

The General Principles of Alice Bailey's Esoteric Astrology

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Abstract

This essay penetrates behind the mass of information given by the Hierarchy in Alice Bailey's *Esoteric Astrology* to identify the core principles on which the system articulated in this volume is based. Synthesizing material from *Esoteric Astrology*, the quintessential *A Treatise on Cosmic Fire*, and many more of the key Bailey works, this discussion points to three distinct domains of knowledge central to the right comprehension of the esoteric astrological doctrine of Alice Bailey: principles of causation, principles of energy dissemination, and principles of spiritual guidance. Sections on each of the three domains detail the basis for this assertion in the Bailey material. A section on principles of causation explains that the basis of analysis in the discipline of esoteric astrology proceeds from the origin of all energies in the one life pervading all space. A section on influence dissemination considers the etheric body of space and the many specific networks composed of stars, signs, and planets, all of which serve to propagate astrological influence. A section on spiritual guidance features the esoteric astrological concept of variable response, which posits that all beings respond to energy impacts according to their places within the overall evolutionary scheme, as expressed in initiatory status. Useful to both beginning and advanced students of the esoteric astrological philosophy of Alice Bailey, this study takes a structured look at a field often bewildering for its complexity. Readers will come away with the clear understanding that, according to the Bailey writings, fixed stars activate the Monad, the signs of the zodiac speak to the soul, and the influences of the planets in the solar system concern the affairs of the personality.

Introduction

Much interest in the esoteric astrological doctrine of Alice Bailey and the Tibetan circulates in the metaphysical community today, and rightly so. As expounded in *Esoteric Astrology* and other of the Bailey works, this system offers a stunningly enlightened alternative to the sometimes trivial pronouncements of the astrological field in general. By contrast to the treatments of dating and relationship compatibility often featured in popular astrology, Bailey offers a view of human evolution which plainly states that the individual can, if willing, scale the heights of spiritual achievement to walk among the stars and help cosmic evolution onward. Yet, to do so, the individual needs must become a responsible receiver and distributor of energy impacts right here and now, amidst the affairs of life on planet Earth. The esoteric astrological system of Alice Bailey presents a method for doing just that. However, this system in its entirety is spread throughout several locations in the Bailey works, presenting a problem for even the sincere student. Further complicating the

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situation, details often overwhelm the general-import. For this reason, it's important to consider the main features of the system and what they imply

The Esoteric Astrological System is intimately related to the essentials of esoteric occult philosophy, upon which it is founded. Concepts such as the unity of all things, the existence of lesser lives within greater lives, the triplicity, and the septenary appear abundantly in the esoteric astrological system, just as they do in esoteric occult philosophy.

Before considering the specific components which constitute this system (such as the rays distributed by the signs and planets, the multiple rulership system, and so on), it is therefore helpful for students of all levels to have in mind certain general principles underpinning the orientation of the esoteric approach to astrology. These general principles fall roughly into three categories:

1. Principles of Causation, explaining the origin of astrological energies
2. Principles of Influence Dissemination, describing the distribution of energies throughout creation, and
3. Principles of Spiritual Guidance, pointing toward use of esoteric astrological information as a counseling approach.

Principles of Causation

All energies and astrological influences have their origin, according to the esoteric occult teaching, in the fact that the sum total of creation is but the garment worn by a great Creator who holds all within the folds of its robe. Thus, "space is an entity."¹ In other words, infinite cosmic space is the body of a purposeful, knowing identity. This identity, one with its creation, pervades it all. Any quality of energy rises out of this context. Thus, the esoteric astrological doctrine holds that all astrological influence has its ultimate genesis in the life processes of an underlying synthesis or oneness.²

Contained within this great body of cosmic space are lives lesser to it but far greater than the human dimension. All specific astrological

influences emanate from these Greater Lives,³ which like all things are constituted of a triplicity of life, quality, and appearance.⁴ According to the esoteric astrological doctrine, astrological influences are constituted of the spiritual purposes, psychic qualities, and activities of Great Lives. These radiate outward as surging waves of energies and qualities, which impact all the lesser lives within the spheres of influence of Greater Lives.⁵ Such considerations form the domain of esoteric astrological inquiry, which concerns itself with the conditioning and governing energies issuing forth from the Greater Lives in which our solar system and globe find their places.⁶

As is evident, the esoteric astrological doctrine is a specific instance of the general occult proposition that all lives exist within greater lives and therefore carry out not only their own objectives, but equally those of a greater order.⁷ This arrangement is the basis of the occult dictum that correct esoteric astrological analysis must always proceed from universals to particulars.⁸ In other words, when considering astrological influence, a grasp of the whole situation requires perception of the most inclusive or universal source from which such influence might be found to arise, if truth is to be known and revealed.

The Tibetan spoke of this notion when he dictated to Alice Bailey that the pouring forth of energies and vibrations by cosmic, solar, and planetary entities awakens units of consciousness indwelling lesser forms. Ultimately, the lesser are brought into alignment and close relation with the greater in this fashion.⁹ This exciting perspective on astrological energies emphasizes the potential for upward alignment to be made by any lesser unit with its greater inspiring sources. It also distinguishes the esoteric approach from its exoteric counterpart, which is less concerned with acknowledging the consciousnesses behind impinging astrological energies, and more concerned with the resulting impact of those influencing energies.

Given the wide horizon that the esoteric discipline concerns, it is in keeping that its central focus is the workings of the seven rays, themselves the psychic emanations of the seven

centers in the body of a great Cosmic Logos called The One About Whom Naught May Be Said.¹⁰ In fact, the true nature of all astrological influence is understood to be the seven rays themselves,¹¹ which originate in the seven centers of The One About Whom Naught May Be Said and then pass through the seven stars of the Great Bear¹² on their way to our solar system. These seven rays then flow through the twelve zodiacal constellations (or visible star groupings in deep space), which are represented by the twelve zodiacal signs as defined by the Tropical System.¹³

The rays also flow through the solar system itself, the scheme in which our globe finds place, a scheme of opposite polarity to ours, a globe of opposite polarity to ours, and an unspecified planetary triangle,¹⁴ all of which have an effect on our planet. In sum, the rays flow through constellations, signs, our own solar system, our scheme and other schemes, and various planets ultimately to reach and influence the individual.

More generally, the esoteric astrological system posits that astrological influence emanates from three levels:¹⁵

1. sources outside of the zodiac (or the realm of the fixed stars)
2. zodiacal constellations (or visible star groupings near the ecliptic)
3. planets in our solar system

These three levels correspond to and carry especial influence to the Monad, soul, and personality,¹⁶ operating as causative forces for the respective levels concerned. Thus, the influence of the fixed stars pertains to and stimulates monadic functioning, the influence of the zodiacal constellations awakens and nurtures soul consciousness, and that of the planets activates and eventuates in personality expression. Here is a core notion which can clarify any contemplation or discussion of the esoteric astrological doctrine of Alice Bailey. It makes plain the following. To comprehend the life of the Monad, stars all over the celestial globe and not just in the zodiacal belt must be contemplated. To connect with the evolution and plan of the soul, the signs of the zodiac (and

their related Labors of Hercules) must be studied. To gain right management of the personality, the influences of the planets inside our solar system must be examined. To say this is to say much in few words. Practical application of this notion entails serious study of astronomical and astrological technicalities, but any interested person can open this way of thought simply by memorizing the equivalences: fixed stars = Monad; signs of the zodiac = soul; influences of planets in our solar system = personality. This is one of the most essential keys to the esoteric astrological system.

Principles of Influence Dissemination

Whatever the sources, all astrological and ray energies begin in the vibrational fields of Great Beings and then filter downward through the solar systemic planes to reach our planet, the three planes of normal human endeavor, and the other kingdoms in nature.¹⁷ Thus, in this descent of energies, astrological and ray influences first impact the mental plane, then the astral, and finally the physical.¹⁸ As a result, in the human being astrological and ray influences first register in the mind, then the emotions, and finally the etheric-physical body. This gradual and eventual registration is part of the bigger picture encompassing the universal circulation of energies to and through all.

The coursing of energies through a vast system of interlocking pathways, which pass throughout the various dimensions and regions of creation is, according to esoteric astrology, a fundamental fact of existence.¹⁹ It is because of this underlying fact that emanation, reception, and transmutation of energies can occur.²⁰

The medium of transmission through which all energies travel is the cosmic etheric body,²¹ a web of light substance linking all of creation, from the greatest and most abstract to the least and most concrete. This web of transmission contacts all bodies including the human through the seven major etheric centers of which all units are composed.²²

During transmission through the etheric web linking all units within creation, energies ema-

nating from greater sources are transformed into forces when they merge with and are qualified by the vibrational fields of lesser lives.²³ On this point the Tibetan stated, “I would ask you to bear in mind that these energies are transmitted from one point to another, or pass through with transmuting effect from one centre to another, thus bearing their own vibratory quality but carrying also that of the centre of transmission.”²⁴ Hence, energies are being altered or “qualified” into forces all the time by various lives. This truism applied to the human level is the central concern of ethical occultism, which maintains that it is the part of responsible humanity to practice a conscientious (and not aggressive, self-centered) reception, transmutation, and distribution of energy and force.

When circulating energies and forces reach the human unit, they enter the mental, astral, and etheric-physical fields²⁵ through the agency of the permanent atoms,²⁶ which discharge astrological influence onto the three planes of human endeavor. At this point, the circulating energies and forces have entered fully into the experience of average humanity.

Energies and forces, then, pass through a vast network of interconnected lives. A specific example of this fact is to be seen in the Science of Triangles, an integral part of esoteric astrology. In fact, esoteric astrology is said to be founded upon the notion of the Science of Triangles,²⁷ a study of the infinite connectedness of all things through an endless series of triangular configurations uniting stars, constellations, signs, planets, and kingdoms. It is important to keep in mind that these circulating energies and forces are essentially the seven rays, which come from cosmic sources and work their way through stars, star groupings, planets, and the various kingdoms within evolution.

In particular, the rays flow into, merge with, and are distributed by constellations, or actual star groupings in deep space,²⁸ which should be distinguished from zodiacal signs,²⁹ or mathematical divisions of the ecliptic. The ecliptic is essentially the plane of our solar system as seen from planet Earth. It is that part of

the sky through which the Sun, Moon, and planets are seen to travel. This belt has been divided mathematically into twelve sectors. It is these sectors which constitute the familiar twelve signs of the zodiac. They are not the same as the visible star groupings of the same names, which are farther out in space.

However, the esoteric astrological teaching holds that the zodiacal signs receive energies from the zodiacal constellations of the same names. Hence, ray energies flow into, merge with, and are distributed by the constellations and then the divisions of the ecliptic (or the astrological signs) which represent them.³⁰ It can therefore be said that the rays are distributed through the constellations far out in space and then through the eponymous signs of the zodiac, with which western astrologers are familiar.

Planets, too, play a role in the distribution of rays as energies and forces. Each of the planets distributes a number of rays—the one with which it is primarily associated plus others linked to it in various ways.³¹ Further, the planets are segregated into two groups—the sacred and non-sacred, the qualities of which differ.³² Thus, though ray energies come through non-sacred and sacred planets alike, the qualities of such energies are fundamentally affected by the nature of the distributing planet.

Thus, from abstract cosmic sources to the tangible and visible planets, energies and forces make their ways through the vast and interlinking system of influence dissemination. This they do through the ubiquitous etheric web, which provides the medium of transmission for energies throughout space.

Principles of Spiritual Guidance

After great energies have been sent forth from their emanating sources and carried through the universal medium of distribution to all parts of creation, lesser units such as the Human Kingdom are suffused with the resulting influences. The esoteric astrological approach addresses itself to the right reception and further distribution of such energies through a particular orientation to spiritual

guidance. This unique form of spiritual guidance rests upon a number of propositions, all of which further define the nature of esoteric astrology.

According to the information dictated by the Tibetan to Alice Bailey, the true esoteric astrology makes a clear distinction between the astrology of the ephemeral personality and the astrology of the reincarnating soul.³³ It is the evolution of the soul, also called the solar angel in the Bailey writings, with which the true esoteric astrology is concerned.³⁴ To this end, the esoteric astrology penned by Bailey emphasizes consciousness, which is an attribute of the soul, instead of fixating upon the likes and dislikes of the always fluctuating personality.³⁵

In this way, the esoteric approach to astrological interpretation attempts to get behind outer appearances and events to penetrate into the dimension of meaning and ultimately into the dimension of significance,³⁶ dimensions associated with the levels of the soul and the Monad, respectively. Thus, esoteric astrology does not deal with the delineation of personality traits, as does mainstream astrology, the personality and event oriented approach of which the Tibetan nevertheless deemed entirely sufficient for mass Humanity.³⁷ Instead, esoteric astrology directs its gaze to other matters, such as the tests to be encountered during any particular incarnation while in preparation for initiation, and the nature of energies which are to be used in making a contribution to the outworking of the Plan. Hence, the management of impinging energies must take place in the context of the requirements for initiations and soul growth, not in the context of the demands of the outer form or personality. Here is a key difference in orientation which distinguishes the esoteric astrological approach from its exoteric brother.

All energies and astrological influences have their origin, according to esoteric occult teachings, in the fact that the sum total of creation is but the garment worn by a great Creator who holds all within the folds of its robe. Thus, "space is an entity."

Consequently, the type of guidance or counseling to be found in the true esoteric astrological approach addresses matters wholly different from those usually covered in popular astrological discussions. Instead, esoteric astrology concerns itself with the nature of impinging energies rather than with the relatively small affairs of individual interests and events.³⁸ Even more radically, esoteric astrology is founded upon the recognition that all persons eventually evolve toward Hierarchy and beyond by a series of initiations.³⁹ The type of spiritual guidance thus offered by esoteric astrology deals with right management of energies and forces as a part of certain initiatory tests. Thus, esoteric astrological guidance has relevance only for those members of the Human Kingdom who have willed to tread the Path of Return,⁴⁰ which begins with integration into Hierarchy and continues toward the emanating sources from which all has come.

On the practical level, this means that esoteric astrology seeks to help individuals enhance their contributions to the greater good, particularly through the development of group consciousness, or awareness of the greater groups to which they belong.⁴¹ The means by which this done is a consideration of the right use of ray energies, which according to esoteric astrology, are the most fundamental influences upon the soul.⁴² In fact, the right use of energies is a central ethical concern of esoteric astrology,⁴³ the purpose of which is in part the establishment of a method for effective living based on a recognition of the reality of impinging energies.⁴⁴

In terms of the technical indications that an astrologer can extract from an individual's chart, the matter can be stated as follows. Determination of how astrological energies may be rightly used results from consideration of two classes of astrological influence. These

two classes are first, the energies of the planets, and second, the energies of the signs. Specifically, those on the earlier stages of the path leading to Hierarchy are held responsible for learning to recognize and rightly use the ray energies distributed by the planets in our solar system, while those in the more advanced stages of integration into Hierarchy are charged with recognizing and wisely using ray energies coming from outside the solar system altogether.⁴⁵ This distinction between those on earlier and later stages of the spiritual path is characteristic of esoteric astrology, which is built upon the notion that response to astrological energies varies according to evolutionary (or initiatory) status.⁴⁶

The degree and type of response to astrological influence is largely determined, according to the Tibetan, by the condition of the individual's etheric centers,⁴⁷ commonly referred to as the chakras by those in the fields of metaphysics and holistic healing. These seven inlets for cosmic, systemic, and planetary energies and forces are the gateways by which Humanity enters into rapport with its greater environment. Because of the relatively undeveloped nature of the average human etheric centers, many astrological influences are simply out of range of human perception, according to the Tibetan.⁴⁸ However, as might be expected, this circumstance is in process of change, for the general trend of human evolution is rendering Humanity more and more capable of enhanced receptivity to astrological energies.⁴⁹ It can be anticipated that this new circumstance will bring as much difficulty as advantage initially, as newly awakened Humanity is knocked somewhat off balance by energy impacts with which it is hardly accustomed.

According to the Tibetan, constellational energies (which are of course ray energies in the final analysis) affect individual persons in one of two ways. Such energies can either accelerate or retard evolutionary striving.⁵⁰ The difference in how such energies ultimately affect the individual arises from the level of spiritual progress made before such an activation occurs. Depending upon the degree of spiritual realization reached by the individual, he or she may respond by becoming either more fluid

and interactive with the greater environment, or more rigid and closed to identification with all that exists.⁵¹ Similar distinctions have long been noticed by mainstream astrologers, who well know from repeated experience that the response of individuals to astrological influences such as transits and progression can vary widely, from magnificent flowerings of innate spiritual genius on one hand, to irresponsible and unethical behavior on the other, and this from the same type of influence. Hence, the principle of variable response to identical energy influences is essentially present and recognized in both the exoteric and esoteric approaches to astrology.

The type of analysis and spiritual guidance which esoteric astrology has to offer on this matter of variable response once more points to the central role played by the etheric centers in the reception of astrological energies. According to the esoteric position, activation by impinging astrological energies produces effects either above or below the solar plexus.⁵² This is simply because energies go where the individual has his or her focus of attention. If the focus is upon the evolution of consciousness, universal love distributed to Humanity and all creation, and an intent to exert a constructive influence on the surroundings, astrological activation will mainly enhance the vitality and radiance of the crown, ajna, throat, and heart centers. By contrast, if the individual has most of his or her attention trained on fluctuating emotional responses, desires, and physical comforts, such an activation will head downward to the solar plexus, sacral, and base of spine centers.

The bias of Bailey's presentation of the esoteric doctrine is toward the higher centers in general, for it is from these centers which emanate the potencies which enable an individual to help lift Humanity out of its obsessive focus upon the form nature. Hence, esoteric astrological spiritual guidance includes a definite attempt to assist individuals in centering their attention upon the issues and abilities connected with the etheric centers located "above the diaphragm," as the Tibetan called them. This is not to say that needs for emotional linkages, sex, food and the instinct to preserve one's

physical body (all connected with the solar plexus, sacral, and base of spine) are inherently wrong. As is obvious, these drives play critical roles in the type of physical evolution taking place on our planet. The esoteric position simply adds that another level of functioning is needed for the progressive transformations of consciousness which lead the individual and the collective along the initiatory path and toward integration with the Hierarchy.

The differences between those whose life interests center above the solar plexus and those whose interests center at the solar plexus and below is symbolized in the esoteric astrological system by a three tiered rulership system. In this system, each sign is associated with three planets, or “planetary rulers,” which really do not control or “rule” the sign but instead reveal something about the experience and spiritual knowledge to be gained under the influence of that sign. These three rulers of a sign are denominated the exoteric, esoteric, and hierarchical rulers. They refer respectively to the purpose and nature of experience in a given zodiacal sign for those focused in the form or personality (the exoteric ruler), the soul (the esoteric ruler), or the Monad (the hierarchical ruler). Though complete information regarding the triple rulership system can be found in other essays by this author, the point to be gathered here is that the triple rulership system is the formal and technical way in which the esoteric astrological system embodies the principle of variable response.⁵³ In other words, an individual can respond to the energies of any given sign at the level of the personality, the soul, or the monad, and these three levels are represented by the three tiered multiple rulership system.

Hence, in the type of spiritual guidance offered by the esoteric astrological approach, the attempt to move from a lower to a higher state of functioning is aided by knowledge of the esoteric and hierarchical planetary rulers of a given sign, for these additional rulers represent characteristics and ray energies which should be cultivated in the effort to gain release from the constraints of the form nature and to function more regularly in the universal love con-

sciousness of the soul or the pure spiritual will of the Monad.

For example, the esoteric ruler of Aries is Mercury. The implication is that if one is to move from the aggressive personality centered expression of Aries as symbolized by Mars (the exoteric ruler of Aries), one should follow the path of Mercury which leads to meditation, the development of the mind, and contact with the love-wisdom of the soul. Next, one would strive toward those things esoterically indicated by Uranus, the hierarchical ruler of Aries. Uranus connotes the Will Aspect of Deity and confers powers of dynamic leadership in matters of group relations and the ability to formulate new ideas and concepts pointing toward Divine Potential, thus leading the individual far away from the personal concerns and survival instincts associated with Mars, the exoteric ruler. This brief example makes clear the fact that the individual has a broad range of choices in regard to the way he or she will integrate and express the energies of a sign.

Thus, it can be said that the esoteric position allows for the individual to respond differently to the energies of any given sign. Here is a specific instance of the general principle of variable response, which in its more general form points to the necessary realization and rather obvious fact that individuals respond to astrological energies differently, according to their level of spiritual development.

As can now be seen, the principles of spiritual guidance embraced by the esoteric astrological system emphasize that this type of guidance refers to the life and objectives of the soul, not to those of the temporary personality. Such guidance concerns preparation for initiation and eventual integration into Hierarchy through the development of increasingly inclusive group consciousness and the right management of ray, planetary, and constellational energies.

This approach to astrological counseling acknowledges the critical role played by the etheric centers in the reception and distribution of energies. Furthermore, the type of guidance offered by the esoteric astrological system

contains an intrinsic encouragement to direct incoming astrological energies toward the centers above the diaphragm as much as possible. Finally, this system recognizes that persons respond to the same energy impacts differently. It therefore contains a multiple rulership system designed to capitalize on this fact by providing the individual with a sequence of steps to follow in creating the highest type of response possible.

Conclusion

As has been shown, the general principles of the esoteric astrology of Alice Bailey begin with the identification of the source of astrological causation in greater orders of being. They then progress through an articulation of the medium of transmission by which the life flows of greater beings reach the lesser beings within their bodies of manifestation. Finally, the general principles of the esoteric astrological system conclude in the form of a type of spiritual guidance designed specifically to enhance and accelerate the progress of spiritual seekers toward initiation and integration into Hierarchy. The three domains of causation, dissemination, and applied guidance thus constitute ideas worthy of consideration by esoteric students of all levels and interests. Contemplation on these general domains and their specific notions can open the door which leads right into the pathway to the stars.

¹ Alice A. Bailey, *Esoteric Astrology* (reprint 1979; New York: Lucis Trust, 1951), 8.
² *Ibid.*, 7.
³ *Ibid.*, 7, 25 – 26.
⁴ *Ibid.*, 630.
⁵ *Ibid.*, 292.
⁶ *Ibid.*, 5.
⁷ In the words of the Tibetan, “...each life—great or small—serves its own ends, yet subserves the greater ends of the Being in whose body it is a corporate part.” Alice A. Bailey, *A Treatise on Cosmic Fire*, 360.
⁸ *Ibid.*, 497, 518.
⁹ *Ibid.*, 290 – 291.
¹⁰ *Ibid.*, *Esoteric Astrology*, 26 – 27; Alice A. Bailey, *Esoteric Psychology I* (reprint 1970; New York: Lucis Trust, 1942), 332 – 333; Alice A. Bailey, *A Treatise on Cosmic Fire*, (re-

print 1979; New York: Lucis Trust, 1951), 1051; Alice A. Bailey, *A Treatise on White Magic* (reprint 1979; New York: Lucis Trust, 1951), 437 – 438.
¹¹ Bailey, *Esoteric Astrology*, 14.
¹² *Ibid.*, 85, 421, 607.
¹³ *Ibid.*, 27, 193, 299, 410; *A Treatise on White Magic*, 437.
¹⁴ Bailey, *Esoteric Astrology*, 24; *A Treatise on Cosmic Fire*, 1191.
¹⁵ Bailey, *Esoteric Astrology*, 28. Alternatively, these three levels are also conceptualized on 411 as: 1. zodiacal, 2. systemic, 3. planetary. The first rendering is more consistent with the analogy to Monad, soul, and personality for numerous reasons which will become apparent.
¹⁶ *Ibid.*, 28 –29.
¹⁷ *Ibid.*, 350.
¹⁸ *Ibid.*, 216.
¹⁹ *Ibid.*, 30, 266; *A Treatise on Cosmic Fire*, 5; Alice A. Bailey, *Esoteric Healing* (reprint 1981; New York: Lucis Trust, 1953), 615.
²⁰ Bailey, *A Treatise on Cosmic Fire*, 5; *Esoteric Astrology*, 266.
²¹ Bailey, *Esoteric Astrology*, 9, 10, 11, 30, 496; *A Treatise on White Magic*, 289 – 289, Alice A. Bailey, *Telepathy and the Etheric Vehicle* (reprint 1978; New York: Lucis Trust, 1950), 178; *Esoteric Healing*, 616. According to Blavatsky in her *Isis Unveiled*, vol. 2, 35, this idea was espoused anciently by the pre-Christian Orphic tradition as well, which held that the “aether” was the chief medium between God and created matter.
²² Bailey, *Esoteric Astrology*, 11, 87.
²³ Bailey, *Esoteric Healing*, 548.
²⁴ Bailey, *Esoteric Astrology*, 427.
²⁵ *Ibid.*, 267.
²⁶ Bailey, *A Treatise on Cosmic Fire*, 658, 694, 697. The same notion was advanced by Besant and Leadbeater in their *Occult Chemistry*, 23.
²⁷ Bailey, *Esoteric Astrology*, 413.
²⁸ *Ibid.*, 422.
²⁹ Bailey’s *Esoteric Astrology* acknowledges this point fully on p. 621.
³⁰ Bailey, *Esoteric Astrology*, 193, 299, 410; *A Treatise on White Magic*, 437.
³¹ Planets can be associated with rays from various sources, such as the Monad, soul, and personality of the planet’s informing Logos, the signs within which the planet has any level of rulership, and the schemes with which any

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- particular globe is associated. See Alice A. Bailey, *Esoteric Astrology*, pp. 651, 423, 610, 621, 99, 341, 125, 138, 200; *A Treatise on Cosmic Fire*, pp. 357, 370; *Esoteric Psychology I*, pp. 191, 335, 338, 420, 421; *The Rays and the Initiations* (reprint 1988; New York: Lucis Trust, 1960), 689. A full discussion of this matter follows in a section treating the nature of the planets in the esoteric astrological system.
- ³² Bailey, *Esoteric Astrology*, 53, 268, 503, 505 – 507, 510.
- ³³ *Ibid.*, 30, 262, 465, 498, 510; *A Treatise on White Magic*, 437 – 438.
- ³⁴ Bailey, *Esoteric Astrology*, 266, 498, 510.
- ³⁵ *Ibid.*, 29, 290, 484, 510.
- ³⁶ *Ibid.* 135, 291; *Esoteric Healing*, 384.
- ³⁷ Bailey, *Esoteric Astrology*, 498.
- ³⁸ *Ibid.*, 496.
- ³⁹ *Ibid.*, 484.
- ⁴⁰ *Ibid.*, 465.
- ⁴¹ *Ibid.*, 99.
- ⁴² Bailey, *A Treatise on White Magic*, 437 – 438.
- ⁴³ Alice A. Bailey, *The Destiny of the Nations* (reprint 1977; New York: Lucis Trust, 1949), 75.
- ⁴⁴ Bailey, *Esoteric Astrology*, 5.
- ⁴⁵ *Ibid.*, 23.
- ⁴⁶ *Ibid.*, 22, 23, 30 – 32, 65, 70, 188, 198, 257, 267, 412, 425, 465, 547; Alice A. Bailey, *Externalisation of the Hierarchy* (reprint 1985; New York: Lucis Trust, 1957), 85.
- ⁴⁷ Bailey, *Esoteric Astrology*, 29, 65, 425; *A Treatise on White Magic*, 290.
- ⁴⁸ Bailey, *Esoteric Astrology*, 29 – 30, 33.
- ⁴⁹ *Ibid.*, 270.
- ⁵⁰ Bailey, *A Treatise on White Magic*, 434.
- ⁵¹ Bailey, *Esoteric Astrology*, 411.
- ⁵² *Ibid.*, 22, 70.
- ⁵³ *Ibid.*, 510.