

An Introduction to Alice Bailey's Esoteric Astrology

By Gayle Garrison

First published in 1951, Esoteric Astrology differs greatly from the systems of astrological analysis most familiar to students and professionals of astrology in the late 20th century. Although Bailey's 700 page treatment does speak the language of the tropical zodiac, it takes off from that point to include non-ecliptic forces as centers of emanating force inextricably bound up with the evolution of not just individual persons, but the whole of humanity, the Life informing planet Earth and the entire solar system as well.

In order to understand the context in which Bailey discusses such concepts, a certain amount of historical background is in order.

Alice Bailey, a sun sign Gemini, was an English woman who by the turns of destiny became involved with the Theosophical Society in California in the early part of the 20th century. Readers may know or recall that the Theosophical Society resulted from the efforts of Helena Blavatsky, who wrote *Isis Unveiled*, *The Secret Doctrine*, and other works in the field of esotericism late in the 19th century.

The Theosophical Society, Blavatsky, and a group of students and writers who surrounded her, ultimately functioned as the avenue for a whole body of literature which far broadened the scope of esotericism such as it was at that time.

The Theosophists undertook to show the relationship between all religious and mystical symbolism and to point out the common themes they contained: a heritage of human and cosmic evolution vastly transcending the accepted anthropological, historical, and scientific paradigms of the day. The cornerstone of the Theosophical teachings was the presence on Earth, though unseen, of a group of highly enlightened and wise guides. These guides, once members of the human

kingdom, had raised themselves through spiritual discipline and service, to levels of insight enabling them to see through time to a greatly expanded understanding of the evolutionary process. These guides came to be spoken of as Planetary Hierarchy or The Masters. It was the Hierarchy, or rather specific members of it, who were the true source of the information contained in *The Secret Doctrine*.

Blavatsky openly explained the telepathic process whereby she was able to obtain the information for her books. The case for authenticity was great, since the physical locations from which she wrote were indeed documented, and at those places she could not have had access to the necessary library resources quoted throughout *The Secret Doctrine*. She claimed that dictation was given to her telepathically from certain of the Masters, whose purpose it was to reveal to humanity its greater heritage and responsibilities.

It was this tradition into which Alice Bailey stepped as a student of what was coming to be called The Ageless Wisdom. In her *Unfinished Autobiography*, written toward the end of her life, Bailey recounts the story of how she, too, entered into telepathic contact with one of the Masters. It is interesting and perhaps essential to note that Bailey was initially quite averse to such communications, having found the phenomena of the spiritualist scene, with its mediums in ectoplasmic splendor, altogether counterproductive. However, the Master who sought communication with Bailey was able to allay her fears about such parlor dramas. Instead, she was assured, the object of the link was the writing of further esoteric material. Alice Bailey then entered into a working

relationship with one of the Masters known as Djwhal Khul (D.K.), or the Tibetan (after the location of his retreat). Over a period of roughly 30 years, this partnership yielded more than 20 books, of which Esoteric Astrology is one. The others deal with a wide range of topics all related to principles of conscious evolution and the methods whereby individuals and groups may learn to have a positive impact on planetary life.

Central to the information given by the Tibetan through Bailey is the existence of the soul and the fact of its reincarnation. No concept could be more basic. In fact, D.K. goes on to elaborate upon the soul or interior evolving consciousness of all forms, including constellations, individual stars, planets, and kingdoms (such as the human, animal, plant, and mineral) contained within a planetary Life. Thus, the existence of the indwelling consciousness of all things, not just that of the human being, becomes proper territory for metaphysical inquiry.

Evolution, D.K. says, proceeds on many levels, or planes, only a very few of which humanity is aware. To readers in the 1990s, such an idea is readily acceptable, living as we do in an era of abundantly available metaphysical information. That there are many dimensions of being and reality has become a commonplace amongst "New Agers." Of course, this teaching has been present on the planet in the form of the Hindu Vedas and Upanishads since time unrecorded, but the foundation of our present New or Aquarian Age consensus on multidimensionality may well be the more modern form in The Secret Doctrine and its sequel teaching, the Bailey books. In many ways, the fundamentals laid down by Blavatsky made way for Steiner, Ouspensky, Gurdjieff, and many other teachers who answered humanity's need. Likewise, the Bailey books further prepared consciousness for the explosion of metaphysical and spiritual interest in the 1960s and 1970s.

The many planes of consciousness, D.K. says via Bailey, are necessary to a proper understanding of the cosmic process, for

through them flow the creative energies which he calls the Seven Rays. These seven types of energy are as basic to the Bailey works (and to The Secret Doctrine) as is the concept of the soul and its eternal reincarnation. The seven rays, one finds, form the basis of a science of energy impacts encompassing everything from rocks to whirling galaxies and beyond. What makes D.K.'s teaching so tantalizing is his frequent reference to the fact that this grand panoply of cosmic interaction can be systematically studied and eventually experienced by those who are willing to undertake the necessary steps of self discipline and self-transformation.

Meditation, study, and loving service are given as the keys to such unfoldment.

Contemporary readers may ask what difference there is between the literature produced by Blavatsky and Bailey on one hand, and the "channeled" teachings so prevalent in the 80s and 90s on the other. Though the ultimate answer to this question rests within the judgment of the individual, one might point to the sheer volume, the plentiful documentation and footnoting which tie into ancient sources of spiritual wisdom, and to the complex and highly challenging nature of the material itself. Few have accused Blavatsky or Bailey of being easy to read! Focused determination and persistent study, many have found, are requisite to the grasp of esotericism.

Blavatsky's work spawned the Theosophical Society; Bailey's heritage yielded a network of activities all related to the Lucis Trust, which publishes the Bailey books. Both the Theosophical Society and Lucis Trust are internationally known, and have been for quite some time.

The context into which Esoteric Astrology appeared was a rich and inspired metaphysical milieu. In fact, one might propose that its publication answered a need within the metaphysical community for something that would bridge the gap between the vast cosmic views given by Blavatsky and the need to bring greater spiritual livingness to the earth and

human society as we know it. In *Esoteric Astrology*, D.K. says through Bailey that the type of astrology he seeks to unveil is that of the soul, not of the personality, and that such an astrology would be best understood by certain types of future astrologers. Specifically, he says that the new soul astrology will have taken its place in mainstream thought by the end of the 20th century.

That time is upon us now. Perhaps not coincidentally, several astrologers have recently added to the literature on the topic. Readers likely will have noticed that astrologer, Alan Oken has in 1990 published his *Soul-Centered Astrology*, which is an attempt to explain the esoteric astrology presented in Bailey's book. Also, Ruth Mierswa has recently published her *Ray-Centered Astrology*, likewise an elaboration upon Bailey's work. Mae R. Wilson-Ludlum is known for her works on the subject, *Interpret Your Rays Thru the Planets* and *Interpret Your Rays Using Astrology*. It may be important to note that early in the century, Alan Leo published his volume entitled *Esoteric Astrology* as well, but that work does not contain the same features as does the one currently under consideration.¹

Each of the authors mentioned above has a particular slant or approach to applying the principles of esoteric astrology. This fact certainly complicates the definition of the field. As a reflection of this multiplicity (though not necessarily as a direct result of the published works named above), the term "esoteric astrology" is today used in many and sometimes contradictory ways. Some use the term to describe astrology that deals with past life themes, while others use it to make a distinction between predictive and choice centered ("esoteric") astrology. Yet others mean by it anything that is hard to understand, vague or confusing, or which brings in new elements of analysis. Thus, the mere proliferation of the label "esoteric astrology" cannot be construed as the appearance of a coherent trend or field of study. One must look deeper into each of the various fields

suggested. Thus, it is important to know about the many uses of the term, and the diversity implied.

Let's look now at the specific components of the esoteric astrology of D.K. through Alice Bailey.

First of all, says esoteric astrology from Bailey, "space is an entity" and "all that exists. is consciousness in evolution" (p. 7, *Esoteric Astrology*). Thus, every form of life is a unit of consciousness, and is contained within a higher order, a Life that enfolds it. For example, planet Earth is an organism evolving and humans are a certain type of cell within that unit of consciousness, called the Planetary Logos. Further, the solar system is a unit of consciousness and planets within its body of manifestation function similarly to the chakras in a human. Along these lines, it is possible to see that our local star (and its family of planets) is also a chakra or center within the body of yet an even greater Life or entity (called a Cosmic Logos). This interrelation of multiple levels or layers goes on infinitely, and provides a matrix through which flow cosmic energies.

The originating point for these energies, says D.K., are levels of Divine Consciousness not visible in any way to our physical senses. But these energies enter our field of awareness as they become more dense, finally reaching us through certain major star groups or constellations (pp. 28-29, EA). These important stars, many of which are in the Great Bear, provide life impulses that flow to the zodiacal constellations, through the associated tropical signs, to the Sun and the physical planets in our system, at last arriving to circulate through the Earth and to be radiated out again from here (p. 14, EA). This is in a way an answer to the persistent question about how astrological influence works. Basically, this model says that astrological influence occurs because all is contained within a living field of energies, and that circulation of these energies is the medium of communication amongst the parts of the Whole. Thus, from this perspective,

astrology works because there is a Oneness Principle at base.

In Esoteric Astrology (EA), D.K. maintains that the tropical signs (i.e., those based on the equinoctial precession), even though clearly not spatially identical to the constellations of the same names, do in fact- represent the actual star groupings or constellations (p. 410, EA). Further, he indicates that the constellations are in truth coherent entities, not just visual patterns of relationship imposed by human fantasy. In this, D.K. differs from much current thinking on the nature of the zodiac. Contemporary astrologers may find it both comforting AND perplexing to hear about the validity of constellations as stars truly related in some way, and not just apparently so! Of course, the sidereal astrologers, who have always maintained the primacy of the physical constellations, may not have so much trouble with this idea! Interestingly, D.K.'s position accommodates both the sidereal and the tropical. However, in translating this vast scheme into use for individual persons, D.K. seems to indicate that the tropical signs are to be used. On this point, see for example p. 239, EA, in connection with Leo.

The application of esoteric concepts to individuals, however, is not the primary intended use of the information, D.K. points out. He says the greater use of esoteric astrology will be in helping humanity to widen its horizons and realize its place in a much greater order (pp. 5-3, 12, EA). This realization will include the recognition of the soul and the face of reincarnation. The two awakenings will proceed in tandem, with the greater cosmic environment suggesting the greater spiritual truth within.

One may note that perhaps it is ASTRONOMY, as it functions today, which is indeed serving as a vehicle of wider realization for many. Since roughly the mid 1600s, astrology and astronomy have been estranged, though obviously they grew up together. Astronomy currently tells us the what of creation, while eschewing the region of why. Astrology has ever been an exercise in

speculation as to the why (as well as the when) of human experience. When these two are reunited, astronomy will then function as a revealer of the garment of Creation, while astrology will give the go-ahead to inquiry as to how humanity fits into it all.

A new field of thought is now evolving which may act as a bridge between the two. In The journal of Esoteric Psychology, a number of writer-thinkers have undertaken speculation about the Life which manifests itself through types of stars, star systems, and whole galaxies. Such speculation might well be termed esoteric astronomy, for it goes with astronomy where most scientists will not dare to go! This Star Trek of metaphysical speculation may be part of the intended science of esoteric astrology.

In part, then, what distinguishes esoteric astrology (so far) from what we might call traditional astrology is the formers' emphasis upon the greater cosmic environment. Further, the greater cosmic environment is seen as the matrix for the circulation of the seven types of differentiated force, or the seven rays. Esoteric astrology (as given by D.K. and Bailey) goes an all-important step further and identifies specific relationships between the rays, the constellations (and thus their representative signs in the tropical zodiac), and the planets within our solar system (including the Sun and the Moon).

Obviously, one must gain an understanding of the ray qualities to begin work with this system. The ray energies are discussed throughout Bailey's writings, but may be grasped somewhat readily from her *Esoteric Psychology I and II*. Blavatsky dealt with the relationship of the seven differentiated energy types and the One Creator in *The Secret Doctrine*, explaining why a seven typology is relevant. This theme was picked up and elaborated in Bailey's *A Treatise on Cosmic Fire*. Readers are advised to study both *The Secret Doctrine* and *A Treatise on Cosmic Fire* for a more complete understanding of the rays.

Here is a brief listing of the ray types.

Though these energies make themselves present on every level, while studying this list think of them as abstract qualities, not as human characteristics quite yet.

- Ray 1** Will or Power; Initiating Cause; Liberation through destruction of hindrance; Cosmic Purpose.
- Ray 2** Love and Wisdom; Attractive Force; Inclusive principle; Cosmic Plan.
- Ray 3** Activity and Intelligence; Diversity in action; Cosmic Action.
- Ray 4** Harmony arrived at through conflict; Adjustment.
- Ray 5** Concrete Knowledge; Creator of Facts; Cosmic Detail.
- Ray 6** Aspiration or Devotion; The Urge to Transcend; Incentive to effort; Enthusiasm.
- Ray 7** Ritualized Order; Orchestration of forms; Rhythmic activity.

Figure 1 is a diagram showing which rays are said to manifest through which signs. Created by Robert Roosen, Ph.D., esotericist and astronomer, of San Diego, CA, (and copyrighted by him, 1991), Roosen's diagram is a unique and efficient learning tool for quickly noting the ray to sign relationship. The same information appears in EA on p. 489 and p. 590 in a tabulation. Here we can readily grasp the fact that each ray expresses through three signs, but that some signs are associated with only one ray, while others are associated with two, and that only Sagittarius is associated with three.

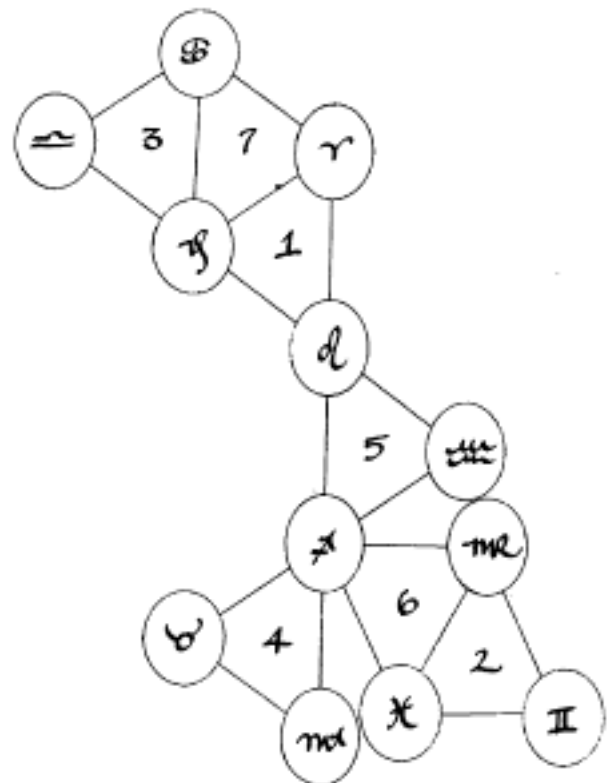
In attempting to connect the meanings of the rays with the characteristics well-known and long associated with the signs, one may notice that enterprising, forceful Aries, determined and strong-willed Leo, and executive Capricorn all are expressions of Ray 1, Will or Power. Perhaps that association is more readily apparent than the connection of Ray 2, Love-Wisdom, with sometimes disdainful Virgo and frequently fickle Gemini! To resolve this apparent conflict, it is necessary to study D.K.'s descriptions of how the signs fit into the larger progress of the soul from one incarnation to the next.

However, it is fairly easy to see the gentle and usually spiritual/ religious Pisces in association with the Love-Wisdom quality. Can we see Active Intelligence in Cancer, Libra, and Capricorn! Yes, since traditionally as cardinal signs they are associated with action, indeed. What about Taurus, Scorpio, and Sagittarius with Ray 4! Well, Sagittarius as a mutable sign surely demonstrates the characteristic of arriving at harmony through internal conflict and adjustment. But Taurus and Scorpio!

Again we need the esoteric description of the signs to locate the point of similarity.

The above are a few examples of how readers unfamiliar with the rays may begin to play with the ideas and see if any sense emerges! But lest the subject matter become too easy, more complexity is soon to arrive.

On top of the seven ray typology, D.K. also advocates a new system of planetary rulers for the signs. In fact, he proposes TWO new schemes of rulership! Now, contemporary astrologers are filled to the gills with newly proposed rulership systems, so this topic may elicit a ho-hum response from them. Perhaps



astrologers have heard it all; Vesta rules Virgo,

no Vulcan does, or Chiron rules Sagittarius, or Pluto should really be associated with Aries, etc! So what can be new or relevant along these lines! Well, first of all, D.K.'s proposed new systems were made public with the 1951 publication of *Esoteric Astrology*. Thus his information is not part of the more recent wave of innovation. Secondly, the basis for use of the two proposed systems is the fact that persons vary in response to signs of the zodiac according to their stage of evolution.

For example, all astrologers know that the athlete and the creative thinker who each have the sun in Aries, in spite of the seeming differences, both still express the same sign -- the athlete, through physical activity, and the thinker through independent intellectual endeavor. Though the intricacies of the respective astrological charts would tell the whole story as to why, the two are responding to the energies of the same sign differently. This example does not imply that all thinkers are inherently more evolved than all athletes.

Rather, it simply demonstrates the principle of variable- response to sign stimulation.

D.K. says that when a person, as representative of the incarnated soul, begins to take her or himself in hand and to bring about concerted development toward higher potential, at some point different planetary associations with the signs are necessitated for adequate description of consciousness evolving under that zodiacal influence. Thus, he says, an evolving Aries will relate more to Mercury than to Mars, a Pisces more to Pluto than to Neptune, an Aquarian more to Jupiter than to Uranus, and so on. This system he calls the *Esoteric Rulers of the Signs*.

Then, says D.K, when a unit of consciousness begins to evolve so far that it is rapidly emerging from the human kingdom, yet another system of rulerships pertains. This one he calls the *Hierarchical Rulers*. The precise stage of development at which these *Hierarchical Rulers* become relevant may be inferred from remarks on p. 163, *EA*, which imply that the third initiation is the point at which this system applies. It might, therefore, be construed that those who are approaching the third initiation, and those beyond, would

find meaning in use of the *Hierarchical Rulers*. The exact role to be played by both the esoteric and hierarchical rulers in astrological interpretation and guidance has yet to be worked out in entirety by esoteric and soul-centered astrologers. On pages 513 - 514 of *EA*, however, D.K. gives certain definite steps toward this accomplishment. Primarily, the use of the new rulerships consists in the contrast of their meanings with their correlated traditional rulers.

For example, new light may be shed when a Gemini thinks of her or himself as strongly influenced by Venus (Gemini's esoteric or soul ruler) instead of Mercury (its exoteric or personality ruler). Suddenly, all the socializing and communication take on a more purposive tone. Or for yet another example, a Libra rising individual will likewise see another facet of her or himself when assimilating the fact that Uranus, rather than Venus, conditions from the soul level. Then, she or he may understand why s/he has often been willing to endanger or sacrifice comfortable social connections in the promotion or pursuit of better conditions for humanity.

Beyond this type of contrast and comparison, D.K indicates that for understanding of the disciple's life path, another level of comparison is needed. To that end, the Sun sign with its traditional or exoteric ruler is contrasted to the Ascendant with its soul or esoteric ruler. Thus, a Sun sign Scorpio with Aries rising would compare Pluto, the exoteric ruler of Scorpio, to Mercury, the esoteric Ascendant ruler. S/he may then find that the personality has a tendency to get wrapped up in emotional drama and intrigues of secrecy, sex, and power, while the soul vibration is indicating that it's time to focus on the mind nature.

Below are all the rulership systems, with the exoteric or traditional ones placed first, since they still pertain to mass humanity.

Exoteric Rulership System

Aries	Mars
Taurus	Venus
Gemini	Mercury
Cancer	Moon
Leo	Sun

Virgo	Mercury
Libra	Venus
Scorpio	Pluto
Sagittarius	Jupiter
Capricorn	Saturn
Aquarius	Uranus
Pisces	Neptune

Esoteric Rulership System

Aries	Mercury
Taurus	Vulcan
Gemini	Venus
Cancer	Neptune
Leo	Sun
Virgo	Moon
Libra	Uranus
Scorpio	Mars
Sagittarius	Earth
Capricorn	Saturn
Aquarius	Jupiter
Pisces	Pluto

Hierarchical Rulership System

Aries	Uranus
Taurus	Vulcan
Gemini	Earth
Cancer	Neptune
Leo	Sun
Virgo	Jupiter
Libra	Saturn
Scorpio	Mercury
Sagittarius	Mars
Capricorn	Venus
Aquarius	Moon
Pisces	Pluto

A few comments are in order. It is true that certain exoteric and esoteric rulers are the same, such as Saturn for Capricorn and the Sun for Leo in those lists, or Vulcan for both the esoteric and hierarchical rulers of Taurus, and Neptune as the same for Cancer. DK indicates in various passages that such patterns hold significance for the signs involved. Consideration of that special topic must be set aside in an introduction of this nature, but readers should be apprised of this point.

And what of the use of Vulcan in the first place! This celestial body remains hypothetical or unknown. Hence no standard ephemeris material exists for it, and this makes it difficult to confidently include Vulcan in the type of astrological charts we have today. Hearsay has it that Vulcan is never more than 8 degrees of zodiacal longitude from the Sun. But this news is only meager help if one seeks to attempt accurate study of Vulcan in individual charts. Lack of information about Vulcan remains a problem in using it for chart work, but perhaps this will change soon.

Earth, too, appears as one of the regular planetary rulers, the use of which is another departure from traditional methods. To place Earth in a chart, insert at the point opposite the Sun the symbol traditionally used for the Part of Fortune (a cross within a circle), also the astronomical symbol for Earth.

Earth, like most of the rulers in these two schemes, rules one sign esoterically and yet another hierarchically -- Sagittarius in the first case, and its opposite, or Gemini, in the second. This seems to be a pattern, as Uranus goes from esoteric rulership of Libra to hierarchical rulership of Aries, too, but this pattern doesn't always apply.

Though unapparent, an organizing principle perhaps based on unstated ray relationships may underlie the new rulership systems. It might explain the repeated rulers mentioned three paragraphs above. It definitely has something to do with the arrangement of the hierarchical rulers, for in this list there are planets and signs of the same rays associated. For example, 7th Ray Uranus is paired with Aries, which manifests Rays 7 and 1. Third Ray Saturn links to 3rd Ray Libra; 4th Ray Mercury with 4th Ray Scorpio; and 6th Ray Mars ties up with Sagittarius of the same ray. Certainly this is a simplification where complexity reigned before, a shift altogether consistent with what we would expect of consciousness at the third initiation or beyond. For as D.K. states on p. 149 of *The Rays and The Initiations*, "Advance into the world of spiritual values and into the

realm of triadal existence (in which the initiate moves), is definitely an advance into simplicity."

But back to the planetary rulers, which like the signs themselves, are related to the rays and are distributors of associated ray energies. Here are the correlations:

The Planets and the Rays

Ray 1	Pluto and Vulcan
Ray 2	Sun and Jupiter
Ray 3	Saturn and Earth
Ray 4	Mercury and Moon
Ray 5	Venus
Ray 6	Neptune and Mars
Ray 7	Uranus

As you can see, the level of complexity increases greatly at this point, for the rays associated with the planets are not the same as the rays associated with the signs ruled either traditionally, esoterically, or hierarchically by that same planet.

For example, Venus, distributing Ray 5, traditionally rules Libra (Ray 3 on the Roosen diagram), esoterically rules Gemini (Ray 2 on the diagram), and hierarchically Capricorn (Rays 3 and 7). So here we have a 5th Ray planet connected with signs of Rays 3, 2 and 7. Again, the organizing principle isn't immediately apparent. Perhaps a workable approach is to provisionally accept the ray associations and experiment with them, until greater understanding is available.

But readers should also know that D.K. indicates that the planets pick up additional ray colorings through their associations with the signs. For example, Uranus, normally distributing Ray 7, also can be understood as relaying Ray 3 from Libra (which it rules esoterically) and Ray 1 from Aries (which it rules hierarchically), or even Ray 5 from Aquarius (which it rules exoterically). Or in the case of Mars, which normally distributes Ray 6, we can see that it may additionally impart Ray 4 through its connection with Scorpio (which it rules esoterically), or Ray 5 through its connection with Sagittarius (which

it rules hierarchically, and which itself also expresses Rays 4 and 6), or even Rays 1 and 7 through Aries (which it rules exoterically).

Yet another consideration pertains to this topic of sign and planet linkage, and that is the intriguing and baffling matter of what D.K. calls "veiling." He indicates in numerous passages throughout Esoteric Astrology that the Sun, the Moon, and sometimes Vulcan stand for or imply ("veil") Uranus or Neptune, or both (or even that Vulcan can stand for the Sun). Though appearing contradictory, D.K.'s statements probably depend on the context, or in this case, the specific astrological sign under discussion for clarification.

Nonetheless, the possibility that one body may represent another brings in yet another avenue by which signs may become related one to another (a technique which is more fully discussed below). For example, if the Moon as esoteric ruler of Virgo really represents Vulcan, then Taurus (ruled esoterically by Vulcan) and Virgo have a unique linkage. Or if as esoteric ruler of Virgo the Moon is meant to be Uranus, or Neptune, then Virgo would have yet another special tie in with Libra and Cancer (each esoterically ruled by the two last mentioned).

Not only may the Moon imply Uranus or Neptune, so may also the Sun (p. 306, EA), as earlier stated. And this veiling of Uranus and Neptune takes on signal importance when we bear in mind that these two planets symbolize archetypal stages on the Path of Return. Neptune describes mystical consciousness, sensitivity, the recognition of duality, and the activity of mediatorship. Uranus, on the other hand, stands for occult consciousness, scientific at-one-ment of higher and lower self, and intelligent use of the mind (pp. 306307, EA). These distinctions carry special significance for students of esotericism and aspirants to the Mysteries.

It may be that the Sun veils Neptune esoterically (that is, up through the second initiation), while veiling Uranus hierarchically (into and beyond the third initiation), since the heart of the Sun works through Neptune and

the central spiritual Sun through Uranus (p. 296, EA). Students and disciples might experiment with replacing their own Suns in their astrological charts with Neptune.

From what we currently know about Neptune, this would indicate both vulnerability to the glammers of their Sun sign and also right inspiration by its highest ideals, as expressed by the Sun Sign. For example, a Sun sign Capricorn would be alerted to the glammers of executive and leadership position, while noting how appropriate indeed are the virtues of self-discipline.

Certainly the complexity of rulerships and associations among signs, rays, and planets serves to make abundantly clear the interrelatedness of all factors within existence. But the function of veiling in particular is a method of accounting for the fact of variable response, as earlier discussed. In the case of the Moon, D.K. says that it veils Vulcan for the undeveloped subject, while it veils Uranus for the advanced one (p. 13, EA). And in the example above, we saw how the Sun may indicate one thing (Neptune) up through the second initiation, and another (Uranus) beyond that point. Indeed, esoteric astrology is an intricate system built on many subtle propositions that we can only hope to reveal through further study.

Though this system may seem bewildering at first pass, it does contain certain more easily discerned integrating principles. One of these is the way in which signs may be related to one another through the multilevel rulership arrangement.

In this way, one finds that Aries (whose traditional ruler is Mars, esoteric ruler Mercury, and hierarchical ruler Uranus) therefore connects with Scorpio (esoteric ruler Mars and hierarchical ruler Mercury), Gemini and Virgo (traditional rulers Mercury), Aquarius (traditional ruler Uranus), Libra (esoteric ruler Uranus), and Sagittarius (hierarchical ruler Mars). The organizing principle here is the sharing of any type of ruler. This type of matching can be done with all the signs and has as its purpose the gaining

of insight into issues relating to the evolution of the soul throughout time. An introduction of this length can only hint at the workings of this part of esoteric astrology. It is hoped that the ideas shared here will stimulate curiosity and further reading.

But again, why would one want to use this system of astrological thought? D.K.'s answer through Bailey is that, aside from its all important function as a stimulant to synthetic thought, esoteric astrology represents a more workable science of energy impacts for those who are beginning to purposefully transcend the common human limitations. Included in this group would be persons who follow some type of spiritual path and its disciplines, others who may not follow an easily discernable spiritual path but who are deeply dedicated to the welfare of the world (such as are certain politicians and leaders of many types), or scientists, artists, and mathematicians who are bent on discovering the next evolutionary principle needed by humanity. There are no doubt other categories as well, but these mentioned will be suggestive.

Such persons are said to be proceeding in the opposite direction from mass humanity in terms of growth and development. Whereas the mass may seek comfort and security, chose for whom the esoteric system is designed will put forth much effort to further some aspect of human liberation. Thus, D.K. says, they have "reversed the wheel of life are symbolically going the other way, and are not looking for the same things as are the masses.

Translating this concept into the zodiac, D.K. says that mass humanity moves through the zodiac with the direction of the equinoctial precession, i.e. from Aries, to Pisces, to Aquarius, and so on. However, the servers of the race move against the tide, forcing a new wave so to speak, and they travel from Aries, to Taurus, to Gemini, and so on. This concept of moving around the wheel of the zodiac can only refer to progress made from lifetime to lifetime in the soul's many reincarnations. The relatively advanced, going against the direction of mass unthinkingness, seek a new

direction and hence meet the resistance in the form of entrenched ideas and rigid institutions. Their progress may thus be slowed, but esoterically discernable, as it proceeds in the so-called reversed direction.

This point brings up the question of how indeed to discern the direction an individual is traveling within the zodiac, or to state it another less poetic way, what objective the soul has been primarily seeking over numerous incarnations.

It is possible that this determination may be made with the combination of several esoteric analytical procedures relating to the chart, but which have not here been discussed yet. Another, less abstract way, hinges around the answering of questions about the general trend and interests of the individual in the lifetime at hand.

If the individual is found to be unabashedly seeking her or his personal advantage over the good of the whole, it is probable that such a person is carried by the mass, unthinking direction. If, on the other hand, a measure of altruism and self-guidance is present, the reversed (i.e. Aries-Taurus-Gemini-etc.) direction is likely indicated.

Bailey's Esoteric Astrology contains rich resources for the development of a technique to solve the dilemma of how to detect the individual's direction and to answer this question in a more objective manner, through the inspection of the chart for many themes which are said to indicate potent spiritual or evolutionary striving. The prominence of certain signs, the emphasis or lack of it on certain crosses (the modalities, or cardinal, fixed, and mutable signs), certain planetary combinations, internal geometric patterns in the chart (p.305, EA), and relationships to specific stars (p. 137, EA) may all one day be used to make the determination about a person's place on the reincarnational and zodiacal path.

At this point, a discussion about the implications of such a technique is imperative.

Fears that this technique might be used to unfairly and falsely identify an elite group are

understandable. New Agers and progressive people of all persuasions have worked long and hard to erase the inward and outward mechanisms of prejudice, and thus are loathe even to consider a system of thought which might seem to posit anything like special status for only a few. This line of thinking is wise. It shows an underlying sensitivity to the innate divinity and unlimited potential of all persons, no matter what their worldly appearance may be. Nonetheless, the fact of differing levels of development and motivation toward the good of the whole remains.

The literature of contemporary counseling astrology has addressed and continues to address this issue. In order truly to serve the client, counseling astrologers know well that they must speak to the client at the level of the client's interest and functioning. It is of no use, say, to recommend Bach as help with a Neptune transit to someone whose musical tastes run toward Country. Likewise, it is destructive and insulting to suggest that a new romantic relationship would be a new lease on life, whilst Uranus transits Venus, to a married man with five children. On the other hand, just such a suggestion to a single person who has just completed three years of cloistered study in a doctoral program could be right on the mark! These examples are intended as demonstrations of how important it is to speak to the client at the level of real need, but they do not show us anything about the larger issue of detecting direction on the wheel of life. The point in using these examples is simply to portray how an admission of the fact of differing levels does not necessarily involve dangerous or unkind discrimination.

Any readers concerned about this seeming discrimination between those advanced and those not might feel better when you hear that it's not just people, but also PLANETS, who undergo such scrutiny in esoteric astrology! In fact, the planets in our solar system fall into two groups, the sacred and the non-sacred. A sacred planet is one within which all life forms and consciousness have reached a certain level, or which in other words have undergone

certain initiations. Here is a list of the sacred/non-sacred division.

Sacred Planets

Vulcan Mercury Venus Jupiter Saturn
Neptune Uranus

Non-Sacred Planets

Mars Earth Pluto Moon Sun

The division of the planets into the sacred and non-sacred has special relevance for learning about the extensive Life that is our solar system. It also is to be used for understanding of individual astrological indications, D.K. says (p.506 EA), with the non-sacred planets stimulating the form side of existence and the sacred planets activating the spirit.

Esoteric Astrology goes on to explain that the planets are equivalent to the chakras in the Being called the Solar Logos whose body is our solar system. The relative status of the planets, then, indicates which chakras within the Solar Logos are activated more fully. As is indicated throughout Bailey's *A Treatise on Cosmic Fire*, the visible planets of our current solar system are incarnations each of vast evolving consciousnesses called the Planetary Logo.

Each Planetary Logos, in turn, expresses itself through a planetary scheme, composed of 49 individual globes (or planets). These 49 globes are further divided into 7 chains, each consisting of 7 globes. As time and systemic evolution unfold, the various schemes, chains, and globes are brought into full activation. But each of the schemes, and thus their chains and globes, evolve at dissimilar paces. That is why the presently known planets of the solar system, which all represent different planetary schemes, are said to be at different stages of evolution (pp. 690 - 633, EA). Such concepts have not been commonly associated with astrology, but they can open up the way for a far grander vision of our place within the Whole, which is the intended purpose for this type of astrological approach.

In this expanded context of systemic and cosmic environment, Bailey's esoteric astrology goes a step further, relating the planets in our solar system to each other, zodiacal signs, to non-ecliptic constellations, and individual stars in what is called *The Science of Triangles*. (It should be noted that this concept is not the same as the geometrical relationship called the trine in traditional astrology. Instead, *The Science of Triangles* in general, whether in regard to cosmic or systemic relationships, describes lines of force linking the consciousness of vast, collective Lives.) For example, a triangle exists between the stars of The Great Bear (Ursa Major), the constellation (and hence representative sign) Aries, and the planet Pluto. Another ties together The Pleiades, Cancer, and Venus. Yet a third unites Sirius, Leo, and Jupiter. As the reader can deduce, these particular triangles call attention to connections between non-ecliptic constellations, zodiacal signs (representing ecliptic constellations), and planets within our solar system.

Other triangles involve humanity as one point of contact. For example, D.K identifies a relation of importance between Alcyone, Aquarius, and humanity (p. 200 EA); and likewise another linking Capricorn, Mercury, and humanity (p. 435-437 EA).

All these triplicities dramatize the central thesis of esoteric astrology, the circulation of cosmic energies in an orderly and meaningful progression. This progression finds its correlation in the somewhat widely known action of the kundalini force in the human organism. As kundalini makes its way through the human system, it does so in a pattern of activity, creating unique relationships between certain centers or chakras in the individual. Cosmic energies roughly corresponding to the kundalini force also make their way through living centers within the grand body that is the robe of the Creator. *The Science of Triangles* is meant to show such cosmic relationships unfolding.

More akin to what earlier was called esoteric astronomy, *The Science of Triangles*

certainly isn't the usual territory treated in late 20th century astrology. Nonetheless, on p. 347 of EA, D.K. tells us that The Science of triangles "will be far the most important aspect of the teaching on esoteric astrology and the one which will be the first to be grasped by modern astrology."

Those schooled in the present astrology will wonder how such esoteric concepts as The Science of Triangles and other methods mentioned in this introduction can be brought to immediate usefulness. There are at least three ways in which this may be done. First, esoteric concepts may be used as meditative tools. For example, one might simply bear in mind the potential meaning of one of the triangles for a chart in which one or more of the points of the triangle figure prominently. Thus, an Aquarian might like to spend some contemplative time mulling over the import of the Alcyone-Aquarius-humanity arrangement mentioned earlier. Or, the astrologer could do this for a client, noting appropriate themes to later be shared in counseling with the client.

Yet another meditative tool is to be found in contemplation of the themes related to each sign. These themes are fully treated in Bailey's Esoteric Astrology and are further elaborated other factors in the chart. From the angle of esotericism, this past background refers to tendencies experienced in previous lives. Many contemporary astrologers are already quire comfortably using the lunar symbolism as a key not only to childhood development and family conditioning, but also to circumstances of the soul's evolution in previous incarnations. In this similarity, so-called "traditional" and esoteric astrology meet.

Likewise, current astrological thinking should have little or no difficulty integrating the use of the Sun sign as present and the Ascendant as future. In fact, these chart factors are sometimes discussed in just this way. Perhaps the esoteric approach adds a new note when advocating the Ascendant as indicative of the soul's quality and in describing this further with the associated ray quality, though astrological deduction of soul,

in her book entitled *The Labours of Hercules* (in which Hercules stands for every man/woman in his/her soul struggle toward self-perfection). Since the esoteric sign themes closely parallel familiar sign themes used by modern psychological astrology, this particular component of esoteric astrology is quite readily applicable to chart work as we currently understand it for oneself or for clients.

The second way in which esoteric concepts may be integrated into existing astrological thought and technique employs ideas so near to those of present day astrologers that no difference may be perceived at all. D.K. states simply that for the most basic understanding, one should study the Moon as the indicator of the person's past and its limitations, the Sun as the indicator of her or his present abilities, and the Ascendant as an indicator of future possibilities or the way in which the reincarnating soul is attempting to emerge through the earthly personality now (pp 18 - 19, EA).

Contemporary astrological literature has well established the fact that a person's background is symbolized by the Moon's sign, house position, and its aspects to planets and personality, and vehicle rays ,remains uncertain and is as yet only an emerging art. But surely the Ascendant can be understood as a pivotal quality which is emerging in the individual, as that which is coming to be, or even struggling to attain manifestation.

The third way in which esoteric concepts may be readily applied has been mentioned earlier, and deals with the comparison of Sun and Ascendant signs and their exoteric and esoteric rulers.

Through Alice Bailey, the Master D.K. has said that the soul's effort to emerge through the personality is symbolized by the relations between the Ascendant and the Sun, symbolically and psychologically understood. Further, he has indicated new fields of awareness, those flowing from cosmic centers such as stars and non-ecliptic constellations, which become sensible for persons of advanced

initiatory standing. If the esoteric astrological approach can throw light on these facts through methods mentioned here and more fully in the source text, surely it is worth the attention of those motivated to help humanity reach its full potential through the use of astrological insight.

The whole field of esoteric astrology now stands poised to become a major tool with which New Age esotericists may make certain breakthrough discoveries regarding essential spiritual and cosmic energy relationships. Such discoveries will some day contribute to the scientific mode of living and attainment of lower and higher, symbolized by intriguing Uranus, which is so earnestly sought for by

those who endeavor to tread the Occult Way.

Gayle Garrison is a counseling astrologer using both traditional and esoteric astrology to meet the needs of clients. She welcomes comments and dialogue on this article and other topics. Communicate with her at 153 Winners' Circle, Cary, NC, 27511, USA, phone (919) 460-6861

1. All of the titles mentioned in this paragraph, together with Bailey's Esoteric Astrology, are available through the American Foundation of Astrologers, P.O.B. 22040, Tempe, AZ, 85285-2040