

# The Pleiades

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## Abstract

This article, written for enthusiasts of the esoteric astrology of Alice A. Bailey, examines the effects of the constellation of the Pleiades, one of several constellations not located in the zodiacal belt but specified by the Tibetan Master as significant spiritual sources for evolution in our solar system. In order to understand the emanations of this particular constellation, the author examines two different views of the Pleiades: the mythological and the esoteric. Following up on the dictum articulated by the Tibetan Master that there is more real occultism contained in exoteric constellational myth than has previously been thought, the text looks at Indigenous North American, Ancient Mediterranean, and Classical Vedic images of the Pleiades as a representative selection of the ways this constellation has been conceptualized. The esoteric view of the Pleiades follows, including the position of this constellation in greater orders of being and its role as a disseminator of the Third Divine Aspect, equivalent to Fire by Friction, vitalizing electrical substance, and manas. The study concludes with an explanation of the astrological intermediaries by which and through which the energies of the Pleiades reach Humanity. Readers interested in interpreting the many statements on the nature of the Pleiades made by the Tibetan throughout the Alice Bailey books will find this article a useful contribution to study.

## Introduction

Popularly conceptualized as seven scantily clad dancing maidens, the Pleiades are an attractive if not downright seductive star cluster located close to the ecliptic in the sidereal constellation of Taurus.<sup>1</sup> Tradition has always held there are seven such stars, though in modern times only six are visible to the unaided eye. The actual number of stars in the Pleiades cluster, however, far exceeds the exotic spec-

tacle of the seven traditional dancers. Modern telescoping has revealed that the Pleiades star grouping is in fact comprised of some 300 to 500 individual stars,<sup>2</sup> the collective light which produces a luminous cloud appearing to contain bright sparkles trapped in filmy veils of transparent mists.

How this cluster came to be called the Pleiades is of interest. It appears that the most likely origin resides in the maternal lineage of the seven maidens classically associated with this constellation in Greek mythology. According to myth, the seven maidens represented by the seven stars of the Pleiades are the daughters of Atlas and his wife, Pleione. Since the seven came forth from the mother Pleione, her offspring were thus collectively known by a slight adaptation of her name.<sup>3</sup>

There is another possibility for the origin of the name, the Pleiades. One of the many versions of the story associated with this star grouping maintains that the seven Pleiades are in fact the seven doves who carried ambrosia to the infant Zeus, or even seven mortal women transformed into doves, the Greek word for dove being “peleiade.”<sup>4</sup> Some have held that as these seven doves flew up to the heavens, one was lost, and this is why only six stars are now readily visible to the unaided eye in this grouping.

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## About the Author

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Whether doves or dancing maidens, the Pleiades seem often to be enveloped in an aura of appealingly delicate femininity. As will be demonstrated, this linkage of the Pleiades with the feminine pole of existence is significant, and may very well prove to be yet another instance substantiating the Tibetan's claim that the names and imagery traditionally associated with the constellations conceal more information of real occult value than has been previously thought.

## **The Pleiades Around the World**

Just as the classical Mediterranean mind saw the Pleiades as a group of closely related individuals, so also has the world around seen this constellation as emblematic of groups of people, herds of animals, flocks of birds, and the like. For example, one of the North American Indian tribes saw what is now called the Pleiades as a group of children who had become lost while wandering among the stars, now huddled together for warmth and reassurance.<sup>5</sup> Other star watchers echoed the maternal theme and saw this star grouping as a hen with her chickens.<sup>6</sup> Some perceived this constellation as a group of sisters, brothers, or animals, the number being as few as six and as many as sixteen.<sup>7</sup> Central to all these notions is the idea of a family or intimate assemblage, with the implied need for attention to the welfare of its members.

The business of taking care of the family and of attending to domestic needs in general emerges as a theme related to the Pleiades in yet another way. The risings and settings of the Pleiades together with or opposite to the Sun have been used the world over as time signals indicating the right point at which to undertake critical agricultural tasks at both the beginning and the end of the growing season. These seasonal indicators were of utmost importance to the peoples who relied upon them for accurate guidance in matters of physical survival. Hence, the Pleiades became emblematic of the seasonal rituals that kept communities alive and insured the continuity of human life.

For example, when the Sun joined the Pleiades in the sidereal constellation Taurus, it was time

for the early springtime reaping of overwintered crops in ancient Greece. Conversely, when the Sun had moved to opposition of the Pleiades, it was time for the autumnal sowing of seed that would germinate and set roots during the wet wintry months.<sup>8</sup> In time, the Pleiades came to be intimately associated with the ancient Greek festival of Plenteria,<sup>9</sup> a widely practiced harvest observance in which propitiation for bountiful food supply was made to the gods.<sup>10</sup> Hence, the Pleiades were to some an emblem of abundant material supply, an extension of their agricultural connotations.

Given the importance of rainfall and moisture to agriculture, it is not surprising that the Pleiades were sometimes associated with rain, and even with floods.<sup>11</sup> This linkage no doubt arose because the conjunctions and oppositions of the Sun with the Pleiades largely indicate the time of spring and fall rains, respectively (in the northern hemisphere). Thus, whenever the Pleiades were accented by virtue of the Sun's direct interaction with them, rains were much more plentiful. Because of this and the general linkage of this star grouping with seasons of growing and harvesting, the Pleiades and their influence became associated with the reproductive cycles of crop plants and vegetation in general. Consequently, the Pleiades were at one time called the Virgins of Spring in the northern hemisphere,<sup>12</sup> a title perhaps suggestive of the earliest stages of the reproductive cycle in both humans and plants.

Yet another feminine association with the Pleiades hails from ancient Egypt, the priests of which land used certain positions of the Pleiades to indicate the time for the Festival of Isis,<sup>13</sup> the key mother goddess of the Egyptian pantheon, comforter of souls and guide of the deceased into celestial realms of transcendence.

However, not all groups and cultures have associated the Pleiades with roles feminine, reproductive, and essentially benefic. Certain rites of the archaic English Druids, questionable for their possible inclusion of human sacrifice, were timed by various positions of the Pleiades,<sup>14</sup> and the positively bloodthirsty Incan religion drew its equally questionable jus-

tification for human sacrifice from its myth connecting positions of the Pleiades with a so-called impending destruction of the world.<sup>15</sup> So, as can be seen, in not all contexts have the Pleiades been associated with maternal forces suggestive of spiritual and physical comfort.

Even ancient India weighed in on this question, taking somewhat of a middle position. The Hindu system of astronomy calls this star grouping Krittika, the seven nurses of Karttikiya, the Hindu God of War.<sup>16</sup> An obvious correlate to Mars, the classically masculine western god of war, Karttikiya connotes all that Mars does as well—assertion, force, anger, aggression, weaponry, blades, and injuries. And all this, it is held, was nursed into existence by the seven female figures of the Krittika.

Far afield from the dove-like Virgins of Spring, this! Though we do find here the maternal instinct frequently associated with the Pleiades, the maternal instinct in this case has been devoted not to nurturance alone, but also to the raising of a mighty warrior figure. Thus, in India were both the classically feminine and masculine roles associated with this star grouping.

### **Traditional Astrological Characterizations of the Pleiades**

Oddly enough, the fact is that the Pleiades have been associated with violence, strife, and impending doom as well as with life sustaining agricultural rhythms, reproductive cycles in nature, and maternal spiritual guidance. The tension between the supposedly threatening nature of this constellation on one hand, versus its earthy and pragmatic nature on the other, is certainly reflected in the difference between the ways the Pleiades have traditionally been characterized by astrology on one hand and more recently by the esoteric occult philosophy on the other.

This fact is easy to discern. Even a quick glance at mainstream astrological descriptions of the influence of the Pleiades reveals an emphasis upon strife, danger, and injury. For example, standard astrological references on the

fixed stars and constellations report that the influence of the Pleiades results in strong passions, immorality, disgrace, imprisonment, injuries to the eyes, blindness, and violent death.<sup>17</sup>

### **The Esoteric Significance of the Pleiades**

By contrast, the esoteric occult philosophy presents the Pleiades as an entity of a spiritual stature far beyond the failings of human character. In fact, it is to the Pleiades in concert with the sun Sirius that is attributed the hidden facts of our cosmic evolution, and of our particular solar system.<sup>18</sup> Suggestive of a great mystery, this statement is backed up by Blavatsky, who intimated that the Pleiades conceal an important occult mystery.<sup>19</sup> In keeping with this greater estimation of the Pleiades, a statement of the Tibetan's assigns the Pleiades an exalted role in the process of evolution. The Tibetan Master stated that the seven stars traditionally attributed to this constellation function as the spiritual goal for the seven ray types,<sup>20</sup> certainly an indication that the Pleiades embody highly evolved spiritual ideals.

The dichotomy was never so clear: mainstream astrology suspects the worst of the thinly clad Pleiades, as though they constituted an irresistible invitation to moral devolution, while the esoteric occult philosophy sees a different view when it turns its gaze in the direction of these seven starry sisters. Perhaps a sweep of the Pleiades star group as seen through the telescopic lens of the Ageless Wisdom will explain why the esoteric doctrine perceives as it does.

### **The Pleiades as a Center in a Greater Logos**

To begin with, the esoteric occult doctrine assigns the Pleiades a place of great importance in the overall scheme of cosmic space, enumerating this constellation as one of the centers of a Logos far greater than our Solar Logos. The evidence that this is so can be found scattered throughout the information given by the Tibetan through Alice Bailey. All

considered, it strongly suggests that the Pleiades constitute the equivalent of a throat center in the body of the Cosmic Logos, if not that of the Super Cosmic Logos.<sup>21</sup>

Why this is so hinges essentially upon material revealed by the Tibetan in regard to the Seven Ways or Paths of Higher Evolution. These Seven Paths are the avenues along which the Masters pass to greater service following the Fifth and Sixth Initiations,<sup>22</sup> levels of evolution advanced even beyond that of the Master Jesus at the time of his Palestinian ministry.

The critical hint which the Tibetan divulged in this regard is that each of these Paths leads to one of the seven centers in the body of the One About Whom Naught May Be Said,<sup>23</sup> which One is either the Cosmic Logos or the Super-Cosmic Logos. Whichever it may be, this information, together with the fact that the Tibetan gave the astronomical identities for four of the destinations of these Paths and dropped hints for those of the other three,<sup>24</sup> makes it possible to speculate about the identity of these centers with reasonable confidence.

The four centers identified by the Tibetan in the discussion of the Cosmic Paths are these:

- 1) the polar constellation of the Dragon, or Draco;<sup>25</sup>
- 2) Betelgeuse,<sup>26</sup> one of the stars of Orion;
- 3) Sirius;<sup>27</sup> and
- 4) the Pole Star, or Polaris.<sup>28</sup>

The remaining three destinations are described as simply unknown or unspecified. Of immediate relevance, however, is the Tibetan's statement that the Pleiades, together with our solar system and one of the stars in the Great Bear form three centers in the Cosmic Logos.<sup>29</sup> This would seem to suggest that the Pleiades are indeed one or in one of the centers of the Cosmic Logos. Further support for this notion comes from the role played by the Pleiades in the Prototypical Triangle, the other two members of which (the Great Bear and Sirius) are most assuredly important centers in the Greater Logos. It would stand to reason that if the Pleiades are to function parallel to these two, this constellation must hold a similar status.

But to continue the process of identification through elimination, the remaining unspecified centers should be examined. Of these, our solar system must be one, since it is certain that our solar system is either one or included in one of the seven centers making up The One About Whom Naught May Be Said, or the Cosmic Logos.<sup>30</sup> The other unspecified source is undoubtedly alluded to in the Tibetan's statement that the seven stars of the Great Bear are the correspondences to the seven head centers in the body of the Cosmic Logos.<sup>31</sup> Since the centers in the Cosmic Logos and the sources or destinations for the Cosmic Paths are one and the same, it would appear that indeed the Great Bear is one of the hitherto unspecified termini for the Cosmic Paths.

Thus, the three unspecified sources must be:

- 1) The Great Bear
- 2) The Pleiades
- 3) our solar system.

But which centers in the body of the Cosmic Logos do these represent?

Fortunately, the Tibetan has left for us a good number of indications which can help answer that question. The first of these useful indications is his unequivocal assertion that the Great Bear holds the position of the head center of the Cosmic Logos.<sup>32</sup> The second decisive statement of assistance in settling this matter concerns the place of our own solar system. The Tibetan stated without qualification that our Solar Logos is associated with the heart center of the One About Whom Naught May Be Said,<sup>33</sup> thus neatly accounting for the location of that particular item. A third helpful hint results from the Tibetan's clear statement that the Path leading to Betelgeuse (and possibly by implication, Orion) is connected to the cosmic solar plexus.<sup>34</sup> Yet another conclusive statement concerns the constellation Draco, said by the Tibetan to function as the base of spine center for the Cosmic Logos.<sup>35</sup>

Thus, accounted for are the identities of the head, heart, solar plexus, and base of spine centers of the Cosmic Logos. This leaves

Sirius, Polaris, and the Pleiades for which to be accounted.<sup>36</sup>

The Pleiades are described by the Tibetan as distributors of Ray Three energy,<sup>37</sup> and hence are a natural correlate to the throat center, which is a distributor of Ray Three in the microcosm,<sup>38</sup> and by analogy in any greater unit as well.<sup>39</sup> In fact, the Tibetan associated the influence of the Pleiades with the human throat center in particular,<sup>40</sup> positively confirming the role of this constellation in the greater environment on the basis of the Law of Correspondence, which the Tibetan said is ever the key to comprehension.<sup>41</sup>

As the equivalent of the throat center of the Greater Logos, the Pleiades must therefore also function as the source and destination of one of the Seven Cosmic Paths, or Ways of Higher Evolution. It is certain that this is so, for the Tibetan plainly stated that one of the seven paths leads to the Pleiades,<sup>42</sup> though precisely which one he did not reveal. However, it can not be doubted that in their position as the destination for one of the seven paths, the Pleiades represent a redoubtable point of fusion on the Path of Return.

### **The Pleiades as a Member of the Prototypical Triangle**

That the Pleiades function as a point for the emergence and re-assimilation of foundational spiritual energies is echoed in the role played by this non-zodiacal constellation in the Prototypical Triangle, of which it is a member, together with the Great Bear and Sirius. According to the Tibetan, the energies radiated by this triangle correspond to the Three Aspects of Deity,<sup>43</sup> and as such stand behind, condition, and even control the entirety of manifested existence in our solar system<sup>44</sup> from high causative levels.<sup>45</sup> Within the Prototypical Triangle, the Great Bear represents the First Aspect, Sirius the Second, and the Pleiades the Third.<sup>46</sup> Thus, each of these stellar agencies emits one of the Aspects of Deity in the divine creative process, as well as gathering back into itself the same energies in the evolutionary path of return to center. Just as this is true of the Great Bear and Sirius, so also is it the case with

the Pleiades, an unquestionably important factor in the various processes of manifestation.

As the reader may remember from the general principles contained in Alice Bailey studies, the esoteric occult doctrine holds that manifestation can only occur with the involvement of triangular relationships linking one positive, one negative, and one neutral entity. The Prototypical Triangle, of which the Pleiades are a member, works in the same fashion. The Great Bear is the masculine, positive and outgoing factor, the Pleiades the feminine, negative and receptive factor, and Sirius the linking neutral factor. This is so because the Great Bear represents Spirit or the First Aspect, Sirius the Second or Consciousness aspect, and the Pleiades the Form or Third Aspect.<sup>47</sup>

Thus, the Pleiades play a very important role in the work of the Prototypical Triangle as representatives of the Third Aspect. According to the Tibetan, the Third Aspect (or Logos) expresses itself through material form or matter.<sup>48</sup> This is in contradistinction to the ways in which the other two Aspects operate. Thus, whereas the Third Aspect is defined by the Tibetan as energized matter resulting from “fire by friction,” the Second Aspect works through consciousness or “solar fire,” and the First Aspect through spirit or “electric fire.”<sup>49</sup>

### **The Third Aspect and the Pleiades**

What decisively distinguishes the frictional Third Aspect from its electrical and solar siblings is the fact that it and it alone provides the material basis for the divine creative process, and that it and it alone wields the power from which all the grades of matter in manifest creation are derived.<sup>50</sup> As such, the Third Aspect was referred to in various ways by the Tibetan, such as “appearance,”<sup>51</sup> “the aggregate of building forces destined to implement the great cosmic plan,”<sup>52</sup> and of course, the familiar “Active Intelligent Purpose.”<sup>53</sup>

Yet this is not the limit of the imagery under which the Third Aspect is known in the literature of esoteric occultism. No, it has one more association of great importance, for this

one links the esoteric significance of the Pleiades with certain traditional folk views of this star grouping.

This view of the Pleiades results from its function within the Prototypical Triangle, in which, according to the Tibetan, the Great Bear acts as Father, Sirius as Son, and the Pleiades as Mother.<sup>54</sup> Here the Tibetan used the language of conventional Christian theology to convey his meaning, but the implication goes far beyond a simple nod to traditional religious liturgy. To call the Pleiades by the term of “Mother” opens up another fruitful sequence of reflections revealing the deeper nature of the Pleiades. It demonstrates that Mother-Matter and the Third Aspect, both of which are associated by the Tibetan with the Pleiades, characterize the nature of this constellation. Hence, the Pleiades, as an embodiment of the form and matter-creating Third Aspect, must also be considered as equivalent to the female function of Mother-Matter.

That which generates form has been conceptualized as female in polarity by various esoteric traditions, including the Hermetic. This fact was pointed out before Bailey by Blavatsky.<sup>55</sup> More recently in regard to the metaphysics of Gnosticism, the linkage of the feminine pole with matter in general has been articulated.<sup>56</sup> Further, the label “Mother” has been equated in esoteric literature with the Holy Spirit<sup>57</sup> as another name for Third Aspect, just as implied by the Tibetan’s formula of Father, Son, and Mother (instead of the usual “Holy Ghost”). According to the Tibetan, the “Mother Aspect” is equivalent to the negative or feminine pole of existence, embodied in deva substance,<sup>58</sup> which substance forms all the grades of matter constituting all the planes of manifestation and the forms to be found thereon. Therefore, it is apparent that Mother, Holy Ghost, Holy Spirit, feminine pole of existence, and deva substance are all parallel and interchangeable terms. And these are all linked with the seven star-sisters of the Pleiades.

### **The Pleiades and the Creation of Form**

**G**iven that seven maidens were associated with the Pleiades star grouping by

antiquity, it is clear that the ancient view of this star grouping was not much removed from the characteristics attributed to this constellation by the esoteric occult doctrine. Under the guise of symbolic imagery, the olden view of this star grouping in fact depicted the very same idea, but in the shape of maidens who might be impregnated, gestate with child, and give birth to new forms. Here indeed, is restated the esoteric significance of the Pleiades in code and under cover, though plainly enough unveiled for those with a will to see.

This very form-creating nature of the Pleiades was celebrated by a South American Indian tribe, which held that the star grouping now called the Pleiades was Woman Shaman, embodied in these particular stars but also generally in the whole sky, and thought to be the creator of the world. Seasonal rains and weather changes were understood by this tribe to be the evidence of Woman Shaman’s reproductive cycle, which sustained all things.<sup>59</sup> The obvious correlation of this exoteric characterization with the esoteric characterization of the Pleiades speaks eloquently for itself.

Thus, as is abundantly clear, the esoteric doctrine posits that the Pleiades give rise to and directly influence the form side of manifestation.<sup>60</sup> This is precisely to what the Tibetan referred when he stated that two stars in this grouping (along with Sirius and another small constellation) acted to create the dense physical body of our Solar Logos.<sup>61</sup> According to the Tibetan, this consortium of stellar influences still provides manasic forces (a reflection of Active Intelligence or Ray Three) to our entire solar system.<sup>62</sup>

In this, it is obvious that the Pleiades are involved in the basic processes of creation that allow for the objective existence of the solar system. Without key forces supplied by the lovely ladies of the Pleiades, our grand Solar Logos would be nothing but a swirling subjective vortex of good intentions. If He is to realize His purpose, He must call on the magic worked by the seven stellar sisters, who represent the feminine pole of the Third Aspect.<sup>63</sup> And the magic of the seven sisters is of a particularly significant kind. According to

Blavatsky, who cited the Hindu esoteric philosophy as her source, the Pleiades are linked with the power of sound.<sup>64</sup>

Sound is, as all occult students know, held in the highest estimation by the esoteric doctrine, which teaches that a great sounding of vibratory tone initiates and sustains all creation.<sup>65</sup> Though sound was sometimes exclusively associated with the First Aspect in the Tibetan's teachings,<sup>66</sup> it also has a threefold nature constituted of elements representing each of the aspects of Deity. AUM, the Great Sacred Word or Sound, according to the Tibetan, contains spirit, matter, and intelligence,<sup>67</sup> spirit being the First Aspect, Matter the Third, and intelligence the Second (intelligence in this context being roughly equivalent to consciousness). Thus, like all things, the great initiating creative sound is threefold, and the Pleiades send forth one of the three faces of the great creative sound, that of Matter or the Third Aspect.

In the process of providing the forces which lead to the manifestation of material forms, the Pleiades act on their surroundings and our solar system in a particular way. This they do through what the Tibetan called "electrical energy." "The Pleiades," he said, "are to the solar system the source of electrical energy...."<sup>68</sup>

This electrical force is the embodiment of the Third Aspect in action. It is the "fire by friction" and "energized matter" itself of which the Tibetan so frequently spoke.

Alice Bailey alluded to this aspect of existence in one of her writings undertaken independently of the Tibetan's telepathic impression. There, Bailey speculated that the Pleiades are the source of what she called "...the atomic life of our Logos."<sup>69</sup> The phrase "atomic life" refers to the grades of matter existing on the highest subplanes of each of the seven planes of the solar system, so in this passage, Bailey was simply restating the notion that the Pleiades impart archetypal matter for the robe of the Solar Logos. Apparently that archetypal matter is composed of the particles making up the electrical current known as fire by friction, or the Third Aspect in expression.

In this picture of the Third Aspect, the idea of a vitalized and vibrant type of archetypal matter

emerges. And this is just what flows forth from the Pleiades, according to the Tibetan. The Pleiades, he stated, "...though they are regarded as embodying the matter aspect in manifestation — are in reality and literally the expression of the Principle of Life which we call vitality, prana in its various stages or degrees, ether or substance."<sup>70</sup> Thus, it is an enlivened type of radiant material which comes forth from the Pleiades, the third member in the Prototypical Triangle and the embodiment of the Third or Mother-Matter Aspect. It is in part the conscious reception of this contribution from the Pleiades which renders a planet sacred.<sup>71</sup>

### The Seven Sisters Paired with the Seven Rishis of the Great Bear

As a source of radiant living matter and as a representative of the Third or Mother-Matter Aspect in general, the Pleiades constitute a natural opposite polarity for the First or Spirit Aspect as embodied in the stars of the Great Bear. This fact leads to an important esoteric linkage between these two oppositely charged yet closely related star groupings, a linkage which may have been hinted at by exoteric tradition, which has referred to both groups by the same name — "The Seven Stars," and has even likened the shape of the Pleiades to the chariot or wagon associated with the Great Bear.<sup>72</sup>

Obliquely suggestive of a hidden affinity between these two star groupings, this traditional connection between the Pleiades and the Great Bear is even further dramatized in the ancient Greek myth that the lost seventh Pleiad actually fled to the Great Bear and became a member of that constellation, a belief shared by groups in Siberia, Mongolia, and the northern Caucasian Mountain areas as well.<sup>73</sup> The link between the Pleiades and the Great Bear is likewise affirmed in the literature of exoteric Hindu myth and religion, particularly the *Mahabharata*<sup>74</sup> and the *Satapatha Brahmana*.<sup>75</sup>

The bond between the Pleiades and the Great Bear is portrayed in the Bailey teachings as an intimate one, indeed, for the seven starry sisters, according to the esoteric occult doctrine, are the

very wives of the seven Rishis of the Great Bear.<sup>76</sup> This imagery suggests a fundamentally complementary relationship between these two great constellations, just as might be expected from their opposite and complementary functions within the Prototypical Triangle. In their resultant conjugal connection, these two constellations act as supernal parent figures for the entirety of human evolution, according to the esoteric doctrine, which holds that it is force from the Great Bear combined with that from the Pleiades which, commingled, accounts for the gradual growth and development of a human being.<sup>77</sup>

This stellar stimulation to human evolution originates in the Great Bear, passes through our Solar Logos to our Planetary Logos, from thence proceeds to the human Monad (itself part and parcel of the Planetary Logos), and finally makes its impact on the human level through the various subdivisions of the monadic ray, which diversifies itself on the way to the concrete levels of manifestation. It is at this juncture that the Pleiades, acting through the mental plane, exert their influence upon the process,<sup>78</sup> providing the material and tangible component necessary for all the multifarious grades of experience required for evolutionary progress. Thus, it might be said that the seven sisters of the Pleiades and the seven rishis of the Great Bear constitute seven heavenly couples, much like the tantric presentation of divine powers in yab-yum (or male and female) form, their progeny being the entire evolutionary process. It is this relationship between the Pleiades and the Great Bear, so obviously central to the divine creative process, which constitutes the subject matter of concern to advanced initiates following the Second Cosmic Path.<sup>79</sup>

### **The Pleiades, The Great Bear, and the Planetary Logoi**

The magnetic relationship between the Pleiades and the Great Bear forms the

*According to the esoteric doctrine, the Pleiades form a major chakra or energy vortex in the body of a greater logos, fulfilling a critical role in the dissemination of necessary energies throughout the body of space.*

foundation for an important celestial dynamic at work in the evolution of not just humans, but of Planetary Logoi as well. This function of the Pleiades was alluded to early in *Esoteric Astrology*,<sup>80</sup> but like much else in that volume,

this topic was not elaborated upon in that context, but rather in the earlier dictated *A Treatise on Cosmic Fire*. There the Tibetan referred quite pointedly to the existence of a triangular relationship constituted of the seven stars of the Great Bear, the seven Planetary Logoi of our solar system, and the seven stars of the Pleiades, saying that the

exact nature of this triangular relationship remains highly privileged initiatory knowledge.<sup>81</sup> This may be why he only obliquely referred to a certain series of triangles connected with the Pleiades at one point,<sup>82</sup> and elsewhere just hinted vaguely at the link of the Pleiades with the Planetary Logoi.<sup>83</sup>

At any rate, the Tibetan did elaborate sufficiently upon the internal workings of this triangular relationship for a general grasp of the topic to be obtained. According to the material he provided, the Pleiades operate within this triangle in such a way as to not only constitute the negative or receptive pole,<sup>84</sup> but also to provide manasic energies to the seven planetary logoi of our solar system, the Pleiades star group in general having produced the first flicker of manasic consciousness in the seven planetary logoi at the dawn of creation in our system, and one particular star of the Pleiades having been instrumental in the initiation of our Planetary Logos at the individualization crisis eighteen and a half million years ago.<sup>85</sup>

This one star of the Pleiades still maintains a close connection with our Planetary Logos, it is said, functioning in a triangular relationship completed by one star of the Great Bear.<sup>86</sup> A specific instance of the general triangular configuration uniting the seven stars of the Great Bear, the seven Planetary Logoi of our solar system, and the seven stars of the Pleiades, this particular triangle functions to vivify atomic



matter in the higher subplanes of our seven systemic planes, the end result being the activation of the spirillae of the permanent atoms which make up certain centers of the human individual.<sup>87</sup>

Thus, it could be said that the Pleiades materially affect the individual person on Earth through a triangle constituted of one star in the Great Bear, one star of the Pleiades, and our Planetary Logos, providing a stimulus to heightened vibrational activity in the vehicular sheaths. All vehicular sheaths, being the material component of an entity, are expressions of the Third or Mother-Matter Aspect, and this is why the influence of the Pleiades comes to rest at this level.

Interestingly enough, the manasic energies which the Tibetan attributed to the Pleiades are also Third Aspect phenomena, if the First and Second Aspects are considered to be equivalent of atma and buddhi, respectively. In the Prototypical Triangle, the Great Bear represents atma (or spiritual will), Sirius represents buddhi (cosmic or universal love-wisdom), and the Pleiades represent manas, the third component of the atma-buddhi-manas triad, itself a reiteration of the Divine Triad—Will, Wisdom, and Intelligence. The Pleiades represent the manasic or intelligence component of the Divine Triad, and this is why the Pleiades can provide mind or manasic energies for the Planetary Logoi, a very key function indeed.

However, this is not the only high spiritual energy emanated from the Pleiades and channeled in the direction of the Planetary Logoi of our system. Again according to the Tibetan, the Pleiades are also a source of buddhic force for the Planetary Logoi of our system. This high spiritual power originates on the cosmic buddhic plane,<sup>88</sup> passes through the polar constellation Draco, then to and through the starry sisters, from thence to make its way to the various Planetary Logoi of our system.<sup>89</sup>

Thus, like other profoundly exalted stellar beings, the Pleiades emanate a mixture of energies, each with its own role to play in the divine process. The Pleiades are complex not only in this regard, but also in the fact that they play a dual role in the triangular configuration

they form with the Great Bear and the seven Planetary Logoi of our solar system. Here the Pleiades both send out and take in force, for not only do they transmit manas and buddhi to the seven Planetary Logoi, but also do they act as the negative and receptive pole for the seven Heavenly Men of the solar system. As the Tibetan stated it, the Pleiades are “negatively polarized” to the seven schemes of our solar system.<sup>90</sup> It is this polarity arrangement which stands behind the fact that “...our Heavenly Men are the transmitters, via their seven schemes, to the seven stars of the Pleiades.”<sup>91</sup> Exactly what is transmitted from the seven Planetary Logoi of our solar system to the seven sisters was left unspecified by the Tibetan, but it might be speculated that since the Pleiades are said to be the goal for the seven ray types, that which the seven Ray Lords of the schemes send their way must be ray energies intensified as a result of circulation within the evolutionary domain of each scheme.

The polarity relationship of the Pleiades with the schemes was said by the Tibetan in general to hide within its dynamics a clue to the all-important mystery concerning the identity of that starry entity who functions as the polar opposite to our Solar Logos. Specifically, it is the relationship of the Pleiades to our very planet which was singled out by the Tibetan as precisely indicative of the identity of our Solar Logoi complement, but more than that he did not reveal, saying only that the fullness of this matter would not be divulged until “a further precession of the equinoxes.”<sup>92</sup> In absence of further specifics, the most that can safely be concluded in this matter is that the lovely ladies of the Pleiades are indeed pregnant with occult mystery, and are certainly pivotal to a complete understanding of esoteric cosmology.

## The Pleiades as a Cosmological Orbit Point

Esoteric occult tradition has long held that the Pleiades in fact hold a place of supreme importance in the cosmology of space. It was Blavatsky who first made this part of the esoteric teaching public. She wrote that the Pleiades formed the central point around which certain stars orbit.<sup>93</sup> Exactly which stars in this regard

she had in mind it is hard to say, as she simply stated that “our universe of fixed stars” orbits the Pleiades, which statement leaves entirely open the precise identity of “our universe” and “fixed stars.” Of course, it is now known that the point around which all the stars in our galaxy orbit is not the Pleiades, but rather a point in deep space found in an entirely different region of the celestial field. However, this fact does not necessarily invalidate Blavatsky’s claim, for it is still possible that some subset of the galactic star horde responds to the Pleiades (as well as the general galactic center), following a motion yet undetected by science.

Blavatsky drew particular attention to one specific star in the Pleiades which she described as the precise universal pivot point. She identified the star Alcyone (which is Eta Tauri, the seventh brightest star in the constellation Taurus) as the actual central point around which orbits some group of stars.<sup>94</sup> This notion was restated in *Esoteric Astrology*,<sup>95</sup> and in *A Treatise on Cosmic Fire*,<sup>96</sup> in both instances as a reference to an edition of *The Secret Doctrine* now long out of print. However, the information in one of these references is quite specific as to which stars orbit the Pleiades. It states quite simply that our solar system orbits the Pleiades.<sup>97</sup> In what fashion this orbital motion is accomplished, and what other solar systems may be involved, the text does not say, nor is this motion elucidated by present day mainstream astronomy. Thus, the entire matter of stellar orbit around a Pleiadean pivot point remains shrouded in a veil of mystery, the translucent robe of protection drawn around this question perhaps having been borrowed from the filmy dress of the seven maidens themselves.

Even so, the belief that the Pleiades constitute the central point of the universe can be found in exoteric myth. Certain Middle Eastern and Asian groups have held the Pleiades to be the center of the universe and a seat of immortality.<sup>98</sup> Here again may be proof of the Tibetan’s contention that there is more real occultism hidden in the popular conceptions of the stars than has previously been thought.

## **The Pleiades and the Computation of Long Time Cycles**

According to the Tibetan, the Pleiades are one of the several constellations which are used by the Hierarchy as factors in the calculation of very long time cycles affecting our solar system.<sup>99</sup> Such very long time cycles are those governing the life cycles of the seven planetary schemes as well as the life cycle of the entire solar system, considered as a whole.<sup>100</sup> The exact manner in which the Pleiades are used to determine the lengths of various cycles was not specified by the Tibetan, who only indicated that knowledge of this type arises as a result of the development of the intuition and that it is evoked by the processes of initiation.<sup>101</sup>

That the Pleiades are in some way involved with the calculation of cycles affecting the solar system was affirmed by Blavatsky, who stated that a great truth is masked by western mythology concerning the Pleiades. Perhaps here she had in mind the Central American preoccupation with the Pleiades as an indicator of drastic celestial and earthly events. At any rate, Blavatsky did reveal that the Pleiades are indeed implicated in some way as part of the several celestial signs which will signal the onset of systemic pralaya,<sup>102</sup> a fact she said is confirmed in Hindu sacred literature, but exactly where she did not say.

Since systemic pralaya brings all processes of outward manifestation to a conclusion, the linkage of the Pleiades with an ultimate destruction appears to have some basis. However, this linkage pertains only to immensely long time cycles and not to the relatively short ones discussed earlier in regard to certain Central American cyclic computations. Consequently, the influence of the Pleiades is nothing to dread or fear on a daily basis during the more than three trillion years of Solar Logoic manifestation.

Even so, the sometimes moody Pleiades can be said to have their moments of high drama. Again according to Blavatsky, this star grouping

together with other celestial influences does figure into momentous developments right here on this globe, such as the uplift and submergence of continents and landmasses at the appearance and disappearances of the Root Races. In this regard, it is the Pleiades together with the star Aldebaran (which is Alpha Tauri, or the brightest star in the constellation of Taurus), the Hyades (six stars also part of the constellation of Taurus), and either the signs or constellations (or perhaps both) of Leo, Virgo, and Aquarius, altogether, which in some way signal the time for periodical renovation of the Earth's continents.<sup>103</sup>

Now, in exactly what astrologically or astronomically technical manner such disruptions are figured Blavatsky did not say, so until more information is available, today's astrologers should refrain from expecting the worst when, as a result of the Earth's daily rotation, the Pleiades pass near the horizons and meridians at the eastern, southern, western, and northern points!

All the same, it is hard to ignore in the above description of factors connected with earthly cataclysms the prominence of the constellation Taurus, in which are found both the Pleiades and the Hyades. Mainstream astrologers have long looked askance at this area of the heavens, suspecting the star Aldebaran in particular and the Pleiades in general of causing all manner of mischief and mayhem. Their misgivings may not be so far afield, though according to the esoteric astrological doctrine, the truly devastating influences of these celestial factors come into play only very rarely.

In regard to the other celestial factors mentioned by Blavatsky as potential indicators of major tectonic activity on our planet, it should be pointed out that two of these (the constellations and signs of Leo and Aquarius) may well be related to developments in connection with the emerging Age of Aquarius, while the remaining

item (Virgo) likely concerns timing relative to the Age of Pisces, which constellation and sign constitute its polar opposite. Opposite signs always act in tandem one with another, for any celestial arrangement involving our planet, and which highlights one constellation or sign, can

not but highlight the opposite of that sign as well, for the constellations and signs are all arranged as six pairs of axes radiating outward from the Earth as the center of perspective. Of course, the Sun remains the center of the solar system, but as regards the perspective on space from our globe, our point of view

appears to be the center. Hence, when one sign is highlighted, so also is its opposite by virtue of the axis of alignment thus created. Thus, the Virgo-Pisces and Leo-Aquarius axes, along with Aldebaran, the Hyades, and the Pleiades may all well be important indicators of time-sensitive developments to take place during the Ages of Pisces and Aquarius, as Blavatsky's statement suggests.

There is no question that Blavatsky associated dramatic developments with the Pleiades, which star grouping she may have thought linked in some way with the famous Chaldean time period called the Naros Cycle.<sup>104</sup> Again, exactly how the Pleiades might be linked with the Naros, Blavatsky did not say. The Naros Cycle is a complex affair derived from the computation of multiple planetary pair cycles within our solar system.<sup>105</sup> It is not readily apparent how that type of phenomena might technically relate to a fixed star grouping, which is an influence of an entirely different nature. However, the possibility of a subjective link between the Pleiades and the planets remains. After all, it is the Pleiades who lent the necessary frictional fires to create the physical bodies of the Planetary Logoi. It only stands to reason that the Pleiades may thus retain certain maternal rights and thus exert some degree of influence upon

*The Pleiades emanate a mixture of energies, each with its own role to play in the divine process. The Pleiades are complex not only in this regard, but also in the fact that they play a dual role in the triangular configuration they form with Great Bear and the seven Planetary Logoi of our solar system.*

the comings and goings of their celestial offspring. Such would be within the purview of the Third Aspect, that facet of Deity which deals with material arrangements in space and time.

Much speculation amongst the astrological community concerning the influence of the Pleiades is inevitable. One reason for the abiding interest in this star grouping springs from the fact that long ago in the Age of Taurus,<sup>106</sup> the Sun at the vernal equinox was seen near the stars of the Pleiades. Because the zodiacal year began at that point back then, the astrologers and astronomers of the time took that starting point also as the beginning point for the nearly 26,000-year period during which the vernal equinox point slowly migrates around the entire zodiac, calling this long cycle “The Great Year of the Pleiades.”<sup>107</sup>

Actually, the point at which such a cycle may be said to begin is entirely arbitrary, as the slow migration of the vernal equinox point goes on all the time. Thus, any Great Year is simply the period of almost 26,000 years required for the vernal equinox point to migrate around the entire circle of the ecliptic. However, many have thought, as a result of the name (Great Year of the Pleiades) that there was something peculiar about the 26,000-year period following from that epoch (of about two thousand years’ duration itself) when the Sun conjoined the vernal equinox near the Pleiades. This has given rise to the unwarranted speculation by some that the Pleiades govern the entire precessional cycle, which is the name for the approximately 26,000 year time period during which the equinox point traverses the entire circle of the ecliptic.

Though there may eventually prove to be an esoteric connection between the Pleiades and the orbital cycles of the globes making up the various schemes (as just mentioned above), it is a mistake to assume from the ancient reference to the one-time starting point of the annual zodiacal cycle that the Pleiades exert any greater influence over the precessional cycle than does any other star grouping lying along the ecliptic. All the same, there is much yet to be learned from the Pleiades about the computation of very

long time cycles, as the oblique comments bequeathed by Blavatsky and the Tibetan suggest.

## **The Astrological Intermediaries of the Pleiades**

As has been shown, the glittering Pleiades fulfill a number of functions in the ongoing life of space, for this constellation finds place in the Greater Logos as a key higher center, from there interacts with the Great Bear and Sirius to channel all the basic energies of creation into our portion of the manifested universe, and then contributes the substance for the processes of material manifestation. From its position as a representative of the feminine pole of existence, the Pleiades not only pair with the stars of the Great Bear to provide the hidden dynamic behind all evolution in form, but also endow the seven Planetary Logoi of our solar system with the manasic and material sheaths to be used during their periods of manifestation. Clearly, the lovely lady Pleiades are a busy and maternal lot, pivotal in determining vital bodily processes in the life of space, and likely control some of the specific rhythms by which that body of space exists.

The comprehensive influences emitted by the Pleiades ultimately reach our planet, its kingdoms, and the individual human person through astrological intermediaries. These astrological intermediaries act to focus and narrow the otherwise wide-ranging and cosmic concerns of the Pleiades into concentrated beams of knowledge about process in time and space.

According to the esoteric astrological doctrine, the astrological intermediaries which distribute Pleiadean influence in this way are constituted of six constellations with their representative signs, plus two individual planets. Of these, the constellations and signs first condense the Pleiadean energy into knowable qualities and powers, while the planets further concentrate and narrow the original Pleiadean impulse, that it may apply specifically to life on the lower planes of manifestation.

## Constellations and Signs Distributing the Influence of the Pleiades

According to the Tibetan, the six constellations and their representative signs which receive and distribute Pleiadean influence are the following:

1. Taurus<sup>108</sup>
2. Gemini<sup>109</sup>
3. Cancer<sup>110</sup>
4. Libra<sup>111</sup>
5. Sagittarius<sup>112</sup>
6. Capricorn<sup>113</sup>

Of these, three are said by the esoteric astrological teaching to distribute the Third Ray, these being Cancer, Libra, and Capricorn, so the fact that they function as distributors for the essentially Third Ray influence of the Pleiades is no great surprise. However, Taurus, Gemini and Sagittarius are said to distribute other rays, and so their inclusion in this list adds new material to what might otherwise have been assumed, a fact which might suggest that these three signs may harbor more ray influences than have been so far overtly stated.

In any case, exactly how Taurus, Gemini, Cancer, Libra, Sagittarius, and Capricorn qualify and shape the non-zodiacal influence of the Pleiades is of significance. Speculations to that effect can be offered here.

Taurus is, according to the Tibetan, fundamentally related to the Pleiades star grouping to be found within its confines. Through one of the stars of the Pleiades, the Tibetan Master has said, the Ray One Will energy emanating from the Great Bear is stepped down and ultimately transmitted to the entire constellation and sign of Taurus, which then passes it right into tangible and material manifestations within the Human Kingdom. This manifests as a severe divergence of motivations within the psychology of the Human Kingdom: on the one hand, a pronounced intention to advance exclusive personal interests, while on the other, a

determined intention to serve those of the Greater Whole.<sup>114</sup> This clash of motivations is to be seen underlying the furious fight on our planet concerning the right uses of money and natural resources, both of which are ruled in part by the earth sign, Taurus. Thus, Taurus becomes an agent of Pleiadean force in this way, passing along certain Will energies originating in the Great Bear, and thus bringing up questions about right use of form and materiality.

That part of the Pleiadean energy stream which concerns the manifestation of matter and the time cycles governing the creation and destruction of form likely is picked up and amplified by Cancer and Capricorn, both distributors of Mother-Matter Ray Three and linked in all astrological traditions with embodiment in form and the measurement of time. The manasic component of Pleiadean influence, however, most probably finds its way through Libra, also a distributor of actively intelligent Ray Three and one of the mentally-oriented air signs. The buddhic component of Pleiadean influence very likely streams through Gemini and Sagittarius, distributors of Rays Two and Four respectively, which rays resonate to the even numbered buddhic principle.

In this fashion, the rich stream of Pleiadean influence fans out, like light passing through a prism, into the varied and diverse beams of quality and tendency that contribute to the adventure of consciousness in our sector of manifested creation. These many divisions of the Pleiadean influence ultimately reach the individual through some specific astrological influence, which in the end teaches the individual about the creation and management of form, cycles of manifestation, and some of the meaning to be intuited behind it all.

The two astrological factors which make this message of the Pleiades even more specific are, according to the esoteric astrological doctrine:

1. Mercury<sup>115</sup>
2. Venus<sup>116</sup>

Of these two, it is likely that the buddhic component of Pleiadean influence is focused and relayed by Mercury, distributor of Ray Four and hence of the same nature as buddhi, the fourth

principle. Similarly, it is probable that the manasic portion of Pleiadean influence finds its way through Venus, distributor of Ray Five and hence of the same nature as manas, the fifth principle. In combination, these two planets thus attune Humanity and the individual to the all-important levels of intuition and mind, which in part have their origin in the emanations of the seven starry sisters.

The connection of Venusian influence with the Pleiades is of especial note, for here again is to be found a definite correlation between the esoteric astrological doctrine and exoteric astronomical myth. According to the Tibetan, the influence of the Pleiades is linked in this solar system to the Sun and Venus,<sup>117</sup> the natures of Venus and the Pleiades being depicted as strongly similar.<sup>118</sup> This similarity may well have been the hidden basis for the Greek myth which held that it was the goddess Venus who, seeing the plight of seven girls frightened by the unwanted advances of the hunter Orion, transformed the group into seven doves who then flew away to heaven in the direction of the Pleiades.<sup>119</sup> These seven doves are undoubtedly the same seven doves said by yet another version of the myth to have been originally seven mortal women transformed by Zeus to help them escape from lusty Orion, and sent for safe keeping to their residence in the sky as the Pleiades.<sup>120</sup>

Whether it was Venus or Zeus who saved the endangered females by changing them into doves, one thing is certain: gentle doves are a symbol of the demure and charming Venus. About this there can be no doubt, as doves themselves are held by the astrological tradition to be ruled by the planet Venus.<sup>121</sup> Thus, the Greek myth conjoins a symbol for Venus (the doves) with the constellation of the Pleiades, plainly proclaiming the very same link between these two celestial factors (Venus and the Pleiades) posited by the esoteric teaching.

Not to be outdone, the messenger planet Mercury can also claim a mythological ancestry connecting him exoterically with the Pleiades, for according to Greek myth, Hermes (the Greek name for Mercury) was borne of Maia, the senior lady of the Pleiades, his father being the

ubiquitous Zeus.<sup>122</sup> Thus, according to exoteric myth, Mercury came forth from one of the Pleiades, while according to esoteric teaching, Mercury represents and speaks for the same star grouping. The common theme is plain to see, this and the Venus-Pleiades connection serving to illustrate once again the accuracy of the Tibetan's contention that there is more real occultism in the legends concerning the stars than previously thought.

Though the connection of both Mercury and Venus with the Pleiades is unquestioned, it is also true that neither of these planets was primarily described as a distributor of the Third Ray (so predominantly linked with the Pleiades) in the installment of the Ageless Wisdom teaching dictated by the Tibetan to Alice Bailey. However, since the Third Ray in general and the Pleiades in particular condition all material bodies, any tangible planetary body could be said to express that ray. Hence, there may be a great deal more Ray Three influence contained in all planetary influence than is normally considered. In fact, this is undoubtedly the case, as all the matter in our solar system was impressed with the ability to respond intelligently under the Third Ray influence of the previous solar system, from which all our present-day matter has been inherited.

In any case, it is clear that Mercury and Venus, together with Gemini, Cancer, Libra, Sagittarius, and Capricorn, all have been charged with the responsibility of conducting into our solar system the many and important processes and rhythms emanating from the Pleiades. The knowledge thus conducted into our systemic dimension makes its way directly to Humanity,<sup>123</sup> the planetary throat center, from thence to the disciple's ajna center, and finally to the disciple's throat center.

Even so, it is not likely that any particular individual can perceive the energy of the Pleiades in any conscious way until he or she nears the Third Initiation,<sup>124</sup> which fact suggests that the Pleiades remain for Humanity a general and collective impression concerning vast generalities with which it rarely connects. Not so our mighty Solar Logos, who though perhaps not as advanced as some solar logoi might be, nonethe-

less does a fine job of registering the song of the seven illustrious ladies dancing in their distant starry home, the glittering and potent Pleiades.<sup>125</sup> So the esoteric teaching states.

## Conclusion

As this study has demonstrated, the constellation of the Pleiades holds an important position in the esoteric astrological teaching. Emblematic of the feminine polarity in nature and the concomitant power to generate form, the Pleiades have been characterized by ancient mythology and esoteric astrology alike, in that both angles of approach to celestial understanding have placed this constellation in the role of “She Who Gives Birth to Form.” In particular, the classical myths of Greece, Egypt, and North America have associated this star cluster with the feminine themes of physical reproduction and agricultural fertility, emphasizing the linkage of the Pleiades with proper planting and harvesting times, together with the rainfall which nurtures the plant kingdom and makes vegetable growth possible. By contrast, the classical imagery of India, the Druids, and South American Incans have associated the Pleiades with aggression and destruction, a theme which finds striking resonance with the characterization of the Pleiades in popular or exoteric astrology, which has linked the Pleiades with cataclysms, misfortune, and conflict.

Even so, the esoteric teaching on the Pleiades points to a much more august role for this beloved and familiar star cluster located in the sidereal constellation of Taurus. According to the esoteric doctrine, the Pleiades form a major chakra or energy vortex in the body of a greater logos, fulfilling a critical role in the dissemination of necessary energies throughout the body of space. Further, the Pleiades function as a member of the Prototypical Triangle, completing Will and Love with Intelligent Activity. Esoteric occultism also holds that the Pleiades operate as a source of electrical energy for our entire solar system, emanating deva substance, which substance forms all the grades of matter constituting all the planes of manifestation and the forms to be found thereon. As such, the Seven Sisters of the Pleiades are held occultly to function as the wives, consorts, and complementary opposites

to the Seven Kings or Rishis of the Great Bear, thus establishing a unit of cosmic magnetism. The teaching also speculates that the Pleiades in some way function as a cosmological orbit point and play into the calculation of long evolutionary cycles, though the exact method in which these two functions are fulfilled may not be outlined in the present version of the teaching. Finally, the esoteric astrological doctrine posits that the powerful energies of the Pleiades reach Humanity through constellations and signs which function as astrological intermediaries, distributing the energies of the Pleiades to active life on planet Earth.

This study has thus provided a grand sightseeing tour of the Pleiades, capturing unique views of its many faces as seen through the lenses of both myth and esotericism. Throughout, it has pointed out the correlation between exoteric astronomical myth and esoteric astrological doctrine. Going forward, the themes and conclusions presented here may serve to alert all students to the notion that, just as the correlation of myth and esotericism has demonstrated here, so also have the Tibetan’s teachings been borne out time and again. In that fact lies quiet assurance and confidence, for along with the technical indications regarding esoteric astrology and cosmology, the Tibetan Master has likewise provided ample wisdom for balanced and sane daily living and world service. Like the regular and predictable daily and nightly rising and setting of the stars, that’s something to be trusted.

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<sup>1</sup> E.C. Krupp, *Beyond the Blue Horizon: Myths and Legends of the Sun, Moon, Stars, and Planets* (New York: Oxford University Press, 1992), 241, 250.

<sup>2</sup> *Ibid.*, 242, 243.

<sup>3</sup> R.H. Allen, *Star Names, Their Lore and Meaning* (New York: Dover Publications, 2000 reprint of 1899 original edition), 395. The Pleiades have also been called by a name reminiscent of Atlas, their father. Blavatsky used such a name when she referred to the Pleiades as the Atlantides in *The Secret Doctrine*, Vol. II, 772. Actually, the name Atlantides refers to the Pleiades together with the nearby star grouping, the Hyades, according to astronomer J.D. Stahl, in his *New Patterns in the Sky*, 76. Even so, this linkage of the Plei-

- ades with a word form suggestive of the name for the old Atlantean race and continent is likely rich with implication.
- 4 E.C. Krupp, *Beyond*, 250.
- 5 Julius D. Staahl, *The New Patterns in the Sky: Myths and Legends of the Stars* (Newark, OH: McDonald and Woodward Publishing Company, 1996), 75.
- 6 Allen, *Star Names*, 399 – 400.
- 7 Krupp, *Beyond*, 245 – 246.
- 8 Staahl, *The New Patterns*, 75.
- 9 Allen, *Star Names*, 400.
- 10 Jane Ellen Harrison, *Prolegomena to the Study of Greek Religion* (1903 reprint; Princeton: Princeton University Press, 1991), 77 – 119.
- 11 Allen, *Star Names*, 398.
- 12 Albert Pike, *Morals and Dogma* (Charleston: Supreme Council of the Thirty Third Degree for the Southern Jurisdiction of the United States, reprint of unknown date of the 1871 original edition), 453.
- 13 Allen, *Star Names*, 400.
- 14 *Ibid.*, 400, 401.
- 15 Krupp, *Beyond*, 295 – 296.
- 16 H.P. Blavatsky, *The Theosophical Glossary* (1892 reprint; Adhyar: Theosophical Publishing House, 1952), 181.
- 17 Vivian Robson, *Fixed Stars and Constellations* (publisher unknown, 1923), 182 – 184; Allen, *Star Names*, 402.
- 18 Alice A. Bailey, *Initiation, Human and Solar* (1929 reprint; New York: Lucis Publishing Company, 1977), 188.
- 19 H.P. Blavatsky, *The Secret Doctrine* Vol. II (1888 reprint; Wheaton: Theosophical University Press, reprint of 1974), 618.
- 20 Bailey, *Initiation*, 188.
- 21 For the full details of the argument, see M. Temple Richmond, *Sirius* (Raleigh, NC: Manasadeva Press, 2000), 287 – 308.
- 22 Alice A. Bailey, *A Treatise on Cosmic Fire* (1925 reprint; New York: Lucis Publishing Company, 1973), 1241; Alice A. Bailey, *The Rays and the Initiations* (New York: Lucis Publishing Company, 1960), 410.
- 23 Bailey, *Cosmic Fire*, 1242; Alice A. Bailey, *Esoteric Astrology* (New York: Lucis Publishing Company, 1951), 108.
- 24 Bailey, *Cosmic Fire*, 1244 – 1266; *Rays and Initiations*, 426 – 427.
- 25 Bailey, *Cosmic Fire*, 1245, 1247.
- 26 *Ibid.*, 1255, 1257.
- 27 *Ibid.*, 1259, 1260.
- 28 *Ibid.*, 1262, 1264.
- 29 *Ibid.*, 182.
- 30 Alice A. Bailey, *Esoteric Psychology* Vol. I (New York: Lucis Publishing Company, 1962), 150, 332; *Cosmic Fire*, 182, 554, 1242; *Esoteric Astrology*, 29, 33, 50, 467.
- 31 Bailey, *Cosmic Fire*, 182.
- 32 *Ibid.*
- 33 Bailey, *Ray and Initiation*, 99; *Cosmic Fire*, 156, 511, 520.
- 34 Bailey, *Cosmic Fire*, 1253.
- 35 Bailey, *Esoteric Astrology*, 46.
- 36 Polaris and its home constellation Ursa Minor are likely equivalent to the ajna center of this Greater Logos. Sirius, together with our Sun, is likely the heart center of the same entity, as discussed fully in M. Temple Richmond, *Sirius*, 287- 308.
- 37 Bailey, *Esoteric Astrology*, 416.
- 38 *Ibid.*, 517.
- 39 “The microcosm, when known, holds ever the clue to the Macrocosm.” Bailey, *Esoteric Astrology*, 415.
- 40 Bailey, *Esoteric Astrology*, 421.
- 41 Bailey, *Cosmic Fire*, 628.
- 42 Bailey, *Rays and Initiations*, 422.
- 43 Bailey, *Esoteric Astrology*, 416.
- 44 *Ibid.*, 415, 595.
- 45 Bailey, *Esoteric Psychology*, Vol. I, 49.
- 46 Bailey, *Esoteric Astrology*, 416.
- 47 *Ibid.*
- 48 Bailey, *Cosmic Fire*, 888.
- 49 *Ibid.*, 228.
- 50 *Ibid.*, Bailey, *Esoteric Astrology*, 244, 246.
- 51 Bailey, *Esoteric Astrology*, 420, 630.
- 52 Bailey, *Esoteric Psychology*, Vol. I, 159.
- 53 Bailey, *Cosmic Fire*, 317.
- 54 Bailey, *Esoteric Astrology*, 430.
- 55 Blavatsky, *Secret Doctrine*, Vol.I, 72, 74, 75.
- 56 Dan Merkur, *Gnosis* (Albany: State University of New York Press, 1993), 122.
- 57 Blavatsky, *Secret Doctrine*, Vol.I, 74, 75.
- 58 Bailey, *Cosmic Fire*, 650.
- 59 Krupp, *Beyond*, 253 – 254.
- 60 Bailey, *Esoteric Astrology*, 416.
- 61 Bailey, *Cosmic Fire*, 699.
- 62 *Ibid.*
- 63 *Ibid.*, 156.
- 64 Blavatsky, *Secret Doctrine*, Vol. I, 648. It is likely this is the assertion to which Bailey referred when she wrote in *Consciousness of the Atom*, 156, that “Oriental Scriptures” say the connection of the Pleiades to our system lies in and through sound or vibration.



- 65 Bailey, *Cosmic Fire*, 192, 216, 217.
- 66 See, for example, Alice A. Bailey, *The Destiny of the Nations* (New York: Lucis Publishing Company, 1949), 17.
- 67 Bailey, *Cosmic Fire*, 318.
- 68 Ibid., 156.
- 69 Alice A. Bailey, *The Consciousness of the Atom* (1922 reprint; New York: Lucis Publishing Company, 1972), 156.
- 70 Bailey, *Esoteric Astrology*, 504.
- 71 Ibid.
- 72 Allen, *Star Names*, 396 – 397.
- 73 Krupp, *Beyond*, 247, 248.
- 74 Ibid., 248.
- 75 Subash Kak, *The Astronomical Code of the Rig Veda* (New Delhi: Aditya Prakashan, 1994), 64.
- 76 Bailey, *Esoteric Astrology*, 269.
- 77 Bailey, *Cosmic Fire*, 1157.
- 78 Ibid.
- 79 Bailey, *Rays and Initiations*, 405.
- 80 Bailey, *Esoteric Astrology*, 31.
- 81 Bailey, *Cosmic Fire*, 349, 801.
- 82 Bailey, *Cosmic Fire* generally.
- 83 Bailey, *Cosmic Fire*, 656, 657, 1053.
- 84 Ibid., 377, 378.
- 85 Ibid., 347, 349.
- 86 Ibid., 657.
- 87 Ibid., 657 – 658.
- 88 Ibid., 109, 904.
- 89 Ibid., 1162.
- 90 Ibid., 377.
- 91 Ibid., 378.
- 92 Ibid., 236 – 237. However, the Tibetan did reveal that the concept that the planets in our system express a polarity opposite to that of the Pleiades was earlier expressed in *The Secret Doctrine* and that our system is considered “masculine” to the “feminine” Pleiades. See *Cosmic Fire* 250. Whether or not such a statement decisively settles the question is a matter for contemplation.
- 93 Blavatsky, *Secret Doctrine*, V. II, 551.
- 94 Ibid.
- 95 Bailey, *Esoteric Astrology*, 657
- 96 Bailey, *Cosmic Fire*, 1154.
- 97 Ibid.
- 98 Allen, *Star Names*, 400.
- 99 Bailey, *Cosmic Fire*, 795, 796.
- 100 Ibid., 792 – 795.
- 101 Ibid., 795 – 796.
- 102 *H.P. Blavatsky Collected Works*, compiled by Boris de Zirkoff, (Wheaton: Theosophical Publishing House, 1980), Vol. V, 162 – 163.
- 103 Blavatsky, *Secret Doctrine*, Vol. II, 785.
- 104 Blavatsky, *Secret Doctrine*, Vol. II, 619.
- 105 Charles Jayne, “Naros Cycle,” in Nicholas de Vore, *Encyclopedia of Astrology* (Totowa, NJ: Littlefield, Adams, 1976), 79 – 81.
- 106 Astrological ages are so named for the periods of time, close to 2000 years each, when the vernal equinox point passes in front of the stars of a particular constellation (or actual star grouping) as seen from Earth.
- 107 Allen, *Star Names*, 392, 393.
- 108 Bailey, *Esoteric Astrology*, 376.
- 109 Ibid., 50, 465.
- 110 Ibid., 416.
- 111 Ibid., 349.
- 112 Ibid., 50, 465.
- 113 Ibid., 421.
- 114 Ibid., 376 – 377.
- 115 Ibid., 421.
- 116 Ibid., 416.
- 117 Bailey, *Cosmic Fire*, 146.
- 118 Ibid., 375, 377.
- 119 Staahl, *New Patterns*, 75.
- 120 Krupp, *Beyond*, 250.
- 121 Rex E. Bills, *The Rulership Book* (Richmond: Macoy Publishing and Masonic Supply Company, 1971), 39.
- 122 E.C. Krupp, “Beyond the Pale,” in *Sky and Telescope*, March 1998, 89.
- 123 Bailey, *Esoteric Astrology*, 416.
- 124 Ibid., 29.
- 125 Bailey, *Consciousness*, 155, 156.