with the forces of Capricorn. Yet, there's more to experience under the influence of Capricorn than even this daunting message. An active and directing sign by virtue of its cardinal modality, Capricorn stands as well for the capacity to establish momentum and drive trends into action. Represented in mythic symbology by

About the Author

Maureen Temple Richmond is a lifelong astrologer and esotericist known for her scholarly study titled *Sirius*, a comprehensive examination of the teaching on that great star as revealed in the works of Alice Bailey. Author of numerous essays, poetry, and fiction, Richmond holds a Master of Arts in English and Creative Writing from Southern New Hampshire University. She is a native of Arkansas, where she currently makes her home. A counseling astrologer, Richmond advises Anglophone clients around the world. She can be reached at star-song1208@gmail.com.

the wily sea goat who has emerged on dry land to become the scruffy but invincible mountain goat, Capricorn both emerges from and then ultimately dominates the rocky and inhospitable territory over which it presides.

In fact, the mythic Divine Goat embodies much in the way of allegorical symbol. Consider the unrelenting mountain goat as he diligently climbs the steep and stone-studded slope of life up to the frigid heights. He plods, head down, slowly picking his way through the boulder-strewn field of life, patiently negotiating the obstacles placed before him, all the while impervious to the rain, sleet, and snow coating his ragged fur with ice and rendering the footpath all the more perilous. Yet, he fears not, for the Divine Goat knows he walks on miraculous suction-cup hooves which will securely hold him on the twisting mountain path, no matter to what dizzying heights the path may lead.

As a result, Capricorn portrays the power to seize the initiative and drive progress forward in spite of obstacles, the key characteristic of the cardinal modality. Whether the Divine Goat in the human world encounters adverse material conditions, personal challenges, or political and professional threats, it lowers its head, fixes its gaze, and presses toward its objective. Hence, the sign of Capricorn as the earthy yet Divine Goat embodies the notions of endurance, persistence, determination, and protracted effort. Indeed, the Divine Goat stands for the power to withstand adversity and to forge ahead despite formidable impediments. It is this resolve when under pressure and trial which ultimately comes to characterize individuals influenced by Capricorn, whether the power of this sign reaches them through the Sun sign, Moon sign, Ascendant, Midheaven, planets, or one of the lunar nodes. Not surprisingly, it is true to say that the influence of Capricorn elicits maximum effort from those it touches.

This emerging power of persistence developed in Capricorn is necessary, for the influence of this sign brings with it the maximum testing of character and morals on the path of spiritual perfection. Just as the Winter Solstice in the

northern hemisphere equates to the point of greatest diurnal darkness in the annual cycle, so also does the sign of Capricorn connote a point of confrontation with the greatest possible degree of frustration and dismay, for Capricorn represents the point of greatest material density in the journey of the soul through the planes of evolution. Indeed, the earth sign Capricorn symbolizes matter itself, atomic vibration reaching its most dense and concrete manifestation under the influence of this sign.¹ In a general way, Capricorn therefore refers to the plane of systemic evolution vibrating at the slowest rate—the systemic physical plane. Accordingly, the influence of Capricorn is said in esoteric astrology to bring divine intelligent activity down to the physical plane, the plane of greatest solidity and density.² Thus, in the divine creative process, it is the function of Capricorn to funnel ideas and energies from on high into embodiment in discrete, defined forms—a necessary phase in the cycle of manifestation.

Perhaps for this reason, Capricorn represents a turning point of great consequence. Like the rocky mountain summit toward which the Capricornian goat plods with undeviating purpose, Capricorn implies the reaching of an ultimate, either of profligacy or of attainment. Thus, Capricorn may be the epitome of either great self-serving or great self-sacrifice. For the striving seeker incarnated under this Sun sign or influenced by it through the Moon sign, planets in this sign, or either of the lunar nodes positioned in Capricorn, this sign can present the ultimate test, standing as it does for the region of most dense concretion, and therefore for restriction, limitation, and exposure to the distorting effects of experience in material form. In fact, Capricorn implies the most extreme point of concrete materialization and even that of rigid crystallization, a state which connotes death and finality as well as the inevitable shattering of the frozen and brittle forms associated with Capricorn.³ As Alice Bailey has written, Capricorn is therefore a sign of conclusion, of reaching final stages beyond which there can be no further progress unless certain restrictions of the form nature are released.⁴

Such factors as time, severe obstacles, and the Law of Karma try the seeker's patience and endurance under this sign, as spiritual maturity is reached and karma exhausted. Thus, the sign of Capricorn is inexorably linked with decisive moments on the discipleship path, passages in which the striving seeker contends directly with fundamental impediments both within and without the self. In literal terms, the force of Capricorn exposes the evolving soul to the power of matter and links it powerfully to the lives of the mineral kingdom—the domain of underground geological formations, of soil, sand, and silt, of igneous, metamorphic, and sedimentary rock, of crystalline mineral forms such as fluorite, precious metals such as gold, silver, and platinum, semi-precious stones such as amethyst and quartz crystal, and the jewel minerals such as ruby, sapphire, and diamond.⁵ Hence, the sign of Capricorn connotes compaction into closely condensed atomic structure on one hand and high material and economic value on the other.

As demonstrated in fairy tales of old which portrayed the goblins of interior Earth as a race of curiously possessive creatures, contact with the mineral kingdom can evoke either the best or the worst in character. According to the esoteric astrology of Alice Bailey, human experience under the influence of earthy Capricorn can result in the same thing. Here is a sign of extremes; as a result, the Capricorn-influenced individual may end up expressing all the worst of which a human being is capable, or all the best.⁶ Specifically, the Capricorn-influenced individual at his or her worst can be materialistic, greedy, insensitive, arrogant, cruel, and plainly egotistical.⁷ For some, this sign leads to indulgence in overwhelming avarice, ruthless ambition, and to a desire for wealth, prestige, and material security above all things. For others, the influence of Capricorn simply instills a proper sense of duty to the requirements for provision on the physical plane. For the evolved, experience under the influence of Capricorn leads not to predatory pecuniary instinct but to profound concern with ethical and principled action.

Indeed, the influence of Capricorn brings the seeker either to the height of personal greed or

to the shining apex of spiritual effort.⁸ The latter being the root of successful effort toward the summit of initiation, it is under the sign of the Divine Goat that initiation can be achieved.⁹ For these reasons, Capricorn is both a sign of worldly achievement and of initiation.

According to the astrological doctrine of Alice Bailey, it is the esoteric purpose of the sign Capricorn to exert an occult pull on the soul, drawing it away from fixation on the matters of form life and toward the mountain summit of initiation.¹⁰ For many, the resulting magnetic attraction to the life of spiritual discipline represents a powerful interest in higher standards for personal evolution on one hand and a painful yet necessary progressive relinquishment of personality focus on the other. Thus, it is no exaggeration to say that the influence of Capricorn entails effort, strain, and struggle, up to and including a tremendous battle with the shadow or dark side of the self.¹¹

This dark side of the self is constituted of all the subconscious and suppressed selfishness, animosity, resistance, and stubborn behavior carried over from previous lives. Under Capricorn, such latent tendencies gradually surface, that they may be recognized and eliminated. In fact, it is under Capricorn's influence that the striving seeker faces what Alice Bailey terms "the dweller on the threshold," thus understanding the extremes of evil and good present in self and Humanity.¹² As might be surmised, the process is anything but pleasant. The question whether an individual will be able to summon the necessary character strength to face his or her imperfections and weaknesses is thus one of the proving grounds of initiation encountered under the influence of Capricorn. Temptations in the form of pecuniary inducement, promises of prestige through association with celebrities, and access to power through privileged connections with powerful persons constitute some of the typical character tests which require the initiate to prove whether he or she can hold to high ethical values and resist the seductions of the material plane. Other tests applied under the influence of Capricorn can come in the form of seemingly adverse life events, such as financial setbacks, personal

loss, and many other enactments of Karmic Law, the so-called “blows of fate.”¹³ The consequent inner struggle can be severe, leading some near to the limits of what can be endured. Truly, the tests associated with preparation for initiation can be temporarily overwhelming.¹⁴

Many are the individuals who find themselves ensnared in battling the appearances of such developments, failing to grasp the inner significance of such tests. From the perspective of the observing occult Teachers, the nature of the test or challenge itself is less important than the response of the one being tested. Thus, it is character strength and not power to wrest worldly success from adverse conditions which determines the passage of the initiatory tests encountered under Capricorn. Such tests are, when met with presence of mind and a refusal to compromise essential spiritual values, successfully passed, serving only to add momentum to the disciple’s initiatory striving. The uncanny truth about the influence of Capricorn is that the work of this sign can both beat the disciple down and lift the disciple up, for the influence of Capricorn not only tests but also stimulates enhanced effort toward the attainment of initiation.¹⁵

Reward comes eventually for those who follow the way of the Divine Goat straight up the steep mountain path of initiation, for this path, though daunting, leads to peak experiences of terrific visionary power.¹⁶ Such experiences raise the initiate to a significantly heightened vibration and reveal to him or her a vastness of divine law and cosmic order not previously imagined. Indeed, stunning transcendent experiences are associated with this sign. Particularly connected with the taking of the Third or Transfiguration Initiation,¹⁷ Capricorn represents the awe-inspiring occult revelations afforded at this initiation. Capricorn also connotes the higher standards required for the taking of the higher initiations, together with the greater responsibility conferred.¹⁸ Specifically, the more stringent requirements for the taking of the Third Initiation mark the entrance to new territory for the striving seeker, for as Alice Bailey has written, Capricorn opens the door from Humanity into Hierarchy and “admits the soul into conscious participation in the

life of the world centre which we call Hierarchy.”¹⁹ Capricorn as the gate into the world of divinity is not a concept newly coined in the twentieth century. In fact, this critical role for Capricorn has been sensed since the early fifth century C.E. when it was singled out as the Gate of the Gods by the Roman scholar Macrobius in his commentary on Cicero’s *The Dream of Scipio*.²⁰ Thus, it would appear that ancient initiatory tradition knew quite well of the august and discriminating character of Capricorn, truly representative of a point on the path at which the sweet but timid sheep are separated from the hardy and proven goats.

In keeping with the theme of unglamorous durability associated with the sign of Capricorn, this sign rules a most serviceable portion of the human anatomy, the hard and lasting structures of the body such as the bones, spine, skull, teeth, fingernails and toenails. The dense structures over and in which the musculature, nervous system, and vital organs are positioned, the skeletal system provides protection and a rigid framework for the human body. Of all these hard and enduring parts of the human anatomy, perhaps the most emblematic of Capricorn is the knees, those willing servants of the musculoskeletal system which make it possible to bend, climb, conquer the land, and rise above all challenges. Yet, it is also the power of the knees to kneel in submission which holds great relevance for the lessons of Capricorn, in which sign the striving seeker must learn to bow in humility and offer the self and soul in service to Humanity and the Divine Plan.²¹ Thus, even though the Capricornian metaphor inevitably connotes attainment of a high prominence, it also implies the ability to set aside pride, rest down humbly on the earth element, and swear fealty to the service of the Divine through the symbolic and sacred kneeling posture.

Getting right down into the dirt, soil, and underground world as a path of service is precisely the message of the Herculean labor associated with this sign. Titled *The Slaying of Cerberus – The Guardian of Hades*, this labor begins when Hercules receives the divine call to depart the surface of the Earth and descend into Hades, there to liberate the suffering fig-

ure of Prometheus, who is unjustly bound in seemingly eternal punishment for the so-called crime of having brought fire to Humanity.

Hercules willingly responds to the call and finds his way through a crevasse to the region of compacted soil below, but as he penetrates deeper and deeper into the dense earth element and pitch-black caverns of the underworld, he discovers a serious obstacle to the successful completion of his quest: a vicious three-headed guard dog planted squarely in his way. Named Cerberus, the salivating canine snarls, growls, and snaps at Hercules, menacing dangerously at the hero's every move. To make matters worse, the King of Hades appears and taunts Hercules, challenging Hercules to subdue Cerberus using only bare hands. A moment of helpless dismay overcomes Hercules, but then, to the surprise of the Hadean King, Hercules summons the necessary inner strength and chokes the life out of all three heads of Cerberus. Having thus gained free passage through the realm of Hades, Hercules proceeds to locate Prometheus and free the god-like figure from his eons of misery. The two return to the upper Earth; Hercules reunites with his spiritual guide and receives the proper accolade.

Clearly a metaphor for the central challenge of the aspiring disciple, *The Slaying of Cerberus* dramatizes the situation of the inspired soul, which must project itself downward into physical plane matter, meet, contend with, and eventually overcome the threefold personality vehicles, and finally set free the immortal spark of divinity chained to the rock of embodiment. The choking of the monstrous heads of Cerberus depicts in dramatic and allegorical form the work of the soul-infused disciple to overcome and ultimately terminate the ancient dominion of the mental, astral, and physical vehicles in the personality equipment. Just as Hercules mastered the three-headed dog, so the disciple must master the tendencies of the lower vehicles, giving no further vital energy to the divisiveness of the undisciplined mental body, the unruliness of the astral body, and to the reluctance of the physical body. Once these three menacing heads of the personality are overpowered, the disciple is then free to move toward the central quest—freeing into un-

trammled expression the divine soul within. The Hercules in each disciple thus liberates his or her very own Prometheus from imprisonment in the physical vehicle, thus rightly re-establishing the rule of the divine being of light and wisdom who had originally brought inspiration as spiritual fire into the physical plane from the celestial realms.

It's worth noting that Hercules proved successful in his quest only because of his willingness to plunge himself right into the thick of materiality.²² Remaining in the sanitary and serene upper realms of detached prayer and meditation would not suffice. Instead, it was incumbent on Hercules to penetrate to the depths of human experience, present himself at ground zero, and participate in the scene of action. Nothing short of direct involvement would serve the purpose at hand. In other words, Hercules found it necessary to get right down in the dirt and grime, which is where his presence was required. No doubt, the shining hero ended up with a few smudges on his divine tunic. Often, that's the style of redemptive work and karmic labor under the influence of Capricorn.

As a result, the seeker often finds it necessary to work out his or her spiritual salvation in the seemingly mundane circumstances of family duties, job, profession, and career. Here is the arena in which the striving disciple must prove his or her mettle, demonstrating capacity to manage real responsibilities on one hand while maintaining the balanced attitude of the one who knows the greater yet can be patient with the lesser on the other. It's a high calling, and one to which not all Capricorn-influenced individuals have the strength to respond. Yet for those who do, eventual initiation more than rewards the effort.

However, in the earliest stages of evolution under the impact of Capricorn, the individual senses nothing of the eventual reward. Evolving on the symbolic mutable cross along with the mass of Humanity, the early-stage Capricorn-influenced individual has his or her gaze fixed firmly on the matters of the earth element: material survival, the jockeying for position against family members and fellow employees at the job, and the ever-present de-

mand for the satisfaction of the senses. Following the direction of mass migration on the Wheel of Life and thus exerting little or no individual will in regard to his or her path of development, those on the beginning stages of the evolutionary path respond to the influence of Capricorn with a marked absence of imagination. Accepting without question the social norms and dominant beliefs of the society in which they live, those in the earliest stages of Capricornian experience seek nothing more than to be an effective cog in the great wheel of daily routine. Many elevate practicality to the level of the ideal, evaluating all ideas and possibilities against a yardstick made of the tried and true. Early stage Capricorn-influenced individuals are thus reluctant to think independently or to trust their own intuition.

Instead, many of the early stage Capricornians define themselves exclusively in material terms. In the more extreme cases, they cling to their possessions with a territorial defensiveness reminiscent of the mythic and legendary inner Earth goblins. Holding viciously to objects, roles, and persons they perceive as theirs and theirs alone, beginners on the path of Capricornian influence mistake the accumulation of holdings for the development of inner value. For these, the guiding notion is the exoteric seed thought associated with Capricorn: *Let ambition rule.*²³ Sensitive to naught but their own driving desires for power over others, recognition, and possessions, they lay waste to the surroundings and ruthlessly sweep aside anyone who might dare be in the way.

Whether it is the Sun, Moon, Ascendant, planetary groupings, or one of the lunar nodes positioned in Capricorn, individuals at the earliest stages of evolution thus often gravitate toward the low road of Capricornian influence. Thus

Capricorn portrays the power to seize the initiative and drive progress forward in spite of obstacles, the key characteristics of the cardinal modality. Whether the Divine Goat encounters adverse material conditions, personal challenges, or political and professional threats, it lowers its head, fixes its gaze, and presses toward its objective.

focused in the personality, they come under the domain of the exoteric ruler of this sign, which is Saturn in its lesser manifestation as an emblem of limited perception, self-centered concern, deeply mercenary motives, hardened attitudes, bitter resistance to change, and an absence of empathy. As a result, Capricorn-influenced individuals just beginning to awaken tend to adopt a cynical view of life, espousing the dog-eat-dog mentality which proclaims *every man out for himself*. Life is envisioned as a vast competitive battle in which all are combatants, fighting against one another and therefore justified in any degree of ruthless maneuvering—as long as it leads to material and

personal advantage. Long and rocky is the path of those just beginning to understand spiritual law under Capricorn, for they learn only grudgingly the central spiritual lesson of life: what goes around comes back around to roost from whence it rose. Catching only a tiny glimpse of the Law of Karma, those under the influence of exoteric ruler Saturn thus inch along glacially toward a dawning realization of their own powers of choice. The First or Birth Initiation remains ahead of them yet, for the reality of soul and spirit mean nothing to those in the earliest stages of integrating Capricornian influence.

Not so for those evolving under Capricornian influence who, in previous lives, have resolved to bravely step beyond the purely personal frame of reference and to willingly embrace the oneness of all. Having freed themselves from the grip of the symbolic mutable cross, these individuals have profited spiritually from prior life experience under the sign of the Divine Goat. From Capricorn, they have in lives past learned the importance of self-discipline, accountability, and upright ethical conduct. Values matter to this group evolving under

Capricornian influence. As a result, they have their eyes fixed not on the ground below but on the mountaintop of spiritual experience ahead. Such individuals have shifted onto the symbolic fixed cross, where they painstakingly pursue the transformation of their natures in alignment with the values of the soul. Proceeding contrary to the direction followed by the mass of Humanity on the Wheel of Life, soul-centered individuals evolving under the influence of Capricorn thus apply the powers of this sign to advance through the First and Second Initiations, the Birth and the Baptism. They come under the esoteric ruler of Capricorn,²⁴ which is Saturn in its higher expression as maturity, wisdom, divine judgment, knowledge of Karmic Law, and capacity to enact the Divine Will.

Finally, the Capricorn-influenced individual masters the lessons of the soul on the fixed cross and mounts, triumphant, upon the symbolic cardinal cross. Prepared by long training to take the Third or Transfiguration Initiation, the individual now expresses the powers of Capricorn as the capacity to sense via the monad the will and purpose of logoc lives existing far beyond his own domain. Thus, the Capricorn-influenced initiate comes under the sway of the hierarchical ruler,²⁵ which is Venus, emblem of the esoteric origins of Humanity and the path to the higher mind.

Aquarius **January 19 – February 18**

Though winter still grips the northern hemisphere, the slowly increasing power of the Sun brings sparkle and scintillation to the frozen landscape, reflecting in snow and ice as dazzling rainbows of radiant light. Crisp, dry air circulates freely, invigorating hardy outdoor seekers and generating the pop, sizzle, and crackle characteristic of static electricity. Hair stands on end, wired stiff with the ambient voltage of free energy vibrating in the atmosphere. Brilliant star-lit nights reveal the heavens as an immense black velvet glove holding forth an infinite number of glittering and shimmering gems. The mind is alive with the surging vital energies of the unlimited uni-

verse, for the time of altruistic and cosmically-attuned Aquarius has arrived.

An air sign of the fixed modality in traditional astrology, Aquarius connotes the mental and intellectual polarization of the air element and the firm embrace of sovereign individuality associated with the fixed signs. Not given to welcoming any encroachment on the sacrosanct nature of its right to think for itself, Aquarius gives little ground to those who would abrogate its independence of thought, while at the same time, graciously and fully extending all rights of self-determination to any who would wish them. Aquarius is quintessentially the sign of the free-thinker, the iconoclast, the black sheep, the rebel who would rather do his or her thing than submit to the herd mentality. Centered in the world of thought associated with the air element, Aquarius is thus a sign profoundly involved with the definition of identity and the creation of personal and collective reality through the power of thought. It is a sign which would nod enthusiastically to the famous dictum formulated by seventeenth-century French philosopher Rene Descartes when he penned the words, *cogito ergo sum* - I think therefore I am.

In the esoteric astrological doctrine of Alice Bailey and the Tibetan Master, the intellectual focus of Aquarius is framed as a necessary condition for the evolutionary developments undergone by both individuals and groups under the influence of this sign. According to the esoteric doctrine, it is through the impersonal, mental polarization of Aquarius where individuals and groups arrive at fundamental realizations of the greater community of life in which they exist, moving from the limitations of self-interest to the more expanded awareness of group consciousness. It's a change of heart or mind not facilitated by the inherently self-centered emotional or astral body. Instead, the arrival at a more universal perspective must take place through the mind, which can see beyond the confines of the individual person to the diversity of perspectives represented in a group. In this sign, the individual learns to notice, inquire about, and assimilate the troubles and challenges of his or her fellowmen and to

find a way to render help.²⁶ Through the mind, the individual thus begins to recognize, study, and accept opinions, lifestyles, and needs which differ from his or her own. The influence of Aquarius plays a central role in this evolutionary development, promoting an objective, unemotional, open-minded stance. While remaining fiercely independent, the Aquarian equally embraces the independence and validity of others.

Specifically, the esoteric astrological doctrine holds that Aquarius complements and represents the opposite polarity to Leo, the sign in which individual self-awareness is raised to a fine art. Thus, while Leo begets a focus on self, personal well-being, and full self-actualization, Aquarius begets through the informed individual mind an active and outgoing interest in the larger group.²⁷ That larger group may be constituted of the family, the neighborhood, the region, the country, all of planet Earth, the solar system, the galaxy, or the vast cosmic infinity of which all units are a part. It is the function of Aquarius to progressively enlarge the intellectual frame of reference in which the individual or group perceives itself to exist. So much is this the case that it is under the sign of Aquarius that the individual is said to awaken to the greater group or life in which it finds place and to the resulting responsibilities.²⁸

As a result, the influence of Aquarius sets the stage for a shift of fundamental importance in the evolution of human consciousness. It makes possible the leap from a focus on personal importance to an equal or greater importance placed on the entirety of life. Symbolized by two wavy lines one atop the other, Aquarius represents the pulsing energies of life flowing back and forth between two points, thus establishing relationship. Emblematic not of isolation but of interaction, the glyph for Aquarius thus implies connection and unification through the medium of unseen vibratory potencies. Through the two stylized wavy lines, Aquarius in fact symbolizes the free circulation and distribution of cosmic life energies.²⁹ Whether such energies are termed cosmic rays, prana, chi, the ethers of space, solar fire, electricity, magnetism, or vital life force,

these life energies exist throughout creation and are intended for the joyous use by all for health, happiness, and cosmic union. Similarly, the wavy lines of the glyph for Aquarius encompass and refer to all wave-like phenomena, including the electrical emanations of the human brain termed alpha, beta, delta, and theta waves, and the energies not yet recognized by science which facilitate mental telepathy.

The glyph for Aquarius thus refers to all energetic emanations of nature and cosmos, which are essentially the various vibrations of spirit expressing throughout the range of frequencies encompassed by the cosmic keyboard. It is the reality of this range of wavelengths and the fact of their free propagation throughout space which emerges steadily in the consciousness of evolving Aquarius-influenced individuals. Many Aquarius-influenced individuals are correspondingly drawn to astronomy, physics, and space aviation in the fields of conventional science, where they can study the ranges and sources of various vibrational emanations in cosmos. Other Aquarius-influenced individuals gravitate to the practice of esoteric healing arts which restore the free flow of electrical life energies in the body, and to metaphysical arts such as astrology which re-unite the individual with the greater systemic and stellar environment.

Indeed, it is under the influence of Aquarius that the individual conceptualizes the notion of the organic unity of all levels of being within planetary and cosmic life, whether through conventional science or progressive metaphysics, integrating the ideal of impersonal love for all in the process.³⁰ Just as is reported by many famous astronauts who have viewed Earth from space, with this expanded orientation in place, the earthly perceptions of those influenced by Aquarius take on new dimensions. The advancing children of Aquarius shed the self-centered and separative self and instead, identify with all of Humanity. An evolutionary movement takes hold of the Aquarius-influenced individual, moving him or her steadily away from preoccupation with personal advantage and increasingly toward the ideal of cooperation with others for the good of the greater group. Not a primitive, exclusive, and

cliquish form of group consciousness, the ideal for Aquarius transcends traditional borders.

Further, because Aquarius represents the passing of the tests associated with both the limitations of incarnation imposed in Cancer and the pull of matter encountered during initiation under Capricorn, the Aquarian-influenced server stands free from the entrapments of matter.³¹ Thus, whether an individual has the Sun, Moon, Ascendant, planets, or one of the lunar nodes in the sign of Aquarius, it is under this influence that the personality based on ego-centrism and defiant separation from others is left behind, to be replaced by a growing sense of identification with the whole of Humanity.³² This new sense of oneness with the entire family of Humanity leads the Aquarian-influenced seeker to the embrace of a new ideal: the concept of world service, or the notion of dedicating oneself and one's life to the advancement of the greater good under the inspiration of the Divine Plan as formulated by Hierarchy.³³ The zodiacal sign of Aquarius is so potent in this regard that Alice Bailey identified it as the key influence driving disciples to shift from emphasis on personal interests to the status of world server.³⁴

Aquarius is thus pre-eminently the sign of world service, promoting into and through the consciousness of those it influences a moral and ethical guideline which foregrounds the importance of contributing to the solution of the world's problems and challenges. This angle of approach to life represents a critical and fundamental departure from the strictly personal interest widely thought to be the natural state of human existence. Instead, the evolved Aquarian mind embraces and lives by an altruistic and humanitarian paradigm which firmly holds that larger concerns than personal survival, home, family, comfort, and convenience must be taken into consideration and pursued. Thus, the Aquarius influence propels its natives into various forms of community service, participation in diverse nonprofit organizations, unselfish advancement of scientific knowledge, education, and a broad range of active programs for amelioration and eradication of group problems and world distress.

Because of the increasingly humanitarian and cosmic perspective inculcated by the influence of Aquarius, it is under the rays of this sign that advancing seekers achieve the necessary development of the mental body to consummate the Third or Transfiguration Initiation.³⁵ Fundamentally involved with the objective study of technical matters and the requisite powers of concentration to do so, the Third Initiation demands of the candidate a curiosity about, interest in, and mastery of matters of the mind fully supported by the potencies of fixed air sign Aquarius. Under the influence of this sign, seekers learn to focus and discipline the mind, master meditation, develop skills in the direction of energies through visualization, and to maintain a concentration steady enough to allow for the successful activation of the higher mind. Such a process inevitably manifests in the carrying forward of an active program of abstract intellectual inquiry in some defined field of life, such as science, mathematics, statistics, music, linguistics, esoteric occultism (a highly technical study), general metaphysics, or the science of astrology. All of these lines of study require the individual to think in the abstract, using symbols such as numerals, letters, musical note values, and geometrical figures to embody both discrete quantities and comprehensive concepts.

A specific example of the intellectual attainments made under the influence of Aquarius is the study and mastery of cyclic phenomena. According to the esoteric astrological doctrine, Aquarius is a sign in which "...the significance of cycles is mastered and understood by the initiate."³⁶ The glyph for Aquarius itself suggests this theme, with the two wavy lines often stylized as sharply defined peaks and troughs such as might be seen in any graphic display of a periodically fluctuating trend line. The ups and downs of the jagged Aquarian glyph thus stand for and describe the alternating and mutating phases of experience which come to all, but which on the discipleship path assume much greater clarity and meaning. It is under the sign of Aquarius that the striving disciple comprehends as never before the fact that the spiritual path reveals a definite structure in

time, moving from the inauguration and inception of a trend, to its full expression, and then tailing off toward the dissolution of a particular phase of experience, thus embodying and implying the principle of cyclicity. According to Alice Bailey and the Tibetan, the sign of Aquarius is behind this phenomenon, being itself an influence which generates huge alterations, plunging the disciple to the depths at one point only to raise him or her to the heights at another.³⁷ Through it all, the Aquarius-influenced individual gathers experience, growth, comprehension, and the capacity to remain spiritually centered no matter the gyrations of surrounding conditions.

Yet another manifestation of the Aquarian emphasis upon the mastery of cycles is to be found in the field of astrology, a metaphysical science based on orbital periods and repeating geometrical relationships in the zodiac. Astrology comprises a study of periodicities ranging from the approximately 26,000 year precessional cycle on the far end to the momentary influences brought about by the rotation of the Earth and the movements of the Moon on the other. The student of astrology thus encounters the notion of cyclicity in the greater context and in the minute, exposing his or her mind to the notion of complex layerings of periodic phenomena as the basis for the various pulses of life. Such an angle of approach encourages the contemplation of life and experience from an abstract perspective completely in keeping with the objectives of the Third Initiation, which requires the development and mastery of the higher mind. In this effort, the energies of Aquarius help the individual lift his or her focus from the attractions and distractions of the personality world to the world of ideas, where he or she must demonstrate focus and facility in order to take the Third Initiation. For this reason, the sign of Aquarius and hence the study of astrology are particularly associated with potential for taking the Third Initiation.³⁸

As the influence of Aquarius enlarges the mental horizons of the disciple and helps establish mental polarization, it brings about the state known as mental poise, a state of consciousness in which snap judgments and immediate emotional reactions do not occur. For this rea-

son, the mentally poised position of the Aquarius-influenced mind is less vulnerable to the push and pull of the pairs of opposites. The individual is thus enabled to stand free of the turbulent astral zone occupied by most of humanity and therefore to see issues both worldly and spiritual more clearly.³⁹

Here is a critical stage in the development of the advancing initiate, constituting a plateau of mental balance from which to deal with the complexities of life and karma. The energies of Aquarius are thus essential to the process of discovering and implementing solutions for the multitude of problems facing Humanity. Such problems can't be solved at the level of consciousness from which they were generated. Instead, to envision new and effective solutions for persistent global problems, it's necessary to view situations from a higher perspective. The mind-centered, objective, poised, and abstract capacities of Aquarius grant this perspective and are therefore essential in the pursuit of world service.

World service is so quintessentially the theme of Aquarius that it is in this sign that the disciple is said to advance in initiatory status and to become the master who serves.⁴⁰ Likewise, service as a theme is firmly rooted in the ancient constellational myth associated with the sign of Aquarius. This myth draws on the story of Ganymede, a mortal raised from earthly existence to life among the gods and goddesses of Olympus by Zeus, overlord of the Greek pantheon. To Ganymede, Zeus allotted the task and privilege of serving the gods and goddesses during their assemblies and banquets, toting a cup or vessel filled with the Elixir of Immortal Life, and dispensing it freely to all. Ganymede was thus a glorified table server, but a server nonetheless. He was charged with the all-important task of distributing the waters of eternal life to the assembled deities, that they might carry forth their missions in perpetuity by drinking of the cup of life. Reminiscent of the Cup of Communion, the vessel, vase, or chalice which Ganymede carried is a symbol of transcendent grace and healing power featured in the sacred ceremonies of many religious traditions. It was Ganymede's role in this rite of administering the common cup of divine

life which earned him the title of Cup Bearer. In modern astrology, Aquarius is referred to as the Water Bearer, the servant of the divine who administers the elixir of divine healing life to all. Hence, the esoteric seed thought associated with Aquarius: *Waters of Life am I, poured forth for thirsty Humanity.*

In keeping with the emphasis on the concept of free distribution of the waters of life, as portrayed in the ancient myth associated with Aquarius, one of the anatomical functions in the human body under the rulership of Aquarius is that of the circulatory system.⁴¹ The circulatory system relies on the fluid principle to transport all the nutrients required for right functioning of the vital organs, organs of perception, nerves, muscles, and bones, through the distribution of nutrient-rich blood throughout the body. Thus, the circulatory system reenacts the work of mythic Ganymede, carrying the substances necessary to support life to all the cells of the body, just as Ganymede of Olympus carried the golden cup containing the Elixir of Eternal Life to the assembled gods and goddesses. Aquarius also rules the calves and ankles, portions of the body which facilitate locomotion and the free movement of the human body in and through the physical environment. Thus, as in Olympus, Aquarius in the human body expresses as functions related to free-flowing movement and distribution.

The free flow of life energies and their unimpeded distribution to all points of need also figures as the central theme in the labor of Hercules associated with the sign of Aquarius. Titled *Cleansing the Augean Stables*, this episode in the story of Hercules casts the heroic disciple of light in a situation graphically depictive of everything anathema to the ideals of Aquarius—stagnation, blockage, and putrefaction. Indeed, Hercules is called to inspect and correct a dire situation at a complex of animal stables owned by King Augeas, Son of Neptune (who is God of the Waters). For decades, Augeas has failed to remove the waste products eliminated by his herds. As a result, the entire area surrounding his compound has become infected with deadly bacterial contamination. The situation flies in the face of everything ideal to the sign of Aquarius.

Commanded to respond by the voice of higher truth coming from his spiritual master, Hercules arrives on the scene. He offers to King Augeas his freely-given help in righting the situation. Untrusting, Augeas grudgingly agrees, but with no positive expectations. Still, Hercules accepts the challenge. Knowing full well that an effective method for removing vast amounts of accumulated and decomposing waste had not been found by many before him, Hercules goes forward nonetheless with faith that a solution will be found.

Once arrived at the stabling compounds, Hercules is overwhelmed by the stench of rotting manure and the sight of dead bodies, animal and human. Even so, he steps back and contemplates. Soon, Hercules notices two nearby rivers, gifts no doubt from Neptune, God of Waters. Immediately, the thought pops into the mind of Hercules that if he can direct the flowing waters of the rivers through the stabling compound, the accumulated waste will be quickly washed away. With terrific physical determination, Hercules sets about to dig enormous ditches connecting the rivers, the stables, and the drainage pattern beyond. Astoundingly, with superhuman spiritual strength Hercules completes the excavation in less than one workday, opens the irrigation ditches to the coursing river waters, and stands back to watch his miracle achieved. Indeed, the waters rush through the compound, washing it clean and scouring every corner as they pass. Augeas is impressed, but ever mistrustful, he banishes the successful Hercules from the kingdom. Unperturbed, Hercules reports to his spiritual master and finds that his efforts have been good and sufficient.

Here is a straight-forward enactment of the principles associated with Aquarius, a sign the ideals of which concern the right or free circulation of the waters of life. Just as Ganymede of ancient myth freely supplied the Olympian gods and goddesses with as much of the Elixir of Life as they might desire, so the sign of Aquarius embodies the idea of the unimpeded distribution of the waters of life, symbolically contained within and poured forth from the vessel, vase, or cup carried by the Water-

Bearer. When these waters do not flow freely, everyone suffers. This indeed was the situation at the Augean stables. The flow of life had congealed into hardened matter, concretized versions of material which might be useful in other contexts and conditions; manure in proper texture and proportions enhances soil fertility for the growth of crops, but in the form of compressed, rock-like substance covered with newly excreted and yet-uncomposted material, it's a blight on the surroundings. To correct the situation, stagnation had to be converted to movement and flow, and the whole natural cycle reinstated on a better basis.

The problematic accumulation of potentially useful material in the Augean stables parallels much of what ails modern society, strangled as it is with the result of excess production of consumable goods, resulting in the littering of the landscape with plastic bottles, the creation of smoldering, toxic land-fills the size of small cities, and the pollution of waterways and oceans with vast islands of water-borne plastic bags, vinyl, and other materials which either do not bio-degrade or do so very slowly. Further, many private homes are packed to the gills with heaping collections of unneeded possessions and materials, while in other neighborhoods, whole groups of persons lack the necessities. Here, too, the nightmare of the Augean stables is enacted, for there is far too much in some places and almost none in others.

The cure is right distribution, the ideal promulgated by the sign of Aquarius and the instructive labor of Hercules with which it is associated. As is evident from both, it's patently absurd to concentrate resources and assets in one small location, densely packing valuable material in a confined area and thereby choking off its potential use in other areas where it may be needed. For example, the hoarding of material and financial wealth by the privileged contrasts with and stands as a glaring counterpoint to the starvation and impoverishment of the remaining population. Where these contrasts exist in large measure, there the stables of Augeas are filled with impacted manure, and the life of the whole is thereby threatened.

What's the solution? Just as Hercules realized that a simple solution called for the use of an easily available natural method, so does the problem of concentrated wealth claim an obvious cure: right sharing, a concept embodied by the sign of Aquarius. Just as did Ganymede, the prototype of Aquarius amongst the assembled deities, this sign teaches that the notion of freely passing along and sharing the good is a natural expression of Humanity's divine nature. The Aquarius-inspired individual is thus not controlled by the notions of possession and ownership. He or she would rather see all benefit than just a few, knowing that in this direction lies the happiness and cooperation of Humanity, whereas the path of stingy refusal to share surely leads to interpersonal tension, resentment, division between groups, and yes, even war. Like Hercules stopping to contemplate the problem of hydrological engineering before him, mentally-polarized Aquarius pauses and asks how the doors of opportunity can be opened for everyone. The simple act of raising the appropriate question sets in motion the process which will clean out the stables of Augeas through right distribution and sharing.

The Aquarian notion of right sharing does not, however, imply that wealth is spiritually unacceptable, but merely adds that sufficient wealth experienced by all is far better than extreme wealth experienced by only a few. Aquarius is fundamentally a group-conscious sign, inclining individuals who come under its influence to take into account the condition of the surrounding lives, not just that of his or her own. Here is the basis for the attribute of altruism traditionally associated with Aquarius, a sign which is concerned with the good of all. Indeed, the Water-Bearer represents an ideal to which all of Humanity would do well to aspire—the vision of the divinely gifted higher self distributing its inspiration, ideas, substance, and kindly care for each and all.

However, souls newly in contact with the energies of Aquarius cast their attention elsewhere. Evolving on the symbolic mutable cross and following the direction of herd Humanity as it is pulled along with precession on the zodiacal Wheel of Life, early-stage

Aquarians apply the essentially social nature of this sign to the passing interests of the personality. As a result, beginners on the path of Aquarius wander in the fields of human experience, all the while demonstrating a superficial version of this sign.⁴² Expressing the group orientation of Aquarius as an avid interest in fads, fashions, trends, the doings of the in-group, and the ever-changing dynamics of personal interaction in social networks, they are drawn to the notion of popular trends. Yet at the same time, these individuals come under the influence of exoteric ruler Uranus, a planetary energy known for its eccentric, furiously independent, and head-strong ways. Thus, new Aquarians often spend their time and energy in revolt against all that interferes with what they see as perfect individual liberty, resenting the necessary rules and regulations of collective existence, while at the very same time seeking social approval and inclusion. With intense Uranus in control, this segment of Aquarius-influenced individuals thus encounters the dramatic conflict staged by the pairs of opposites,⁴³ in this case, the conflict between the desire for popularity and acceptance on one hand and the raging desire for unimpeded personal autonomy on the other. The First or Birth Initiation has not yet been taken, for the rebellious and self-centered individual has not agreed to the necessary constraints on individuality required for peaceful group existence. Focused on personal wants and wishes, this beginning level of Aquarian influence is reflected in the exoteric seed thought for this sign: *Let desire in form be ruler.*⁴⁴

After much time and evolution carried on through many embodiments under the energies of Aquarius, the individual awakens from his or her long sleep in the hall of spiritual ignorance, hears the pained and urgent cries of his fellow beings, registers the group nature of existence, and finds that his or her hard shell of self-interest cracks and falls to the side. At this stage, the Aquarius-influenced individual undergoes a fundamental change as he or she gradually assimilates the troubles and concerns of fellow beings and eventually resolves to be of aid.⁴⁵ The impact of Aquarius penetrates deeply into the consciousness of the evolving

individual, encouraging him or her to withhold immediate judgment upon others while according to others the right to experience life and gather wisdom on their own terms and in their own ways. Prejudice against groups and individuals is broken down and discarded.⁴⁶ Instead of devoting mental energy to irritation, criticism, and condemnation, the evolving Aquarian looks within and examines his or her inner attitudes, seeking to eradicate suspicion, mistrust, and unfounded harsh judgments of others. Instead, he or she makes a concerted effort to think well of others and to be a true friend to Humanity. All this takes place under the continuing stimulation of energies emanated by the altruistic and idealistic sign of Aquarius.⁴⁷

At this point, the individual evolving under the influence of Aquarius departs the symbolic mutable cross populated by mass Humanity as it wanders in the field of diverse experiences improperly digested. The advancing seeker mounts instead the disciplined and purposeful symbolic fixed cross, there to deliberately guide his or her continuing unfoldment in keeping with the specific guidelines for effective service, affiliation with Hierarchy, and eventual initiation. In the process, he or she develops clear intentions to transform self-interest into concern for all of Humanity and to shift from an attraction to superficial social entertainments to engagement with targeted and purposeful activity on behalf of Hierarchy and under the Divine Plan.⁴⁸ The evolving Aquarius-influenced individual on the symbolic fixed cross thus shifts his or her direction on the Wheel of Life, turns and proceeds opposite to the direction of mass Humanity, and establishes his or her own purposeful direction in keeping with the natural order of the zodiacal signs.

In so doing, the evolving Aquarius-influenced individual arrives at the stage in which he or she can be trusted to circulate the energies of goodwill through the carefully managed lower self.⁴⁹ Key to the work of circulating the energies of good will is the radiation of intentional love through the agency of the mental body. Hence, it is under the influence of mentally-polarized Aquarius that the disciple develops

facility in the higher forms of telepathy and group or soul consciousness. Thus poised in the radiation of love and good will to all, the evolving Aquarius-influenced individual on the symbolic cross embodies both the esoteric and traditionally mythic meaning of the higher seed thought associated with this sign: *Water of life am I, poured forth for thirsty Humanity.*⁵⁰ In this way, he or she expresses the energies of Jupiter, esoteric or soul ruler of Aquarius, the characteristics of which impart the power to pour out love and wisdom on Earth.⁵¹ Through the continued expression of spiritual beneficence under the esoteric ruler, the Aquarius-influenced individual is thus enabled to pass the First and Second Initiations and to arrive at the gate of the Third or Transfiguration Initiation.⁵²

At the very gate of the Third Initiation, the Aquarius-influenced individual comes under the influence of the hierarchical ruler,⁵³ the Moon.⁵⁴ However, the Moon belongs to a group of celestial bodies classified in the esoteric astrological doctrine as non-sacred, for they stimulate the form or personality and not so much the soul or spirit aspects of the individual. It is therefore not likely that a non-sacred body would function as inspiration or even as challenge for the disciple advancing into initiations which loosen the ancient hegemony of the personality vehicles and press beyond to states of consciousness ruled by the soul and the monad. Thus, it would seem that in the case of the hierarchical ruler of Aquarius, the Moon is but the veil for another planet, since the Moon is known to veil Uranus in some contexts.⁵⁵ In fact, this is the case, for the Moon as hierarchical ruler of Aquarius is said specifically by the Tibetan Master to veil or represent Uranus.⁵⁶

Thus, the individual evolving under Pisces influence permanently leaves behind the nebulosity and lack of commitment typical of the first level of this sign, builds on compassion and readiness to release unwise attachments typical of the second, and rises to the status of a working world disciple on this the third, to become at last the initiate advancing toward mastery and world redemption.

Thus, as the individual evolving under the influence of Aquarius profits spiritually from the disciplined and purposeful method characteristic of progress on the symbolic fixed cross, he or she eventually ascends to the symbolic cardinal cross. Here, he or she comes yet again under the influence of Uranus as before at the exoteric level, but this time the advancing initiate experiences Uranus as the hierarchical ruler of Aquarius. Uranus as hierarchical ruler actuates and activates the advancing disciple with powerful energies of the Divine Will, transforming him or her into a powerful change agent working in behalf of the drive for

better conditions of life on planet Earth.⁵⁷ Such an Aquarius-influenced individual may as a result become a leader in any field of life, setting the agenda for progress, raising the bar for acceptable performance, advocating enhanced freedom of the human soul, and instituting a more direct reflection of divine principles in earthly matters.

At the same time, the Third or Transfiguration Initiation with its emphasis on the development of the intuition becomes the goal, and the disciple correspondingly turns to the discipline and development of the mental body. Turbulent emotional and mental responses to other individuals and groups having been long ago shed, the evolving Aquarius-influenced individual at this level departs even the issues and labors of the symbolic fixed cross and mounts the symbolic cardinal cross, there to evolve alongside other initiates who through the Transformation Initiation have moved into the field of monadic contact with the spiritual will. Thus, the Aquarius-influenced individual evolving on the symbolic cardinal cross proceeds on the Wheel of Life in the direction he

or she established while on the symbolic fixed cross. He or she moves contrary to the unconscious and passive tendency of mass Humanity as it merely drifts along with the herd influence caused by the steady migration of the equinoxes backward through the zodiac. Instead, the ascending seeker sets his or her own direction, pressing forward on the Wheel of Life in the normal order of the zodiacal signs, and is thus positioned to pursue the higher initiations. Spiritually nurtured by the mental, altruistic, and cosmic vibrations of Aquarius, he or she rises to intuitional cooperation with other servers under the Divine Plan,⁵⁸ tuning in telepathically to the inspired group mind and to even higher planes, from which emanate logic thoughts concerning the Divine Plan.

In this way, the Aquarius-influenced individual on the symbolic cardinal cross accelerates in evolutionary pace and status. Breaking away from the restrictive belief systems of the lower mind, the Aquarius-influenced individual evolving on the symbolic cardinal cross ultimately experiences the dissolution of the apparent barriers between the past, present, and future.⁵⁹ Illusory in the first place, such artificial barriers erected by the lower mind within the flow of time now crumble. As a result, the initiate dwells at will in the eternal divine present and touches the realm of the infinite. Far less affected by the pairs of opposites than is the bulk of Humanity, the Aquarius-influenced individual evolving on the symbolic cardinal cross thus operates as a spiritual agent free to receive and distribute to all the uplifting and healing energies of infinite cosmic life.⁶⁰

Pisces

February 19 – March 19

In the northern hemisphere, the black of night shortens ever so slightly as the hours of precious daylight imperceptibly lengthen, ushering into view hints of returning life. Temperatures creep tentatively above freezing, melting snow and ice into rivulets of freely flowing water. Heavy bluish clouds laden with moisture blanket the landscape as shy warming trends shroud city and country alike with a mantle of swirling fog and mist. Patches of remaining snow and ice sublimate eerily into

vaporous plumes, setting the stage for the seeming appearance of half-formed wraiths, ghosts returned from the spirit world, and anonymous disembodied visitors hailing from distant realms. Under the dissolving action of gentle warming rains, one thing melts into another as the enveloping moisture of earliest spring soaks nature and humans in a purifying bath of life-restoring waters. Floods cover the land, reminiscent of the endtimes of yore. Indeed, the conclusion of the annual seasonal cycle has arrived, and with it the time of the Divine Fishes, Pisces, sign of mystical perception, connection with the world of spirit, empathy with all, grace, forgiveness, release, and universal union.

A water sign of the mutable modality in conventional astrology, Pisces combines the flexibility and fluidity of the water element with the capacity for transformation characteristic of the mutable signs. Both the water element and the mutable modality fulfill the function of alteration and transformation, the first washing away impediments and the second conferring a willingness to let go of experience in one form to embrace experience in another. As a result, mutable water sign Pisces connotes the capacity to relinquish attachments, disengage from rigid identification with any particular temporary form, and to merge into the homogeneity of eternal spirit.

For the spiritual seeker engaged in active incarnation, Pisces expresses as the capacity to temporarily let go of the physical body in order to ascend into the higher vehicles for meditation, psychic perception, projection, telepathy, or other adventures of consciousness in the subtle realm. Then at the end of an incarnation, whether of a human or of a solar system, Pisces makes it possible for the indwelling consciousness to relinquish identification with the form nature and to return to the state of spirit from which it originally emanated. For this reason, the sign of Pisces is associated with the completion of incarnational duties, endings, exhaustion of karma, death, separation of the higher vehicles from the lower, abstraction of the consciousness principle, and the return of the self to the infinite reservoir of spirit.

Death as the great transition from bodily incarnation to spirit form is perhaps one of the most dramatic manifestations of Pisces. Yet, under Pisces, such a momentous spiritual step comes with ease, for Pisces confers the ability to let go gracefully. In Pisces, the soul learns to trust the wisdom of the universe. Allowing itself to be safely guided to the next destination, the soul under Pisces embraces the great journey. Many individuals conditioned by Pisces therefore find their avenues of service and soul expression in the field of transition counseling or death facilitation. Spending time with those in process of withdrawing from physical incarnation in a peaceful celebration of the lifetime just passed and in anticipation of the spiritual experiences ahead, these servers share their spiritual composure even in the midst of what mainstream Humanity considers an extremely disturbing event. Thus, the gentle forces of Pisces are brought to bear in dispelling the fear of physical death, one of the major objectives of Hierarchy under the Divine Plan.⁶¹ In this, Pisces promotes a trusting relationship with the Divine Intelligence of Creation, a belief that all is well in the Divine Order, and a conviction that each stage of experience is of value.

In fact, Pisces is the pre-eminent astrological sign of trust or faith in providence. The children of the Divine Fishes are content to go with the flow of the river of life, implicitly believing that a greater wisdom directs all things. To the living seeker influenced by this sign through his or her Sun, Moon, Ascendant, Midheaven, planets, north or south lunar node, or other significant features of the astrological chart, Pisces imparts a willingness to submit to divine process. Hence, the Pisces orientation often seems inscrutably accepting, if not downright naïve or gullible. Yet not always is the Pisces temperament misguided. Last of the twelve signs of the zodiac, Pisces symbolizes the accumulated wisdom of comprehensive soul experience. Thus, Pisces constitutes a stage on the evolutionary path which may seem childlike or passive in its willingness to cooperate peacefully with the unfolding of fate, destiny, or karma, but which in fact is often possessed of a profound, veiled wisdom. Like the obscuring mists of the Pisces time of

year, this sign is thus emblematic of secret or esoteric knowledge, guarded from profane view yet maintained in sacrosanct condition for those who have the strength of spirit to place themselves humbly before the altar of wisdom. Pisces thus represents an adaptation which transcends everyday attitudes, instead espousing a deeply mystical belief system which values the transcendent perspective, sees beyond the present moment in time, and allows for the hand of greater good even in the most trying events.

The domain of Pisces thus extends all the way from simple conventional religious faith to the willing pursuit of a right relationship with the transcendent forces of the universe. Emblematic of hidden or less obvious truths, Pisces covers and includes situations and places of retreat and solitude where the seeker may abandon self to the hidden longings of the soul for divine contact. This sign therefore rules religion, mysticism, secret initiatory societies, and the locations or buildings where believers in these traditions convene. These include secluded and enclosed sacred spaces such as churches, temples, monasteries, nunneries, funeral homes, cemeteries, intentional spiritual communities, and formal ritual lodges such as those of the Masonic and Rosicrucian traditions, as well as outdoor sacred sites, wilderness retreats, meditation caves, and informal gathering spots hidden in wood and vale. Here the sincere spiritual seeker invites a greater spiritual presence to enter the soul, direct the personality, and transform existence through the Piscean agency of divine grace. In such contexts and places of worship and communion, the influence of Pisces nurtures aspiration toward higher consciousness, gives free rein to the mystical sentiment, and encourages spiritual practices such as prayer, chanting, sacred singing, drumming, silent meditation, trance, communion, keeping silence, intentional sacrifice, fasting, and ritual celebration, for each of these is an attempt to set aside the mundane, loosen the grip of the temporal, and dwell for a time in the eternal.

Designing a stage on which individual and group seekers may defer concerns, anxieties and fears, Pisces thus creates a sanctuary for

the soul in which healing of both mind and body may transpire. For this reason, Pisces is known as a sign deeply connected with the seemingly miraculous and spontaneous healing of physical disease and psychic distress through intangible spiritual means. Faith healings of all types and kinds therefore come under the rulership of the Pisces archetype, all seemingly facilitated by the sudden connection of the individual with the powerful force field of divine being. So also do the less dramatic healings brought about by non-invasive holistic methods which soothe the psyche and body, restoring it to inherent balance. Likewise, the alleviation of pain and suffering, whether caused by physical, emotional, social, financial, or cultural factors is of central moment to individuals conditioned by the sign of Pisces. For this reason, individuals with the influence of Pisces pronounced in their astrological charts often find their fields of service and soul expression in the practices of holistic, medical, or psychological healing as well as in social work, nonprofit administration, and relief agencies.

Key to the workings of the Pisces constitution is the capacity for empathy, fellow-feeling, and compassion. According to the esoteric astrology of Alice Bailey, it is precisely the profound sensitivity conferred by Pisces which is at once the strength and the weakness of this sign. Permeable and absorptive as if born of the water element itself, the Pisces psychological constitution is prone to gather up psychic impressions, energies, and impacts from its environment often without filter or discrimination. Just as all rivers empty into the ocean, all currents of emotional and mental matter circulate in the aura of Pisces and find free admission there. For this reason, wise management of extreme psychic sensitivity rates as one of the major problems of right development under the influence of Pisces.⁶² Thus, the Pisces influenced individual must learn to establish and preserve his or her psychological balance by refusing to identify with every passing wave of sentiment. In this way, the seeker influenced by Pisces eventually learns to shift attention from the content of the lower psychic powers to the spiritual faculties.⁶³

A sign conferring an experience of gradual ascension, Pisces thus slowly and secretively transforms the lower nature into the higher.⁶⁴ Without the light of the soul to guide it, the lower or personality expression of Pisces suffers from a proclivity toward introversion, depression, perceived powerlessness, and the sense of personal victimization. It's as if the extreme pliability borne of the water element and mutable modality has manifested as a mass of jelly, with no spine or center of strength to propel it on its way. Yet, when the higher forces of Pisces set to work, these personality-based patterns begin to lose their grip. In fact, a comprehensive and thorough-going overhaul of the personality and psyche transpires under the touch of Pisces.

Over the course of an embodiment conditioned by this sign, the individual thus evolves from a psychic sensitivity focused on the self and its emotional dramas to a compassion for all of humanity which admits of inspirational streams of consciousness dedicated to the work of the Divine Plan. The process begins when the waters of Pisces dissolve the seeming barriers between the individual and his or her environment, causing the individual to sense and see the sufferings and situations of others. The dissolving action of Pisces is so effective that this sign is said to bring about death of separative tendency by water and the release into awareness of the greater group.⁶⁵ Thus, a right response to the needs of Humanity unfolds within the Pisces-influenced psyche, causing the individual to shed his or her disabling preoccupation with personal matters.⁶⁶ In the light of this greater perspective, self-pity morphs into true spiritual compassion for others. The individual finds that when he or she no longer invests time and energy in lamenting the small hurts of personal life, time and resources miraculously manifest for the serving of the Divine Plan.

So profound is the shift from personal to universal under the influence of Pisces that this sign is said by the esoteric astrological doctrine to bring about the very death of the personality.⁶⁷ Though this statement seems ominous, it isn't. Referring only to the termination of habit

patterns in thought and action in which the lower or personality vehicles control the life of the seeker, this statement is to be taken not literally, but metaphorically. It means that under the influence of the sign of Pisces, the hindering of soul purpose by the stubborn and self-centered personality vehicles is brought to an end. In this way, the soul is allowed greater expression and is therefore essentially freed from captivity to matter.⁶⁸ In fact, the esoteric astrological doctrine holds that Pisces promotes the demise of all karmic tendencies holding the individual to the wheel of rebirth in physical form.⁶⁹ Such a process is a prerequisite for the release of the full spiritual purpose contained within the sign of Pisces, which leads the individual far beyond personality to glimpse, envision, and share in the task of the World Savior.⁷⁰

Thus, the sign of Pisces encompasses a spectrum of expressions ranging from painful personal psychic sensitivity on the low side to the universality of the savior on the high. As implied by the savior figure as apotheosis of the Pisces archetype, service to the whole is the underlying theme of Pisces, a sign which inculcates in its children the realization that the temporary self with its upsets and turbulence holds not a candle's worth of importance compared to the bigger picture. The same notion of service of the whole is mirrored in the physical body by the feet, the portion of human anatomy traditionally ruled by Pisces. Standing under and giving support to the greater bulk of the body, the feet humbly carry the burden of the body's total weight. Not only sturdy and obliging, the feet are also extremely sensitive, detecting temperature and pressure with perfect accuracy and speed. Flexible, willing, and responsive servants, the feet may be used to wander the fields of life aimlessly or to purposely tread the paths of discipleship and initiation. To say that an individual is following in the footsteps of an inspiring figure is a time-honored figure of speech showcasing the critical role of the often-unsung feet in establishing right life direction.

Right direction of life force as opposed to aimless wandering constitutes the theme underlying the labor of Hercules esoterically associat-

ed with Pisces. Titled *The Capture of the Red Cattle of Geryon*, this labor begins, as do all the others, with a summons from the Master or higher self. The voice of the Master informs Hercules that a three-headed monster named Geryon has laid unlawful claim to a herd of blood-red cattle. The monster must be subdued and the cattle returned to the sacred city if Hercules is to pass his twelfth and final test, and thereby win the boon of immortality. For success in the quest, the Master provides one hint: Hercules must seek the aid of the Sun God, Helios.

Obediently accepting the challenge, Hercules sets forth. His first stop is the Temple of the Sun, where he meditates for seven days. Solemnly invoking what esotericists would call the Solar Logos, Hercules succeeds in making contact with that great intelligence. Out of the sky drops a magical golden chalice which expands to form a sailing vessel sufficient to carry Hercules to the land where Geryon holds the cattle. Hercules rides in the golden chalice across a great expanse of water, arriving safely in Geryon's land. Not long after, Hercules locates the cattle, who freely roam the land. A vicious two-headed guard dog falls upon Hercules hungrily the moment the hero approaches the herd, but with one stroke, Hercules defeats the dog. Hercules rounds up the cattle and points the herd in the direction of the sacred city. Soon enough, the three-headed and six-handed monster Geryon arrives to halt the exodus of Hercules with the cattle. A battle ensues, but Hercules fires off one sure arrow which pierces all three bodies of Geryon, killing the monster on the spot.

Hercules then resumes his quest to herd the cattle back to the sacred city. Often the blood-red animals wander, and the hero must repeatedly return the wayward to the proper path. Righting wrongs all along the lengthy route back to the sacred city, Hercules overcomes evil at every opportunity. At length, the hero arrives in the sacred city, delivers the cattle to their proper destination, and receives his reward from the Master. Hercules learns that he has passed all twelve tests of the zodiac, has attained immortality, and will be memorialized as a constellation in the starry night sky.

In this final labor, Hercules is directed to accomplish two essential tasks: invoke the Solar Logos and return the cattle stolen by Geryon to their rightful location. The act of invoking the Solar Logos is symbolic, a reference to the calling in of a greater light to dispel the fogs and mists associated with the water sign, Pisces. In this case, the greater light is not only that of the soul, but also that of the entity indwelling the solar system as its body of manifestation. Thus, Hercules procures from higher levels a sense of right direction, a necessary armament when dealing with the miasmas and illusions promulgated by the astral plane as embodied in the water element. Augmented and bolstered by this power of the greater light, Hercules is competent to sail in the solar chalice over the waters of the astral body with its turbulent emotions and lower psychic nature so prone to wild imaginings, fears, and hesitation. Immune to such distractions while safely positioned in his solar boat, Hercules confidently makes the sea-faring journey, for his consciousness is centered in the Divine Plan as registered by the deity of the annual cycle.

Returning the cattle to the sacred city is also a symbolic act, emblematic of the effort to re-dedicate the substance of the lower vehicles to the spiritual quest. By leading the red cattle to a sacred altar where they may be handed over to the Divine Plan, Hercules signals his intention to link matter back to spirit. Hercules undertakes this effort on behalf of himself and all Humanity willingly, only to be violently attacked as a result by the tenacious personality vehicles as symbolized by the two-headed guard dog and the three-headed monster Geryon. Furiously attempting to maintain their grip on the materials of existence as symbolized by the cattle, the dog and the monster stand for the entrenched habits of the mental, astral, and physical bodies. Comfortable in their hegemony, they have no intention of surrendering without a fight. But Hercules as an emerging Sun God himself is more than equal to the match, dispatching both with ease.

Finally, Hercules is called to rein in the wandering impulses inherent to the mutable water sign of Pisces. Time and time again he must round up the cattle who have strayed from the

true path which leads back to the sacred city, each time re-affirming right purpose and intention. In this way, the story demonstrates one of the great challenges to be encountered under Pisces influence, which is the temptation to amble aimlessly through life. Under the influence of the mutable water sign Pisces, many children of the Divine Fishes blithely swim this way and that, chasing after half-sensed enticements, thereby losing the central way as they succumb to the various distractions encountered on the path. Hercules puts a stop to that pattern by simply persisting in his labor to assure right direction. The individual disciple must do the same in his or her place.

Just as the Pisces labor concludes with the repeated efforts of Hercules to establish and maintain right direction, the theme of attaining right direction also weaves through the story of the evolving soul as it traverses the levels of evolution symbolized by the triple rulership system. Pisces as a mutable water sign is an astrological influence well-known for its tendencies to erode distinctions, blur boundaries, shape-shift, and vaporize into insubstantiality. Although these Piscean characteristics are valuable and necessary in the context of universal dissolution at the end of an age or in the context of destroying barriers to spiritual union, in the practical life of the disciple the Piscean proclivity toward the amorphous and ambiguous presents a distinct obstacle. The Pisces seeker almost always needs to learn how to clearly define his or her objectives, even while maintaining the open heart which accepts into its loving embrace all creation and makes no exclusive distinctions.

In the beginning of experience under the influence of Pisces, the individual proceeds in the direction of mass Humanity on the Wheel of Life. Swept along with the precession of the equinoxes as it retrogresses through the zodiacal constellations, the seeking soul new to the Pisces influence merely rides the tides of the surrounding ocean of instinctual life.⁷¹ Not yet distinct from the mass, the early-stage Piscean thus comes under the rulership of Neptune, ancient God of the Waters and modern exoteric ruler of Pisces. In this way, the seeker on the beginning stages of the evolutionary path

learns to connect with the environment. Yet, this connection proves to be problematic for those who are as yet unaware of their indwelling divinity. Instead, those on the beginning steps of evolution find under Pisces an irresistible attraction to identify with matter, with materiality, with appearances, and that which fades with time. They merge with material appearances and identify with their vehicles, reveling in sensation, indulgence, and even addiction.

Trapped in this mistaken belief about what constitutes reality, early-stage Pisceans experience the influence of this sign as a sense of bondage or captivity to form from which there appears to be no escape.⁷² Seekers not yet aware of their internal divinity thus frequently succumb in the early stages of Pisces influence to a sense of powerlessness or helplessness. As they melt and blend into the indistinct mass of matter and emotion surrounding them, they forfeit personal power and abdicate the power of choice. Feeling as if they are helpless victims, the early stage seekers of Pisces often truly believe they lack any capacity to affect the direction of their lives. Evolving on the symbolic mutable cross, they wander in the fields of experience without any definite plan, driven by the winds and rains of physical existence, gathering impressions, and tasting of different situations. They are conditioned by the currents of thought and emotion generated by the collective fears, insecurities, and brutalities of mass Humanity. In this way and through repeated experiences on the symbolic mutable cross and under the influence of Pisces, less-evolved seekers experience suffering and eventually develop the first inklings of true compassion, which attainment leads to the next evolutionary stage.

As true compassion takes root, the Pisces-influenced seeker rises to the next level of evolutionary functioning and so comes under the esoteric ruler, purposeful Pluto. No longer randomly and violently whipped about by the storms of existence on the mutable cross, the evolving soul begins to guide his or her life path on the basis of clearly defined spiritual principles and so mounts the symbolic fixed cross. Intentional self-discipline now shapes

his or her path, causing the evolving soul to travel on the Wheel of Life in a direction contrary to that of mass Humanity. Instead, he or she now adopts the direction of evolution which follows the normal order of the zodiacal signs as they unfold in chronological sequence. Proceeding with purpose and plan, the seeker undergoes spiritual transformation in earnest as the energies of Pisces promote renunciation of and detachment from the nonessentials.⁷³ At the same time, the powerful purgative energies of Pluto as esoteric ruler of Pisces bring about the dramatic death of desires and attachments which formerly held the soul cemented to the pairs of opposites.⁷⁴ Thus, the individual evolving under Pisces at the second level learns to let go of emotional upheaval and moods. Under the cleansing function of Pluto as esoteric ruler, the seeker now embarks upon the necessary changes in astral and mental habits which make possible the taking of the First and Second Initiations.⁷⁵ As a result, he or she eliminates unnecessary habits of emotion and thought, gains depth of compassion, and advances toward fuller development of the intuition.⁷⁶

In time, the spiritual gains of evolution on the fixed cross result in the stabilization and deepening of spiritual purpose. Pluto continues its work, stripping away those infatuations and illusions which no longer serve the higher evolution of the individual. The seeker experiences profound episodes of sacrifice and relinquishment, leading to the death of any remaining form or personality focus.⁷⁷ In its place emerges the spiritual will, focused and sharpened into a laser-like beam by Pluto as hierarchical ruler of Pisces. Thus, the seeker finds self on the symbolic cardinal cross, domain of advanced evolution. Now upon the symbolic cardinal cross, the individual faces, prepares for, and consummates the Third Initiation,⁷⁸ powered by Pluto's stimulation of the spiritual will. Through the illumined mental body of the Pisces-influenced seeker streams the pure intuition, higher gift of the Divine Fishes.⁷⁹ Thus, the individual evolving under Pisces influence permanently leaves behind the nebulosity and lack of commitment typical of the first level of this sign, builds on the compassion and readi-

ness to release unwise attachments typical of the second, and rises to the status of a working world disciple on this the third, to become at last the initiate advancing toward mastery and world redemption.

Conclusion

As has been demonstrated, the zodiacal signs of Capricorn, Aquarius, and Pisces each represent a distinctive set of experiences, abilities, and challenges.

In the earth sign Capricorn, the striving seeker surveys the earth plane, is tempted by power, influence, and riches, and yet senses the call to the towering Mount of Initiation. Decision is made under the influence of Capricorn and the resulting path goes either upward toward the severe challenges of initiation, or downward toward identification with materiality. In the air sign Aquarius, the soul surveys the mental plane and observes that intelligence may be used either to entertain a superficial social structure or to uplift Humanity. A choice is made and the resulting path goes either outward toward identification with the needed inclusive service or inward to the service of the separated self and its identification with exclusive groups. In the water sign Pisces, the evolving unit surveys the psychic plane, experiences enhanced emotional and intuitive sensitivity, is tested by the tendency to evade and avoid, learns to distinguish between the false and the real, and chooses either to go upward toward world saviorship or downward into the spineless collapse of unquestioned victimhood. In each of these three signs, spiritual progress builds on the experiences, assets, and challenges typical of each astrological archetype while leading up the ladder of the triple rulership system, all the while ushering the seeker around the Wheel of Life and through the symbolic crosses of evolution.

With the stages of spiritual refinement thus made plain for each of these signs, the spiritual seeker with the Sun, Moon, Ascendant, Midheaven, lunar south or north node, or planetary groupings in Capricorn, Aquarius, or Pisces thus stands better oriented to understand and embody the grander purposes behind each of these astrological influences.

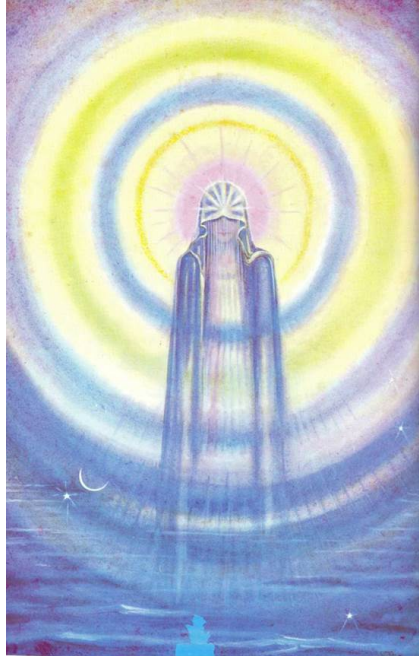
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- 1 Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 169.
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 - 7 Ibid.
 - 8 Ibid., 93, 158.
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 - 11 Ibid., 159.
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 - 13 Ibid., 158.
 - 14 Ibid., 159.
 - 15 Ibid.
 - 16 Ibid., 167.
 - 17 Ibid., 162, 165.
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 - 19 Bailey, *Esoteric Astrology* 157, 168.
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 - 21 Bailey, *Esoteric Astrology*, 169.
 - 22 Alice A. Bailey, *The Labors of Hercules* (New York: Lucis Publishing, 1974), 160 – 170.
 - 23 Bailey, *Esoteric Astrology*, 173 – 174.
 - 24 Bailey, *Esoteric Astrology*, 163. In this passage, the Tibetan Master confirms that the esoteric rulers apply to disciples and initiates up to the gate of the Third Initiation.
 - 25 Ibid. In this passage, the Tibetan Master confirms that the hierarchical rulers apply to disciples and initiates at and beyond the Third or Transfiguration Initiation.
 - 26 Bailey, *The Labors of Hercules*, 185 – 186.
 - 27 Bailey, *Esoteric Astrology*, 142.
 - 28 Ibid., 145.
 - 29 Ibid., 147.
 - 30 Bailey, *The Labors of Hercules*, 188.
 - 31 Bailey, *Esoteric Astrology*, 147.
 - 32 Ibid., 136.
 - 33 Ibid.
 - 34 Ibid., 141.
 - 35 Ibid., 144.
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 - 37 Ibid., 141, 142.
 - 38 Ibid., 144, 147.
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 - 40 Bailey, *The Labors of Hercules*, 185.
 - 41 Bailey, *Esoteric Astrology*, 142.
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43 Ibid., 137.
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45 Bailey, *The Labors of Hercules*, 185 – 186.
46 Ibid., 192.
47 Ibid., 193.
48 Bailey, *Esoteric Astrology*, 135.
49 Bailey, *The Labors of Hercules*, 185, 186.
50 Bailey, *Esoteric Astrology*, 150.
51 Ibid., 137.
52 Ibid., 163.
53 Ibid.
54 Ibid., 137.
55 Ibid., 99, 219.
56 Ibid., 138.
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58 Bailey, *The Labors of Hercules*, 185, 186.
59 Ibid., 192.
60 Bailey, *Esoteric Astrology*, 142, 146, 147.
61 Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing, 1953), 390.

62 Bailey, *Esoteric Astrology*, 125.
63 Ibid., 123, 124.
64 Ibid.
65 Ibid., 97, 98.
66 Ibid., 123, 124.
67 Ibid., 121.
68 Ibid.
69 Ibid., 96.
70 Ibid., 121.
71 Ibid., 118.
72 Ibid., 115.
73 Ibid.
74 Ibid., 127.
75 Ibid., 163.
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77 Ibid., 115.
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Adept, Queen, Mother, Priestess: Mary in the Writings of Geoffrey Hodson

John F. Nash



The World Mother by Geoffrey Hodson
Illustrated by Ethelwynne M. Quail

Summary

Important insights into the nature and roles of Mary, the mother of Jesus, were recorded by Theosophist Geoffrey Hodson in his esoteric diary, published posthumously as *Light of the Sanctuary*. They paint a vivid picture of Mary as Adept, Priestess, Queen of the Angels, Mother of the World, and an expression of the Feminine Aspect of Deity. She and her attendant devas preside over birth processes in the human, animal, and even vegetable kingdoms. This article examines Hodson's descriptions of her respective roles, along with the relationship he developed with Mary and the manner in which she revealed herself to him.

Hodson's writings on Mary make a significant contribution to Christian esotericism. Various degrees of support can be found among other

writers in mainstream Christianity, Buddhism, and modern esotericism. A new appreciation of Mary's role and work seems to be emerging in human consciousness, offering rich possibilities not only for esoteric study but also for Christian liturgy, devotion and discipleship. It both reflects and can further encourage the empowerment of women in modern society.

About the Author

John F. Nash, Ph.D., is a long-time esoteric student, author, and teacher. Two of his books, *Quest for the Soul* and *The Soul and Its Destiny*, were reviewed in the Winter 2005 issue of the *Esoteric Quarterly*. *Christianity: The One, the Many*, was reviewed in the Fall 2008 issue. His latest book: *The Sacramental Church* was published in 2011. For further information see the advertisements in this issue and the website <http://www.uriel.com>.

Introduction

This article focuses on the Lady Mary,¹ mother of Jesus, as discussed by a single author in a single book. The author is Geoffrey Hodson (1886–1983): priest in the Liberal Catholic Church, Freemason, prominent esoteric writer and lecturer, and active member of the Theosophical Society for seven decades.² The book is *Light of the Sanctuary*, his “occult diary,” edited and published posthumously by his second wife Sandra.³ Entries in the diary began in 1921 and continued to the month of his death. Although the records were originally intended for personal reflection, Hodson eventually consented to their publication and wrote an introduction that contains valuable biographical information.

Hodson and his sources saw Mary as a fifth-degree Initiate, Priestess, Queen of the Angels, Mother of the World, and an expression of the Feminine Aspect of Deity. The special relationship Hodson developed with her enabled him to offer unique insights into these several roles. He also described in some detail Mary’s appearance and demeanor when she appeared to him.

A few other authorities are cited to provide context. They fall into two main groups; the first represents modern esotericism, including the larger body of trans-Himalayan teachings; the second represents institutional religion, primarily Roman Catholicism, where Mary has a conspicuous place in beliefs and customs. Otherwise the power of Hodson’s own words, and of his sources on the inner planes, supports the article’s narrow focus. By its very nature the article is descriptive rather than analytical, though comments are made on a number of topics.

Geoffrey Hodson’s mother was a choir director in the Church of England, and he grew up in a religious environment. His faith faltered in his twenties. But Hodson acquired new insights into Christianity after reading Annie Besant’s *Esoteric Christianity*. Hodson joined the Theosophical Society in 1912, after attending a lecture by Besant, then the Society’s president. In his thirties or early forties he was ordained a

priest in the Liberal Catholic Church.⁴ The L.C.C., whose bishops traced their lineage through the Old Catholic Church and in turn to Rome, functioned as a kind of religious subsidiary of the T.S. Its liturgy, crafted by Charles Leadbeater—former Anglican clergyman, prominent Theosophist, and the Church’s second presiding bishop—resembled that of Roman Catholicism and high-church Anglicanism.

Hodson’s clairvoyant gifts became apparent when he was a child and strengthened in adulthood. Besant’s lecture that prompted him to join the Theosophical Society also provided new understanding of those gifts and the worlds to which they gave access. Much of Hodson’s long career as a clairvoyant was devoted to the study of devas, ranging from lowly nature spirits to angelic beings of great stature. His books contain iconic images, created with the help of various artists, of archangels hovering over mountains and large bodies of water. He also became interested in the presence of angels, including *Gandharvas*, or music devas, at religious rituals and performances of classical music.⁵

The Archangel (*Maha-Deva*) Bethelda was Hodson’s primary teacher for many years. They first “met” when Hodson and his first wife, Jane, were studying nature spirits in a beech forest in Gloucestershire. Hodson also received teachings from the Masters Morya, Kuthumi, Serapis Bey, and Polidorus Isurenus. The Master Kuthumi spoke to him at his first meeting of the Esoteric Section of the T.S. in 1913, and thereafter Hodson identified Kuthumi as his own master.⁶ Hodson received communications in full waking consciousness. When he was fifty-eight years old, Hodson was appointed amanuensis to the Master Polidorus. The “link now formed between us,” Polidorus explained,

will endure to the end, for I have been deputed as Their [“the Great Ones”] messenger when They do not wish to speak direct. No longer need you feel alone. You have drawn near to the heart of the work and are, in fact now received back into the Sanctuary.... I am the Elder Brother Who receives

the prodigal home, an old Friend Who worked and taught with you in your Egyptian and Alexandrian days.⁷

We understand that Polidorus is “an Adept of the Egyptian Branch of the Great White Brotherhood (the Brotherhood of Luxor),” and that one of his incarnations was as Philo of Alexandria.⁸ He is the source most often quoted in *Light of the Sanctuary*.

Hodson’s willingness to name his sources was intended to reassure the esoteric community “that the Great Masters of the Wisdom have not withdrawn Their interest in the profoundly important movement established under Their Adeptic inspiration.” “May it not reasonably be presumed,” Hodson added, “that this will be continued for the ‘amelioration of the condition of man.’”⁹ This reassurance may have been important because of a belief within the Theosophical Society that direct contacts with the Masters ceased soon after co-founder Helena Blavatsky’s death.¹⁰

In addition to the contacts with senior human and devic members of the Planetary Hierarchy, Hodson received communications and visitations from Mary herself. Statements attributed to her carry special weight in the present study, crowning teachings from other sources and Hodson’s own observations. We assume that, like other communications, those from Mary were received in full waking consciousness.

The portrayal of Mary in *Light of the Sanctuary* is markedly different from that in most of Hodson’s other works. Only a few scattered references in his own published books and articles reveal his dedication to Mary and the teachings concerning her. In general, his publications either do not mention Mary at all or present her as a symbolic, rather than real, figure.¹¹ Readers had to wait until five years after Hodson’s death to discover the richness of teachings summarized in this article. Did he miss opportunities to promote Mary and her message sooner? Hodson’s contacts with Mary, and the insights he gained, may have seemed too private to be shared. Perhaps he was concerned about glamour.

On the other hand, Hodson may have felt constrained by the Theosophical Society’s nonsectarian policies. He commented that discussion of Mary might be acceptable in “France ... and some other Catholic countries,” but not elsewhere.¹² Much of the T.S. membership was resistant to the Christianization movement, spearheaded by Besant, and skeptical of the Liberal Catholic Church. Indeed, Polidorus instructed Hodson on how to interpret Mary “Theosophically”—that is allegorically.¹³ Also, we shall see that his intense devotion developed late in life, and he received the most important teachings from his mid-eighties onward. By that time he was living in New Zealand, where Roman Catholics were in a minority. The period in which he could possibly face criticism lasted less than a decade. During that period he wrote few books, and some, like *The Call to the Heights* (1976), simply addressed other topics.

Why should we place any credence in what Hodson had to say about Mary? Skeptics could argue that he was a fraud, was deluded, or had succumbed to glamour. Yet several factors suggest otherwise. Hodson served in the Theosophical Society for more than seventy years, lecturing throughout the world and making substantial contributions to the esoteric literature. He attained the 32nd degree in the Eastern Order of International Co-Freemasonry, and was ordained a priest in the Liberal Catholic Church. He was noted for his humility, mild manner, avoidance of controversy, and unpretentious lifestyle. Hodson stipulated that his diary should be published only after his death.

Alternatively, *Light of the Sanctuary* could be dismissed as a work of fiction, written by Sandra Hodson to glorify her late husband’s memory. But Geoffrey Hodson’s inner circle of coworkers, as well as senior members of the Theosophical Society, knew of his work. None came forward to dispute the diary’s authenticity or to question Sandra’s motives.

The diary’s authenticity and the credibility of Hodson’s testimony are persuasive. And Hodson himself comes across as an initiate of some standing.

Hodson's Relationship with Mary

Geoffrey Hodson recorded one of the most profound statements about the Lady Mary in 1978. The Master Polidorus urged him: "Consider the three Offices—Queen, Priestess, and Mother of aspiring souls—the World Mother. Meditate upon the mystery of the deific Feminine Principle."¹⁴ That statement forms the basis of our story and the basis of Geoffrey Hodson's relationship with the one to whom it refers.

The soul we know as Hodson established a relationship with Mary 2,000 years ago. He met her and the Master Jesus during an incarnation in Palestine. In a communication in 1945 Mary explained: "I was Miriam, the Mother of Jesus.... I knew you in that life and befriended you."¹⁵ Then in 1975 she referred to an encounter with Jesus that was both tragic and transformative:

I first knew you in Nazareth when you came with your servant to visit My Son, Jesus. I witnessed the tragedy, your outbreak of indignation, your response to My Son's advice, your flood of tears for your deceased servant who died to save your life (received a spear-thrust from a Roman centurion). I heard My Son's promise and saw you as a young boy, departing dutifully for your home and duties awaiting you there.¹⁶

The circumstances of the servant's death, and what followed, can be found in a diary entry about a month earlier. The proto-Hodson, a boy of "about nine years old," and his "servant-guide," described as an Egyptian initiate-teacher, were in the crowd when Jesus and some disciples came through a town in Palestine. The excited crowd surged forward, pushing the boy into the back of a Roman soldier. The soldier turned around, preparing to stab the boy with his javelin, but the servant stepped forward to take the spear thrust. The proto-Hodson reacted angrily, whereupon Jesus stopped and spoke to him: "Do not abuse this man who was but doing his duty. Rather express gratitude for him who has done so much for you and now has given you his life, thereby saving yours."¹⁷ Hodson recalled the experience:

As He spoke our eyes were linked together, as it were, and I felt a great longing to be admitted to His presence and group, saying, "Master, may I belong to You?", or some such words. His beautiful large brown eyes looked into mine, doubtless read my destiny, and declined, saying in effect, "Not yet, My son." The Master Jesus' skin was slightly browned, rather like a deep tan. He was very erect in carriage as He walked on down the street followed by a number of differently dressed people.¹⁸

Hodson added:

I arranged the burial of my guide and, remorsefully and sadly in one part of myself, and mystically elevated in another, I returned home as instructed and carried out my duties. At home, I had the same double consciousness of grief on the one hand and exaltation on the other since a mystical influence and, as it were, assurance had passed from the Master into my mind and heart, greatly elevating me. I longed to go to Him as I heard of His travelings about our land, but could not do so. Later on in that life I "came" to Jesus and worked for His cause for the rest of my life, having handed over all family duties to a younger brother. In doing His work, I traveled and taught. Ultimately, not being present in person, I heard of all that happened to Him, including His very brutal and untimely death.¹⁹

An elderly Hodson looked back on his childhood, noting with reverence that he grew up on "Bethlem Farm in the parish of Wainfleet-St Mary's," Lincolnshire, England: "born in Bethlehem ... under Our Blessed Lady's name."²⁰ When Hodson was eighty-nine years old, Mary reminded him: "I first knew you as an infant baptized in the church dedicated to Me at Wainfleet-St Mary; next, in that small church in the little square in Manchester, where you used to come to meditate and where I caused you to see My aura shining through and around My statue." The latter experience probably took place some time after 1912, when Hodson was in his late twenties.²¹ Hodson does not identify the church. The statue

suggests that it was probably Roman Catholic, but an alternative is suggested later in the article.

Hodson's teachings on Mary span a period of more than fifty years. He shared brief but important insights into her roles as Queen and Mother in two books published in the late 1920s: *The Brotherhood of Angels and Men* (1927) and *The Angelic Hosts* (1928); examples will be cited in due course. But virtually everything we know of Hodson's relationship with Mary, and the teachings pertaining to her, comes from his diary; even then it forms only a small fraction of the book's total content.

Hodson was fifty-eight years old when he made his first explicit reference to Mary in *Light of the Sanctuary*—the communication in which she declared: "I was Miriam."²² An accompanying reference to "Our Blessed Lady Mary" contrasted with "the Virgin Mary" and "the Madonna" in earlier works, showing a new level of devotion. His relationship with her was developing, or redeveloping, at that time, and would continue to develop over the years. Most of the diary entries relating to Mary were made during the last decade of Hodson's life. Yet Mary revealed in July 1975 that she had been working through him, perhaps unconsciously on his part, for half a century:

I assisted in your studies of prenatal life [*The Miracle of Birth*] As you perceived, I also came to you in the remains of the beech forest in Gloucestershire when you were exalted by your *Maha-Deva* Teacher Bethelda and you received and have since spread in many parts of the world My "Call," printed in your book, *The Brotherhood of Angels and of Men*.²³

Mary's "Call," which will be discussed in its turn, recognized women's special place in her heart and urged chivalry toward all people.

The following month Hodson recorded a similar contact: "Today, while resting, I found myself thinking about the Blessed Lady Mary and then became aware of Her presence.... She reminded me of the experience of the study of the embryos and Her Presence when receiv-

ing *The Brotherhood of Angels and of Men*."²⁴ Mary expressed appreciation for his lecturing and healing work:

Now in your ninetieth bodily year we have communed, you have opened the mental lines of communication by your talk with its reverent references to Me. This has drawn Me much closer to you. Daily, I and My *Maha-Devas* and *Devis* [male and female Archangels?] respond to the empowered Invocations on behalf of the suffering world and those known to you who are sick and in need. Thus we are a "team," My direct coworker in the darkening world.²⁵

Later, a "Highly Initiated Disciple of the Master Kuthumi" assured Hodson: "You have already drawn Her [Mary] very near to you by your full response to the unexpected transmission of a task from a former aspirant to Her work, which, of course, was no accident at all, but part of what might be called 'the Grand Design.'"²⁶

In a communication to Hodson in 1945 Mary told him: "I have given you messages in this life" and urged: "Could you not collect all your writings of Me and publish them as an aid to My cause amongst men?"²⁷ It is unclear what messages and writings Mary was referring to, and, in any case, Hodson did not seem to respond to her plea.

Thirty years later Hodson received a more modest request to "give to and through the Theosophical world, and that of the Liberal Catholic Church, a statement affirming the authenticity of Her [Mary's] existence, and of Her complete reality as a Being." He continued: "I was also inspired to provide a philosophic and, based upon my experience, an occult exposition that would help the members of the above movements—and so humanity more truly to realize Her veritable existence."²⁸ Hodson's allegorical treatment may have filled the need for "an occult exposition." Except for his diary entries, however, he wrote little to affirm the authenticity of Mary's existence as a real being.

Hodson may have considered oral presentations the more suitable medium to disseminate

teachings on Mary. Sadly, none of the more-than-ninety recorded lectures in the Theosophical Society archives focuses on her.²⁹ What little we know of references to Mary in Hodson's lectures comes from comments made by his sources in *Light of the Sanctuary*. A lecture in 1975, for which Mary thanked him, has already been mentioned. The Master Polidorus gave Hodson instructions for a presentation to the Theosophical Convention in 1977: "[I]nclude much special information concerning the World Mother (the Blessed Lady Mary), bringing home Her importance both in this procedure and in the world. Use the lecture for this purpose."³⁰ Polidorus added:

Include your collected references to Our Lady and the various accounts of Her meditation offered to the Bishop of the Liberal Catholic Church in New Zealand. Consider xeroxing the manuscript "Our Lady," for presenting to each member of the youth group on the evening when you speak of Her to them.³¹

The following year, a "Highly Initiated Disciple of the Master Kuthumi" commented:

When speaking of beautiful divine Personages, such as the Madonna, you might perhaps show how Her title "Star of the Sea" refers to the Cosmic and abstract principle about which your Adept Teacher might speak. Thus, the Madonna principle, ideal, and Personage, may find its expression in your talks as it has for so long in your life.³²

Also in 1978, the Master Polidorus urged Hodson to include "as many instances as possible of such contacts [with devic entities] as you have recently done most reverently concerning Her gracious Majesty, the World Mother, of Whom—particularly inspired—you spoke so beautifully after your lecture the other evening" at the Helena Petrovna Blavatsky Lodge of the T.S., Auckland, New Zealand.³³

Whether or not Hodson made the best use of the knowledge he had received, Mary encouraged him and promised her support: "Please continue writing and draw upon Me when needed."³⁴ Mary was mindful of his declining strength, however. When Hodson was ninety-

two, he wrote in his diary: "At this point, the Blessed Lady Mary becomes visible before me ... and, as it were, reaches out and touches my head as if to warn and protect me from brain-fatigue."³⁵

Hodson still lectured during the last two years of his life. The Master Morya offered the following advice in 1981:

[I]nclude the Blessed Lady Mary in your lecture and, if necessary, quote suitably from one of the prayers in the Liberal Catholic Church Liturgy. She is "ever within reach and ever present." Refer to Her as you have planned, very beautifully, perhaps with a reference to such benedictions to the human race as "Our Lady of Lourdes."³⁶

Hodson delivered his last lecture on May 4, 1982, at the H.P.B. Lodge in Auckland. His last book, Volume II of *Music Forms*, was published in September.³⁷ Hodson passed away early the following year, shortly before his ninety-seventh birthday. His wife Sandra commented:

Geoffrey left us peacefully in the early morning of 23 January 1983. Our home seemed to me then, to be steeped in a blessed stillness and silence that nothing could disturb. Upon Geoffrey's face there was an expression of utter peace and joyous serenity—beyond any words. It was as though the Masters were so very close at this time. In looking back over our life together and before the world, I can testify that never once has he ever made any claim to greatness or to the superior powers which he most truly possessed. He was the most humble of men.³⁸

Sandra Hodson inserted a note in 1977 that the Master Jesus and the Lady Mary visited her husband one more time; but she noted: "this is not recorded in *The Diary*."³⁹

Mary's Appearance and Demeanor

The Lady Mary visited, or revealed herself to Geoffrey Hodson several times on the physical, astral or mental level. He shared important information about her appearance and

demeanor during those encounters. For example, in a visitation on the mental level in 1945:

Our Lady ... appeared as a highly spiritual, wonderfully refined young lady of perhaps twenty-eight years. She spoke in a voice of compelling sweetness and beauty and with the most engaging charm Her shining blue aura seemed to enfold me for a moment, and its light to fill the room. A still peace pervaded me from the highest levels down to the physical. This experience seems like an answer to an unspoken wish, that I might again have contact with Her and receive direct assurance of the correctness of the teachings concerning Her. I now feel utterly sure and rededicate my life to Her service.⁴⁰

Sandra Hodson later inserted an editorial note in the diary: “Geoffrey sees Our Lady at the Causal level as a very beautiful feminine Being surrounded by forces outraying from Her to produce a specially shaped and formed aura, with colorings of white, gold, rose, and sky blue, shot through and shining beyond with white radiance.”⁴¹ Hodson himself commented on her appearance “in all Her wondrous blue.”⁴²

Hodson published two, very similar, pictures of Mary in *The Kingdom of the Gods*. The one shown at the beginning of this article “symbolically portrays her in Her solar aspect, brooding in divine love over all worlds.”⁴³ It was painted according to Hodson’s instructions by South African artist, Ethelwynne M. Quail, who, in his words, “knew about Theosophy.”⁴⁴ Hodson was in South Africa in 1934–1935, and the picture may have been painted during that period. The work bears a noticeable resemblance to Nicholas Roerich’s “Mother of the World” (1924). Hodson does not refer to Roerich’s work, and whether he or Quail knew of, or were influenced by, it remains an open question.

Hodson assigned Mary a high status in the Planetary Hierarchy: “She is the highest possible imaginable spiritualized Queen.”⁴⁵ But he never felt overwhelmed or intimidated by her visitations: “One of the most remarkable at-

tributes of Our Lady Mary is Her complete humility. She did not, and does not, assume or appear in Her most exalted state as, for example, the Adept Queen of the Angels. I reverently responded to Her Presence as a visiting (if Adept) Friend.”⁴⁶ Indeed, it seems that Mary intentionally presents herself in the most suitable way to conduct her ministry:

Although the Lady Mary is no longer limited to expressions as a Person, having long ago won emancipation and liberation therefrom, for the sake of all mankind She does assume the restrictions of a highly spiritualized “Personality” in order to come as near as possible to those whom She helps.⁴⁷

Despite the attitude of humility with which Mary presented herself, Hodson never questioned that she spoke with great authority.

Hodson’s descriptions of Mary may be compared with accounts of Marian apparitions and related phenomena in mainstream Christianity. The nature and circumstances of these latter vary enormously, from the visions, or “personal revelation,” of individual mystics; to the apparition of Our Lady of Zeitoun, Egypt, seen from 1968 to 1970 by thousands of people, including Muslim police and even President Gamal Abdel Nasser; to the weeping statue of Our Lady of Akita, Japan, seen in 1973 by millions of people on national television.

In the sixteenth-century an indigenous peasant named Juan Diego witnessed four apparitions of a “maiden” in Guadalupe, Mexico. The figure identified herself as Mary, “mother of the very true Deity.”⁴⁸ After his archbishop demanded a sign of authenticity, Mary instructed Diego to gather in his cloak flowers from a normally barren hilltop—in mid-winter. When Diego opened his cloak before the prelate, an image of Mary was imprinted on the fabric. The traditional depiction of Our Lady of Guadalupe shows her wearing a pink, patterned robe, covered by a deep-blue mantle emblazoned with stars.⁴⁹ It also shows rays of light radiating from the periphery of the image, calling to mind Hodson’s description of “forces outraying from Her to produce a specially shaped and formed aura.”

Bernadette Soubirous, a fourteen-year-old peasant girl, reported an apparition at Lourdes, France, in 1858. She saw “a lady ... wearing a white dress, a blue girdle and a yellow rose on each foot, the same color as the chain of her rosary; the beads of the rosary were white.”⁵⁰ Several more apparitions followed, including one in which Mary declared “I am the Immaculate Conception.”⁵¹ After the last apparition, on July 16, 1858, Soubirous commented: “I have never seen her so beautiful before ... so lovely that, when you have seen her once, you would willingly die to see her again!”⁵²

At Fátima in 1917, three Portuguese children “beheld a Lady all dressed in white. She was more brilliant than the sun, and radiated a light more clear and intense than a crystal glass filled with sparkling water, when the rays of the burning sun shine through it.”⁵³ Five more apparitions followed, the last, on October 13, 1917, accompanied by the alleged “miracle of the dancing sun,” to which thousands of people testified.

The colors ascribed to Mary’s raiment vary from one account to another, but all include blue, white, and brilliant light. A consensus of western devotional imagination, at least since Lourdes, shows her in a blue mantle over a white robe.⁵⁴ Hodson’s observations would fit easily into the spectrum of descriptions from mainstream Christianity.

Mary’s appearance is not totally unrelated to the expectations of those who see her. Perhaps people see a thoughtform of human construction. On the other hand, she may actually assume a form that people will recognize. Hodson commented: “The different visions and differing appearances and positions which people of various religions and countries attribute to the World Mother are all adaptations [sic] of visions and teachings chosen as most

suitable and given to these various members of world religions.”⁵⁵ He added that Mary “responds to and permits Herself to be mentally molded by our religious conceptions, and Who permits Herself to be seen in forms acceptable and helpful to those who are accorded the appropriate vision.”⁵⁶

Geoffrey Hodson recorded one of the most profound statements about Lady Mary in 1978. The Master Polidorus urged him: “Consider the three Offices—Queen, Priestess, and Mother of aspiring souls—the World Mother. Meditate upon the mystery of the deific Feminine Principle.”

People who have had powerful visions often comment that paintings and sculptures are inadequate to capture what they saw. Bernadette Soubirous felt that no artistic depiction could do Mary justice and was disappointed in the statue erected to commemorate the Lourdes apparitions.⁵⁷ Likewise, Hodson lamented over artistic depictions of

Mary: “None of them, even the most beautiful Madonna statue or picture, really portrays the official Holder of that Office of World Mother.”⁵⁸

Hodson’s descriptions of Mary may also be compared to descriptions of another individuality revered in western religion: Sophia. Under her Hebrew name Chokmah, she emerged as a divine or semi-divine personage in the Wisdom literature of Hellenic Judaism.⁵⁹ For example, Chokmah/Sophia spoke to the reader of *Proverbs*: “The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was Then I was by him, as one brought up with him: and I was daily his delight, rejoicing always before him.”⁶⁰ Sophia reemerged as a highly exalted figure in nineteenth-century Russia.⁶¹ Russian poet Vladimir Solovyov (1853–1900) recalled a vision of her during Divine Liturgy, when he was nine years old:

Blue all around. Blue within my soul.
Blue pierced with shafts of gold. In your hand a flower from other realms.
You stood with radiant smile,
Nodded to me and hidden in the mist.⁶²

Sophia could almost be mistaken for Mary! Indeed, Pope John Paul stated in 1987: “In the mystery of Christ she [Mary] is present even ‘before the creation of the world,’ as the one whom the Father ‘has chosen’ as Mother of his Son.”⁶³ The statement bears such a close resemblance to the verses in *Proverbs* to suggest a conflation of Mary and Sophia.

Mary as Initiate

The canonical gospels give no clue about the Lady Mary’s birth, childhood and upbringing. We first learn about her when she is betrothed to Joseph and the Archangel Gabriel’s announces that she will give birth to the Messiah. Yet Gabriel was able to say “Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women.”⁶⁴ The Council of Ephesus (431 CE) decreed that Mary was *Theotokos* (literally “God-Bearer,” but translated in the West as “Mother of God”). And the Church of Rome determined that she must have been conceived without original sin. Clearly she was no ordinary woman, chosen at random to participate in the Redemption; she was already of some spiritual stature in anticipation of her contact with Jesus Christ. Or possibly she was exalted in her own right.

We learn more from the extra-canonical *Infancy Gospel of James*, written in about 145 CE. There we discover that Mary’s exalted status and potential were recognized when she was a child. Mary was presented to the temple at three years of age and lived there until she was twelve. She was taught by the priests and “received food from the hand of an angel.”⁶⁵ Essentially the same story appears in the *Qur’an*.⁶⁶ In one account Mary was taught by the Archangel Gabriel, which would imply that she already knew him when he appeared to her at the Annunciation.

Interestingly, the “Presentation of Mary in the Temple” is observed on November 21 as a feast day in the Roman Church. In the Eastern Orthodox Churches the feast is termed “The Entry of the Most Holy Theotokos into the Temple.” It is the only feast in the entire liturgical calendar inspired by passages in an extra-canonical text.⁶⁷

Mary’s attributes, according to Christian tradition, were humility, purity and virginity. That last was based on Luke’s account of the Annunciation; Mary was “a virgin” and her response to the news that she would bear a child was “How shall this be, seeing I know not a man?”⁶⁸ “Born of the Virgin Mary” found its way into the Apostles’ Creed, and “Blessed Virgin” and “Mary, Ever Virgin” became familiar devotional accolades.⁶⁹

The canonical gospels record that Mary stood at the foot of the Cross and witnessed the death of her son. Her participation in the redemptive sacrifice will be important when we discuss her role as Priestess. Meanwhile, an ancient Ethiopian text relates that Mary had an ecstatic experience at Calvary—one that esotericists would probably interpret as an initiation. She shared her experience with John the Beloved, who stood with her:

Hearken and I will tell thee an astounding and hidden mystery ... which my Lord and my Son, Jesus Christ my beloved one and my Redeemer, revealed unto me at Golgotha, at the time of the sixth hour A shining cloud came and bore me along and took me up into the third heaven, and it set me down at the boundary of the earth, and my Son appeared unto me. And He said unto me, “Peace be unto thee, O Mary, My mother, thou dwelling-place of God. Peace be unto thee, O virgin, who gavest birth to Me. From thy womb hath gone forth the river of peace. I will reveal unto thee an astounding wonder.”⁷⁰

Mary continued at length, describing, among much else, the joys that lay ahead for the souls of the righteous, including her own.

Geoffrey Hodson never commented on Mary’s birth or upbringing; nor did he mention an ecstatic experience at Calvary.⁷¹ But he affirmed that both Jesus and Mary attained the fifth initiation in their Palestinian lifetimes, the latter overcoming unusual challenges to do so:

Having been and being the Mother of Jesus in the reality of His appearance amongst men and His attainment of Adeptship whilst using that body, She did Herself at-

tain to Adeptship, took the Fifth Initiation in the Egyptian Mysteries, having also been trained in their Chaldean form, as a woman, meaning in a female body. The tests were very severe in those days, especially for beginners, even for males, but She passed through them all successfully, almost overriding them as it were, instead of being subjected to them. She was then one of earth's Adepts.⁷²

We are not told whether Mary traveled to Egypt or elsewhere for the initiatory training, or whether it was available closer to home. In any event, the credibility of Hodson's knowledge of Mary's initiation into the Egyptian Mysteries is supported by two factors. His principal master-teacher was the Master Polidorus, associated with the Brotherhood of Luxor. And Hodson, who developed a close relationship with Mary, had his own ties with Egypt, including past lives.⁷³ Polidorus informed him on one occasion:

You began that path [of Light and of the Light-bringer] eight thousand years ago in Ancient Egypt and have followed it ever since. You found the Light and the doctrine of the Light in both male and female incarnations in Ancient Egypt and later on in Greece. Your path led through Palestine at the time of Christ.⁷⁴

Polidorus added: "Then Alexandria and the Gnostics received you."⁷⁵ Contact with Gnosticism may have further stimulated Hodson's quest for esoteric knowledge. We are also told that the Hodson-soul's incarnations included "brief interludes of worldliness." Yet the "excursion was not all loss, as it brought knowledge and experience and set your will for this incarnation towards the occult life."⁷⁶

Did Mary retain her gender after she became an Adept? Hodson contrasted Jesus' masculinity with Mary's femininity:

The Master Jesus was inherently a masculine Adept as far as His personality was concerned, though it should be remembered that this does not really apply at the *arupa* levels, where all Monads are sexless, even though certain predominances

might remain, especially for a time. Our Lady, on the other hand, may be described as Monadically and inherently feminine wherever personality was concerned.⁷⁷

Juxtaposition of "Monadically and inherently" with "wherever personality was concerned" is puzzling. It is unclear whether Hodson believed that Mary's femininity applies only to the manner in which she presents herself or might be intrinsic to her very essence.

When Hodson made those comments in 1975, understanding of a distinction between gender and sex was less clear than it is today. Sex (male–female) is now viewed in the social sciences as a physical characteristic, and gender (masculine–feminine) as a characteristic that extends beyond, and may not even include, the physical.⁷⁸ Hodson tried to explain, using the traditional esoteric terminology of positive (active) and negative (passive, receptive) polarities:

Difference of sex can in no remotest sense be conceivably applied to Deity and Monads. However, certain cosmogonies, especially the Hindu, teach that a particular highly mystical cosmic energy does function as if oppositely polarized in the fulfillment of the Office of generation of universes. This does not imply male and female, of course, according to the normal human understanding, but rather the universal attributes of positivity, negativity, and a generative interaction.⁷⁹

Evidently the alignment of Monads with positivity or negativity—or what we would now prefer to call masculinity or femininity—has deep roots and long-lasting consequences:

The Logoic self-differentiation has a profound effect upon the component Monads of the Logos, certain of Whom become more predominantly positive and others negative during the particular period of cosmogenesis or creation. This endures, and the great Being Whom we Christians refer to as Our Blessed Lady is Monadically, if one may so presume to think and say, negative, or is inherently of a polarity that is more negative than positive.⁸⁰

Mary's attainment of Adeptship should lay to rest any lingering doubts that other individuals can attain the fifth initiation in a female body or can present themselves as female after becoming Adepts. It should be noted that doubts have mainly been confined to western esotericism. Multiple female Buddhas and Bodhisattvas are revered in Buddhism. Among them is Kuan Yin, often called the "Goddess of Compassion" and the patroness of many large temples in East Asia.

That said, Hodson explained that the human and devic kingdoms have masculine and feminine polarities, respectively, hastening to add that the "Orders of Beings are of equal evolutionary stature."⁸¹ The respective polarities may tip the scales in favor of male Adepts in the human kingdom and female Adepts in the devic kingdom. Hodson's comment that the initiatory tests Mary faced were "very severe ... *even for males*"—implying that they were still more severe for females—may reflect that predisposition rather than any suggestion that the female form cannot endure the challenges of high initiation. We shall return to the issue of the polarities of the kingdoms in the next section.

Mary provided her own perspective on the nature and consciousness of an Adept, explaining how personality eventually gives way to a sense of all-pervading unity:

Adepts are no longer Themselves at all from this point of view, especially that of Offices assigned and fulfilled, even though traces of the last human personality remain, especially as long as the body lasts in which Adeptship was reached. "ALL ONENESS," alone, justly describes the consciousness and state of being of the Adept. Happy are those human beings who are beginning to experience foreshadowings of this surrender and mergence of self-ness in the ALL ONENESS which governs, rules utterly, the life and work of every Adept. Indeed, We are not "people" any longer but, to use "light" for a simile, are just as Rays emanating from within and radiating from without the Solar Logos, the Great Lord of Light.⁸²

Mary, Queen of the Angels

In 1975, Geoffrey Hodson declared that, after her death, the Lady Mary "left the human kingdom altogether and entered the Angelic Hierarchy, being naturally moved to do so, knowing that with Her nature She could best help onward the evolution of human beings and animals as a Member of the Angelic Hosts."⁸³

Charles Leadbeater had made a similar claim half a century earlier, declaring that "finding the seven paths open before her, she [Mary] chose to enter the glorious Deva evolution and was received into it with great honor and distinction."⁸⁴ At about the same time, Hodson himself had proclaimed in *The Brotherhood of Angels and Men* that the angels who build human bodies in the mother's womb "have, as their Queen, a Holy One, who won freedom from the burden of the flesh and, ascending, joined the Angel Hosts."⁸⁵ He also recorded Mary's "Call," which included the following:

Uplift the women of your race till all are seen as queens, and to such queens let every man be as a king; that each may honor each, seeing the other's royalty. Let every home, however small, become a court, every son a knight, every child a page. Let all treat all with chivalry, honoring in each their royal parents, their kingly birth, for there is royal blood in every man; all are the children of the King.⁸⁶

Mary's depiction of gender may be more sensible and nuanced than the explanations offered by today's social scientists—or by the Theosophical literature!

The notion of Mary's transition from the human to the angelic kingdom resonated across multiple esoteric traditions. Corinne Heline, whose background lay in Rosicrucianism as well as Theosophy, commented: "Upon the completion of her earth mission, the holy Virgin was lifted out of the human stream and translated into the angelic evolution."⁸⁷ She now enjoys a relationship not only with devas but also with the higher ranks of the vegetable kingdom—flowers:

The Blessed Lady is known as Queen of the Angels because of her intimate relationship with these bright beings. During each month of the yearly cycle the angels infuse the body of the earth with a particular emanation that manifests in certain rhythms of tone and color. In this pulsating color-music are formed the celestial patterns of the flower kingdom.⁸⁸

Helene stressed that Mary did not abandon her human charges: “Although the Blessed Virgin now makes her home in the heaven world with the Angels, she spends much of her time on the earth plane working with humanity. Many have testified to seeing her.”⁸⁹

As noted, the human kingdom has an overall “positive,” or masculine, polarity and the devic kingdom a “negative,” or feminine, polarity. Evidently Mary’s inherently Monadic femininity facilitated her transition to the devic kingdom—and continues to facilitate her maternal ministry. Transition from one to the other is possible; upon the attainment of Adeptship their respective members “are able to transcend the restrictions of either.” “Even so,” Hodson declared, “a tendency remains for the inherent polarity to endure and to be voluntarily responded to.”

Thus, Our Lady entered the Angelic Kingdom on attaining Adeptship, and has chosen to minister to mankind under the Parviti, true Kwan Yin, Ishtar, Hathor-Isis, Lady Mary Individualities. Thus, in Them, the maternal Spirit, the transcendently compassionate tenderness of all mothers, and indeed motherhood itself, is the predominating impress made upon all orders, communities, groups, and individuals upon whom She bestows Her ministrations. All of these Divine Beings are—for none of Them have disappeared—incarnations of Divine Motherhood.⁹⁰

Devotional references to Mary’s royal status date back to antiquity. Traditionally she is believed to be the woman mentioned in *Revelation*: “[A] woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.”⁹¹ The same chapter of

Revelation describes how the Archangel Michael defended her from diabolical attack. Medieval mystic Thomas à Kempis, author of the famous devotional text, *The Imitation of Christ*, urged people to bow at the name of Mary, as well as of Jesus.⁹²

Three of the four medieval Marian anthems, sung at Compline, refer to Mary as Queen: the *Ave Regina Coelorum*, *Regina Coeli*, and *Salve Regina*. The first, used during Lent, begins (in English translation), “Hail, Queen of Heaven,” and the second, used during Eastertide, begins: “Queen of Heaven, rejoice, alleluia.” The *Salve Regina* will be mentioned later. Pope Pius XII declared that “Mary, the Virgin Mother of God ... is crowned in heavenly blessedness with the glory of a Queen.”⁹³ In proclaiming the queenship of Mary, Pius insisted: “We do not wish to propose a new truth to be believed by Christians, since the title and the arguments on which Mary’s queenly dignity ... are to be found in ancient documents of the Church and in the books of the sacred liturgy.”⁹⁴

“Queen of the Angels” also has a long history. The chapel of Our Lady of the Angels at Portioncula, Italy, was built in the fourth century to house relics brought by hermits from the Holy Land; later it achieved fame through connections with Francis of Assisi. On the other side of the world, the mission of Nuestra Señora la Reina de los Ángeles (“Our Lady, Queen of the Angels”) was founded in 1784, subsequently developing into the city of Los Angeles, California. In 2011, Pope Benedict XVI affirmed that “the Angels encircle the august Queen of Victories, the Blessed Virgin Mary.”⁹⁵

Hodson was encouraged to raise awareness not only of Mary as Queen of the Angels but of the deva evolution over which she reigns. *The Brotherhood of Angels and Men* and *The Kingdom of the Gods* present his most complete description of the devas. Interestingly, the former book asserts that the defining color of the “Angels of maternity and birth” is sky blue,⁹⁶ a predominant color of Mary’s vestments in recent apparitions and in visitations to Hodson himself.

The Master Polidorus spoke of several orders of devas in a communication to Hodson in 1966:

The strictly occult realms, the form-building, life-stimulating, and landscape *deva* and *devas* are most acceptable. *Gandharvas* should be placed in the first of these categories, because of their part in the operation of the Logos Principle. Actually, the Form-Builders are by far the largest Order, and of more public and general interest because they include those agencies which restore injured forms to the original pattern and shape under the operation of word-force.... Healing *devas* function under this principle of the restoration of form and the preservation of the exact pattern.⁹⁷

In “the early 1970s,” the Archangel Bethelda complimented Hodson on his healing work and commented on the role of the angelic Queen and her ministering hosts:

[M]editation combined with healing invocations for suffering ones ... provide not only benediction and help for them, but also opportunities whereby the many Orders of Angels upon which you call may, and definitely do, collaborate. This is a service of priceless value in all its aspects and especially to the profoundly venerated Queen of the Angels Herself, and Her hosts.⁹⁸

Volume II of *Music Forms*, published a few months before Hodson’s death, reported a clairvoyant study of musical compositions. Among the compositions he studied was Schubert’s “Ave Maria” (“Hail Mary”). Hodson commented on a performance of the work:

One beautiful angel, chiefly blue but with the colors of the song also noticeable, hovers in the air about two yards behind and slightly to the left of the singer, with its head at a similar distance above the singer’s head.... I presume the angel to be a representative member of the angelic order functional under that great angelic being Our Blessed Lady, and therefore a bearer of her blessing to and through the performer to the hearers.⁹⁹

Mary as World Mother

By the time Geoffrey Hodson commented on the World Mother in *Light of the Sanctuary*, a firm foundation had already been laid. The trans-Himalayan teachings brought to the West a wealth of wisdom from South Asia, including notions of the Mother of the World, sometimes identified with Kuan Yin. Soon the Mother was associated with Mary.

That influx of wisdom found resonance in Christianity, where Mary had long been regarded as Mother, not only of Jesus (and, as the Council of Ephesus insisted, God), but of all of us. Eastern Orthodox Christianity was familiar with the concept of Mary as Mother of the World. In the West, the *Salve Regina* (in English) begins: “Hail, holy Queen, Mother of mercy.” Another popular Roman Catholic prayer includes the words: “Mother of God, and our most gentle Queen and Mother.”¹⁰⁰ And in 1990, Pope John Paul II spoke of Mary as “Mother of the whole family of the children of God.”¹⁰¹

Helena Blavatsky asserted in *The Secret Doctrine* that the first manifestation from the transcendent and unknowable Brahman “has to be treated as a feminine principle The first emanation becomes the immaculate Mother from whom proceed all the gods, or the anthropomorphized creative forces.”¹⁰²

We have seen that John Paul II spoke of Mary’s presence “before the creation of the world.” Annie Besant placed the World Mother, whom she identified with Mary, at the beginning of the Manvantara. “When the Logos comes forth from ‘the bosom of the Father,’” he makes

as it were a sphere enclosing the Divine Life, coming forth as a radiant orb of Deity, the Divine Substance, Spirit within and limitation, or Matter, without. This is the veil of matter which makes possible the birth of the Logos, Mary, the World-Mother, necessary for the manifestation in time of the Eternal, that Deity may manifest for the building of the worlds.¹⁰³

In 1927 Hindu writer Nibaran Chandra Basu published a two-part article on the World Mother in *The Theosophist*.¹⁰⁴ The following year, Annie Besant declared March 24, the traditional feast of the Annunciation, to be World Mother Day.¹⁰⁵ Also in 1928 Charles Leadbeater declared that the World Mother serves as a senior member of the Planetary Hierarchy, with a mission that embraces the protection of women during childbirth:

The World-Mother ... is a mighty Being who is at the head of a great department of the organization and government of the world. She is in truth a mighty Angel, having under Her a vast host of subordinate Angels, whom She keeps perpetually employed in the work which is especially committed to Her [I]n a very real sense all the women of the world are under Her charge, and most especially so at the time of their greatest trial, when they are exercising the supreme function given to them by God, and thus becoming mothers.¹⁰⁶

Leadbeater added “I think we shall not be far wrong if we regard the World-Mother, Our Lady of Light, as being of equal dignity with the Chohans who are Heads of the Rays.”¹⁰⁷ That would suggest that Mary has attained the sixth initiation. Leadbeater explained that Mary took on the symbolism and characteristics of a series of representations of the World Mother:

Our Lady of Light is hailed as Virgin, though Mother of All. She is thus the essence of the great sea of matter, and so She is symbolized as Aphrodite, the Sea-Queen, and as Mary, the Star of the Sea, and in pictures She is always dressed in the blue of the sea and of the sky. Because it is only by means of our passage through matter that we evolve, She is also to us Isis the Initiator, the Virgin-Mother of whom the Christ in us is born.... [She] is represented as Eve, descending into matter ... and then when She rises clear of matter, once more as Mary the Queen of heaven.¹⁰⁸

Two years later Russian-born writer Helena Roerich, who embraced Buddhism, spoke of

the World Mother and stressed the need to recognize the Divine Feminine:

I attest that the Power adorning Our Universe is confirmed as Our Mother of the World—the Feminine Origin! Truly, the Feminine Origin is most beautiful! Verily, the pinnacle of Be-ness cannot exist without the Feminine Origin. How badly people have mutilated the great cosmic laws! How far people have departed from Truth!¹⁰⁹

“Origin,” which appears frequently in Roerich’s writings, refers to an Aspect of the Godhead.

In Geoffrey Hodson’s early book, *The Brotherhood of Angels and Men* (1927), Mary spoke through the Archangel Bethelda: “In the Name of Him whom long ago I bore, I come to your aid. I have taken every woman into my heart, to hold there a part of her that through it I may help her in her time of need.”¹¹⁰ Hodson commented in the same book: “She labors ever for the cause of human motherhood, and even now is bending all Her mighty strength and calling all Her Angel Court to labor for the upliftment of womanhood throughout the world.”¹¹¹ He elaborated in an article also published in 1927:

It is sufficient to say that the great orders of the angels stand ready to assist us in all our undertakings, providing that they are in accordance with the great plan: the power of the Lady Mary and Her hosts of angel servers is ready to be freely poured out in all work for the upliftment of the womanhood of the world and the exaltation of the ideals of love, marriage and parenthood.¹¹²

In *The Angelic Hosts*, published the following year, Hodson discussed Mary’s maternal role symbolically, in the context of the Water element:

[T]he divine Mother is for ever giving birth and, through Her, the life of the system is eternally renewed. The element of water is the eternal mother, the heavenly woman, the Virgin Mary, ever producing, yet ever immaculate, the Universal Isis, the goddess queen of the solar system, the spouse of the

solar deity. Her life is outpoured freely for the sustenance and nutrition of the system. She is the eternal and unsolvable mystery, for, remaining virginal and immaculate, yet is She ever pregnant and ever giving birth. The solar system is Her child which She nourishes upon Her bosom.¹¹³

Discussions in the Theosophical literature tended to relate the World Mother to a series of personages, like Kwan Yin, Isis, Hathor and Athena, as well as Mary. Hodson's first comment on the Mother in *Light of the Sanctuary*, in 1959, suggested that Kwan Yin and Mary might serve different root races—or the different regions of the world where those forms predominate:

It seems possible that there are two World Mothers, one for the Fourth Root Race and one for the Fifth Root Race. The former assumes the Kwan Yin individuality and the latter that of the Virgin Mary, whilst at the highest level the two are expressions of the one Divine Principle, like twin *Avatars* of the Feminine Aspect of Deity, in the main ministering to the East and the West.¹¹⁴

Illuminations of the Mystery Tradition, another book compiled from Hodson's writings and published posthumously, reemphasizes that World Mother is an office, rather than an individual. It also indicates that Mary succeeded Isis in that position:

That Official is the World Mother for a planet and a period, and the basis of truth in the successive ideas of the civilizations and religions of the world. There is such a Being, there is such an official, and Mary the mother of Jesus now holds that Office, as Isis held it in earlier days.¹¹⁵

Meanwhile, in *Light of the Sanctuary*, Hodson focused on what it means for Mary to hold the position of World Mother:

The Blessed Lady Mary ... moved by purest compassion and love, holds the whole of humanity in Her arms and at Her breast, nourishing it with spiritualizing life for the purpose of quickening the evolution of all sentient beings. The World Mother shares Herself with every mother—human and an-

imal—throughout the periods of the gestation and delivery of her offspring. Impersonally, She is also present and Herself helps the mother during her labor.¹¹⁶

The Miracle of Birth records Hodson's clairvoyant observations of pregnancy. Ranks of devic builders, he observed, construct the human vehicles and introduce the incarnating soul to its new habitat. And the builders are part of the World Mother's operations:

During investigations of the pre-natal life I constantly became aware of the presence and ministration of certain types of angels which were assisting in the dual process of construction of the new bodies—mental, emotional, etheric, and physical—and the induction into them of the reincarnating Ego A study of these angels revealed them as aspects of a great Intelligence which presides over and directs all maternal processes throughout Nature. The teachings ... relate this Being to the Divine Feminine or Mother Aspect of the Deity, of which she is a manifestation or representation.¹¹⁷

Through her legions of devic beings, Mary's mothering ministry extends even to the vegetable kingdom. Hodson wrote in his diary:

The totality of Archangels on this planet concerned with every process of Nature in which procreation, interior growth, birth, childhood, youth, and motherhood, including that in the animal and plant kingdoms in which some form of pollinization and subsequent developments occur, is under the general and also very real directive "Rulership" of the Holder of the Office of World Mother.¹¹⁸

Mary spoke about her ministry to all mothers, noting the special issues pertaining to pregnancy in the human kingdom:

[My ministry] encompasses the whole of femininity throughout the animal and human kingdoms, the extremely subtle and sensitive procedures of Nature during pregnancies in both kingdoms and, more especially in the human, the actual procedure of the delivery of the child and the experiences through which every mother passes.

In the animal kingdom this is reasonably natural, but in the human, for various reasons into which I will not go here—*karma* being the most important amongst them—assistance is necessary and is provided for the mental, astral, and physical bodies and nervous systems of every mother on earth. No single one is ever outside of the ministrations under Myself and sometimes by Myself supplied and applied by the angelic members associated with My Office of World Mother.¹¹⁹

The suggestion that karma has complicated human childbirth might call to mind God's curse on Eve: "I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children."¹²⁰ But Hodson explained elsewhere that the cause is our lack of understanding of devic activity: "It is a lack of recognition of their [the building devas'] place and aid that has made childbirth ... a period of agony or death. When men invoke their aid, they will teach the human race how to bring forth their kind with joy."¹²¹ Presumably women will have opportunities to do the same!

Mary acknowledged that only a few "mystics and occultists" know of her work on behalf of women in pregnancy. But "as the race evolves, humanity—especially women—will become more and more aware of these necessities and ministrations. Any published work, therefore, which draws attention to them now is of practical value to all mothers and mothers-to-be."¹²²

The Master Polidorus urged Hodson to promote the World Mother Movement, which Annie Besant had spearheaded in 1928, along with her proclamation of World Mother Day:

[A] World Mother Movement would at this time be of great benefit to humanity, and would offer Her increasing opportunities and channels for the helping of mankind. Such groupings do exist in certain Roman Catholic institutions, such as the monastery and chapel of Einzedelin. More and more are needed, particularly with greater freedom of religious thinking, even though within the Christian faith.¹²³

While it may have special significance for Christianity, the World Mother Movement can be embraced by multiple world religions. Polidorus continued:

The same, of course, is equally true in other religions in which a Feminine Aspect of Deity and a representative thereof is accepted and believed in. Whilst all forms of ministration would be included in the activities of such groups, the underlying principle would be the furtherance throughout the world of compassionate humaneness in every walk of life—so overwhelmingly needed at the present time.¹²⁴

Polidorus added: "Our Lady suggests inclusions in articles and books being newly reprinted for the Liberal Catholic Church, and certainly an article in *The Theosophist*, leaving all possible room for freedom of thought."¹²⁵

Mary's assumption of the office of World Mother—like her transition to the Deva Evolution—was a natural choice based on her Monadic femininity. "Each Adept," she explained,

pursues both a particular path of Self-expression that is decided largely by the nature of the Monad, and fulfils the associated duties sometimes but not always as an Adept Official. The Lords *Manu*, *Bodhisattva*, and *Maha-Chohan* and Their immediate Adept Collaborators are examples of this system. I in My turn, continuing to express innate Monadic accentuations, serve as far as I am capable in the Department known as "World Mother."¹²⁶

A Department of World Mother would be a fourth, complementing the three—corresponding to the three Rays of Aspect—identified in the esoteric literature.¹²⁷

Mary's "mothering" duties extend to the metaphorical birth of the Christ consciousness in the disciple's heart. Hodson explained: "Impersonally, She also is present and helps to bring about the mystical "birth" of the Christ consciousness within the Inner Self of every Initiate when admitted to membership of the Great White Brotherhood."¹²⁸ Earlier the Master Polidorus had remarked:

To perceive the Gospel story of the Annunciation and Virgin birth as an account (a quite intimately descriptive and instructive one) of the awakening from relative “slumber” of the Christ-Principle within the consciousness of a human being. This applies especially to those who have begun to experience the interior “birth,” and find themselves occasionally illumined, inspired, and increasingly interested in the living of the spiritual life amidst worldly activities.¹²⁹

Mary ministers to women who are sick, as well as to those in pregnancy. This recognition was important to Hodson because of his healing ministry in the Liberal Catholic Church. Mary’s first visitation to him in 1945 came after he had sought her help in a healing: “I had invoked Her aid for a girl of nineteen during a healing service a few days previously and felt a response.”¹³⁰ Three decades later Mary affirmed: “Though I am concerned for all mankind, I am especially concerned on behalf of all your female patients.”¹³¹

In 1978, the Master Kuthumi commented: “Cruelty in the treatment of women, children, and animals, its evil and sheer ugliness, [would illustrate] the opposite of the ideal for which She [Mary] stands.”¹³² Two years later Mary herself added: “Amongst the evils of the world, always add, when speaking upon this subject, the degradation of and the consequent suffering of women.”¹³³

“Healing” may, of course, take the form of release from a physical body that can no longer sustain the indwelling life. Such an incident involved an initiated disciple of the Master Kuthumi “who had appealed to Geoffrey for help and guidance in the mental and spiritual aridity of later life.” In response Kuthumi of-

fered advice on preparing the woman for her death and eventual reincarnation:

From the point of view of her membership of the Brotherhood and her close links with more than one Master and the Blessed Lady Mary, it is important that before she is freed from her body later on she endeavors, as far

as possible mentally, to bring to life again her memory of her time under her Initiate Teacher and of any experiences she may have passed through.¹³⁴

Kuthumi added that reawakening such memories would spare the woman “many of the experiences, some of them not pleasant, of astral life after death.” It would also “greatly affect her next life, both in the

choice of parents and conditions and in the provision of opportunities to draw near to the Adept life of the planet ... and to the extremely important knowledge of both the existence of the Path and an opportunity to enter upon it once again.”¹³⁵ The woman temporarily lapsed from active discipleship; Hodson had past-life “excursions” into worldliness; and devotion to Mary in his most recent life may have lacked consistency. Few of us could boast of continuous, uninterrupted spiritual development.

Mary and the Divine Feminine

Geoffrey Hodson referred to Mary as “incarnation of the Maternal Spirit of the Godhead.”¹³⁶ The Archangel Bethelda declared that she, as World Mother, “is to be revered most deeply and humbly.”¹³⁷ And as noted, the Master Polidorus referred to her as “Her gracious Majesty.” In *The Kingdom of the Gods*, understood to contain material from Hierarchical sources, Hodson commented: “The planetary World Mother is conceived ... as a

A priest has the power to mystically produce the body of the Lord giving that body its sacramental form.... I allow myself to say that Mary is the first to say the Mass, by agreeing to the Incarnation and so preparing the victim ... Mary fulfills in advance the sacrifice of the cross by preparing what is required for it.... More than any priest she can point at her crucified Son and say: “This is my body!”

highly-evolved Archangel Representative and Embodiment on earth of the Feminine Aspect of the Deity ... in whom all the highest qualities of womanhood and motherhood shine forth in their fullest perfection.”¹³⁸

In 1941 Hodson wrote in his diary: “Behind all womanhood exists the Eternal Woman, the one divine manifestation as femininity Within and through the feminine personality is made manifest the spirit of femininity, the archetypal woman.”¹³⁹ He listed the archetypal qualities as follows:

They are sacrifice, tenderness, graciousness, divine radiance, heavenly fragrance, beauty, and grace. They are wisdom, fathomless as a still dark pool of infinite depth, profound compassion and intimate concern for all living things, ministrations, healing love. They are joyous radiant girlhood, graceful womanhood, creative, preserving, and transforming motherhood.¹⁴⁰

The archetype is partially realized in every woman but is fully realized in a female Adept like the World Mother. As a consequence, the Mother enjoys an intimate relationship with a Cosmic Feminine Principle from which the archetype derives:

In the holder of the divine Office of World Mother, a conscious union occurs between the archetypal woman fully manifest in the woman Adept and the cosmic principle of womanhood. This constitutes a descent, fiery, pentecostal, of the Eternal Woman into its own purified and exalted superhuman manifestation in time and space.¹⁴¹

The archetype evidently manifested in time and space when Mary “spoke in a voice of compelling sweetness and beauty and with the most engaging charm.”

Borrowing a term more familiar in Christology, Hodson declared that all women have the potential to share in the relationship with the Cosmic Principle:

The potentiality of this *hypostatic union* exists in every woman and is frequently foreshadowed throughout successive human lives as interior illuminations, won-

drous yet indescribable in visions ever beyond the possibility of communication to another. This is in part the mystery of womanhood, this the secret life of every woman, that on occasion she knows and is one with the Eternal Woman and has her mysterious life in that realm wherein She abides.¹⁴²

In 1978, the Archangel Bethelda urged worship of the Divine Feminine—presumably by men as well as women—suggesting that it would inspire not only an important change in human consciousness but awareness of the universal dimensions of femininity:

Throughout the ages, Adept and Archangelic Teachers have placed before—and even caused to be built within—the human mind the concept and therefore the worship of a Feminine Aspect of Deity. One purpose for this teaching is to inspire devotion leading to the adoption of the concept of a perfect Divine Woman. The states of consciousness brought about in those who thus respond inwardly can grow towards the more abstract Feminine Principle in Nature. This principle pervades all creation from the mineral of the dense world to the formless aspects of Solar Systems, Universes, and Cosmoi.¹⁴³

The Greek word used in the New Testament for “Godhead,” *Theotes*, is grammatically feminine.¹⁴⁴ Yet the Trinity traditionally has been presented as the union of two masculine persons and one of dubious gender.¹⁴⁵ Christians have generally felt uneasy about worshipping a Feminine Aspect of Deity; the whole Judeo-Christian ethos grew up around worship of a male God. In turn, Christian vocation has been to become a disciple of Jesus Christ. The Master Polidorus lent his support to that ideal:

[T]he devotee, if so moved, may accustom himself to live even as the disciples of old are said to have lived and even to be spiritually observant should the great Lord Himself appear or His words be heard: “Follow me and I will make you fishers of men.” Thus life may come to be lived as if always within the Presence of the Lord and

with the heart and soul ever turned towards Him, dedicated wholly to Him.¹⁴⁶

Polidorus went on, however, to proclaim that becoming a disciple of Mary is equally valid: “Others may have found themselves also realizing beyond the slightest possible doubt, the existence of the Mother of Our Lord, the Blessed Lady Mary, and similarly devote themselves also to Her.”¹⁴⁷ Again, both men and women may be eligible. Earlier Hodson had written: “I now feel utterly sure and rededicate my life to Her service.” And he encouraged others to do the same: “This ministrations could become much more effective and general if increasing numbers of communities, groups, and individuals would especially recognize Our Lady, and both be gratefully recipient of Her benedictions and offer themselves as Her servers at the personal level.”¹⁴⁸

Service is the *modus operandi* at all levels. Mary, World Mother and “planetary Queen of the Angels,” serves the Lord of the World, Sanat Kumara, “in what might be called, if one may so presume, His femininity-functions, extremely delicate and refined as they are in every kingdom.”¹⁴⁹ She has counterparts on other planets and in the solar system as an entity. At every level they function as feminine aspects of their respective Logoi:

Supraplanetary *Maha-Devis* fulfill the same Office for groups of planets in a Solar System upon which those functions have begun to take place and have continued to do so. Such a being—*Maha-Devi*—is in relationship and collaboration with the Solar Logos, as is the World Mother, Our Lady. This is also true, one presumes, of the *Maha-Devi* for the Solar System and relationship with, and the fulfillment of, Offices under the more Feminine Aspect of the Solar Logos.¹⁵⁰

A channel of divine femininity seems to extend from the highest levels of reality of which we have any knowledge. In parallel with the hierarchy of Logoi, there is a hierarchy of *Maha-Devis*. We noted earlier that Blavatsky placed the Divine Feminine ahead of all other manifestations of the Brahman.¹⁵¹ Nineteenth-century Theosophist and Hermeticist Anna

Kingsford, who influenced Annie Besant, described the relationship between Mary and the Godhead thus:

She appears as the Daughter, Mother, and Spouse of God. Exhibiting in a perfect Humanity the fullness of the life she has received of God, she is mystically styled the Blessed Virgin Mary, and in token of her Divine Motherhood and heavenly derivation and attributes, is represented as clad in celestial azure, and bearing in Her arms the infant Man, in whom, regenerate and reborn of Her own immaculate substance, the universe is redeemed. *In Her subsist inherently all the feminine qualities of the Godhead.*¹⁵²

Interestingly, the phrase “Daughter, Mother, and Spouse of God” also appears in a Marian devotion promoted by the conservative Roman Catholic prelature *Opus Dei*.¹⁵³

Mary as Priestess

The Master Polidorus declared Mary to be “Queen, Priestess, and Mother,” adding enigmatically: “Meditate upon the mystery of the deific Feminine Principle and its triple function of Queen, Priestess, and Mother of aspiring souls.”¹⁵⁴ Emphasis on the triple function, as it applies both to Mary and to the Feminine Aspect of Deity, is evocative. In particular, the concept of “Priestess”—possibly with meaning at more than one level of reality—calls for detailed discussion.

Geoffrey Hodson and his sources spoke little about Mary as Priestess, but we note that the title was used in the ancient mystery schools, and Mary was initiated into the Egyptian Mysteries. Identifying Mary as a priestess links her not only with the Ancient Mysteries but, more importantly, with the Mysteries of the future. “The Lady Mary,” to use the honorific of the mystery schools, can be expected to preside, along with her angelic hosts, over ritual in the Aquarian Age.

The Egyptian Mysteries are believed to have developed as “sects” focused on the deities of particular regions and eras. Historians identify the Mysteries of Osiris and Isis as two principal forms.¹⁵⁵ The Master Polidorus explained

that the former, which have a masculine polarity, were associated more strongly with the human kingdom, and the latter, having a feminine polarity, with the devic kingdom. After encouraging meditation on the triple feminine functions, he identified the Master Rakoczy, Chohan of the Seventh Ray of Ceremonial Order, as the head of both forms of the Mysteries:

Then will be discovered the chart and course of life and the duties owed to the Master the Prince [Rakoczy], for He, as Head of the Seventh Ray, is Hierophant of the Mysteries of both the Feminine and Masculine Aspects of Hathor-Isis and of Osiris-Horus, of both the devic and the human Hierarchies.¹⁵⁶

The Ancient Mysteries were also divided into the Lesser and Greater Mysteries, the one being preparatory to the other. The Christian sacraments are generally regarded as the successors of the Lesser Mysteries.¹⁵⁷ On one occasion the Master Polidorus took Hodson, “superphysically,” to “what appeared to be a library and museum of antiquities.” Hodson described what he learned:

I was shown some comparative passages in both the Liberal Catholic Church Liturgy and very old documents, some of which consisted of unbound sheets rather resembling the *Dead Sea Scrolls*. I was informed that these were preserved rituals of the Ancient Mysteries, more particularly Egyptian, and I think Chaldean and other countries in the Middle East. Although I could not read them, my “Friend” [Polidorus] helped me to distinguish certain parts of these ancient rituals which had correspondences with Christian liturgies, notably that of the Liberal Catholic Church.¹⁵⁸

Unfortunately, Hodson did not identify what specific elements of Christian liturgies resemble the ancient rituals.

The Master Djwhal Khul, writing through Alice Bailey, predicted that the Greater Mysteries will be restored, sometime after 2025, “through the medium of the Church and the Masonic Fraternity,” and that Christ will serve as hierophant¹⁵⁹—presumably taking over that

responsibility from the Master Rakoczy. Interestingly, Hodson was both a priest and a Freemason. Djwhal Khul saw the restoration of the Mysteries as part of a momentous unfolding of human consciousness that will also include establishment of a new world religion, externalization of the Hierarchy, and reappearance of the Christ. Perhaps Mary will serve as co-hierophant.

“Priestess” may be the most evocative of the roles Hodson and his sources assigned to Mary, and many traditional Christians might reject such a notion out of hand. Yet statements affirming Mary’s priestly status have been made through the ages. Elizabeth was “of the daughters of Aaron” (*Luke* 1:5), implying that she belonged to the priestly tribe of Levi. Her cousin Mary may also have been a Levite.

Mary recalled Hodson’s visits to that “small church in the little square in Manchester, where you used to come to meditate and where I caused you to see My aura shining through and around My statue.” That church may have been St Chrysostom’s, Church of England, which prides itself on devotion to Mary. It also advertises itself thus: “We rejoice in our Anglo Catholic tradition, affirming the ministry of women as priests and bishops in the Church.”¹⁶⁰ The Anglo-Catholic tradition within the Anglican Communion shares important features with the Liberal Catholic Church in which Hodson was ordained.¹⁶¹

The St Chrysostom’s Church website includes an article: “The Priesthood of Mary,” which presents four images, from the sixth to the fifteenth century, in which Mary is dressed in priestly vestments. An image from Croatia, dated 540 CE, shows Mary visiting Elizabeth: “Both women are wearing what look to be chasubles with the pallium visible beneath, denoting the highest priestly honor, worn only by the Pope or Bishop as a privilege.”¹⁶² In an illustration from twelfth-century Germany, the Annunciation is depicted as Mary’s ordination: “There is ... a belief that through her ‘Yes,’ Mary made Christ present in the world, in her womb—as the priest makes Christ present in the words of consecration.”¹⁶³

Another image focuses on the scene at the foot of the Cross when Mary receives the body of Jesus into her arms: “[W]hen his body is taken down from the Cross, Mary fulfils the role of the sacrificial priest; she offers up the sacrifice of her Son, her own flesh and blood to be the Bread of Life and she presents this to the world, as at Jesus’ birth, at Jesus’ death; Mary can say better than any priest, “This is my body, this is my blood.”¹⁶⁴

Neither the images reproduced on the St Chrysostom’s website, nor the accompanying commentary, are isolated references to Mary’s priestly status. Prominent Roman Catholic churchmen have also affirmed Mary’s priestly role, focusing on her participation in the sacrifice of the Cross. For example, French priest Julien Lorient (1633–1715) declared:

Mary is a divine priestess, she is a great sacrificer who takes the place of all people and offers to God in their name the greatest and most worthy sacrifice that has ever been offered, presenting to him his unique Son, so holy, so pure, so innocent, which makes St Epiphanius call her the priestess of our religion Oh blessed virgin, you truly are the priestess of our religion; you have put together in one sacrifice, the most perfect sacrifice which the earth has ever offered.¹⁶⁵

In 1866 Nicholas Wiseman, first Roman Catholic primate of England and Wales since the sixteenth century, declared:

Therefore does she [Mary] stand at the foot of the cross, that for lost man she may make a public and willing sacrifice of all that is dear to her on earth. Only she, His Mother, can thus put herself into strict uniformity with His Almighty Father.... [S]he became the priestess on the part of all mankind, who was allowed to accomplish the holocaust, which was considered too difficult and painful for Father Abraham, the sacrifice of a beloved child.¹⁶⁶

Speaking at a Eucharistic congress at Lourdes in 1914, Bishop Jean Nazlian proclaimed:

Mary is also something greater than temples or tabernacles ... she is priest.... A

priest has the power to mystically produce the body of the Lord giving that body its sacramental form.... I allow myself to say that Mary is the first to say Mass, by agreeing to the Incarnation and so preparing the victim ... Mary fulfils in advance the sacrifice of the cross by preparing what is required for it More than any priest she can point at her crucified Son and say: “This is my body!” Mary is therefore not a priest who does not share in the sacrifice, but a priest who puts herself into the victim who is the heavenly bread.¹⁶⁷

Not surprisingly the Roman Catholic establishment has tried to downplay any suggestion that Mary was actually a priest, or priestess, “in the ordinary sense of the word.”¹⁶⁸ Acknowledgement of her priestly status would play into the hands of those pressing for the ordination of women.¹⁶⁹

Concluding Remarks

Light of the Sanctuary records the close relationship Geoffrey Hodson developed with the Lady Mary, building upon an encounter with her and her son Jesus in an earlier lifetime. Hodson’s diary also makes important claims about Mary and reports visions, visitations, and communications from her. Hodson named other sources in the Planetary Hierarchy, including the Archangel (Maha-Deva) Bethelda and the Master Polidorus Isurenus. They described Mary as a high initiate, priestess, senior member of the Planetary Hierarchy, Queen of the Angels, Mother of the World, and an expression of the Feminine Aspect of Deity. Polidorus urged Hodson to “Meditate upon the mystery of the deific Feminine Principle.” We would benefit from doing likewise.

Mary appeared to Hodson in much the same way as she did in apparitions reported in western Christianity. In most cases she appeared how we would *expect* to see her; her vestments, or aura, were predominantly blue and white. She exhibited the utmost humility yet spoke with obvious authority.

The credibility of Hodson’s descriptions of Mary could be questioned, but, as discussed in the Introduction, we are persuaded to take

them seriously. Separately, Christians might question the high status Hodson and his sources assigned to Mary. The descriptions contrast sharply with Protestant indifference toward Mary. They even surpass the stature accorded her by the Roman and Eastern Orthodox Churches—which Protestants have accused of Mariolatry. Perhaps Hodson’s work can reassure those drawn to Marian devotional and intercessory practices that they have Hierarchical support. Meanwhile, the overall tenor of Hodson’s writings should refute any suggestion that his commitment to Christ was diminished by devotion to Mary. We recall his profound reaction to the encounter with Jesus in Palestine.

The elderly Hodson professed to “rededicate” his life to Mary’s service. Given his fame as a lecturer and writer, he may have missed opportunities to disseminate the knowledge he had acquired and promote devotion to Mary. Readers did not become aware of his insights until five years after his death. Hodson may have been constrained by Theosophical Society policies. But not even *The Inner Side of Church Worship*, addressed to the Liberal Catholic Church, refers to Mary; perhaps he was not ready to discuss her, or perhaps the Church was resistant to Marian teachings and devotion at that time. If so, the situation has changed; the discussion of Mary on an L.C.C. website contains language taken from Hodson’s diary, though he is not mentioned by name.¹⁷⁰

The canonical gospels are silent about Mary’s early life and spiritual potential, but the *Infancy Gospel of James*—and the *Qur’an*—suggest that she was recognized in childhood as someone of great significance.¹⁷¹ Surprisingly, the presentation of Mary in the temple at three years of age is honored in the liturgy of Roman Catholicism and Eastern Orthodoxy, which otherwise distance themselves from the extracanonical texts.

Mary may have been an avatara who incarnated purposefully to give birth to the Master Jesus. In any event Hodson claimed that, in the lifetime when she gave birth to Jesus, Mary attained the fifth initiation and was admitted to the Brotherhood of Luxor. Charles Leadbeater

even suggested that Mary has now attained the sixth initiation, making her not just an Adept but a *Chohan*.

At the end of that life Mary made the transition from the human kingdom to the Deva Evolution, literally to reign as Queen of the Angels. While such a transition is rare, it may have been facilitated by Mary’s Monadic femininity and her attainment of Adeptship in a female body. The Deva Evolution is said to have a feminine polarity. Is “Queen” still an appropriate title in an age when monarchies may be considered anachronistic? Should we not refer to Mary as “President,” “Prime Minister,” or even “Chief Executive Officer”? No, “Queen” has timeless, archetypal meaning; it calls to mind serene majesty, supreme power combined with femininity.

Mary holds the office of Mother of the World, a position previously held by—or possibly shared with—Isis, Kuan Yin, and other personages known to world religions. Again her femininity is appropriate or necessary in that role. Mary and her hosts of ministering angels watch over women afflicted by sickness or abuse. As part of her maternal responsibilities Mary also presides over pregnancy and childbirth in the human and animal kingdoms, and even over processes like pollination in the vegetable kingdom. Of considerable significance is the role of bees in pollination, a collaborative and mutually rewarding activity that spans the animal and vegetable kingdoms.

As an Adept the World Mother enjoys an intimate relationship with the cosmic feminine principle and expresses its qualities and energies. But every woman, Hodson declared, has the potential to enter into a similar “hypostatic union” with that cosmic principle and can express more fully its archetypal qualities, like compassion, radiance and grace.

Hodson’s assertions relating to Mary receive various degrees of support from, or in some cases were anticipated by, the writings of other esoteric writers. His assertions regarding the World Mother, and a Feminine Aspect of Deity whose avatars occasionally visit our world, resonate with long traditions in the religions of South Asia. Indeed, insistence on an exclusive-

ly male or masculine God in the Abrahamic religions may be an anomaly in religious history, rather than the norm.

Hodson's work assisted in a larger process of Mary's self-revelation, along with the increased frequency of Marian apparitions reported by others. Why did she choose the twentieth century to reveal herself more intimately than ever before? Helena Roerich made a profound statement:

After Atlantis the Mother of the World veiled Her Face and forbade the pronouncement of Her Name until the hour of the constellations should strike. She has manifested Herself only partly. Never has She manifested herself on a planetary scale.¹⁷²

The dawning of the Age of Aquarius—more than twelve centuries, or one-half of a zodiacal Great Year, since the final destruction of Atlantis—may well qualify as “the hour of the constellations.” Now we can name the one who currently holds the office of World Mother. And now she is manifesting herself as the “highest possible imaginable spiritualized Queen,” as well as revealing the extent of her global, multi-kingdom, maternal ministry.

On a more mundane, but not-unrelated, level, the new revelation comes at a time of rapidly evolving gender dynamics. The new knowledge has been revealed at a time when it would be understood and could promote and nurture the empowerment of women.¹⁷³ While women were relegated to inferior positions in society, the depiction of Mary as a powerful entity within the Planetary Hierarchy might have been impossible, or would have been dismissed as fanciful. Indeed the very existence of the Hierarchy was unknown in the West, but for a few initiates, until Helena Blavatsky and her contemporaries in the Theosophical Society shared their experiences. Now the understanding of Mary's status and work resonates with women's increasingly active role in society and tenure of positions of significant authority.

Recognition of the Lady Mary's role in the Hierarchy promises new avenues of disciple-

ship, complementing more familiar customs of discipleship to Masters in the human lifestream, or to the Lord Christ himself, and also complementing traditional customs of Marian devotion and intercession. The Master Polidorus and Hodson himself urged people to become disciples, or “servers,” of Mary, and Hodson added that opportunities exist for both men and women. Presumably such disciples would help promote the new knowledge of Mary and serve in her ministry to women, children, and members of the younger kingdoms. Certainly it would include the healing ministry. But it is unclear where Mary's “Department of World Mother” fits into the Hierarchy, as currently understood, or what ashram or ashrams might be forming within it.

The affirmation of Mary as Priestess is evocative, and we wish that Hodson had elaborated on the Master Polidorus' brief remarks. But authoritative sources in institutional Christianity have made similar affirmations. Artwork spanning many centuries depicts Mary vested to celebrate the Mass. One image suggests that she was “ordained” by the Archangel Gabriel at the Annunciation. Those images, as well as written works, show that Mary's role in the birth, life and death of Jesus has long been recognized as a priestly role.

Prominent churchmen have suggested that Mary's participation in the sacrifice of the Cross had strong Eucharistic associations. They even suggested that she was, and presumably remains, uniquely qualified to utter the words of consecration: “This is My Body, this is My Blood.” Images of Mary holding the body of the crucified Jesus—Michelangelo's *Pietà* immediately comes to mind—may be as relevant to the Eucharist as are images of Christ at the Last Supper. Acknowledgment of Mary's priestly role opens up rich opportunities for liturgical development and certainly supports the ordination of women.

Importantly, Hodson, along with Father Loriot and Cardinal Wiseman, described Mary as a *priestess*, not a priest. Sadly, the former term is still shunned in denominations where women serve in sacramental roles.¹⁷⁴ Emphasis on equality and interchangeability with male cler-

gy may have been justifiable in the short run, but “priestess” would communicate the unique contributions female clergy could make to Eucharistic ritual. The roles priestesses performed in the Ancient Mysteries were sex-specific. Esoteric writers have commented that the Christian sacraments are the successors of the Lesser Mysteries, and that the Greater Mysteries will be restored in the foreseeable future.

Geoffrey Hodson’s insights into Mary’s nature and role make a significant contribution to Christian esotericism. Perhaps they can have an even bigger impact by stimulating personal devotion, mystical contemplation, and sacred ritual. Other writers should examine his work, make it available to a larger audience, and seek further insights of their own. Hodson has left us a legacy of important knowledge; now we have opportunities to make use of it and build upon it. We are humbled that so much has been shared with us.

¹ Tradition has not provided a suitable form of address for a female adept—a status which Mary allegedly attained. Neither “Master” nor “Mistress” seems appropriate, “Our Lady” seems too devotional, and “Virgin Mary” problematic. Some formal style is called for, and “the Lady Mary” has been adopted in this article. Hodson described Mary as a priestess, and “the Lady...” is said to have been the honorific of priestesses in the ancient mystery schools. In *Light of the Sanctuary* Hodson used styles such as “Our Lady Mary” and “The Blessed Lady Mary.”

² For a brief biography, albeit with a few factual errors, see John F. Nash, “Great Esotericists: Geoffrey Hodson (1886–1983),” *The Esoteric Quarterly* (Spring 2018), 79-84.

³ Sandra Hodson (ed.), *Light of the Sanctuary: The Occult Diary of Geoffrey Hodson*, published posthumously, (Manila, Philippines: Theosophical Publishers, 1988). The book currently is out of print, but a complete online version is available at: <http://www.minhtrietmoi.org/Theosophy/Hodson/Light%20of%20the%20sanctuary.htm> (Last accessed Nov. 12, 2018). Page numbers cited herein are from the print version.

⁴ The present author has not been able to ascertain the date of Hodson’s ordination in the L.C.C. But *The Inner Side of Church Worship*

(1930) is ascribed to “Fr. Geoffrey Hodson,” suggesting that his ordination took place prior to that date.

⁵ See for example Geoffrey Hodson, *Clairvoyant Investigations* (Wheaton, IL: Theosophical Publishing House, 1984).

⁶ S. Hodson (ed.), *Light Of The Sanctuary*, 42, 59, 92-94. We note that Helena Blavatsky and Alice Bailey also identified Kuthumi, Chohan and head of the second-ray ashram, as their Master.

⁷ *Ibid.*, 115.

⁸ *Ibid.*, 116. Parenthesis in original. The Master Serapis Bey is also a member of the Brotherhood of Luxor, while the Masters Morya and Kuthumi are associated with the trans-Himalayan Brotherhood.

⁹ Geoffrey Hodson, Introduction to S. Hodson (ed.), *Light Of The Sanctuary*, xxiv. “Profoundly important movement” presumably was a reference to the Theosophical Society, to which Hodson was staunchly loyal.

¹⁰ For example, many Theosophists dismissed Alice Bailey’s claims to be the amanuensis of the Master Djwhal Khul, insisting that he was not the “Djwal Kul” who had appeared to Leadbeater and others in India.

¹¹ Lists of Hodson’s articles and the books can be found at:

<https://www.minhtrietmoi.org/Theosophy/Hodson/Sharing%20the%20Light%20I.htm>, and <http://www.geoffreyhodson.com/Booklist-&-Media.html> (Last accessed Nov. 25, 2018).

¹² S. Hodson (ed.), *Light of the Sanctuary*, 219-220.

¹³ *Ibid.*, 272.

¹⁴ *Ibid.*, 413-414.

¹⁵ *Ibid.*, 116.

¹⁶ *Ibid.*, 266. Parenthesis in original.

¹⁷ *Ibid.*, 263.

¹⁸ *Ibid.*, 263-264.

¹⁹ *Ibid.*, 264.

²⁰ *Ibid.*, 3.

²¹ *Ibid.*, 266. Conceivably, Hodson’s experiences in the church could have occurred during visits to Manchester in his youth. But he would have understood his devotional practice as “prayer” rather than meditation; the latter term was unfamiliar in mainstream Christianity at that time. More likely the experiences took place after 1912. That year he moved to Manchester and was exposed to eastern meditation practices in the Theosophical Society. Also by

- then his clairvoyant gifts had become more highly developed.
- 22 Hodson referred to the World Mother, without naming her, four years earlier. S. Hodson (ed.), *Light of the Sanctuary*, 82.
- 23 Ibid., 266.
- 24 Ibid., 267.
- 25 Ibid., 266. No transcript of his “talk” is available.
- 26 Ibid., 414. The “former aspirant” is not identified. Two possible candidates are Anna Kingsford and Annie Besant. The former passed away in 1888, and the latter in 1933. Hodson made a few significant references to Mary in the 1920s, but his lasting interest developed in the 1940s. “Unexpected” presumably referred to Hodson, at the personality level, since the transfer of responsibility seems to have been anticipated by the Hierarchy.
- 27 Ibid., 116.
- 28 Ibid., 267.
- 29 See:
<https://www.theosophy.world/resource/audio/geoffrey-hodson-audio-archive> (last accessed Nov. 25, 2018). Either the relevant lectures were so few in number as to be overlooked, or the archivists determined that other lectures had greater lasting value.
- 30 S. Hodson (ed.), *Light of the Sanctuary*, 390. Parenthesis in original.
- 31 Ibid., 390. We do not know what was offered to the bishop, and efforts to find a copy of the manuscript failed
- 32 Ibid., 414.
- 33 Ibid., 421. No transcript or recording of the lecture could be found.
- 34 Ibid., 285.
- 35 Ibid., 418.
- 36 Ibid., 532-524. Again, no transcript or recording of the lecture could be located.
- 37 The two volumes of *Music Forms* are published together in Hodson, *Clairvoyant Investigations*.
- 38 S. Hodson (ed.), *Light of the Sanctuary*, 546.
- 39 Ibid., 378 fn. Italics in original.
- 40 Ibid., 115-116.
- 41 Ibid., 415.
- 42 Ibid., 418.
- 43 Hodson, *The Kingdom of the Gods*, plate 29 and p. 244. Reproduced by permission of the Theological Publishing House, Adyar, India. See also plate 28 in the same work.
- 44 S. Hodson (ed.), *Light of the Sanctuary*, 20-21.
- 45 Ibid., 267.
- 46 Ibid. Parenthesis in original.
- 47 Ibid., 268.
- 48 That description echoes the western interpretation (“Mother of God”) of the Greek *Theotokos*, as defined by the Council of Ephesus (431 CE).
- 49 See for example D. A. Brading, *Mexican Phoenix: Our Lady of Guadalupe. Image and Tradition over Five Centuries* (Cambridge: Cambridge Univ. Press, 2001).
- 50 See for example “Biography of Bernadette Soubirous.” Online at: <https://www.biographyonline.net/spiritual/bernadette-soubirous.html> (Last accessed Aug. 11, 2018).
- 51 That message was interpreted as supportive of Pope Pius IX’s somewhat-controversial decree *Ineffabilis Deus* (1854). The decree proclaimed as infallible dogma the belief “that the most Blessed Virgin Mary, in the first instance of her conception, by a singular grace and privilege granted by Almighty God, in view of the merits of Jesus Christ, the Savior of the human race, was preserved free from all stain of original sin.” Belief in the Immaculate Conception is more widespread, and related devotion extends back to late antiquity, but the dogma is binding only within the Roman Church.
- 52 “Biography of Bernadette Soubirous.”
- 53 Louis Kondor (ed.), *Fatima in Lucia’s Own Words: Sister Lucia’s Memoirs* (transl.: Dominican Nuns of Perpetual Rosary, Fátima, Portugal: Secretariado Dos Pastorinhos, 2007), 174. Lúcia Santos, author of the memoirs, became a nun and lived to the age of 97. The other two children, her cousins Francisco and Jacinta Marto, died in the flu pandemic of 1918–1920.
- 54 By contrast, apparitions reported in the Eastern Orthodox Churches typically depict Mary wearing red robes.
- 55 S. Hodson (ed.), *Light of the Sanctuary*, 284.
- 56 Ibid.
- 57 “Biography of Bernadette Soubirous.”
- 58 S. Hodson (ed.), *Light of the Sanctuary*, 284.
- 59 *Chokmah* and *Sophia* are, respectively, the Hebrew and Greek words for “Wisdom.”
- 60 *Proverbs* 8:22-23, 30. All biblical citations are from the King James Bible.
- 61 “Sophia” has had many other faces. Gnosticism incorporated the semi-divine personage of *Proverbs* into its pantheon, often paired

with Christ. In early mainstream Christianity she was first nominated for Third Person of the Trinity, then masculinized and identified with Christ. Eastern Orthodoxy revered “St Sophia,” portrayed as a second-century CE widow and martyr with three daughters, Faith, Hope and Charity. In late 19th- and early 20th-century Russia, Sophia was seen as either the “nonhypostatic” essence of the Trinity or as a symbol for the universal church. Most recently she has been embraced as a goddess in western feminist theology. See for example John F. Nash, “Sophia: the Gnostic Heritage,” *The Esoteric Quarterly* (Fall 2009), 29-39.

⁶² Vladimir Solovyov, “The Three Meetings,” Quoted in Eugenia Gourvitch, *Vladimir Solovyov: the Man and the Prophet* (Forest Row, UK: Rudolf Steiner Press, 1992), 25.

⁶³ John Paul II, Encyclical letter *Redemptoris Mater*: “On the Blessed Virgin Mary in the life of the Pilgrim Church,” March 25, 1987. John Paul’s assertion that Mary was present “before the creation” bears close scrutiny. Either it affirmed the preexistence of human souls—a viewpoint for which Origen of Alexandria was condemned as a heretic—or it suggested that she was in some way super-human.

⁶⁴ *Luke* 1:28.

⁶⁵ *Infancy Gospel of James*, (transl.: M.R. James), §§7-8.

⁶⁶ *Qur’an*, surah 3:35-38. Mary is greatly revered in Islam. She is mentioned more frequently in the *Qur’an* than in the New Testament.

⁶⁷ More generally, institutional Christianity regards those texts as apocryphal, inauthentic, even heretical.

⁶⁸ *Luke* 1:27, 34.

⁶⁹ The appeal to scripture to support Mary’s “perpetual virginity” is selective, ignoring references to Jesus’ siblings in *Mark* 6:3 and elsewhere. Moreover, the key reference to *Isaiah* 7:14: “A virgin shall conceive and bear a son,” is of questionable relevance. The Hebrew *alma*, translated as “virgin,” more correctly meant simply “a young woman.” The Greek equivalent *parthenos* could even mean “an independent mature woman.” The New Testament writers reinterpreted—or misinterpreted—those terms to mean “virgin” in the modern sense. Critics have suggested that the desire to make Mary a “virgin” arose from misogyny in the early church.

⁷⁰ *Homily of John the Son of Zebedee*; Brit. Mus. MS. Orient. No. 605, Fol. 94a. Reproduced in E. A. Wallis Budge (ed.), *Legends of Our Lady Mary the Perpetual Virgin and Her Mother Hanna* (London: Medici Society, 1922), 245ff. The Ethiopian Church is one of the oldest in Christendom.

⁷¹ Hodson did mention the Annunciation story but would only concede that it was “not totally impossible.” Geoffrey Hodson, *The Christ Life from Nativity to Ascension*, (Wheaton, IL: Theosophical Publishing House, 1975), 31. In the same work he promoted the allegorical view that “Mary is a personification of the ‘vesture of light’ in which the threefold Divinity (the true man) is enrobed.”

⁷² S. Hodson (ed.), *Light of the Sanctuary*, 267. The statement that Jesus attained the fifth initiation in Palestine contrasts with Alice Bailey’s claim that he did so later, as Apollonius of Tyana: *Initiation: Human and Solar* (New York: Lucis, 1922), 56-57. That claim is problematic because, according to consensus chronology, their lives overlapped.

⁷³ S. Hodson (ed.), *Light of the Sanctuary*, 184, 210-212.

⁷⁴ *Ibid.*, 115.

⁷⁵ *Ibid.*

⁷⁶ *Ibid.*

⁷⁷ *Ibid.*, 267-268. Italics in the original.

⁷⁸ See for example John F. Nash, “A Study of Gender, Part 1: Gender at the Human and Higher Levels,” *The Esoteric Quarterly* (Fall 2017), 61-89.

⁷⁹ S. Hodson (ed.), *Light of the Sanctuary*, 268. Today, many people take exception to the notion that women’s polarity is “negative.”

⁸⁰ *Ibid.*

⁸¹ *Ibid.*

⁸² *Ibid.*, 283-284, Capitalization in original.

⁸³ *Ibid.*, 268.

⁸⁴ Charles W. Leadbeater, *The Masters and the Path* (Adyar, India: Theosophical Publishing House, 1925), 288. Leadbeater made a similar point in *The World Mother as Symbol and Fact* (Adyar, India: Theosophical Publishing House, 1928), 17-18.

⁸⁵ Geoffrey Hodson, *The Brotherhood of Angels and Men* (Adyar, India: Theosophical Publishing House, 1927), 5.

⁸⁶ *Ibid.*

⁸⁷ Corinne Heline, *The Blessed Virgin Mary: Her Life and Mission* (Black Mountain, NC: New Age Press, 1971), 106-107.

- 88 Ibid., 115.
 89 Ibid., 109.
 90 S. Hodson (ed.), *Light of the Sanctuary*, 268.
 91 Revelation 12:1. Note that the moon is a powerful feminine symbol.
 92 Thomas à Kempis, *Founders of the New Devotion: Being the Lives of Gerard Grootte, Florentius Radewin and Their Followers*, English translation, (London: Kegan Paul, 1905), 64.
 93 Pius XII, Encyclical letter *Ad Caeli Reginam*, "On the Queen of Heaven," Oct. 11, 1954, §1.
 94 Ibid., §6.
 95 Pope Benedict XVI, Angelus address, St Peter's Square, Sunday, October 2, 2011.
 96 Hodson, *The Brotherhood of Angels and Men* (Pasadena, CA: Theosophical Publishing House, 1982), 82.
 97 S. Hodson (ed.), *Light of the Sanctuary*, 219. Italics in original.
 98 Ibid., 246.
 99 Hodson, *Clairvoyant Investigations* (New York: Quest Books, 1995), 82.
 100 "Prayer for England," composed by Cardinal Nicholas Wiseman (1802–1865), first Archbishop of Westminster, UK.
 101 John Paul II, "Consecration of the Church and World to the Blessed Virgin Mary," Solemnity of the Immaculate Conception, December 8, 1990.
 102 Helena P. Blavatsky, *Transactions of the Blavatsky Lodge of the Theosophical Society: Stanzas I & II* (London: Theosophical Publishing Society, 1889), 4.
 103 Annie W. Besant, *Esoteric Christianity or The Lesser Mysteries* (Adyar, India: Theosophical Publishing House, 1901/1966, 140.
 104 Nibaran Chandra Basu, "Dhurga: The World-Mother Aspect of God." *The Theosophist*, January 1927, 433-440; February 1927, 537-545.
 105 Annie W. Besant, "The New Annunciation," Insert in *The Theosophist*, (vol. 49, June 1928).
 106 Leadbeater, *The World Mother as Symbol and Fact* (Adyar, India: Theosophical Publishing House, 1949), 1.
 107 Ibid., 4-5.
 108 Ibid., 52-53.
 109 Helena I. Roerich, *Infinity*, vol. 1 (New York: Agni Yoga Society, 1930), §156.
 110 Hodson, *The Brotherhood of Angels and Men*, 5-6.
 111 Ibid.
- 112 Geoffrey Hodson, "The Radiation of Power," *The Theosophist* (vol. 49, October 1927), 67ff.
 113 Geoffrey Hodson, *The Angelic Hosts* (Adyar, India: Theosophical Publishing House, 1928), ch. V. Online at: <http://hpb.narod.ru/AngelicHosts.htm> (Last accessed Sept. 11, 2018).
 114 S. Hodson (ed.), *Light of the Sanctuary*, 189. Italics in original.
 115 Sandra Hodson (ed.), *Illuminations of the Mystery Tradition: Compiled from the Writings of Geoffrey Hodson* (Manila, Philippines: Theosophical Publishing House, 1992) 70.
 116 S. Hodson (ed.), *Light of the Sanctuary*, 414-415.
 117 Hodson, *The Miracle of Birth* (Pasadena, CA: Theosophical Publishing House, 1982), 75-76
 118 S. Hodson (ed.), *Light of the Sanctuary*, 355.
 119 Ibid., 284-285.
 120 Genesis 3:16.
 121 Hodson, *The Brotherhood of Angels and Men*, 5.
 122 S. Hodson (ed.), *Light of the Sanctuary*, 285
 123 Ibid., 269. "Einzedelin" is a reference to Einsiedeln Abbey, Switzerland, dedicated to Our Lady of the Hermits. Its Chapel of Our Lady, said to have been consecrated miraculously by Christ in 948, was a favored pilgrimage destination. A statue of the Madonna and Child, placed in the chapel in the 15th century, became a focus of great devotional attention.
 124 Ibid.
 125 Ibid.
 126 Ibid., 284.
 127 An organization chart of the Planetary Hierarchy is shown in Bailey, *Initiation, Human & Solar*, 49. A similar chart can be found in Leadbeater, *The Masters and the Path*, 286.
 128 S. Hodson (ed.), *Light of the Sanctuary*, 414-415.
 129 Ibid., 375. Parenthesis in original.
 130 Ibid., 116.
 131 Ibid., 365.
 132 Ibid., 414.
 133 Ibid., 460.
 134 Ibid., 341.
 135 Ibid.
 136 Ibid., 414-415.
 137 Ibid., 419.
 138 Hodson, *The Kingdom of the Gods* (Adyar, India: Theosophical Publishing House, 1952), 244.
 139 S. Hodson (ed.), *Light of the Sanctuary*, 81.

¹⁴⁰ Ibid., 81-82. Lest it be thought that this was written by a teenager with romantic fantasies, Hodson was then 55 years old—halfway through a 40-year-long marriage to his first wife Jane, who suffered from Multiple Sclerosis.

¹⁴¹ Ibid., 82.

¹⁴² Ibid. Emphasis added. In Christian doctrine “hypostatic union” refers to the union of the human and divine natures in the person, or *hypostasis*, of Jesus Christ.

¹⁴³ Ibid., 420.

¹⁴⁴ The word appears in *Colossians* 2:9. The possible theological implications of the feminine gender have never been explored. It could be argued that grammatical gender is of little consequence, but the author of *Colossians* evidently preferred a feminine noun to a neuter or masculine one. Since that time mainstream theologians have tacitly assumed that God the Father is the Godhead, an assumption problematic on multiple counts.

¹⁴⁵ “The Holy Spirit” is grammatically feminine in Hebrew, neuter in Greek, and masculine in Latin.

¹⁴⁶ S. Hodson (ed.), *Light of the Sanctuary*, 375.

¹⁴⁷ Ibid., 375-376.

¹⁴⁸ Ibid., 268-269.

¹⁴⁹ Ibid., 355.

¹⁵⁰ Ibid. Italics in original.

¹⁵¹ The author is indebted to a reviewer for pointing out that Hinduism is not consistent in its view of the primacy of the Feminine Principle. Shaktism, to which Blavatsky’s philosophy seems more aligned, asserts that the Divine Feminine is the first emanation of the Brahman. But Brahmanical Hinduism asserts that goddesses serve as consorts, yielding power to their husband-gods.

¹⁵² Anna B. Kingsford and Maitland, Edward, *The Perfect Way, or the Finding of Christ*, 3/e (New York: Cosimo, 2007), 55. Emphasis added. The book is a transcript of lectures Kingsford delivered in 1881-1882. The quote appears in a slightly different form in Kingsford, (same title), (Cambridge: Cambridge Univ. Press, 1882/2011), 56.

¹⁵³ Source: <https://opusdei.org/en-us/dailytext/mother-daughter-and-spouse-of-god/> (Last accessed Nov. 3, 2018).

¹⁵⁴ S. Hodson (ed.), *Light of the Sanctuary*, 413-414.

¹⁵⁵ See for example the works of Egyptologist Ernest A. Wallis Budge (1857–1934).

¹⁵⁶ S. Hodson (ed.), *Light of the Sanctuary*, 413-414.

¹⁵⁷ See for example Besant, *Esoteric Christianity or The Lesser Mysteries*, especially 222ff.

¹⁵⁸ S. Hodson (ed.), *Light of the Sanctuary*, 247.

¹⁵⁹ Alice A. Bailey, *The Externalization of the Hierarchy* (New York: Lucis, 1957), 514-515, 559.

¹⁶⁰ Source: <https://stchrysostoms.wordpress.com/about/> (Last accessed Nov. 22, 2018).

¹⁶¹ We might note that Charles Leadbeater, presiding bishop of the L.C.C., opposed the ordination of women or at least sought to limit their roles. Commenting on the Mass, he declared: “this particular type of magic is not adapted to work through the feminine organism”—though he added: “Christ could make other arrangements when he returns.” *The Science of the Sacraments*, 349-350.

¹⁶² “The Priesthood of Mary,” March 17, 2010. Online: <https://stchrysostoms.wordpress.com/2010/03/17/the-priesthood-of-mary/>. (Last accessed Nov. 22, 2018).

¹⁶³ Ibid.

¹⁶⁴ Ibid.

¹⁶⁵ Julien Lorient, Sermon 10 on the Purification, ib. 316. Cited in: <http://www.womenpriests.org/mrpriest/loriot.a.sp>. Last accessed Nov. 22, 2018.

¹⁶⁶ Nicholas Wiseman, *Sermons on our Lord Jesus Christ and his Blessed Mother*, 2/e, (Dublin: Duffy, 1866), 342-343. http://www.womenpriests.org/mrpriest/m_sacrif.asp. (Last accessed Nov. 22, 2018).

¹⁶⁷ Jean Nazlian, Proceedings of the 25th Congrès Eucharistique International, Lourdes (Paris: Secretariat General, 1914). Trans.: <http://www.womenpriests.org/mrpriest/bishop.s.asp>. Last accessed Sept. 5, 2018.

¹⁶⁸ Raniero Cantalamessa, “Mary, Mother and Model of the Priest,” Third Advent Sermon, 2009. Online at: http://www.piercedhearts.org/scriptures/commen-taries_sunday/cantalamessa/advent_sermons/3_advent_sermon_2009.htm (Last accessed Nov. 22, 2018).

¹⁶⁹ Factors considered to disqualify women from ordination included menstruation and childbirth. Natal and menstrual blood were believed to defile the Sacrament. Uta Ranke Heinemann, *Eunuchs for the Kingdom of*

Heaven: Women, Sexuality and the Catholic Church (New York: Penguin Books, 1990), 2-5.

¹⁷⁰ Liberal Catholic Church Pro-Cathedral of All Saints, Putney, UK. Online: <https://all-saints-lcc.weebly.com/the-holy-lady-mary.html> (Last accessed Nov. 22, 2018).

¹⁷¹ Parallels can be drawn between the acknowledgement of Mary's sanctity at an early age and the identification of future Dalai Lamas in infancy.

¹⁷² Helena I. Roerich, *Mother of the World* (New York: Agni Yoga Society, 1956), 10-12. A similar quote, but without the reference to "constellations," appears in *Leaves of Mor-ya's Garden, II* (New York: Agni Yoga Society, 1925), §220.

¹⁷³ Traditional Marian beliefs, practices and attitudes failed to promote the empowerment of

women. Some countries, like Spain, Italy, and South America, have a long history of devotion and intercession to Mary but still harbor strong gender divides. On the other hand, Ireland, which has one of the strongest Marian traditions, has been a leader in choosing women to serve in positions of power. Two of the last three presidents of Ireland have been female.

¹⁷⁴ A reason commonly cited is that priestesses are associated with pagan religions, like Wicca. Setting aside the issue of whether that association might have negative connotations, it is worth noting that priests also officiate in the rituals of those religions.

The Fourth-Ray Cause of Inharmony and Disease

Zachary F. Lansdowne

Abstract

The seven rays denote seven primary differentiations of energy, and doctrines on the seven rays have been expounded by various theosophical writers. Alice Bailey, in her book *Esoteric Healing*, presents seven symbolic stanzas that portray “The Seven Ray Causes of Inharmony and Disease,” but with very little explanation. She acknowledges that these stanzas are “abstruse and difficult,” but says that their comprehension leads to “the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle.” This series of articles elucidates the practical significance of these seven stanzas. The present article, which is the fourth in the series, clarifies the fourth-ray stanza by assembling related quotations from the writings of Bailey and others, including family therapist Terry Real. As this article shows, the fourth-ray stanza depicts the fourth ray as bringing emotional conflict patterns that weaken resistance to infections and contagious diseases, but this stanza also depicts how we can free ourselves from the patterns by finding the midway points between appropriate pairs of opposites.

The Seven Rays

The *seven rays* are mentioned in both the ancient Hindu *Rig Veda* and modern Theosophy,¹ and the following definition is often used: “A ray is but a name for a particular force or type of energy, with the emphasis upon the quality which that force exhibits and not upon the form aspect which it creates.”² Alice Bailey (1880 – 1949), a writer in the theosophical tradition, says, “Every unit of the human race is on some one of the seven rays,”³ so the seven rays provide a way of characterizing human beings according to the qualities that they exhibit. She also says, “We must bear in mind that the ... synthetic characteristic of

each of the rays is denoted by the ray name,”⁴ and gives the following ray names:

Ray I—Will or Power

Ray II—Love-Wisdom

Ray III—Active Intelligence or Adaptability

Ray IV—Harmony, Beauty, Art

Ray V—Concrete Knowledge or Science

Ray VI—Devotion or Idealism

Ray VII—Ceremonial Order or Magic.⁵

Bailey provides this definition, “When we speak of ray energy we are in reality considering the quality and the will-purpose aspect of a certain great Life to Whom we give the name ‘Lord of a Ray.’”⁶ She considers the Lords of the Seven Rays to be “the seven Spirits who are before His throne,” as rendered in Revelation 1:4,⁷ and gives this analysis:

The seven Spirits, we are told in the Scriptures of the world, are “before the Throne of God”; this signifies that They are not yet in a position to mount the Throne, symbolically speaking, owing to the fact that They have not yet achieved complete divine expression.⁸

Bailey concludes that the Lords of the Seven Rays must be imperfect Gods, so the seven rays, which are their emanations, must also be imperfect:

About the Author

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It will be apparent to you that these streams of force, emanating from the Lords of the Seven Rays, are coloured, therefore, and “tainted”—if I may use such a word—by the limitations of these same great Beings; They are Gods, from our point of view, but in reality, Gods in the making, even though much nearer solar divinity than the most advanced human being is near to planetary divinity. They are the “imperfect Gods” spoken of in *The Secret Doctrine* and are the planetary Logoi of the sacred and non-sacred planets.⁹

Helena Blavatsky (1831 – 1891), a founder of the Theosophical Society, expresses a similar notion:

The millions upon millions of imperfect works found in Nature testify loudly that they are the products of finite, conditioned beings—though the latter were and are Dhyani-Chohans, Archangels, or whatever else they may be named. In short, these imperfect works are the unfinished production of evolution, under the guidance of the imperfect Gods.¹⁰

Blavatsky also writes, “There are seven chief groups of such Dhyani Chohans, which groups will be found and recognised in every religion, for they are the primeval SEVEN Rays,”¹¹ so her preceding quotation has this implication: the millions of imperfect works found in nature testify loudly to the imperfection of the seven rays.

According to these accounts from Bailey and Blavatsky, the Lords of the Seven Rays are imperfect Gods, and every human being shares in their imperfection by being on some one of the seven rays. Is it possible to identify specific human imperfections that reflect the imperfection of each Lord of a Ray?

The Seven Stanzas

Bailey’s book *Esoteric Healing* addresses the various ways that the topic of healing is related to the seven rays. In its chapter on karmic liabilities, this book gives seven symbolic stanzas, one for each ray, that portray “The Seven Ray Causes of Inharmony and

Disease.”¹² Bailey introduces these stanzas with the following comment:

If the great informing Lives of the planets within our solar system are imperfect, the effect of this imperfection must inevitably affect Their planetary creations, Their bodies of manifestation, and thus introduce a karmic condition over which the individual human being has absolutely no control, but within which he moves and which he shares. It is obviously impossible for me to elucidate this theme. All I can do or am permitted to do is to give you seven stanzas from one of the most ancient volumes in the world; it deals with the seven ray causes of imperfections in our planetary manifestations.¹³

She also describes the comprehension that students might obtain from studying these stanzas:

The comprehension of the seven stanzas which I now propose to give you will lead eventually to the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle, because all forms are infused with the life energy of the “imperfect Gods.”¹⁴

The purpose of this series of articles is to explain these stanzas. Even though *Esoteric Healing* was first published in 1953, and even though its seven stanzas are said to embody revelatory information, no publicized effort seems to have been made, prior to this series of articles, to explain any of these stanzas. A reason for this absence is that each stanza consists of very enigmatic sentences. Bailey herself acknowledges, “These are abstruse and difficult concepts, but they should be pondered upon, and deep reflection will lead to understanding.”¹⁵ The three preceding articles in this series provide explanations of the third-ray,¹⁶ sixth-ray,¹⁷ and second-ray stanzas.¹⁸

The present article considers the fourth-ray stanza, which consists of nine symbolic sentences:

The Great One fought and entered into combat. All that He met appeared to Him a

subject for display of power. Within the fourth He found a field of battle and settled down to fight. He saw the right and knew the wrong and vibrated between the two, fighting first one and then the other, but missing all the time that midway point where battle is not known. There harmony, ease, rest and peaceful silence will be found. He weakened all the forms which used His strength and power. Yet all the time He sought for beauty; searched for loveliness; and yearned for peace. Despair overtook Him in His courses, and with despair the will-to-live could not survive. Yet all the time the loveliness was there.¹⁹

Bailey's entire commentary on the fourth-ray stanza is as follows:

Here we have a strong indication as to the reason why humanity (the fourth kingdom in nature) succumbs with such rapidity and such ease to disease. The conflicts to which humanity is so constantly summoned, both in group form and as individuals, lead—until understood and used as a means to triumph and progress—to a condition of constant devitalisation. Where this is present, resistance to disease fades out and practically all forms of ill health and bodily ills become possible. Diffusion of energy leads to a constant lessening of this resistance. As a result you have debility, quick and bad reaction to the disease indigenous in the planet itself, and a rapid taking on of infections and of contagious diseases. It is this energy which lies behind what we call epidemics, and influenza is one of its main expressions.²⁰

The Fourth-Ray Stanza

The fourth-ray stanza can be clarified by assembling related quotations from the writings of Bailey and others, including Terry Real. Readers of *The Esoteric Quarterly* are probably familiar with Bailey, because of its recent article that focuses on her life and achievements;²¹ but they may not be familiar with Real, so let us briefly consider the latter's life and achievements. Real's official website provides this account:

Terry Real is an internationally recognized Family Therapist, Speaker and Author. Terry founded the Relational Life Institute (RLI), offering workshops for couples, individuals and parents around the country along with a professional training program for clinicians wanting to learn his RLT (Relational Life Therapy) methodology. A family therapist and teacher for more than twenty five years, Terry is the best-selling author of *I Don't Want to Talk About It: Overcoming the Secret Legacy of Male Depression* (Scribner, 1997), the straight-talking *How Can I Get Through to You? Reconnecting Men and Women* (Scribner, 2002), and most recently *The New Rules of Marriage: What You Need to Make Love Work* (Random House) ... His ideas on men's issues and on couple's therapy have been celebrated in venues from the Good Morning America, The Today Show and 20/20, to Oprah and The New York Times.²²

Bailey says, "Workers for unity emerge along this [fourth-ray] line,"²³ and tells a student that his work of resolving conflict in other people's lives is a fourth-ray activity:

Your *mental body* is on the fourth Ray of Harmony through Conflict, and hence the pattern of your life has been what it has. With you, however, the major expression of this activity should be in relation to those with whom you have to work in your chosen field of life service; the harmony achieved is the resolution of the conflict in the lives of those around you who are in process of adjustment to life.²⁴

Accordingly, family therapy is a fourth-ray activity, because it endeavors to achieve harmony through the resolution of the conflict in the lives of family members. We expect that Real's writings reflect the fourth-ray perspective and thereby are relevant for clarifying the fourth-ray stanza, because his chosen field of service—family therapy—is a fourth-ray activity.

The fourth-ray stanza consists of nine symbolic sentences, and the purpose of this

article is to elucidate their practical significance. Each sentence is considered separately and is repeated in bold print.

1. The Great One fought and entered into combat.

Bailey comments, “the stanzas ... indicate the quality of the descending energies and the taints which these energies carry and convey to all forms which are vitalised by the life of our planetary Logos.”²⁵ Although this comment suggests that the stanzas are applicable to “all forms” on the planet, our commentary is concerned only with the application to human beings. In the first sentence of the fourth-ray stanza, we identify “The Great One” as *people who are on the fourth ray*, because our commentary shows that this identification yields significances that are consistent across all sentences of the stanza.

Who are the people on the fourth ray? Bailey says,

The mental body of every human being, at some time or another, is found upon the fourth ray and usually when the man is nearing the probationary path. This means that the mental vehicle is governed by an elemental of fourth ray nature or quality and that, therefore, creative, artistic activity is the line of least resistance. We then have a man with an artistic tendency or we have a genius along some line of creative work. When, at the same time, the soul or the personality is also upon the fourth ray, then we will find a Leonardo da Vinci or a Shakespeare.²⁶

The first sentence’s initial phrase is: “The Great One fought.” Why do fourth-ray people fight? Bailey gives this explanation to a student:

Your mental body is on the fourth ray. Hence the conflict and hence, at the same time, the deep-seated love of harmony. These have warred together in your life. I would have you note this. It is possible to love harmony so much that you will fight to get it and struggle to achieve it.²⁷

In a corresponding manner, let us give this explanation for the initial phrase: Fourth-ray people love harmony so much that they fight to get it.

The rest of the first sentence states: “and entered into combat.” With what do fourth-ray people combat? Elsewhere Bailey presents another fourth-ray formula that similarly says,

The Blessed One rushed forth to combat. He saw existence as two warring forces, and fought them both.²⁸

Thus, fourth-ray people enter into combat with “two warring forces,” but what are they? Bailey speaks of “This ray of harmony through ... the conflict of the pairs of opposites,”²⁹ which indicates that the “two warring forces” are “pairs of opposites.”

Carl Jung (1875 – 1961), founder of analytic psychology, provides several quotations from Hindu sacred texts that refer explicitly to “pairs of opposites”:

From the *Laws of Manu*: “Moreover, in order to distinguish actions, he separated merit from demerit, and he caused the creatures to be affected by the pairs of opposites, such as pain and pleasure.”

From the *Ramayana*: “This world must suffer under the pairs of opposites for ever.”

From the *Kaushitaki Upanishad*: “Then, just as one driving a chariot looks down upon the two chariot wheels, so he looks down upon day and night, so upon good deeds and evil deeds, and upon all the pairs of opposites. Being freed from good and from evil, the knower of Brahman enters into Brahman.”

From the *Tejobindu Upanishad*: “One entering into meditation must be a master over anger, attachment to the world, and the desires of the senses, free from the pairs of opposites, void of self-seeking, empty of expectation.”

From the *Mahabharata*: “He who remains the same in living as in dying, in fortune as in misfortune, whether gaining or losing,

loving or hating, will be liberated. He who covets nothing and despises nothing, who is free from the opposites, whose soul knows no passion, is in every way liberated.”³⁰

As shown by the foregoing quotations, the “pairs of opposites” is an ancient notion and includes these instances: merit or demerit, pain or pleasure, day or night, good or evil, living or dying, fortune or misfortune, gaining or losing, loving or hating, and coveting or despising.

In summary, the stanza’s first sentence is given this meaning: *Fourth-ray people love harmony so much that they fight to get it and enter into combat with pairs of opposites.* This meaning illustrates the fourth-ray characteristic that Bailey calls “Confused combat.”³¹

2. All that He met appeared to Him a subject for display of power.

The second sentence is interpreted as depicting liberation from the control of forms. As Bailey explains, such liberation occurs in a sequential manner:

Just as the individual disciple [emerges] out of the control of matter in the three worlds, beginning with the emergence from the control of the physical body, passing out of the control of the emotional nature, and formulating for himself a spiritual ideology which enables him to pass out of the control of the three worlds of forms, and so begin to function as a soul-infused personality, so mankind also has to do the same in mass formation.³²

Bailey also says, “Many times the work repeats itself; the cycles wax and wane,”³³ and “all progress must be self-induced, self-initiated, and be the result of an inner activity.”³⁴ More specifically, liberation from the control of all forms requires the repetition of many cycles of work, and each cycle entails choosing one or more controlling forms and then working to emerge out of their control.

The second sentence’s initial part states: “All that He met.” To *meet* can mean “to encounter in opposition, conflict, or contest,”³⁵ such as in this example: Stanford meets Notre Dame in football today. Similarly, in the present con-

text, to *meet* a controlling form has this meaning: to choose to work against it. Accordingly, “All that He met” has this meaning: all the controlling forms that they have chosen to oppose, during their current cycle of work.

The sentence’s final part is: “appeared to Him a subject for display of power.” What is this power? Bailey writes,

After achieving some measure of equilibrium, the aspirant learns to perfect that balancing process and gains the power to stand firm and immovable, preserving an unshakable equilibrium between the pairs of opposites.³⁶

Accordingly, “display of power” is the exercise of the power to take firmly the midway points between appropriate pairs of opposites.

What is the result of the display of power? Bailey writes:

In relation to the human unit, the secret of liberation lies in the balancing of the forces and the equilibrising of the pairs of opposites. The Path is the narrow line between these pairs which the aspirant finds and treads, turning neither to the right nor to the left.³⁷

Plato (c. 427 BC – c. 347 BC), in the *Republic*, makes a similar statement:

Let him know how to choose the mean and avoid the extremes on either side, as far as possible, not only in this life but in all that which is to come. For this is the way of happiness.³⁸

Jung provides a psychological explanation as to why the pairs of opposites need to be balanced:

Their [the pairs of opposites] working together makes possible the balanced regularity of these processes, which without this inner polarity would become one-sided and unreasonable. We are therefore justified in regarding all extravagant and exaggerated behavior as a loss of balance, because the co-ordinating effect of the opposite impulse is obviously lacking. Hence it is essential for progression, which is the successful achievement of adaptation, that impulse and

counter-impulse, positive and negative, should reach a state of regular interaction and mutual influence.³⁹

Consequently, the result of the display of power is the gain of liberation, so the entire second sentence has this meaning: *They gain liberation from all the controlling forms that they have chosen to oppose, during their current cycle of work, by taking firmly the midway points between appropriate pairs of opposites.* This meaning illustrates the fourth-ray characteristic that Bailey calls “Unity and harmony.”⁴⁰

3. Within the fourth He found a field of battle and settled down to fight.

Bailey writes, “Under the occult method, we must begin with the universal and the whole; in time the individual and the particular will stand revealed, but in relation to the whole.”⁴¹ The fourth-ray stanza is consistent with the occult method, because its first and second sentences depict universal or general principles, and its third through ninth sentences apply them to a specific case.

The third sentence’s initial phrase states, “Within the fourth He found a field of battle.” In Theosophy, the mineral, vegetable, animal, and human kingdoms in nature are enumerated as the first, second, third, and fourth kingdoms, respectively.⁴² Given that “the fourth” denotes humanity, the initial phrase indicates that the portrayed people find a field of battle within humanity. As a corroboration, Bailey tells a student that the fourth ray brings conflict into his interpersonal relationships:

Your *mental body* is upon the fourth ray, which gives you your love of the arts and sciences; it is, however, for you basically the ray which brings—and which should bring—conflict into your life and your relationships.⁴³

The comprehension of the seven stanzas . . . will lead eventually to the isolation of the seven psychological causes of disease, inherent in the substance of all forms in this world cycle, because all forms are infused with the life energy of the “imperfect Gods.”

The initial phrase mentions finding “a field of battle,” but where is it? Bailey speaks of “humanity as a whole, polarised as it is in the emotional nature,”⁴⁴ and says, “the battle ground (the kurukshetra) for the *aspirant* or probationer is the astral plane.”⁴⁵ Here, “kurukshetra” denotes the field of battle in *The Bhagavad Gita*,⁴⁶ which is part of the Hindu

Mahabharata, and “astral” is a synonym for emotional.⁴⁷ Thus, the initial phrase is given this explanation: Within humanity they find a field of battle on the emotional plane.

The sentence’s final phrase is: “and settled down to fight.” Elsewhere, Bailey gives several examples of how she uses the phrasal verb *settle down*: “Or will you settle down into a crystallised condition”;⁴⁸ “a settling down and an acquiescence producing inertia”;⁴⁹ and “a negative state of settling down to a submissive nonactive life.”⁵⁰ Accordingly, she uses *settle down* to mean this dictionary definition: “to adopt an orderly and routine way of life.”⁵¹ In other words, the portrayed people adopt a habitual pattern. The third sentence’s final two words, “to fight,” indicate that this pattern is one of conflict with other people. Given that the battle occurs on the emotional plane, they adopt what is sometimes called an “emotional conflict pattern.”⁵²

Consequently, the third sentence has this overall meaning: *Within humanity they find a field of battle on the emotional plane and adopt emotional conflict patterns.* Characteristic examples of such patterns are given later as part of the eighth sentence’s commentary.

4. He saw the right and knew the wrong and vibrated between the two, fighting first one and then the other, but missing all the time that midway point where battle is not known.

The fourth sentence's first phrase, "He saw the right and knew the wrong," characterizes a pair of opposites, but what are they? The words "saw the right" suggest that the "right" is an unattained ideal of rightness, because a seer is separate and different from what is seen.⁵³ The words "knew the wrong" suggest that the "wrong" is known first-hand through direct experience.⁵⁴ Accordingly, the "right" represents *what should be*, and the "wrong" represents *what is*. Bailey writes, "The use of the imagination ... brings in the realm of desire and consequently the astral or emotional body is affected."⁵⁵ In the context of the first phrase, "saw" is synonymous with *imagined*.⁵⁶ Let us note that the depicted imagining and knowing occur at the same time, so the first phrase has this preliminary meaning: the desire for *what should be* develops under the concomitant influence of knowing *what is*.

Jiddu Krishnamurti (1895 – 1986), an Indian philosopher, speaker, and writer, describes the relationship between *what is* and *what should be*:

If one can understand what to do with "what is," then one will not escape to "what should be." Because one does not know what to do with "what is," one hopes that by inventing an ideal that one can somehow through the ideal change "what is" ... One is essentially living in the past but one hopes by living for an ideal in the future to alter the present. If one were to see what to do with "what is" then the future does not matter. It is not a question of accepting "what is," but remaining with "what is." One can only understand something if one looks at "what is" and does not run away from it—not try to change it into something else. Can one remain with, observe, see, "what is"—nothing else?⁵⁷

Accordingly, the desire for *what should be* blocks the understanding of *what is*, so the first phrase illustrates the fourth-ray characteristic that Bailey calls "The veiling of the intuition."⁵⁸

Alfred Adler (1870 – 1937), founder of the school of individual psychology, observes a

psychological principle that furthers the deciphering of the first phrase:

It is the feeling of inferiority, inadequacy, insecurity, which determines the goal of an individual's existence. The tendency to push into the limelight, to compel the attention of parents, makes itself felt in the first days of life. Here are found the first indications of the awakening desire for recognition developing itself under the concomitant influence of the sense of inferiority, with its purpose the attainment of a goal in which the individual is seemingly superior to his environment.⁵⁹

In other words, Adler observes that the desire for superiority develops under the concomitant influence of the sense of inferiority. More recent writers refer to the sense of superiority as inflated self-esteem, grandiosity, or one-up position, and to the sense of inferiority as deflated self-esteem, shame, or one-down position. For example, Real, in *I Don't Want to Talk About It*, writes:

A common defense against the painful experience of deflated value is inflated value; and a common compensation for shame, of feeling less than, is a subtle or flagrant flight into grandiosity, of feeling better than.⁶⁰

In the first phrase, the word "right" could signify being self-righteous, which is being "confident of one's own righteousness, especially when smugly moralistic and intolerant of the opinions and behavior of others."⁶¹ The word "wrong" could signify feeling wrong, or amiss, when compared with others, which is the feeling of inferiority. Consequently, the first phrase could have this meaning: They see the ideal of superiority, know the feeling of inferiority, and develop the desire for superiority under the concomitant influence of their sense of inferiority. This meaning clears up the earlier preliminary meaning and illustrates the fourth-ray characteristic that Bailey calls "The realization of that which is high and that which is low."⁶² Moreover, this meaning is corroborated by Adler's preceding observation, so it is used in what follows.

In the fourth sentence's second phrase, "and vibrated between the two," the "two" signifies the superior and inferior positions, as before. The word *vibrate* means to "move or swing from side to side regularly,"⁶³ so the second phrase indicates that the portrayed people swing back and forth between the superior and inferior positions, but why do they do so? Jessica Tracy et al., in *The Handbook of Narcissism and Narcissistic Personality Disorder*, give this explanation:

Given that contingencies can never be completely stable, contingent self-esteem will eventually lead to unstable self-esteem over time. When contingencies are present, hubristic pride is experienced and explicit self-esteem rises, resulting in the pattern of thoughts and behaviors best characterized as grandiose narcissism. Yet, when contingencies are absent, implicit shame may rise to the surface of consciousness and lead to a drop in explicit self-esteem.⁶⁴

Thus, the second phrase has this meaning: They swing between the superior and inferior positions according to the external contingencies that are present.

Michael Paschen and Erich Dihmsmaier, in *The Psychology of Human Leadership*, make the following observation: "Inner conflicts always become outer conflicts when the inner structure concerned is activated."⁶⁵ In other words, one's intrapersonal conflicts manifest, or appear, outwardly as one's interpersonal conflicts. The fourth sentence's first phrase depicts the portrayed people's intrapersonal conflict between the ideal of superiority and the feeling of inferiority. The third phrase, "fighting first one and then the other," depicts their interpersonal conflicts as separate fights with two kinds of combatants, so it has this meaning: Their inner conflict manifests outwardly in two ways. What are these two ways?

Bailey makes the following observation: "So many people are prone to an inferiority complex in relation to themselves, but to a superiority complex where their relation to other people is concerned!"⁶⁶ Real, in the *Psychotherapy Networker*, makes a similar observation:

the emotional energy on both poles—up or down, shame or grandiosity—is toxic. In fact, it's the same energy, the energy of contempt, in both its complementary forms. When contempt is directed inward toward ourselves, we call that shame; when it's directed outward toward others, we call it grandiosity.⁶⁷

Correspondingly, "fighting first one" is interpreted in this way: They have contempt towards anyone whom they regard as inferior.

Tanja Stucke and Siegfried Sporer, in "When a Grandiose Self-Image is Threatened," cite and provide empirical support for the following model:

According to this model, unstable inflated self-esteem is considered as a predisposition for aggressive reactions after ego-threat. Negative feedback is assumed to create a discrepancy between internal (positive) and external (negative) appraisals considered as ego-threat. An acceptance of the negative evaluation should lead to a temporarily lowered self-appraisal and negative emotions toward the self (e.g., depression), whereas a rejection of the negative feedback would result in a maintenance of the formerly high self-appraisal. In this case, the arising negative emotions could lead to anger, aggression, or even violence to reestablish the positive self-view and to derogate and punish the source of the ego-threat.⁶⁸

Correspondingly, "and then the other" is interpreted in this manner: And react with anger and aggression towards anyone who threatens their sense of superiority.

Real, in *The New Rules of Marriage*, describes the "position of *same-as*":

You cannot love yourself or anyone else from either the one-up or the one-down position. Come into the healthy position of *same-as*, neither above nor below. Become a human among other humans, eyeball-to-eyeball, just as frail as the next person, and just as magnificent. It is true that people get by without learning how to do this—a great many people. And their lives are often

experienced as plenty good enough. But I don't want good enough to be sufficient for you. I want you to want more. I want you to insist on real intimacy and real health.⁶⁹

Bailey justifies the same-as position by recounting the many ways in which human beings are essentially the same:

Under the great Law of Evolution and the process of creation, men are subject to the same reactions to their environment, to the same pain, to the same joys, to the same anxieties, to the same appetites and the same urges towards betterment, to the same mystical aspiration, to the same sinful tendencies and desires, to the same selfishness, and to the same amazing aptitude for heroic divine expression, to the same love and beauty, to the same innate pride, to the same sense of divinity and to the same fundamental efforts.⁷⁰

In his last quotation, Real mentions the "position of *same-as*, neither above nor below," which implies that it is a midway point. He also states, "people get by without learning how to do this," which means without learning how to come into the same-as position. Correspondingly, the fourth sentence's final phrase states, "but missing all the time that midway point where battle is not known." The similarity of these two statements suggests that Real's "position of *same-as*" is identical with the fourth sentence's "midway point." Consequently, the sentence's final phrase is given this meaning: But they miss all the time that midway position of same-as, neither above nor below, where battle is not known.

Why does one miss the midway point? Bailey states, "there comes the swing, consciously registered, between the pairs of opposites until the middle way is sighted and emerges."⁷¹ In other words, one needs to step back, observe one's circumstance in a detached way, and come to the realization that one is swinging between a pair of opposites—endlessly back and forth—before being ready to discern the midway point. One then discerns the midway point by developing the fourth-ray

characteristic that Bailey calls "The evocation of the intuition."⁷²

In summary, the fourth sentence has this overall meaning: *They see the ideal of superiority, know the feeling of inferiority, and develop the desire for superiority under the concomitant influence of their sense of inferiority. They swing between the superior and inferior positions according to the external contingencies that are present. Their inner conflict manifests outwardly in two ways: they have contempt towards anyone whom they regard as inferior, and react with anger and aggression towards anyone who threatens their sense of superiority. But they miss all the time that midway position of same-as, neither above nor below, where battle is not known.*

5. There harmony, ease, rest and peaceful silence will be found.

In the stanza's fifth sentence, the first word is "There," which refers to the midway point mentioned at the end of the fourth sentence. Based on the commentary given for the fourth sentence, this midway point is the same-as position. Let us consider how the remaining words in the fifth sentence characterize the same-as position.

The second word is "harmony." The Relationship Resource Center, which offers counseling for individuals and families, describes how the same-as position brings "relational harmony":

As you delve deeper into your mind when you are in the "one-up" entitled position, you find that not only are you acting pompous and conceited, but that you actually BELIEVE that you are better than the other person. You are sure of your facts and your analysis of the situation, and you are convinced of your inherent rightness. That is why it is difficult to give up the perceived power that comes with the grandiosity of being one-up. The sense of power is addictive. This cycle must be broken for relational harmony to be re-achieved. The antidote to this power struggle is to work to create a world of "same as."⁷³

The third word is “ease.” Elsewhere, Bailey gives two examples of how she uses this noun: “words flow with ease from your pen”,⁷⁴ and “development can be carried on with even greater ease.”⁷⁵ Accordingly, she uses *ease* to mean this dictionary definition: “lack of difficulty, labour, or awkwardness; facility.”⁷⁶ The Relationship Resource Center illustrates this meaning in the context of the same-as position:

In the world of “Same As,” each person’s needs, feelings, ideas and opinions are seen as worthy of respect and consideration, especially when they are different from yours. So, when you and your partner disagree, you assume that both your perspectives are valid. You make an effort to present your view calmly and confidently and to listen to and understand your partner’s view respectfully.⁷⁷

Thus, the same-as position has “ease” in the sense that you can, in the words of the above quotation, “present your view calmly and confidently.” In contrast, the superior and inferior positions carry extra burdens, such as trying to win a fight, defend an aggrandized self-representation, avoid an angry retaliatory response, or offend from the victim’s position.

Marshall Rosenberg (1934 – 2015), in *Nonviolent Communication*, gives this definition: “Empathy: emptying our mind and listening with our whole being.”⁷⁸ Accordingly, empathy has two stages: the preparatory stage during which we empty our mind; and the subsequent stage during which we listen attentively. Rosenberg provides more information about the preparatory stage: “Empathy with others occurs only when we have successfully shed all preconceived ideas and judgments about them.”⁷⁹ Thus, “rest,” which is the fourth word in the fifth sentence, is taken as the stage of emptying the mind of all preconceived ideas and judgments about others. Bailey uses this word in a similar way when she says, “put your mind at rest.”⁸⁰

The last item in the fifth sentence’s list is “peaceful silence.” Jean-Pierre Dubois-Dumée (1918 – 2001), in *Becoming Prayer*, gives this explanation:

A word of warning: there are different kinds of silence. There is a silence that is burdensome refusal or fearfulness. And there is a peaceful silence that denotes attentive listening.⁸¹

Accordingly, “peaceful silence” denotes attentive listening. The Bible indicates that peaceful silence is needed for attentive listening to other people. For example, Job 6:24 states, “Teach me, and I will be silent; And show me how I have erred.” As another example, Job 29:21 states, “To me they listened and waited, And kept silent for my counsel.” The Bible also indicates that peaceful silence is needed for attentive listening to divine guidance. For example, Wisdom of Solomon 18:14–15 states,

When peaceful silence lay over all, and night had run the half of her swift course, down from the heavens, from the royal throne, leapt your all-powerful Word.⁸²

Consequently, “peaceful silence” is taken as signifying attentive listening to other people and to divine guidance.

In summary, the fifth sentence is given this overall meaning: *The same-as position, lying midway between the superior and inferior positions, brings relational harmony by enabling these practices: presenting one’s view calmly and confidently, emptying one’s mind of all preconceived ideas and judgments about others, and then listening attentively to the views of others and to divine guidance.*

The fifth sentence’s practical significance is that it gives a criterion for discerning whether you have achieved the same-as position. As a corroboration, Howard Lambert et al., who are part of the Relationship Resource Center, give a similar criterion:

The “same as” position is achieved when the individual acts both with “appropriate power” (i.e., the power to do and say what I need to do and say) and with empathy (i.e., being acutely aware of the impact that my words and actions have on other people).⁸³

In practice, how can you achieve the same-as position? Real provides this instruction in the *Full Respect Living Tool Kit*:

Healthy self-esteem is holding yourself in warm regard despite your imperfections as a human being. It is the belief that you have an inherent worth just because you are on this planet. Self-Esteem:

- Comes from the inside-out
- Can't be added or subtracted from
- Can't be more or less than any other person
- Is "SAME AS" (no better or no worse than anyone else)

Unhealthy self-esteem is contempt-based and can be:

- Contempt for self, or feelings of SHAME (feeling worthless, "less than" others)
OR
- Contempt for others, or feelings of GRANDIOSITY (feeling worth more or better than others)

YOUR PRACTICE

- Check to see whether you are "in shame" or "in grandiosity" and correct if necessary.
- In your mind's eye, reach down if you are in a prolonged or "toxic" shame state and visualize pulling yourself up into your body so that you look squarely out of your eyes at the other person, from a level, same-as, position.
- In your mind's eye, reach up if you are in a grandiose state and visualize pulling yourself down into your body so that you look squarely out of your eyes at the other person, from a level, same-as, position.⁸⁴

6. He weakened all the forms which used His strength and power.

In any sentence, the *subject* acts upon the *object*. In the stanza's sixth sentence, the subject is "He" and the object is "all the forms which used His strength and power." The forms appear to be attacking the subject by using "His strength and power," so the subject fights back by weakening the forms. What does this characterization signify?

Preston Ni, in *Psychology Today*, writes, "Psychological manipulation can be defined as the exercise of undue influence through mental distortion and emotional exploitation, with the intention to seize power, control, benefits and/or privileges at the victim's expense."⁸⁵ Consequently, "forms" in the sixth sentence are taken as forms of psychological manipulation. Ni provides several examples of such forms:

Some individuals raise their voice during discussions as a form of aggressive manipulation. The assumption may be that if they project their voice loudly enough, or display negative emotions, you'll submit to their coercion and give them what they want ... Some manipulators like to make critical remarks, often disguised as humor or sarcasm, to make you seem inferior and less secure ... By targeting the recipient's emotional weaknesses and vulnerability, the manipulator coerces the recipient into ceding unreasonable requests and demands ... The purpose of manipulative victimhood is often to exploit the recipient's good will, guilty conscience, sense of duty and obligation, or protective and nurturing instinct, in order to extract unreasonable benefits and concessions.⁸⁶

In addition, "strength" is taken as emotions, because Bailey speaks of "the strength ... of your emotional nature,"⁸⁷ and "power" is taken as thoughts, because Bailey uses the phrase "thought power."⁸⁸ Thus, "all the forms which used His strength and power" is given this meaning: all the forms of psychological manipulation that use the portrayed people's emotions and thoughts. This meaning illustrates the fourth-ray characteristic that Bailey calls "Undue recognition of that which is produced by speech,"⁸⁹ because psychological manipulation is produced by speech.

The entire sixth sentence says, "He weakened all the forms which used His strength and power." How can the portrayed people weaken these forms of manipulation? Nina Brown, in *Uptight and in Your Face*, writes, "Resisting manipulation and control by other people ... are some of the benefits of building your psychological boundary strength."⁹⁰ Consequent-

ly, the sixth sentence is given this meaning: *The portrayed people employ psychological boundaries to weaken all the forms of psychological manipulation that use their emotions and thoughts.*

Real comments: “There is a word for people who are completely incapable of setting limits. We call them slaves.”⁹¹ The sixth sentence depicts every portrayed person as employing some limits as a protection, so it assumes that every such person is not a slave.

7. Yet all the time He sought for beauty; searched for loveliness; and yearned for peace.

Ernest Hartmann (1934 – 2013), in *Boundaries in the Mind*, distinguishes between “thick” and “thin” psychological boundaries:

There are people who strike us as very solid and well organized; they keep everything in its place. They are well-defended. They seem rigid, even armored; we sometimes speak of them as “thick-skinned.” Such people, in my view, have very thick boundaries. At the other extreme are people who are especially sensitive, open, or vulnerable. In their minds, things are relatively fluid ... Such people have particularly thin boundaries ... I propose thick and thin boundaries as a broad way of looking at individual differences.⁹²

Thus, thick and thin boundaries are another pair of opposites. Shelley Carson, in *Psychology Today*, summarizes key differences between people with thick and thin boundaries:

People with thin boundaries are open, overly-trusting, and easily intimate with others. They experience the border between themselves and others as porous and transparent. People with thick boundaries, on the other hand, are rigid, well-defended, and almost seem to be wearing a suit of armor.

People with thick boundaries tend to be quite organized and keep everything in its designated place. People with thin boundaries appear to be somewhat unorganized and to operate spontaneously rather than according to a planned schedule.

Thin-boundaried people tend to fall in love more easily; they may have more identity issues; and they may experience themselves as both child and adult, or male and female, at the same time ... In contrast, people with thick interpersonal boundaries may tend to feel alienated and out of touch—out of touch with their own intuitions and feelings as well as out of touch with other individuals.⁹³

The seventh sentence’s initial phrase is: “Yet all the time He sought for beauty.” According to the *Cambridge Essential Dictionary*, *yet* is “used to connect two words, phrases, or clauses when the second part adds something surprising to the first part.”⁹⁴ In particular, the use of *yet* indicates that the initial phrase adds something surprising to the sixth sentence’s discussion on boundaries.

Bailey describes the significance of *beauty* in the context of the fourth ray:

It must never be forgotten that this fourth ray of conflict is the ray whose energies, rightly applied and understood, bring about harmony and at-one-ment. The result of this harmonising activity is beauty, but it is a beauty that is achieved through struggle.⁹⁵

Given that “beauty” in the initial phrase is the result of harmonizing activity, and that “yet” indicates the continuation of the sixth sentence’s discussion on boundaries, “beauty” signifies the boundary that harmonizes the thick and thin extremes. Consequently, the initial phrase has this meaning: Yet all the time they seek the harmonizing boundary, lying midway between the thick and thin extremes. As a corroboration, Real also recommends cultivating this boundary:

Both boundarylessness and walls block real connection, and the solution to both of these seemingly opposite conditions is the same: cultivating the supple protection of a functioning boundary.⁹⁶

The sixth sentence depicts the portrayed people as already employing psychological boundaries for protection, and the seventh sentence’s initial phrase depicts these people as being so dissatisfied with their current bounda-

ries that they are all the time seeking a better one. The initial phrase's use of *yet* signifies the addition of something surprising, and here is the surprise: the disclosure of the unexpected challenge of setting a healthy boundary. As a corroboration, Phillip Moffitt, in "Setting Personal Boundaries," describes the same challenge:

Beware, though, of underestimating the challenge of setting and maintaining healthy limits. Boundary issues are more complex than just inappropriate language or action, and their complexities are revealed only after you have some clarity. Mastering the issue of boundaries does not happen all at once; it's a gradual process that eventually leads to a more authentic and powerful you.⁹⁷

Accordingly, the challenge of setting a healthy boundary is unexpected at the outset, because, in the words of the above quotation, "complexities are revealed only after you have some clarity." Moreover, people will try out one unsatisfactory boundary after another, perhaps swinging between boundaries that are too thick or too thin, because, in the words of the above quotation, "Mastering the issue of boundaries does not happen all at once."

The remainder of the seventh sentence lists the attributes that the portrayed people would like to have but do not possess while using their current unsatisfactory boundaries. The middle phrase states: "searched for loveliness." Bailey speaks of "emotional loveliness"⁹⁸ and says, "The astral body of the adept is a thing of radiant loveliness, lacking all the colours of low vibration,"⁹⁹ so "loveliness" signifies emotional loveliness. The final phrase states: "and yearned for peace." Bailey speaks of "peace of the ... mind stuff,"¹⁰⁰ and "peace and tranquility [that] distinguish your mental processes,"¹⁰¹ so "peace" signifies mental peace. Consequently, the portrayed people seek a boundary that provides emotional loveliness and mental peace.

In summary, the seventh sentence has this overall meaning: *Yet all the time they seek the harmonizing boundary, lying midway between*

the thick and thin extremes, that provides emotional loveliness and mental peace.

The seventh sentence's practical significance is that it gives a criterion for discerning whether you have the harmonizing boundary. As a corroboration, Real gives a similar criterion:

Having a healthy protective psychological boundary allows you to self-regulate. You remain appropriately constant whether the environment around you is hot or cold. And this newly developed capacity to self-regulate, independent of changes in your environment, releases you from endless, seemingly uncontrollable reactivity. You don't need to feel hurt; you don't need to fight back; you don't need to "get" your partner to see things differently; you don't need to be defensive; you don't need to run away. In fact, you no longer *need* to do anything.¹⁰²

In practice, how can you build a boundary that has the foregoing characteristics? Real provides this account:

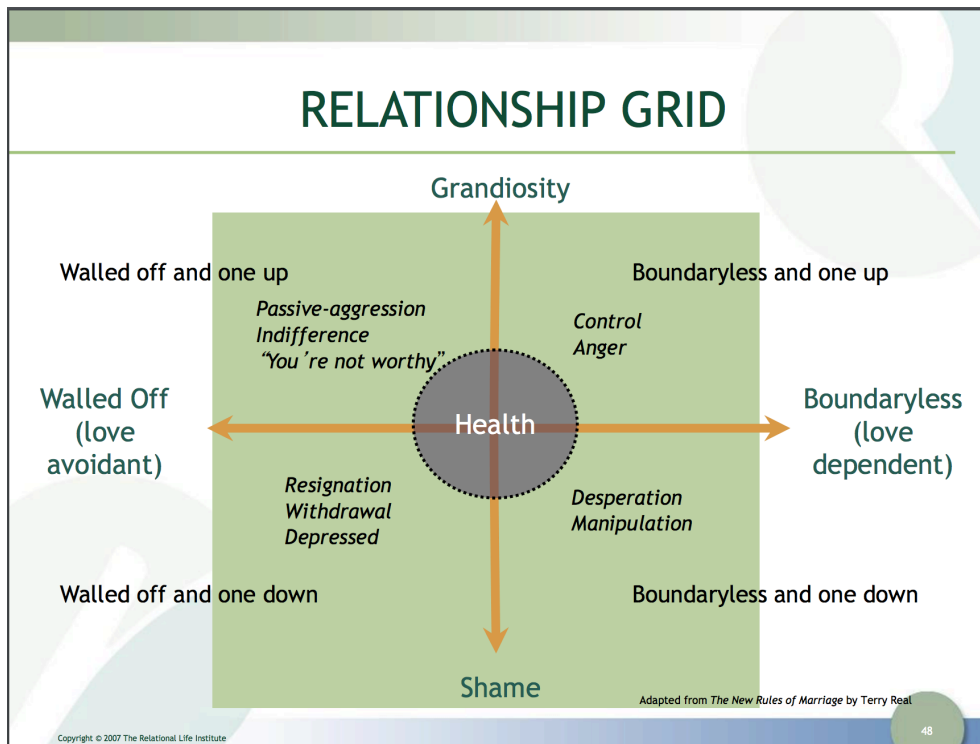
Using the protective part of your psychological boundary simply means that, as you listen to the material being presented to you, you ask yourself whether or not it seems true. Say, for example, that your partner complains of your treating him, upon occasion, with coldness. You listen; perhaps you ask for clarification or for some examples. And then you ask yourself, "Does this seem true to me?" The important phrase in that sentence is "to *me*." You're the judge. Remember, there is no place for "objective reality" in personal relationships, so you have to decide as best you can. If what you're hearing seems true, or if some portion of it seems true, you let *that* in, and only then do you have feelings about it. But if what you're hearing honestly strikes you as untrue, or part of it seems untrue, you keep *that* out. Imagine the person's assertions about you going *splat* on your psychic windshield like an egg sliding down a plate of glass. You say to yourself, "That's about him; it's not about me."¹⁰³

When built according to these instructions, your boundary is not thick, because it lets in what seems true to you; and it is not thin, because it keeps out what seems untrue to you. Instead your boundary lies midway between these two extremes and is based on your developing the fourth-ray characteristic that Bailey calls “Right judgment and pure reason.”¹⁰⁴

8. Despair overtook Him in His courses, and with despair the will-to-live could not survive.

Real developed a diagnostic and prescriptive tool called the “Relationship Grid,” as shown

below, to help couples achieve healthy relationships.¹⁰⁵ The Grid has two perpendicular axes that represent the two pairs of opposites depicted in the stanza’s preceding sentences. The vertical axis represents the pair of opposites for self-esteem: one-up or one-down, which is equivalent to the superior or inferior positions. The horizontal axis represents the pair of opposites for boundaries: walled-off or boundaryless, which is equivalent to having thick or thin boundaries. The middle circle represents health and is the joint midway point of the two pairs of opposites: the same-as position and harmonizing boundary.



The Grid’s two axes define four quadrants that represent these combinations: boundaryless and one-up, boundaryless and one-down, walled-off and one-up, and walled-off and one-down. Within each quadrant, the Grid displays habitual patterns that are characteristic of the people who are there; these patterns are instances of what the third sentence’s commentary calls “emotional conflict patterns.” For example, within the quadrant for boundaryless and one-up, the Grid displays two such patterns: control and anger. Accordingly, a typical

person in that quadrant tries to control his or her partner and may use anger to do so.

To use the Relationship Grid, you need to locate the quadrant that you are in. Real says, however, that your quadrant may depend upon the relationship that you are in:

Like many people, you may find that you reside mostly in one quadrant of the grid. You may also realize that in a former relationship your behavior was in another quadrant.¹⁰⁶

Real also says that your quadrant may depend upon your own momentary knee-jerk reaction:

Some people find that when they are their worst, they reside mostly in one quadrant, whereas others feel that they skip around to all quadrants from day to day or more often than that. Wherever it is we go, we get there quickly by knee-jerk, unconscious, reactions: Someone says or does something that we don't like, and sometimes, whoosh!, we are triggered. When "we're in the whoosh," we move away from the circle of health and act out, such as trying to control someone (upper right quadrant), or dismissing him or her completely (upper left quadrant).¹⁰⁷

When a couple undergoes counseling based on the Relationship Grid, the two partners learn to place themselves, and each other, in the appropriate quadrants. Through this exercise, they see what they must do to come to the center where health lies. Clare Mézes, a psychotherapist, provides this illustration:

As an example, if one partner is in a shame state, he/she must bring themselves up into health. If the other partner is being grandiose, he/she must breathe themselves down into health. If one partner is boundaryless, he/she needs to pause, and reset their boundary. If the other partner is walled off, he/she needs to pause and get back into engagement. These skills are not difficult, but require practice.¹⁰⁸

According to two earlier sentences in the stanza, the portrayed people have not yet found the midway point in either pair of opposites: the fourth sentence states in part, "but missing all the time that midway point where battle is not known," which indicates that they have not yet found the same-as position; and the seventh sentence states in part, "Yet all the time He sought for beauty," which indicates that they

have not yet found the harmonizing boundary. With respect to the Relationship Grid, the portrayed people are represented by points lying inside the quadrants—away from the healthful center—so they all express emotional conflict patterns of some kind, perhaps the characteristic ones displayed inside the quadrants: control, anger, passive - aggression, indifference, resignation, withdrawal, depression, desperation, and manipulation.

We are ready to consider the initial part of the stanza's eighth sentence: "Despair overtook Him in His courses." Here, "courses" is taken as emotional conflict patterns, because this word can be used as a synonym for patterns,¹⁰⁹ and because, as the preceding paragraph shows, the stanza's earlier sentences indicate the expression of such patterns. The phrase, "Him in His courses," depicts the portrayed people as becoming stuck in their emotional conflict patterns, so that they are identified with them and interpret life from them. Connirae Andreas and Tamara Andreas, in *Core Transformation*, describe this stuck condition:

From time to time we all have unpleasant emotions. They are part of what makes us human, and every emotion has a positive value. However, at times we get stuck in emotional patterns in a way that does not serve us. At those times we are driven to experience that emotion, often over and over again, and we get caught up in it even though we know it isn't working for us.¹¹⁰

Bailey explains why this stuck condition leads to being overtaken by despair:

Just as long as a man identifies himself with his emotional body, just as long as he interprets life in terms of his moods and feelings, just as long as he reacts to desire, just so long will he have his moments of despair, of darkness, of doubt, of dire

distress, and of depression. They are due to delusion, to the glamour of the astral plane, which distorts, reverses and deceives.¹¹¹

The final part of the eighth sentence makes a claim: “and with despair the will-to-live could not survive.” Let us explain this claim. “*Despair* suggests total loss of hope, usually accompanied by apathy and low spirits,”¹¹² and *apathy* is “the lack of interest or concern,”¹¹³ so the despairing people simply do not care. Bailey speaks of the case in which “the patient has reached the stage where he simply does not care and the will-to-live is rapidly leaving him,”¹¹⁴ so despair is associated with a lessening of the will-to-live.

According to Bailey, “the life-giving principle, the will-to-live” is “concerned with matter, with substance, form-building, creation, vitality and persistence in form,”¹¹⁵ so a lessening of the will-to-live brings devitalization.

Consequently, emotional conflict patterns can bring about these effects: despair, a lessening of the will-to-live, and devitalization. Bailey’s earlier commentary on the fourth-ray stanza corroborates this conclusion by stating in part:

Here we have a strong indication as to the reason why humanity (the fourth kingdom in nature) succumbs with such rapidity and such ease to disease. The conflicts to which humanity is so constantly summoned, both in group form and as individuals, lead—until understood and used as a means to triumph and progress—to a condition of constant devitalisation.

In the remainder of her commentary, Bailey relates devitalization to ill health:

Where this [constant devitalization] is present, resistance to disease fades out and practically all forms of ill health and bodily ills become possible. Diffusion of energy leads to a constant lessening of this resistance. As a result you have debility, quick and bad reaction to the disease indigenous in the planet itself, and a rapid taking on of infections and of contagious diseases. It is this energy which lies behind what we

call epidemics, and influenza is one of its main expressions.

Thus, the eighth sentence has this overall meaning: *Despair overtakes them as they become stuck in their emotional conflict patterns, and this despair leads to devitalization that weakens resistance to infections and contagious diseases.*

9. Yet all the time the loveliness was there.

Real’s Relationship Grid illustrates the two general principles depicted in the stanza’s first and second sentences. The first principle is: “Fourth-ray people love harmony so much that they fight to get it and enter into combat with pairs of opposites.” A person enters into combat with a pair of opposites in the sense of swinging back and forth from one pole to the other, while rejecting or clinging to one or both. For the case depicted in the third sentence, namely, emotional conflict between people, the Grid’s axes illustrate two pairs of opposites: self-esteem that is either one-up or one-down; and a psychological boundary that is either thick or thin.

The second principle is: “They gain liberation from all the controlling forms that they have chosen to oppose, during their current cycle of work, by taking firmly the midway points between appropriate pairs of opposites.” After consciously registering the swing between a pair of opposites, a person can eventually discern the midway point and take it. For the case depicted in the third sentence, the controlling forms are emotional conflict patterns, such as those displayed within the quadrants of the Grid; and the liberating midway points are the same-as position and harmonizing boundary, which are located at the center of the Grid.

In the stanza’s ninth and final sentence, “loveliness” signifies emotional loveliness, as before. The Relationship Grid shows that all the time the midway points have been available, so the ninth sentence is given this meaning: *Yet all the time the midway points that provide emotional loveliness have been available, the taking of which would eliminate despair, restore vitality, and strengthen resistance to infections and contagious diseases.*

Conclusions

Bailey's fourth-ray stanza, which we call the "Fourth-Ray Cause of Inharmony and Disease," consists of nine symbolic sentences that can be clarified as follows:

1. Fourth-ray people love harmony so much that they fight to get it and enter into combat with pairs of opposites.
2. They gain liberation from all the controlling forms that they have chosen to oppose, during their current cycle of work, by taking firmly the midway points between appropriate pairs of opposites.
3. Within humanity they find a field of battle on the emotional plane and adopt emotional conflict patterns.
4. They see the ideal of superiority, know the feeling of inferiority, and develop the desire for superiority under the concomitant influence of their sense of inferiority. They swing between the superior and inferior positions according to the external contingencies that are present. Their inner conflict manifests outwardly in two ways: they have contempt towards anyone whom they regard as inferior, and react with anger and aggression towards anyone who threatens their sense of superiority. But they miss all the time that midway position of same-as, neither above nor below, where battle is not known.
5. The same-as position, lying midway between the superior and inferior positions, brings relational harmony by enabling these practices: presenting one's view calmly and confidently, emptying one's mind of all preconceived ideas and judgments about others, and then listening attentively to the views of others and to divine guidance.
6. The portrayed people employ psychological boundaries to weaken all the forms of psychological manipulation that use their emotions and thoughts.
7. Yet all the time they seek the harmonizing boundary, lying midway between the thick and thin extremes, that provides emotional loveliness and mental peace.

8. Despair overtakes them as they become stuck in their emotional conflict patterns, and this despair leads to devitalization that weakens resistance to infections and contagious diseases.

9. Yet all the time the midway points that provide emotional loveliness have been available, the taking of which would eliminate despair, restore vitality, and strengthen resistance to infections and contagious diseases.

Clair Canfield states, "For many, conflict is considered a negative experience and an indication that something has gone wrong."¹¹⁶ Bailey, however, has a different perspective by mentioning, "Conflict, producing harmony,"¹¹⁷ and also writing, "The disciple knows, however, that—as a result of conflict—the complete harmonising of his entire nature will be brought about."¹¹⁸ Consequently, conflict is a key factor in bringing about human evolution. Moreover, Bailey warns against prematurely ending conflict:

There could, however, be no disaster more serious than a too abrupt ending of this clash of the emotional reactions of humanity and of the current ideologies. It is essential that the issues become still clearer in the minds of men, prior to any final choice or decision. This must be remembered, and students would do well to avoid discouragement and train themselves to wait with spiritual optimism for the way of humanity to clear. Too prompt a choice at this time might prove only a makeshift decision and one based on expediency and impatience.¹¹⁹

The point is that, in Bailey's words, "Peace is *not* the goal for our race or time, no matter what many men think."¹²⁰ A premature peace can be a deadening soporific, whereas active conflict can clarify values, disturb material circumstances, and lead to changes that establish right human relations.

The fourth-ray stanza gives instruction about conflict and how to extract its gifts. The first and second sentences provide two general principles, and the third through ninth

sentences apply them to the special case of emotional conflict between people. These sentences depict the fourth ray as bringing emotional conflict patterns that weaken resistance to infections and contagious diseases, but these sentences also depict how we can free ourselves from the patterns by finding the midway points between appropriate pairs of opposites. By studying these sentences and applying them to our own lives, we can learn from our conflicts, clarify our issues, and thereby gain harmony.

Real's Relationship Grid provides a pictorial illustration of all nine sentences in the fourth-ray stanza. The Grid's axes illustrate two pairs of opposites: self-esteem that is either one-up or one-down; and a psychological boundary that is either thick or thin. The Grid's middle circle represents health and is the joint midway point of the two pairs of opposites. The Grid is diagnostic, because it helps us to place ourselves and our partners in the appropriate quadrants, which clarifies the dynamics of our interpersonal conflicts. The Grid is also prescriptive, because it shows us what we must do to get to the circle of health.

¹ Zachary F. Lansdowne, "Vedic Teachings on the Seven Rays," *The Esoteric Quarterly*, Spring 2010.
² Alice A. Bailey, *Esoteric Psychology*, vol. I (1936; reprint; New York: Lucis Publishing Company, 1979), 316.
³ *Ibid.*, 126-127.
⁴ *Ibid.*, 69.
⁵ *Ibid.*, 63-83.
⁶ Alice A. Bailey, *The Rays and the Initiations* (1960; reprint; New York: Lucis Publishing Company, 1976), 568.
⁷ Unless explicitly stated otherwise, the biblical quotations in this article come from the New American Standard Bible. Philippe Le Moigne, Jean-Daniel Macchi, Étienne Nodet, Pierre-Maurice Bogaert, and Christian Cannuyer, *The Bible: Its Languages and Its Translations* (New London, CT: Bayard, 2014), 64, write: "This New American Standard Bible is considered by nearly all evangelical

Christian scholars and translators today to be the most accurate, word-for-word translation of the original Greek and Hebrew scriptures into modern English that has ever been produced. It remains the most popular version among theologians, professors, scholars, and seminary students."

⁸ Alice A. Bailey, *Esoteric Healing* (1953; reprint; New York: Lucis Publishing Company, 1978), 298.
⁹ *Ibid.*, 292-293.
¹⁰ Helena P. Blavatsky, *Collected Writings* (Wheaton, IL: Theosophical Society in America, 2002), vol. XIV, 217.
¹¹ Helena P. Blavatsky, *The Secret Doctrine* (1888; reprint; Pasadena, CA: Theosophical University Press, 1977), vol. I, 573.
¹² Bailey, *Esoteric Healing*, 298-304.
¹³ *Ibid.*, 293.
¹⁴ *Ibid.*, 297.
¹⁵ *Ibid.*, 304.
¹⁶ Zachary F. Lansdowne, "The Third-Ray Cause of Inharmony and Disease," *The Esoteric Quarterly*, Spring 2017.
¹⁷ Zachary F. Lansdowne, "The Sixth-Ray Cause of Inharmony and Disease," *The Esoteric Quarterly*, Summer 2017.
¹⁸ Zachary F. Lansdowne, "The Second-Ray Cause of Inharmony and Disease," *The Esoteric Quarterly*, Summer 2018.
¹⁹ Bailey, *Esoteric Healing*, 301.
²⁰ *Ibid.*
²¹ Maureen T. Richmond, "Alice A. Bailey (1880 – 1949), Twentieth-Century Sirian Channel," *The Esoteric Quarterly*, Winter 2018.
²² Terry Real, <https://www.terryreal.com/about/> (accessed September 18, 2018).
²³ Alice A. Bailey, *Discipleship in the New Age*, vol. I (1944; reprint; New York: Lucis Publishing Company, 1976), xiii.
²⁴ *Ibid.*, 447.
²⁵ Bailey, *Esoteric Healing*, 298.
²⁶ Alice A. Bailey, *Esoteric Psychology*, vol. II (1942; reprint; New York: Lucis Publishing Company, 1981), 292.
²⁷ Bailey, *Discipleship in the New Age*, vol.1, 485.

- 28 Bailey, *Esoteric Psychology*, vol. II, 37.
- 29 Bailey, *Esoteric Healing*, 132.
- 30 Carl G. Jung, *Collected Works of C. G. Jung, Volume 6: Psychological Types* (Princeton, NJ: Princeton University Press, 2014), 195-196.
- 31 Bailey, *Esoteric Psychology*, vol. II, 41.
- 32 Bailey, *The Rays and the Initiations*, 606.
- 33 Alice A. Bailey, *A Treatise on Cosmic Fire* (1925; reprint; New York: Lucis Publishing Company, 1973), 820.
- 34 *Ibid.*, 644.
- 35 *Random House Webster's College Dictionary* (New York: Random House, 1992).
- 36 Alice A. Bailey, *The Light of the Soul* (1927; reprint; New York: Lucis Publishing Company, 1978), 312.
- 37 Alice A. Bailey, *A Treatise on White Magic* (1934; reprint; New York: Lucis Publishing Company, 1979), 225.
- 38 Plato, in B. Jowett (trans.), "The Republic," *The Dialogues of Plato* (New York: Random House, 1937), chapter 10, 619a.
- 39 Carl G. Jung, *On the Nature of the Psyche* (1960; reprint; New York: Routledge Classics, 2001), 38.
- 40 Bailey, *Esoteric Psychology*, vol. II, 41.
- 41 Alice A. Bailey, *Esoteric Astrology* (1951; reprint; New York: Lucis Publishing Company, 1979), 591.
- 42 Bailey, *Esoteric Psychology*, vol. I, 422.
- 43 Bailey, *Discipleship in the New Age*, vol. I, 640.
- 44 Bailey, *The Rays and the Initiations*, 578.
- 45 Bailey, *A Treatise on White Magic*, 376.
- 46 Bailey, *Esoteric Psychology*, vol. II, 388.
- 47 Alice A. Bailey, *Initiation, Human and Solar* (1922; reprint; New York: Lucis Publishing Company, 1974), 31.
- 48 Alice A. Bailey, *Discipleship in the New Age*, vol. II (1955; reprint New York: Lucis Publishing Company, 1972), 532.
- 49 Bailey, *The Light of the Soul*, 189.
- 50 Bailey, *Esoteric Healing*, 92.
- 51 *Collins English Dictionary—Complete and Unabridged* (New York: HarperCollins Publishers, 2003).
- 52 The phrase "emotional conflict pattern" is sometimes used in books intended for academic or scholarly audiences. For example, Adrian A. Kaptein, "Respiratory disorders and behavioral Research," in Adrian A. Kaptein and Thomas L. Creer (eds.), *Respiratory Disorders and Behavioral Medicine* (London: Michael Dunitz, 2002), 4-5, mentions "a characteristic emotional conflict pattern"; Susan Ayers, Andrew Baum, Chris McManus, Stanton Newman, Kenneth Wallston, John Weinman, and Robert West (eds.), *Cambridge Handbook of Psychology, Health and Medicine* (Cambridge, UK: Cambridge University Press, 2007), 560, mentions "a characteristic emotional conflict pattern"; and Dante Cicchetti (ed.), *Developmental Psychopathology, Theory and Method* (Hoboken, NJ: John Wiley & Sons, 2015), 734, mentions "signs of being stuck in a certain (emotional) conflict pattern."
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- 55 Bailey, *The Light of the Soul*, 192.
- 56 *Collins Thesaurus of the English Language—Complete and Unabridged* (second edition; New York: HarperCollins Publishers, 2002).
- 57 Jiddu Krishnamurti, *The Wholeness of Life* (San Francisco: Harper & Row, 1979), 216-217.
- 58 Bailey, *Esoteric Psychology*, vol. II, 41.

- ⁵⁹ Alfred W. Adler, *Understanding Human Nature* (1927; reprint; New York: Fawcett Premier, 1954), 67-68.
- ⁶⁰ Terrence Real, *I Don't Want to Talk About It: Overcoming the Secret Legacy of Male Depression* (New York: Scribner, 1997), 55.
- ⁶¹ *Random House Webster's College Dictionary*.
- ⁶² Bailey, *Esoteric Psychology*, vol. II, 41.
- ⁶³ *WordNet 3.0, Farlex clipart collection*, <https://www.thefreedictionary.com/vibrate> (accessed December 3, 2018).
- ⁶⁴ Jessica L. Tracy, Joey T. Cheng, Jason P. Martens, and Richard W. Robins, "The Emotional Dynamics of Narcissism: Inflated by Pride, Deflated by Shame," in W. Keith Campbell and Joshua D. Miller (eds.), *The Handbook of Narcissism and Narcissistic Personality Disorder* (Hoboken, NJ: John Wiley & Sons, 2011), 333.
- ⁶⁵ Michael Paschen and Erich Dihmaier, *The Psychology of Human Leadership: How to Develop Charisma and Authority* (New York: Springer Science & Business Media, 2013), 153.
- ⁶⁶ Bailey, *Esoteric Healing*, 38-39.
- ⁶⁷ Terry Real, "A Matter of Choice—Deciding: to be right or be married?" *Psychotherapy Networker*, November/December 2011, <https://www.terryreal.com/a-matter-of-choice-deciding-to-be-right-or-be-married/> (accessed September 18, 2018).
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- ⁷¹ Alice A. Bailey, *Glamour: A World Problem* (1950; reprint; New York: Lucis Publishing Company, 1973), 79.
- ⁷² Bailey, *Esoteric Psychology*, vol. II, 41.
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- ⁷⁴ Bailey, *Discipleship in the New Age*, vol. I, 401.
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- ⁷⁶ *Collins English Dictionary—Complete and Unabridged*.
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- ⁷⁹ *Ibid.*
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- ⁸⁶ Ibid.
- ⁸⁷ Bailey, *Discipleship in the New Age*, vol. II, 621.
- ⁸⁸ Bailey, *Esoteric Healing*, 577.
- ⁸⁹ Bailey, *Esoteric Psychology*, vol. II, 41.
- ⁹⁰ Nina W. Brown, *Uptight and in Your Face: Coping with an Anxious Boss, Parent, Spouse, or Lover* (Santa Barbara, CA: Praeger, 2011), 165.
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- ⁹² Ernest Hartmann, *Boundaries in the Mind: A New Psychology of Personality* (New York: Basic Books, 1991), 4-7.
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- ⁹⁵ Bailey, *Esoteric Psychology*, vol. II, 92.
- ⁹⁶ Real, *The New Rules of Marriage*, 133.
- ⁹⁷ Phillip Moffitt, "Setting Personal Boundaries," *Dharma Wisdom*, 2011, <http://dharmawisdom.org/teachings/articles/setting-personal-boundaries> (accessed September 27, 2018).
- ⁹⁸ Bailey, *The Rays and the Initiations*, 84.
- ⁹⁹ Bailey, *The Light of the Soul*, 349.
- ¹⁰⁰ Ibid., 76.
- ¹⁰¹ Bailey, *Discipleship in the New Age*, vol. II, 720.
- ¹⁰² Real, *The New Rules of Marriage*, 128-129.
- ¹⁰³ Ibid., 127.
- ¹⁰⁴ Bailey, *Esoteric Psychology*, vol. II, 41.
- ¹⁰⁵ Terrence Real, "The Relationship Grid: Four Quadrants for Creating Healthy Relationships," 2017, <https://relate.terryreal.com/2017-rlt-plc2-video/> (accessed September 12, 2018).
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The New Groups

Henry Guy

Abstract

This paper explores the nature of Aquarius whose influence is beginning to manifest everywhere, and nowhere more so than in the nature of group. This might well be due to the fact that the very essence of Aquarius has to do with group life. The new groups reflecting this influence operate more freely from the limitations of geography, time, language, and even incarnation. Leadership tends to be taken as a collaborative responsibility, rather than invested in a person, office, or position. The group antahkarana is found to be more dimensional and effective than is the individual antahkarana, and this is changing the nature of education, knowledge, and the evolution of consciousness. At least for now, group organization is minimal and used only as needed, thus reflecting a new relationship with form altogether.

Group: The New Unit

The flowering of the Piscean civilization laid a firm foundation for the possibilities Aquarius brings. In Pisces, many people found their way from mass consciousness to a more solid sense of individuality. The expansion and reconfiguration of business, exploration and technology, along with novel and idealistic interpretations of politics and religions, all seemed to excite the spirit of adventure and audacity needed for the individual to become the prime unit of civilization.

In Aquarius the unit of civilization might very well become the group. Certainly, we have had groups long before Pisces or Aquarius, and in each civilization the nature of the group reflected the nature of that civilization. Before Pisces, a group generally meant the masses. During Pisces, a group distinguished itself from the masses by essentially joining together as a collection of

individualizing individuals. These groups functioned through the autonomy of the individual, but also through competition for distinction, status, and leadership.

Today, many people are reveling in the apparent freedom and capacity of their developing sense of self-consciousness. However, some are beginning to reach the end of their reveling. Individuality is becoming a limiting factor. While valid, and an enormous step in the right direction, individuality seems to be only one aspect of a full, meaningful existence. Other aspects call for more connection, for a unity that expands, enhances, and puts into a new perspective what it means to be a true individual within a greater whole. The Aquarian group is far from a return to mass consciousness; it is a leap forward from a collection of individuals. It is the natural evolution of individuality. In Aquarius, the autonomous, responsible, integrated individual is given the opportunity of finding his or her greater identity, power, sagacity, and creativity as *group*. This identity of full individuality efflorescing as group might become the new unit of civilization.

Currently, we see these groups just beginning to break their way into manifestation; they are more promise than substance. For the most part, even the groups themselves are unaware of what they are, and perhaps

About the Author

Through these words, **Henry Guy** is attempting to represent hours of group contemplation and dialogue. The servers involved are too numerous to list here, but its author's hope that the group's intent, quality, and creativity has been revealed. The author lives in Estes Park, Colorado, where he works with others in the establishment of the Center of Synthesis. He facilitates several weekly videoconference sessions through *Resounds*. He has been published in the *Esoteric Quarterly* and the *Beacon*, and has authored two books.

even *that* they are. Some are more subjective in orientation, others more objective. Yet, they all carry into expression a fresh and dynamic sense of what *being group* means.

What Is a Group?

In this era of the Internet and ease of travel, we are experiencing a huge expansion of objective connectivity. Is it possible that what we are observing is the manifestation of a deepening and expanding subjective connectivity? And could this subjective connectivity be along lines we rarely consider? Besides the connectivity of incarnates to other incarnates, could there also be more subjective connection with humans not in physical incarnation (between incarnations), as well with those who have moved beyond the need for incarnation? If that is true, it brings into question just what a group might be.

Objectively, a group on the physical plane is just what it appears to be, a collection of incarnated individuals, but what is the group subjectively? Could there be a subjective connectivity that most of us are unaware of between those (incarnated and not incarnated) on the same ray, or preparing for the same initiation, or from the same ashram? These possibilities might explain why ideas, intuitions, and insights often seem to “drop” into one’s consciousness. Could all these communications be constantly circulating (resounding, refracting?) throughout these subjective groups, even though such a group is not aware of itself as a group? Could this be evidence that our “groupness” extends into a much wider group than any objective group would indicate? Is it possible that we are already sending and receiving insights, thoughts, inspirations, feelings, and even words throughout this subjective connectivity without being overtly conscious of doing so?

Each member of a physical plane group is at his or her particular stage in the evolution of consciousness. Each has a particular set of rays and astrological influences. Each has a unique relationship to and within humanity and the three worlds. Each has a unique

alignment with and attunement to the subtler realities. It is the differences in the group that make it useful to the Plan. Take the variation of rays within an objective group for example. If the group considers a concept together, the various ray perspectives enrich and dimensionalize the group subjective receptivity, and a wider more abundant, more vital group interpretation could be achieved in a cooperative effort. This would especially be the case if the wider groupness, including the subjective group rays, were appreciated and synthesized into a whole. But what makes the group service so valuable to the Plan is its multifaceted interrelation and connectivity within humanity. Could a service of such a group be that of consciously connecting group insights to the needs of humanity via its objective and subjective connectivity?

The New Groups and Leadership

Here we find one of the defining aspects of the Aquarian groups, one that becomes more obvious in contrast with leadership in groups under the strong influence of Pisces. Piscean groups tended to be composed of individualizing members and a more strongly individualized leader. Leadership was usually quite defined, positional, official, and hierarchical. Leadership was based on authority and strength, many times with an oligarchy vying and contending for the leadership position or positions. Most leaders were forced to compete for and defend their leadership from those who would take it. The other members tended to acquiesce to the leader’s authority, and relinquish responsibility for the group to that leader. Even so, the burgeoning sense of discrimination and independence of the membership frequently led to strong undercurrents of criticism of the leadership, with resulting factionalization. This is not meant to be a diminishment of Piscean group leadership; it was exactly what groups needed, and this leadership method served and continues to serve us well. Most, if not all of us probably have used and still use this method, both as

the leader and/or the led, and have used it to great advantage in the furthering of the Plan.

The Aquarian groups are struggling with the understanding and implementation of another approach to leadership. In taking the identity of *group*, as opposed to that of *a member of a group*, no individual can be the sole leader. Groupness itself is the leader.

In these new groups, each member recognizes her or his own natural leadership, but also how those natural tendencies play through and synthesize within the group. This natural, essential leadership arises from our relationship to the Divine Will, our relationship to the purpose and intent of the greater Being of which we are subsidiary beings. Of course this relationship is somewhat dormant and unconscious depending on our awakening to it; but by virtue of our existence within the greater whole, it is perhaps the most fundamental aspect of our being. In one sense, each of us is a manifestation of divine purpose, and more significantly, we are *agents* (or potential agents) of divine purpose in manifestation.

As separated individuals, Divine Will seems to be one's own will, and at that stage of unfoldment, for all practical purposes, it is. As one increasingly assumes the greater identity of group, individual will becomes more and more insufficient, limited, skewed, and overly qualified by the specifics of individuality. Yet, within the synthesis of the individual wills into a group will, each individual will find a more coherent expression. Using the analogy of a music-making group, the individual will corresponds to a note in the music. Any single note becomes more alive in relation to the other notes; in that relation it takes on deeper meaning and greater significance, becoming more of what it was always meant to be. It also becomes clear that if any note were removed, the music would not be all it could be.

The currency of the relationship of the individual will, group will, and divine will is inspiration. Pisces offered its share of inspiration, but because Pisces represented the flowering of the individual, its influence was

limited. The inspired few would formulate their inspiration into a vision, an ideal, a plan or program before sharing it with the group. While the other group members were unaware of the inspiration at the level of the inspired one, they could begin to be affected by the inspiration as it was presented. This transference of inspiration through its formulation and explanation was the service of the inspired one to the group as well as to the purpose attempting to manifest through the inspiration.

Inspiration expresses differently through an Aquarian group. It could be that group was always the receptive agency of inspiration, regardless of the appearance that only one (or a few) of the group seemed to be inspired. These new groups work from the realization that the whole group is simultaneously inspired. What makes group reception both difficult and entirely engaging is the various receptive natures manifesting within a group. Again, it is the differences in the receptive natures of the participants that provide a wider field of receptivity, and when all these differences are encouraged and brought to light, the greater nature of the inspiration becomes available to the group.

Once this wide field of inspiration is appreciated within the group, a new approach to leadership naturally ensues. Instead of centralized leadership (one leader directing followers), we find distributed leadership, where the leadership potential is activated in each member of the group. Instead of each person competing for leadership, the leadership within each cooperates with the leadership of every other. Instead of one *or* another, it becomes one *and* another as expressions of the same inspiration. One could see this approach as leaderless, in the sense that there is no position of leader held by an individual. In practice, however, it is leader-full.

Aquarian groupness recognizes that inspiration springs from a common source, but also that the dimensionality of inspiration is better comprehended in diversity. Diversity of reception as well as diversity of interpreta-

tion brings forth a much better understanding and manifestation of the purpose at the source of the inspiration. This is its intrinsic strength, but in this age of transition from one interpretation of leadership to another, it is not always clear how to proceed. Do all the interpretations of inspiration vie for supremacy, resulting in one that emerges as the best, one where all participants then acquiesce with varying degrees of willingness? Does doggedly pursued group process result in unanimous understanding? Do the various understandings and interpretations coalesce around a few interpretations held by various factions? Or, is each unique understanding and interpretation held together in a greater synthesis of them all?

These are not easy questions to fully answer now. Anyone who followed the group process of Occupy Wall Street can get a sense of just how difficult it can be to attempt to practice group leadership. Without a leader, they strove for consensus, and this led to hours of individual presentations that turned into days, then weeks. They were not without results, but coming to any sort of consensus was clearly tedious.

Another example of this approach to leadership is the Arab Spring. Since there was no official organization, there was no official leader. It was simply a group of people who were similarly inspired to connect, coordinate, and act. The initial results were dramatic evidence of the potential of this method of leadership; seemingly entrenched dictator after dictator was overthrown. However, the subsequent events attest to how new, untested, and awkward this method can be at this stage of its unfoldment. The Arab Spring movement seemed to easily lose whatever

momentum it had, and was usurped by the more traditionally organized groups. Even so, it represented a new and potentially powerful approach.

Further contrasting the two leadership methods, we could note that the Piscean leader tended to command loyalty to the ideals she or he was inspired by; and this loyalty was implemented by a kind of single-mindedness that frequently led to a strict uniformity. The leader could insist on limiting the education of the followers to certain proscribed teachings, ones that reflected the ideals in line with the way that the leader interpreted them. This uniformity could be extended into all aspects of living: language, social convention, religion or philosophy, and even dress. An example of this imposed uniformity was Mao's China.

The potential for Aquarian leadership is highly dimensional—group inspiration leading to a cooperative, coordinated, multiform expression and implementation. The natural diversity of humankind could move in myriad ways in response to a realized, inspiring purpose. The beauty of this approach is the lack of imposition of both the inspiration and the course of action taken in response. Both would come from within; neither would be imposed on the unwilling. Diversity of implementation could be welcomed, instead of discouraged. Cooperative action within a group, or groups within a larger group, would spring from similarity of interpretation and consequent expression of the inspiration. Obviously, this approach to leadership has a long way to go. Nevertheless, following its arc into the future, one can see that this approach will have a dramatic effect on government and leadership at all levels and in all fields.

Aquarian groupness recognizes that inspiration springs from a common source, but also that the dimensionality of inspiration is better comprehended in diversity. Diversity of reception as well as interpretation brings forth a much better understanding and manifestation of the purpose at the source of the inspiration.

In one sense, every individual problem is also a group problem, and the solution cannot lie exclusively in one realm or another; the problem must be solved individually and as a group. What would it mean to have a large group, say everyone particularly interested in a specific world problem, work together to solve a problem? This would be a group of peers, meeting on an equitable basis, each realizing that they have a voice and a part to play in finding a solution. Greater insight and understanding might involve an invocative appeal, the united demand for answers held in the variety of interpretations that would set the stage for a true group solution. The group solution would be one in which everyone has a voice and a stake, and one in which the solution is not imposed from an outside force, but arises from within each participant. Such a process would represent an opportunity for the group to realize how it might have contributed to humanity's problems and how together (and only together) their solutions can be found.

The New Groups and Education

Education in Pisces set the stage for what education can be in Aquarius. The scope of education exploded in Pisces; in the early stages, education was primarily for the elite male. By the time of its great flowering, the ideal of education for the masses had taken hold, with basic information and skills becoming available for all, including women, ethnic minorities, and the economically and even physically disadvantaged. The thrust of education in Pisces was training of the mentality (especially memory and reasoning) and exposure to information. The effect on humanity as a whole has been stupendous. More of us are able to use our mental equipment effectively, and many of us have become mentally polarized and able to somewhat integrate the physical, emotional, and mental natures into a more complete individuality.

The educational method in Pisces moved from the one-teacher-one-student model to a teacher for a group. Later, incorporating the

industrial model, education became quite standardized and organized, allowing greater numbers to move through the system. Generally, the Piscean educational group was composed of a teacher who was educated in general (and perhaps more extensively in a specific area of study) and the students, who were not as educated. The teaching method was frequently simply the dispensing of information about the subject. With the invention of printing, books were used to convey information to the masses as never before; and reading, writing, and gathering and dispensing information exploded. This rapidly expanding cache of information eventually made its way from print at the library to radio, TV and eventually the Internet. Now, with so much information at our fingertips, education is destined to become something more than the dispensing of knowledge.

The groups presently experimenting with what that *more* might mean, are not yet sure what it is. It might involve a shift of purpose towards the conscious, intentional evolution of human consciousness, where both our individuality and groupness play essential roles. In this deepening relationship of individuality and groupness, we may find a new sense of what it means to be fully human. The focus of education could expand from strictly individual development to include group development, one in which the groupness of the individual can naturally unfold.

The word *educate* is from the Latin root, *educare*, to lead out, and here we get another insight into these new groups. Who leads? The emphasis on the knowledgeable or wise one leading the untutored seems to be shifting into the realization that the educational process must ultimately be self-initiated. This self is the full self, which is at once individual, group, and a synthesis that includes those two with a wholeness we are only beginning to understand.

What is so revealing about our nature is that our full individuality is a reflection of our groupness. Our individual bodies are groups of cells, our emotional lives are groups of feelings, our minds are groups of thoughts.

There is an entity that integrates the groups of cells, feelings, and thoughts into an individuality, but this very individuality eventually finds that it too is a unit in a much larger group, and in turn that group is an individual in a still larger group. Individuality and groupness seem to be intimately and perhaps infinitely related.

In these new educational groups, the quest for knowledge, especially the knowledge attained and reported by others, is still important, but simply accessing more knowledge is losing its appeal as the final goal. Wisdom is calling us. Knowledge could be thought of as the awareness of the expression of the divine through matter, as the activity caused by the *laws of nature*. Wisdom could be thought of as consciousness of the purpose of divinity as revealed through the intentions of *universal laws*, which are many times not revealed by physical activity, not yet fully embodied in the laws of nature. Knowledge of the laws of nature is found through the senses responding to intelligent activity, and through the mind making sense of what the senses convey. The pursuit of wisdom requires another faculty, that of the intuition connecting the abstract mind with divine purpose, and revealing the nature of that purpose through the agency of a universal law.

Group meditative and contemplative endeavors seem to lend themselves to the use of the intuitive faculty. Intuition seems to be more active, more at home in groupness. Of course, the group is not using intuition to the exclusion of the mind, imagination, or brain activity. It seems to be an addition to the mix; or perhaps an infusion of intuition into the use of mind, feelings, and brain.

Intuition must use the antahkarana, the bridge built between the consciousness involved within the mental, feeling, etheric, and physical natures, and the consciousness on the subtler planes or spheres of existence. This bridge requires the participation of the intuition, the faculty of the Buddhic plane or sphere. Of course this sphere influences our lives whether or not we have built or are

building the antahkarana. *Consciously* using the antahkarana adds a degree of recognition of participation in the process.

The antahkarana is frequently thought of in the individual sense, but these new educational groups find that there is also a group antahkarana, which is more than a collection of those of the individuals. The group antahkarana seems to arise through the synthesis, interrelation, and interaction of those participating; and noting again, the participants might not be limited to the incarnates present. Because of the variety of rays, points in evolution of consciousness, astrological configurations, etc. of the participants, the synthetic nature of the group antahkarana seems to be able to convey a much more dimensional and perhaps more authentic participation in the intuitive process. The group intuitional faculty informing and enlightening the group mind might also provide a wider and more useful interpretation of the impressions received.

In that light, the nature of the educational group is changing. The formal teacher-student relation where the teacher is the individual, who is the recognized authority and fount of knowledge, is being replaced. There is a growing recognition that groupness itself constitutes an invocative as well as a receptive agent of impression. The teacher becomes something more abstract, something less embodied. The teacher is recognized more as an overshadowing principle that connects with an inner being residing in each participant; and in that spark of connection manifests (eventually) into conscious presence in the three worlds.

This manifesting can be instantaneous. All of us have had the experience of reading some presentation of wisdom again and again over the years, and it seems to be enlightening each time. But there might be one time where a realization comes so profoundly, so significantly, that it becomes life-changing. It seems that an inner spark found a way to change the individual life so that it could live in the three worlds more authentically.

This whole process seems to be speeded up and intensified in these groups. The very nature of the antahkarana is relational. We tend to think of it as the relation of the subtle to the gross, energy to matter, spirit to form, i.e., the vertical relation. Still, it is also by its magnetic nature horizontally active; vertical relational activity stimulates the magnetic horizontal activity within the group antahkarana. This horizontal stimulation among all the individual antahkaranas seems to accelerate and enliven the intuitive process for all involved.

This group intuitive process changes the nature of knowledge. Intuitive impressions come as a whole and the whole is expanded in scope by the nature of the group antahkarana. This whole shows itself through time and space, and on many planes. It is more than information. It initiates and empowers its expression, but no expression truly reveals it. The whole conveys to the inner divine spark at the core of each of us a note, an awakening, a call to express its very nature. This causes a reaction from the worlds wherein it is expressed. Becoming awake and present as this divine spark in the midst of, and as the cause of this reaction leads to true knowledge. We begin to see the world as it is along with the purpose for its creation. The divine spark, awake in its own life, transmutes information into direct knowledge or wisdom. The expression of wisdom transforms and re-qualifies the very substance it uses, and in a broad sense this could be considered an aspect of the reappearance of the world teacher, the second aspect, the Christ.

This, perhaps, is the whole purpose of education, and these new groups seem to be aligning themselves with the possibilities of Aquarius and the incarnation of the Seventh Ray.

The New Groups, Creation and Organization

The ability to create is at the very core of what it means to be human. With every thought, every word, we create, almost as

naturally as we breathe. The numbers of humans involved in creation *via group* far exceed those involved with present day leadership and educational groups. If we consider the general premise of business as the creation of something that is useful (or at least attractive) to others, we can begin to see how widespread group creativity is. It is not just the things like megacities, energy grids, products for individuals, huge transports, or the Internet; it is also the creation of the systems that coordinate and manage all the activity that those structures allow, plus the new sciences, arts, and philosophies. None of these huge creations came from the efforts of one person; a group helped to conceive, design, coordinate, build, and implement them all.

Given this acceleration and elaboration of group creativity, what could tiny new creative groups possibly contribute? Here is where the changing nature of group begins to show itself. The form and the formality of group is morphing.

Groups tend to reflect the nature of the individuals composing them. Most individuals seem to be largely identified as their own forms of expression, their own bodies, minds, and feelings. In much the same way most existent groups seem to be largely identified as their organizations. Most groups (those other than the new groups) seem to be assemblies or organizations with defined systems, rules, offices, and functions, and the participants find their place within all of this structure.

On the other hand, the new groups are generally composed of individuals who are losing strict identification with their individual forms of expression. It is not so much that they have withdrawn all identification from their individual forms; rather, it is as if they have extended identification to include more than their own vehicles of manifestation. This extension is, in a sense, spherical. It expands into the rarer vibrations of the spiritual kingdoms, but simultaneously into the grosser vibration of matter, of the mineral, plant and animal kingdoms, and out into hu-

mankind. It is an extension of identification into the life of humanity as a whole, the other kingdoms in nature, and the One Life of the planet itself.

This extension fosters a new kind of relationship with forms in general. If one is identified explicitly as form, life seems to be coming from the form; one's life seems to be dependent on form. By extending relationship, consciousness, and eventually identity into the realms of purpose, one can begin to see that any form is simply an expression of and agent of its purpose for being; and the same purpose might (and usually does) express through many forms. Life is not dependent on form; it is just the reverse: form is dependent on and exists within life. Instead of living *from* form, one can begin to live *through* form, consciously expressing its purpose more completely.

The formalism of the old groups arose out of a need to maintain a measure of order and control within the group, and this arises from the lack of complete control that the participants might have over their own vehicles of manifestation. In order for the group process to be safe, orderly, just, productive, etc., and to be fitted to the ideal(s) of the founder(s) of the group, procedures and rules had to be agreed upon. This includes procedures for becoming a member and for losing membership, and penalties for violating the rules. This approach is apparent in national and civic groups, religious, academic, and defense groups, as well as most businesses.

The new groups are taking a different approach to organization. Imagine a group where common inspiration initiates it into action without the need for formal organization. This is not so far-fetched. If a child is

drowning, the crowd springs into action without rules or procedure. Some dive in to save the child. Some call the ambulance. Some administer first aid. Some get blankets. Everyone instantly knows what to do, and does it. The purpose for the group action

is crystal clear to all concerned, and it is all that is needed for its naturally coordinated, spontaneous action. The action does not require a form or a formal organization, membership, rules, etc. This demonstrates something that is naturally present within us all. It is this naturalness of group life in action that the new groups are experimenting with.

A legitimate criticism of this emergency example is that it is a one-time

event. The people involved probably will never see each other again. What about the group that works together all the time? This is where, through long periods of interaction, we find that we might rub each other the wrong way. It is here that many groups find their greatest challenges, and the principle reason that many groups split or disband, or worse, limp along.

The new groups see this friction between participants as not only inevitable, but welcome it. Opposition, irritation, jealousy, disgust, etc. arising from group interaction can be evidence to the new group that the group alignment is functioning, and that the group is moving forward. Both inspiration and intuition affect the entire person. They stimulate all the best in us, but also the old, ingrained, oppositional patterns we have inculcated from lifetime to lifetime. When the group initiates action in response to inspiration, many of these old patterns will rise up in opposition. Taking a step forward is opposed by the fear of inadequacy, and the fear of making a mistake, of looking foolish, or

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moving into the unknown. Forward group motion can challenge any group member's sense of authority; it might also enliven one's sense of authority, and either can stand in the way of group progress. The same thing holds true for challenging or stimulating our cherished ideals, especially the ones we are so closely identified with.

Such groups are useful because they are composed of individuals who have *not* cleared all of these oppositions and limitations from their vehicles. Transmuting these less than divine qualities and patterns is at least part of the mission we signed up for by incarnating into the three worlds. We have repeatedly incarnated into substance that carries these patterns. By identifying as these patterns, by living them, we made them more powerful and entrenched. Together, these oppositional patterns constitute the "Dweller on the Threshold."

Instead of regarding the Dweller as some kind of tragic mistake, it could very well be that we incarnated in order to create the Dweller; and in order to create a true Dweller, we had to temporarily lose our divine identity in order to fully assume our corporal, emotional, and mental identity. Out of touch with our divinity, we made do with identity as substance, incorporating the qualities of that substance into our identity. Generally, that substance was intelligent but lacked the relation of its own existence with its divine purpose for being. Love, wisdom, and evolving consciousness could be thought of as the relation of the divine purpose with its intelligent activity. The substance and the being we created and incorporated into (the Dweller) lacks love and the sense of purpose that love conveys.

The plan has always been to awaken to our divine nature in the midst of our separative materialization, and redeem the Dweller, as well as the substance from which it is made. It turns out that we are somewhat behind schedule. Perhaps we overdid the creation part and might be a bit slow at the redeeming part. Meanwhile, the Dweller continues to grow and increase in strength. Humanity is

living in a prison of its own making, is desperate to gain its freedom, and more importantly find its purpose, but does not have the understanding necessary to do either.

This is where recognizing these patterns for what they are can become so valuable for the group. If regarded as an individual problem, these outworn patterns can easily become something we try to keep locked away from the group. This is because it makes the individual seem to be less than an ideal member, and can interfere with group process. What if these old, obstructive patterns were regarded not as simply individual, but as an individual expression of a human pattern? What if it were not simply a pattern of the individual dweller, but of the composite dweller of Humanity? In that light, the pattern becomes an access point to all humans who also live as that particular pattern, and it might be used in the redemption of the composite dweller of humanity. A human problem cannot truly be solved by an individual solving its own problem; all of us have to solve it, together, before any of us can be completely free from it.

The first step in this redemptive process is recognizing and becoming responsive to (or responsible for) the pattern. One of the reasons that we have tried to keep it at arm's length, denying its existence, is that we simply did not know what else to do with it; we hope that if we ignored it long enough it would just die of attrition. That might happen, but if old, obstructive patterns seem to jump into our lives seemingly out of nowhere (provoked by group interaction, or even inspirations), we can assume that the subconscious might hold a whole field of these patterns. We might think of these patterns as the shadows of our former selves, our former lives. We could assume that we created and held these patterns in the subconscious waiting for the awakening of our true nature, an awakening that we are now experiencing.

Admission of the pattern as a problem takes on a new flavor. Instead of denying it, keeping it out of one's awareness and especially

out of one's identity, one admits it into one's consciousness and identity. Instead of only being able to see it in others and reacting to it, admitting that we have this pattern, in a peculiar way, finally admits us into the full scope of our own humanity. That admission allows us, for the first time, to actually work on the *reality* of the human problem from within it.

If we truly want to change the limiting pattern we can begin by not only admitting it, but also by welcoming it with open arms and an open heart. We begin by recognizing it for what it is: our mostly unconscious programming of the devic and elemental lives constituting our vehicles. We also begin by recognizing what it is not: something evil to be avoided. Seeing the pattern for what it is releases our investment in it. This release is the beginning of a new relationship with the devic forces. Gratitude naturally arises from the realization of how faithfully these forces have carried out our commands and served our needs over various incarnations. Responsibility arises from the realization that these entities are as dependent on us teaching them what they could be, as we are dependent on them to express, to embody, what we teach. In that moment, one can realize how entwined is the evolution of human consciousness with the evolution of human devas. It is said that the Christ is the teacher of angels and men. It might also be said that the evolving Christ within each of us is the teacher of the evolving angels through which we express.

This is where groupness and individuality intersect. Group interaction is instrumental in provoking the patterns; yet only the participant hosting the patterns can recognize them for what they are and teach those specific devas the new story of what to manifest. If the group (or someone in the group) recognizes and informs the person manifesting the pattern that it is worn out or inappropriate, the pattern will defend itself and project the problem back on to the group or another person. If the individual hosting the pattern cannot recognize the pattern for what it is, it is because his or her sense of identity

is still wholly invested in the pattern: "This is just who I am." The ability to step back and recognize the pattern for what it is (and is not) cannot be rushed. It is wholly dependent on the evolution of the participant. And, yet, the atmosphere of the group can contribute to the evolution of the participants along this line.

Another intersection of groupness and individuality is found in teaching the lives, who are holding the pattern, a higher truth. The teacher (the one exhibiting, recognizing, and admitting the pattern) could realize that the effect of his or her work is not limited to one's own vehicles of incarnation. True, heartfelt, enlightened teaching reaches out to all similar human devas incorporated into like patterns. Also, the teaching reaches out to the human consciousness investing its identity in those patterns. It is not that this radiatory teaching converts the consciousness of other humans or their patterns into a new way of being, but it touches both, slightly coloring them with an openness to the new story. It is a kind of crack in the hard shell of the ego that lets in a little light and wisdom. If a person or group finds that they are even a little more open to these ideas, it could very well mean that other individuals have served them in this way.

Conclusion

None of the constituent elements of the new groups stands on its own. Group connectivity, cooperative leadership, group process, group organization, and group creative activity are all integral to each other. In one sense, they may *be* each other functioning in different ways, maybe along different rays.

All these elements sound a note of synthesis that pervades their intentional specificity. Even given this synthesis, one aspect might stand out from the others in groups functioning now. It is not clear that any existent group is a model for the synthesis of all the aspects discussed in this paper. These groups are new, experimental, and embryonic. Also, older, established groups are beginning to manifest some of these aspects. Right now, it

makes more sense to observe these aspects beginning to manifest in a variety of ways, rather than attempting to find the group that completely, synthetically manifests all of them.

For example, a business might find a more collaborative leadership model useful, while maintaining a heavy organizational structure. Governments, especially local governments are sometimes great models of solving problems by convening meetings of stakeholders who bring together all dimensions of a problem, thereby using the group antahkarana without calling it that. On the other hand, an educational group might work with distributed leadership and less organizational structure while still using stepwise programed instruction of the individual.

The Aquarian Civilization will be created in that dynamic relationship between contemplation and application, and it is hoped that this contemplation might help in some small way.

Note: Seeing as no other works have been cited, an explanation might be in order. The concepts included in this paper arose in a group setting, using the group antahkarana while employing the works of Alice Bailey and Lucille Cedercrans as inspiring doorways to the wisdom. This paper is simply a representation of the group's prolonged contemplation and dialogue. The concepts contained herein do not originate from the written page; they reside (if we can use that word) in the field of wisdom and would, therefore, be difficult to cite. We hope this might serve as an example of an (early) Aquarian group educational effort.