

LIGHT ON ESOTERIC ASTROLOGY XVIII

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THE ESOTERIC ASTROLOGICAL SYSTEM CONTINUED: SPECIFIC STARS DISCUSSED BY THE TIBETAN

BETELGEUSE

One of the nine stars specifically discussed by the Tibetan, Betelgeuse is known to astronomers as Alpha Orionis. A key star in Orion, it is however not the brightest (which distinction goes to Rigel, which is Beta Orionis).¹ All the same, the prominent position of Betelgeuse in Orion may very well prove to be an essential factor in understanding its occult nature, just as was the case for Aldebaran in the constellation of Taurus, and for Antares in the constellation of Scorpio.

However, there is something that distinguishes Betelgeuse from Antares, Aldebaran, and the even earlier mentioned Alcyone. Betelgeuse is in a different category from these previously discussed stars for unlike them, it is contained within one of the seven centers in a greater or Cosmic Logos. This fact is revealed by the Tibetan's discussion of Betelgeuse as the source for one of the Seven Cosmic Paths,² all of which paths lead to centers in the body of The One About Whom Naught May Be Said,³ and therefore Betelgeuse must be contained in such a center.

¹ Julius D. W. Staal, *The New Patterns in the Sky*, pp. 2, 72.

² Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1255. Here Betelgeuse is given as the source for the Third Cosmic Path, the Path of Training for Planetary Logoi.

³ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1242.

In fact, it is the solar plexus center of a great cosmic entity in which the Tibetan said that Betelgeuse resides.⁴ Yet, the Tibetan hedged or qualified his statement somewhat in this regard, saying of Betelgeuse that “This name is a blind.”⁵ Though this statement surely casts an aura of doubt over the reliability of all information given about this star, the situation is not as hopeless as it might seem. Here is why.

An occult “blind” is constituted of an element or factor which stands for or represents another. In a way, the “blind” stands in front of and blocks the view of the “real thing,” which is hidden behind it. This being the case, it is highly possible that the name Betelgeuse is a “blind” because it actually refers to or stands for the entire constellation in which this star is found. If this hypothesis proves true, then the cosmic solar plexus center referred to in this connection must include the entire constellation of Orion, and not simply the star Betelgeuse.

All the same, the star Betelgeuse was singled out and mentioned by the Tibetan in several contexts. Thus, the emerging science of esoteric astrology must take note of this star and all that it connotes.

Betelgeuse is a giant collection of light, eight thousand or more times as luminous as the Sun, our local star.⁶ Astronomers acknowledge that Betelgeuse is a binary, if not a triple or quadruple star arrangement.⁷ It sits in the right shoulder area of the upraised right arm of the great hunter figure, Orion. From this placement in the anatomy of that great sky man, this star was long ago saddled with a name which is a corruption of an Arabic word meaning “The Armpit of the Central One,” a homely reference to the location in the underarm or general shoulder area of this

⁴ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1253.

⁵ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1255.

⁶ Julius D. Stahl, *The New Patterns in the Sky*, p. 62.

⁷ R.H. Allen, *Star Names, Their Lore and Meaning*, p. 312.

large and obvious constellation that so dominates the sky at certain seasons and hours of the night.⁸

Betelgeuse has been called by other names indicative of its placement, such as The Shoulder, The Arm, and the Right Hand, and by yet others apparently unrelated to its position in the body of Orion, being given names such as The Roarer and The Announcer.⁹

So far, none of these appellations seems to mirror or suggest the actual position held by this star (or its home constellation) in the body of the Cosmic Logos. However, all has not yet been seen in regard to the mysteries of Betelgeuse and its envioning constellation, Orion.

Found in the southerly sky at 16 degrees south celestial latitude, Betelgeuse is noticeable but still only one amongst milliards of Solar Logoi inhabiting the vastness of galactic space visible from our planet. Yet, Betelgeuse was pointed out by the Tibetan as one of several distant suns that do affect our planet.¹⁰ An example of the relevance of influence from Betelgeuse occurred in the early twentieth century, when according to the Tibetan, certain waves of cosmic energy related to this star impinged upon our planet and thereby effected a change of consciousness.¹¹

According to the Tibetan, Betelgeuse also acts in particular upon two small and specific subgrouping of Humanity – the New Group of World Servers and senior disciples of Hierarchy, such that individuals within these two groups experience the activation of the heart center when touched by influence from the star Betelgeuse.¹² It would appear from this effect upon the heart center (a Ray Two correlate) that influence from

⁸ R.H. Allen, *Star Names, Their Lore and Meaning*, p. 310.

⁹ R.H. Allen, *Star Names, Their Lore and Meaning*, pp. 310 – 311.

¹⁰ Alice A. Bailey, *Esoteric Astrology*, p. 15.

¹¹ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1255.

¹² Alice A. Bailey, *Esoteric Psychology II*, p. 721.

Betelgeuse includes a Second Ray component. Support for such a notion may be found in the Tibetan's statement that Betelgeuse is a system of "the second order," just as our solar system is one of the fourth order.¹³ As shown earlier, the fourth order position of our solar system entails a definite correspondence to Ray Four qualities; thus, so must the second order position of Betelgeuse entail correspondence to Ray Two qualities. This connection should be held in mind, but as shall be seen, it hardly exhausts the nature of influence from Betelgeuse as described by the Tibetan.

Betelgeuse and the Third Cosmic Path

Perhaps one of the most revealing perspectives on the nature of Betelgeuse can be found in the Tibetan's discussion of this star as the source of the Third Cosmic Path, the Path of Training for Planetary Logoi.¹⁴ However, since the Tibetan warned that the name Betelgeuse is a "blind,"¹⁵ it must be borne in mind that just as Polaris might connote Ursa Minor, and as Aldebaran might be understood in some contexts to stand for the entire constellation of Taurus, the name of Betelgeuse may be intended to evoke the entirety of the constellation in which it is found. Thus, all that the Tibetan stated about Betelgeuse may actually be descriptive of Orion, which entire star grouping may be the real source of the Third Cosmic Path. Even so, much may be learned about the star Betelgeuse in that which the Tibetan said about the Third Cosmic Path.

¹³ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1255.

¹⁴ Alice A. Bailey, *A Treatise on Cosmic Fire*, pp. 1255, 1257; *The Rays and the Initiations*, p. 427.

¹⁵ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1255.

The Cosmic Paths in general are seven methods of evolution and service available to initiates of the Sixth Degree¹⁶ and beyond. Each of

¹⁶ Alice A. Bailey, *The Rays and the Initiations*, p. 410. This, the Sixth Initiation, is the point at which the advanced initiate decides or settles upon one of the Seven Cosmic Paths to tread from that point forward, and hence this initiation is referred to as the Initiation of Decision.

However, as many careful readers of the Bailey writings will note, The Initiation of Decision was indeed presented in the Tibetan's earlier dictations to Alice Bailey as the Fifth Initiation. For example, see Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1241. Many years later, the Tibetan indicated that evolutionary advances had led to the designation of the Sixth Initiation as that of the Decision (*The Rays and the Initiations*, p. 410), and the Fifth as that of the Revelation (*The Rays and the Initiations*, p. 643).

According to the Tibetan as quoted in *The Rays and Initiations*, p. 424, at what is now considered the Fifth Initiation, "...a revelation of the true united goal of the seven Paths and likewise a vision of their varying intermediate, individual goals" is accorded; hence the moniker, "The Revelation." The nature of the Seven Cosmic Paths is unveiled at this point, and again according to the Tibetan, it is at this point that the initiate gains the first vision of the "door" through which one must pass to gain entry to the Seven Cosmic Paths. See *The Rays and Initiations*, p. 391, on this point.

Consequently, the effort to discern the nature of the Seven Cosmic Paths occupies the attention of the initiate between the Fifth and Sixth Initiations (the Revelation and Decision Initiations, respectively), and so the existence of the Seven Cosmic Paths most certainly constitutes a major factor for the Initiate of the Fifth Degree, according to the Tibetan as quoted in *The Rays and the Initiations*, p. 391.

these Seven Paths functions ultimately as a path of return¹⁷ to the Central Spiritual Sun,¹⁸ leading on its way through one or other of the seven star groupings which make up the seven centers in the body of the Cosmic Logos.¹⁹ Inflow of energy from the Cosmic Logos was said by the Tibetan to literally create or make up the Seven Cosmic Paths.²⁰ Thus, these Seven Cosmic Paths are great streams of energies emanating from the Cosmic Logocentric centers, along which units of evolution may pass in their eonic journey toward reunion with the center of all that is.

On these Seven Paths, the characteristic method of progress is constituted of identification with the spiritual incentive which lies behind all subjective phenomena.²¹ As the Tibetan put it, "...the pulsating dynamic vibration which is the producing cause of both the subjective life and its qualitative form...becomes the goal of...endeavor...upon one of the seven Paths...."²² These Paths are trodden or followed by initiates so advanced that they are, as the Tibetan described, passing out of the realm of substantial forms altogether and into the realm of pure energy.²³ It is entities such as these who can appreciate the "spiritual incentive" or Divine Will which lies behind every type of manifested appearance, upon whatever plane such may make itself known. Training for this endeavor is carried out, according to the Tibetan Master, upon the higher planes of our solar system, these being the buddhic, atmic, monadic, and logocentric planes.²⁴

Nonetheless, the final choice of cosmic path is now made at the Sixth Initiation, which is therefore called the Initiation of Decision.

¹⁷ Alice A. Bailey, *The Rays and the Initiations*, p. 404.

¹⁸ Alice A. Bailey, *The Rays and the Initiations*, p. 391.

¹⁹ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1242.

²⁰ Alice A. Bailey, *The Rays and the Initiations*, p. 423.

²¹ Alice A. Bailey, *A Treatise on Cosmic Fire*, pp. 1236, 1253.

²² Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1241.

²³ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1241.

²⁴ Alice A. Bailey, *The Rays and the Initiations*, p. 391.

Thus, as is obvious, only those advanced initiates who can function fully on these planes are qualified for such training.

As remote as such endeavors may seem from everyday existence on the physical plane, in fact the Seven Cosmic Paths remain relevant for all Humanity. New information released toward the end of the Tibetan's work with Alice Bailey indicated that Humanity had already given sign that it contains potential to evolve along any of the current Seven Cosmic Paths, of which there may prove ultimately to be nine at some later point in systemic unfoldment,²⁵ no matter how divorced from such exalted realities current human evolution may seem. Thus, the Seven Cosmic Paths in general present avenues toward and into infinity for all who would tread them.

Even though these Seven Cosmic Paths obviously and dramatically verge away from particularity and toward universality, each nonetheless embodies a particular cosmic skill or facility. The Cosmic Path associated with Betelgeuse is no different in this regard. It is called "The Path of Training for Planetary Logoi,"²⁶ and in this name much is implied.

Indeed, this path is trodden by advanced initiates who will in another solar system veritably become Planetary Logoi themselves,²⁷ taking up the work of the seven Planetary Logoi and that of their assistants²⁸ in the chains and globes of which any scheme is formed, in this manner becoming the guiding intelligences of the seven schemes of which any solar system is composed. In this role, they will do what all Planetary Logoi do: receive and distribute the Will of some Solar Logos, as discussed and explored in an earlier section. The capacity to sense and pass along the

²⁵ Alice A. Bailey, *The Rays and the Initiations*, p. 412.

²⁶ Alice A. Bailey, *Initiation, Human and Solar*, p. 187; *The Rays and the Initiations*, p. 405.

²⁷ Alice A. Bailey, *The Rays and the Initiations*, p. 407.

²⁸ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1254.

intended purpose of a Solar Logos is the cosmic skill learned on this the Third Cosmic Path, the Path of Training for Planetary Logoi.

In the words of the Tibetan, when the adepts of the Third Cosmic Path attain their objectives and become Planetary Logoi themselves, they will be "...concerned with the registration of the Purpose and expressed Will of some solar Logos," and with " the...impartation of that Will...to all the forms..." in the planetary scheme through which they will function at that time.²⁹ The key skill needed by the adepts progressing along this line therefore is, according to the Tibetan Master, a highly developed capacity for impression.³⁰ This impression has naught to do with discerning the status or experience of individual units such as human beings, but instead has to do with registering the Will from above and the conditions and responses of whole kingdoms and collectives representing major portions of planetary life.³¹

The registration of such impressions involves the development of sensory capability sufficient to the job at hand. Thus, the attributes or abilities garnered on this path have to do with sensing the condition of collective lives in the solar system and even beyond; hence these extended sensory capacities were characterized by the Tibetan as cosmic vision, deva hearing, and psychic correlation, as well as cosmic etheric vision and septenary clairvoyance.³² All these terms describe new ranges of sensory capacity developed by the adept of the Third Cosmic Path, who is on the way to becoming the informing intelligence of a planetary scheme. Ultimately, adepts on this path develop a form of clairvoyance which extends to all the seven solar systems of which our Sun is one,³³ or in other

²⁹ Alice A. Bailey, *The Rays and the Initiations*, p. 406.

³⁰ Alice A. Bailey, *The Rays and the Initiations*, p. 407.

³¹ Alice A. Bailey, *The Rays and the Initiations*, p. 406.

³² Alice A. Bailey, *A Treatise on Cosmic Fire*, p. ; *The Rays and the Initiations*, p. 427.

³³ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1257.

words, to the centers in the body of the Cosmic Logos. This is the “septenary clairvoyance” referred to above. It is an ability to know the condition of the other centers in the body of the Cosmic Logos.

Of course, Betelgeuse itself is such a center (or contained in such a center). In fact, recall that Betelgeuse was identified by the Tibetan as the solar plexus center of the Cosmic Logos.³⁴ As the solar plexus of the Cosmic Logos, this star (or its home constellation, Orion) functions as the “source of conscious sensation” for the Cosmic Logos,³⁵ much as the solar plexus center does for the human being. Just as the individual’s solar plexus registers surrounding conditions in the human world, so Betelgeuse (and perhaps Orion) works in the same way, except at a much more complex level of organization and upon a far higher turn of the spiral. While the individual solar plexus registers emotion and atmosphere in the Human Kingdom, Betelgeuse registers the nature of certain conditions within the body of the Cosmic Logos.

As is clear, here is a territory which deals with phenomena and its registration, rather than its complete absence. This involvement with phenomena and its registration constitutes one of the characteristics distinguishing the Third Cosmic Path (and the training emanating from Betelgeuse) from the other Cosmic Paths and their sources.

³⁴ This fact can be discerned by putting together information on pages 1253 and 1257 of *A Treatise on Cosmic Fire*, on which pages (respectively) the Tibetan identified the source of the Third Cosmic Path as the solar plexus center of the Cosmic Logos, and then the source of the Third Cosmic Path as the star Betelgeuse. Therefore, the source of the Third Cosmic Path is Betelgeuse (or the constellation in which it is found), which star (or constellation) must therefore function as the solar plexus of the Cosmic Logos.

³⁵ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1253.

Recall that all the Cosmic Paths feature the attainment of spiritual identification with the cause of all phenomena, rather than with the phenomena themselves. This is true of the Third Cosmic Path, but not exclusively so, for as the Tibetan has revealed, the training given upon this path requires that certain faculties of sense perception be retained, while spiritual identification with that which is beyond sense perception is also developed.³⁶

Because of this deliberate engagement with levels of phenomena and their perception, the Tibetan Master referred to adepts of the Third Cosmic Path as “Lords of Cosmic Maya,” who deal in the relation of the knower to the known,³⁷ an intricate philosophical and occult matter familiar to students of Eastern metaphysics. The relationship of the knower to the known, together with its implications, concerns the adepts of the Third Cosmic Path, who scrutinize the various degrees of maya (or the many material sheaths through which Spirit works) by way of “spiritual vision and hearing,” thus establishing the exact relationship existing between the Self and Not-Self.³⁸

In short, it might respectfully be tendered that the adepts of the Third Cosmic Path are given to the detection of that which constitutes a faithful reflection of the Self within in all forms, as opposed to that which does not. Their attention to the details of manifestation is evident in the occult symbol given by the Tibetan for this Cosmic Path: a cross formed of alternating bands of colored light³⁹ representing all the Seven Rays in the lengthwise arm, the transverse arm being filled with twelve additional subtle gradations of colored light not yet known on the physical plane. The entire cross appears as before a circular radiance of what may be royal

³⁶ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1253.

³⁷ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1253.

³⁸ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1254.

³⁹ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1256 – 1258.

blue, and features an indigo (or deep purplish blue) five pointed star at the juncture of the two arms of the cross. Surmounting the whole arrangement appears a phrase in the secret initiatory language of Senzar, written in characters of golden light.

It is said that this complex symbol represents the method of evolution followed upon this path – that of “prismatic identification,” or identification with all the variations of light and color to be seen in manifested creation. As is apparent, the role of color in the training for the Third Cosmic Path is alluded to in full within this symbol (which can be seen on higher planes by those prepared), and if the various colors of light are understood as references to rates of vibration, sound may be implied as well. Thus it may be said that the entire assemblage restates in visual form the fact that, upon this Path, the adept receives an intensive training which covers color, sound, and the entire nature of duality which makes objectivity possible.⁴⁰

It would seem that upon the Path of Training for Planetary Logoi, it is necessary to learn how to read all the possible energy characteristics and qualities that can arise from the multitudinous combinations of ray energies and their derivatives. This is undoubtedly necessitated by the fact that those in training to become Planetary Logoi must prepare themselves for the day when it is Their particular responsibility to hold and maintain a specific ray frequency or vibration during a vast period of time, over and against the coming and going of innumerable lesser cyclic ray influences arising within Their bodies of manifestation. Such a task will require complete and perfect ability to detect and distinguish the various rays, their color sheaths or rates of vibration, and the sounds made by their presences.

Tutelage in these matters and more comes to adepts of the Third Cosmic Path taking training on our planet through the Hierarchical

⁴⁰ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1256.

department of the Mahachohan, next by the agency of three exalted entities associated with Shamballa whom the Tibetan termed the Buddhas of Activity, and finally through the representative of our Planetary Logos, Sanat Kumara Himself.⁴¹ Beyond that point, this line of training ushers the adept to the planet Venus,⁴² where progress is further advanced. Ultimately, Masters evolving on this path bring their training to perfection by assuming the role and function of Buddhas of Activity in some planetary scheme,⁴³ this or another.

As is apparent, the role of the Buddhas of Activity in producing Masters on the Third Cosmic Path is critical, for adepts of this path must first be instructed by Them and then assume Their functions before becoming Planetary Logoi themselves. Thus, it is only appropriate to ask who and what these Buddhas of Activity may be, as presented in the Tibetan Master's revelation of the Ageless Wisdom.

Buddhas of Activity can be found in all the schemes of the solar system, for the term by which they are called is a generic one referring to a particular role or function in regard to the relationship between Solar and Planetary Logoi. On our planet, the current Buddhas of Activity are three of the 107 Kumaras who came from the Venus scheme at the individualization crisis 18 ½ million years ago.⁴⁴ In fact, according to the Tibetan, these three exalted entities hail ultimately from farther away than simply another scheme in our solar system, having their root origin in yet

⁴¹ Alice A. Bailey, *A Treatise on Cosmic Fire*, pp. 1255 – 1256. Identification of Sanat Kumara as the “personality expression” of our Planetary Logos is given on p. 652 of *The Rays and the Initiations*. Since “personality” is in general associated with the Third Aspect, this may in part explain why our planet is frequently said to distribute the Third Ray.

⁴² Alice A. Bailey, *The Rays and the Initiations*, p. 405.

⁴³ Alice A. Bailey, *The Rays and the Initiations*, p. 407.

⁴⁴ Alice A. Bailey, *The Rays and the Initiations*, p. 267.

another solar system altogether.⁴⁵ Now acting as advisors to Sanat Kumara,⁴⁶ who is currently functioning one evolutionary step ahead of them,⁴⁷ the Buddhas of Activity hold in mind the purpose for which our globe exists,⁴⁸ which purpose is of course derived from the intended place of our globe, chain, and scheme within the body of the Solar Logos.

Thus, the Buddhas of Activity connected to our globe concern themselves with preserving the telepathic impression emanating from the Solar Logos, and seeing to it that this impression is duly imparted to the planetary situation. This is the function of Buddhas of Activity on all globes in all schemes. In this sense, They are assistants to both the Solar and Planetary Logoi. This is why their tutelage is relevant for those who would become Planetary Logoi Themselves. It might be said that the Buddhas of Activity are mentors to the young Planetary Logoi in the making, much as the dukes and barons of yore, though not kings themselves, were nonetheless recruited to train the up and coming young kings of the medieval era. Knowing the ropes, they were in the best position to advise and instruct future kings. The Buddhas of Activity are agents of the same type. They understand the telepathic matrix of both the solar system and the planetary scheme.

In fact, the Buddhas of Activity attached to our planet are particularly suited to the task of instructing the young up and coming Planetary Logoi, having themselves actually served as Planetary Logoi in a previous solar system.⁴⁹ This is perhaps an unusual state of affairs, since the Tibetan has stated that those in training for the status of Planetary Logoi normally conclude their apprenticeships as Buddhas of Activity before going on to the next stage as Planetary Logoi. However, our Buddhas of Activity have

⁴⁵ Alice A. Bailey, *The Rays and the Initiations*, p. 267.

⁴⁶ Alice A. Bailey, *The Rays and the Initiations*, p. 267.

⁴⁷ Alice A. Bailey, *The Rays and the Initiations*, p. 268.

⁴⁸ Alice A. Bailey, *The Rays and the Initiations*, p. 267.

⁴⁹ Alice A. Bailey, *The Rays and the Initiations*, p. 267.

been there and back again, bringing with them their experience as Logoi of three planetary schemes in which the mind principle reached its highest stage of development in the previous solar system. Now They function for Sanat Kumara as do the three levels of mind known to the student of the esoteric occult doctrine – as concrete or lower mind, the soul or son of mind, and the higher or abstract mind.⁵⁰ This They do, of course, on an immensely higher turn of the spiral, yet the correspondence pertains.

Since attainment to the status of a Buddha of Activity normally constitutes the stage from which adepts on this path graduate to the level of Planetary Logoi, it would seem that the nature of the Buddhas of Activity encapsulates the essence of this path, which as stated earlier, is constituted of energy flowing from the star Betelgeuse (and perhaps its home constellation as well). Thus, both the Third Cosmic Path and the Buddhas of Activity reveal something about the nature of the cosmic solar plexus center – the great star Betelgeuse in the constellation of Orion.

In that this Path concerns itself with the development of cosmic vision, deva hearing, and septenary clairvoyance, preparatory to the assumption of a telepathic capacity appropriate to the Logos of a planetary scheme, it is entirely possible that Betelgeuse (or Orion) itself imparts such a proclivity. Perhaps this is why the Tibetan referred to this stellar entity as the source of “conscious sensation” in the cosmic body Logoic.

Applying this notion in simplest terms, it might be said that Betelgeuse and Orion may well impart vastly enhanced perceptual ability not only to the greatly advanced adepts following the Third Cosmic Path, but also in lesser measure to the more modest yet striving seekers following the path of discipleship and initiation while in embodiment as humans here on this planet.

⁵⁰ Alice A. Bailey, *The Rays and the Initiations*, pp. 267 – 268.

What kind of enhanced perceptual ability this may be can perhaps be gleaned from a portrait of the Buddhas of Activity and how they function in regard to our globe. The picture presented by the Tibetan in this regard is complex, suggesting that the Buddhas of Activity fulfill many roles and functions. Theirs is not a simple task.

At one level, the Buddhas of Activity associated with our planet concern Themselves with rational response in matter, for according to the Tibetan, They "...embody within themselves the essence of the Ray of Active Intelligence...",⁵¹ which fact surely accounts for the name by which They are called. As discussed at length in an earlier section, the Third Ray is equivalent to the Third Aspect of Deity, the distinguishing characteristic of which is its direct link with the material forms of creation and the power of matter to respond in meaningful manner, in contrast to the other two Aspects, which concern life and consciousness. Arrangements of matter in space and time are the purview of the Third Ray. It is in this Third Ray capacity that the Buddhas of Activity on our planet function when they manage various Third Ray phenomena, including electricity⁵² and devic activity,⁵³ according to the Tibetan.

Even so, this group of three exalted entities also contains within itself a synthesis of all the Three Aspects of Deity, representing life or will, love or wisdom, and creative intelligence or creation,⁵⁴ and therefore being triple in essence, as are all things according to the Ageless Wisdom. So,

⁵¹ Alice A. Bailey, *Discipleship in the New Age II*, p. 200.

⁵² Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 873. This is not only true of all three Buddhas of Activity in a general sense, but of one of them in a very particular sense. See *A Treatise on Cosmic Fire*, p. 74. There the Tibetan mentioned that one of the Buddhas of Activity adjusts the working of the Third Ray in its manifestation as the fire of matter.

⁵³ Alice A. Bailey, *The Rays and the Initiations*, p. 180.

⁵⁴ Alice A. Bailey, *Telepathy and the Etheric Vehicle*, p. 185; *The Rays and the Initiations*, p. 407.

although the Buddhas of Activity are characterized as those who manage certain forms of electrical phenomena (or material appearance) on our planet, they are also representative of will and consciousness.

The fact that the group is made of three figures is also significant in another way. It is said that the three Buddhas together constitute a triangle which is to the Planetary Logos what the Spiritual Triad is to the personality.⁵⁵ From this vantage point high in the planetary antahkarana, the Buddhas of Activity fulfill the function of catching inspiration from on high and passing it to the levels found below. In this sense it is the work of the Buddhas of Activity to be, as the Tibetan stated it, "...impressed by the Will of God as it energizes the entire planetary life."⁵⁶ Thus, they are a triangle reflecting the Three Aspects of Deity at a high level within our planetary life.

This high level is in fact right at the top of our planetary manifestation, for the Buddhas of Activity are associated with the head center of our planet. According to the Tibetan, the Buddhas of Activity are members of the Great Council at Shamballa,⁵⁷ sharing from that point in the general work undertaken by Sanat Kumara, particularly His reception of cosmic intention emanating from the star Sirius,⁵⁸ which star is the parent system of our Solar Logos,⁵⁹ and hence higher even than the One who drives our systemic life. The Buddhas of Activity thus function to help

⁵⁵ Alice A. Bailey, *The Rays and the Initiations*, pp. 257, 273.

⁵⁶ Alice A. Bailey, *Telepathy and the Etheric Vehicle*, p. 45.

⁵⁷ Alice A. Bailey, *The Rays and the Initiations*, p. 206.

⁵⁸ Alice A. Bailey, *The Rays and the Initiations*, p. 130. For an exhaustive study of the nature of cosmic intention expressing through the star Sirius, see M. Temple Richmond, *Sirius*.

⁵⁹ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 570. See also *A Treatise on Cosmic Fire*, 844, and *The Rays and the Initiations*, p. 687, for further information. For an exhaustive treatment detailing the role of Sirius in the occult cosmology, see *Sirius*, by M. Temple Richmond.

Sanat Kumara connect with high levels of purpose and being coming in from what are even to Him fairly distant sources. In this, the function of the Buddhas of Activity as a spiritual triad for Sanat Kumara is made evident.

In just exactly what phenomenal form these three Buddhas of Activity exist, the Tibetan did not specify. However, he certainly made Their function clear enough. They are closer to Sanat Kumara in function than any other known entities, being his very mind, his helpers, and creative agents.⁶⁰ They are, as the Tibetan Master stated, the prime agents who take the Will from on high made into Sanat Kumara's Will and then impress that Will upon a group of Sixth and Seventh degree initiates⁶¹ called the Nirmanakayas⁶² who bridge between Shamballa and Hierarchy.⁶³

⁶⁰ Alice A. Bailey, *The Rays and the Initiations*, p. 587.

⁶¹ Alice A. Bailey, *The Rays and the Initiations*, p. 735.

⁶² Alice A. Bailey, *Discipleship in the New Age II*, p. 210.

The word "Nirmanakaya" is of Sanskrit origin. According to Lama Anagarika Govinda in his *Foundations of Tibetan Mysticism* (pp. 213, 222), nirmanakaya is a term used by the Mahayana and Vajrayana schools of Buddhism to signify the physical vehicle of an enlightened one (or Buddha), in contradistinction to the dharmakaya, which is the universal aspect of an enlightened one, and the sambhogakaya, which is the spiritual or ideal nature of an enlightened one on the plane of inner vision. This triple structure might be found to conform more or less to the monad, soul, and personality in the esoteric occult vocabulary, with the dharmakaya corresponding to the monad, the sambhogakaya the soul, and the nirmanakaya, the personality.

Theosophist Geoffrey Barborka gives the literal translation of the word "nirmanakaya" in his *Glossary of Sanskrit Terms* (p. 46) as "the body which is builded; hence, the vehicle that is maintained by one who has

renounced Nirvana; therefore a Buddha of Compassion.” Blavatsky’s entry on “nirmanakaya” in the Theosophical Glossary (p. 231) gives in a similar vein an extensive treatment of this term, designed to dispel what she saw as the numerous misconceptions concerning its definition, which she also gave as an enlightened one who has relinquished the invitation to eternal bliss in favor of remaining in contact with embodied beings to help them toward spiritual liberation. Following upon Blavatsky, her fellow Theosophist William Q. Judge also used the term “nirmanakaya,” but in yet even another sense, as reported in Volume X, Number 1 (January 2004) of *Theosophical History: A Quarterly Journal of Research*, p.13. For Judge, the nirmanakaya was an astral form used by a deceased adept for the helping of Humanity, particularly in the promotion of Blavatskian Theosophy. This definition would appear to differ significantly from the standard Buddhist usage, which equates the nirmanakaya with the physical vehicle of an enlightened one, for Judge equated it with the astral vehicle, or at least whatever was meant by that term in his day, which is not necessarily what today’s student of the Alice Bailey writings understands by the word “astral.” All this serves to greatly complicate the matter of this word “nirmanakaya.”

As is apparent, the term “nirmanakaya” has been used and defined differently in various contexts. It would appear that the Tibetan had a particular definition in mind for this term, by which he specifically meant members of Hierarchy of the Sixth and Seventh initiatory degrees in regard to the matters discussed above, but also members of the Eighth and Ninth initiatory degrees in regard to mediation between our planet and the planet Venus, as stated in *The Rays and the Initiations*, p. 735. This definition does not necessarily exclude the other meanings used in Buddhist philosophy and their echoes or variations in Theosophical terminology, but the reader should be mindful when encountering this term in contexts other than the Bailey writings. The “nirmanakaya” spoken of there may not refer to the Hierarchical offices specified by the Tibetan under this word. As ever, the Tibetan’s use of language is special, perhaps reflecting

As a result, this Will coming from Sanat Kumara through the three Buddhas of Activity is likewise impressed upon the three great departments of our Planetary Hierarchy, represented by the Manu, the Christ, and the Mahachohan.⁶⁴ Thus, the Buddhas of Activity are centrally instrumental in moving the Will from Shamballa to Hierarchy, which is to say, from the planetary head center to the planetary heart center. Again this function is suggestive of the spiritual triad in the human individual, since it receives impression from the monad and in turn imparts that impression to the mental body for conscious recognition by the personality. Thus, the Buddhas of Activity may be thought of in somewhat the same manner.

From Their vantage points high in the planetary antahkarana, the Buddhas of Activity are in touch with a number of distant energy sources, some of a fairly surprising nature, Their connections with which surely serve to substantiate the statement that the function of these entities is complex. Three such connections were identified by the Tibetan. They are as follows.

First, the Buddhas of Activity maintain telepathic contact with certain of the sacred planets,⁶⁵ the planet Saturn having been specified by the Tibetan as one of these.⁶⁶ Since the visible planet Saturn is given as the fourth globe of the third chain in our planetary scheme,⁶⁷ this would mean that the Buddhas of Activity on our planet are in communication with

an inner and Hierarchical tradition that has always existed, far pre-dating the appearance of similar terms in subsequent religions and philosophies.

⁶³ Alice A. Bailey, *The Rays and the Initiations*, p. 734.

⁶⁴ Alice A. Bailey, *Telepathy and the Etheric Vehicle*, pp. 119 – 120.

⁶⁵ Alice A. Bailey, *Initiation, Human and Solar*, p. 40.

⁶⁶ Alice A. Bailey, *The Rays and the Initiations*, p. 269.

⁶⁷ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 373; *Esoteric Astrology*, p. 693.

other chains and globes in our planetary scheme, not with just our own chain (which is enumerated as the fourth in the Tibetan's presentation). Extrapolating and generalizing from this information, it is thus possible to say that part of the function of the Buddhas of Activity on any globe is the maintenance of communication with the globes of other chains. Certainly this seems true of the Buddhas of Activity associated with our globe or planet,⁶⁸ for they are in communication with the sacred planets, all of which except Mercury are in different chains than is our planet.⁶⁹

Next, the Buddhas of Activity associated with our planet participate in the consciousness dynamics resulting from a planetary triangle made of Earth and two other planets,⁷⁰ one of which may well be Saturn, as identified above, and possibly Venus the other.⁷¹ The resulting impressions received by the Buddhas of Activity are then distributed to Hierarchy.⁷²

Finally, the Buddhas of Activity on our planet reach far beyond the confines of our planetary scheme and even our solar system to function as a bridge in consciousness linking our planet with our Solar Logos and the informing life of the constellation Libra.⁷³ Thus, They hold down one point of a cosmic triangle constituted on the other two points of our Solar Logos one one hand, and the collective life of numerous Solar Logoi making up

⁶⁸ Here the words "globe" and "planet" are interchangeable.

⁶⁹ Mercury is given as the fifth globe in the fourth chain on p. 373 of *A Treatise on Cosmic Fire*, and so it may be in the same chain as is the Earth, given in the same tabulation as the fourth globe in the fourth chain.

⁷⁰ Alice A. Bailey, *Initiation, Human and Solar*, p. 43.

⁷¹ That Venus is the third planet in this triangle is speculatively offered, following upon p. 200 in *Discipleship in the New Age*, in which passage the Tibetan indicated a particular link between the Buddhas of Activity and the planet Venus.

⁷² Alice A. Bailey, *Initiation, Human and Solar*, p. 43.

⁷³ Alice A. Bailey, *The Rays and the Initiations*, p. 267.

the constellation Libra on the other. In this, and the previous functions, the Buddhas of Activity can be seen relating to several different evolutionary orders of magnitude all at one time. As stated before, Theirs is not a simple task.

Not only are the Buddhas of Activity engaged with varying evolutionary orders to the upside of the evolutionary arc, but also are they linked quite fundamentally with equally varying orders on the portion of the evolutionary arc which is downline to Their positions in the scheme of things.

For example, the Buddhas of Activity are involved in facilitating the transfer of souls from other planetary schemes onto our globe, when such is required by the over-arching Plan.⁷⁴ They likewise have a profound relationship to the Kingdom of Souls existing on this planet, for it has now been revealed that the Buddhas of Activity were highly instrumental in bringing about the crisis of individualization eighteen and a half million years ago,⁷⁵ which crisis (among other things) brought into being the Kingdom of Souls on our planet.

In this regard, the Tibetan Master stated, "It is these three Buddhas who were instrumental in the...process of implementing the mental process upon our planet, and who – through their creative meditation – brought our planet, the Earth, and the planet Venus into direct alignment."⁷⁶ Here is the connection with Venus symbolism (whether that be construed as the scheme, chain, or globe of that name) so frequently mentioned in the esoteric lore concerning that key event of eighteen and a half million years ago called the "individualization crisis" by the Tibetan.

⁷⁴ Alice A. Bailey, *Initiation, Human and Solar*, p. 40.

⁷⁵ Alice A. Bailey, *The Rays and the Initiations*, p. 268.

⁷⁶ Alice A. Bailey, *Discipleship in the New Age II*, p. 200.

Recall that it was at this point that several related events transpired; our Planetary Logos took an initiation, Hierarchy was established on Earth, and animal men were given the spark of mind by the Lords of the Flame. Surely, if ever there was a turning point in the evolution of a globe, this was it, and the Buddhas of Activity were right there, intimately involved in it all. Note that their function in this momentous happening required that they bridge a gap between another planet (a higher order of being) and animal men as they existed at that time (a very much lower order of being). Here is a good example of the complex interactions characteristic of the role played by the Buddhas of Activity.

Here on our planet, the Buddhas of Activity remain relevant to processes occurring on this globe. According to the Tibetan, They have a special connection with certain of the race periods, these being the Third, Fourth, and Fifth Races,⁷⁷ or the races during which manas is perfected that it may provide a basis for the subsequent flowering of the intuition in races Six and Seven. This linkage of the Buddhas of Activity with the manasic race periods echoes Their involvement with the establishment of mind on this planet during the individualization crisis, and the general Third Ray characteristic for which They are known, since the Third Ray is the ray of manas, as the Tibetan made clear in *A Treatise on Cosmic Fire*.⁷⁸

Thus, it should be borne in mind that the Buddhas of Activity are fundamentally involved with the futherance of manas, which is to say, the Ray of Active Intelligence (itself containing the four rays of attribute), whether this occurs in the form those things which transpire during a race period or those things which concern the Planetary Logos in His grasp of cosmic intention. Here again is encountered the profound complexity inherent in the role of the Buddhas of Activity, surely a rich training ground for those who pass their way.

⁷⁷ Alice A. Bailey, *The Rays and the Initiations*, p. 272.

⁷⁸ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 336.

In yet another facet of Their responsibilities, the Buddhas of Activity associated with our planet bring Their enormous perspectives to bear upon matters which even affect the individual striving disciple, for as the Tibetan has revealed, these great entities who truly have their minds in the stars also turn their gazes toward specific human individuals and groups. This they do when They perform certain important functions during the rites of initiation administered by Hierarchy.⁷⁹

Thus, as is apparent, the Buddhas of Activity (as defined by the Tibetan in his twentieth century dispensation of the Ageless Wisdom) carry on multiple duties, tasks, and functions, spanning a broad range of contacts. These include the reception of impression from Sirius and the congerie of Solar Logoi to be found in the constellation of Libra, telepathic communication with other planetary schemes in our solar system, converse with other chains in our scheme, projection of impression to the Nirmanakayas, the Manu, the Christ, and the Mahachohan, influence upon and supervision of race periods, and even performance of certain duties at the initiation ceremonies of individuals and groups on this our globe; the Buddhas of Activity seem to cover nearly all the possibilities. And, it is in their deep footprints which adepts following the Third Cosmic Path must learn tread.

The foregoing discussion has demonstrated what the Tibetan had in mind when in dictation to Alice Bailey he used the term, “Buddhas of Activity.” However, this term has a history of which it is well to be informed. In this regard there are two main issues of relevance. The first concerns the use of this term in conventional Buddhism and subsequently in the Theosophical movement. The second concerns an apparently alternative meaning for this term used by the Tibetan himself.

The entire matter is conditioned by the fact that Djwhal Khul was a Tibetan adept, likely steeped in all the religions and philosophies of Asia,

⁷⁹ Alice A. Bailey, *Initiation, Human and Solar*, pp. 108, 158.

but especially that of the Tibetan Buddhists of the Himalayan region. Certainly it would have been natural for him to select terms from this tradition, with which he was undoubtedly familiar, when attempting to embody an idea in suitable language, especially if his intention were to reveal the previously guarded and inner teaching regarding particulars veiled by certain exoteric Buddhist concepts. Such considerations must always be held in mind when considering the Tibetan's use of language and terms.

Early in his dictations to Bailey, the Tibetan indicated that the Buddhas of Activity are also referred to by another term as well - as Pratekya Buddhas.⁸⁰ Oddly, Pratekya Buddha is a term used by certain sects of conventional Buddhist philosophy to describe a limited degree of spiritual advancement in which an individual discovers truth without having been led by a teacher or teaching, and hence fails to pass along the boon of spiritual instruction to others.⁸¹ Blavatsky understood the term in a closely related sense, describing the Pratekya Buddha in her Theosophical Glossary as a degree of attainment recognized only by the Yogacharya school of philosophy, a degree in which an individual of great spiritual discipline indeed manages to extract himself from the snares of material existence, but a stage in which there lacks the generosity of heart to labor after the same advantage for others.⁸² Both definitions hinge on the connotation of the Sanskrit word, *pratekya*, which means "for oneself alone,"⁸³ featuring a solitary seeker bent on personal but not collective liberation.

As is clear, in neither the conventional Buddhist definition of the term nor the Theosophical usage is there reflected the grand scope of consciousness and endeavor associated by the Tibetan with the term

⁸⁰ Alice A. Bailey, *Initiation, Human and Solar*, pp. 38 – 39.

⁸¹ John R. Hinnells, ed., *A New Dictionary of Religions*, p. 366

⁸² H.P. Blavatsky, *Theosophical Glossary*, p. 261.

⁸³ Geoffrey A. Barborka, *Glossary of Sanskrit Terms*, p. 52.

“Buddhas of Activity” in *Initiation, Human and Solar, A Treatise on Cosmic Fire, Discipleship in the New Age, and The Rays and the Initiations*. Thus, it would appear that the main sense in which the Tibetan used this term is not at all consistent with the way in which the term “Pratekya Buddha” had been used in the past.

To make matters even more complex, there exists at least one passage in the Bailey material in which the Tibetan himself apparently used an alternative meaning for the term “Buddhas of Activity.” In the version of the Stanzas of Dzyan which appears in the first few pages of *A Treatise on Cosmic Fire*, this term appears in Stanza IX, written in lower case, and discussed in proximity to “lords of love” and “lords of power.”⁸⁴ The stanza under consideration concerns an episode in distant systemic history when “thirty thousand million” units of evolution refused to immerse themselves in form. The story related in the stanza ends at some point in the future when this situation shall have been corrected and “buddhas of activity” (also referred to as “buddhas of creation” here) are joined by lords of love and lords of power in a final perfected statement of manifestation.

There are two hints in this passage which serve to reveal what may be the proper interpretation of its rather obscure contents.

First, there is the reference to thirty thousand million units. This phraseology immediately brings to mind the passage in which the Tibetan specified the number of monads evolving within our planetary scheme.⁸⁵ There, he stated that our planetary scheme contains approximately 35 thousand million monads of love, 20 thousand million monads of activity, and 5 thousand million monads of power. The total comes to about 60 thousand million human monads, as he said. To speak of so many “thousand million” is a round about way to say so many billion of this or

⁸⁴ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 26.

⁸⁵ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 579. See also *Cosmic Fire*, p. 1093.

that, but that is a secondary point. The main issue is the similar formula in which the numbers are given in the *Cosmic Fire* passage and passage from Stanza IX. This suggests that Stanza IX concerns the same matter as does the other passage – in other words, human monads. About half of those 60 thousand million human monads would easily make the 30 thousand million rebellious units around whom the story of the stanza revolves.

If this is the case, then in this particular usage, the term “buddhas of activity” means human monads on the Third Ray, the Ray of Activity of or Active Intelligence, and not just three of the original 107 Kumaras who accompanied Sanat Kumara when He first arrived on this planet. In this sense, “buddhas of activity” may be used in the Stanzas in a more liberal sense, meaning “spiritual units colored by the Ray of Active Intelligence, and possessing capacity for complete spiritual perfection,” i.e., “Buddhas,” or potentially enlightened ones. Thus, the reader must be alert to the various ways in which such terms may be used.

Note as well that Stanza IX contains a reference to “buddhas of creation.” Here is the second hint. The word “creation” is associated with the Third Logos and the Third Ray, the only factors in the Divine Triplicity which enter into the material process, according to the esoteric occult doctrine. Thus, “buddhas of creation” can only be units colored by the Third Ray; hence, quite very likely Third Ray monads.

Indeed, the Tibetan used terminology linked with the Third Ray in yet another related passage in *A Treatise on Cosmic Fire*, but this time in reference to the three Buddhas of Activity (that is, the three Kumaras closely associated with Sanat Kumara), calling them the “Buddhas of Action.”⁸⁶ Here he has substituted “action” for “activity.” Surely this only very slight change is nothing but a variation on a theme, but one worth noting, for it does point out the various uses of language of which an astute student of the Ageless Wisdom must be aware. Action is one of the

⁸⁶ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 874.

characteristics of the Third Logos. Thus, Buddhas of Activity are Buddhas of Action, as well.

However, none of this linguistic hairsplitting disturbs the fundamental nature of the esoteric teaching concerning the function of the three Kumaras found in the Council Chamber at Shamballa and the equivalents of Whom, throughout the solar system, instruct adepts in the attainment of cosmic vision, deva hearing, and septenary clairvoyance on the Path of Training for Planetary Logoi. These, it might be said, are the representatives of the great star Betelgeuse and its starry home in Orion, for it is energy emitted by this center in a greater Logos which constitutes the Third Cosmic Path, the path upon which the Council Chamber Buddhas of Activity and their counterparts on other globes play such a vital role. What all this implies for the nature of the Third Cosmic Path and therefore for Betelgeuse, its source, is of the essence. It would appear that Betelgeuse, and perhaps its entire home constellation of Orion, are the root inspiration for substantive expansions of consciousness and perception required in the making of a Planetary Logos.

Sagittarius, The Astrological Intermediary of Betelgeuse

According to the Tibetan, the influence of Betelgeuse (and perhaps therefore that of Orion as well) finds its way into our solar system through the sign Sagittarius.⁸⁷ As all students of astrological symbolism well know, the glyph for Sagittarius features an arrow in flight. Interestingly, an arrow design is easily perceived in the stars of the great hunter constellation, Orion, in which Betelgeuse is situated. This visual similarity may be suggestive of the esoteric link between these factors, just as have other

⁸⁷ Alice A. Bailey, *A Treatise on Cosmic Fire*, p. 1255; *The Rays and the Initiations*, p. 427. In both of these citations, the Tibetan specified the sign, not the constellation of Sagittarius, so in this case, he was referring to the 30 degree division of the ecliptic identified as the sign of Sagittarius.

elements of astronomy and mythological lore in the case of other stars and constellations. However, it should be noted that Betelgeuse and Orion are not at all in the same part of the sky as is the location of the sign of Sagittarius in the ecliptic, for the great hunter and his starry components lie on the approximately opposite side of the celestial sphere from that portion of the ecliptic called Sagittarius. So, there is no literal or spatial identity between Betelgeuse, Orion, and Sagittarius – only a thematic one, based on similarities of energy quality, no doubt.

Thus, it is through the sign of Sagittarius that pour the influences of Betelgeuse (and perhaps those of Orion), which foster such massive expansions of consciousness as are required for the development of Planetary Logoi status. Certainly this theme is in keeping with the basic nature of the sign Sagittarius, represented by the arrow in flight and therefore connoting projection of awareness to infinite horizons. Because of this now revealed link, esoteric consideration of the Sagittarius influence should always include the realization that it may well carry all that Betelgeuse (and possibly Orion) ultimately promise in the way of cosmic vision, deva hearing, and septenary clairvoyance,⁸⁸ though such higher gifts fail of even partial realization by those unprepared.

Obviously, arriving at such elevated attainments entails a long evolutionary journey, for which the travelling sign of Sagittarius is perhaps an apt metaphor. Diverse evolutionary experiences will be necessitated, and diversity is surely the province of the Third Ray, which ray is distributed by the esoteric ruler of Sagittarius (which is Earth), therefore providing wide latitude of experience under this sign and through this ray, for both the advanced adept and the average seeker. The Third Ray is also pre-eminently associated with the Buddhas of Activity, Who light the way on the Cosmic Path which leads back to Betelgeuse, and Who call mightily

⁸⁸ Here indeed is what might be considered the higher component of the prophetic and visionary abilities frequently attributed to the influence of Sagittarius.

upon the full implications of the Ray of Active Intelligence in their supervision of manasic development during long evolutionary cycles.

It would appear, then, that Third Ray influences and qualities cluster around much with which the influence of Betelgeuse is linked. This is not to say that the energies emitted by Betelgeuse are exclusively of a Third Ray character, but it does point strongly in the direction of the Ray of Active Intelligence as a significant contributor to the influence imparted by this stellar entity, and perhaps that of the entire constellation in which it is embedded.

Betelgeuse and Orion around the World in Myth and Legend

The star Betelgeuse forms part of the hunter figure imputed to the constellation Orion; the hunting theme dominates classical western stories associated with this region of the sky. These stories deal with conflict, competition, sexual adventures, terrifying beasts, marauders, and the gory details of slaughter.⁸⁹ Not much in western astronomical myth concerning Betelgeuse corresponds in any recognizable way to the esoteric lore connected with this star, except for one fact – Orion's massive frame and his reputation as a giant amongst the night sky gods. According to H.P. Blavatsky, this aspect of the Orion myth is in fact a remnant of truth concerning the vastly larger human beings and other entities who once stalked the Earth during previous races.⁹⁰

Ancient Egypt also saw Orion as a great man in the sky, but in Egyptian conceptualization, Orion was not an only marginally respectable roughneck, but rather sacred Osiris,⁹¹ archetype of resurrection and eternal

⁸⁹ Julius D.W. Staal, *The New Patterns in the Sky*, pp. 61 – 72.

⁹⁰ H.P. Blavatsky, *The Secret Doctrine*, v. II, p. 277.

⁹¹ Julius D. W. Staal, *The New Patterns in the Sky*, p. 64. Recent research has re-confirmed this. See Robert Bauval and Adrian Gilbert, *The Orion Mystery*.

life. It was unto Osiris, located in Orion, that rose the ascending soul of the dead king in the stellar religion of Egypt.⁹² It was so because the whole region of Orion (including nearby Sirius) constituted what the religion of ancient Egypt called the Duat,⁹³ an especially significant portion of the sky said to contain the gate into immortal existence. It was to the Duat that all attention was directed, for it constituted the target toward which the liberated soul of the deceased one was to wing its determined way in resolute and confident pursuit of eternal life. The striking parallel between a spiritual journey to Orion on one hand, and the Third Cosmic Path, which leads to Betelgeuse in that same general region on the other, is hard to ignore. Once again, ancient Egyptian religion seems to furnish the nuts and bolts to support the Tibetan's key contention that there is more real esoteric truth in aspects of astronomical myth than has hitherto been thought.

Conclusion

Although little specific information regarding Betelgeuse has been given in the Tibetan's revelation of the Ageless Wisdom, certain aspects of its nature might be inferred from the discussions in which mention of this star is embedded. Thus, the best path to knowing Betelgeuse seems to be the cultivation of familiarity with the nature of the Third Cosmic Path, which path has definitely been associated with this star by the Tibetan.

The Third Cosmic Path is the Path of Training for Planetary Logoi, connected with the Buddhas of Activity, strongly representative of the Third Ray Themselves, and all that these factors invoke constitute hints as to the nature of Betelgeuse. Even though Betelgeuse is said to dwell in the

⁹² See Robert Bauval and Adrian Gilbert, *The Orion Mystery*; Robert Bauval and Graham Hancock, *The Message of the Sphinx*.

⁹³ Robert Bauval and Adrian Gilbert, *The Orion Mystery*, p. 116; Robert Bauval and Graham Hancock, *The Message of the Sphinx*, pp. 139, 232.

cosmic solar plexus, it appears to be filled with an abundance of Third Ray correspondences. These, however, do not necessarily exclude the possible presence of a Sixth Ray component (such as would be expected with a correspondence to the solar plexus center). At any rate, the Third Ray is in some contexts associated by the Tibetan with instinct,⁹⁴ which characteristic emanates most decidedly from the solar plexus center in the animal kingdom. And so it is not unthinkable that the Third Ray may find a home in the solar plexus center of a greater logioic being as well.

In keeping with this Third Ray stimulus and as suggested by the nature of the skills attained by those on the Third Cosmic Path, it might be tendered that Betelgeuse confers dramatic expansions of perceptual ability, these being extensions of the Third Ray ability to perceive the environment. The environment concerned here, however, is the entirety of the solar system, for as has been discussed, the Third Cosmic Path climaxes in the development of “septenary clairvoyance,” an ability to register spiritual conditions in all seven schemes of the solar system. It is this level of sentient response to surrounding life which Betelgeuse must therefore represent from its place as “the source of conscious sensation” in the body of the One About Whom Naught May Be Said. It is even possible that this is true of the entire constellation of Orion, which star grouping Betelgeuse might be said to represent in the current revelation of the esoteric astrological and occult doctrine.

⁹⁴ Alice A. Bailey, *Esoteric Psychology I*, p. 422.

QUESTIONS FOR LIGHT ON ESOTERIC ASTROLOGY XVIII

1. What special fact about Betelgeuse brings our attention to its study?
2. What in general are the Seven Cosmic Paths?
3. What cosmic Path leads to Betelgeuse?
4. In essence, what skill is learned on this cosmic path?
5. What particular capacities are developed on Cosmic Path Three?
6. What do adepts of Cosmic Path Three use their special senses to discern?
7. Who or what are the Buddhas of Activity?
8. What are the Nirmanakayas, according to D.K.?
9. What, if anything, would you say the nature of the Buddhas of Activity tells us about Cosmic Path Three and therefore about Betelgeuse?
10. Through what sign pour the energies of Betelgeuse?
11. Write a simple formula describing the probable psychospiritual influence emanated by Betelgeuse, and for whom this influence might be relevant.
12. Do you see any connection between the proposed influence of Betelgeuse and the known influence of the constellation and sign of Sagittarius? If so, what specifically?