

Sirius in Myth, History, and Esotericism

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Abstract

The esoteric philosophy of Alice A. Bailey claims that the star Sirius fulfills an unparalleled spiritual function, embodying aspects of Deity which place this star in a class of its own. Long before Bailey's writings on Sirius were published, ancient cultures revered the star Sirius similarly. This study examines the nature of Sirius according to the esoteric teaching, first placing the study of this star in the context of world mythology. In particular, the role of Sirius in the religion and monumental architecture of ancient Egypt is explored, as well the star's central astronomical function in Egyptian culture, allowing Egyptian knowers to predict the flooding of the Nile. The discussion delves deep into the religious beliefs of ancient Egypt as well, demonstrating that the star Sirius was viewed by that culture as intimately connected with ancient funerary practices and multiple deities. With ancient history as background, the narrative then turns to the many facets and faces of Sirius as portrayed in the Bailey writings, where Sirius is described as the heart center of a Cosmic Logos, origin of the Law of Karma for our solar system, the parent of our solar system, a potent source of buddhi, the home of avatars, the star of initiation for logoi and for humans, and the emanating source for the principle of freedom. The exploration of the nature of Sirius concludes with a listing of the astrological intermediaries said by Bailey to conduct Sirian energies into our solar system and planetary life, as well as a listing of ray characteristics associated with this star. Enthusiasts of esoteric cosmology and astrology will find much of use in this compendium of main points made about Sirius in the Bailey writings, while those with interests in ancient history and culture will also come away with gems.

Introduction

There is in all of the Alice Bailey writings perhaps no star of greater significance than

Sirius. Known to astronomers as Alpha Canis Major, it's the brightest star in the constellation of the Greater Dog, the starry pooch who lies dutifully and loyally at the foot of the great hunter, Orion. But in the esoteric astrological doctrine, Sirius holds a position of distinction for reasons others than just its place as hunter's best friend.

This star holds, according to the esoteric astrological doctrine, an undeniably central place of importance for a number of compelling reasons. It is, the tradition states, an agent of universal love, the origin of karmic law and the cause of periodicity, a member of the all-important Prototypical Triangle, the parent of our solar system and the very soul of our Solar Logos, a point of emanation for cosmic and other avatars, the source of the Fourth Cosmic Path, the home of our planetary Hierarchy and the point in the heavens from which the work of our Hierarchy is directed, the origin of the mysteries of initiation, and the Star of Initiation for seekers on our planet.

All this and more is the estate to which Alpha Canis Major lays claim, and this because it derives its primary identity and quality from its place within the heart center of a great Cosmic Logoic Life. From within the heartbeat of that inconceivably immense being, this star emits those rhythmic influences which lead to that

About the Author

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which is known in our dimension as cyclic phenomena, expressive of karmic law. Sirius is thus a factor of extraordinary significance in the esoteric astrological doctrine.

The importance of Sirius in the esoteric astrological doctrine is reflected in the way it was discussed by the Tibetan. Unlike Aldebaran, Dubhe, Merak, and to some extent, Polaris, all of which were discussed under the cover of other names, the star Sirius is boldly proclaimed throughout the Bailey writings, appearing by name in the complete corpus no less than 170 times, 70 of those mentions occurring in *Esoteric Astrology* alone. There it was introduced early as a member of the all-important Prototypical Triangle,¹ a collective unit composed of the Great Bear, Sirius, and the Pleiades, the three members of which together provide all the energies necessary for manifested existence in our region of the manifested universe. Given the fundamental importance of this star to the esoteric doctrine, a tour of its significance is in order.

Astronomical Identification of Sirius

As if in keeping with the prominence of its place in the esoteric teaching, Sirius just happens to be the brightest star in the night sky, some 40 times as luminous as our own local star, the Sun.² Sirius is likewise easily located in the night sky. Viewed from the northern hemisphere, Sirius is located in the winter southern sky, just southeast of Orion. There, Sirius sits in the Greater Dog star grouping, the eastern edge of which borders on the Milky Way.³ Sirius itself is located just to the lower left of the three conspicuous stars forming the belt of Orion, and is most readily visible in the northern hemisphere from approximately November to April. In the southern hemisphere, Sirius is seen in the northern sky during the summer, particularly well in the months December through February. At 8.3 light-years away, it is one of the members of the Milky Way Galaxy which is relatively near to our solar system.⁴

As early as 1844, astronomers suspected that Sirius was a member of a binary star system (a point not specifically addressed by the Tibetan),

and was thought to have a smaller companion known as Sirius B. This fact was verified in 1862 and further validated by spectral analysis in 1915.⁵ Binary systems consist of two stars, a larger and a smaller, which orbit a common center of mass in elliptical orbits.⁶ The star lighter in weight has a larger, elliptical orbit; the smaller, more massive star has a smaller one. In the case of the Sirian binary system, the internal orbital period is 49.97 years.⁷

All binary systems also orbit the center of our galaxy. Thus, as the two stars orbit both their common center of mass and the galactic center, they trace out intertwining spirals.⁸ This type of arrangement is now considered to be quite ordinary, about half of all star systems being of this nature.⁹ Triple star systems are also known, and the Sirian system may yet prove to be one of these. Evidence to this effect comes from the research of French astronomers Daniel Benest and J.L Duvent, who in 1995 concluded after exhaustive research that Sirius is 90% likely to belong to a triple star system.¹⁰ Since the Tibetan Master did not specify otherwise, it may be safely taken that his comments with regard to Sirius pertain to either Sirius A or to the entire grouping of solar entities to which Sirius A may belong.

Modern astronomers now think that most of the stars in our galaxy exist in some type of collective relationship with other stars, being not solitary, but bound by the force of gravity to at least one and sometimes many companion stars.¹¹ Indeed, in this notion, contemporary astronomers echo what the Tibetan so often emphasized in *A Treatise on Cosmic Fire*—that groupings of stars (or Solar Logoi) form living, coherent units within even greater coherent units. In fact, the Tibetan Master defined a constellation as a meaningful relationship amongst Solar Logoi, rather than as a visual convenience, as is the popular notion. Stating 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...",¹² he emphasized that it is the attractions binding suns together in group formation which make a constellation what it is.

This notion is but another presentation of the key occult dictum that all lives exist within greater lives, serving the purposes of the greater intent while also seeking their own legitimate objectives. The Tibetan spoke of Sirius in just this fashion as well, referring to it as a constellation, which word undeniably implies membership in a stellar grouping.¹³ In this, esoteric occultism and accepted scientific theory converge, in both the cases of stars in general and of Sirius in particular. From both viewpoints, the factor of relationship among stars emerges clearly. Thus, Sirius finds place in a collection of Solar Logoi, contributing to its collective grouping a considerable luminosity as the brightest star in the night sky, as seen from Earth.

Sirius Around the World

The extraordinary magnitude of light emanating from the region of Sirius is thus as obvious today as it was in ancient times. In fact, it is thought by some that this exceeding brilliance is responsible for the origin of the name given to Sirius,¹⁴ likely derived from a Greek word close in both sound and meaning to the English word for searing. The original Greek term, *seirios*, means “sparkling” or “scorching,” and refers to the facts that Sirius is the brightest star in the sky and rises with the Sun during the hottest part of the year. This bright and hot theme associated with Sirius is reflected in the fact that Sirius may have been at one time the first form of a fire deity.¹⁵

The Greeks also had other names for the star we now call Sirius. Sometimes they referred to it simply as *astron*, a term which is the root word for our English term, astronomy. The Greeks also labeled Sirius with various forms of the term Dog-Star, because of the star’s placement in the constellation Canis, which is Latin for Dog, and sometimes called it “The Dog of Orion” for its obvious position near the feet of the great hunter of the sky.¹⁶ Various other cultures and peoples of the Mediterranean area also had names for Sirius with the word dog involved.¹⁷

However, the Greeks and their neighbors most likely inherited these ideas from the Egyptians, for it appears that the linkage of the star Sirius with the dog figure originally arose in Egypt.¹⁸ There Sirius was from the earliest of times

represented in hieroglyphics by a dog¹⁹ and associated with the god Anubis, a highly important member of the Egyptian pantheon depicted with the head of a jackal,²⁰ a small wild dog related to the wolf.

The jackal (or dog), symbol for Anubis, represented Sirius in Egyptian hieroglyphics perhaps as early as 3285 B.C.²¹ The star Sirius may have even been called by the name Anubis in Egypt at some point.²² It was through this linkage of Anubis the Jackal-Headed god and the star Sirius that Sirius came to be called the Star of the Dog, or the Dog-Star. Eventually, this imagery imparted its name to the entire star grouping within which Sirius is perceived. Hence, that star grouping became known as the constellation of the Dog, or Canis, using the Latin in which certain constellations are designated. Today astronomy recognizes two dog constellations, the Greater and the Lesser, or Canis Majoris and Canis Minoris. Sirius is to be found in the Greater Dog, as mentioned above.

This affiliation of Sirius with the dog figure has given rise to the folk notion of the Dog Days, a period of about forty days each year in July and August when Sirius and the Sun rise over the eastern horizon at about the same time.²³ This period of time is so-called simply because it is an interval in which the Dog-Star is prominent by association with the Sun. But the Dog Days have come to be conceived of popularly as a period of misery and distress caused by the oppressive heat of summer hanging over the land in the northern hemisphere at that time. Likewise, the phrase “Dog Days” has also come to mean any difficult period in general.

The origin of this terminology is largely lost to contemporary society, being thought widely to have originated in the behavior of domesticated dogs, which are presumed to be infected with rabies more readily in the late summer of the year. As can be seen, the actual meaning of the term “Dog Days” has nothing whatsoever to do with canine illnesses and their threat to humans. Instead, it has only to do with astronomical alignments.

But in this mistaken association of troublesome canines with Sirius, the western world is not alone. The Chinese called Sirius the “Heavenly

Wolf,” and felt that attacks from thieves (which is what some wolves are in the animal world) were presaged when Sirius shone with particular brilliance.²⁴ As we shall see, this connection of the influence of Sirius with danger from dogs (or wolves, which are canines) has colored the astrological characterization of this great star. This is but one of many pedestrian notions projected onto the nature of Sirius, amounting to a needless trivialization of this noble star.

However mistreated and mistrusted it is as the Dog, Sirius has also been conceived of differently throughout the world. From East to West, Sirius has gone under various names, some linguistically related to one another. By and large, these names reflect the views of different cultures regarding the shapes and mythologies of constellations in the neighborhood of Sirius as viewed from Earth.²⁵

For example, the Mesopotamian, Egyptian, Chinese, and Indian cultures all at one time or another perceived Sirius to be part of a constellation suggesting the shape of an archer and a bow,²⁶ a notion easily accepted by anyone who has studied portions of next-door neighbor Orion, which can be seen as a distinct arrow shape. Hence, some of these cultures called Sirius the Bow-Star. In connection with this theme, certain Hindu names for Sirius play upon the arrow-like appearance of part of Orion and call nearby Sirius “the Deerslayer,” “the Hunter Who Shot the Arrow,” and other names connected with the bow and arrow theme.²⁷

The Euphrateans, Persians, Phoenicians, and the peoples of Vedic India called Sirius “the Leader,”²⁸ while the Romans knew Sirius as *Janitor Lethaeus*, or the “Keeper of Hell,”²⁹ both of which titles are perhaps reminiscent of Anubis, Egyptian god who led the deceased through the underworld.³⁰ The Egyptians themselves revered Sirius under several other names as well, including Sothis, Sothi, Sept, Sepet, Sopdet, Sot, and Sed,³¹ though Sothis was a Greek version of the name for this star.

No less than the primary document of Zoroastrianism, the *Zend-Avesta*, says that the Supreme God established as Master and Overseer of all the stars the star Sirius, called Tishtriya by the Zoroastrians.³² This mystical prominence is

echoed in the number of ancient temples oriented to Sirius. The great archeoastronomer Sir Norman Lockyer felt that there were at least seven Egyptian temples oriented to Sirius.³³ One of these was an Isis temple positioned in such a way that the star Sirius was featured when it rose in conjunction with the Sun.³⁴

Sirius is also represented on the walls of a step-temple at Sakkara, which dates from 2700 B.C. and is likewise thought to have been erected in honor of Sirius.³⁵ And at Denderah, great prominence is accorded to Sirius on the square zodiac there, where Sirius is symbolized by the cow-goddess, Hathor.³⁶ It appears that structures honoring Sirius in various ways were found all over the ancient world at one time, with Sirius sanctuaries existing not only in Egypt, but also in Persia, Greece, and Rome.³⁷

Further, in Greece, the overhead passage of Sirius was celebrated during initiations into the Eleusinian Mysteries at the temple of Ceres at Eleusis.³⁸ In addition, it is thought by some that Greek mythology is replete with symbolic and numerological allusions to Sirian characteristics.³⁹ During the days of the Roman Empire, the prominent astronomical alignments of Sirius were often used to set dates for the high festivals of many popular religions and mystery cults.⁴⁰ And the mystery teachings of both Egypt and Babylon contained information on Sirius.⁴¹

As these examples demonstrate, Sirius was often to be found deeply enmeshed in ancient religious and spiritual expressions, whether these were the positioning of sacred buildings, the timing of sacred celebrations, or initiation into mystic traditions. Moreover, every great religion of antiquity may well have been linked in some way with this star, if the pronouncements of H.P. Blavatsky on this matter are to be taken at face value.⁴² Yet, of all the ancient contexts and cultures in which Sirius held such a prominent position, the Egyptian is perhaps the most outstanding.

In fact, it might be argued that Sirius was the most important star in the sky to the Egyptians,⁴³ for their civil and religious systems were based centrally upon astronomical alignments involving this star. The Egyptian yearly calendar was originally calculated upon the basis of the

Nile floods, but the dates for that event were found to vary.⁴⁴ It was discovered that a more reliable indicator existed in the yearly rising of Sirius with the Sun (or the heliacal rising of Sirius), which also took place at about the time of the Nile flooding. In about 2800 B.C.,⁴⁵ the heliacal rising of Sirius became the basis upon which the beginning of the Egyptian New Year was determined. This method of time reckoning has come to be called the Sothic Cycle, after Sothis, the Greek version of the Egyptian name for Sirius.⁴⁶ The Babylonians used this yearly heliacal rising of Sirius to determine the beginning date for their calendars as well.⁴⁷ The Sothic Cycle itself is a 1,461 year period during which time the dates on which the sidereal and civil calendars begin are seen to first coincide, then on account of precessional sky changes eventually diverge as much as possible, ultimately to match up again.⁴⁸

Of great importance to the ancient Egyptians was the fact that the heliacal rising of Sirius occurred nearly simultaneously with the yearly flooding of the Nile.⁴⁹ Hence, this astronomical phenomena enabled them to predict with confidence the timing of the annual Nile flood, upon which their entire economy and life support system depended. Thus, Sirius was key in signifying when to expect the yearly inundation. Perhaps, as a result, Sirius was called by the neighboring Phoenicians “Hannabeah,” or “the Barker,”⁵⁰ possibly in reference to the barking of a dog as it warns of danger.⁵¹ Certainly, there was some danger inherent in the arrival of flood time, which danger was greatly diminished by proper knowledge of when to expect such an occurrence. Thus, knowledge of the time cycle structured upon the heliacal rising of Sirius was crucial to both physical survival and successful civic management for the ancient Egyptians. Attunement to the cycles of Sirius was indispensable in this enterprise, as it enabled

Egyptian culture to successfully manage and profit from the yearly Nile flood.

Interestingly, the association of Sirius with an abundance of water appears elsewhere than Egypt in the ancient world as well. In fact, it is possible that Sirius was associated with deluges

in general, perhaps because of its connection in Egypt with the Nile flood.⁵² The Egyptians, surrounded by desert land, considered such an inundation beneficial,⁵³ but the Romans in cooler climes farther to the north looked upon Sirius as a troublemaker who brought highly destructive weather.⁵⁴

Further association of Sirius with water themes occurs in the *Zend-Avesta*, the primary

sacred scripture of the Zoroastrian religion. There, Sirius is called by the Persian name, Tishtriya. Not far away in Vedic India, Sirius was likewise known by the names Tishiya, Tishiga, Tistrija, Tistar, and even Tishtrya,⁵⁵ a point that argues heavily for the flow of linguistic and astronomical information between the two cultures, but that is another issue. To return to the *Zend-Avesta*, Tishtriya is held there to be the author of rain and the enemy of the daemon of dryness.⁵⁶ According to the *Zend-Avesta*, the Supreme God once compelled Tishtriya (or Sirius) to conjure a massive flood in retribution for human wickedness and corruption.⁵⁷ Thus, Tishtriya- Sirius may well have been perceived by the Zoroastrians as the agent of karma. At the very least, it is apparent that the Zoroastrian religion associated Tishtriya-Sirius with rain-making and the appearance of great waters.

Sirius was also associated in the ancient world with large bodies of water in general, though these were perhaps substitutes for an archetypal whirlpool.⁵⁸ The whirlpool itself has been taken to signify all whirling, spirallike configurations, such as tornadoes, hurricanes, galaxies in motion, and the creative process in general, all themes

... the Tibetan Master...indicated that each Cosmic Path leads to one of the centers in the One About Whom Naught May Be Said. One of these Paths... leads to Sirius. These two statements taken together plainly indicate that Sirius is one of the centers of a Cosmic Logos, the One About Whom Naught May Be Said.

with which Sirius may be associated as well. It is of interest to note that ancient peoples may have connected spiral motion with Sirius, for this motion is now recognized by astrophysicists as characteristic of the paths of stars in a binary system, such as the one formed of Sirius A and B.

But whatever the connections of Sirius with threatening or unruly forces of nature, to the Egyptians, Sirius connoted order, as it made possible the organization and use of time. Perhaps as early as approximately 3000 B.C., the Egyptians observed the fact that the year is about three hundred and sixty-five days long.⁵⁹ They dedicated the final five days of their calendrical year to a feast celebrating Sirius,⁶⁰ so that the year ended and began with reference to Sirius. As a result, Sirius likely functioned as a time deity, or watcher over the year. In fact, one of the pyramid texts calls Sothis (or Sirius) the Year itself.⁶¹ Anubis, symbol of Sirius, is certainly thought to have been connected with time.⁶² This role for Sirius as a time-keeper or time marker is of great significance, and has led to speculation that Sirius was the real kosmokrator, or cosmic time measurer, of the ancient world.⁶³

The ancient world certainly had its sights on this star. In about 3285 B.C., Sirius had become a major star of orientation for the Egyptians, replacing Gamma Draconis. At the same time, the Egyptians had begun to worship the star Sirius,⁶⁴ once thought to have been the only individual star revered by the Egyptian culture,⁶⁵ though certain constellations, such as Orion and the Great Bear, were known to have been significant as well.⁶⁶

However, late twentieth-century research has revealed that not just one, but many stars in a certain part of the sky were singled out by the builders of the Egyptian pyramids as sacred. Destinations for the souls of the departed, these were all consequently held in reverential regard by the ancient Egyptian culture. Specifically, it was the stars in a region of the sky called by the ancient Egyptians “the Duat” or “afterworld” which they revered. The Duat included part of the constellation Orion and the star of interest here, Sirius.⁶⁷ This region of the sky was considered to be spiritually activated and capable of properly receiving the souls of the departed only at the time of the summer solstice, when

Orion and Sirius appeared on the eastern horizon in the final moments of dark sky before the Sun would rise.⁶⁸ Note that Sirius played a significant role in visually announcing the onset of this period. Here again, is indication of the importance of Sirius to the ancient Egyptian world.

The star Sirius is mentioned specifically in *The Egyptian Book of the Dead* as a point to which the souls of the deceased go,⁶⁹ as are four stars of the Great Bear,⁷⁰ a constellation nowhere near the Duat, but in fact right at the celestial north pole. In general, the Egyptian doctrine held that the deceased became one with the stars,⁷¹ with certain of them specified, as described. It might be said then that to the Egyptian mind, union with certain stars meant immortality, a fact reflected in the plea of Horus for the deceased, “May his soul rest among the stars that never set!”⁷² The stars that never set are, of course, those nearest the celestial North pole, the polar or circumpolar stars. Perhaps there were other such invocations for the stars of the Duat.

However, that Sirius was associated by the Egyptians with the afterlife is certain, which connection was revealed plainly in their burial customs. They adopted seventy days as the amount of time spent in the embalming of the dead, the same amount of time that Sirius is invisible each year due to its proximity to the rising Sun.⁷³ Thus, following a death, the Egyptians set aside seventy days for the careful, ritualistic treating and wrapping of the body of the deceased, a process held in the highest regard. It was astronomical fact regarding Sirius which was instrumental in establishing this practice, for the Egyptians regarded the seventy-day invisibility of Sirius as the archetype of experience in the after-death state. Sirius thus was connected with themes of death and rebirth in ancient Egyptian thought.⁷⁴

The importance of Sirius resulted from not only the utilitarian need to order and organize time, but also from the significance of Sirius in the religious arcana of ancient Egypt. The Egyptians looked upon Sirius as a sacred star, union with which conferred immortality. Here is one of the main reasons why Sirius claimed the position of great prominence which it did in Egyptian

culture. In this role, Sirius was associated by the Egyptians with several of their gods and goddesses, including Osiris, Isis, Horus, Hathor, Anubis, and Thoth.⁷⁵

Osiris was the main Egyptian god, symbolizing the power of resurrection and immortality, the belief in which was widespread from the earliest times in Egypt.⁷⁶ The soul of Osiris was thought to dwell in the constellation Orion,⁷⁷ with which constellation Osiris was therefore identified, in addition to Sirius. The hieroglyphic which represented Osiris was constituted of the symbols for the throne and eye,⁷⁸ giving rise to the fact that the earliest symbol for Osiris was the Eye of God.⁷⁹ This is a fact which has ramifications in Masonic symbolism, in which frequently appears the Eye of God; and as shall shortly be discussed, Masonry is esoterically connected to Sirius just as Osiris was exoterically so.

Isis was the main Egyptian goddess and the female counterpart of Osiris, the greatest of goddesses from the earliest to the latest Egyptian dynasties.⁸⁰ She was a beneficent goddess and mother who personified the feminine creative power, and whose influence and love pervaded all heaven, the Earth, and the abode of the dead.⁸¹

Isis was also known as the goddess of the Earth, the goddess of the Underworld, the power which caused the Nile Flood, producer of fertility, giver of life, goddess of cultivated fields, goddess of the harvest, and goddess of food.⁸² As the goddess of the underworld, she was said to assist in transforming the bodies of the dead into those in which they would inhabit the realm of Osiris,⁸³ such bodies perhaps being an allusion to some type of immortal vehicle like the soul or causal body. The symbol of Isis in the heavens was considered by the ancient Egyptians to be the star Sept, which is one of their names for Sirius,⁸⁴ and this star was thought to be the resting place for the soul of Isis.⁸⁵

It is worth noting the nature of the other god and goddess figures associated with Sirius. These include Horus, Hathor, Anubis, and Thoth.

Horus was the son of Isis and Osiris, and a Sun deity himself,⁸⁶ frequently represented with a walking god figure with the head of a hawk.⁸⁷ Hathor was an aspect of Isis,⁸⁸ depicted as a cow lying in a boat with a star between her horns.⁸⁹

Jackal-headed Anubis was the god of the underworld, the guide of the deceased in the after death state.⁹⁰ He was charged with tending the scales whereupon were weighed the hearts of the dead, making sure that the cross-beam was entirely even and true.⁹¹ In this symbolism is suggested the Scales of Justice or Karma, a theme strongly connected with Sirius in the esotericism of Master Djwhal Khul.

Thoth, often depicted as the ibis-headed god, was thought to be the personification of the reason and mental power of the great Egyptian over-god, Ra.⁹² Sometimes Thoth was described as the mind, reason, and understanding of Ra, these three terms resulting in a title of Thrice Great, or Trismegistus in the Greek language.⁹³ This great intellectual power called Thoth was of astounding perspicacity, for Thoth was considered to have been the inventor and god of all the arts and sciences, to have made the original calculations establishing the heavens, stars, and Earth, to be the master of all physical and moral law, to be the master of books, the scribe of the gods, and to have knowledge of divine speech.⁹⁴ In fact, it was Thoth who spoke the word whereby the wishes of Ra were carried into effect.⁹⁵

Thoth it was who reckoned the times and seasons, and who directed the motions of the heavenly bodies.⁹⁶ The aspect of Thoth as director of the heavens is of particular importance, for the knowledge and application of astronomical cycles became part of the ancient Egyptian initiatory tradition.⁹⁷ In this context, then, a line can be drawn from an Egyptian god linked with Sirius directly to knowledge which forms part of an esoteric initiatory tradition. Stated most simply, it might be said that Sirius equals Thoth, who equals knowledge regarding astronomical cycles, or in short, Sirius equals knowledge of astronomical cycles. Likewise, in the esoteric tradition Sirius is associated with the concept of cyclicity or periodicity, as shall be shown below.

Great Thoth was also considered to be the force which kept hostile forces in equilibrium,⁹⁸ appearing in one of his forms as the dog-headed ape who sits atop the scales of justice or karma and ensures their correct balance.⁹⁹ Certainly this aspect of Thoth is reminiscent of Anubis, who also tends the scales and has the head of a jackal,

or small dog. In the judgment scene in *The Egyptian Book of the Dead*, Thoth takes the role of a recording angel, functioning in much the same way as what Blavatsky and the Tibetans call the Lipika Lords, karmic record keepers who like Thoth are closely connected with Sirius.¹⁰⁰ Hence, both the Anubis and Thoth figures suggest that the Egyptians had a doctrine in some respects similar to certain of the esoteric tenets given out by Djwhal Khul through Alice Bailey, and all attest to a linkage between Sirius and the forces of karmic law.

Thus, through the various god and goddess figures associated with Sirius by the Egyptians, we find that they linked this star with what were to them the most profound themes of their spiritual philosophy - the continuity of life after the present physical embodiment, the certainty that the hearts (or souls) of the dead must be weighed in the scales of divine judgment, and the importance of astronomical cycles. Since life after death implies immortality, and the scales of justice imply karma, these two beliefs might rightly be labeled the doctrines of reincarnation and karma. The third we might dare to call the theory of celestial influence.

In the simplest of terms, it can be said that the Egyptians linked the nature of Sirius with doctrines which also form the foundation of all esoteric teaching—the reality of the soul and its recurrent embodiments, the centrality of karma as a decisive agent in the life of the inner man, and the relevance of celestial influence to the experience of human consciousness. And since Sirius was the astronomical foundation of the entire Egyptian religious system,¹⁰¹ these themes of reincarnation, karma, and the relevance of celestial influence can be said to have held pride of place in ancient Egyptian culture.

The last of these three factors played a particularly prominent role in the architecture which was constructed in commemoration of great principles in ancient Egypt. According to the twentieth-twenty-first century researchers Robert Bauval and Graham Hancock, the monumental architecture of Egypt was designed to embody profound references to and alignments with celestial bodies. These references and alignments were built into the pyramids and the

Sphinx at the Giza complex, Bauval and Hancock concluded, by a brotherhood of initiates and temple builders called the “Followers of Horus,”¹⁰² Horus being the hawk-headed Sun deity who as son of Isis and Osiris was also linked to the star Sirius.

These initiate-priests and temple builders, called the Followers of Horus, Bauval and Hancock discovered, were deeply preoccupied with tracking time cycles established by basic astronomical dynamics. In particular, the Followers of Horus observed not only the solar year but also the precessional cycle, the latter being a period of just less than 26,000 during which the vernal equinox point migrates all the way around the ecliptic, as seen from Earth. In regard to this cycle, the temple building initiates of ancient Egypt appear to have recognized a 25,920 year, precessional cycle, composed of 12 subperiods, or astrological ages, each lasting for 2160 years.¹⁰³

The precessional cycle itself was the core of the Egyptian mystery initiations, according to Blavatsky, who wrote in *The Secret Doctrine* that a programme of mysteries and a series of initiations based specifically upon the precessional cycle was in the possession of the builders of the Egyptian pyramids. The pyramids themselves she praised as “...the everlasting record and the indestructible symbol of these Mysteries and Initiations on Earth, as the courses of the stars are in Heaven.”¹⁰⁴ The precise content of these mysteries, Blavatsky stated, was directly related to the precessional cycle, the period for which she gave as 25,868 years, diverging only slightly from the 25,920 year measurement mentioned above. At any rate, it was this very cycle which was found at the core of the Egyptian mysteries, Blavatsky claimed. In fact, the Egyptian course of initiations, she stated, “was a reproduction in miniature of that great series of cosmic changes to which astronomers have given the name of tropical or sidereal year...”¹⁰⁵ and to which she attached the figure of 25,868 earth years, plainly the same time period referred to as the precessional cycle.

It was in the late 1800s that Blavatsky articulated this, her position on the pyramids and their builders, maintaining that the latter were in

possession of extensive and sophisticated astronomical knowledge, some one hundred years before Bauval and Hancock came to the same conclusion on the basis of detailed research into Egyptian religious texts, architectural features of the Giza complex and other monuments in Egypt, together with computer generated maps of star positions in antiquity. All these taken together led Bauval and Hancock to develop a theory that the entire arrangement of Egyptian monumental architecture and the religion from which it sprang were suffused with great astronomical sophistication, demonstrating a comprehensive grasp of the precessional cycle and the changes in the sky positions of various stars and constellations as wrought by that important celestial dynamic. Given this, the accent placed upon Sirius by this culture is all the more convincing, based as it undoubtedly is on factors other than a simplistic admiration for a bright spot in the night sky. Egypt knew something specific and special about the influence of Sirius, and it was this that they memorialized in various ways.

One of the ways in which the ancient Egyptian temple builders expressed their insight into the nature of this star was discovered by Bauval and Hancock, who found that a conjunction of the Sun and the star Regulus (Regulus, not Sirius) in the sidereal constellation of Leo furnished an indispensable key to the ancient Egyptian candidate for initiation. This stellar phenomena symbolically indicated the point at which the candidate must physically stand to properly begin the sequence of the initiatory ritual, which had to start right between the paws of the Sphinx, in imitation of the conjoining of stellar light from the Sun and Regulus in the same position within the celestial Lion, or sidereal Leo.

Regulus is also called the “Heart of the Lion.” Interestingly, Regulus or Cor Leonis was also particularly linked by the Tibetan with Sirius.

It is from Sirius which emanates impulses which cause our solar system to sense its higher destiny and purpose, and to be subjected to those karmic trials, and tribulations which require it to prove its mettle, just in the same way that the personality is confronted by the soul with karmic issues and situations.

Regulus, he said, contains and distributes the influence of Sirius, for the influences of Sirius, the Tibetan stated, are three and they are “focused in Regulus.”¹⁰⁶ This is an unusual situation, in which the forces of one star work through another. Normally, the forces of individual stars work through constellations, signs, and then planets.¹⁰⁷ However, in this case, it is one star working through another—Sirius working through Regulus. Immediately the question arises as to why Sirius in Canis Major works through Regulus over in another part of the sky, in the constellation of Leo. This is perhaps a specific instance of the

general principle brought into play by the Tibetan early in *Esoteric Astrology* when he alluded to an ancient science which treated of the relationships of suns one to another.¹⁰⁸ There is a mystery here which is not entirely elucidated by the present release of the Ageless Wisdom, although it does fall under the general classification of relationships amongst stars, a topic certainly covered by the Tibetan in several contexts.

At any rate, it is said that the forces of Sirius are focused in Regulus. And recall, the sky position of Regulus in ancient times at the summer solstice provided the pictorial key for the candidate for initiation into the Egyptian mysteries, indicating the precise position within the Giza complex from which the seeker should begin his perambulations.¹⁰⁹ Thus, it can be said that the Egyptian initiatory ritual sequence began with a physical arrangement patterned on the placement of Regulus, which star just happens to carry the influence of the very “Star of Initiation” itself, for Sirius is called “The Star of Initiation” in the esoteric astrological doctrine.¹¹⁰

The parallels between the ancient Egyptian initiatory rites and the modern version of the esoteric astrological doctrine are consequently very close. This fact argues strongly for a continuity of tradition from then to now, a sameness of doctrine and source, or in other

words, that the Egyptian temple builders —the Followers of Horus—were none other than a branch of the same Planetary Hierarchy which is the source of the current release of the Ageless Wisdom. Thus, the Egyptian temple builders designed into their constructions certain references to Sirius.

What the Ageless Wisdom holds to be true about the star Sirius is, however, rather remote from the notions associated with this star in the every-day world of the past. And so were the exalted notions associated with Sirius in the Egyptian religion removed from popular conceptions of this star. Examples of the difference between the sublime and mundane perceptions of this star can be seen in the following.

In the ancient world, Sirius was a main tool used for the making of predictions. Weather conditions at the time of its heliacal rising, together with the quality of light perceived to be coming from Sirius, were thought to indicate the nature of the year ahead for agricultural harvests, demographic and political developments, relations with nearby countries, and issues of health and illness for the general populace.¹¹¹ It appears that star-priests of the Syrian, Zoroastrian, and even the Egyptian cultures used indications from Sirius in this way.¹¹² Later, the condition of Sirius at its heliacal rising was combined with the astrological sign in which the Moon was placed and with transiting planetary aspects to arrive at similar predictions.¹¹³

The influence of Sirius in this context was thought to range all the way from ominous and tragic on one hand to propitious and blissful on the other.¹¹⁴ However, there seems to have been a general ill feeling about the star, for in early astrology and poetry there was much evil influence attributed to Sirius, as it was in Virgil's *Aenid*.¹¹⁵ In the first century A.D., the Roman astrologer Manilius wrote of Sirius in verse, "...from his nature flow the most afflicting powers that rule below."¹¹⁶ And in the second century A.D., the Alexandrian astrologer Ptolemy accorded the nature of Mars and Jupiter to Sirius,¹¹⁷ which is to say he found the star a mixed bag of warlike and regal (or perhaps pompous) characteristics.

Though this was the portrait painted of Sirius in early astrology, Sirius in later astrology became the signifier of wealth and prestige.¹¹⁸ For example, in medieval magic, the influence of Sirius was thought to incline toward honor, goodwill, the power to pacify nobles and to gain the favor of others, and to converse with airy spirits.¹¹⁹ In this view of Sirius, the main theme has to do with the ability to secure the elevation of one's social or political standing. This image of Sirius seems to have come from the theory that the influence of any fixed star of great magnitude connotes honor and preferment when conjunct the angles (or Ascendant, Midheaven, Descendant, or Imum Coeli) of a natal chart.¹²⁰ By this criterion, Sirius as the brightest of the fixed stars would certainly be propitious.

In modern astrological literature, Sirian influence is regarded as a mixture of benign and dangerous characteristics. According to one source, the placement of the following factors in the same degree as the zodiacal intercept of Sirius brings these results in the natal chart.¹²¹

Conjunct the Midheaven.....fame and high office

Conjunct the Sun.....success

Conjunct the Moon.....business success

Conjunct Mercury.....business success

Conjunct Venus.....ease and comfort

Conjunct Mars.....courage

Conjunct Jupiter.....business success

Conjunct Saturn.....high position through friends

Conjunct Uranus.....prominence in "Uranian matters"

Conjunct Neptune.....intuition

Although it is perhaps heartening to see what most people would consider positive effects resulting from Sirian influence, it is also clear that on the whole these effects imputed to Sirius are

nothing but an amplification of a basic planetary characteristic. But even that is devoted solely to the advancement of the personality life (with perhaps the exception of the effects of Sirius mixed with Uranus and Neptune). Further, the entire tabulation above is based on the use of zodiacal intercepts for the purpose of establishing a place in the zodiac for Sirius, even though Sirius is too far away from the zodiacal belt for such measurements to be wholly reliable. Thus, this entire approach may very well be misleading and is certainly far afield from the nature of Sirian influence as described by the Tibetan.

As has been shown, perceptions of Sirius around the world have been varied, ranging from weather predictor and flood indicator to home for the souls of gods, goddesses, and the deceased on their way to immortality. With this colorful tapestry as background, the esoteric characterization of Sirius may now proceed.

The Esoteric Characterization of Sirius

The complexity of perspectives with which Sirius has been viewed popularly is rivaled only by the supernumerary functions attributed to this star in the esoteric astrological doctrine. As alluded to in the introductory paragraphs, the role assigned to this star within the esoteric view of cosmological process is nothing short of stunning.

All this is so because of a basic principle resounding throughout the esoteric teaching: all lives exist within greater lives. In this case, the functions and powers expressed by Sirius are derived from its position within a certain Greater Logos. That this is true of Sirius can be patched together from a number of statements made by the Tibetan, who scattered hints about this star and related matters all throughout the information he transmitted to Alice Bailey.

The story on Sirius begins with a statement made by the Tibetan Master concerning the Seven Cosmic Paths. There he indicated that each Cosmic Path leads to one of the seven centers in the One About Whom Naught May Be Said.¹²² One of these Paths, he further stated, leads to Sirius.¹²³ These two statements taken together

plainly indicate that Sirius is one of the centers of a Cosmic Logos, the One About Whom Naught May Be Said. Several passages given by the Tibetan seem to say that Sirius alone constitutes this center,¹²⁴ while others seem to suggest that Sirius together with our solar system (and perhaps others) make up this center, the heart center of a Greater Logos.¹²⁵ The Tibetan definitely stated that our solar system is associated with the heart center of a Greater Logos,¹²⁶ and since our solar system and the Sirian system are said to travel together as some kind of unit,¹²⁷ they are likely found in this same cosmic heart center. Certainty in this matter is not possible from these statements alone, but the framework of what the Tibetan partly revealed on this subject begins to stand out with just this information.

However, to settle the question more conclusively, recourse to the Law of Correspondences must be had. Thus, in attempting to discern the nature of Sirius, it is important to bear in mind that the Tibetan associated Sirius with our Planetary Hierarchy, and the Planetary Hierarchy with the heart center of our planet.¹²⁸ Further, Hierarchy is strongly influenced by the Second Ray,¹²⁹ so Sirius is likely to be as well. Since all heart centers are Ray Two correlates, this information supports the notion that Sirius is a heart center correlate, strongly conditioned by the Second Ray. Here is one more reason to feel comfortable with the contention that Sirius is located within a cosmic heart center, since in some cases, the lesser can give the key to the greater.¹³⁰

That Sirius is fundamentally linked with the Second Aspect and the Second Ray is supported by further evidence.

First might be adduced the role of the star Sirius in the Prototypical Triangle, the grouping of three celestial factors said by the Tibetan to be the source of all the energies of manifestation pouring into our region of evolution. In this grouping, Sirius plainly fulfills the function of the Second Aspect, dealing in Love-Wisdom and mediating between the Great Bear as an agent of the Will or the First Aspect, and the Pleiades as an agent of Active Intelligence, or the Third Aspect.¹³¹ Sirius sits squarely in the middle of

these two extremes, representing the binding power of the Second Ray and Aspect.

Second, the energies of Sirius were said by the Tibetan to function as the agencies of the Cosmic Christ,¹³² the Cosmic Christ being itself yet another term or word for the Second Aspect of Deity.¹³³ The Second Aspect is of course equivalent to soul or consciousness, which mediates between spirit or life on one hand, and matter or form on the other, and Sirius is linked by the Tibetan specifically with soul and consciousness.¹³⁴

Thus, as is apparent, there can be little doubt that Sirius expresses the energies and functions of the Second Aspect, which by extension implies a Second Ray nature, the same ray which is characteristically associated with the heart center,¹³⁵ thus making Sirius a good candidate for membership in a great cosmic heart center of some type.

Indeed, it is this very position in the heart center of a great being which defines Sirius and the energies which it radiates. This is what stands behind all that the esoteric astrological doctrine has to say about this particular star, which according to the Tibetan's words, is a source of universal love, or buddhi, "the principle," he said, "found at the heart of every atom."¹³⁶ The "heart" of things is evident here, emphasizing the point that the energies of Sirius feed this aspect of existence. Said the Tibetan on this point, "A stream of energy coming from...Sirius...enters directly into the Hierarchy and carries with it the principle of buddhi, of cosmic love..."¹³⁷ Hierarchy being the heart center of our planet, this statement but amplifies the connection of Sirius with heart-centered energies. In sum, it seems imminently prudent to allow that Sirius is indeed a component of a great cosmic heart center of some type.

As a component in a great cosmic heart center, Sirius distributes what the Tibetan Master calls buddhi. It is therefore necessary to understand this term if the nature of Sirian influence is to be grasped. Buddhi in its broadest sense can be interpreted in three ways: as pure love, intuition, and discernment.

First, the Tibetan equated the term buddhi with the words pure love or love-wisdom.¹³⁸ Such a characterization immediately draws attention to an important distinction. It points up the fact that there exists a significant difference between personalized forms of sentiment on one hand, and some other kind of love on the other. Though personal sentiment is certainly referred to as love in everyday parlance, the other kind of love suggested by the idea of a pure love is something altogether different. It might be defined as a universal beneficence powered by a genuine recognition of the sentience and inherent divinity to be found throughout creation, and this existing in such abundance and equality for all units and forms that it functions entirely free of any taint from self-referent motives or subconscious drives for individual advantage.

The glaring contrast between so-called human love and this type of spiritual regard is evident enough without much more elaboration. The former has a great deal to do with the human need for validation through association; the latter, independent of that hunger, has to do with the fundamental fact of universal unity and the attitudinal result of full alignment with that reality. Therefore, the following inferences may be drawn. As an expression of pure love or love-wisdom, the buddhic principle embodies the more spacious awareness of non-partial, universally radiated beneficence. Buddhi is the quality of consciousness thus generated, and the buddhic plane is the vibrational level within the manifested universe at which such a state prevails.

As a further clue to what he meant by the term buddhi, the Tibetan equated this term with the word "intuition."¹³⁹ Intuition is a word the mainstream popularity of which has vastly increased in modern times. Its appeal has largely been advanced by the now world-wide New Age Movement, which has rightly championed the existence of aspects of mind other than that which produces strictly linear logic. The word intuition has consequently found its way into everyday use. In this context, intuition as a word usually signifies an ability to extract information seemingly out of the air, to know the true inner

character or attitudes of others, to know what is best for one's own unfoldment, the ability to detect future trends, the most logical way in which equipment might be expected to function (i.e., "intuitive software"), or even conventional wisdom (i.e., a "counterintuitive stock purchase," one that goes against prevailing beliefs). These and other related senses in which the term is used are all completely valid uses of the word in their own times and places and are attempts to describe an emerging sensitivity to multiple levels of being and sensing.

A somewhat similar definition for the intuition was long ago offered by the Tibetan, who described the intuition as "...the ability to arrive at knowledge through the activity of some innate sense, apart from the reasoning or logical processes. It comes into activity when the resources of the lower mind have been used, explored and exhausted. Then, and then only, the true intuition begins to function. It is the sense of synthesis, the ability to think in wholes, and to touch the world of causes."¹⁴⁰ In this definition of the intuition, there is reflected the popular notion of intuition as the capacity to gather information or conclusions without a laborious intellectual process. However, the Tibetan took this concept one step farther and said that the intuition ultimately leads to a broader vision, or holism, which perceives distinct items only as integral parts of the systems in which they are embedded.

In fact, in other passages of text, the Tibetan enlarged upon just this sense for the definition of intuition. Speaking of the intuition in *The Rays and the Initiations*, the Tibetan stated that intuition is "...the word we use to describe a direct contact with the Mind of God..."¹⁴¹ Such a contact, we are told, reveals the purposes underlying all Hierarchical efforts. In this sense, the intuition is nothing short of an ability to envision the Hierarchical Plan and the Shamballic Purpose behind it. Right to this very point, the Tibetan stated in *Discipleship in the New Age II*, "...for the initiate, the intuition is ever the revelation of the purpose of Shambhalla and the working out ...of the divine Plan."¹⁴² As is apparent, such a definition for intuition far outstrips the usual contemporary understanding of this term, even as used in the more enlightened senses.

The Tibetan's use of the word intuition and what it implies goes beyond popular connotations of this word in yet another way. Whereas the popular use of the term includes everything from psychic hunches about purely personal matters to a description of the way technology might be expected to work, a definite concern with the greater context in which a unit exists is the distinguishing feature of the intuitional function as the Tibetan has described it. And since intuition is equivalent to buddhi, this is also true of buddhi. The Tibetan forthrightly clarified this issue, explaining in *Esoteric Astrology* that buddhi itself is awareness of the universe, the whole, and the group.¹⁴³ Therefore it might legitimately be said that according to the Tibetan, the buddhic faculty (or intuition) is the very perception of the relationship between the individual and its greater environment, which perception in esoteric thought is simply called group consciousness. So true is this that the Tibetan even pointed out that buddhi is the principle which not only promotes the integration of units into the group, but which blends groups together with other groups.¹⁴⁴ He called it "the unifying principle of groups."

All in all, it is fairly evident that the way in which the Tibetan used the word intuition differs somewhat from its present popular usage. As a result, it is not enough to say simply that buddhi is equivalent to intuition and leave it at that. To do so would invite the formation of large gaps in understanding through which might leap the doubly mischievous creatures, assumption and misconception.

Nonetheless, it should be reiterated that the Tibetan did equate the term buddhi with the word intuition.¹⁴⁵ In fact, the Tibetan offered a number of parallel terms for our consideration. He tells us that intuition, pure reason, and complete knowledge illumined by the loving purpose of the divine mind are terms all equally descriptive of buddhi and interchangeable in meaning.¹⁴⁶ From this can be gathered the cognitive nature of buddhi, a level of perception that grasps divine pattern and purpose, or in other words, knows what the divine process is doing and why.

In this role, according to the Tibetan the intuition is "...the appreciation by the mind of some factor

in creation, some law of manifestation and some aspect of truth, known by the soul, emanating from the world of ideas, and being of the nature of those energies which produce all that is known and seen.”¹⁴⁷

Clearly, the intuition functions to reveal specific knowledge, though that knowledge can only be apprehended within the context of wholeness. Ultimately, the energy of the intuition leads to the acquisition of complete knowledge illumined by the loving purpose of the divine mind, and this, too, is a realization characteristic of buddhi. Thus, buddhi is not only universal beneficence, as discussed in the previous section, but also a cognitive faculty which reveals specific content about the nature of the whole.

The further development of this theme concerning buddhi as a quality of knowing leads along a path winding back into the historical and literary context from which the Alice Bailey writings arose, for the use of the term buddhi hails from the Theosophical movement which preceded the Bailey works, and beyond.

The word buddhi arises from the Sanskrit root “budh,” meaning “to know.” From this root come related terms, all of which are likely to be encountered by esoteric students and all of which are likely to color, incorrectly or not, one's notion of the term buddhi. Terms etymologically related to buddhi (and its own formal definition) follow, as explained in H.P. Blavatsky's *The Secret Doctrine*, which source was identified by the Tibetan as the first of three planned releases of Hierarchical teaching.¹⁴⁸

In *The Secret Doctrine*, v. 1 pp. xviii – xix,¹⁴⁹ we find the following.

budh Sanskrit root meaning “to know”

bodha possession of divine intellect or understanding

buddha acquirement of divine intellect by personal effort and merits

buddhi faculty of cognizing the channel through which divine knowledge arrives; discernment of good and evil; divine conscience; spiritual soul; vehicle of atma

bodhi trance condition during which the culmination of spiritual knowledge is reached; Samadhi

Buddhism name given in more recent history to the religious system of ethics preached by Gautama Buddha, so named after his title,

Buddha name given in more recent history to the religious system of ethics preached by Gautama Buddha, so named after his title, Buddha, meaning enlightened

Adhi Budha name given by earliest Aryans to the Unknow Deity; absolute wisdom; in the form Adi – bhuta, the primeval uncreated cause of all.

As can be seen, this information presents a fertile field for study and contemplation, but for present purposes, Blavatsky's definition of buddhi alone may justly claim attention. Therein are a number of terms which more or less parallel the meaning of buddhi and intuition as given by the Tibetan: spiritual soul, channel through which divine knowledge arrives, spiritual vehicle of atma (or representative of the next higher principle, the spiritual will, which could easily signify the Purpose of Shamballa as revealed by the intuition and as discussed in the previous section).

Yet amongst all these familiar faces stands out a rather different and additional countenance, for here Blavatsky also offered “discernment of good and evil” and “divine conscience” as equally acceptable senses in which buddhi may be used. The words “discernment” and “conscience” immediately conjure up something quite other than the blissful universal beneficence and endless relational power conferred on buddhi in the previous two sections. Suddenly, here are two equivalents for buddhi which look like they might have to do with making distinctions between this and that, instead of erasing differences in the name of group cohesion. What might this be about?

What it concerns is the revelation of yet another facet of the complex jewel called buddhi, or the intuition. As it turns out, buddhi-intuition as it was understood in the Tibetan's mind and in that

of Blavatsky embraced not only the unifying forces described previously, but also the power to make important distinctions, or in other words, value judgments. Here is a notable characteristic which distinguishes aspects of the esoteric philosophy of the Tibetan from that of the broader New Age spiritual community, in which there exists a relatively overt prejudice against the whole notion of forming judgments. Frequently in popular spiritual circles is heard the injunction that one should not judge. Apparently, this pop wisdom is not entirely upheld or condoned by the esoteric philosophy of the Tibetan, which assigns to buddhi, a relatively high function in the spectrum of the planes, just this very capacity.

That this is so is suggested in a passage wherein the Tibetan equated intuition with “discrimination,”¹⁵⁰ a word which surely suggests the making of careful distinctions of some type or another. The proper role for the mental act of discriminating (or noting basic differences in qualities) was outlined by the Tibetan in a passage in which he showed that the making of distinctions in fact leads directly to the development of intuition, or buddhi. “Discrimination,” he stated, “is the educatory process to which the Self subjects itself in the process of developing intuition...”¹⁵¹ Seen in this light, then, the ability to tell the difference between this and that has a legitimate place in right spiritual unfoldment. According to the Tibetan, it is the fourth principle, or buddhi, which makes such discriminations possible. Speaking of the fourth archetypal pattern in terms of the Fourth Ray, the Tibetan Master stated, “It is this fourth ray energy which makes apparent the distinction (so often misunderstood by man) between good and evil.”¹⁵²

This is essentially what Blavatsky’s definition of buddhi revealed as well. Just as the Tibetan used the term “discrimination” in conjunction with buddhi, Blavatsky translated buddhi as “discernment,” literally as the discernment of good versus evil, or the power to tell the difference between that which is spiritually true and wholesome and that which is not. This capacity to cut through a complex set of issues and to neatly identify the right from the wrong is as much the working of buddhi, esoteric authority has revealed, as is the entirely composed and

blissful union with the All otherwise associated with this state of consciousness.

And all this emanates from the star Sirius, the energies from which not only promote perfect union, but which also confer the ability to separate the wheat from the chaff. It is this sort of transcendent knowing blended with the power to accurately judge which emanates from the heart center of a great cosmic being via the star Sirius, which as a Second Ray manifestation is particularly suited to carrying the vibrational signal of the numerically compatible Fourth Ray and Fourth principle, of which buddhi is the representative. Hence, although a Second Aspect manifestation itself, Sirius is a source of all that the fourth principle (or buddhi) connotes—pure love, intuition, and discernment.

Given that this universal love-wisdom is the nature of influence from Sirius, it is easy to accept the contention of the esoteric doctrine that this star functions also as the soul of our Solar Logos,¹⁵³ being its higher component and its source of cosmic mind (or manas) derived from the cosmic mental plane,¹⁵⁴ just as the soul channels down the energies of higher mind to the incarnated human personality. And just as the soul is the intermediate source (following from the monad) from which the incarnated personality emanated in the first place, so also is the star Sirius in its role as the soul of our Solar Logos said to be the “parent” or point of origin for our entire systemic life.¹⁵⁵ In other words, the sum total of the great life form used by our Solar Logos together with its inner spiritual purpose have come forth from Sirius.

From this fundamental relationship between Sirius and our solar system arises a dynamic of great importance within the workings of evolution as they unfold throughout the body of manifestation used by our Solar Logos in the pursuits of its purposes. Just as the influence of the soul upon the personality causes the personality to face the nature of its choices past and present, the influence of Sirius upon our system is said to express itself as the Law of Karma, which Law as it affects our system originates in the star Sirius.¹⁵⁶ It is from Sirius which emanate impulses which cause our solar system to sense its higher destiny and purpose,

and to be subjected to those karmic trials and tribulations which require it to prove its mettle, just in the same way that the personality is confronted by the soul with karmic issues and situations. In the case of our solar system, the issues and situations are of course far more comprehensive and complex than those found at the level of one human personality, but the general principle remains the same. In the same way that the soul challenges the personality to rise to higher and higher levels of spiritual functioning, the emanations of Sirius challenge our entire solar system to seek its ideal level of functioning.

This it does through periodic applications of cosmic soul force, just as the human soul leads the incarnated personality through rhythmic applications of energies from the egoic lotus (or causal body). In fact, Sirius is said by the esoteric astrological doctrine to be the very cause of periodicity for our solar system,¹⁵⁷ which means that Sirius is the author of all cyclicity, such as is demonstrated in the orbits of the planets around the Sun and in all the many grades and types of recurrent astronomical and astrological phenomena. This is so because Sirius is an agent of the Second Aspect, which aspect deals fundamentally with the Law of Attraction, and it is the Law of Attraction which establishes the bond between two celestial bodies which makes an orbital or periodic relationship possible. Such a relationship is based on an attraction which holds one unit to the other, while still allowing for movement. The movement may be simply one point moving around a constant center, or it may be a complex interaction of two or more bodies circling a common point. Whatever the type of arrangement, so long as it produces repeating phenomena at regular intervals, it's driven by the Law of Attraction emanating from Sirius, the very star associated by the ancient Egyptian religion with the cycle of death and rebirth, the great stellar agent of the Second Divine Aspect, and the origin of Karmic Law for our system.

Sirius is the origin for even more of matters and elements profound in nature. According to the Tibetan Master, this star is one of just a few places in the firmament from which issue Cosmic Avatars, exalted entities who are concerned with, as the Tibetan stated, “the intelligent coordination

of the starry Heavens.”¹⁵⁸ Such beings are as far advanced along the evolutionary path compared to the human stage as the human stage is to that of the lives which inhabit atoms. Such Cosmic Avatars have reached their evolutionary stage, the Tibetan indicated, over periods of time measuring in the thousands of Ages of Brahma,¹⁵⁹ each Age of Brahma comprising 100 Years of Brahma, or 311,040,000,000,000 earth years apiece.¹⁶⁰ Thousands of such periods of time have elapsed during the course of evolution taken by entities who become Cosmic Avatars, and once they have reached such a state, the star Sirius is one of the few points in the heavens with which they associate themselves. They then come forth when summoned by cyclic law to vastly accelerate evolution in some portion of the manifested universe. For example, Cosmic Avatars come forth from Sirius and participate in the initiation of Solar Logoi. This has happened to our system, according to the Tibetan Master, but only once. The energy then imparted conveyed in one massive surge of inspiration all the seed ideas and multilevel powers required for the entirety of evolution due to occur in this system.¹⁶¹ This is what avatars from Sirius can do. Little wonder, then, that this star is called “The Star of Initiation.”

Certain ray avatars are also associated with Sirius. Such is the case with an avatar who is to visit our solar system and represent the Seventh Ray at some point in the twenty-first century.¹⁶² This avatar will appear and affect not just the system generally but our planet particularly, “...producing those conditions which will permit of the reappearance upon Earth of the Mysteries of Initiation,”¹⁶³ and will demonstrate the essence of the Seventh Ray, or “the law, order and rhythm of the creative process as it works out on the physical plane, blending spirit and matter.”¹⁶⁴ Like the Cosmic Avatar who once visited our system, this ray avatar is also fundamentally connected with Sirius.

Given that a great cosmic avatar from Sirius bequeathed the entire evolutionary impulse working out in our solar system, it is perhaps not very surprising that the teachings and procedures whereby human aspirants are vastly accelerated in their own evolution were also brought from Sirius. Yes, according to the Tibetan Master, the

Mysteries of Initiation as they are practiced on our planet were given to our Planetary Hierarchy by the Great White Lodge of Sirius.¹⁶⁵ These were encoded into the Masonic Tradition, which therefore stands as a representative of Sirian influence,¹⁶⁶ just as does our Planetary Hierarchy, for our Planetary Hierarchy itself is but an extension of the Sirian Lodge and its mystery teachings, being literally controlled and guided by the spiritual emanations coming from this great Star of Initiation.¹⁶⁷

Not only does the Planetary Hierarchy owe its initial inspiration to Sirius, but also does the entire Human Kingdom, for Sirian influence contributed to the mix of energies which made the rise of the Human Kingdom possible 18 and ½ million years ago.¹⁶⁸ Thus, from the level of Solar Logos on down to that of the Human Kingdom, the influence of Sirius has sparked dramatic occurrences in the unfoldment of the Divine Plan.

This same intensive stimulation from Sirius is at work in all processes of initiation from that of the Solar Logos on down to striving units in the Human Kingdom. As regards initiation in the Human Kingdom, the first and foremost power active in the processes of initiation is energy or force emanating from the star Sirius, for, “Sirius acts as the transmitter...whence emanate those influences which produce self-consciousness in man.”¹⁶⁹ Self-consciousness being the precursor to self-discipline and the sense of responsibility for one’s actions, this influence from Sirius is of course indispensable in the journey from perceived helplessness to the sense of spiritual enterprise demonstrated by advanced initiates.

The quantum leap forward known as initiation is thus facilitated by flows of energy from Sirius. Again, according to the Tibetan Master, advancement of evolutionary pace by virtue of impact from a source of stimulation outside of our solar system is characteristic of this, the second solar system in the sequence of three. This method is to persist until the end of the present solar system and will continue to feature the role of Sirius in this regard until systemic pralaya descends.¹⁷⁰

In this method of individualization and initiation in which force extraneous to the evolving unit

figures substantially in advancements of consciousness, force conductors called Rods of Power or Rods of Initiation are instrumental in achieving the results intended under the Divine Plan.¹⁷¹ It is these Rods of Power and of Initiation which carry the force from outside sources to the evolving unit and its own force centers, whether that unit is a human being, a Planetary Logos, or a Solar Logos. These Rods of Initiation are of four types, composed of:

- 1) Cosmic Rods of Power, used by a Cosmic Logos for the initiations of a Solar Logos,
- 2) Systemic Rods of Power, used by a Solar Logos for the initiations of a Planetary Logos,
- 3) Planetary Rods of Power, used by a Planetary Logos
or initiations 3 - 7 undergone by members of the Fourth and Fifth Kingdoms, and
- 4) Hierarchical Rods of Power, used by an occult Hierarchy, for initiations 1 and 2 and administered by the Christ.¹⁷²

These Rods of Power are utilized to stimulate the appropriate force centers in the unit undergoing initiation. In the initiation of a Solar Logos, the centers stimulated are the seven planetary schemes, which function as the equivalent of etheric centers in the body of manifestation of a Solar Logos. In the initiation of a Planetary Logos, it is the seven chains of the planetary scheme which receive the stimulation. In the initiation of a member of the Fourth or Fifth Kingdoms, it is the higher correspondences to the etheric centers which feel the force of the Rod of Initiation. In each case, the targeted center awakens to greater vibratory activity through the agency of stimulation from an outside force.

It was extraneous force from Sirius, the Tibetan has said, which greatly advanced the rate of evolution of our Solar Logos at one point.¹⁷³ This extraneous force now has a permanent representative in our solar system in the form of a Rod of Initiation bequeathed by the Lord of Sirius to our Solar Logos.¹⁷⁴ Used in the initiation of Planetary Logoi, this Rod carries a voltage of pure fohatic force from cosmic levels,¹⁷⁵ fohat being the fire of matter plus electric fire.¹⁷⁶ This Rod of Initiation is charged with pure electrical

force from Sirius,¹⁷⁷ and is recharged once every period of a solar system from its originating source.¹⁷⁸ Thus, it is Sirian force coursing through this Rod of Initiation and wielded by our Solar Logos which accomplishes critical developments in the advancement of Planetary Logoi.

Called by the Tibetan Master a great talisman of Sirian force, this Rod of Power used by the Solar Logos to activate the centers of the Planetary Logoi has at least three purposes. First, it can be used in dire and threatening circumstances, something that has never happened, though its emergency use was seriously considered in Atlantean days and in the third year of World War I. Second, this Rod is intended for use in the initiation of Planetary Logoi on cosmic levels. Third, it is to be used for initiation of groups, though of what sort the Tibetan did not say.¹⁷⁹ These purposes provide a rough idea of the power invested in such a Rod, a force conductor sufficient to advance whole planetary schemes and turn back developments of an untoward and destructive nature threatening some portion of the worlds.

A corresponding Rod of Initiation is held by our Planetary Logos. This Planetary Rod of Initiation is empowered once each world period from the Rod of the Solar Logos,¹⁸⁰ the solar rod having been empowered by Sirian force. Hence, the Rod of Power and Initiation wielded by Sanat Kumara as our Planetary Logos also carries Sirian force, which pours through the Solar Rod to the Planetary Rod at its charging once each manvantaric cycle. When this Planetary Rod is applied to the centers of the initiate rising through the ranks of the Fourth Kingdom, "...at the moment of application of the Rod, the initiate consciously realises the meaning of the Law of Attraction in form building, and in the synthesis of the three fires."¹⁸¹ Thus, what the Planetary Rod of Initiation imparts is essentially stepped down Sirian force, and it is this adapted Sirian force which brings about clear knowledge of the Law of Attraction and its workings as an agent of cohesion and integration, revealing the interrelation of spirit, soul and body, or electric, solar, and frictional fire.

The central role of Sirian influence in the initiatory process is reflected in the fact that Sirian force is deliberately used by the Masters in training disciples for several of the initiations carried out in regard to the Human Kingdom.¹⁸² For example, although the energy of Sirius (like that of all the non-zodiacal stars and constellations) is not consciously felt until the Third Initiation, it is nonetheless employed in preparing disciples for the Second Initiation,¹⁸³ at which point it undoubtedly contributes to the transformations of attitude and emotion required at the Baptism Initiation.

Sirian energy is also used in the training which precedes the Fourth Initiation,¹⁸⁴ a step on the infinite initiatory path which sees the resolution of the mystery of polarity and the shift into intuitive functioning. Clearly the unifying, buddhic nature of Sirian influence is of consequence in this transformation. Sirian influence likewise is brought to bear in preparation for the Sixth Initiation,¹⁸⁵ ruled by the Third Ray and the point at which the Master decides which of the Seven Ways of Higher Evolution shall be trodden.¹⁸⁶

Although applied for different purposes in each case, it is the Sirian influence which plays such a vital role in each of these three initiations. And though this is true in a rather specific way for these three initiations, it is also true in a general way for the entire initiatory path, for Sirius is the great Star of Initiation.

Sensitivity to Sirian influence is consequently one of the standards or markers by which initiatory status is judged. This fact is alluded to by the Tibetan in remarks he makes regarding the initiatory status of Planetary Logoi, or the Beings who inhabit planetary schemes as their bodies of manifestation. According to the Tibetan Master, a Planetary Logos of three cosmic initiations begins to register response to the quality of the life which informs Sirius, while a Planetary Logos of five cosmic initiations is vitally responsive to the life of Sirius.¹⁸⁷ In other words, the Logos of a sacred planet registers the nature of Sirian life much more completely than does the Logos of a non-sacred planet. Though Planetary Logoi are immensely advanced beyond the

human stage, this comparison still demonstrates the centrality of sensitivity to Sirian influence in the scheme of evolution. It also speaks plainly about the highly advanced nature of Sirian influence, which, if only partially sensed by the Logos of a non-sacred planet, must be even less well known to the highest of human initiates. And yet Sirian influence is relevant to both Logoi and Humanity.

To this point the Tibetan addressed himself when he stated, “One great fact to be borne in mind is that the initiations of the planet or of the solar system are but the preparatory initiations of admission into the greater Lodge on Sirius.”¹⁸⁸ In particular, the Third Initiation on our planet is considered the first true or Hierarchical initiation, as it qualifies the candidate to become an aspirant to the Sirian Lodge.¹⁸⁹ The Tibetan Master further explained that the Fifth, Sixth, and Seventh Initiations on our planet are equivalent to the entry degrees of the Sirian Lodge,¹⁹⁰ the Fifth or Decision Initiation itself being the first true Sirian initiation.¹⁹¹

What is imparted progressively from Sirius to the advancing unit along the path of initiation can be summed up as the principle of freedom. As the Tibetan has stated, “The principle of freedom...represents an aspect of the influence which Sirius exerts on our solar system and particularly on our planet. This principle of freedom is one of the attributes of Deity...of which humanity knows as yet little.”¹⁹² This principle of freedom expresses itself in a number of ways, the Tibetan indicated, all of which cluster around the release of consciousness from excessive identification with form. In some cases this works out simply as the drive for political self-determination, in others as that which enables the representative of the Planetary Logos on our globe to carry out his mission amongst units of lesser evolutionary status.¹⁹³ In any case, from Sirius there emanates a “pulling away from form,” as the Tibetan has called it, which underlies, as he said, all evolutionary progress.¹⁹⁴ Here, yet again, is one of the essential characteristics of Sirian influence, according to the esoteric doctrine.

Thus, as has been shown, the esoteric characterization of the star Sirius covers a wide

array of factors. For convenience they are summarized here.

The star Sirius is:

- 1) located in the heart center of a great Cosmic Logos
- 2) an agent of universal love
- 3) a source of buddhi
- 4) the soul of our Solar Logos
- 5) the parent of our solar system
- 6) the origin point of karmic law
- 7) the cause of periodicity
- 8) a source of cosmic and other avatars
- 9) that which established the mysteries of initiation on our planet
- 10) a factor in the rise of the Human Kingdom
- 11) the prototype of the Great White Lodge on Earth and its source of inspiration
- 12) behind the founding of the Masonic Tradition.

And the energies of Sirius are:

- 13) potent in processes of initiation
- 14) transmitted through various rods of power
- 15) used by Hierarchy as preparation for the 2nd, 4th, and 6th initiations
- 16) consciously registered only at and after the 3rd initiation
- 17) expressed as the principle of freedom.

The Astrological Intermediaries of Sirius

The various effects of influence from the star Sirius make their way to our planetary life, according to the Tibetan, through six constellations and their representative signs, through the same number of planetary bodies, and through an aspect of the Sun itself. The six constellations and signs conveying Sirian influence are Gemini, Cancer, Leo, Scorpio, Capricorn, and Pisces. The planets are Mercury, Mars, Jupiter, Saturn, Uranus, and Neptune. Each shall be discussed.

Gemini, according to the Tibetan, “forms a point of entrance for cosmic energy from Sirius.”¹⁹⁵ This cosmic energy from Sirius is of course cosmic soul energy, the great Second Aspect of Deity, forming the consciousness factor in all things. This cosmic energy from Sirius is likewise an expression of the Second Aspect itself, and therefore of the Second Ray, that of Love-Wisdom. This is the same ray which characterizes the present endeavor of the Solar Logos, Who in this the second of three systems aims to perfect the Love Aspect. Thus, the Tibetan’s statement that the underlying love of Deity primarily reaches our solar system through Gemini¹⁹⁶ (which sign also distributes Ray Two) certainly shows that Sirius, our Sun, and Gemini are all on the same wavelength, all resonant to the Love Aspect of Deity.

Because the love aspect expresses through the Law of Attraction, it is apparent that, under the influence of Sirius, Gemini does the much-needed work in our solar system of bringing together disparate parts and finding the interrelation between apparent opposites. This theme can be seen in the glyph for this sign, or the two upright columns united by the horizontal upper and lower bars. Such activity may work out in human affairs in myriad ways, the lower expressions such as sexual promiscuity and lack of discrimination being in greater evidence earlier on the human path, the higher expressions such as capacity for literary endeavor, diplomatic communication skills, and healing work at abstract levels being in greater evidence later on the path of discipleship and initiation.

The constellation and sign of Cancer were also said by the Tibetan to conduct the energy of Sirius into our solar system. Cancer was said to work in tandem with the constellation and sign of Capricorn in this matter.¹⁹⁷ The conspicuous pairing of these two, known as the Gates of

Zodiac for their reference to incarnation and initiation respectively,¹⁹⁸ appears to be a strong suggestion that the energies of Sirius also work through these processes of incarnation and initiation to gain its evolutionary objectives. This it may do in the first instance through the phenomena of periodicity, with which Cancer is

known to be associated in its relationship to times and tides, periods of gestation, repetitive occurrences, and cyclicity in general. This it may do equally through the basic pulse of incarnation into material form and release from incarnation in material form, also represented respectively by Cancer and Capricorn. In the third instance, Sirius likely works through Capricorn to gain its evolutionary objectives in the processes of initiation with which this sign is connected,¹⁹⁹ Sirius being

the great Star of Initiation.²⁰⁰

Further, as Capricorn is traditionally associated with executive authority and government in general, this sign might be said to advance the interests of the Sirian principle of freedom, supporting with its First Ray energies the drive for political self-determination and right governance. In the more abstract or metaphysical sphere, the First Ray energies of Capricorn facilitate the pulling away from form which emanates from Sirius and which characterizes the effect of the principle of freedom on the soul or psyche of the seeker. Here is likely one of the many reasons that Capricorn is associated with initiation, which process most assuredly entails detachment from form, level by level, plane by plane, as the sequence of initiations unfolds.

Speaking of both Cancer and Capricorn and calling them the two great Gates of the zodiac, the Tibetan Master stated that Cancer opens the door into incarnation or mass life, while Capricorn opens the door into the life of the spirit and the life of the Kingdom of God, which is to say, the

... the Mysteries of Initiation as they are practiced on our planet were given to our Planetary Hierarchy by the Great White Lodge of Sirius. These were encoded into the Masonic Tradition, which therefore stands as a representative of Sirian influence, just as does our Planetary Hierarchy itself is but an extension of the Sirian Lodge and its mystery teachings...

life and purposes of our Planetary Hierarchy.²⁰¹ Here the well-known form-giving tendencies of Cancer are easily evident, as are the notoriously hard lessons of Capricorn, the gate which leads to the higher life. From the former, the Human Kingdom obtains its vehicles and its capacity to respond to the rhythms of environing conditions; from the latter, it obtains sobriety and maturity through the facing of karmic situations. And it is Sirian power which flows through both the former and the latter, the zodiacal lives known as Cancer and Capricorn. In this way, the influence of Sirius gains entrance to our domain through the cycle of incarnations (symbolized and energized by Cancer) and initiations (symbolized and energized by Capricorn) through which the soul must pass on its journey to greater understanding and facility with systemic and cosmic laws. This it does through experience under both Cancer and Capricorn, agents of Sirian influence. Sirian influence also reaches Humanity by way of the Pleiades, a non-zodiacal constellation associated by the Tibetan with the constellation and sign of Cancer,²⁰² and said by him to be one of the starry groupings through which Sirius projects its energy to our solar system,²⁰³ one of many avenues for Sirian power.

Leo is the next. That the Great Feline of the zodiac should be associated with the Star of Initiation is hardly a surprise, given the association of Regulus in Leo with Sirius, and the association of Leo and the lion-bodied Sphinx with the Egyptian mysteries of initiation. And so it is. As the Tibetan has revealed, the constellation and sign of Leo help conduct the influence of Sirius into our solar system,²⁰⁴ passing it on to the planet Jupiter (which distributes Ray Two) and then to our Planetary Hierarchy in a distribution sequence clearly involved with the transmission of Second Ray energies.

Leo is also embedded in yet another energy distribution sequence bringing Sirian influence into our solar system and planetary life. This one starts with Sirius, which star then pours some of its influence through the constellation and sign of Leo, which then is channeled to the planet Uranus on its way to our region of experience.²⁰⁵ The sum effect of this distribution channel enables mankind to take the First or Birth Initiation and

awaken to the Christ or soul principle within. It is the function of Leo within this context to aid the human unit in becoming properly self-conscious,²⁰⁶ or aware of itself as a power for good or for ill, just as energies from the star Sirius also promote that essential first stage in growth.²⁰⁷ Thus, Leo amplifies what Sirius states in the first case, being an agent of its touch.

While Leo absorbs and transmits the energies of Sirius needed for early stages on the path, Scorpio picks them up and relays them to units on a somewhat later stage of the path. The constellation and sign of Scorpio are indeed agents of Sirian force, working together with that star and the planet Mars to accomplish two impressive developments, according to the Tibetan. First, the energies of Sirius, Scorpio, and Mars combine to produce the manifestation of Hierarchy itself,²⁰⁸ and second, the energies of Sirius, Scorpio, and Mars blend to form streams of energy which lead Humanity towards discipleship and initiation.²⁰⁹ The role of Scorpio in these developments is to color and condition the fundamental energies of Sirius in particular ways. Given that Sirius is in the first place the Star of Initiation and the point from which our Planetary Hierarchy is guided, Scorpio has only to reflect these features already embedded in the Sirian energy stream, perhaps adding a dash of its predilection for bringing the hidden to light. In regard to advancing disciples and initiates, Scorpio provides Sirian initiatory power in the form of grave psychospiritual crises and catharses,²¹⁰ which are as much like unto actual death and rebirth as anything but the real thing can be, requiring much detachment and relinquishment, as the effects of Scorpio are prone to do. Scorpio also imparts the required resolve.

Pisces is the sixth of the constellations and their representative signs which conduct the influence of Sirius into our system and planetary life. According to the Tibetan Master, some of the energies emanating from Sirius pass from that star unto the constellation and sign of Pisces, from thence to the planet Uranus, next to our planetary heart center (which is of course Hierarchy), and ultimately to the heart center of a disciple, and later, to his or her solar plexus,²¹¹ thus expressing as soul love and even as personal

desire.²¹² In this sequence, Pisces bridges between Sirius on high in a cosmic heart center and the human unit below on planet Earth, so that “the cosmic heart, the heart systemic and the little heart of man begin to beat as one.”²¹³ As this cosmic heart beat reverberates with ever increasing strength in the human unit, that cosmic rhythm eventually overtakes and blends with the lower note of the solar plexus, thus eradicating strident selfishness and destroying vulnerability to the illusions of the astral plane, with both of which the solar plexus is otherwise connected.²¹⁴ This accomplished, the human unit below and the cosmic heart center above are united, which linkage is facilitated by the mediating power of Pisces, bringing forth the energies of Sirius. Since Sirius is of a dominant Second Aspect disposition, and Pisces is said to distribute Rays Two and Six, it is apparent that Pisces gets its ray nature at least in part from the Sirian energies which stand behind it.

Of the planets which conduct Sirian influence into our systemic and planetary life, Mercury is the first of astrological order to be observed. Mercury is found within an energy distribution sequence originating in Sirius, proceeding to Leo, moving through Mercury and then the planet Saturn to link the stellar inspirations of Sirius directly with the mind and then the brain of the aspirant for initiation.²¹⁵ It is the role of Mercury to touch the mind of the aspiring human unit, and the role of Saturn to translate this touch into physical brain awareness of greater realities, both of which roles are consistent with the well-known astrological character of these planetary factors. Mercury has long been recognized as messenger of the gods on high and hence an emblem of the mind nature, while Saturn has equally long been recognized as connected with the mineral kingdom below and therefore all things literal and tangible, such as is the brain to the mind.

The planet Saturn also grounds Sirian energies into the solar system in its role as the final member of the distribution sequence originating in Sirius, passing through Cancer and Capricorn, and then to the planet Saturn on its way to our planetary life.²¹⁶ In this role, Saturn brings cosmic manas or mind force from distant sources into contact with the Human Kingdom.²¹⁷

While both Mercury and Saturn fall in the group of planets designated as sacred planets by the Tibetan, the next planet which translates Sirian influence into our region of evolution is by contrast one of the unruliest of the non-sacred type. Boisterous and impulsive as it is, Mars nonetheless gets into the act of conducting Sirian influence into our systemic and planetary life. This it does in concert with Scorpio, as discussed above. The passion-ridden tendencies of Mars no doubt contribute to the contrasting mix of energies which results in gripping tests of character and spiritual determination under the combination of Sirius, Scorpio, and Mars, which together present issues and set the stage for a dramatic struggle between the downward and the upward ways.²¹⁸ This struggle ends finally in the death of many a previously potent desire, both Mars and Scorpio being linked with annihilation and destruction,²¹⁹ usually of attitude and habit more than physical form, though aspects of the form nature may be involved as well, for Mars is linked with the entire lower nature.²²⁰

Jupiter is yet another planetary body which conducts Sirian influence into our systemic and planetary life. This Jupiter does as a member of a distribution sequence which channels energies from Sirius to the constellation and representative sign of Leo, from thence to Jupiter, finally to arrive within and condition our Planetary Hierarchy.²²¹ Given that Sirius is fundamentally expressive of the Second Aspect, and that the three rulers of Leo are the Sun (which distributes the Second Ray), the function of Jupiter in this distribution sequence is undoubtedly the relay and amplification of Ray Two energies, which it passes on to the Hierarchy, itself an expression of the Love-Wisdom Aspect. The entire sequence is constituted of energy sources which promote the relational capacities of the Second Aspect and Second Ray, establishing points of attraction which demonstrate the nature of universal love. The influence of congenial Jupiter agrees with and intensifies this message, underscoring that which emanates from Sirius.

Uranus, too, acts as an agent of Sirian influence, holding place in a distribution sequence which ushers energies from the star Sirius through the constellation and representative sign of Pisces,

then through the planet Uranus, on to Hierarchy (or the planetary heart center), the disciple's heart center, and eventually to the solar plexus of the individual,²²² just as described previously under the influence of Pisces as an astrological intermediary for the star Sirius.

Uranus is a bit of an oddity in this sequence (a comfortable role for this planetary body linked with all things eccentric in exoteric astrology), for Uranus is associated with Rays One,²²³ Three,²²⁴ and Seven, while the remaining elements of the distribution sequence are conditioned by Rays Two (Pisces, Hierarchy, the disciple's heart center) and Six (Pisces, the solar plexus). Nonetheless, here sits Uranus of odd-numbered rays in intimate communion with factors conditioned by even-numbered rays. This is perhaps on account of the fact that in spite of its ray coloring, Uranus is closely associated with the intuition and with group consciousness in the esoteric astrological doctrine,²²⁵ which two characteristics are particularly associated with buddhi, a significant constituent of Sirian influence. Thus, it may be said that the planet Uranus resonates to and amplifies this component of the Sirian energy stream.

Uranus contributes to the Sirius-Pisces-Uranus-Hierarchy-disciple's heart center sequence its own inherent and most frequently mentioned Ray Seven coloring, imparting the qualities of the Ray of Ceremonial law and Order through Hierarchy to all disciples and persons of goodwill who are attempting to establish, as the Tibetan described it, "...a new world order, based on a spiritual drive and aspiration, mental freedom, loving understanding, and a physical plane rhythm which provides the opportunity for full creative expression."²²⁶ These are the characteristics of progressive and Seventh Ray Uranus itself, which instills a drive for improved conditions and, as the Tibetan stated, "initiates a new order of life and conditions...and the desire to change the old order and the old orientation into the new."²²⁷ Such a Uranian drive may manifest either subjectively or objectively, but manifest it will, as its Ray Seven characteristics innately tend toward physical plane appearance and a direct precipitation of the latent into tangible form.²²⁸ As such, it is a particularly potent representative of Sirian influence, breaking through established

routines of materialistic thinking to introduce intuitive concepts concerning those themes with which Sirius is fundamentally linked — Hierarchy, processes of initiation, the Laws of Karma and Periodicity, group consciousness, universal relationship, and more.

The influence of Sirius finds contact with our system through yet another planetary body, which although not mentioned specifically by the Tibetan as a distributor of Sirian influence, must be included, for it is linked definitely with the buddhic principle. The planet is Neptune, about which the Tibetan Master said the following. "No man begins to co-ordinate the buddhic vehicles until he comes under Neptunian influence in some life or another. When this is the case, his personality horoscope will show Neptunian influence dominating somewhere."²²⁹ In other words, the influence of Neptune encourages the development of buddhi, which as described above may be characterized as universal love, intuition, and spiritual discernment, and these characteristics only are cultivated, according to the Tibetan, when the astrological horoscope reveals a prominent influence of Neptune in some way. That this linkage between the fourth principle (buddhi) and Neptune is so definite strongly argues that Neptune distributes the Fourth Ray, in addition to the Sixth Ray so often mentioned in connection with this planet.

The esoteric astrological doctrine associates Neptune at its best with innate sensitivity leading to higher vision,²³⁰ a characteristic surely in keeping with buddhi as universal (but not possessive) love, intuition, and spiritual discernment. As the Tibetan stated, the clue that such qualities are under development in the individual will show up in the personal horoscope, which might show Neptune conjunct the Ascendant, Midheaven, Descendant, or Imum Coeli, Neptune ruling important signs in the chart, or Neptune involved in conspicuous geometrical patterns (or aspects) with other planetary bodies. Any or all of these arrangements would suffice to emphasize the presence and power of Neptune, thus indicating the intention of the soul to unfold the buddhic faculty during the life associated with that chart. Thus, this very thing should be looked for by

students and counseling esoteric astrologers in evaluating the charts of aspirants, disciples, and even initiates. Emphasis upon Neptune, in other words, is a strong sign that the buddhic faculty may be unfolded, which is also to say that Sirian influence may be particularly well received.

However, such can only be true of the relatively advanced subject, for the energies of Sirius are not consciously registered until around the time of the Third Initiation. Mass Humanity therefore will not extract the same benefit from Neptunian influence, which it tends to use instead in destructive ways, such as over-indulgence in fantasy life, escapism, use of drugs and alcohol, and numerous other ways in which energy is dissipated and wasted. The contrasting ways in which Neptunian influence might be used by disciples as against the same by mass Humanity might be highlighted in the case of spiritual discernment. Whereas disciples may derive buddhi from Neptunian influence and thereby become the more adept at discriminating between truth and falsehood, mass Humanity under the sway of Neptune generally falls ever more hypnotized under the spell of various glammers and illusions, thoroughly bedazzled and bewildered by all that glitters and only appears to be gold, so to speak.

Thus, a prominently placed Neptune in the astrological chart can only be considered a distributor of Sirian influence in the charts of those persons who are prepared by previous evolutionary efforts to receive it that way. Nonetheless, in the most general sense, the planet Neptune must be considered a representative of Sirian influence simply because it is associated with the rise and cultivation of buddhi in the individual, and buddhi is a central component of the Sirian energy stream. Neptune is certainly involved with the flow of buddhi into our system, from wherever it may originate, including the star Sirius. This much is certain from the Tibetan's statement concerning Neptune in *A Treatise on Cosmic Fire*. It only stands to reason that buddhi from Sirius reaches our planetary life and the individual seeker through the influence of Neptune.

Yet another factor related to Neptune conducts Sirian energy into our systemic and planetary life.

This is the Heart of the Sun, the energies of which are said to express themselves through Neptune.²³¹ The Heart of the Sun itself is however a direct channel for energies from Sirius, which from that star pours through the Heart of the Sun to reach our Planetary Hierarchy,²³² the distribution sequence being Sirius-Heart of the Sun-Hierarchy.

The Heart of the Sun is of course the soul aspect of our Solar Logos,²³³ undoubtedly a Second Aspect phenomena and therefore related to all things thereby implied—the Second Ray, the soul, consciousness, relationship, and the Law of Attraction. This Second Aspect functionary—the Heart of the Sun—speaks through the planet Neptune (which fact argues strongly that the planet Neptune distributes not only the Sixth but also the Second Ray, in addition to the Fourth, as mentioned above). In the Tibetan's words, “The ‘heart of the sun’ employs Neptune as its agent.”²³⁴ This it may do through the agencies of all that the Rays Two, Four, and Six connote in terms of forces that unite, harmonize, and sanctify.

At any rate, both Neptune and the Heart of the Sun carry and radiate the energies of Sirius, just as does our Planetary Hierarchy, which is guided on high from that star. As the Tibetan has said, “The entire work of the Great White Lodge is controlled from Sirius; the Ashrams are subjected to its cyclic inflow; the higher initiations are taken under its stimulation, for the principle of buddhi, of pure love...must be active in the heart of every initiate....”²³⁵ This pure love and buddhi flow directly from Sirius to the Heart of the Sun and then to Hierarchy, all these factors being largely conditioned by the Second Ray, and from thence to all those who would advance along the Way of Discipleship and Initiation. Thus, to the list of planetary bodies which conduct Sirian influence into our system, each in its own way and for definite purposes, there must be added the soul aspect of our own local star, to which level of being the Tibetan has given the name, the Heart of the Sun.

Rays Distributed by Sirius

As might be gathered from the foregoing discussion of the astrological intermediaries through which Sirian influence is transmitted, all

seven ray vibrations find expression through this star, though the Second Ray is surely the most prevalent of the seven vibrations found in the influence of Sirius. That Sirius distributes all seven of the rays was indicated plainly enough by the Tibetan, who stated that Sirius works in a “sevenfold manner,” or through all of the seven rays and their various manifestations, particularly the seven ashrams of Hierarchy.²³⁶ Evidence to this effect has accumulated throughout the foregoing discussion of the various astrological intermediaries of Sirius. For ease of reference, these intermediaries are summarized below, with their associated ray characteristics.

The Astrological Intermediaries of Sirius Summarized

Sign or Planet Associated	Ray or Rays
Gemini	2
Cancer	3, 7
Leo	1, 5
Scorpio	4
Capricorn	1, 3, 7
Pisces	2, 6
Mercury	4
Mars	6
Jupiter	2
Saturn	1, 3
Uranus	1, 3, 7
Neptune	2, 4, 6
Heart of Sun	2

As a quick glance at this tabulation makes clear, every single one of the rays is represented here, and abundantly so, except in the case of Ray Five, which is only represented once, but still represented. It would seem that this full spectrum

of ray influences through which Sirius communicates simply goes to show that Sirius is at home with everybody, perhaps the ultimate role model for the idea of universal relationship.

Conclusion: Sirius as Ancient Deity, Initiator, and Planetary Influence

As this study has shown, the star Sirius holds a special place of importance in the Ageless Wisdom for many compelling reasons. First, this brightest of stars in the night sky has since antiquity been associated with powerful deity figures and with the ultimate principles of human and cosmic existence, particularly as the place of Sirius in the religion and monumental architecture of ancient Egypt testifies. Second, Sirius compels attention because of its characterization by the Tibetan Teacher in the works of Alice Bailey as located in the heart center of a cosmic Logos and for its consequent status as an unparalleled source of buddhi. Third, Sirius merits pride of place in esoteric philosophy due to its legendary role in the initiation of consciousness, whether of high Logoic beings or of individual disciples on Earth, propelling vast schemes of evolutionary life waves and fueling the work of great avatars. Within that context, Sirius functions as the home of highly evolved esoteric entities including our Planetary Hierarchy, much as this star was thought to do by the ancient Egyptians, who conceptualized Sirius as the home of their most sacred deities. And finally, Sirius speaks to us audibly through the galactic star haze because its energies find their ways to our planet through a network of astrological intermediaries, all of which serve to bring Sirian influence right into our solar system and planetary life. For all these reasons, Sirius stands close, though it resides afar, teaching timeless lessons about transcendence, higher orders of being, and the paths leading back to our ancient stellar homes.

¹ Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing Company, 1951), 32.
² Julius D.W. Staal, *The New Patterns in the Sky: Myths and Legends of the Stars*, (Newark, Ohio: McDonald and Woodward, 1988), 88.

³ R.H. Allen, *Star Names, Their Lore and Meaning* (reprint; 2000; New York: Dover Publications, 1899), 117.
⁴ *Ibid.*, 128.
⁵ *Facts on File Dictionary* (New York: Facts on File, Inc., 1996), 345, 415.

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- 6 *The Cambridge Encyclopedia of Astronomy* (New York: Crown Publishers, 1980), 90.
- 7 *Facts on File*, 345.
- 8 *Cambridge*, 90.
- 9 *Ibid.*, 88.
- 10 *Sky and Telescope*, December 1995 (Vol. 90, Issue 6), 14.
- 11 *Cambridge*, 88.
- 12 Alice A. Bailey, *Esoteric Psychology I*, (New York: Lucis Publishing Company, 1962), 152.
- 13 Alice A. Bailey, *A Treatise on Cosmic Fire*, (New York: Lucis Publishing Company, 1925), 904.
- 14 Allen, *Star Names*, 120; Vivian Robson, *The Fixed Stars and Constellations in Astrology* (Abingdon, MD: Astrology Classics, 2005), 208.
- 15 Valencia Straitton, *Celestial Ship of the North* (Publisher Unknown, 1927), v. 1, 212.
- 16 Allen, *Star Names*, 117, 120.
- 17 *Ibid.*, 123.
- 18 Robert K. G. Temple, *The Sirius Mystery* (New York: St. Martin's Press, 1976), 64.
- 19 Allen, *Star Names*, 123.
- 20 E.A. Wallis Budge, *The Gods of the Egyptians*, v.2, (Chicago: Dover Publications, 1969), 261.
- 21 Allen, *Star Names*, 123.
- 22 Albert Pike, *Morals and Dogma* (Richmond, VA: 1871), 481.
- 23 Nicholas DeVore, *DeVore's Encyclopedia of Astrology* (New York The Philosophical Library, 1947), 128.
- 24 Allen, *Star Names*, 124.
- 25 *Ibid.*, 120 – 129.
- 26 G. De Santillana and H. von Dechend, *Hamlet's Mill* (Boston: Gambit, 1969), 216, 320, 321, 357, 358.
- 27 Allen, *Star Names*, 119, 122.
- 28 *Ibid.*, 120 .
- 29 *Ibid.*, 118.
- 30 Budge, *The Gods of the Egyptians*, v.. 2, 261, 262.
- 31 Allen, *Star Names*, 124.
- 32 Jack Lindsay, *Origins of Astrology* (London: Fredrick Muller, 1971) 167.
- 33 Allen, *Star Names*, 123.
- 34 Peter Tompkins, *The Secrets of the Great Pyramid* (New York: Harper and Row, 1971), 168.
- 35 Allen, *Star Names*, 123.
- 36 *Ibid.*, 123, 124.
- 37 Ebertin-Hoffman, *Fixed Stars and Their Interpretation* (Tempe AZ: American Federation of Astrologers, 2009), 38.
- 38 Allen, *Star Names*, 125.
- 39 Temple, *The Sirius Mystery*, 179.
- 40 Jack Lindsay, *Origins of Astrology*, 373.
- 41 Temple, *The Sirius Mystery*, 247.
- 42 H.P. Blavatsky, *Theosophical Glossary* (New York: The Theosophical Publishing Society, 1952), 300.
- 43 Lindsay, *Origins of Astrology*, 148; Temple, *The Sirius Mystery*, 79.
- 44 Lindsay, *Origins of Astrology*, 154.
- 45 *Ibid.*, 156.
- 46 Allen, *Star Names*, 124; Vivian Robson, *The Fixed Stars and Constellations in Astrology*, 208.
- 47 Lindsay, *Origins of Astrology*, 165.
- 48 E.H. Krupp, *Beyond the Blue Horizon* (New York: Harper Collins, 1991), 222.
- 49 R.R. Clayson, *Egypt's Ancient Heritage* (San Jose, CA: AMORC: 1977, 34; E.H. Krupp, *Beyond the Blue Horizon*, 218.
- 50 Allen, *Star Names*, 125.
- 51 This notion was suggested by Albert Pike in the Masonic classic, *Morals and Dogma*, 446.
- 52 Valencia Straitton, *The Celestial Ship of the North*, v. 1 (Whitefish, MT: Kessinger, 1992), 210.
- 53 Allen, *Star Names*, 124.
- 54 Lindsay, *Origins of Astrology*, 300, 414.
- 55 Allen, *Star Names*, 122.
- 56 Lindsay, *Origins of Astrology*, 167.
- 57 *Ibid.*, 168.
- 58 De Santillana and von Dechend, *Hamlet's Mill*, 358.
- 59 John A. Wilson, *The Culture of Ancient Egypt* (Chicago: University of Chicago Press, 1951), 61; Lindsay, *Origins of Astrology*, 156.
- 60 Clayson, *Egypt's Ancient Heritage*, 133.
- 61 Lindsay, *Origins of Astrology*, 148.
- 62 Wallis Budge, *The Gods of the Egyptians*, v.2, 264, 265; Temple, *The Sirius Mystery*, 69.
- 63 De Santillana and von Dechend, *Hamlet's Mill*, 286.
- 64 Allen, *Star Names*, 123.
- 65 *Ibid.*
- 66 Lindsay, *Origins of Astrology*, 148, 149.
- 67 For a thorough exploration of this theme, see Robert Bauval and Graham Hancock, *The Mystery of the Sphinx*, particularly p. 21 (New York: Crown Publishers, 1996).
- 68 Bauval and Hancock, *The Mystery of the Sphinx*, 138.
- 69 E.A. Wallis Budge, *The Egyptian Book of the Dead* (New York: Dover Publications, 1967), cv.
- 70 *Ibid.*, lxxxvi.
- 71 *Ibid.*, lxxiii.
- 72 Geoffrey Barborka, *The Divine Plan* (Wheaton, IL: Quest Books, 1972), 409.

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- 73 Temple, *The Sirius Mystery*, 164.
- 74 Krupp, *Beyond the Blue Horizon*, 221.
- 75 Robert Bauval and Adrian Gilbert, *The Orion Mystery* (New York: Three Rivers Press, 1994), 220 on Horus; H.P. Blavatsky, *The Theosophical Glossary*, 300; Jack Lindsay, *Origins of Astrology*, 147, 148; Sir James Frazer, *The Golden Bough*, (New York: Avenel Books, 1981), 430; Temple, *The Sirius Mystery*, 63, 79, 179; Allen, *Star Names*, 124; Albert Pike, *Morals and Dogma*, 376.
- 76 Wallis Budge, *The Egyptian Book of the Dead*, 113, 123, 126.
- 77 Wallis Budge, *The Gods of the Egyptians*, v. 2, 215.
- 78 Ibid., 113.
- 79 Temple, *The Sirius Mystery*, 79.
- 80 Ibid. 63.
- 81 Wallis Budge, *The Gods of the Egyptians*, v. 2, 203.
- 82 Ibid. 216.
- 83 Ibid.
- 84 Ibid., 215.
- 85 Allen, *Star Names*, 124.
- 86 Blavatsky, *The Theosophical Glossary*,. 145.
- 87 Bauval and Hancock, *The Mystery of the Sphinx*, 16, 20.
- 88 Blavatsky, *The Theosophical Glossary*, 136.
- 89 Lindsay, *Origins of Astrology*, 148.
- 90 Wallis Budge, *The Gods of the Egyptians*, v. 2, 261, 262.
- 91 Ibid., 262.
- 92 Wallis Budge, *The Gods of the Egyptians*, v. 1, 407.
- 93 Ibid., 415.
- 94 Ibid., 403.
- 95 Ibid., 407.
- 96 Ibid., 407, 408.
- 97 Tompkins, *The Secret of the Great Pyramid*, 256.
- 98 Wallis Budge, *The Gods of the Egyptians*, v. 1, 405.
- 99 Ibid., 403.
- 100 Bailey, *A Treatise on Cosmic Fire*, 570, 624; Blavatsky, *The Secret Doctrine*, v. 1 (Pasadena, CA: Theosophical University Press, 1974), 103, 130; Geoffrey Barboraka, *The Divine Plan*, 32, 33.
- 101 Temple, *The Sirius Mystery*, 95.
- 102 Bauval and Hancock, *The Mystery of the Sphinx*, 210.
- 103 Ibid., 213 – 214.
- 104 Blavatsky, *The Secret Doctrine*, v. 2, 314.
- 105 Ibid., 229.
- 106 Bailey, *Esoteric Astrology*, 300.
- 107 See Alice A. Bailey, *Esoteric Astrology*, 201 – 202, which states that the usual pattern for the distribution of celestial influence is from star to sign of the zodiac, and then to planet.
- 108 Bailey, *Esoteric Astrology*, 3.
- 109 This point, of course, was located between the paws of the Sphinx, the importance of which monumental statue was referred to directly by the Tibetan when he stated in *Esoteric Astrology*, 288, “...when the nature of the world is revealed, then the mystery of the Sphinx will no longer exist.” This statement would seem to suggest a parallelism between the nature of our planet and the mystery of the Sphinx, such that the purpose for the existence of our planet is in some way one and the same with the issues embodied in the Egyptian Sphinx at Giza. Thus, when one is known, so also is the other.
- 110 Bailey, *Esoteric Astrology*, 197.
- 111 Allen, *Star Names*, 125; Lindsay, *Origins of Astrology*, 166 – 169.
- 112 Lindsay, *Origins of Astrology*, 166 – 170.
- 113 Ibid., 168, 169.
- 114 Ibid., 166 – 170.
- 115 Allen, *Star Names*, 125.
- 116 Ibid., 126.
- 117 Robson, *The Fixed Stars and Constellations in Astrology*, 208.
- 118 Allen, *Star Names*, 127.
- 119 Robson, *The Fixed Stars and Constellations in Astrology*, 235.
- 120 Ibid., 95.
- 121 Ibid., 208.
- 122 Bailey, *A Treatise on Cosmic Fire*, 1242; also obliquely hinted at in *Esoteric Astrology*, 108.
- 123 Bailey, *A Treatise on Cosmic Fire*, 1259, 1260; *The Rays and the Initiations* (New York: Lucis Trust, 1960), 413, 417.
- 124 Bailey, *Initiation, Human and Solar*, 99; *A Treatise on Cosmic Fire*, 156; 182, 511, 520, 572; *Esoteric Astrology*, 46.
- 125 Bailey, *Initiation, Human and Solar*, 190; *A Treatise on Cosmic Fire*, 1265.
- 126 Bailey, *A Treatise on Cosmic Fire*, 363.
- 127 Bailey, *Initiation, Human and Solar*, 190; *A Treatise on Cosmic Fire*, 1265.
- 128 Bailey, *Esoteric Astrology*, 427; *The Rays and the Initiations*, 387, 733.
- 129 Bailey, *The Rays and the Initiations*, 375.
- 130 “The microcosm, when known, holds ever the clue to the Macrocosm.” Bailey, *Esoteric Astrology*, 415.
- 131 Bailey, *Esoteric Astrology*, 416.
- 132 Ibid., 197.
- 133 Bailey, *Esoteric Psychology* I, 18.
- 134 Bailey, *Esoteric Astrology*, 415, 416, 420.

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- 135 Ibid. 517.
136 Bailey, *The Rays and the Initiations*, 415.
137 Ibid.
138 Bailey, *A Treatise on Cosmic Fire*, 576.
139 Ibid., 700.
140 Bailey, *Esoteric Astrology*, 516.
141 Bailey, *The Rays and the Initiations*, 711.
142 Bailey, *Discipleship in the New Age II*, 258.
143 Bailey, *Esoteric Astrology*, 471.
144 Bailey, *A Treatise on Cosmic Fire*, 383.
145 Bailey, *The Rays and the Initiations*, 700.
146 Ibid.
147 Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Trust, 1971), 15.
148 Bailey, *The Rays and the Initiations*, 255.
149 Blavatsky, *The Secret Doctrine*, 1888 Facsimile Edition.
150 Bailey, *Esoteric Psychology II*, 559.
151 Bailey, *A Treatise on Cosmic Fire*, 201.
152 Bailey, *The Rays and the Initiations*, 606.
153 Bailey, *A Treatise on Cosmic Fire*, 592; *Esoteric Astrology*, 416.
154 Bailey, *Initiation, Human and Solar*, 98; *A Treatise on Cosmic Fire*, 336, 553, 571, 1243; *The Rays and the Initiations*, 426.
155 Bailey, *A Treatise on Cosmic Fire*, 570.
156 Ibid., 569 – 570.
157 Ibid., 1032 - 1033.
158 Ibid., 723.
159 Ibid.
160 Ibid., 40.
161 Ibid., 723-724.
162 Alice A. Bailey, *The Externalisation of the Hierarchy* (New York: Lucis Trust, 1985), 298.
163 Ibid., 299.
164 Ibid., 298.
165 Bailey, *The Rays and the Initiations*, 330 – 331.
166 Alice A. Bailey, *The Reappearance of the Christ* (New York: Lucis Trust, 1976), 121; *The Rays and the Initiations*, 418.
167 Bailey, *Esoteric Astrology*, 197, 416, 349 – 350; *The Rays and the Initiations*, 415.
168 Alice A. Bailey, *Telepathy and the Etheric Vehicle* (New York: Lucis Trust), 1978), 131; *Esoteric Astrology*, 355.
169 Bailey, *Initiation, Human and Solar*, 98.
170 Bailey, *A Treatise on Cosmic Fire*, 347.
171 Ibid., 348.
172 Ibid.
173 Ibid., 347.
174 Ibid., 212.
175 Ibid.
176 Ibid., 213.
177 Bailey, *Initiation, Human and Solar*, 126.
178 Bailey, *A Treatise on Cosmic Fire*, 212.
179 Ibid.
180 Ibid., 211.
181 Ibid., 209.
182 Bailey, *The Rays and the Initiations*, 415; *Initiation, Human and Solar*, 173.
183 Bailey, *The Rays and the Initiations*, 415.
184 Ibid.
185 Ibid.
186 Ibid., 654.
187 Bailey, *Esoteric Astrology*, 504.
188 Bailey, *Initiation, Human and Solar*, 17.
189 Bailey, *The Rays and the Initiations*, 416.
190 Bailey, *Initiation, Human and Solar*, 18.
191 Bailey, *Esoteric Astrology*, 299.
192 Bailey, *The Rays and the Initiations*, 416.
193 Ibid., 416 – 417.
194 Ibid., 417. This impulse to pull away from form might be construed as First Ray in nature, if that ray is considered in its capacity as “liberator from form.”
195 Bailey, *Esoteric Astrology*, 349.
196 Ibid., 348.
197 Ibid., 50, 465.
198 Ibid., 168.
199 Ibid., 275, 286.
200 Ibid., 197.
201 Ibid., 168.
202 Ibid., 416.
203 Bailey, *A Treatise on Cosmic Fire*, 1258.
204 Bailey, *Esoteric Astrology*, 417.
205 Ibid., 447.
206 Ibid.
207 Bailey, *Initiation, Human and Solar*, 98.
208 Bailey, *Esoteric Astrology*, 483.
209 Ibid.
210 Ibid., 202, 381, 382, 547.
211 Ibid., 421.
212 Ibid., 428.
213 Ibid., 432.
214 Ibid.
215 Ibid., 299.
216 Ibid., 50, 465.
217 Bailey, *Initiation, Human and Solar*, 98; *A Treatise on Cosmic Fire*, 347, 378, 1161, 1162; *Esoteric Astrology*, 50, 465. Also, M. Temple Richmond, *Sirius* (Atlanta: Source Publications, 1997), 336, 337.
218 Bailey, *Esoteric Astrology*, 483.
219 Ibid., 214, 215, 547.
220 Ibid., 211.
221 Ibid., 417.
222 Ibid., 421.
223 Alice A. Bailey, *Esoteric Psychology I* (New York: Lucis Trust, 1962), 420 – 421; *Esoteric Astrology*, 224.

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- 224 Bailey, *Esoteric Astrology*, 125, 138, 200; *A Treatise on Cosmic Fire*, 357.
- 225 Bailey, *Esoteric Astrology*, 139, 538 – 541.
- 226 *Ibid.*, 445.
- 227 *Ibid.*, 224.
- 228 *Ibid.*, 539, 540.
- 229 Bailey, *A Treatise on Cosmic Fire*, 899.
- 230 Bailey, *Esoteric Astrology*, 306.
- 231 *Ibid.*, 296.
- 232 Bailey, *The Rays and the Initiations*, 414.
- 233 Bailey, *Esoteric Astrology*, 296.
- 234 *Ibid.*, 296.
- 235 Bailey, *The Rays and the Initiations*, 415.
- 236 Bailey, *Esoteric Astrology*, 199.