

Fixed Stars in Esoteric Astrology

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Summary

This essay concerns the nature of psychospiritual influence stemming from star life in far distant space. The discussion is based upon the esoteric astrological doctrine articulated by the Tibetan Master Djwhal Khul via Alice A. Bailey, his amanuensis.

All astrological influence arises from great cosmic lives containing many individual stars. These individual stars have been designated by conventional astrology with the term “fixed stars,” for the fact that stars at great distances from Earth appear to evidence little or no appreciable movement. This and the prevailing perception of fixed-star influence in mainstream or exoteric astrology are contrasted with the exalted and sublime nature of star life according to the esoteric doctrine.

Included is a discussion of complexities surrounding the use of the term “eighth sphere,” which term in certain bodies of literature refers to the realm of the fixed stars, while in the works of Alice Bailey, it refers to something quite other.

The essay ends with an explanation of the ladder of astrological influence upon which the spiritual aspirant ascends, according to the esoteric doctrine, culminating with monadic awareness in concert with receptivity to the influence of the distant “fixed stars.”

Introduction

The esoteric astrological hypothesis holds that the origin of all astrological influence ultimately can be traced to great cosmic lives whose emanations sweep through star-strewn space, the robe of Deity. In other words, astrological influence results from the spiritual livingness of immense beings whose bodies of manifestation are constituted of grouped star lives.

The dominant characteristic of energies flowing forth from this level is uniformly benign, according to the Alice Bailey writings. There we read that “...the will-to-good is the primary quality of the energies and forces coming forth from the great Lives in which all that exist live and move and have their being.”¹ The will-to-good pours through space, where it is received and distributed throughout creation by star life.

As is evident to anyone who has a good view of the night sky, the celestial sphere is filled with stars. However, most astrological analysis concerns itself with the influences of a small band of the sky called the ecliptic. The ecliptic is literally the plane of our solar system as seen from our planet. In the night sky, the ecliptic is that part of sky through which the Moon and visible planets are seen to travel. This band of the sky contains the star groupings (or constellations) for which the zodiac of astrological signs was originally named—Aries, Taurus, Gemini, and so on.² But there are other constellations all over the sky, such as prominent Orion, the Great Bear, and Draco, to name a very few. It is star groupings like these last named with which the esoteric astrological system begins its analysis of impinging energies.

Because such constellations are away from the zodiac of the ecliptic, they can be called non-zodiacal constellations. The Bailey writings refer to such non-ecliptic star groupings as

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“extra-zodiacal constellations,” meaning constellations outside the ecliptical or zodiacal region. For ease of comprehension, the term non-zodiacal constellations will be used here.

All these non-zodiacal constellations, just like the zodiacal ones, are composed of what have been traditionally referred to by astrologers as “fixed stars,” which are simply stars so named because they appear to remain utterly motionless, in stark contrast to the obvious peregrinations of the Moon and planets. However, all stars are in motion through space, for they orbit the center of the galaxy much the same as the planets in the solar system travel around the Sun.³

Though these distant suns travel around the galactic center, their motions are not discernable by the naked eye. Ancient astronomers and astrologers therefore labeled them “fixed stars.” It is these fixed stars and their groupings into non-zodiacal constellations which first bring divine emanation down into the created sphere, and so the esoteric astrological system begins here.

Constellations as Coherent Life Expressions

The Tibetan Master Djwhal Khul who dictated the Alice Bailey writings defined a star grouping or constellation in an intriguing way. Emphasizing the unseen or occult dimension of star life, the Tibetan stated that a constellation consists of two or more solar systems and that “...these systems are held together as a coherent whole by the powerful interrelation of the suns, whose magnetic rapport is so balanced that ‘occultly’ they tread the Path together within the radius of each other’s power....”⁴ On the physical level, the path such suns or stars tread is an orbital path through the heavens as they circle the galactic center together. On the spiritual level, the path they tread together is another matter, an occult mystery pertaining to the higher evolution of those entities manifesting as star beings, or Solar Logoi as the Tibetan called them, in their progress toward the status of Cosmic Being and beyond.

Clearly, the Tibetan meant to indicate that Solar Logoi (or stars) evolve in association with

other Solar Logoi, their onward spiritual advancement facilitated by interchange with oppositely charged units of their own type. From this perspective can be gleaned the notion that a constellation is a purposeful, integrated organism made of highly conscious and evolving star life, quite a departure from the widely embraced belief that constellations are nothing more than imaginative, convenient, and man-made ways to identify the parts of the complex celestial sphere. Thus, it is well to remember that within the esoteric astrological system, constellations or star groupings are considered to be the embodiments of specific Great Beings, with definite purposes and *raison d’être* of their own. These are some of the Great Lives in the bodies of which lesser lives find place.

Again according to the Tibetan, the non-zodiacal constellations visible to the human eye are just some of the Great Lives active at this level. Indeed, he stated that there are other such great constellational lives invisible to human sight at the stage of development currently attained by that sense.⁵ Some of these invisible and unknown constellations are etheric in nature,⁶ and therefore do not register in the physical sight of humanity.

As is characteristic with the Tibetan’s teaching, here the subjective influence of star life is emphasized. This distinguishes his perspective rather dramatically from that of both exoteric astrology and contemporary astronomy, for the one emphasizes the putative effects of fixed stars in human character and destiny, while the other surveys the stars for knowledge of their physical properties only. However, the Tibetan’s mention of invisible constellations does tally remarkably well with the results of modern astronomy’s astounding inventory of space, which has revealed many celestial structures visible only through the medium of advanced technology. In this, modern astronomy and the esoteric astrological doctrine may be seen to converge.

The Night Sky: Region of the Sublime

Whether admired as today, through telescope and astronomical photography, or as yester-

year, via unaided sight under the night sky, the field of space strewn with star life seems always to have offered inspiration for the human mind.

The ancient world referred to the night sky, or the region of the fixed stars, as the eighth sphere, meaning the region of space encountered beyond the seven celestial bodies then recognized as constituting our solar system. The phrase “eighth sphere” was used by early Greek astronomers and astrologers,⁷ Christian Gnostics,⁸ and Neo-Platonic philosophers,⁹ all of whom referred to the region of the fixed stars as the eighth sphere. This terminology was still in use during the lifetime of Tycho Brahe,¹⁰ the trailblazing 16th century European astronomer, and it even appeared in Masonic literature of the nineteenth century.¹¹ The eighth sphere was universally conceptualized by these traditions as the region in which the soul attained to unity with Deity and from which emanated redemptive, salvific forces.

However, it is important to note that the Tibetan used the same phrase, “eighth sphere,” in an entirely different sense, though without discounting the legitimacy of stellar influence. His use of this term concerns another matter entirely. This point emerges early in Bailey’s *Esoteric Astrology*, in which volume the Tibetan characterized the “eighth sphere” in a decidedly pejorative way. There he referred to the “eighth sphere” as a dimension of consciousness to which dangerously self-centered entities are attracted.¹² In Bailey’s *A Treatise on Cosmic Fire*, a work dictated much earlier than was *Esoteric Astrology*, the Tibetan laid the groundwork for his use of this term. There he alluded to the “eighth sphere” as a region concerned with the involutory pull of matter,¹³ conveying the residual effects of the first solar system,¹⁴ and

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literally created by exaggerated intellectual or mental development to the exclusion of spirituality.¹⁵ The inherently pernicious nature of such a dimension or state of mind is apparent.

This fact is made plain in *A Treatise on Cosmic Fire*, for there the Tibetan equated the “eighth sphere” with what the Theosophists referred to as “Avitchi.”¹⁶ According to a footnote appended to the text in *A Treatise on Cosmic Fire*, “Avitchi” is a hellish state of consciousness which can supervene either during embodiment or in between incarnations.¹⁷ In *The Mahatma Letters*, a Theosophical classic first printed in December 1923,¹⁸ “Avitchi” and the “eighth sphere” are described in much the same light. The *Letters* equate the “eighth sphere” with “Avitchi” and define the latter term as a place of retribution for wayward deeds,¹⁹ a region of despair encountered in consequence of intemperate and indulgent behavior,²⁰ and a world of woe in stark contrast to Devachan, a world of bliss.²¹ The source for the use of the word “Avitchi” is given in *Letters* as the Abidharma Shastra,²² a Buddhist scripture. The *Letters* characterize the “eighth sphere” similarly, referring to it as a region inhabited by entities undergoing a type of self-engendered spiritual annihilation,²³ and as a dimension of consciousness inhabited by shells devoid of spiritual essence.²⁴

Thus, it is plain that from within the Theosophical tradition, the terms “eighth sphere” and “Avitchi” referred to nothing like the eighth sphere of the Greeks, Gnostics, Neo-Platonists, and 19th century Masons, for all these associated the eighth sphere with the territory of the sublime. Oddly, Blavatsky herself recognized this other sense of the term, for she too understood that the highest heaven of the Gnostics, to which souls were ultimately to ascend, was alluded to as the eighth heaven or sphere.²⁵ Further, in at least one passage in *A Treatise on Cosmic Fire*, the Tibetan himself even used

the phrase “eighth sphere” in such a way as to equate the eighth sphere with spiritual abstraction and hence spiritual liberation,²⁶ a sense entirely in keeping with the eighth sphere as the region to which the immortal spirit goes when released from physical incarnation.

From all this it is important to understand two things. First and obviously, there have been different uses for the term “eighth sphere” throughout history. Second, though indeed the Tibetan and the Theosophical tradition did speak of an eighth sphere the character of which was certainly abhorrent, in so doing *they were not speaking about the region of the fixed stars*. They were instead speaking of a state of consciousness in some fashion isolated or segregated from the natural progression of evolution through the seven planes of existence, and hence, in an “eighth sphere.”

That the Tibetan held the nature of the fixed stars in highest esteem is unquestionable. In Alice Bailey’s *Esoteric Astrology*, he stated that massive constellations such as the Great Bear symbolize the realm of universals,²⁷ which realm constitutes the starting point for all properly conducted esoteric contemplation, according to the fundamental tenets of the Ageless Wisdom.²⁸ Further, the Tibetan equated the realm of the non-zodiacal constellations (traditionally called the fixed stars) with the monad and all that it connotes.²⁹ Hence, to the Tibetan the fixed stars were expressions of the First Aspect or First Emanation of Deity.

Thus, the Tibetan attributed to the non-zodiacal constellations and fixed stars a primacy of spiritual influence. In fact, since the

Will Aspect is essentially the first diversification of the Ultimate Principle, the non-zodiacal constellations and fixed stars as agents of the Will Aspect are, like the First Aspect itself, as close to Deity as possible. Contact with the realm of the fixed stars thus confers the bliss consequent upon identification with Deity, a state of being equivalent to monadic awareness,³⁰ the First Aspect correlate in the human microcosm, according to the Bailey teachings.

It should be noted that the Tibetan associated the zodiacal constellations (those lying close to the ecliptic) with the Second Aspect of Deity, or Love-Wisdom and its correlate, the soul.³¹

He linked the planets of our solar system with the Third Aspect of Deity and its correlate, the personality, representative of the Ray of Active Intelligence, which the Tibetan specifically characterized in this context as the Will to Know.³² Thus, the zodiacal constellations are given to the producing of consciousness (the province of the soul and the Second Aspect) while the planets play the role of providing mate-

rial expression in time and space (the province of the personality and the Third Aspect).

Thus, it is apparent that in the Tibetan’s view, the fixed stars constitute the region from which originate the most sublime type of inspiration, for according to his understanding, the First Aspect operates through the fixed stars, the Second through the zodiacal constellations, and the Third through the planets. This layering establishes a clear hierarchy of influence, with the non-zodiacal constellations and fixed stars providing the highest available energies.

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Climbing the Ladder of Celestial Influence

In terms of human development and spiritual progress, the implications in regard to this hierarchy of influence are meaningful. It is plain to see that planetary influence relates to and impacts primarily the form or personality, while the zodiacal constellations (and hence their representative astrological signs³³) stimulate soul consciousness. Beyond this, the energies of the non-zodiacal constellations and fixed stars activate monadic awareness in those individuals properly prepared.

This is a matter of great importance to all those committed to progress along the spiritual path. This path begins at the stage of personality focus, proceeds through soul centeredness, and leads at length to the monadic identification characteristic of the disciple who has entered into an even greater relationship with the universe of energies.

Progress on this path can be stated in astrological terms. In this sense, the path begins with responsiveness to planetary influence, which is characteristic of personality emphasis. The next stage leads into and through responsiveness to the zodiacal constellations (and their representative signs), which is typical of the stage of soul consciousness. At length, the path arrives finally at responsiveness to the non-zodiacal constellations and fixed stars, which is indicative of monadic awareness.

Indeed, the Tibetan indicated that capacity for monadic awareness is directly related to an ability to register and respond to the influence of three specific stellar entities. These three are the Great Bear (a non-zodiacal constellation), Sirius (a fixed star in a double star system and possibly a triple star system), and the Pleiades (also a non-zodiacal constellation).³⁴

These three stellar entities are of great significance in the esoteric astrological teaching, for they constitute what is called the Prototypical Triangle,³⁵ a celestial structure through which pour all energies entering our solar system.³⁶ Sensitivity to their influence thus attunes the seeker to the fundamental and basic energies driving manifestation and evolution, a decided

contrast to the alternating and fluctuating world of personality dynamics.

Simply stated, the position of the esoteric astrological doctrine in regard to the three-tiered hierarchy of celestial influence is as follows. The monad senses great non-zodiacal constellations and fixed stars, such as the Great Bear, Sirius, and the Pleiades; the soul registers the twelve zodiacal constellations and their representative signs (that is, the twelve equal divisions of the ecliptic); and the personality responds to the influences of the planets.³⁷

Thus, the striving spiritual seeker gradually ascends a ladder of influences, successively mastering reception and expression of energies at each level. To successfully manage the personality stage, he or she must master planetary influences, an accomplishment much aided by wise astrological counsel. Then, to use the same principle proactively, the seeker might make an effort to become responsive to the zodiacal constellations and their representative signs in order to cultivate soul consciousness – an enterprise much facilitated by the practice of Full Moon Meditation upon the energies of the Sun sign concerned. And finally, a third and invocative use of this principle might see the striving seeker appealing to star consciousness to set the stage for monadic realization.

In the last analysis, all astrological influence, whether planetary, zodiacal, or fixed star in origin, is ultimately an expression of the Will Aspect of Deity,³⁸ a concept partially revealed in the final pages of Bailey's *Esoteric Astrology*.³⁹ The Tibetan spelled this idea out in regard to zodiacal influence when he stated, "It is the work of the zodiacal influences to evoke the emergence of the will aspect of the Heavenly Man and of all monads, souls and personalities who constitute the planetary body of expression."⁴⁰ Here is an elegant statement of a great truth which binds all things together in a commonality of purpose and experience, for in this passage the Tibetan has declared that Planetary Logoi (or beings whose bodies of manifestation are the seven planetary schemes), human monads, souls, and personalities are all undergoing the same process. All are subject to stimulation by energies emanating from superior sources and all are thus

awakened to an ultimate recognition of Deity, its inherent nature and purposes.

Primacy of Stellar Influence

Since the esoteric astrological teaching holds that all astrological influences ultimately originate in celestial sources, such as the Central Spiritual Sun, the Prototypical Triangle, and the Great Bear,⁴¹ all of which are non-zodiacal or fixed star entities, it is assured that this realm of influence holds a paramount place of respect and importance in this doctrine.

In fact, the Tibetan even stated that the effect of non-zodiacal constellations is so great that it plays a significant role in determining the very shape of our solar system.⁴² The

spherical shape of our solar system is an expression, the Tibetan said, of the gradual evolutionary expansion of consciousness consequent upon constant energy stimulation from surrounding star life.⁴³ This, taken together with the previously enumerated effects of the non-zodiacal constellations and fixed stars, proves conclusively that

the esoteric astrological doctrine awards to these factors an unparalleled pride of place.

The stars were held in a like degree of reverence by traditional cultures the world over. For example, the Hindu religion considers that all celestial bodies are deities,⁴⁴ and specifically equates stars with primal cosmic beings and the world of pure spirit.⁴⁵ The hymns of India's great sacred literary source, the Rig Veda, have recently been shown to allude to astronomical phenomena,⁴⁶ and the gods of the ancient Indian pantheon to symbolize planets and stars.⁴⁷ The Australian Aboriginal peoples, whose rites of initiation feature myth and

legend centered around the star strewn Milky Way, understand the stars to be the homes of their ancestors.⁴⁸ Ancient Egypt is of course famous for its emphasis upon Orion and Sirius, the location to which the souls of the departed were thought to ascend.⁴⁹ Further, it was thought in the land of the Pyramids that the union of the soul with certain stars after death constituted the path to immortality.⁵⁰

Not far from Egypt, Mesopotamian culture around 2000 B.C.E. held the starry realm sacred, associating each star or constellation with a cosmological deity.⁵¹ The souls of the righteous were thought by these peoples to ascend to the stars after death, an idea assimilated by Greek culture at least by 500 B.C.E.⁵² and then embraced and embellished upon by the much later Hermetic philosophers of the early centuries C.E., who also believed that moments of particular insight, concentration, and ecstatic contemplation of the stars could literally bring about ascension to the celestial world of the Gods.⁵³

So it was with the roughly contemporaneous Gnostic Christian divines Marsanes, Martiades, Nicotheus, and

Seth, who were believed by their traditions to have been raised up into heaven.⁵⁴ Likewise, late Greek religion glorified the stars as the seats of the Gods, a superior world in which regularity and law reigned supreme.⁵⁵ Star groupings were also of importance to the Mediterranean Greeks and the early English Druids, both of which groups timed their religious rites according to various positions of the Pleiades.⁵⁶ Even the crusty Roman Empire paid homage to the stars, for the official state religion around the 3rd century C.E. championed Sol Invictus,⁵⁷ the Invincible Sun, an imminently stellar entity.

Thus, when monadically oriented fixed star influence arrives, it tends to abruptly shift the focus of attention from normal human comforts and attachments to extraordinary matters of a truly impersonal, systemic, and perhaps even cosmic nature. This sudden change of territory can easily be interpreted by the personality-oriented individual as an invasion of normality, autonomy, and predictability, and therefore inimical.

Through a Lens Darkly

Even so, ancient astrologers almost universally viewed the influence of the fixed stars as inherently malefic, the cause of innumerable serious travails to which humanity was subject.⁵⁸ Twentieth century astrologers in the western mainstream astrological tradition tended to hold the same opinion of fixed star influence,⁵⁹ though by the late twentieth century, the prevailing trend toward a more holistic and psychological rendering of all astrological influence led to the first steps toward a reformulation of fixed star influence.⁶⁰

Though the opinion of mainstream astrologers regarding the essential nature of fixed star influence remains somewhat mixed, the field is unified in acknowledging that influence from beyond the confines of the solar system is indeed relevant to humanity. Vivian Robson, one of the earliest of the modern fixed star enthusiasts, articulated this position when he wrote "...experience...seems to indicate that bodies in all parts of the celestial sphere are capable of exerting an influence upon the earth and its inhabitants."⁶¹ In this matter mainstream and esoteric astrological thinking are in agreement, for the Tibetan, like Robson, held that stellar influence does impact humanity. According to the Tibetan, "...the stars in their courses do affect Humanity."⁶² Just exactly in what way is a question of great importance.

Mainstream astrological analysis of fixed star influence has drawn its characterizations from three major sources: the mythological imagery associated with the constellation in which any fixed star is found,⁶³ the size and brightness (or magnitude) of any specific star,⁶⁴ and the widely accepted psychospiritual natures of the planets within the solar system.⁶⁵ The bulk of astrological history shows that these three methods of characterization resulted almost uniformly in characterizations of fixed star influence as dramatically injurious to human interests.

This perspective on fixed star influence might be accounted for by the fact that fixed star influence addresses itself to the monad, rather than to the personality. The interests of the monad and the personality being markedly dis-

similar, the perceived harshness of the fixed star influence is thus explained.

In this sense, fixed star influence is not necessarily injurious, but rather irrelevant to the interests and fixations of the personality, which rightfully concerns itself with physical survival, comfort, and social acceptance. The monad, on the other hand, is in no way beholden to these matters. Its purview is the evolutionary life wave coursing through the seven planetary schemes of the solar system, which process leads ultimately to spiritual synthesis or unification at levels of being rarely sought or recognized in the everyday life of the personality.

Thus, when monadically oriented fixed star influence arrives, it tends to abruptly shift the focus of attention from normal human comforts and attachments to extraordinary matters of a truly impersonal, systemic, and perhaps even cosmic nature. This sudden change of territory can easily be interpreted by the personality-oriented individual as an invasion of normality, autonomy, and predictability, and therefore inimical. Fortunately, true fixed star influence rarely contacts the personality level until the individual is spiritually prepared for such an event. But apparently enough fixed star influence has filtered into average human awareness and experience to render exoteric astrologers wary of its nature.

Final Thoughts

Thus, even though the traditional astrological view of fixed stars has been largely pejorative, the esoteric astrological doctrine of Alice Bailey and the Tibetan offers a different, more encouraging view. It holds that stellar entities such as fixed stars act not as offenses against humankind, but rather as sources of benefic power.⁶⁶ In fact, according to this astrological doctrine, celestial factors such as fixed stars are channels for the will-to-good, or the fundamental and essential nature of Deity. Said the Tibetan Master who was the source for this information, "...the will-to-good is the primary quality of the energies and forces coming forth from the great Lives in which all that exist live and move and have their being."⁶⁷ This is the general nature of fixed star influence according

to the esoteric astrological doctrine of Alice Bailey and the Tibetan.

- ¹ Alice A. Bailey. *Esoteric Astrology*. Lucis, 1951, p. 443.
- ² Actual star groupings in deep space should be distinguished from zodiacal signs, or mathematical divisions of the ecliptic. The ecliptic is essentially the plane of our solar system as seen from planet Earth. It is that part of the sky through which the Sun, Moon, and planets are seen to travel. This belt has been divided mathematically into twelve sectors. It is these sectors which constitute the familiar twelve signs of the zodiac. They are not the same as the visible star groupings of the same names, which are farther out in space.
- ³ This notion is unquestioned in modern astronomical science and was alluded to by the Tibetan in his dictations to Alice Bailey. For example, it is stated in *A Treatise on Cosmic Fire*, (Lucis, 1925), p. 1084, that “All the constellations, viewing them as a whole, are impelled in one direction.” Though this statement of the Tibetan’s could conceivably refer to some motion other than orbit of the galactic center, it certainly seems at the very least to cover the concept of the universal or proper motion of the stars as known to modern astronomy.
- ⁴ Alice A. Bailey. *Esoteric Psychology I*. Lucis, 1936, p. 152.
- ⁵ Bailey, *A Treatise on Cosmic Fire*, pp. 1042, 1058.
- ⁶ *Ibid*, p. 1058.
- ⁷ Cyril Fagan and R. C. Firebrace. *A Primer of Sidereal Astrology*. Littlejohn, 1971, p. 9.
- ⁸ Jean Doresse. *The Secret Books of the Egyptian Gnostics*. Inner Traditions, 1986, pp. 38, 277; Dan Merkur. *Gnosis*. State Univ. of New York, 1993, p. 120.
- ⁹ Jocelyn Godwin. *Harmonies of Heaven and Earth*. Inner Traditions, 1995, p. 50.
- ¹⁰ Timothy Ferris. *Coming of Age in the Milky Way*. Anchor, 1985, p. 71.
- ¹¹ Albert Pike. *Morals and Dogma*. p. 11. [This book is available online at www.freemasons-freemasonry.com/apikefr.html.]
- ¹² Bailey, *Esoteric Astrology*, p. 41.
- ¹³ Bailey, *A Treatise on Cosmic Fire*, p. 794.
- ¹⁴ *Ibid*, p. 588.
- ¹⁵ *Ibid*, p. 261.
- ¹⁶ *Ibid*, p. 642.
- ¹⁷ *Ibid*, p. 705.

- ¹⁸ According to the Tibetan in Alice A. Bailey, *The Rays and the Initiations* (Lucis, 1960), p. 342, H. P. Blavatsky is the actual author of most of *The Mahatma Letters*. The Tibetan’s perspective on this matters differs significantly from the official position of the Theosophical Society, which holds that the *Letters* were indeed written by members of the Planetary Hierarchy. This conflict can be resolved somewhat if it is accepted that Blavatsky was sufficiently close to the Masters’ consciousnesses to adequately represent their views. Seen in this light, the *Letters* and their contents may be said to have legitimacy even though the question of authenticity may remain.
- ¹⁹ A. Trevor Barker, *The Mahatma Letters*, p. 171.
- ²⁰ *Ibid*, p. 340.
- ²¹ *Ibid*, *The Mahatma Letters*, pp. 194, 196 – 197.
- ²² *Ibid*, p. 108.
- ²³ *Ibid*, p. 130.
- ²⁴ *Ibid*, p. 196.
- ²⁵ H. P. Blavatsky, *Collected Works*, v. XIII, pp. 24 – 25.
- ²⁶ Bailey, *A Treatise on Cosmic Fire*, p. 879.
- ²⁷ Bailey, *Esoteric Astrology*, p. 607.
- ²⁸ *Ibid*, p. 591.
- ²⁹ *Ibid*, p. 28.
- ³⁰ Alice A. Bailey. *Initiation, Human and Solar*. Lucis, 1922, p. 77; *Discipleship in the New Age I*. Lucis, 1944, pp. 181, 420, 557.
- ³¹ Bailey, *Esoteric Astrology*, p. 28.
- ³² *Ibid*.
- ³³ According to the type of esoteric astrology espoused by the Bailey writings, the sidereal constellations are the energy sources for the tropical signs of the same names. On this point, see *Esoteric Astrology*, pp. 193, 299, 410; also *A Treatise on White Magic* (Lucis, 1934), p. 437.
- ³⁴ Bailey, *Esoteric Astrology*, p. 57.
- ³⁵ *Ibid*, 32.
- ³⁶ *Ibid*. 415, 595.
- ³⁷ *Ibid*, p. 57–58.
- ³⁸ Alice A. Bailey. *Telepathy and the Etheric Vehicle*. Lucis, 1950, p. 43.
- ³⁹ Bailey, *Esoteric Astrology*, pp. 613 – 634.
- ⁴⁰ *Ibid*, p. 22.
- ⁴¹ Bailey, *A Treatise on Cosmic Fire*, p. 920. See also *Esoteric Astrology*, p. 257, and *Esoteric Psychology I*, p. 154 for related notions.
- ⁴² Bailey, *A Treatise on Cosmic Fire*, p. 1041.
- ⁴³ *Ibid*, p. 1040.
- ⁴⁴ John R. Hinnells, Ed. *A New Dictionary of Religions*. Oxford, 1995, p. 54.
- ⁴⁵ Subhash Kak. *The Astronomical Code of the Rig Veda*. Aditya Prakashan, 1994/2000, p. 9.

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- ⁴⁶ *Ibid*, p.120.
- ⁴⁷ *Ibid*, p. 33.
- ⁴⁸ Jack Lindsay. *Origins of Astrology*. Muller, 1971, p. 93.
- ⁴⁹ Robert Bauval and Adrian Gilbert. *The Orion Mystery*. Three Rivers, 1995, p. 90. See also on this point *The Mystery of the Sphinx* (Three Rivers, 1997) and *The Fingerprints of the Gods* (Three Rivers, 1996) by Robert Bauval and Graham Hancock .
- ⁵⁰ M. Temple Richmond. *Sirius*. Manasadeva, 1997, p. 33.
- ⁵¹ Hinnells, Ed., *A New Dictionary of Religions*, pp. 497, 53.
- ⁵² Lindsay, *Origins of Astrology*, p. 92.
- ⁵³ *Ibid*, pp. 191, 192.
- ⁵⁴ Doresse, *The Secret Books of the Egyptian Gnostics*, p. 109.
- ⁵⁵ Lindsay, *Origins of Astrology*, p. 91.
- ⁵⁶ Richard H. Allen. *Star Names and Their Lore*. Dover, 1963, p. 401.
- ⁵⁷ John R. Hinnells, *A New Dictionary of Religions*, p. 497.
- ⁵⁸ Allen, *Star Names and Their Lore*, p. 402.
- ⁵⁹ For example, see Reinhold Ebertin & Georg Hoffmann, *Fixed Stars and Their Interpretation* (American Fed. of Astrologers) as a representative sample.
- ⁶⁰ A representative example can be found in Bernadette Brady: *Brady's Book of Fixed Stars* (Samuel Weiser, 1998).
- ⁶¹ Vivian Robson. *Fixed Stars and Constellations*. 1923, p. 93.
- ⁶² Bailey, *Esoteric Astrology*, p. 541.
- ⁶³ Ebertin & Hoffman, *Fixed Stars and Their Interpretation*, p. 9.
- ⁶⁴ Robson, *Fixed Stars and Constellations*, pp. 95, 103.
- ⁶⁵ *Ibid*, p. 97.
- ⁶⁶ As an important case in point, see Richmond, *Sirius*, which contains an exhaustive study of the sublime nature of that fixed star according to the esoteric teaching and as opposed to its exoteric characterization.
- ⁶⁷ Bailey, *Esoteric Astrology*, p. 443.

