

Triple Sign Zodiacal Meditations

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Abstract

Given to Alice A. Bailey in 1943, the unpublished *Zodiacal Meditations* are, as the Tibetan Master Djwhal Khul terms them, magical “formulas of invocation.” Based on the esoteric astrological proposition that the Opposite Sign, Rising Sign and Sun Sign are the three respective 1st Arms or starting points of the Monadic, Soul and Personality horoscopes, this astrological thesis elaborates upon their construction, meaning and the process of triple superimposition. Its purpose is to help the disciple bring the potencies of his or her Opposite Sign, Rising Sign and Sun Sign into fuller expression and a planned fusion in the spiritual life.

Introduction

In the section entitled *Process, Technique and Formula* from the aforementioned, unpublished paper the Tibetan states:

I would also call you attention to the fact that in any one incarnation the Monad works through the Opposing Sign, the soul through the Rising Sign and the personality through the Sun Sign, and these necessarily vary from life to life.¹

Earlier, in the *Introduction* of his paper, the Tibetan identified three constellations that condition the individual whether he recognizes it or not. They are:

1. Sun Sign
2. Rising Sign
3. Opposite Sign

These three signs in the individual horoscope are directly related to the divine threefold nature of manifestation: will, love and intelligence or life, consciousness and form. In the human constitution they are related to the three major aspects of divinity as they express

themselves. The significance of the Science of Triangles must ever be held in mind when studying the theme of the zodiacal meditation formulas of the Tibetan.

Along with explaining and elaborating upon the archetypical relationship between the three aspects of the Science of Triangles to the three primary signs found within the horoscope and their esoteric astrological process of superimposition, this article also outlines the construction of the three horoscopes based on the 12 Arms of the three Crosses and not the 12 Houses. In fact, in an attempt to shed light upon the theme of the zodiacal meditations, seven different interrelated esoteric topics are woven together in this synthetic thesis. They are as follows:

1. The Science of Triangles
2. The three Crosses
3. The Triple Signs
4. The three Stages of the Path
5. Charts of the Crosses
6. The process of superimposition
7. The construction of the Antahkarana.

History

The Tibetan’s unpublished *Zodiac Meditations* were never intended to be included

About the Author

Raised in the Bailey tradition since adolescence, Stephen Pugh is a practicing esoteric astrologer with a life-long background in the Ageless Wisdom. He has been teaching and utilizing the esoteric process of Monad, Soul and Personality horoscope superimposition based on the instructions of the Tibetan Master for over a quarter of a century. He currently resides in Montreal, Quebec and can be reached at: starpugh@hotmail.com.

in the corpus of his thirty years of written work with Alice Bailey. In the concluding section on the Science of Triangles in his book *Esoteric Astrology* the Tibetan made the following prediction:

The old exoteric astrology will still persist and prove its usefulness where the average person is in question, focused in his personality life and oriented toward the material world. Much progress toward right understanding of astrology will come when certain new meditations on the twelve signs of the zodiac are made available. When the world again settles down to calmer living, and conditions are adjusted to a more stable rhythm, these new meditations can form a potent source of usefulness in “brightening the web of life” and in producing more effective spiritual living among men.²

He stated that the zodiacal meditations would be practiced “later in the century when there will be a deepened astrological response, a resultant understanding due to an increasing research into the nature of the zodiacal forces and a better psychological understanding of the human being.”³

Concerning the timing of the release of his zodiacal meditations of the utmost significance is the following statement by the Tibetan taken from his Introduction:

I have postponed the giving of these meditations until certain basic propositions re the Science of Triangles had been grasped by the student because these meditation formulas are based upon the planned fusion – by invocation – of three basic energies: those of the Sun Sign and those of the sign opposite to the Sun Sign (not opposite the Rising Sign). Have these three carefully in mind as you study the theme of these meditations.⁴

We can see, from the above reference, the Science of Triangles is a prerequisite study that must precede the formal approach and practice of the astrological formulas of the Tibetan. For this reason, let me reiterate, this

astrological thesis takes the time to highlight the Science of Triangles and discuss its chief features and relationships to the personality, soul and monadic signs and horoscopes in esoteric astrology.

Tropical or Sidereal Zodiac

The question has arisen in the mind of some students if it is appropriate, to account for the precession of the equinoxes, to utilize the sidereal and not the tropical zodiac. Before commencing the commentary on the astrological techniques of the zodiacal formulas it would be useful to throw some light upon this question.

Here is a word of suggested advice. The Tibetan Master is quite careful in his use of the words distinguishing the signs from the constellations. He takes the time to ask his readers to carefully note his choice of words. The following excerpt taken from his *Introduction to the Zodiacal Meditations* provides a prime example.

The Sun Sign is the sign of the constellation (I would have you note that phrasing) in which the disciple happens to be born; the Rising Sign is the sign of the constellation the energy of which must be used to fulfill soul purpose in any particular life cycle or incarnation.⁵

This is an unambiguous reference indicating that the 12 zodiacal constellations have corresponding signs. In other words, it is the corresponding signs that transmit the ray energies of the constellations to the disciple. It is for this reason in his published work that it is written:

The month and the sign, or the place of the Sun in the heavens, do not really coincide. When we state, for instance, that the Sun is “in Aries” it conveys an esoteric truth but not an exoteric fact.⁶

With these thoughts of the Tibetan Master held carefully in mind, let us move forward with an astrological analysis of the Science of Triangles.

The Science of Triangles

It is highly significant that the Tibetan's single reference in his published work to the zodiacal meditations takes place in the concluding section in his book *Esoteric Astrology* on the Science of Triangles. Throughout his astrological treatise, the Tibetan continually emphasizes the foundational importance of the Science of Triangles. Concerning the astrologers of the future he made a very significant threefold prophecy:

It is for this reason that the astrologers of the future will emphasize the relation and the interrelation of triangles. The new astrologer will, as I have hinted before, lay the emphasis upon:

1. The Science of Triangles, as the result of the growth of the initiate understanding.
2. The Rising sign, as it indicates the way of the soul.
3. The place of the three Crosses (the Cardinal Cross, the Fixed Cross and the Mutable Cross) in the life of the soul. This will eventually supersede the houses in the horoscope and the 12 arms of the three crosses will take the place of the 12 houses when casting the horoscope of the soul.⁷

As indicated in the third point, it should be noted here that the three respective horoscopes later discussed in this article are based on the 12 arms of the three crosses and not the 12 houses. In casting the chart the whole sign and whole arm method is utilized. Each one of the corresponding signs and arms of the three crosses in the respective horoscopes are undivided and not demarcated by house cusps. Let us examine in more detail what the Tibetan teaches concerning "the Science of Triangles and its including Science of Esoteric Astrology."

As you well know theoretically, the Science of Occultism is the Science of Energies and of the forces upon which they make their impact; this, when concerning man, the individual, and the centers within the human vehicle (major and minor) leads to the Science of Laya Yoga or of the force

centers. These again, according to astrological deduction, come under the influence of certain planetary rulers. These relate them in turn to certain great Triangles of Force, formed of three major conditioning constellations. Therefore, the emphasis laid upon the Science of Triangles and its including Science of Esoteric Astrology; this must inevitably take shape in terms of energy, received, transferred and used, and throw light upon the abstruse factors which condition the centers and thus make man what he is at any one time. It is a statement of fact that the world of the occultist is the world of energy, of forces, of their origin, their point of impact and the methods of their assimilation and transference or elimination. Unless, however, there is some scientific method of comprehension, some mode of adapting the life to these factors and some process of experimentation in order to prove the fact, the statement remains relatively useless to the intelligent human being; it remains in the form of an hypothesis, to be proved or disproved. The man who is attempting to master his lower nature and has the goal of expressing his innate divinity requires a golden thread whereby he can find his way out of the caverns of bewilderment and the areas of speculation and enquiry. This process of investigation, deduction and proof, the Science of Esoteric Astrology and its subsidiary sciences will eventually provide. The foundation is already laid.⁸

The Tibetan goes on to say:

1. The Science of Triangles is related to the total expression of the divine triplicity of manifestation: will, love and intelligence or life, consciousness and form. Until, therefore, the disciple can express in himself the integrated resemblance to these three aspects; he will not be able to grasp the meaning of this subjective astrological science.
2. On our planet, the Science of Triangles is related to the three major aspects, as they express themselves through Shamballa, the Hierarchy and Humanity. Again,

therefore, we come up against the need for the approach of the integrated human being to this science because only the man who is responsive to these three focal points of energy can understand the interplay. Only, in fact, can the man apprehend the underlying truth whose two head centers and his heart center form a triangle of flowing energies.

In this connection, I would remind you of what I said earlier in the treatise that the Science of Triangles is related to spirit and synthesis. I would remind you also that what I have written in this astrological section, of the Treatise on the Seven Rays is intended for the instruction of disciples at the close of this century and during the postwar period. Again I would also point out that I stated earlier that this science must always be approached from the angle of the three basic energies: i.e., those coming from the Great Bear, from the Pleiades and from Sirius; because (conditioned by time and space) these three types of energy pour through the three major centers, Shamballa, the Hierarchy and Humanity.⁹

Reasoning, as the student of esoteric astrology must from the universal to the particular, it is essential that we learn how to relate our own individual vehicles of response to the greater mechanism through which the planetary Life functions and view our soul as an infinitesimal part of the world soul. Therefore, it is necessary for us to relate our Sun Sign, our Rising Sign and our Opposite Sign to our personality, soul and Monad viewing all three as aspects and integral parts of the human constitution. As earlier stated, the Triple Signs therefore are related to the total expression of the divine threefold nature of manifestation: will, love and intelligence or life, consciousness and form.

This indicates that the individual astrological

configuration of the three signs corresponding to our three aspects, are to be viewed as three objective aspects, phases and stages of our Life or subjective Whole. In other words, the

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synthesis of the triple forces of the individual Sun, Rising and Opposite Sign configuration provide the conditions which correctly develop the three major aspects of man so that they become true reflections of the three divine aspects or energies in human manifestation. Let us keep in mind that only

the truly advanced human being consciously responsive to the three focal points of energy contained in the Sun, Rising and Opposite Signs, can truly understand the full significance of the complete interplay. Our task therefore, is to express in ourselves the integrated resemblance to the three aspects. Until we can consciously do so we will not be able to penetrate deeply into the mystery and mastery of our own being.

When the threefold personality of man with his physical, emotional and mental bodies is fully developed, it is the outward reflection of the triple energy that constitutes the appearance of a human soul on earth. This definition is important because a human being can be regarded as a personality in truth only when the body and soul nature are at-one. When the soul dominates the personality and pervades its three aspects, then and only then, does the personality measure up to its true significance as the mask of the soul.

Below, I have enumerated the primary correspondences existing between the Science of Triangles, the Three Crosses, the Triple signs and the three aspects or stages of the Path.

Science of Triangles Correspondences:

1. Opposite Sign: Monad. Life. Power. Will.
2. Rising Sign: Soul. Consciousness. Love.
3. Sun Sign: Body. Personality. Activity.

The Three Crosses:

1. Cardinal Cross. Monad. First Aspect.
2. Fixed Cross. Soul. Second Aspect.
3. The Mutable Cross. Personality. Third Aspect.

Triple Sign Ray Correspondences:

1. Sun Sign: Personality ray.
2. Rising Sign: Soul ray.
3. Opposite Sign: Monadic ray.

The Three Stages of the Path:

Stage I: Sun Sign. Individuation. Personality Integration.

Stage II: Rising Sign. Soul fusion. Initiation.

Stage III: Opposite Sign. Monadic Synthesis. Identification.

Triple sign Meditation

Our unique individual zodiacal triangle composed of our Sun, Rising and Opposite Sign configuration indicates an empowering way to both align with and strengthen our personality opportunity, soul meaning and life purpose. In our individual meditation we first learn to evoke the energy of our Rising Sign and set-up a relation between it and our Sun Sign. In the more advanced second phase of the zodiacal meditation process we then proceed to learn how to invoke response from our polar Opposite Sign and then, ultimately fuse its concealed energy with the already blended potency of our Sun Sign and Rising Sign. The result will be the dynamic evocation of a major phase of our Monadic Will and highest spiritual Purpose.

It is necessary for us to grasp the fact that the spiritual will is not what we have ordinarily supposed, but is a definite type of energy – the highest present in our planetary life. To truly spiritually profit by these exercises we must appreciate this fact and strive for the intuitive perception of truth. But, in the final analysis, it is in the intent and in the one-pointed concentration of their use, coupled with selfless service to humanity that we will

prove their occult efficacy and dynamic potency.

Triple sign zodiacal meditation involves the study of the three primary signs of the horoscopes of any individual under inspection. The first one is the Sun Sign based personality chart, the second is the Rising Sign based soul horoscope, and the third is the polar opposite (to the Sun Sign) chart. Below we discuss the esoteric astrological technique, method and process of superimposition of these three horoscopes.

In the Rising Sign based horoscope the higher and newer soul orientation and the embryonic reorganized inner life will be noted and the soul purpose studied. In the Sun Sign horoscope the outer personality life and its conformity or non-conformity to the inner subjective soul conditions will be the subject of psychological attention. The Opposite Sign Monadic chart, known as “the “Sign of Completion” indicates a phase of the Monadic Will. This sign conveys and embodies the energy of the consummating Life purpose. It leads to fulfillment.

Let’s look now at the esoteric process of superimposition and how we superimpose the planets and signs over each other in each one of the three horoscopes.

The Technique of Superimposition

The objective and purpose of the esoteric astrological technique of superimposition is to bring the subjective potencies of the Rising Sign into fuller expression in the life of the personality via the Sun Sign and later the Opposite Sign. It might here be simply stated that the student of superimposition must cast the Sun Sign horoscope and understand how this conditions his personality. Keep in mind; the Sun Sign chart with its 12 Arms is the field of expression of the personality ray. The disciple must then cast the Rising Sign horoscope and seek to realize the potency of the soul ray via the Ascendant and the 12 Arms of the soul chart. It is paramount to grasp the fact that the Rising Sign chart’s energy produces

the ensuing conflict in the spiritual life; finally the Monadic Sign chart is set-up based on the Opposite Sign. The 12 Arms of this chart indicate the path to ultimate fusion, synthesis, consummation and fulfillment. The esoteric astrological Technique of Superimposition involves setting up these three respective whole sign horoscopes and interrelating them on the three different levels.

Before continuing this commentary let us look more closely at the Tibetan's teaching on superimposition and the methodology employed. Here is a very important reference to the personality and soul horoscopes of a disciple and the process of superimposition.

The Masters do not study the charts of ordinary undeveloped man. There is no profit in so doing. This involves again the study of the two horoscopes of the disciple under inspection - one of the soul and the other of the personality. Again the process of superimposition is utilized. In one horoscope, the new orientation and the embryonic reorganized inner life will be noted and studied, and in the other the outer life and its conformity or nonconformity to inner conditions will be the subject of attention. Thus the life pattern will emerge, possibilities will be indicated, problems will disappear, and the immediate next step will clearly show forth.¹⁰

The "study of the two horoscopes" referred to above by the Tibetan are the Sun Sign and the Rising Sign charts. The reference below indicates the new circle of esoteric rulers to the 12 signs he had given in *Esoteric Astrology*. He also makes a very important statement here regarding charts based on the 12 arms of the three crosses.

The horoscope will be cast eventually on the basis of the soul ray, and then the zodiacal signs which govern the activities and the influence of the present group of planetary Rulers will be considerably lessened. New planetary potencies (conveying zodiacal energies) will control and take precedence of the old ones, thus putting the man in touch with different forces. Finally the time will come when he will be sensitive

to the whole range of vibrations; charts will then be set up which will be called "charts of the crosses" and not simply indications of planetary influences in the twelve houses.¹¹

In the key astrological references enumerated below, the Tibetan outlines the meaning of the Sun Sign and Rising Sign and then outlines the techniques of superimposition between the personality and the soul horoscopes.

Ordinary humanity is ruled by the exoteric planets; advanced humanity, disciples and initiates by the esoteric planets.

1. The Sun Sign - with the exoteric planetary rulers - rules the personality, indicates inheritance and equipment and is a summation of that which has been, thus providing the background.

2. The Rising Sign, with the esoteric planetary rulers, indicates soul purpose and points the way to the future, offering opportunity.

3. The horoscope, built around the Sun Sign, is adequate for ordinary humanity. The exoteric planets rule and the man lives within the limitations of the twelve houses.

4. The horoscope built up around the Rising Sign, with the esoteric planets ruling, will convey the destiny of the disciple. As I told you, the disciple will later be responding to the influences of the twelve arms of the three Crosses as they pour their influences through the esoteric planetary rulers via the twelve houses.

5. The Sun Sign, governed by the ruling esoteric planets and the Rising Sign governed also by the esoteric planets, can both be used in casting the horoscope of the initiate; when superimposed upon each other, the outer life of the initiate in the three worlds and the inner life of subjective realization will appear. This mode of superimposition will be a feature of the new astrology.

6. When the Sun Sign, with the exoteric rulers, is worked out in a chart, the Rising Sign with the esoteric rulers is also worked

out and the two are superimposed upon each other, the problem of the disciple in any one incarnation will appear.

If these statements are added to the three I earlier gave you, you will have twelve suggestions as to the lines along which new astrological investigation can run, providing proof of the accuracy of astrological deduction and the guarantee of the truth of what I tell you.¹²

Just below I have given 15 key points which briefly overview the principles, summarize and extend the process of Sun Sign and Rising Sign superimposition to the Opposite Sign chart and the circle of Hierarchical planetary rulers. They are as follows:

1. The Sun Sign horoscope is declarative of the outer material circumstance, physical environment and personal setting of the disciple.
2. The Rising Sign chart declarative of the disciple's inner subjective world and his soul ray endowments.
3. The Monadic Sign chart is declarative of some phase of Monadic Will.
4. The ray of the personality is the ruler of the Sun Sign chart. The 12 arms of the Sun Sign chart are the field of expression of the personality ray. The personality ray governs the integration process of the threefold man, i.e., mind, emotions and body, into an intelligently coordinated and functioning unit.
5. The ray of the soul is the ruler of the Rising Sign chart. The 12 Arms of the Rising Sign chart are the field of expression for the soul ray. The soul ray governs the soul/personality fusion process. This process begins after the initial stage of personality growth, development and the triple integration is relatively complete.
6. The ray of the Monad is the ruler of the Monadic Sign chart. The 12 Arms of the Opposite Sign Chart are the field of expression for the ray of the Monad. It governs the development of Triadic consciousness producing Monadic/Personality Unit synthesis.

7. The horoscope built up around the Sun Sign, the horoscope built up around the Rising Sign and the Monadic Sign chart are cast or drawn up as three separate charts. The three distinct (whole sign) horoscopes are first individually studied in context of the soul and personality and monadic rays of the disciple. The 12 Arms of each of the three Horoscopes are brought into relation with each other through the Technique of Superimposition.

8. It is essential to framework the technique of superimposition in light of and in context of

- a. The psychological process of personality integration under the ray of the personality and the Sun Sign chart.
- b. The soul/personality fusion process under the control of the ray of the soul and the Rising Sign chart.
- c. The monadic ray synthesis process under the control of the Monadic Sign chart.

9. The superimposition process falls into three major stages, the Path of Probation, the Path of Discipleship and the Path of Initiation. In the first case, we superimpose the esoteric planetary rulers of the 12 Arms of the Rising Sign chart over the exoteric planetary rulers of the 12 Arms of the Sun Sign chart. In the second, we superimpose the esoteric rulers of the Rising Sign chart over the esoteric rulers of the Sun Sign chart. In the third we use the Hierarchical rulers of the Opposite Sign chart superimposing them above the esoteric rulers of the Rising and Sun Sign horoscopes.

10. Upon the path of discipleship the two circles of planetary rulers of the 12 Arms of the two charts are placed one on top of the other and their dual influences are eventually consciously appropriated and sensitively registered. Keep in mind; as the soul ray waxes in strength, the forces of the outer or exoteric rulers of the 12 Arms of the Sun Sign chart are not negated in the superimposition process but supplemented, and enhanced by the magnetic energies of the circle of the 12 esoteric planetary rulers of the Rising Sign chart.

11. Eventually, the respective esoteric rulers completely govern the affairs of the 12 Arms of the horoscope. In the interim, naturally conflict supervenes in each one of the 12 Arms of the chart between the exoteric and the esoteric planetary ruler until harmonization, coordination, and synchronicity of dual resonate force is attained.

12. The disciple's initial struggles and tests in each one of the 12 Arms of his horoscope is best demonstrated and seen in light of this process of esoteric/exoteric supplementation of the old planetary forces with the new planetary energies. Simply put, his task in each one of the 12 Arms is to attain the resonance of the esoteric ruler and bring it in to vital life expression via the exoteric ruler.

13. The degree to which the energies of the esoteric and the exoteric rulers have been consciously appropriated, registered and fused indicates the degree of personality and soul fusion.

14. The superimposition of the esoteric planetary rulers over the esoteric planetary rulers in the Sun Sign and Rising Sign charts of the initiate do not indicate his life problems. It refers to the fact that the conditioning energies are the esoteric and not the exoteric in both charts. It indicates that the initiate is a soul-infused personality and has attained conscious soul control on the physical plane.

15. The superimposition of the hierarchical rulers of the Monadic Sign chart over the esoteric rulers of the Rising Sign chart indicates the conditioning energies are monadic and not soul. It indicates the initiate is completing a phase of Monadic Will.

The Three Horoscopes

Sun Sign Horoscope

The Sun Sign is placed in the first Arm of the horoscope. In the language of esoteric astrology, the Sun Sign is termed "the Sun of Probability" because it opens the door to personality opportunity. The 12 Arms of the Sun Sign chart are governed by the exoteric planetary rulers. The particular birth sign points to personality inheritance and the en-

dowment of the chief features and characteristics (active and recessive) of the threefold mental, emotional and physical equipment. The quality of the energy and the nature of the forces to be manipulated during life are indicated to the soul in this way. The Sun Sign provides a summation (past lives) of that which has been forged through previous incarnations, thus providing the personality background. The Sun Sign horoscope indicates the present problem, sets the pace or tempo of the physical life. It embodies the quality of the personality. Picking up the unbroken thread of many lifetime experiences where it left it, and starting with the same type of energy and the peculiar equipment with which it passed away in the previous incarnation, the nature of the forces to be manipulated during one particular incarnation are indicated to the soul by the Sun Sign. We can see that the Sun Sign indicates the psychological integration already achieved of the present point of evolution of the soul qualities, the present available equipment, the present life quality and the immediately possible group relations.

The first step is to familiarize yourself with the qualities, nature and objectives of your Sun Sign and appreciate the nature of the apparatus and equipment with which you have been provided by your soul and grasp both the good and bad aspects with which you must deal. You need to determine the nature of your present personality ray in relation to your Sun Sign and consider how it conditions your daily life. In this manner you will be able to become aware of your life problem, of your immediate objectives, of your assets and of your personality limitations.

The Rising Sign Horoscope

The Rising Sign is placed in the first Arm of the chart. The Rising Sign is termed "the Sun of Possibility." The 12 Arms of the Rising Sign horoscope, with its circle of 12 esoteric planetary rulers, indicate soul purpose, direction and possibility. It points the way to the future, offering spiritual opportunity. The Rising Sign energy will ascend, wax and grow in potency and strength during the incarnation.

The subjective energy conveyed through the Rising Sign indicates the nature of the soul force that the incarnated soul is seeking to wield through the medium of a particular personality, possessing certain characteristics. The energy embodied in the Rising Sign, in other words, is utilized by the soul to stimulate its personality into soul responsiveness, thus ultimately working out its purpose through personality cooperation.

The second step is to study the nature and attributes of your Rising Sign. Your task is to ponder upon your soul objectives and goals and link the quality of your soul ray to your life work. You will come to consciously realize that you embody in yourself the blended energies of your Sun Sign and the Rising Sign.

The Opposite Sign Horoscope

I would like to take a moment here to briefly address the Tibetan's treatment in his book *Esoteric Astrology* of the theme of Opposite Signs. It has been suggested by some students that the Tibetan did not make definitive reference to the polar Opposite Sign (to the Sun Sign) as the sign of the Monad.

Let's look at what he actually said. The Tibetan writes:

A treatise could be written on the subject of the relation of the opposites in the zodiacal circle for they express spirit and matter and their interrelation, plus the play of qualitative energies; they bear witness at the same time to the fact that these two are one and are simply the expression of great mutable, and yet fixed and initiated spiritual Lives.¹³

This reference, in my mind, is definitive. I say this because as the Sun Sign corresponds to the personality or matter aspect, its Opposite Sign is stated to correlate to spirit or Monad. The interrelationship between spirit and matter is synonymous with the interrelation between Monad and personality. He goes on to speak later in *Esoteric Astrology* of the fusion of the polar opposites in the consciousness of the initiate terming it "the freedom of the

two." As he states, the 12 opposites ultimately become the blended six.

It should be remembered that - from the angle of the final development of the twelve zodiacal potencies - the twelve opposites must become the blended six, and this is brought about by the fusion in consciousness of the polar opposites. Pause and consider this phrasing. The opposites eternally remain from the point of view of human reason, but to the initiate whose intuition is functioning they constitute but six great potencies, because he has achieved "the freedom of the two," as it is sometimes called. For instance, the Leo subject who has an initiated consciousness preserves the individuality, developed in Leo, as well as the universality of Aquarius; he can function, if he so chooses, as a fully self-identified individual, yet possesses simultaneously a fully awakened universal awareness; the same thing can be said of balanced activity and consequent fusion in all the signs. This analysis constitutes in itself an interesting and far-reaching field of speculation.¹⁴

The Monadic Sign is placed in the first arm of the horoscope with the circle of 12 hierarchical planetary rulers governing. In the language of esoteric astrology, the Monadic Sign is termed "the Sun of Completion." It indicates some definite phase of Monadic Will. It points the way to final stage of consummation and completion upon the Path. In the consciousness of the initiate, the Sun Sign and its polar opposite Monadic Sign in the zodiacal circle express spirit and matter within and their interrelation, plus the play of their qualitative energies. The significance of the polar Opposite Sign in relation to the Sun Sign bears witness to the fact that the Monad and the personality are ultimately one or a "unit" in the initiated spiritual Lives. From the angle of the initiate his Opposite Sign has become blended with his Sun Sign. This he has brought about by the "fusion in consciousness" of the polar opposites. As the polar opposite apex sign the electric white light of the "Sign of Completion" to speak in symbols,

ultimately obliterates the lights and the lines of the lesser dual force (Rising Sign and Sun Sign). The lights of the two lesser suns are lost in the final glory of the One.

During the third step, therefore, your task is to gain the ability of perception, appropriation and response to the energy of your monadic ray, conveyed by your Opposite Sign and then fuse it with the already blended energy of your Sun Sign and Rising Sign. Your task is the dynamic application of your monadic energy whose qualities are synthesis and the power to “detach from limitation,” the “destruction of boundaries,” the ability to “perforate the ring-pass-not of the blended soul and form and release you into the Universal life.” What is called for is a dynamic application of energy in order to affect your liberation from all limitation.

It becomes apparent that the overarching objective in the study of the threefold zodiacal meditations is to primarily engage with the esoteric astrological study of the purpose, plan and process of our individual configuration of Sun Sign, Rising Sign and Opposite Sign. Our prime focus is the means whereby our personality aspect, consciousness aspect and life aspect are serially and sequentially unfolded and expanded; culminating in a definite series of subjective events we term initiations. When the esoteric astrological formulas are correctly followed, coupled with selfless service to humanity, the sequence of events and the appearance of the desired results are inevitable and unavoidable.

In the first stage of the Path, the Sun Sign dominates the personality of the individual and he or she is gradually fitted to respond to the soul; the latent possibilities for this life are unfolded. In the second stage there is increasing response to the energies, concealed by the

Rising Sign. These inner subjectively conditioning energies evoke the unexpected and produce the hastening of the evolutionary process and the conscious evolutionary development of the soul life. In the third phase there is evidenced an increasing response to the dynamic energies of the Life Aspect that are concealed by the Opposite Sign. This phase ultimately consummates itself in the highest initiation and attainment.

When the soul ray has finally succeeded in dominating itself through superimposition upon the personality ray, the *will-to-be* is evoked automatically because the two rays now vibrate within the same magnetic field. In the language of esoteric psychology, the stage of soul and personality

fusion is completed. To begin the final stage of the zodiacal meditations you must have first successfully accomplished the task of blending the purified waiting ray of your personality, your matter aspect with your soul ray, the reflection of your highest Monadic Sun. The quality of your personality ruled Sun Sign, supplemented by the potency of your Rising Sign is then to be focused by the evoked will and oriented toward (to speak in symbols) the pure white light of your Monadic Sun (Life Aspect) visualized in your polar Opposite Sign.

When, therefore, the ray of your soul dominates the ray of your personality, then and only then, are you in a position to put yourself as the acting projecting agent, potently enhanced by its union or fusion with the ray of your lower self. The rays of your three lower personality vehicles will then be quiescent or no longer active, while only the basic duality of your soul and personality will remain, and, once again, with no lesser differentiation. The work of the building of the “rainbow bridge” of Power to the Monad is primarily an activity

[T]he synthesis of the triple forces of the individual Sun, Rising and Opposite Sign configuration provide the conditions which correctly develop the three major aspects of man so that they become true reflections of the three divine aspects or energies in human manifestation.

of the personality, aided by the soul that evokes a reaction from the Spiritual Triad. On your part, it involves a highly accelerated, intense mental activity, and necessitates the dynamic power to imagine and to visualize and build pictures in mental substance.

Commencing Phase I of the zodiacal meditation formula the task is to begin the identification process with the qualitative resonance of your Rising Sign potency and the subjective energies of your soul ray. In Phase II of the zodiacal meditation formula the task is to begin the identification process with the qualities of the monadic energies concealed and embodied in the sign opposite to your Sun Sign. The task is then to find within that which is similar in nature and alike in quality to the energy of your Opposite Sign that transmits your monadic ray.

When initially approaching the theme of the Monadic Sign of Completion in Phase II, bear carefully in mind that we are dealing entirely with the Life and Will aspect. Keep in mind the center of the initiate consciousness is in the Will nature, and is no longer in the Love nature. Activity (Sun Sign force) and love (Rising Sign energy) are still present in full measure, but the focus of the initiate's attention is in the Spiritual Triad and the Will aspect transmitted via the Opposite Sign.

Phase I of the zodiacal meditation formula, as we know, invokes soul purpose. Phase II of the zodiacal meditation invokes the Life purpose. Just as Phase I is concerned with the first stage of the building of what is technically termed the lower rainbow bridge, so the second phase deals with the construction of the higher rainbow bridge of Power that leads to the Monad. Producing a fusion of spirit and matter from the angle of the Monad, in the final analysis, Phase II is concerned with initiate meditation experiences along with high stages of unfoldment that remain impossible to any human comprehension outside that of Those who can function in the three worlds of the Spiritual Triad - (atma-buddhi-manas).

In Phase I we learned that our two major ray potencies, soul and personality, were covered

by our visualization of our symbol of the esoteric planetary ruler of our Rising Sign. The planetary symbol of the esoteric ruler of the Rising Sign was created through study, meditation, visualization and imagination was likened to a chalice. It was intended to hold the magical elixir of our two major rays. Exoterically speaking, the visualized content of our chalice was to be seen to depict the relationship between our soul and personality ray as being transmitted via our Rising Sign and Sun Sign. From the esoteric point of view the symbol of our chalice actually served to dynamically precipitate our incoming soul ray energy and initiate the soul fusion process with the personality ray.

The successful invocation of the esoteric planetary ruler presupposed intense activity on the student's part as he or she assumed the position of the invoking agent. It involved a persistent application in the will, the focused intention of that will (clearly apprehended in the mind) and then a planned outgoing or a "going forth with one-pointed direction" towards the respective esoteric ruler, sign and ray energies to be invoked. We were taught that ray evocation involved responsive activity on the part of the invoked esoteric ruler and ray energy; this response had to be recognized as the "invoking agent." What makes that recognition possible is when we find the successfully produced dynamic activity of the "Will" based on what is called "the presentation of similarities."

In phase II, the deeply subjective meditative task is to engage in an intense interlude of triadic perception and sensitive response to the fused energies of your Sun Sign and Rising Sign (the soul and the threefold personality) and their blending with the monadic energies of your polar Opposite Sign (via the Spiritual Triad). By an act of the highest spiritual will, the student learns to gather these blended dual energies within and together pour them into the polar Opposite Sign or Monadic Sun, as the spiritual reservoir of the core dynamic central electric fire and life.

Conclusion

The sixfold template for the Science of Triangles and the zodiacal meditations are identical. In the study of the paradigmatic blueprint of the Science of Triangles and its relationship to the zodiacal meditations the student must bear in mind the sixfold triangle template with its two triangles, superior and inferior. This is so because it depicts the interplay of the monadic life, soul energy and personality force as these three focus themselves on the physical plane producing manifestation and appearance.

The Superior Triangle:

Emanating energy. Monadic Aspect.

Evocative energy. Soul Aspect.

Magnetic energies. Personality Aspect.

The Inferior Triangle:

Distributing force.

Critical force

Receptive force

The Zodiacal Meditation

The Superior Triangle

The Opposite sign. Monadic Aspect.

The Rising sign. Soul Aspect.

The Sun Sign. Personality Aspect.

The Inferior

The esoteric planetary ruler of the Rising Sign.

The Head Center.

One of the seven centers ruled by a corresponding sacred planet.

These six influences are responsible for the development of the spiritual consciousness of the disciple and therefore with the three stages upon the Path of Return. The task of the disciple is to express in himself an integrated resemblance of the three aspects within himself through the blending of the six energies. Until we carefully grasp the underlying synthesis we will not be able to grasp the simple ABC's of the Tibetan's zodiacal meditations.

Therefore, we come up against the need for the approach of the integrated disciple to the practice of the zodiacal meditations because only the disciple responsive to the three focal points of constellational energy can understand the interplay of his three major rays via the three periodical vehicles. This is the case, as has been shown because the meditation formulas are based upon the three basic energies as archetypically expressed by the superior triangle in the Science of Triangles: those of the Sun Sign and those of the sign opposite to the Sun Sign. These three become effective in the expression of the disciple in the three worlds, only through the medium of service to humanity. We have, therefore, the following technical invocation, evocation and demonstration of force:

1. Opposite Sign
2. Rising Sign
3. Sun Sign
4. Esoteric Planet
5. Head Center
6. Center in the disciple's form nature.

A phrase in The Old Commentary is here explanatory:

When that which is above the horizon, the boundary, becomes the guiding light, the Path runs clear from the highest to the lowest and lo, the three are one. And then the little two of the lower system are lost in the final glory. The planet disappears. Its lowest reflection disappears and only the triple sun is seen.¹⁵

The overshadowing triangle of "Triple Suns" is the factor which produces by its flow into the inferior or secondary triangle definite episodes of initiation in the life of the disciple. The three types of constellation energy emanating from the Triple Suns proceed with:

The evocative energizing of the lower or secondary triangle.

1. Pour down into the reflected triangle via the esoteric planet into evoked expression onto the physical plane by way of the head center

and the center in the disciple's form nature.

2. Produce appearance, quality and activity as defined by the three major Rays of the Disciple.

3. Form a triple reservoir of descending and balancing ray energies from the three periodical vehicles.

The final stages of the building of the antahkarana by the initiate is an aspect of the completion of the two triangles of the Zodiacal Meditation's within himself and the two major phases or stages of the process which produce the major crises of the higher initiations. The sixfold Triangle - subjective and objective - is completed. It gives us an indication of which three constellational energies transmitted through their corresponding signs to the respective etheric center within the body of the disciple are of paramount significance as they are primarily related to the unfoldment of the higher consciousness and initiation. The constellation energy playing upon the Monad of the disciple via the Opposite Sign will, therefore, have a steadily increasing effect upon the Path of Initiation. In the final analysis, the six energies enable the disciple to escape out of the fourth human kingdom

into the fifth kingdom of souls. Ultimately, it is through the six blended energies that the love and beneficence of the Monad expresses Itself and brings about the needed changes for expression. The disciple's onward-moving spiritual consciousness through initiation and rainbow bridge building is brought into the required state of inclusiveness and identification with the Whole.

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- ¹ From the *Zodiacal Meditations*, an unpublished paper given to Alice A. Bailey in 1953, by the Tibetan Master Djwhal Khul, 12.
 - ² Alice A. Bailey, *Esoteric Astrology* (New York, NY: Lucis Trust, 1951), 498.
 - ³ *Zodiacal Meditations*, 2.
 - ⁴ *Ibid.*, 3.
 - ⁵ *Ibid.*, 2.
 - ⁶ Alice A. Bailey, *Esoteric Astrology*, 63.
 - ⁷ *Ibid.*, 480.
 - ⁸ *Ibid.*, 516.
 - ⁹ *Ibid.*, 478.
 - ¹⁰ *Ibid.*, 60.
 - ¹¹ *Ibid.*, 90.
 - ¹² *Ibid.*, 513-514.
 - ¹³ *Ibid.*, 183.
 - ¹⁴ *Ibid.*, 347-348.
 - ¹⁵ *Zodiacal Meditations*, 9.