

Draco

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Abstract

In the works of Alice Bailey and the Tibetan Master, Djwhal Khul, many constellations well outside of the zodiacal belt are identified as key sources of occult energies. Of these, Draco is one of the most important. This article explores the many occult and esoteric characteristics of Draco, demonstrating that the significance of this constellation results from its sky position near celestial north, association with Hierarchy and advanced initiates as the Dragons and Serpents of Wisdom, position in the base of spine center in the Cosmic Logos and hence its expression as cosmic kundalini, connection with the Mother Goddesses of the ancient Egyptian religion and their power to both generate and destroy form through spiritual fire, the transmission of its energies through the constellation and sign of Libra, and its role as a source of manas or mind on planet Earth.

Draco as a Circumpolar Constellation

Seen from the perspective of our planet, Draco is a vast constellation located not in the ecliptic or zodiacal belt surrounding our planet, but rather in the northern sky near the Great Bear and the north celestial pole. Because of its position in the northern sky, Draco is never seen to set, but instead remains in the night sky, ever to circle the celestial north point. As a result, Draco is called a circumpolar constellation, meaning one of the several visible star groupings that appear, as a result of the Earth's revolution on its own axis, to circle the North Star.

Esoteric students are drawn to the study of Draco because Djwhal Khul discussed this constellation extensively in *A Treatise on Cosmic Fire*, and then mentioned it passingly in the later *Esoteric Astrology*.¹ In *A Treatise on Cosmic Fire*, the Tibetan referred to this

constellation as Draco, while in *Esoteric Astrology* he called it "The Dragon."

Draco being the Latin word for serpent or dragon, these names refer to one and the same non-zodiacal star grouping. The constellation Draco gets its name from the long and winding shape this star grouping seems to make as it snakes around and amongst several other constellations near the celestial north pole, ultimately to span twelve hours of right ascension,² a vast portion of space astronomically considered. This gigantic, sinuous constellation has accordingly throughout history been labeled by various cultures as Snake, Sea Monster, Alligator, Crocodile, Porpoise, and even Hippopotamus, all aquatic animals of imposing nature (except for the kindly and playful Porpoise).³

Draco was known to the ancient Egyptians as Crocodile,⁴ an animal clearly connected with their great experience of water, the Nile. The ancient Egyptians also referred to this constellation as Hippopotamus,⁵ under which image this constellation was associated by the ancient Egyptians with several important goddess figures—Isis, Hathor,⁶ and Taurt, the last a goddess of fecundity and childbearing.⁷ Other Egyptian goddesses were associated with a specific star in this constellation. Apet, Bast, Mut, Sekhet or Sekhmet, and even Taurt were

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symbolized by Gamma Draconis,⁸ one of the many stars in this vast constellation known to the ancient Egyptians.⁹

The constellation Draco has been of note throughout time because it contains three stars that have all functioned as indicators of the celestial North Pole at various periods of history. These three stars are Alpha, Iota and Theta Draconis,¹⁰ so denominated for their relative brightness (with Alpha, the first letter of the Greek alphabet, signifying the brightest, and the following letters indicating lesser degrees of brilliance). Alpha Draconis was the North Pole star during the Pyramid Age, or around 2700 B.C.¹¹ Iota Draconis indicated celestial north even earlier, around 4,500 B.C.¹²

Presently, it is Alpha Ursa Minor, or Polaris, the brightest star in the Little Bear, which marks the celestial north point. Different stars mark celestial north at various times as a result of our planet's nutation, a very gradual nodding movement which causes the imaginary tip of the rotational axis to trace out a circular shape and in so doing, to point at different stars. Because Draco inhabits the region of the night sky toward which the north end of Earth's rotational axis points, even during historical periods when one of its stars has not marked precise celestial north, Draco was highly noticeable as one of the circumpolar constellations, those star groupings that never set, but which are seen from our perspective on earth to slowly and continuously circle the north star during the night. This continuous presence of Draco and its circumpolar companions throughout the night has suggested the notion of unchanging eternity to many a sky-oriented culture.¹³

Draco and the Dragons of Wisdom

However, the constellation Draco is significant for reasons beyond its important role as a circumpolar constellation. According to the Ageless Wisdom Teachings, Draco as Dragon is directly linked with and indicative of those beings called "Dragons of Wisdom."¹⁴ As spoken of by Helena Blavatsky and Djwhal Khul, Dragons of Wisdom are highly evolved

beings initiated in the mysteries embodying the principles of evolution on our globe, or those who have esoteric knowledge.¹⁵ Specifically, Dragons of Wisdom were said by the Tibetan to encompass aspirants, disciples of various degrees, initiates, and adepts, all of whom have evolved past the point of exclusive reliance upon the everyday intellect and who therefore are able to live transcendent lives to one degree or another.

In plain language then, Dragons of Wisdom are the Masters of the Planetary Hierarchy, their disciples, and aspirants of various levels.¹⁶ A more restrictive definition of the term, Dragon of Wisdom, confines the meaning of this phrase to those who can initiate others into esoteric wisdom, thus, an initiator.¹⁷ Thus, says Blavatsky, the title "Dragon" was given to the initiated adepts of ancient times, such that the hoary concept of feeding on a dragon was veiled language for the assimilation of initiatory wisdom bequeathed by an initiated adept.¹⁸

The same can be said for the term "serpent." According to Blavatsky, both the titles "Serpent" and "Dragon" were given to the initiated adepts of ancient times.¹⁹ Similarly, Djwhal Khul stated, "...there is a profound significance connected with the expression 'the serpents of wisdom' which is applied to all adepts of the good law."²⁰ Thus, it is apparent that "Serpent of Wisdom" and "Dragon of Wisdom" were entirely equivalent terms, both titles alluding to those who had attained esoteric wisdom through the processes of discipline and genuine spiritual initiation. Of course, dragons and serpents have much in common anyway. Long and reptilian of body, both serpents and dragons seem to be constituted of an endless spiraling coil, and when in movement, undulating and wave-like.

In keeping with the physical similarity between these two types, the Tibetan's statements indicated that the Dragon constellation (or Draco) is indeed linked with all serpent symbolism.²¹ Further, Djwhal Khul related all serpent symbolism to the evolutionary energy of matter called kundalini, the driving force of evolutionary action that is said to lie coiled like a serpent within the base of spine chakra.²²

This Kundalini energy, or “serpent fire,” as Djwhal Khul called it, is related to the constellation Draco,²³ for Draco itself is the base of spine center in a great cosmic logos,²⁴ and as such is the repository of cosmic kundalini force.

In general, kundalini is said to rise or progress through the various chakras in the process of evolution, whether the unit undergoing such evolution be human or cosmic in scope. In either case, the kundalini fire or force can be perceived as a fiery light that awakens and activates matter and consciousness wherever it goes. Its progression from chakra to chakra may in some cases be perceived as a zigzag path, tracing out a curve or waving line reminiscent of serpentine motion.

Further, the progress of kundalini up the chakras and along the human spine involves an alternation between the two interpenetrating energy channels within the spine itself, known as Ida and Pingala in yogic philosophy.²⁵ As the kundalini energy thus alternates from one of these channels to the other, it creates the appearance of a zigzag action very much like that produced by the slithering of a serpent. Thus, whether kundalini is seen in progress from chakra to chakra or between the two energy channels along the spine and leading to the chakras, its motion is suggestive of the serpentine. Hence, the persistent association of serpent imagery with the kundalini force.

As the Tibetan stated, when the “serpent of God” lying coiled in the base of spine center has been transformed into the serpent of wisdom and all impediments to its action have been removed, it rises upward and engages all the centers in a display of radiance which makes the individual thus sanctified a “dragon of living light.”²⁶ Such a description easily evokes an image of the wholly actualized initiate as essentially an upright column of light whose fully illuminated spinal column suggest the shape of a standing dragon or serpent.

This fundamentally serpentine symbolism and motion are memorialized in the design of the rods of initiation used on this planet by Hierarchy and the Planetary Logos in advancing units of consciousness along their initiatory paths.

The Rods used for the First, Second, and Third Initiations all feature three intertwined serpents which form the body of the rod, and during the higher initiations, the bodies of the serpents are seen to rotate on their own axes as they circle and orbit their neighbors.²⁷ In this fashion, the motions of the serpents which constitute the rods of initiation simultaneously depict and imply the three major types of motion in the manifested cosmos — rotary, orbital, and spiral, each of these corresponding respectively to the Brahma (matter), Vishnu (consciousness) and Shiva (or spirit) aspects of Deity.²⁸ Thus, the Rods of Initiation on our planet enact in occult symbolism the various ways in which cosmic, systemic, and planetary kundalini drives matter into action.

As stated above, this kundalini force is particularly associated with Draco, for according to the Ageless Wisdom, the constellation Draco functions as the base of spine center for the Cosmic Logos,²⁹ acting as a repository for cosmic kundalini. Thus, Draco accomplishes in the body of the Cosmic Logos what the base of spine center does in the human. In the human body, the base of spine center functions as the source of life to the physical body.³⁰ According to the Tibetan, the base of spine chakra “...supports all the other centres.”³¹ The base of spine center has this function because it receives, distributes, and embodies the First Ray — that of Will and Power.³² Hence, the human base of spine center is, as Djwhal Khul stated, “...responsive only to the will aspect, and the will-to-be in incarnation is the factor which at present controls its life and produces its effects as it feeds and directs the life principles in matter and form.”³³ Simply stated then, the will-to-be is seated in the base of the spine center,³⁴ and from there, it vitalizes the entire physical form.

Similarly, the Tibetan stated that Draco as the base of spine center in the Cosmic Logos provides stimulation, vitalization, and a consequent co-ordination of the energies of manifestation.³⁵ In other words, the power coming from Draco activates and puts physical life energy into forms, as well as relating various energies one to another in an organic and orderly whole.

Draco in Egyptian Symbolism

A notable correspondence with the Egyptian view of Draco arises in this context. As previously mentioned, the ancient Egyptians perceived a hippopotamus figure in the stars of what is today called Draco. The Egyptian constellation Hippopotamus was frequently artistically depicted in profile, standing on its hind legs with a full and definitely curving belly, clearly reminiscent of a pregnant human female. In keeping with this imagery, several Egyptian goddesses of fertility and fecundity were linked with the constellation Hippopotamus. Further, one particular star in the head portion of the Hippopotamus figure was specifically connected to a group of interrelated goddesses, many of whom were characterized as mother figures. This particular star was Gamma Draconis, which according to nineteenth century archeoastronomer Sir Norman Lockyer, was identified with the Egyptian goddesses Apet, Bast, Mut, Sekhet, and Taurt.³⁶ An examination of the symbolic meaning associated with each of these goddess figures is thus in order.

Of these, Apet is shown in Egyptian iconography as a standing half-hippopotamus, half human,³⁷ her name frequently used together with that of two other goddesses, Mut and Taurt.³⁸ Next, Bast was a cat³⁹ or cat-headed figure⁴⁰ said to personify the life-giving power of the Sun, manifesting as heat.⁴¹ Bast was also linked with various other goddesses,⁴² including Sekhet⁴³ and Hathor,⁴⁴ the latter being a goddess of nurturing femininity⁴⁵ and a helper of the deceased to attain immortality.⁴⁶

Mut, also associated with Hathor,⁴⁷ was conceptualized as the great world mother who had conceived and brought forth all that exists.⁴⁸ Mother of the world, Mut was further associat-

ed in various times and places with the Egyptian goddesses Bast, Menhit, and Sekhet,⁴⁹ among others. Menhit seems to have been a version of Hathor, who personified the great power of nature, perpetually conceiving, creating, bringing forth, rearing, and maintaining all things, great and small.⁵⁰

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Sekhet, a lion-headed goddess,⁵¹ was like cat-headed Bast a goddess of flame, fire and heat, the fire in this case serving to release the human soul from the body at death and in general to destroy the enemies of righteousness.⁵² Further, Sekhet was identified with the other goddesses, Bast and Hathor.⁵³ In her nurturing aspect, Sekhet was patron goddess of cultivated land and fields.⁵⁴

The last of the goddesses mentioned here as associated with Draco, Taurt was also figured in Egyptian art as a hippopotamus,⁵⁵ the contours of which strongly recalled the profile of a pregnant human female.⁵⁶ In fact, the link between Taurt, pregnancy, and childbirth was literal in Egyptian symbolism, for Taurt was a goddess of mothering⁵⁷ whose imagery was found in the living quarters where Egyptian queens gave birth to their infants.⁵⁸ At the other end of the life spectrum, Taurt like Hathor was the helpful and kindly guardian of the dead.⁵⁹

The key to understanding the nature of these goddesses is the fact that they are all interrelated, and in some senses, quite nearly interchangeable. The common factors between these interlinked goddess figures are as follows:

- 1) They were all symbolized by the constellation Hippopotamus (now called Draco) and were specifically represented by Gamma Draconis, a star in the head of the Egyptian constellation, Hippopotamus.

- 2) They were either mother figures or linked with other goddesses who were mother figures, and thus were either involved with or supervised physical creation and in some cases, physical death.
- 3) They either watched over the souls of the dead or were sister goddesses of those who did.
- 4) They were either directly or indirectly associated with heat and fire as both a creative and destructive agency.

Thus, the Egyptians saw qualities in Hippopotamus that are much the same as that attributed by the Ageless Wisdom to Draco. Where Djwhal Khul specified the action of a fiery cosmic kundalini force acting as vitalization, stimulation, and the coordination of life processes, the Egyptian reading of the same area of the sky emphasized the female principle in nature, giving birth to and destroying form through the agency of heat. Here is a remarkable parallel to the functions attributed by the Ageless Wisdom to Draco, cosmic base of the spine center and hence home to the First Ray, the ray which not only embodies the will-to-be, but also the will to destroy when necessary in the cosmic process.

This parallel is all the more remarkable in view of the fact that the esoteric occult philosophy equates the terms “mother” and “matter” with fire by friction, or energized matter, for the heat-producing and fiery mother goddesses of the Egyptians suggest the same idea. Thus, whether Egyptian goddesses of fecundity and liberating flame characterize this star grouping on one hand, or the mysterious kundalinic dragon does so on the other, a similar type of influence appears to have been perceived as emanating from this part of the sky. This concurrence between ancient religion and a modern installment of the Ageless Wisdom teaching serves to strengthen appreciation for the reality of the claims made by the Tibetan in regard to the constellation Draco.

Draco and Hierarchy

As has been demonstrated, the influence of Draco addresses matters of universal scope, the full implications of which go far

beyond everyday concerns in the greater environment; the influence of Draco drives certain evolutionary processes in the body of the Cosmic Logos, while here on our planet, the influence of this dragon-shaped star grouping is intimately bound up with the mysteries of initiation as administered by the Planetary Hierarchy.

In fact, our planetary Hierarchy itself is strongly affected by Draco. This is so, according to the Tibetan, because the entire membership of our Planetary Hierarchy is composed of initiates who have traveled what is called the First Cosmic Path, a particular method of spiritual evolution actuated and enlivened by energies coming from Draco.⁶⁰ This First Cosmic Path is one of seven ways of higher evolution said to open before the initiate after the Initiation of Decision,⁶¹ each of the Seven Cosmic Paths ultimately leading to one of the seven centers in the body of the Cosmic Logos.⁶² The First Cosmic Path, also called the Path of Earth Service, brings the initiate who chooses to tread its way to the Cosmic Logoc center in which our solar system is found. Thus, instead of going elsewhere, the adepts or initiates of this path stay on our planet and form the seven Ashrams of the Hierarchy.⁶³

Since Hierarchy is such a potent influence upon Humanity and all the kingdoms of life on Earth, its powerful link with Draco brings the energy of that constellation to bear upon our entire planetary expression. Through Hierarchy, Humanity thus receives the influence of Draco, which (according to the Tibetan) imparts the qualities of wisdom, compassion, and the capacity to identify with the spirit aspect in all forms.⁶⁴ Clearly, this influence is greatly needed on the paths of probation, discipleship, and initiation, which in themselves are centrally concerned with a growing sense of oneness with all that exists.

Draco's Astrological Intermediary

This important spiritual influence from Draco is channeled into our solar system by the zodiacal sign of Libra, according to the esoteric occult teaching.⁶⁵ As a zodiacal sign,

Libra is a thirty-degree portion of the ecliptic that begins with the point in space at which the Sun is to be seen at the northern hemisphere's Autumnal Equinox. Though this thirty-degree portion of the ecliptic does not coincide in space with the location of the stars in the constellation of the same name, this discrepancy presents no problem within the esoteric astrology of Alice Bailey and the Tibetan, for Djwhal Khul held that the sidereal constellations are the energy sources for the zodiacal signs.⁶⁶ This statement should dispel any doubt about whether or not the Tibetan really meant to indicate the tropical (or zodiacal) sign of Libra in this context.

At any rate, the Tibetan specifically stated that the influence of Draco arrives in the consciousness and experience of Hierarchy "through the zodiacal sign Libra."⁶⁷ Here is a remarkable correlation to the ancient Chinese zodiac, which placed a dragon in the location now identified as sidereal Libra,⁶⁸ which according to the esoteric astrological teaching is the energy source for zodiacal Libra. It seems long established that Libra, whether tropical or sidereal, is associated with Dragon symbolism.

As a result, the sign Libra should be firmly linked with the influence of Draco in the minds of all students of esoteric astrology. Plainly, this means that individuals whose astrological birth charts contain an emphasis upon zodiacal Libra are in the midst of an opportunity to assimilate and express the qualities emanated by Draco — these specifically clustering around the ability to expand beyond one's own frame of reference to identify with that of other lives and forms. This capacity is a characteristic classically associated with the sign Libra, which even in mainstream astrology is acknowledged for its ability to see the many sides of any question, and for its emphasis upon awareness of and empathy with others. To this the esoteric doctrine adds the link of Libra with Draco, the energy source actuating the path of Earth Service, the adepts of which constitute our Planetary Hierarchy. Thus, any conscious disciple or spiritual seeker whose astrological chart contains a strong representation in Libra is very likely under the definite grip of Hierarchy and in rigorous training for

eventual membership in that body. A case in point might be seen in the chart of H.P. Blavatsky, who had the Moon in Libra.⁶⁹

Further Occult Effects of Draco

The full constitution of what thus comes forth from Draco, through Libra, to Hierarchy, its associates, and entire planetary life web is of great importance.⁷⁰ According to Djwhal Khul, Draco is not only a source of Ray One energies from the Cosmic Logos base of spine, and not only an incentive toward wisdom, compassion, and the power of spiritual identification, but also an emanating source of buddhi⁷¹ and manas,⁷² or intuition and intellect. As is apparent, Draco functions as a complex source of higher energies, all of which are needed on the path of consciousness evolution. Each of these energies has its own place and intended function as needed in the outworking of the Divine Plan.

Together, however, all the energies emanated by Draco may be grouped into three broad categories, the implications of which will be apparent to the well-versed student of the esoteric occult doctrine. First, the Ray One energies consequent upon Draco's role as the base of spine center in the Cosmic Logos correlates it to the First Aspect. Next, Draco's definite link with wisdom links it to the Love-Wisdom or Second Aspect. Finally, Draco's function as a distributor of manas or mind connects it to Active Intelligence, or the Third Aspect. In this sense, the constitution of energies from Draco follows the fundamental pattern advocated by the esoteric occult philosophy for all things, for it is composed of an obvious triplicity.

According to information about Draco given explicitly in the Bailey material, this triplicity contains both buddhi and manas, two factors conspicuously suggestive of the constitution of the spiritual triad. As explained in an earlier section, the spiritual triad is part of the esoteric constitution of the human being. Composed of atma, buddhi, and manas, the spiritual triad mediates between the abstract monad on one hand and the more concrete levels of mind (or manas) inherent in the soul on the other. This bridging function spans the atmic, buddhic, and manasic planes.

Thus, like the energies of Draco, the spiritual triad is constituted of a triplicity. Between the triplicities found in Draco and the spiritual triad there exists a definite correlation, so much so, in fact, that the energies of Draco might be said to contain the prototype of the spiritual triad. As a result, it is likely that the impact of Draco acts upon the spiritual triad, and in so doing, evokes the spiritual will, for knowledge of the spiritual will is the special province of the spiritual triad. This is so because the will, originating for the microcosm in the monad, is first registered at the atmic level of the spiritual triad, then intuited by the buddhic component of the spiritual triad, and finally precipitated into the manasic aspect of the triad, this last step bringing the nature of the spiritual will to the level of conscious mental recognition.

The critical role of the manasic or mind level in this process is evident. The nature of the divine or spiritual will as known by the monad may be a great and high thing, but if this will can't be recognized by the mind, it is as nothing to human consciousness at its present level of evolution. In order for the mind to register any input from the monadic level, the spiritual triad must translate the content of the monad into something the mind can understand. Then the mind can fulfill its divine destiny as an organ of revelation.

Obviously, without the inspired mind, the human is nothing but a physically oriented automaton. The fact that Humanity can claim a manasic or mental component in its makeup is due in part to Draco, for according to the Ageless Wisdom, Draco was instrumental in bringing manasic energy to our solar system,⁷³ and with it the "serpent religion,"⁷⁴ or science of the initiates which forms the basis of Hierarchical teaching on our planet today.

Conclusion

As this essay has demonstrated, massive Draco with its swelling starry curves represents themes of great importance which range from its role as the cosmic base of spine and a source of Ray One vitalization in the One About Whom Naught May Be Said, to the nature of the Path of Earth Service, the estab-

lishment of the mysteries of initiation on our planet, the ability of the human kingdom to function at the manasic level, and the evocation of the spiritual will in the individual seeker. These are all themes of broad and general relevance, as is appropriate for the nature of the non-zodiacal constellations, held by the Ageless Wisdom to symbolize the region of universality and monadic synthesis.

¹ The Tibetan's articulation of the esoteric astrological doctrine is not confined to his volume ostensibly devoted to that topic. Thus, it is necessary to view the Bailey corpus as a whole if an adequate and accurate formulation of the esoteric astrological doctrine is to be derived.

² R.H. Allen, *Star Names, Their Lore and Meaning* (New York: G.E. Stechert, 1899), 206.

³ *Ibid.*, 202 – 206.

⁴ *Ibid.*, 205; H.P. Blavatsky, *The Secret Doctrine* (Adhyar: Theosophical University Press, 1888), Vol. I, 409.

⁵ Peter Tompkins, *The Secrets of the Great Pyramid* (New York: Penguin Books, 1979), 172. In this passage, Tompkins reports the fact that the Denderah Zodiac portrays Draco as hippopotamus. Some have argued that the Denderah Zodiac is a very late creation and may have been influenced by Greek astrological ideas. Whatever the case may be in this regard, Draco is Hippo in the Denderah Zodiac.

⁶ Allen, *Star Names*, 205.

⁷ Robert Bauval and Adrian Gilbert, *The Orion Mystery* (New York, Crown, 1994), 264.

⁸ Allen, *Star Names*, 209.

⁹ The ancient Chinese also included a Dragon in their zodiac, but instead of being near the north celestial pole, the Chinese Dragon was placed among the stars of what the west calls the zodiacal constellation of Libra. This fact about the Chinese sign of the Dragon will have relevance further on in the discussion of Draco, as will the linkage of various Egyptian goddess figures with this northern star grouping.

¹⁰ Vivian Robson, *The Fixed Stars and Constellations* (London: Cecil Palmer, 1923), 185.

¹¹ Bauval and Gilbert, *The Orion Mystery*, 206; Robert Bauval and Graham Hancock, *The*

12 *Message of the Sphinx* (New York: Broadway Books, 1997), 243; Allen, *Star Names*, 206.
13 Robson, *Fixed Stars*, 184.
14 Virginia Trimble, "Astronomical Investigation Concerning the So-Called Air-Shafts of Cheops's Pyramid," in Bauval and Gilbert, *The Orion Mystery*, 238.
15 Alice A. Bailey, *A Treatise on Cosmic Fire* (New York: Lucis Publishing: 1925), 1162.
16 Boris de Zirkoff, *Helena P. Blavatsky, Collected Writings* (Wheaton: Quest Books/Theosophical Publishing House, 1933 – 1991), Vol. viii, 148; Blavatsky, *The Secret Doctrine*, Vol. I, 404; Bailey, *Cosmic Fire*, 705 – 706.
17 Bailey, *Cosmic Fire*, 705 – 706.
18 Blavatsky, *Secret Doctrine*, Vol. II, 355.
19 *Ibid.* Vol. I, 404.
20 *Ibid.*, de Zirkoff, *Collected Works*, Vol. XIV, 435.
21 Bailey, *Cosmic Fire*, 892.
22 *Ibid.*, 892 – 895.
23 *Ibid.*, 894.
24 *Ibid.*, 893.
25 Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing, 1951), 46.
26 Alice A. Bailey, *Esoteric Healing* (New York: Lucis Publishing, 1953), 183.
27 *Ibid.*, 182.
28 Bailey, *Cosmic Fire*, 1035 – 1036.
29 *Ibid.*, 1034.
30 Bailey, *Esoteric Astrology*, 46.
31 Bailey, *Esoteric Healing*, p. 203.
32 *Ibid.*, 181.
33 Bailey, *Esoteric Astrology*, 517.
34 Bailey, *Esoteric Healing*, 181.
35 *Ibid.*
36 Bailey, *Esoteric Astrology*, 46.
37 Allen, *Star Names*, 209.
38 E.A. Wallis Budge, *The Gods of the Egyptians* (New York: Dover, 1969), Vol. II, 30.
39 *Ibid.*, Vol. II, 109.
40 *Ibid.*, Vol. I, 446.
41 *Ibid.*, illustration between 444 and 445.
42 *Ibid.*, 447.
43 *Ibid.*, 446; Vol. II, 28 - 29.
44 *Ibid.*, Vol. I, 514.
45 *Ibid.*, 432.
46 *Ibid.*, I, 435.
47 *Ibid.*, 435.
48 *Ibid.*, 431.
49 *Ibid.*, Vol. II, 28.
50 *Ibid.*, 28.
Ibid., Vol. I, 431.

51 *Ibid.*, 514.
52 *Ibid.*, 447.
53 *Ibid.*, 514.
54 *Ibid.*, Vol. II, 216.
55 *Ibid.*, 285, 359.
56 *Ibid.*, illustration between 28 and 29.
57 *Ibid.*, 30.
58 *Ibid.*, 286.
59 *Ibid.*, 359.
60 Bailey, *Cosmic Fire*, 1245.
61 The Initiation of Decision was presented in the Tibetan's earlier dictations to Alice Bailey as the Fifth Initiation. See Bailey, *Cosmic Fire*, 1241. However, in the later dictations, the Tibetan indicated that evolutionary advances had led to the designation of the Sixth Initiation as that of the Decision. See Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing, 1960), 410. As given in *Rays*, 391, the Fifth Initiation is now called The Initiation of Revelation, and according to the Tibetan, again in *Rays* 413 and 424, the revelation accorded does in fact concern the nature of the Seven Cosmic Paths, though the choice of which to take does not occur until the Sixth Initiation, now the Initiation of Decision. However, the effort to grasp the natures of each of the Seven Cosmic Paths does occupy the attention of the initiate between the Fifth (Revelation) and Sixth (Decision) Initiations, and so still constitutes a major factor for the Initiate of the Fifth Degree. See *Rays*, 391. Still, the final choice in this matter is now made at the Sixth Initiation.
62 Bailey, *Cosmic Fire*, 1242.
63 *Ibid.*, 1244 – 1245.
64 *Ibid.*, 1245.
65 *Ibid.*
66 Alice A. Bailey, *A Treatise on White Magic* (New York: Lucis Publishing, 1934), 437; Bailey, *Esoteric Astrology*, 193, 299, 410.
67 Bailey, *Cosmic Fire*, 1245. This statement linking Ray One Draco and Libra certainly reinforces the association of Libra with Ray One energies coming from the Great Bear, as mentioned earlier.
68 Allen, *Star Names*, 272.
69 Sylvia Cranston, *H.P.B.: The Extraordinary Life and Influence of Helena Petrovna Blavatsky* (New York: J.P. Tarcher/Putnam Books, 1993), 8 - 9. In this passage, Cranston reports that Blavatsky was born "close to midnight" in the early morning hours on the date of (new style) August 12, 1831, in Ekaterinoslav (now

Dnepropetrovsk), Russia. In the old or Julian calendar, Blavatsky's birthdate and time would have been the early morning hours of July 31, 1831, according to Cranston. A tropical and geocentric chart calculated for 12:30 A.M. on (new style) August 12, 1831, Dnepropetrovsk, shows the Moon at 8 degrees and 34 minutes of zodiacal Libra. Given the Moon's average zodiacal motion of 1 degree every two hours, it is clear that the Moon would have been in Libra any time in the early morning hours of August 12, 1831. Thus, there can be no question about the sign in which Blavatsky's Moon is positioned, though the precise degree and minute may be argued in absence of a precise birth time.

⁷⁰ Here it should be noted that Libra was associated by the Tibetan with two non-zodiacal constellations, earlier in this text, the Great Bear, and (now) Draco, both of which distribute Ray One energies. The head and base of spine centers of a greater Logos respectively, these two centers represent Will and Power working at two different levels. Libra is linked with both, a fact which adds considerable esoteric implication to the meanings usually imputed to Libra.

⁷¹ Bailey, *Cosmic Fire*, 1162.

⁷² Bailey, *Esoteric Astrology*, 45.

⁷³ Ibid.

⁷⁴ Ibid., 46.