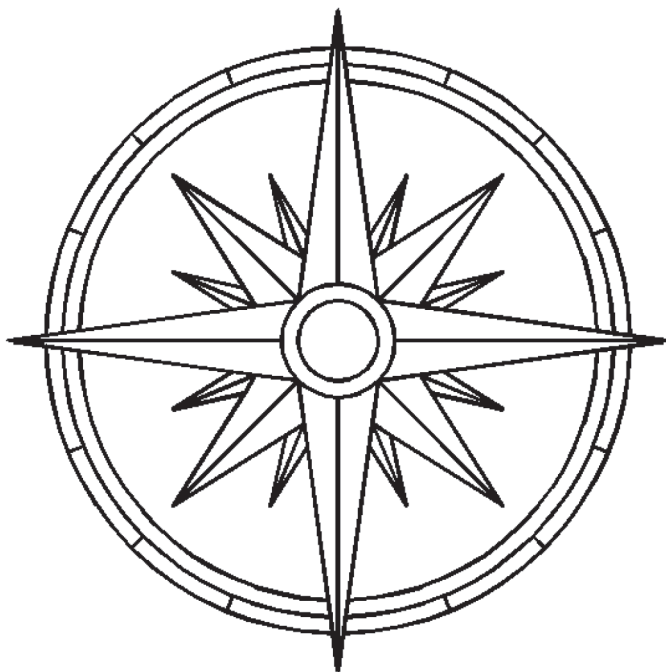


The Compass of Light



Volume VII:
*Heaven & Earth in
the Great Invocation*

Starling David Hunter III

The Compass of Light,
Volume VII: Heaven & Earth in the Great Invocation

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The Great Invocation

From the point of Light within the Mind of God
Let light stream forth into the minds of men.
Let Light descend on Earth.

From the point of Love within the Heart of God
Let love stream forth into the hearts of men.
May Christ return to Earth.

From the centre where the Will of God is known
Let purpose guide the little wills of men—
The purpose which the Masters know and serve.

From the centre which we call the race of men
Let the Plan of Love and Light work out
And may it seal the door where evil dwells.

Let Light and Love and Power
restore the Plan on Earth.

Dedication

To Charlotte

About the Author

Starling David Hunter III was born in California and raised in Washington State, Colorado, and Arizona. His higher education was obtained at Arizona State University, where he earned a BS in Electrical Engineering, and Duke University, where he earned both a Masters of Business Administration and a Ph.D. in Management. His professional experience has been divided between industry and academia. Starling worked as an electrical engineer at the Boeing Company in Seattle and as a compensation analyst at Exxon Chemical. His academic posts have been at the Massachusetts Institute of Technology, The American University of Sharjah, and Carnegie Mellon University. Starling has published, reviewed, and edited numerous academic papers on the strategic use and organizational consequences of management information systems. This is his seventh book on the Great Invocation.

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Foreword

This book has been written in response to a quietly pressing demand by students and disciples of esoteric astrology, to help them further their understanding of the influence of the planets, constellations, and stars on Humanity, the Hierarchy, and Shamballa. Specifically, the subject matter covers the concept of the various triangles that are formed by the interrelationships between various heavenly bodies, which have a direct relationship to the Earth and Humanity.

The author meticulously maps and describes the triangles formed by those heavenly bodies that comprise the relationship of our solar system to the other six constellations which form the seven force centers of the Cosmic Logos, and “the purpose of our planet, gained by the adept through an understanding of the triplicity formed by (a) The Pole Star, (b) Our Earth Planet, and (c) The Great Bear.” This information was gleaned from the *Yoga Sutras of Patanjali*.

Using references from the writings of Alice A. Bailey as guided by the Tibetan Djwhal Khul, the author takes us on a journey through the immediate cosmos in an effort to illuminate the potent influences that are taking place at this time, influences that will quicken the conscious evolution of mankind and thus permit the founding of Shamballa upon Earth. In *Esoteric Astrology*, the Tibetan describes three triangles that form a “triple inter-relationship of great interest, which has a special and peculiar relation to humanity”. Each of these triangles relates to one of the major constellations, one of the signs of the zodiac, and a planet in our solar system.

As the author weaves a picture of the various triangles formed by the relationships of the heavenly bodies, he introduces a discussion of the importance of the constellation of Aquarius as the bringer of that ‘watery’ quality which relates to the emotions, and the tendency of that force center from which the adept draws the ‘water of life’. He describes how this force (from the Pole Star,

via Aquarius) is of special power at this time and 'that the day of opportunity is therefore great'. 'It is one of the agencies which make the coming of the Great Lord a possibility.'

The author concludes his treatise by reminding students that there is a path to mastery and wisdom, and that the possibility of establishing a New Heaven and a New Earth is within the future's reach. 'Then humanity will have reached the summit of its evolutionary goal on this Earth.'

For members of Triangles, the author describes how the lines of the Great Invocation are embedded in the understanding of these triangular relationships between the heavenly bodies. He argues that the star Alcyone could be considered 'the point of Light within the Mind of God'; that Sirius, the brightest star in the sky, might be 'the point of Love within the Heart of God'; that the Pointer star, Merak, could well be 'the Center where the Will of God is known'; and he goes on to suggest that the Pole Star, Polaris, is the place which is 'the center which we call the race of men'.

In this writing, the author inspires awe, respect, and a new sense of hope and awakening for mankind as he progresses along his evolutionary path to the perfection of Mastery. This writing has a precious quality beyond mere competence. It has a sense of beauty and passion about its subject.

Alexandra Star
Lodsworth, West Sussex, England

Part I:

Heaven and Earth

Heaven (n.):

- The sky or universe as seen from the earth; the firmament.
- Any of the places in or beyond the sky conceived of as domains of divine beings in various religions.

Earth (n.):

- The third planet from the sun.
- The realm of mortal existence; the temporal world.
- The human inhabitants of the world.
- Worldly affairs and pursuits.
- The substance of the human body.

The Prototype

According to the teachings of the Tibetan Master Djwhal Khul, our Solar System is one of seven constellations that, taken together, comprise the seven centers of the Cosmic Logos, i.e., *The One About Whom Naught May Be Said*.¹ Concerning this great Existence we are told much, perhaps most importantly is this information about His name:

...it is well to note that this Existence is termed “the One about Whom naught may be said,” not because of secrecy or mystery, but because all formulation of ideas about His life and purpose are impossible until one has completed the term of evolution in our solar system. Note, I say, our solar system, not just our planetary existence. Speculation about the Existence who, through His life, informs seven solar systems is wasted energy. On our planet, only such great lives as the Buddha, the Kumaras and the planetary Logos, are beginning to sense the dynamic impulse of the greater Whole, and even they are only sensitive to it but are, as yet, utterly unable to conceive of its trend, for it lies beyond mind and love and will. It brings into play factors for which we have no terms and tendencies which are as yet not even remotely visioned on our planet.²

We are told that three others centers among those seven are:

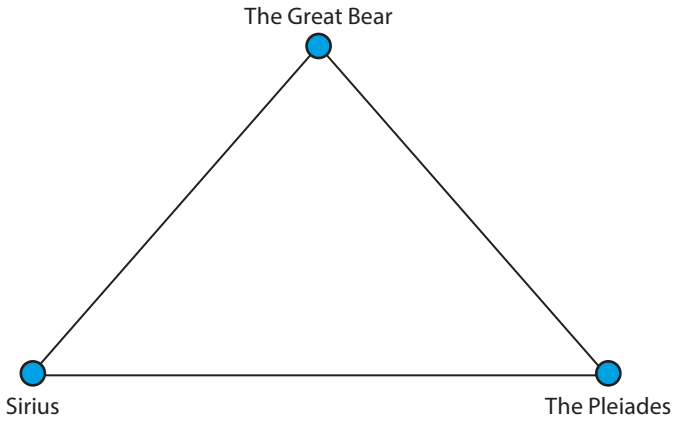
- **The Pleiades**, which likely correspond to the Throat Center;
- **Sirius**, which likely corresponds to Heart Center; and
- **The Great Bear**, which likely corresponds to the Head Center.

In *Esoteric Astrology* we are told that these three Cosmic centers form a “prototypical” triangle, one embodying the three Divine Aspects of divinity known by many names including Light, Love, and Power.³

1 *Esoteric Astrology*, pp. 11-12

2 *A Treatise on White Magic*, pp. 274-5

3 *Esoteric Astrology*, p. 415, 419

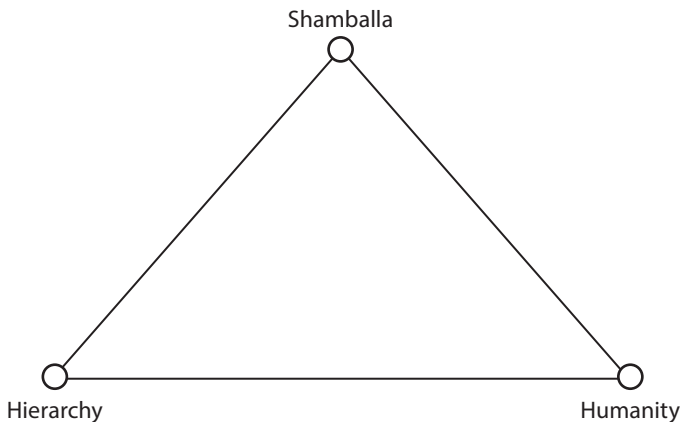


As Above, So Below

“As above so below” is an old occult truism mentioned on several occasions in the books authored by Alice Bailey. And it is one that holds here as well: there is a lower correspondence to the prototypical triangle mentioned above. Corresponding to the Cosmic Logos is our Planetary Logos, the One in Whom We Live and Move and Have Our Being. The three corresponding centers are:

- **Humanity**, the Throat Center or the Mind of God;
- **Hierarchy**, the Heart Center or the Heart of God; and
- **Shamballa**, the Head Center or the Center where the Will of God is known.⁴

In *Esoteric Astrology*, the Tibetan Master has described in some detail a network of triangles that connects the prototypical Cosmic Triangle with its counterpart on Earth. There are dozens of nodes or points in the network and they are spread over four levels—Cosmic, Zodiacal, Systemic, and Planetary. Precisely because the network is so large, it is hard to see all at once. Accordingly, we will examine it in sections focusing first on connections between corresponding centers in the Cosmic and Planetary Logoi.

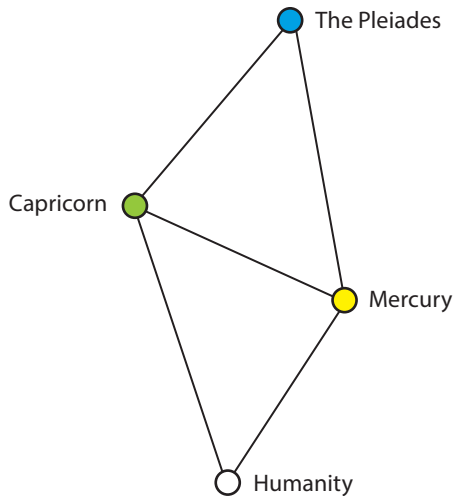


⁴ *Esoteric Astrology*, p. 416; *The Rays and the Initiations*, p. 757; *The Externalization of the Hierarchy*, p. 153

The Pleiades and Humanity

The constellation known as the Pleiades is said to be comprised of seven stars, the Seven Sisters. Within the body of manifestation of *The One About Whom Naught May Be Said*, this constellation forms the Throat Center. It is a correlate of the 3rd Aspect of Divinity—Light, Mind, and Active Intelligence. Its corresponding center in the Planetary Logos is Humanity. As shown below, the Pleiades and Humanity are also connected by way of a zodiacal sign (Capricorn) and a sacred planet (Mercury).⁵ We are told that the lower triangle “depicts the interplay of three streams of force which, in this particular world cycle, condition and basically influence ordinary humanity.” Concerning the combined role of Capricorn and Mercury, we are told that:

...it is Capricorn which is producing the moment of crisis—a crisis of initiation plus a crisis of destruction (related primarily to the mineral kingdom) paralleled by a crisis of mental perception, precipitated by Mercury. It is this mental perception plus world participation in the “crumbling of the mountain load of karma” which heralds the vision of the new day from the top of the mountain.⁶



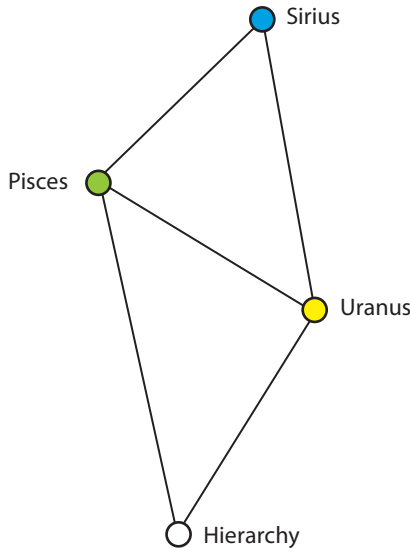
5 *Esoteric Astrology*, pp. 435-6

6 *Ibid.*, pp. 436-7

Sirius and the Hierarchy

Sirius is the constellation in the prototypical triangle that corresponds to the 2nd Aspect of Divinity, Love-Wisdom. It is the Heart Center of the Cosmic Logos. As depicted below, Sirius and the Hierarchy are also connected by the sign of Pisces and the planet Uranus. The lower triangle is referred to in *Esoteric Astrology* as the “triangle of the advanced man” and is “becoming magnetically attractive to the triangle of Humanity”, i.e., Capricorn—Mercury—Humanity.⁷ Specifically, it attracts from the triangle of Humanity those disciples who are now “ready to come under hierarchical influence and to be swayed by different streams of force than those hitherto evoking a response.” Moreover, we are also told that during the “present world crisis” we

...should and will see a close merging of the two triangles in a most potent manner and this partial synchronization ... will produce the sixfold energy needed to bring in the new sixth race and the new world period wherein fellowship and brotherhood will be manifest in all human relations.⁸



7 *Ibid*, pp. 437-8

8 *Ibid*, p. 438

The Great Bear and Shamballa

The constellation known as the Great Bear corresponds to the first Aspect of Divinity—Will-Power. We are also told that its seven stars correspond to the seven head centers of the Cosmic Logos and that they are the source of the Seven Rays.⁹ Its corresponding center in our Planetary Logos is Shamballa, the center where the Will of God is known. In *Esoteric Astrology* the Tibetan Master tells us that it is the sign of Leo and the planet Saturn that act as intermediaries between the Great Bear and Shamballa.¹⁰

The potency of this triangle is “naturally felt more directly in the triangle of the Hierarchy than in that of Humanity.” The former is becoming “greatly responsive” to Shamballa while the latter is doing so only “gradually.”¹¹

As with other triangles discussed thus far, the combined role of the two intermediaries concerns both crisis and opportunity, particularly as it pertains to the relationship among the three planetary centers. Concerning the former we are reminded that “Leo force from Shamballa is finding direct entry into the human center instead of indirectly via the Hierarchy as had hitherto been the case.”¹² The energy of Saturn, the “planet of discipleship”, “is primarily concerned with presenting opportunity to the Hierarchy and its affiliated disciples.” At present, Humanity and Hierarchy are facing a very similar crisis and opportunity, one in which the influence of Saturn is key:

...the Hierarchy—as a group—is facing a great crisis of approach to Shamballa, analogous to that confronting Humanity today, as it seeks approach and contact with the Hierarchy. Thus there are two interrelated crises affecting both Humanity and the Hierarchy, and these should produce—if correctly effected—that which is called alignment or integration, resulting in a far

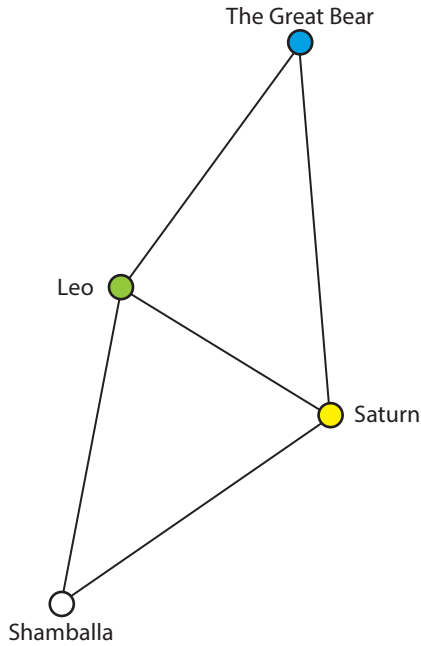
9 *A Treatise on Cosmic Fire*, p. 182

10 *Esoteric Astrology*, p. 421

11 *Ibid.*, p. 439

12 *Ibid.*, p. 440

freer inflow of divine energy. Both these “approaches” (which are in the nature of magnetic attractive “pulls”) are conditioned by Saturn...¹³



13 *Ibid.*, p. 440

Summary

Three pairs of triangles are described in the preceding pages—triangles that connect cosmic centers to their planetary counterparts. Those pairs of triangles span four levels of analysis—Cosmic, Zodiacal, Systemic, and Planetary. Three underlying assumptions motivated the structure of the information in the tabulation below:

- The three Cosmic centers—the Pleiades, Sirius, and the Great Bear—form a prototypical triangle;
- The three Planetary centers—Humanity, Hierarchy, and Shamballa—form a corresponding triangle; and
- The corresponding centers are connected by two intermediaries—one zodiacal sign and one planet.

Cosmic	Zodiacal	Systemic	Planetary
The Pleiades	Capricorn	Mercury	Humanity
Sirius	Pisces	Uranus	Hierarchy
The Great Bear	Leo	Saturn	Shamballa

In Part II of this study, discussion centers on a binary star system that links the Cosmic and Planetary centers by way of several other triangles. These triangles include the following celestial objects and constellations not discussed thus far: the zodiacal constellations of Aries and Aquarius and two stars in the Great Bear known as the Pointers. Like the constellations that comprise the prototypical triangle, this binary star is a source of one of the seven Cosmic Paths, as well as a center—albeit unspecified—in the body of the Cosmic Logos. This star system is Polaris, the brightest star of which is the current Pole Star.

Part II:

The Pole Position

Pole position (n.):

- The most favorable position at the start of a race.
- The front position at the start of a car race.
- A position on the inside of the track in any race.
- An advantageous position.

The Pole Star

The compound words “pole star”, “pole-star” and “polestar” have several different definitions, the most important of which—at least for our purposes—are astronomical. Non-astronomical definitions include:

- a guiding principle, rule, standard, etc.;¹⁴
- that which serves as a guide or director;¹⁵
- a guiding principle;¹⁶
- a directing principle; a center of attraction.¹⁷

In astronomy there are definitions for the proper noun, Pole Star, as well as the three common noun compounds above. In general, all of these terms refer to “the star closest to the North celestial pole at any particular time.”¹⁸ Wikipedia provides the following more detailed definition:

A pole star is a visible star, especially a prominent one, that is approximately aligned with the Earth’s axis of rotation; that is, a star whose apparent position is close to one of the celestial poles, and which lies approximately directly overhead when viewed from the Earth’s North Pole or South Pole. In practice, the term Pole Star usually refers to Polaris, which is the current northern pole star, also known as the North Star.¹⁹

According to authoritative astronomical sources, Polaris will remain the Pole Star for about 1000 more years—until 3000 AD when Gamma Cephei becomes closer. Due to the precession of the equinoxes, Polaris “will eventually be replaced” as the Pole Star by Gamma Cephei around the year 3000 AD. By 5200 AD it is

14 <http://www.collinsdictionary.com/dictionary/english/pole-star>

15 <http://1828.mshaffer.com/d/word/pole-star>

16 <http://education.yahoo.com/reference/dictionary/entry/polestar>

17 <http://www.merriam-webster.com/dictionary/polestar>

18 <http://www.collinsdictionary.com/dictionary/english/the-pole-star>

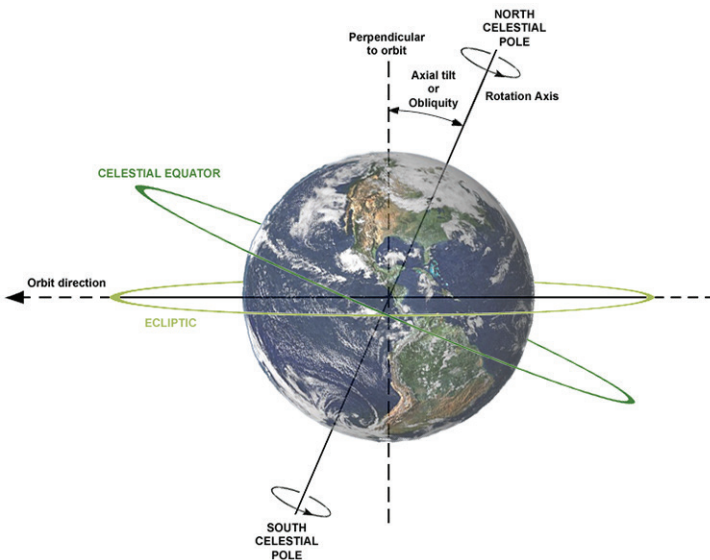
19 <http://en.wikipedia.org/wiki/>

[Pole_star#Northern_pole_star_.28North_Star.29](#)

Iota Cephei that will be the Pole Star. Information provided by the Tibetan concurs, in part. In *Esoteric Astrology* it is stated that

Later, another Pole Star will take the place of Polaris, owing to the interplay of forces in the universe and the general shift and movement. But the name and quality of this star will only be revealed at initiation.²⁰

Thus, while both exoteric and esoteric sources agree on the shift of the Pole Star over time, there appears to be disagreement as to which star will serve this function in the coming few millennia. Astronomers tell us the names of the stars that are to fulfill that role. But that information is prefaced on the Earth's axis of rotation remaining essentially fixed. The Tibetan tells us that either the next or one of the future Pole Stars is a secret revealed only at initiation—which one, He does not say. One way to reconcile these statements is to assume that the Tibetan anticipates a significant change in the Earth's axial tilt.²¹ Were this to happen, then current projects would, of course, be invalidated.



²⁰ *Esoteric Astrology*, p. 197

²¹ <http://en.wikipedia.org/wiki/File:AxialTiltObliquity.png>

And The Tibetan does in fact anticipate such a shift. On the first page of the section in *Esoteric Astrology* entitled The Science of Triangles, He tells us that:

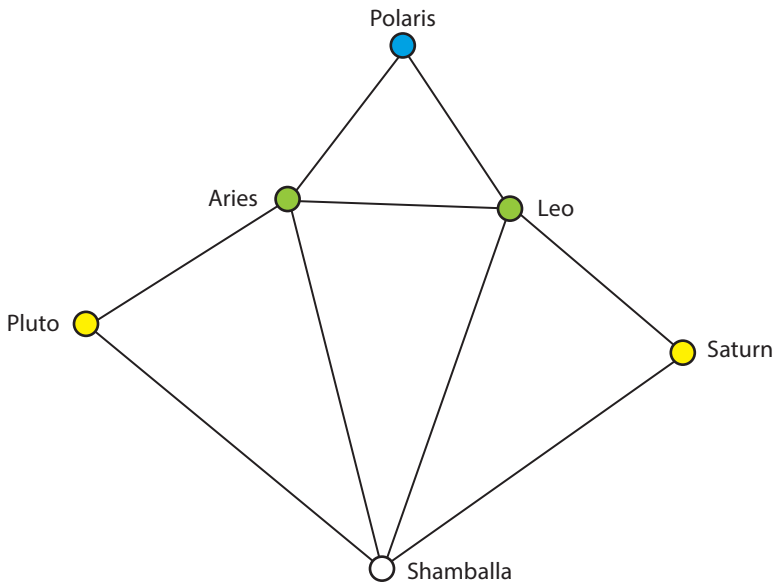
Certain basic changes in the orientation of the Earth's axis are now taking place, and these will throw much confusion into the computations of astrologers. These changes are proceeding slowly and progressively and according to cosmic law. ... I would remind you, however, that several times in the great life cycle of the Earth, there have been changing "polestars" and that our present polestar has not always held that position. This science itself recognizes. At each of the great shifts in the Earth's axis, there has been upheaval, confusion and cataclysm, preceding reconstruction, stabilization and relative quiet. Of these macrocosmic events there are similar microcosmic correspondences in the lives of both humanity and individual man. Hence the present world crisis...²²

22 *Esoteric Astrology*, p. 408

Polaris

The works of the Tibetan and Alice Bailey contain relatively few references to Polaris and/or the Pole Star—fewer than two dozen in the span of over 10,000 pages. But while the number is small, the content is of tremendous import, especially where it involves the triangles to which Polaris is party. One of these includes the constellations Aries and Leo. Of this triangle we are told very little—just one sentence, in fact: “Another triangle of energy appears: Aries, Leo, and Polaris, and they are doubly connected through the medium of the Pointers.”²³

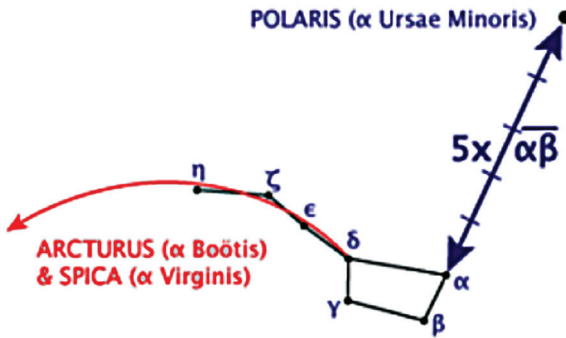
There are several important points to be made concerning the triangle described in this sentence. Firstly, note the emphasis on the First Aspect of Divinity. As indicated elsewhere in *Esoteric Astrology*, the constellations of Aries, Leo, and Capricorn transmit the energy of the First Ray of Will-Power. And as noted above, they also link the Great Bear—the Head Center of the Cosmic Logos—to Shamballa—the head center of the Planetary Logos.



²³ *Ibid.*, p. 197

The Pointers

As we learned in the preceding chapter, Aries, Leo, and Polaris are connected—directly through a triangle composed of all three and then again “through the medium of the Pointers.”²⁴ The Pointers are the name given to the two stars at the end of the bowl of the Big Dipper (Great Bear), i.e., the two stars farthest from the handle and labeled α and β in the diagram below:



These stars have earned the name “Pointers” because Polaris can be found by “imagining a line from Merak (β) to Dubhe (α) and then extending it for five times the distance between them.”²⁵ The five other stars in the Great Bear—sometimes in combination with the Pointers and sometimes not—also “point” the way to several other stars, galaxies, and constellations.²⁶ For example, a line projected from the Alkaid (η) to Polaris “will point to Cassiopeia and... the Seven Sisters or Pleiades.”²⁷

The astronomical name for Merak (β) is Beta Ursae Majoris. At a distance of just under 80 light-years from Earth, this star is nearly three times our Sun in terms of mass and radius and radiates nearly 70 times as much light.²⁸ The astronomical name for

24 *Ibid.*, p. 197

25 http://en.wikipedia.org/wiki/Big_Dipper#Guidepost

26 http://space.about.com/od/backyardscience/ss/15minutenitesky_3.htm

27 http://en.wikipedia.org/wiki/Big_Dipper#Guidepost

28 http://en.wikipedia.org/wiki/Beta_Ursae_Majoris

Dubhe (α) is Alpha Ursae Majoris.²⁹ It lies 123 light-years away and is a giant star meaning that its radius is between 10-100 times as large and its luminosity is 10-1000 times greater than that of our own Sun.³⁰

29 <http://en.wikipedia.org/wiki/Dubhe>

30 http://en.wikipedia.org/wiki/Giant_star

The Pointers, II

According to the Tibetan, the triangle of energy formed by the two Pointers and Polaris is associated with the will. Concerning Dubhe (α), the Pointer nearest to Polaris, we are told that it is “expressive of the lower aspect of the will, which—in speaking of humanity—we call self-will.”³¹ We are further told that this Pointer...

and the energy emanating from it guides humanity upon the involutory path and is constantly active in its influence upon the man who is still upon the Mutable Cross.³²

The Pointer furthest from the Pole Star, Merak (β), is “esoterically speaking, a great reservoir of or focal point of divine Energy for carrying out God’s purpose.”³³ When Dubhe, the Pointer nearest to Polaris has done its work, then energy from this Merak “begins to make its presence felt and a sense of right direction is registered by the disciple upon the Path, and such guidance (when followed), leads man nearer to the Hierarchy.”³⁴ Perhaps most importantly of all, we are also told that this star is:

...“a major star of direction” because through it (in this world cycle) flows the will to unify and to bring about synthesis. This is the force which brings about the fusion or integration of the personality, the at-one-ment of the personality and soul, the unification of humanity or the Great Approach of the Hierarchy to Humanity. It will produce also the integration of our Earth into the body of the “sacred planets” and the consequent establishing of a triangle of force composed of the Pointer, Aries, and our Earth. This triangular relationship will have a potent effect upon the solar system as well as upon our planet itself and is also one factor producing the shift in the Earth’s axis.³⁵

31 *Esoteric Astrology*, p. 196

32 *Ibid.*

33 *Ibid.*

34 *Ibid.*

35 *Ibid.*, p. 482

Polaris, II

Two of the defining characteristics of Polaris, as indicated by the Tibetan, involve right orientation and direction. Concerning the former, we are told that

Esoterically speaking, the Pole Star is regarded as the “star of re-orientation” whereby the art of ‘refacing and recovering that which is lost’ is developed. This eventually brings a man back to his originating source.”³⁶

Polaris is also referred to as both “The Star of Direction—governing Shamballa” and as a “major star of direction.”³⁷ Direction in this context is also intimately associated with the First Ray of Will-Power:

Direction, will, purpose and plan are all connected with the solar Logos and with His evolutionary undertakings in connection with the many lives manifesting in the vehicle of expression which we call the solar system. All these respond to the influences of the first ray which is, to all intents and purposes, the energy of divine embodied will, which has been esoterically described as “unavoidable directed purpose.”³⁸

The triangle that is formed by the two Pointers and the Pole Star is also related to the will—and “mysteriously” so:

...the Pointers and the Pole Star... are mysteriously connected with the three aspects of incarnated man—Spirit, soul, and body. ... These three stars are embodiments of the three aspects of divine will.³⁹

Part of that mystery may involve the identity of the constellation for which Polaris is a blind. The Tibetan tells us that because this constellation “exists only in etheric matter,” it is “consequently ignored by astronomers” despite the fact that its “influence is

³⁶ *Esoteric Astrology*, p. 196

³⁷ *Ibid.*, p. 197, p. 195

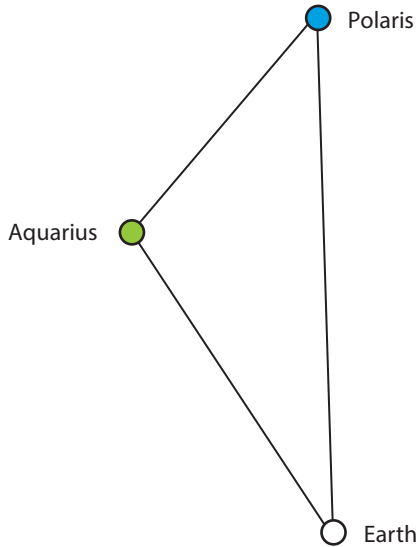
³⁸ *Ibid.*, p. 195

³⁹ *Ibid.*, p. 197

exceedingly potent within our system.”⁴⁰ He continues by telling us that one of the principal reasons for this potency is the relation that Polaris has to the constellation Aquarius:

The influence which emanates from the Pole Star and which is such a potent factor in our solar system reaches our planet via the sign Aquarius. The reasons will be noted if the student bears in mind the significance of water as a symbol of the emotions, which are but a lower manifestation of love-desire. Aquarius is a force centre from which the adept draws the “water of life” and carries it to the multitude. This force from the Pole Star, via Aquarius, is of special power at this time and the day of opportunity is therefore great. It is one of the agencies which make the coming of the Great Lord a possibility.⁴¹

While it is certainly possible that there are planetary-level intermediaries, the simplest rendering of the above facts is a triangle composed of Polaris, Aquarius, and Earth, as shown below. As we will see later, there is another important triangle through which the energy of Polaris and Aquarius reach Earth.

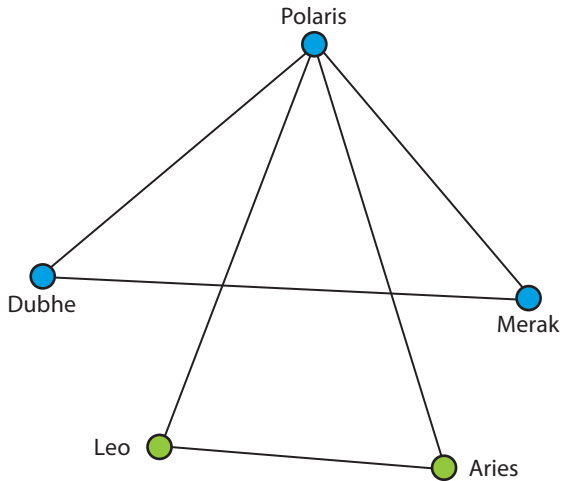


40 *A Treatise on Cosmic Fire*, p. 1262

41 *A Treatise on Cosmic Fire*, p. 1263

Polaris, III

As depicted in the figure below, Polaris forms one triangle with the constellations Leo and Aries and forms another with Dubhe (α)—the Pointer nearest to the Pole Star—and Merak (β)—the Pointer furthest from the Pole Star.



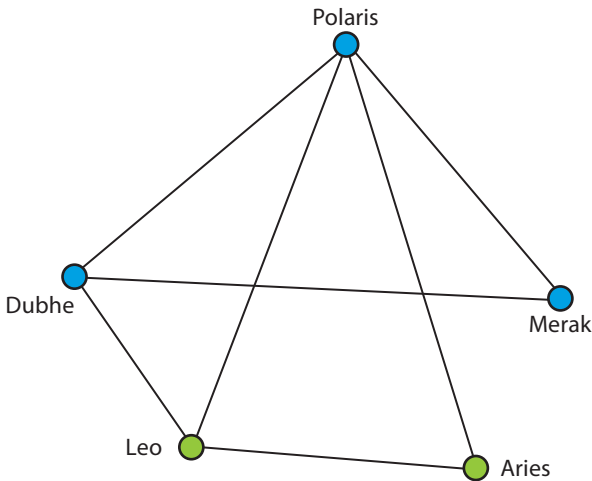
These are not the only connections among these five stars and signs. Recalling the earlier statement of the Tibetan—that Aries, Leo, and Polaris were “doubly connected through the medium of the Pointers”—it is clear that the above image does not portray such a relationship. In order for this to be the case, there would need to be at least two triangles that include Polaris, one of the Pointers (Dubhe or Merak) and one of the signs (Aries or Leo). As it just so happens, the Tibetan describes two triangles in *Esoteric Astrology* that meet these criteria. One of these triangles is formed by Polaris, Dubhe (the pointer nearest to Polaris), and the constellation Leo.⁴² Of this triangle we are told the following:

Leo is the sign wherein the consciousness of individuality is developed, utilised and finally consecrated to divine purpose. It is related to Polaris, the Pole Star (found in the Little Bear) and

⁴² *Esoteric Astrology*, p. 483

it is also peculiarly susceptible to the influence of that Pointer in the Great Bear which is the nearest to the Pole Star.⁴³

Recall that this Pointer nearest to Polaris is the one that “is expressive of a lower aspect of the will, which—in speaking of humanity—we call self-will.”⁴⁴ Further recall that “energy emanating” from this Pointer “guides humanity on the involutory path.”⁴⁵ Given this information, the preceding figure can be revised to depict the triangle between Polaris, Dubhe, and Leo.



43 *Ibid.*, p. 196

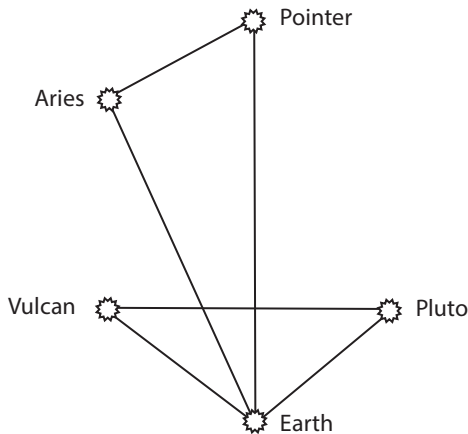
44 *Ibid.*, p. 196

45 *Ibid.*, p. 196

Polaris, IV

There is second triangle that “doubly” connects the Pole Star, the Pointers, and the two signs associated with Shamballa, i.e., Aries and Leo. This triangle is comprised of Polaris, the Pointer Merak—the one furthest from Polaris—and Aries. Unlike the other triangles discussed in this volume, this one is not described directly by the Tibetan. Rather, its existence has to be inferred from the relationships established by another triangle involving Merak, Aries, and the Earth. Recall that this other triangle was mentioned previously as one that, once fully established, will have “a potent effect upon the solar system as well as upon the planet itself and is also one of the factors producing the shift in the Earth’s axis.”⁴⁶

Notably, there is another “secondary” triangle related to this one “composed of Vulcan, Pluto, and the Earth.” The Tibetan goes on to tell us that in the Archives of the Great Lodge this (triangle) is depicted as shown below.



He also states that this is “one of the most interesting and informing astrological symbols I have given you and indicates a most momentous relationship.”⁴⁷ That relationship is “the appearance of Shamballa and Humanity—the two poles of divine expression—will and activity.”⁴⁸ More specifically, these five energies

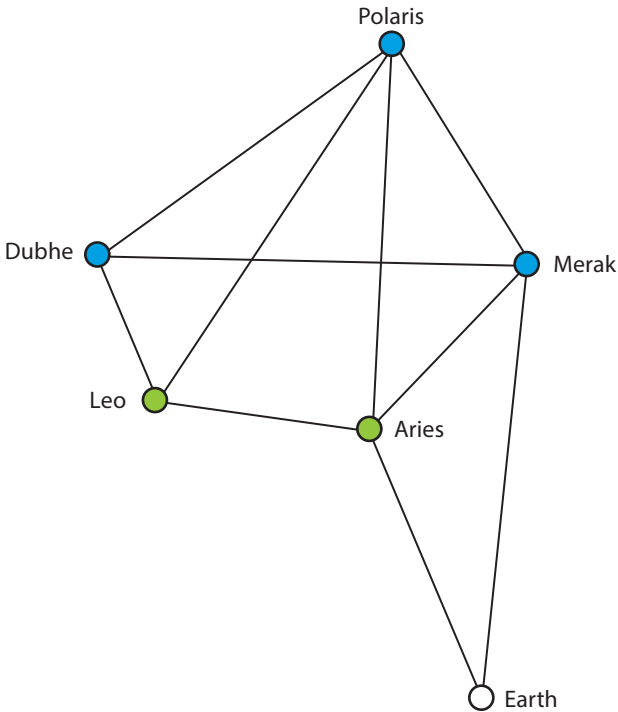
⁴⁶ *Ibid.*, p. 482-3

⁴⁷ *Ibid.*, p. 483

⁴⁸ *Ibid.*, p. 483

...concern the informing life of our planet. They produce, in humanity, conscious evolution, direction and the founding of Shamballa upon the Earth. They are the five energies connected with the will-to-be, but from the consciousness angle and not the material expression of manifestation. Their activity and united influence in the realm of consciousness produced the appearance of another triangle: Leo, Polaris and another of the Pointers and these two groups form an interlocking directorate, potently effective in the evolution of consciousness.⁴⁹

As we saw in previous chapters, Polaris is connected to Aries and to the Pointer Merak in different triangles. When we find that Aries and Merak are connected in a triangle that excludes Polaris, it requires the recognition that a triangle also exists between Polaris, Merak, and Aries, as shown below.



49 *Ibid.*, p. 483

Polaris, V

Thus far, the triangles involving Polaris have been limited to those involving two stars within the Great Bear—the Pointers Merak and Dubhe—or to signs connected to these two stars. One triangle not fitting this pattern is the one composed of Polaris, Sirius, and the star Alcyone.⁵⁰ The latter is the brightest star in the Pleiades open cluster.⁵¹ Notably, each of the stars in this “most interesting triangle of force” governs one of the three centers in the Planetary Logos. Specifically we have:

- “Polaris—The Star of Direction—governing Shamballa.”
- “Sirius—The Star of Sensitivity—governing the Hierarchy.”
- “Alcyone—The Star of the Individual—governing humanity.”⁵²

Other names given to Alcyone by the Tibetan include the “star of the Individual” and the “star of intelligence”⁵³ and its connection to our Solar System and our planet are very long standing. Specifically, we are told that in the “previous Solar System wherein the Third Person of the Trinity was peculiarly omnipotent and active” Alcyone was also “potently active” and its energies “impregnated the substance of the universe with the quality of mind.”⁵⁴ As a consequence of this “most ancient activity”, ...the same force was present at the time of individualisation in this solar system, for it is in this system, and primarily upon our planet, the Earth, that the major results of that early activity have made themselves felt.⁵⁵

The diagram on the following page depicts all six of the triangles to which Polaris is a party:

50 *Ibid.*, pp. 198-9

51 [http://en.wikipedia.org/wiki/Alcyone_\(star\)](http://en.wikipedia.org/wiki/Alcyone_(star))

52 *Esoteric Astrology*, p. 198

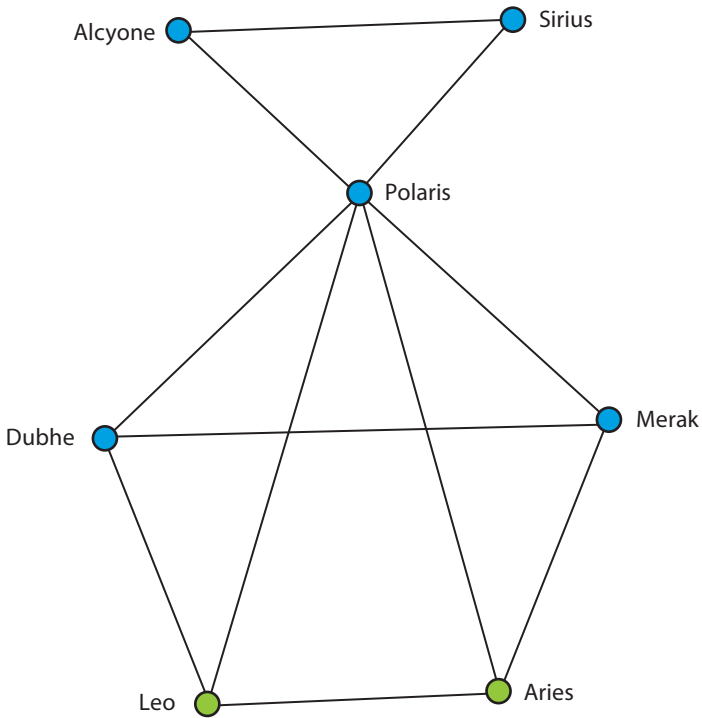
53 *Ibid.*, p. 200

54 *Ibid.*, p. 200

55 *Ibid.*, p. 200

- Polaris, Aries, and Leo;
- Polaris, the Pointer Merak, and the Pointer Dubhe;
- Polaris, the Pointer Dubhe, and Leo;
- Polaris, the Pointer Merak, and Aries;
- Polaris, Sirius, and Alcyone;
- Polaris, Aquarius, and Earth

Only one more triangle involving Polaris remains to be discussed.



Polaris, VI

Information about the last of the triangles involving Polaris comes from an unexpected source—Alice Bailey’s translation of and commentary on the *Yoga Sutras of Patanjali*. The third of four books or sections is entitled “Vibhuti Pada” in Sanskrit and to it Ms. Bailey gave the name “Union achieved and its Results.” The 28th sutra or verse in this book is translated as follows: “Concentration upon the Pole-Star will give knowledge of the orbits of the planets and the stars.”⁵⁶

In her commentary Ms. Bailey remarked that this sutra was of “profound use to the initiate or pledged disciple” and also that it formed “the background for all astrological investigation.”⁵⁷ She added that from an appreciation of the meaning of this sutra the disciple will come to understand several important esoteric facts, two of which are (1) “the relation of our solar system to the other six constellations which (with ours) form the seven force centers” of the Cosmic Logos and (2) “the purpose of our planet, gained by the adept through an understanding of the triplicity formed by (a) The Pole Star (b) Our Earth Planet (and) (c) The Great Bear.”⁵⁸

Immediately evident is one very important difference between this triplicity and the other triangles involving both Polaris and the Great Bear—the lack of specificity. Recall that there are three other triangles involving these two stars or constellations:

- Polaris, the Pointer Merak, and the Pointer Dubhe;
- Polaris, the Pointer Dubhe, and Leo;
- Polaris, the Pointer Merak, and Aries.

Note that it is the Pointers—stars *within* the Great Bear—that are included, not the Great Bear itself. Even one of the triangles that excluded the Great Bear—the triangle formed by Polaris, Sirius, and Alcyone—had such specificity. Alcyone is, as we learned, the brightest of the seven Sisters of the Pleiades, a single star in that

56 *The Yoga Sutras of Patanjali*, p. 303

57 *The Yoga Sutras of Patanjali*, p. 303

58 *The Yoga Sutras of Patanjali*, p. 304

constellation. Ms. Bailey's commentary on the *Yoga Sutras* provides no clues as to whether one, all, or some subset of the seven stars in the Great Bear are involved.

Summary of Part II

In Part II of this volume seven triangles involving Polaris were described. The composition of those triangles is as follows:

- Polaris, Aries, and Leo;
- Polaris, the Pointer Merak, and the Pointer Dubhe;
- Polaris, the Pointer Dubhe, and Leo;
- Polaris, the Pointer Merak, and Aries;
- Polaris, Sirius, and Alcyone;
- Polaris, Aquarius, and Earth; and
- Polaris, the Great Bear, and Earth.

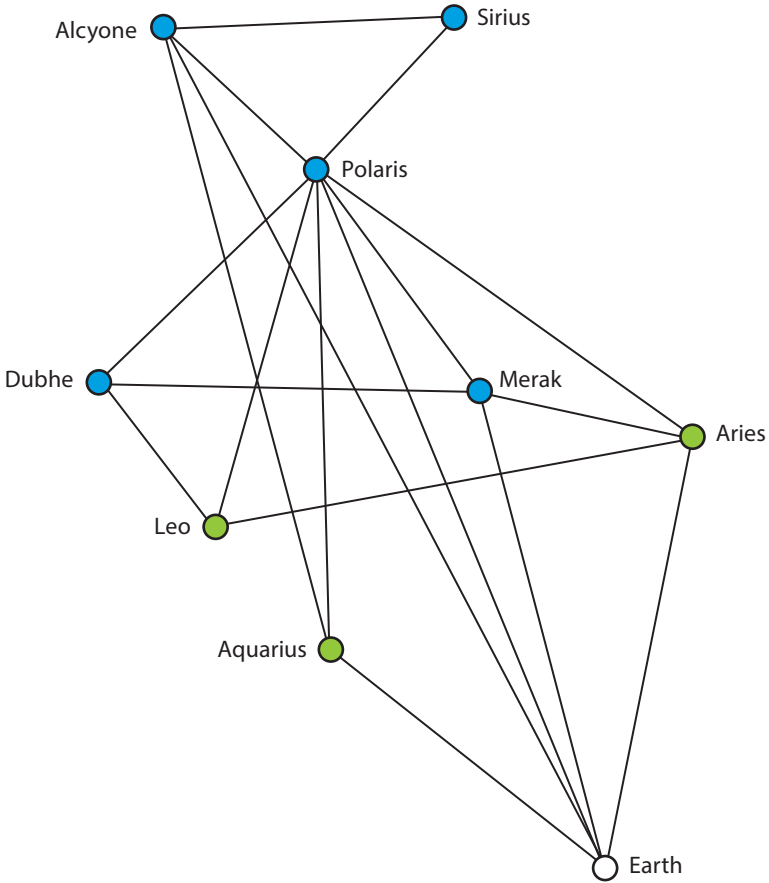
These represent all of the triangles involving Polaris that are specifically mentioned in the books of the Tibetan Master. Notably only one of them—Polaris, Aquarius, Earth—is absent one of the three Cosmic centers, i.e., the Great Bear, Sirius, or the Pleiades. It is also important to recognize that when these seven triangles are depicted as an interconnected network, at least four more triangles involving Polaris become evident. These are:

- Polaris, Aries, and Earth;
- Polaris, the Pointer Merak, and Earth;
- Polaris, Alcyone, and Earth; and
- Polaris, Alcyone, and Aquarius.

From this list of eleven triangles there are five that also include the Earth. They are:

- Polaris, Aquarius, and Earth;
- Polaris, the Great Bear, and Earth;
- Polaris, Aries, and Earth;
- Polaris, the Pointer Merak and Earth; and
- Polaris, Alcyone, and Earth.

The first two are among the triangles mentioned specifically by the Tibetan while the latter three were inferred from the network representation below.



Also, the second and fifth triangles are somewhat redundant: the Pointer Merak is one of the stars of the Great Bear. Thus, the number of triangles involving both Polaris and Earth can be reduced to four:

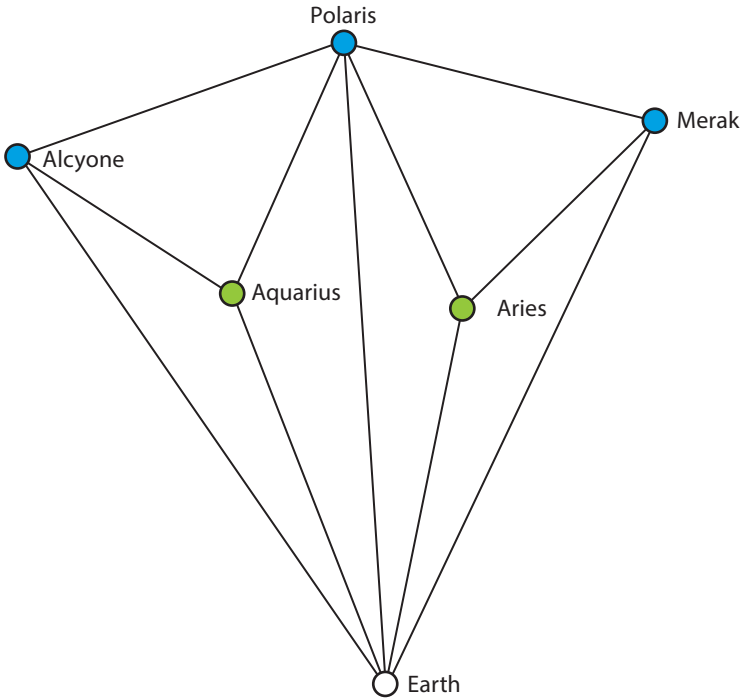
- Polaris, Aquarius, and Earth;
- Polaris, Aries, and Earth;
- Polaris, the Pointer Merak (in the Great Bear) and Earth;
and
- Polaris, Alcyone, and Earth.

These four triangles include three stars—Polaris, Alcyone, and the Pointer Merak—two astrological signs—Aries and Leo—both of which carry the First Ray, and one planet—Earth. Taken together, these six bodies form two inverted and conjoined tetrahedrons:

- Polaris, Merak, Aries, and Earth;
- Polaris, Alcyone, Aquarius, and Earth.

The composition of each tetrahedron is precisely parallel. The “base” is formed by a triangle that includes (1) Polaris (2) a star within one of the three Cosmic centers, i.e., Alcyone in the Pleiades or Merak in the Great Bear, and (3) an astrological sign previously associated with the star, e.g., Aquarius for Alcyone and Aries for Merak.

Conspicuously absent here are any stars or corresponding signs associated with Sirius or the Second Aspect of Divinity. Instead we find two lines of descent or pillars, one associated with Light (Alcyone/Pleiades and Aquarius) and the other with Will-Power (Merak/Great Bear and Aries). Appropriately and compellingly, they share the same spine—a direct line of descent from Polaris—the Pole Star—to Earth.



But too much should not be made of Sirius' apparent absence. Recall that Sirius is part of a Cosmic triangle with Polaris and the star Alcyone. It is also a part of other triangles that connect it to Earth and/or a planetary center. The next section examines those triangles in detail.

Part III:

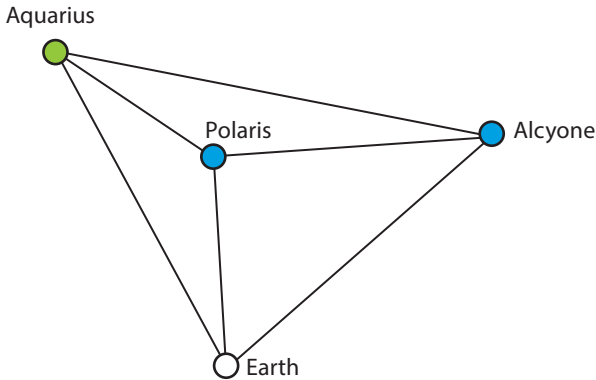
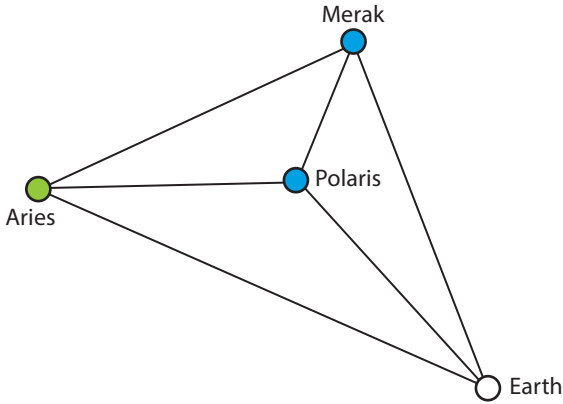
The Inside Track

Inside track (n):

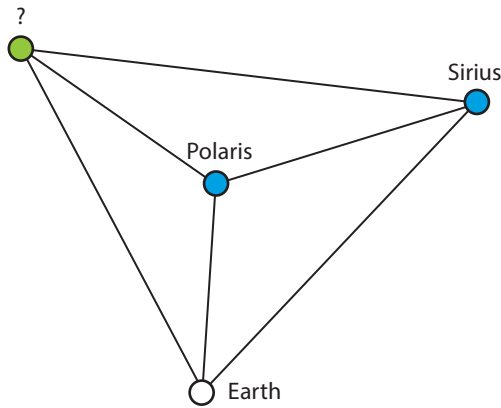
- A position of advantage.
- The inner and therefore shorter side of a racecourse.
- An advantageous position, as in a competition.
- The path next to the inner rail in a curved racetrack.

The Heart of God

In the preceding section it was demonstrated that two of the centers in the Cosmic Logos—the Pleiades and the Great Bear—are connected to our planet Earth in a compellingly symmetrical manner—both directly and through triangles formed with the Pole Star, zodiacal signs, and planetary intermediaries. These relationships are depicted separately in the two images below:

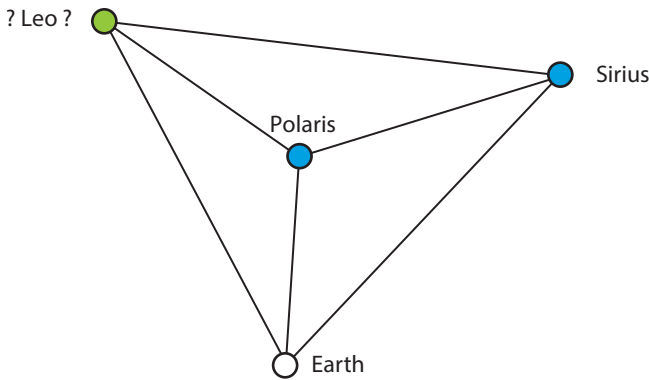


Notably, neither of these configurations includes Sirius, the Cosmic center that was shown to be connected by other intermediaries to the heart of the Planetary Logos—the Hierarchy. The question that remains unanswered is whether there is configuration analogous to the two immediately above, i.e., one that links Sirius to Earth by way of Polaris and some other zodiacal sign. Put more simply, is there a zodiacal sign that can be put in place of the question marks in the figure below—one that is connected directly to Polaris, to Sirius, and to Earth? If so, then there will be an exact, three-fold symmetry in the three sets of connections between the Cosmic and Planetary centers. If not, is there any other symmetrical or meaningful configuration?



Lion Heart

In order to mirror the symmetry evident in the connections between Earth and the Pleiades or the Great Bear, there needs to be a constellation other than Aries or Aquarius that is connected to Sirius, to Polaris, and Earth. At first blush, the list of candidates would seem to be small: the constellation in question has to be connected to Polaris and the only other one that meets this condition is Leo. Recall that this sign is doubly connected to Polaris, first in a triangle with Aries and in another with Dubhe, the Pointer farthest from Polaris. So, unless there are veiled references to triangles involving Polaris that have been overlooked, there is no sign other than Leo that need be considered. And in order for it to be the sign in question, it will also be necessary to show that it is connected to Sirius and to Earth.



In fact, four triangles comprised of six edges or sides must be identified. The four triangles are:

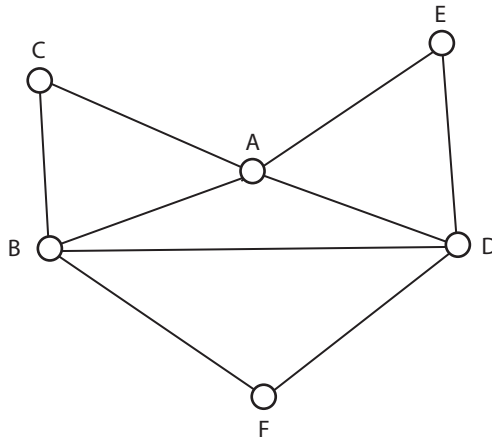
- Polaris, Leo, Earth
- Polaris, Leo, Sirius
- Polaris, Sirius, Earth
- Leo, Sirius, Earth

The six edges are (1) Polaris-Sirius (2) Polaris-Leo (3) Polaris-Earth (4) Sirius-Leo (5) Sirius-Earth and (6) Leo-Earth.

Edge-wise

As noted in the preceding chapter, in order for Sirius to be linked to Earth in a manner similar to the other two Cosmic Centers, the sign of Leo must meet several requirements. Specifically, four interconnected triangles and/or the six edges of which they are composed must be identified. Recall that three of those four triangles involve Polaris. And yet, not one is mentioned anywhere in the Tibetan's discussion about the Pole Star. This suggests that if they exist, it is as edges of other triangles that have been identified. The generic example below will make this last statement clearer.

Imagine that six nodes named A through F form these three interconnected triangles: (1) A-B-C (2) A-D-E and (3) B-D-F. The image below depicts the structure of the relationship among the three triangles:



As is immediately apparent, there are actually four triangles in the diagram, not three. The extra triangle is A-B-D and even though it was not listed, it is present because each of its three edges is part of a triangle that was listed. An analogous situation may exist among the six edges described above: some or all of them may belong to other triangles that the Tibetan specifically discussed, possibly in very different contexts.

Edge-Wise, II

As noted in the last chapter, six edges have to be found in order to confirm Leo's unique role in the relationship between Sirius and Earth. Once again, those six edges are (1) Polaris-Sirius, (2) Polaris-Leo, (3) Polaris-Earth, (4) Sirius-Leo, (5) Sirius-Earth, and (6) Leo-Earth; and each will be investigated in turn.

The first edge, *Polaris-Sirius*, is one that we have seen already as part of the triangle composed of Polaris, Sirius, and Alcyone. Recall that each star in this triangle was given a particular name by the Tibetan—the Star of Direction, the Star of Sensitivity, and the Star of the Individual, respectively.

The second edge, *Polaris-Leo*, has also been discussed previously as part of the triangle formed by Polaris, Leo, and the Pointer Dubhe. Recall that Dubhe is the star that guides humanity on the involutory path and is most influential for those still on the Mutable Cross.

The third edge is *Polaris-Earth* and is the one that the other two configurations have in common. Recall that it was from the *Yoga Sutras of Patanjali* that we were told of the triplicity involving the Pole Star, the Great Bear, and Earth. And in *Esoteric Astrology* we were told that there is a triangle formed by Polaris, Aquarius, and Earth.

The fourth edge is *Sirius-Leo* and it has not been mentioned previously. It does exist, however, as part of a triangle formed by Sirius, Leo, and the planet Jupiter. The Tibetan tells us that this triangle is one of three “connected with the major triangle” formed by the Pleiades, Sirius, and the Great Bear.⁵⁹ These triangles affect “powerfully our entire solar system” and constitute “a triple interrelation of great interest” and have a “special and peculiar relation to humanity.”⁶⁰ The other two triangles are the Pleiades-Cancer-Venus which is associated with Humanity and The Great Bear-Aries-Pluto which is associated with Shamballa.

The fifth edge is formed by the pair *Sirius-Earth*. There is one

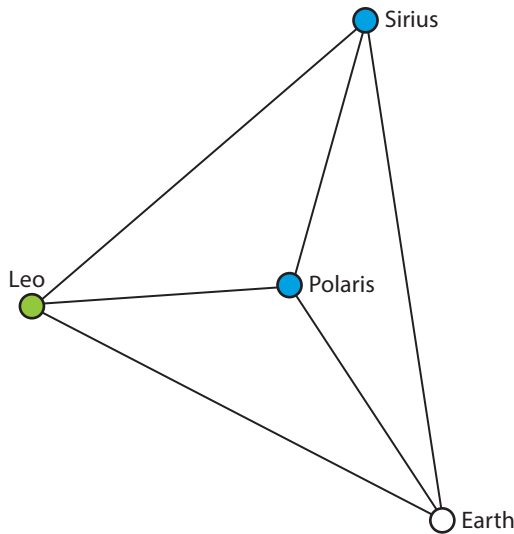
⁵⁹ *Esoteric Astrology*, p. 416

⁶⁰ *Ibid.*, pp. 416-7

triangle that contains such an edge, but again, it is not one we have discussed thus far. The Tibetan describes it as composed of Sirius, the Heart of the Sun, and the Hierarchy.⁶¹ This triangle concerns, in a very particular and occult manner, the “very ancient” relationship between the Lord of Sirius and our own Planetary Logos, a relationship whose “mystery” is only “partially revealed at one of the higher initiations.” We are further told that the energy evoked by the relationship completely bypasses Shamballa and “enters the Hierarchy via the Heart of the Sun creating as a consequence a triangle of spiritual energy of enormous potency.”⁶²

The sixth edge is formed by the pair *Leo-Earth*. This one has been discussed previously as part of the triangle pair of the Great Bear-Leo-Saturn and Leo-Saturn-Shamballa.

With the six edges now identified, we now have the third, symmetrical set of linkages between one of the Cosmic Centers and Earth.



But it is important to state clearly that Shamballa is not “Earth”, per se. For that matter, Hierarchy is not Earth either. Rather, they are both centers within the Planetary Logos, the One whose body

⁶¹ *The Rays and the Initiations*, p. 414

⁶² *The Rays and the Initiations*, p. 414

of manifestation is our Earth. And this is by no means a minor distinction. Earlier we defined four levels of analysis—Cosmic, Zodiacal, Systemic, and Planetary. Earth belongs to the Systemic level while Shamballa, Hierarchy, and Humanity belong to the Planetary, where the planet is Earth. Thus, while the three configurations—tetrahedrons—built around Polaris are very similar in structure, the parallelism is not precise.

Cosmic 1	Cosmic 2	Zodiacal	Systemic	Planetary
?	Alcyone	Aquarius	Earth	
Sirius	?	Leo	?	Hierarchy
?	Merak	Aries	Earth	?

Note that in the columns labeled “Cosmic 1” and “Cosmic 2” are listed either a Cosmic center—Sirius—or a star interior to one of those Cosmic centers—Alcyone in the Pleiades and Merak in the Great Bear. The columns labeled “Systemic” and “Planetary” are mirror images of the first two. They indicate that while the Polaris-Sirius-Leo line is anchored in Hierarchy, the ones including Alcyone and Merak are not similarly anchored in Humanity and Shamballa.

Concerning the two right-most columns, the open questions are whether there are any triangles specifically linking (1) Alcyone and/or Aquarius to Humanity, and (2) Merak and/or Aries to Shamballa. Concerning the two left-most columns the question is whether there is a specific star *interior* to Sirius analogous to Alcyone in the Pleiades and Merak in the Great Bear. The answers to these questions are provided in the succeeding two chapters.

Will and Activity

As noted in the last chapter, there are at least two unanswered questions concerning the column labeled “Planetary” in the table below. The first asks whether the center known as Humanity is part of a triangle involving Alcyone and/or Aquarius. The second question asks whether Shamballa is part of a triangle involving either the Pointer Merak and/or Aries .

Cosmic 1	Cosmic 2	Zodiacal	Systemic	Planetary
?	Alcyone	Aquarius	Earth	?Humanity?
Sirius	?	Leo	?	Hierarchy
?	Merak	Aries	Earth	?Shamballa?

The answer to the first question is an unequivocal yes. We are told specifically in *Esoteric Astrology* that:

Aquarius relates humanity to the Pleiades and therefore to Taurus in an unusual manner. The key to this relation is to be found in the word *desire*, leading, through the transmutative processes of life experience, to aspiration and finally the relinquishing of desire in Scorpio. **Aquarius, Alcyone and Humanity constitute a most interesting triangle of force.**⁶³

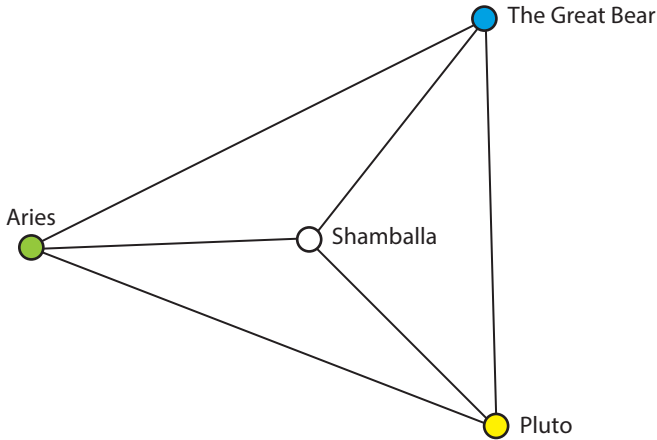
The answer to the second question is also yes, but it is ascertained somewhat less directly. In *Esoteric Astrology* The Tibetan describes three triangles or perhaps tetrahedrons that form a “triple interrelation of great interest, which has a special and peculiar relation to humanity.”⁶⁴ Each of these three triangles relates to one another: (1) one of the major constellations, (2) one of the signs of the zodiac, and (3) one of the planets in our Solar System. One such triangle is comprised of the Great Bear (constellation), Aries (zodiacal sign), and Pluto (planet) and it is said to be related to Shamballa. Specifically, we are told that the Great Bear’s “sevenfold unified energies pass through Shamballa.”⁶⁵ One way to understand this

⁶³ *Esoteric Astrology*, p. 200 (italics in original; bold emphasis added)

⁶⁴ *Ibid.*, p. 416

⁶⁵ *Ibid.*, p. 416

relationship is to depict it as a tetrahedron whose “corners” are comprised of the Great Bear, Aries, and Pluto and whose “center” or focal point is Shamballa.



Further recall that in the chapter entitled “Polaris, IV” a triangle formed by the Pointer Merak, Aries, and Earth was detailed. This is the one that will have a potent effect on the Solar System and is one of the many factors producing a shift in the Earth’s axis. What wasn’t mentioned in that chapter is the secondary triangle formed by Vulcan, Pluto, and Earth, the one He says is “one of the most interesting and informing astrological symbols I have given you and indicates a momentous relationship.”⁶⁶ He further tells us that these five energies—The Pointer Merak, Aries, Vulcan, Pluto, and Earth—“concern the informing life of our planet”, i.e., the Planetary Logos, and that together “they produce in humanity, conscious evolution, direction, and *the founding of Shamballa upon Earth.*”⁶⁷

66 *Ibid.*, p. 483

67 *Ibid.*, p. 483 (italics emphasis added)

The Interior

The third of the unanswered questions concerning the table concerns the columns labeled “Cosmic 1” and “Cosmic 2.” The entries in this column remind us that (1) Humanity and Polaris are directly linked to Alcyone, the brightest star in the Pleiades and that (2) Shamballa is directly linked to the Pointer Merak, a star within the Great Bear that is a “great reservoir of or focal point of divine Energy for carrying out God’s purpose.”

Cosmic 1	Cosmic 2	Zodiacal	Systemic	Planetary
?	Alcyone	Aquarius	Earth	Humanity
Sirius	?	Leo	?	Hierarchy
?	Merak	Aries	Earth	Shamballa

What we have yet to identify is an analogous star *interior* to the other major constellation and Cosmic Center—Sirius—that is also connected to Hierarchy. The Tibetan states in very clear and precise terms why we should be concerned with this question:

Behind these concepts of the relation existing in time and space between the constellations of the Great Bear, the Pleiades and the sun, Sirius, and our solar system, there exists ... an immense series of interlocking triangles between the stars which compose these constellations interiorly and our solar system. You have, therefore, a relationship between:

1. The seven stars, composing the Great Bear.
2. The seven stars, composing the Pleiades, sometimes called the seven “sisters” or “wives” of the Rishis or informing Lives of the Great Bear.
3. The sun, Sirius.

These compose major triangles of force and all are held within the radius of the Life of that Great Being Whose expressed, manifested intention is brought into being through the medium

of these three related groups and our solar system. As hinted by me in *A Treatise on Cosmic Fire*, these four groups of stars constitute the manifested aspect or personality of a great and unknown Life.⁶⁸

Detailing the size and scope of this “immense series of interlocking triangles” is far beyond the scope of this volume—as well as the ability of its author. But what is possible is to investigate, in this specific instance, whether one of the two stars forming the Sirius system could be the focal point for the energies reaching Hierarchy, perhaps as Merak and Alcyone do regarding Shamballa and Humanity. In the next chapter details are provided about the stars Sirius A and B, details that shed light on this very question.

68 *Ibid.*, p. 419

Sirius A and B

Sirius is the brightest star in the night sky—almost twice as bright as the next brightest—Canopus. Because Sirius is moving closer to our Solar System, it will increase in brightness over the next 60,000 years and will remain the brightest star in the sky for more than 200,000 years. But what the unaided eye views as a single star is actually ... a binary system consisting of a white main sequence star... termed Sirius A, and a faint white dwarf companion ... called Sirius B.⁶⁹

The two stars are about 200-300 million years old and at one time both were “bright bluish stars” of very different mass. Sirius A has a mass double that of our Sun. Sirius B, has a mass of about 98% that of our Sun. Notably, it is much more dense—its mass is “packed into a volume roughly equal (90%) to the Earth.” In other words, it’s as heavy as the Sun, but only 9/10th the size of our Earth.

The two stars also differ markedly with regard to their brightness. Sirius A is has approximately 25-times the luminosity of our Sun while Sirius B is about 10,000 times less luminous in the visible spectrum.⁷⁰ However, in the X-ray spectrum it is Sirius B that shines most brightly.

The explanation for these marked differences in density and luminosity concerns the evolution of the two stars. The Sirius system is thought to be 200-300 million years old and at one time both stars were “bright bluish stars.” But Sirius B “consumed its resources and became a red giant before shedding its outer layers and collapsing into its current state as a white dwarf around 120 million years ago.” As a white dwarf, Sirius B has no internal heat source and thus will cool steadily, radiating its heat into space for approximately the next two billion years.⁷¹

Esotericists might understand the lack of internal heat source as indicating that the Logos that once dwelled within Sirius B has departed or occultly died, perhaps after having taken a Cosmic ini-

69 <http://en.wikipedia.org/wiki/Sirius>

70 <http://en.wikipedia.org/wiki/Sirius#System>

71 http://en.wikipedia.org/wiki/Sirius#Sirius_B Level of Analysis

tiation. If so, then it would seem most likely that it is Sirius A, the brightest star in the night sky that would be the one most relevant to our analysis. And if so, then our table now looks as follows:

Cosmic 1	Cosmic 2	Zodiacal	Systemic	Planetary
?	Alcyone	Aquarius	Earth	Humanity
Sirius	Sirius A	Leo	?	Hierarchy
?	Merak	Aries	Earth	Shamballa

And having identified three stars interior to the three Cosmic Centers, an interesting question is raised concerning the zodiacal signs which are themselves constellations: couldn't they also have stars in their "interior" that are the focal points of the energy characteristic of the constellation as a whole? In the next chapter this question is considered.

Interior, II

Over the course of the last several chapters, four stars interior to the three major constellations or Cosmic Centers have been described and analyzed for their relationship to the Pole Star—Alcyone in the Pleiades, Sirius A in the Sirius System, and the two Pointers, Merak and Dubhe. Not yet considered is the matter of the zodiacal constellations—do they also have focal points, i.e., stars in which energy characteristic of the constellation is focused and from which it is distributed? If so, the implications for this study could not be clearer: such information would add considerable specificity to our knowledge about the intermediated relationship between the three Cosmic Centers and three Planetary Centers.

One of the three constellations is Leo which, as we saw earlier, is one of the intermediaries between Sirius and the Hierarchy. Notably, the Tibetan states in very unambiguous terms which star in this constellation constitutes its focal point: it is Regulus. In *Esoteric Astrology* He tells us specifically that:

The influences of Sirius, three in number, are focused in Regulus, which is ... a star of the first magnitude and which is frequently called “the heart of the Lion.” There is more real occultism in the names given to various stars by astronomers down the ages than has yet been realized, and here you have a case in point.⁷²

Wikipedia clarifies what the Tibetan may have meant by the phrase “star of the first magnitude.” It informs us that it “is the brightest star in the constellation Leo and one of the brightest stars in the night sky.” Like Sirius, Regulus is a star system. It is comprised of four stars organized into two pairs. Regulus A, the brightest of the four, is a “blue-white main-sequence star and its companion, which has not yet been directly observed, but is probably a white dwarf star. Located farther away is the pair Regulus B and Regulus C, which are dim main-sequence stars.”⁷³

A second constellation with which we are concerned is

⁷² *Esoteric Astrology*, p. 300

⁷³ <http://en.wikipedia.org/wiki/Regulus#System>

Aquarius. Its brightest star is Beta Aquari, another name for which is Sadalsuud from the Arabic expression which means “luckiest of the lucky.”⁷⁴

This star is the twenty-first brightest in the night sky, is six times as massive as our sun, and has about 2300 times the luminosity. The origin of its name is Middle Eastern and is related to Aquarius’ long-standing role as a water-bearer:

In the context of older worldviews (i.e., Egyptian, Persian and Islamic mythology), Sadalsuud relates to the rising of the Sun when winter has passed (March) and the season of gentle, continuous rain has begun. Hence the myth of “luck” or “good fortune” was seen as closely aligned with the essence of spring itself, the burgeoning of new life, and by extension agriculture, which in all societies is the very foundation of prosperity or “good fortune.”⁷⁵

Finally, Aries also has a brightest star. Its astronomical name is Alpha Arietis while its traditional name is Hamal, the Arabic phrase for “the head of the ram”, where “ram” refers to the name of the constellations as a whole. Like Regulus and Sadalsuud, it is also one of the brightest in the entire night sky and has about 91-times the luminosity of our Sun. In 2011 it was reported that this giant star may have in its orbit a planet the mass of Jupiter. But brightness is not Hamal’s only notable or relevant attribute:

Between 2000 and 100 BCE, the apparent path of the Sun through the Earth’s sky placed it in Aries at the northern vernal equinox, the point in time marking the start of spring in the Northern Hemisphere. ... While the vernal equinox has moved to Pisces since then due to precession of the equinoxes, Hamal has remained in mind as a bright star near what was apparently an important place when people first studied the night sky.⁷⁶

Regulus, Sadalsuud, and Hamal—these are the brightest stars in

74 http://en.wikipedia.org/wiki/Beta_Aquarii

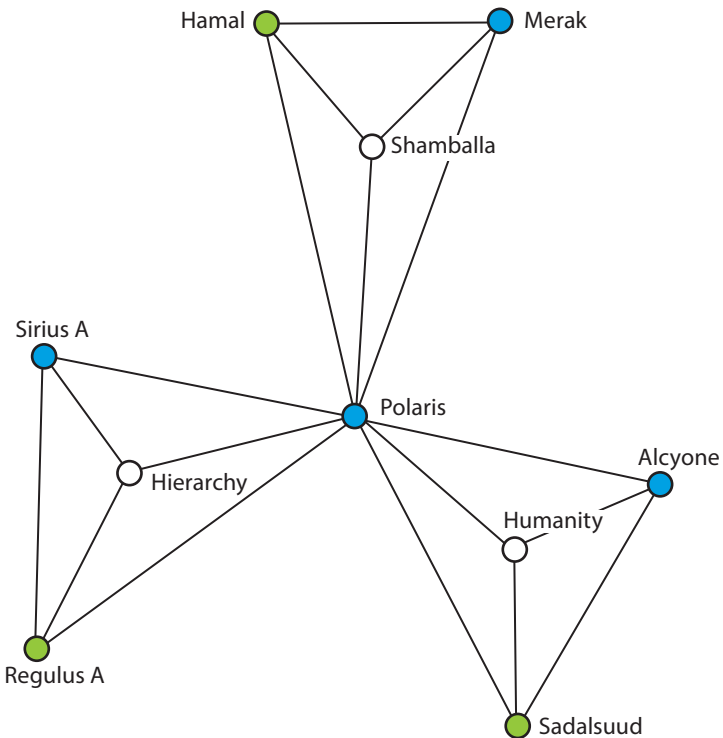
75 http://en.wikipedia.org/wiki/Beta_Aquarii#Mythology_and_etymology

76 http://en.wikipedia.org/wiki/Alpha_Arietis#In_culture

Leo, Aquarius, and Aries, respectively. Although the Tibetan only mentions the former of these three specifically, each exemplifies or embodies key characteristics of the sign to which it belongs. Below, the table is updated to reflect the substitution of these three stars for their zodiacal constellations.

Cosmic	Zodiacal	Planetary
Alcyone (The Pleiades)	Sadalsuud (Aquarius)	Humanity
Sirius A (Sirius)	Regulus (Leo)	Hierarchy
Merak (The Great Bear)	Hamal (Aries)	Shamballa

Using the information contained in this table, the figure below presents in a new and compact way the three tetrahedrons built around Polaris.



The Polaris System

Like several other recently-discussed stars, Polaris is also a multiple-star system. Polaris A is the brightest star in the system which lies about 434 light-years away. As would be expected, it is also one of the brightest stars in the sky—the 45th to be exact.⁷⁷ Polaris Ab and Polaris B are much smaller and much less bright.⁷⁸ While Polaris A is visible with the naked eye, Polaris Ab is visible “even with a modest telescope.”⁷⁹ Thus, in keeping with the trend established in the discussion of other stars, it is Polaris A that we will assume is the focal point for the system as a whole. As was noted in the *Introduction* to this volume, the purpose of this study is to increase the readers’ knowledge about how the Life, and Love, and Light of the three Cosmic Centers in the Cosmic Logos—the constellations known as the Great Bear, Sirius, and the Pleiades—influence the three corresponding centers in the Planetary Logos—Shamballa, Hierarchy, and Humanity.

What we learned from the two preceding Parts of this study is that the former are connected most meaningfully to the latter by way of an interconnected network of intermediaries—planets, zodiacal signs, stars within constellations, and even the Pole Star. The structure of those connections displays, at times, considerable symmetry and elegance. Perhaps more importantly, they also seem to comport with the structure of the Great Invocation—the mantram that is used in Triangles work—as well as one of its key phrases, i.e., *the race of men*.

77 http://en.wikipedia.org/wiki/List_of_brightest_stars

78 <http://hubblesite.org/newscenter/archive/releases/2006/02/image/e/>

79 http://en.wikipedia.org/wiki/Polaris#Star_system

The Waters of Space

In *A Treatise on White Magic* we are reminded that our solar system is “one of many and not the greatest”. Rather, it “constitutes a fragment of a greater whole” formed of seven solar systems including the Pleiades, Sirius, and Great Bear. Notably, that greater whole is itself “immersed” in what the Tibetan terms “the waters of space” and that it “draws its life” therefrom. As such, He tells us that this whole is “born of desire and, therefore, a child of necessity.”⁸⁰ Into that part which is our Solar System streams “from all sides” certain “force currents” which emanate from the Cosmic Logos, also known as the “One about Whom naught may be said”. Importantly, we are further told that “these currents embody His will and desire, express His love or attractive capacity, and manifest as that great thought-form we call our system.”⁸¹ The occult term for “the waters of space” or of “desire” in which He and we are immersed is “the ether.” This “stream of life” is “in constant ebb and flux” and is

...constituted of forty-nine types of energy, which pour through the cosmic egoic lotus, and (radiating forth from it) feeds with its measure of sustenance the form—solar, planetary, or human—for which it is responsible.⁸²

As we have come to expect, there is an analogy that can be drawn between the individual man and the Logoi of which He is an “infinitesimal part.’ Specifically, the individual man is also “immersed in forces which are to him as the waters of space are to our solar system.” Like the Planetary and Solar Logoi, he forms part of a much greater whole, as does Humanity as a whole. Profound are the implications of humanity’s right relationship within that whole:

The form of humanity is completed. Its right placement within the womb of matter is the objective of the Hierarchy, with all

80 *A Treatise on White Magic*, p. 274

81 *Ibid.*

82 *Ibid.*, p. 275

the consequent implications. Note these words. The need at this time is terrific, and the soul is at the birthing in humanity as a whole. Cosmically speaking, if right direction of the forces of the human kingdom is now achieved, there will be manifested on the earth a humanity which will manifest a purpose, a beauty and a form which will be full expressions of an inner spiritual reality and in line with egoic purpose.⁸³

While the “reorientation and reversal of tendencies” attendant to this birthing are “progressing”, the Tibetan also notes that the surrounding “waters of space” are “in a state of violent turmoil.” That state of affairs has its analog in the lives of aspirants and disciples on the path:

The vortex of conflicting desire in which men find themselves is now chaotic and so potent that these waters are stirred to the very depths. Students of modern history and of social order are faced with an unprecedented condition, corresponding in the corporate body of humanity to that upheaval in the life of an individual aspirant, which always precedes the passing on to the Path of Discipleship.⁸⁴

Interestingly, in the face of these unprecedented conditions, the right attitude on the part of individual disciples is also desire—of a different kind—coupled with patience, i.e., the capability for “calmly awaiting an outcome or result; not hasty or impulsive.” Hence there is no cause for depression or undue anxiety, but only ardent desire that the transition may be made in due time and order and be neither too rapid—hence destructive to all right ties and affiliations—nor too prolonged and so strain beyond endurance the sorely tried fabric of humanity. All new manifestations in all kingdoms in all ages must come slowly, and therefore safely, to the birthing.⁸⁵

83 Ibid, p. 276

84 Ibid, p. 277

85 Ibid, p. 277

Points and Centers

The entire discussion about the interior stars brings up an interesting and related set of questions concerning both the Great Invocation—which is the mantram used in the Triangles service work—and concerning the constitution of the Cosmic Logos—particularly the prototypical triangle comprised of The Great Bear, the sun Sirius, and The Pleiades. First recall that these three constellations represent the Will, Heart, and Mind of the Cosmic Logos, i.e., *the One about Whom Naught May Be Said*. As such they are Sources of Power or Purpose, Love-Wisdom, and Light or Active Intelligence.

And if it is indeed the case that the Pleiades is or functions as the Mind of this Superior Being, then what of its brightest star, Alcyone, in whom the Light is especially concentrated? The first line of the Great Invocation—*From the point of Light within the Mind of God*—is instructive in this regard. Now if we think of the Cosmic Logos as God, and the Pleiades as the Mind of God, then it follows quite logically that the star Alcyone could be considered *the point of Light within the Mind of God*. In such a formulation, the word “the” is used not only as a definite article, but also as a means of emphasizing one of a group or type as the most prominent or outstanding, as when someone says “Northridge is widely considered to be *the* neighborhood to live in these days.”

Similarly, if Sirius is the Heart of the Cosmic Logos, then it follows that Sirius A, the brightest star in the sky, might be *the point of Love within the Heart of God*.

As for *the center where the Will of God is known*, it follows from our preceding analysis that the Pointer Merak fits the description. Both Pointers are associated by the Tibetan with the Will but recall that it is Merak, the Pointer furthest from the Pole Star, that is a great reservoir of or focal point of divine Energy for carrying out God’s purpose.⁸⁶

The first line of the fourth verse reads *From the center which we call the race of men*. That line could very well refer to the Pole Star,

86 *Esoteric Astrology*, p. 196

Polaris, which serves—at least in this analysis—as the linchpin for the three Cosmic Centers, the three zodiacal constellations, and the three Planetary centers. The reasoning for this association is much less obvious than the preceding three however. In order to understand how and the Pole Star could be *the race of men*, it's necessary to acquire some additional facts about Polaris.

First, we should note the Tibetan's discussion of the Cosmic Paths chosen and followed by the Masters. The fifth of these is termed "The Ray Path." We are told that the Pole Star is "source of energy" to which Masters upon this path are responsive. But the Tibetan then goes on to tell us that "this star serves only as a blind for a constellation which lies behind—a constellation which exists only in etheric matter."⁸⁷ In the next paragraph it is implied that the quality of the energy that emanates from Polaris is "watery."

The influence which emanates from the Pole Star and which is such a potent factor in our solar system reaches our planet via the sign Aquarius. The reasons will be noted if the student bears in mind the significance of water as a symbol of the emotions, which are but a lower manifestation of love-desire. Aquarius is a force centre from which the adept draws the "water of life" and carries it to the multitude. This force from the Pole Star, via Aquarius, is of special power at this time and the day of opportunity is therefore great. It is one of the agencies which make the coming of the Great Lord a possibility.⁸⁸

At first glance this information would seem to offer no valuable insight about whether or why Polaris could be considered "the center which we call the race of men." In all likelihood this is because most of us are accustomed to thinking of the word "race" in its most common connotation—humans considered as a group. What most readers probably don't know is that the word *race* has over 50 definitions descending from at least three different etymological roots. It is probably even less well-known that a group of those definitions concern water. For example, the *American*

87 *A Treatise on Cosmic Fire*, p. 1262

88 *A Treatise on Cosmic Fire*, p. 1263

Heritage Dictionary of the English Language offers the following definitions:

- A strong or swift current of water.
- The channel of such a current.
- An artificial channel built to transport water and use its energy. Also called raceway.⁸⁹

In the *Collins Dictionary* we find:

- A rapid current of water, esp. one through a narrow channel that has a tidal range greater at one end than the other.
- A channel of a stream, esp. one for conducting water to or from a water wheel or other device for utilizing its energy.⁹⁰

And from the *Merriam Webster's Dictionary* we have:

- A strong or rapid current of water flowing through a narrow channel;
- a watercourse used industrially;” and
- the current flowing in such a course.⁹¹

So, if we understand *race* in this way—as water or as a channel for water,

and if we understand that Polaris is a blind and possibly a channel for a constellation existing in etheric matter,

and if we understand that Polarian energy reaches the “multitudes” or “humans as a group” by way of Aquarius—the waters of life,

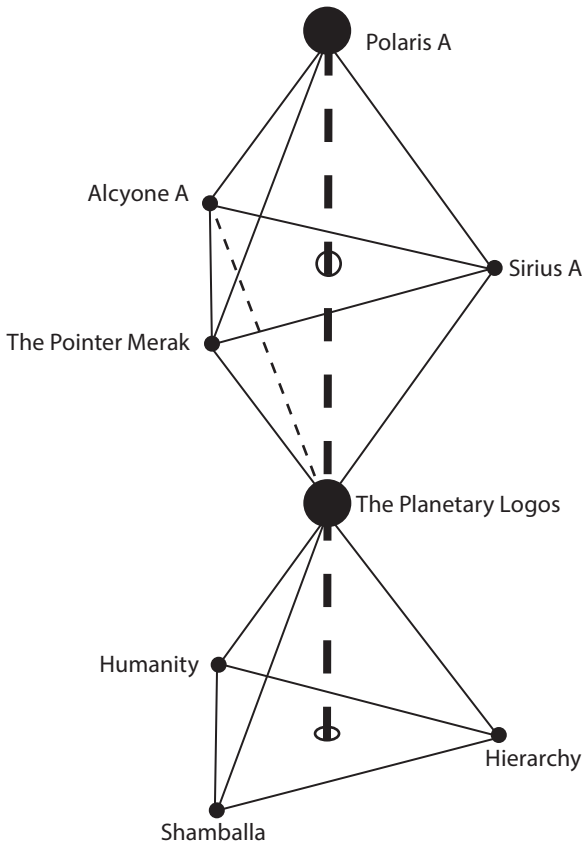
and if we understand that Polaris is the central point in the network of triangles connecting the three Cosmic Centers to the Planetary Centers,

89 http://education.yahoo.com/reference/dictionary/entry/race_2

90 <http://www.collinsdictionary.com/dictionary/english/race>

91 <http://www.merriam-webster.com/dictionary/race>

then it is quite logical that Polaris be considered **the center** which we call *the race of men*, i.e., the channel through which “the waters of space” reach the three Cosmic Centers, stream directly therefrom to our Planetary Logos, and through Him reach the three Planetary Centers as shown below:



The New Heaven and the New Earth

The relationship among the four highest centers in the figure—Polaris A, the Pointer Merak, Sirius A, and Alycone A—may be analogous to one described by the Tibetan in His book entitled *Esoteric Healing*. That book is divided into nine chapters, the first of which is entitled *The Psychological Causes of Disease*. In a subsection entitled *The Seven Major Centers* He instructs us as to the higher or Planetary correspondences of the head, *ajna*, heart, and throat centers. The former, He states, is “the Shamballa center in the physical body and the agent of the Father or of the first divine aspect.”⁹² On the individual level it relates the monad and the personality.

On the individual level, the *ajna* center “registers or focuses the intention to create” and relates the Spiritual Triad to the personality. On a higher level it is “the center through which ‘the fourth kingdom in nature, the human family’ is ‘fused and blended.’”⁹³

The throat center is “the center through which the intelligence aspect of humanity focuses creatively... the center through which the creative energy of that great planetary center called Humanity flows.”⁹⁴

Finally, the heart center registers the “energy of love” and is “that center, therefore, in the physical body through the medium of which the Hierarchy works; it is also the agent of the soul.”⁹⁵

Most interestingly, the Tibetan tells us what happens in the individual life when “perfection” is achieved, i.e., when the evolving human soul achieves the 5th Initiation and becomes a Master of Wisdom:

The three major planetary centers are Shamballa, Hierarchy and Humanity. When perfection has been achieved, the Shamballa energy of will, power and purpose will pour freely through the head center, the love-wisdom energies of the Hierarchy will

92 *Esoteric Healing*, p. 145

93 *Esoteric Healing*, pp. 147-9; emphasis in original

94 *Esoteric Healing*, p. 154

95 *Esoteric Healing*, p. 158

flow through the heart center, and the energy of humanity will focus through the throat center, with the *ajna* center acting as the agent of all three.⁹⁶

We are also given an indication of what happens—in an analogous manner—at the planetary level:

Then will take place a new activity on the part of mankind. It is the task of relating the three superhuman kingdoms to the three subhuman kingdoms, and thus establishing the new heavens and the new earth. Then humanity will have reached the summit of its evolutionary goal on this Earth.⁹⁷

In the preceding diagram, Polaris—the Pole Star—seems to occupy a role analogous to that of the *ajna* center, i.e., as the both

- the focal point of the Cosmic and prototypical triangle formed by the Pleiades, Sirius, and the Great Bear and as
- the point that focuses the intention to create of the *One About Whom Naught May Be Said*—the One in Whom the Pleiades, Sirius, and the Great Bear are the throat, heart, and head centers, respectively.

As was indicated in the opening pages of this volume, it is a waste of energy to undertake any further speculation concerning this Stupendous “Existence who, through His life, informs” these four constellations, as well as our own Solar System. Appropriately, then, this analysis is here concluded.

96 *Esoteric Healing*, p. 154

97 *Esoteric Healing*, pp. 153-4

