

# ELEMENTS OF ESOTERIC ASTROLOGY

Being a philosophical deduction of astrological principles and a sequence to *Natural Philosophy*, issued by the same publishers

by

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## PROLOGUE

**I**F a man tells me the way to a certain place, I may *believe* him, and my faith in what he told me may prove helpful when I have to go that road.

The picture of the road in my mind will be much more accurate if, from an aeroplane, *e.g.*, I am enabled to *see* that road and the surrounding country for myself.

But if, at last, I wish to know the road and to arrive by it at my destination without any help from others, I shall have to *tread* it, step by step, by my own efforts.

Such is the case with the road to Knowledge, in spiritual as well as in human and physical matters. There are three stages : that of believing, that of seeing, and that of doing. It is only on the latter stage that a man can claim the right to say—though modestly in view of his imperfect modes of apperception—*I know*.

Says the *Voice of the Silence* : “Thou canst not travel on the Path, before thou hast become that Path itself.”

The present work intends to help students to *see* and encourage them to *tread* the Path.



# ELEMENTS OF ESOTERIC ASTROLOGY.

## I

### THE WORLD OF NOUMENA

“**T**HE Law of Analogy is the first Key to the World-problem . . . the first and most important Key to cosmic physics ; but it has to be studied in its minutest details, and ‘turned seven times’, before one comes to understand it,” wrote H. P. Blavatsky in *The Secret Doctrine* (I. 662 and 174).

Every Law is a Relation and the most important aspect of cosmic law is the relation of *Noumenon* to *Phenomenon*.\*

“It is impossible to understand anything without a cause,” is another of H. P. Blavatsky’s hits. It is impossible to grasp any real idea of the happenings in our world of phenomena without an understanding of the noumena, which lie at the back of it in the cosmos. Simple phenomenal causality will not give any other explanation than a purely mechanical one.

So it is impossible to come to any reasonable idea about astrological facts without their noumenon\* of cosmic laws. As Pythagoras said, “let nobody enter

\* Compare *Natural Philosophy*, p. 148.

(his school of Mysteries) who has no understanding of Geometry"; so we might as well warn the intellectual democracy of our age: "let nobody take to Astrology who has no understanding of Theosophy"; the latter meant in the general and pure sense of Cosmic Philosophy.

There is noumenon over noumenon and cause after cause; and many a cause, which is still a noumenon to our world of the outer senses, carries a very real existence as a phenomenon in itself. The "turning of the Key" hints at the gradual "descent" into phenomenal existence, and one turn of it is just the step from one phenomenal stage back to its direct cause or noumenon.

If viewed from the side of the *Prima Causæ* the phenomenal expressions range from the most high, elevated and relatively abstract, down to the most low, condensed or "involved" and concrete.

One feature has to be well remembered: every noumenon stands all-potent over the collective phenomena created by it. The word "creating" seems the only right one in this place.

With regard to Cosmic Philosophy we wish to plead the liberty to endorse the burden to Madame Blavatsky. Never in the history of Western thought has there been anything written on this universal subject equal to the *Secret Doctrine*. And if people do not choose or are not able to study this work entirely, we would recommend a special study of its *Proem* to get at the Cosmic basis of ASTROLOGY, which we propose to understand as *the Lore of the Stars* . . . in every way.

In a way, "astro-logia," of course, means the language of the stars, i.e. the collectivity of com-

munications emitted from cosmic centres of radiation. As soon as we speak of "words" or "language," however, we are in the domain of human mind and so 'astrology' has got a meaning wider than that of pure technics or physics: it bears relation to human character, thought, feeling, and action as well. So astrology stands to technical sciences, including astronomy, in the same relation as a living plant stands to machinery. Astrology *per se* is the phenomenology of Cosmic Law.

In *Natural Philosophy* we have traced this Law as far as the facts of nature are able to induce. We shall have to go one step further now, though we are not going to lose sight altogether of the phenomenal world, no more than does the *Secret Doctrine*, where it treats "the Nirvanic plane" and even higher ones. Even the highest, the "Maha-para-nirvanic plane"—considered as a plane—makes an appeal to our imagination, and thus far takes rank in phenomenology. And, though Man possesses the faculty of abstract thinking, it may be useful to offer to his imagination some lines to hold fast, the same as in geometry.

Still, there would scarce be such an idea in the human mind, if there were not such a condition in the Universe, and subsequent imaginary planes above the plane of phenomena—generally called the 'physical plane'—may well be taken as the sub-planes of Macrocosm *versus* which this plane of phenomena with its sub-planes and numberless gradations stands as Microcosm.

The denomination 'world or plane of phenomena' appears more accurate than that of 'physical world': perhaps the latter bearing a narrower meaning, *viz.* that of the domain of our human senses and our

' physical body ' ; ethereal regions may and will surely have their own phenomena : they do belong to the phenomenal world.

The ' imaginary ' Macrocosm, on the other hand, stands out as the noumenal world *in excelsis*.

\* \* \* \* \*

The Law of Numbers is perhaps the first practical law. We are not going to make it our special object of study in the present volume, but we shall be obliged to point out the very first appearances of it :

Universal *one-ness* lies at the root of it all, and Physics cannot deny it any more than occultism could. The One in All is the synthesis of Religion as well as of Science and Philosophy. Ways of reasoning to ' prove ' the One can only be futile, as One is the Primordial and Self-existent. Still, we may acknowledge the One and find Him back in All. It is the cause *sous-entendu* of every other cause and of universal interdependence.

The *two-fold* appears from the One and the Other of which one will be the Positive and the other the Negative—from which, as the *third*, the Relation between the two springs forth, which will prove to be of a *four-fold* nature : work or activity.

In the preceding volume we have demonstrated the *twelve* proceeding from the three crosses of work : the *potential*, the *ideal*, and the *real*.

Let us recapitulate and come to consider the *Twelve Causes of Existence* as the essentials of twelve ' imaginary ' macrocosmic sub-planes, or rather six of them, each in their subjective and objective versions—the twelve *Nidanas* of Buddhism.\*

\* Compare *Natural Philosophy*, p. 129.



The potential cross is the 'work' of 'the Most High' and consists of the Four Elements in potential condition. It is here that the principles of *Spirit* and *Matter*, *Life* and *Substance* come into being. Categorically they may be presented as two subsequent stages of noumenal being, *i.e.* that of *Absolute Being* (Spirit-Matter) : highest noumenal 'plane,' subjective-objective absolute-ness : *Aries-Taurus* ; and of *Absolute Relativity* (Life-Substance) : second highest noumenal 'plane,' subjective-objective duality : *Gemini-Cancer*.

The ideal cross is the 'work' of the Soul of the Universe, of (God) the Son and of King Solomon on Earth. It consists of the Four Elements in their ideal condition. They produce the cosmic principles of *Presence* and *Consciousness*, *Relation* and *Condition*, which represent two more stages of noumenal being, or imaginary 'planes,' the first one that of the spiritual *Spark*, spoken of in religion as the divine Son in Man, born from 'Virgin Matter', which is the root of all consciousness : subjective and objective divinity : *Leo-Virgo* ; the other one that of *Cosmic Law*, subjective and objective, *i.e.* as the law of what will be and what will exist (or not be) : *Libra-Scorpio*.

The real cross of the Macrocosm is the 'work' of the Universal Emanation, Universal Mind of the Great Architect, as it has been called in Freemasonry. Here the Four Elements in their aspect of reality appear and produce the principles of *Motion* and *Form*, *Appearance* and *Experience*. Two more noumenal stages or imaginary 'planes' : that of *Emanation* or *Thought*, subjective and objective : *Sagittarius-Capricorn* ; and that of *Cosmic Interrelation*, *idem* : *Aquarius-Pisces*.

In the image of an imaginary sphere, as the

objective image of the Universe, the three crosses lie thus :

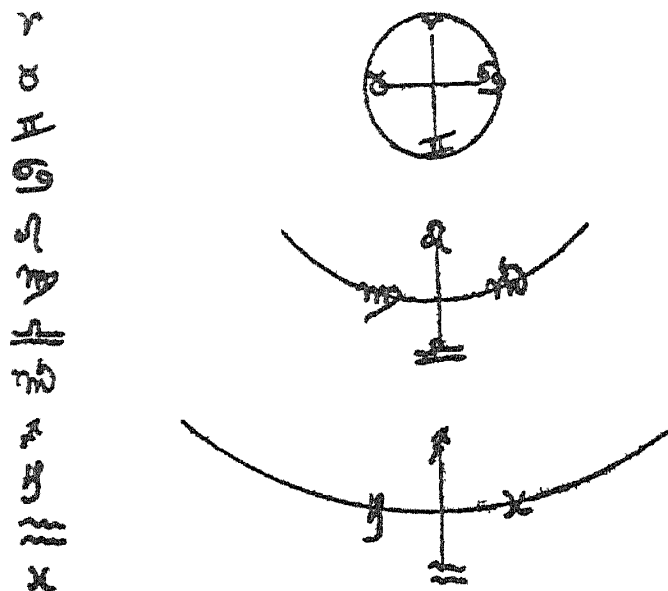


FIG. 1.—The Three Crosses.

We may conceive the *Twelve—Causes of Existence—* as lying concealed abstract and so without dimensional expression in every geometrical point of the Universe.

For the convenience of students of *the Secret Doctrine*—to which the present work may do service as a means of introduction—we shall present the scheme of ‘imaginary planes’ together with the denominations which they bear in the said magistral exposition of Cosmic Philosophy. (See p. 21.)

If we agree that on the Absolute there should not be—nor could there be—any talk and that even the abstract thought power of Man cannot reach beyond Presence and Consciousness, it is here that our imagination may set to work. This is meant, of course, by Christian theology teaching that The Most High is Ever Unknowable, and that we know ‘God the Father’ only by the Son who still is one with the Father in Eternity.

So practically the noumenal or spiritual world starts

The Nidānas of the Buddhist Zodiac*		Secret Doctrine	
Spirit	Aries	<i>Avidya</i>	Maha-para-nirvanic plane
Matter	Taurus	<i>Samskāras</i>	
Life	Gemini	<i>Viñāna</i>	Para-nirvanic plane
Substance	Cancer	<i>Nāmarūpa</i>	
Presence	Leo	<i>Sadayatana</i>	Nirvanic plane
Consciousness	Virgo	<i>Sparsa</i>	
Relation	Libra	<i>Vedanā</i>	Buddhic plane
Condition	Scorpio	<i>Tṛṣṇā</i>	
Motion	Sagittarius	<i>Upādāna</i>	Mental plane
Form	Capricorn	<i>Bhava</i>	
Appearance	Aquarius	<i>Jāti</i>	Astral plane
Experience	Pisces	<i>Jarāmaranam</i>	

Compare *Esoteric Writings*, by T. Sūbba Row, B.A., B.L., Bombay, 1910, p. 1.

at the Divine Spark : Leo. But if so, it does not end at the Pisces-stage. Once the law of the twelve causes has sprung into being, it must continue to be and to appear :

The two noumenal crosses are to be distinguished as the Cosmic Spiritual and the Cosmic Psychical respectively. The latter now becomes direct noumenon or cause of the Cosmic Physical—which we are able to cognise as the real plane of Creation. Here the cross of 'work' appears first in the positive and the negative electron-principles and the positive and negative magneton-principles, which constitute the four principal stages of the ethereal world, or rather two stages or 'planes,' in conformity with the higher Aries, Taurus, Gemini, Cancer. These will be as much 'absolute' to the rest of 'the Physical Plane' as their ancestors stand to the spiritual world. It means—as we know—that the ether is omnipotent with regard to physical phenomena and is their direct noumenon and cause, 'inspired' as it is by the power and force of the *Twice Four*. This great truth we find expressed in the ancient *Eight-pointed Star* or the *Double Square* in Freemasonry of which we find traces amongst the Sumerians and Kassites as far back as in 1150 and even 1350 B.C. In the Louvre Museum at Paris there are boundary stones dating from those times and on which the kings evidently invoked the Higher Powers to the protection of their territory by means of the symbols of the Sun, the Moon, and the Eight-pointed Flaming Star : the two visible lights in the Heavens, ruling Day and Night in the world of phenomena, and the invisible Astral Light, ruling the world of Noumena.

The phenomenal or material world starting with Aries

again, we will immediately have to observe the ethereal and the physical 'planes' (that which the Eastern philosophy distinguishes as *a-rupa* and *rupa* respectively : *non-form* versus *form*), the former standing once more in a causal relation to the latter.

One principal difference between the Noumenal and Phenomenal is this : the former is One and Indivisible, the nature of the latter is 'legion' and of phenomena there are as many and varied specimens as you can imagine. Here the different gradations of 'created' worlds spring into existence, the one within the other, higher and lower in type, more and more 'involved' in dense matter and of varied extensions in space. So, strictly speaking, it is only now and in the phenomenal world that the Aries-Taurus stage can be said to contain the *tanmatra-guna*, i.e. to be the source of *measures* to the physical plane and in the same way the Gemini-Cancer stage to contain the *tattva-guna*, in other words the particulars of law and formation upon which the constructions in the physical world will be built.\*

So there will be many 'physical worlds' *in concreto*, as we have already considered in the former volume (*Natural Philosophy*), one being the Elder, the Parent and the Master to the other. Indeed : our human powers of conception and intelligence, as far as they are conditioned by the consciousness of a physical body and physical brains and nerves, may develop much higher than the majority of Mankind at present, even suspects, but will never be able to grasp any idea of a Divine Power or God or Creator save in some shape or condition as a Power in a 'physical' existence. As a matter of fact, *every* religion from the remotest times up

\* Compare *Natural Philosophy*, pp. 83 and 94.

to the present date, with not a single exception, has spoken of God and of the Gods as powers related to and in immediate connection with this physical world and Man's physical existence therein, even so the Christian creed, which makes so much of the transcendency of God. There would have been no reason whatever to speak of God or Gods, who did *not* stand in this relation and were totally unimaginable and unintelligible, as well as uninteresting to us and our existence.

Now, speaking in general, the Aries-principle in the phenomenal world is that of the positive electron, Gemini that of the negative electron, moving about the centre. The former is the inspirer of the Sun in every system, the latter's nature is of the planetary order. The Taurus-principle is that of the positive, Cancer that of the negative magneton and magnetism.

But there is no reason why our human physical senses should indicate the *only* possible phenomena. We—men of Western civilisation and thought—will have to accustom ourselves to this idea, which includes the possibility—nay, the fact—of existence of other worlds within the Physical Plane, and to the subsequent idea, that every appearance or physical body is the vehicle (*vahāna*) of a series of 'higher principles' in conformity with those abstract twelve (or six), which preceded the appearance of the Physical Plane *in toto*, *i.e.* the phenomenon of a twelve- (or six-) fold noumenon. Cosmic reason for the astrological facts again.

The twelve causes of existence always and everywhere repeat themselves. In a way the physical appearance—as a principle—is number *thirteen*. Maybe this is as

much the reason for considering this number the 'lucky lot' as for looking upon it as one of mishap. In another way—and so the theosophical teachings generally have it—we may consider the vehicle as the *seventh* principle.

If so, the following ensues :

The origin of Creation lies in the interaction between the Self and the Not-Self, and this takes place in the Relation between the Two.\* This law we encounter in every case and in every respect. From it springs the Law of Seven, because the Self as well as the Not-Self becomes a tri-unity, the two sides being linked together in their third aspect (reality).

As soon as Duality has sprung into Being, Spirit-Matter have presented the first aspect of Self-Not-Self and the 'Relation' entered the Law of Numbers as the Third Principle, which made the Self Three and the Not-Self Three also. Three on the side of Spirit and Three on the side of Matter.

*Natural Philosophy* demonstrated Spirit as that which is cognisable by Radiation, Matter by Attraction. Now radiation comes from within, characterises the Centre. Attraction goes to the Centre, coming from without. So this is the reason why in occultism and religion Spirit always has been symbolised by—and naturally means—the Central or inside, inner and Noumenal, the Original, the Abstract, the Essential, the Non-Dimensional and One-ness ; Matter the Spacious or outside, outer and Phenomenal, the Subsequent, the Concrete, conditional, the Dimensional and Multifariousness.

In this way the Three on the side of Spirit first of all

\* Compare *The Science of Peace*, by Bhagavan Das. Theos, P.S., London-Benares, 1904.

have the meaning of the non-dimensional and abstract, and the only way of symbolising this is by a mathematical point. These three will be : Spirit-in-potentiality, -in-ideality, -in-reality. The latter is the mathematical point endowed with Cosmic Life, however : And here we have the perfectly abstract principles which Eastern theosophy names : *Adi-Anupadaka-Atma*, the latter being Spirit in its third aspect, *reality*, that is, the Spiritual Spark, the highest possible principle to human conception ; and consequently the summit of

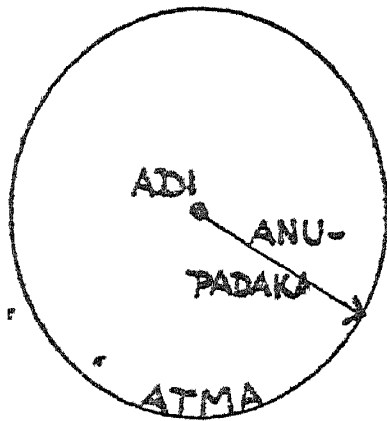


FIG. 2.—The Threefold Spark.

divine existence to Man. This means that from *Atma* or the sign Leo the *Divine World* begins. Before the creative Spark merges into the Mental-Astral-Physical of the material or phenomenal world, it has to clothe itself in Cosmic Law : giving the 'manner in which' it does. This principle of Cosmic Law (*Buddhi*) conse-

quently takes the same place between the Spark and the Material World(s) as the Astral between the Mental and the Physical, or the Relation between the Self and the Not-Self. As a matter of fact : Cosmic Law is the 'Word' which was spoken by 'God' (*Atma*) 'in the Beginning,' as the Gospel of St. John has it : the way in which 'God' rules 'the World,' the latter taken as the collective name, in this way, for the Mental, the Astral, and the Physical together, being, so to say, the complete Mechanism of Creation or of the Phenomenal World. And when we take the World of Matter or Phenomena to originate from its Mental centre and to be reckoned converged into it, we may again see the Spark and the Law as the



animating inner principles in tri-unity with Thought (*Mahat*). From Thought or the sign Sagittarius thus originates the *World of Man*, the Thinker.

Thought flashes out—the conditional centre of creation being the origin of a conditioned world. The Physical here springs into existence as the circumference around mental centrality : the screen upon which mental images are cast.\* With the initiative upon this screen, or the sign Aries, the *World of Nature* or world of physical existence starts.

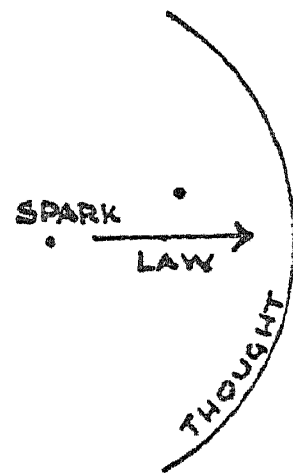


FIG. 3.

Above it the World of Noumena, viewed from a

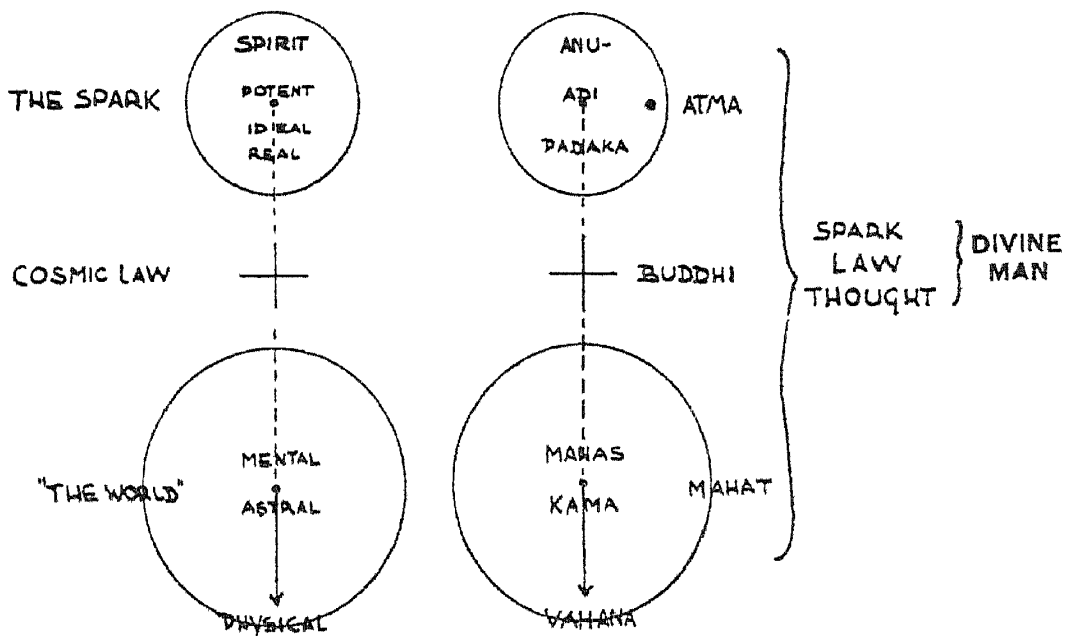


FIG. 4.—The Sevenfold in diagram.

creative or subjective standpoint and including the Physical principle, now can be seen as a *seven-fold*.

If we consider the lower circle and take this symbol

\* Compare *Natural Philosophy*.

to the point, which we are certainly justified to do, we see that the circumference meaning the Physical is not only giving a conditioned image of that which will follow : phenomenal formation, but also of that which has preceded : noumenal being. This is what accounts for our tendency and faculty to see abstract principles as ' planes ' and " make images of God " in the likeness of Man. Symbols, like numbers, speak great truths to those who can read them.

In this scheme of seven principles we note that Cosmic Law—in human parlance : Wisdom-Love—is the *mediatrix* ; we shall have to bear in mind that analogy reigns everywhere in the Universe, and so we are prepared to find the repetition of Three subjective and Three objective, united by some law of relation, again.

Another view gives the Relation as a four-fold, as well as the Self and the Not-Self and produces the twelve causes of existence. And one may come to see the Self as well as the Not-Self and the Relation each as a twelve-fold. It is as well possible to see each of the three as a seven-fold. *Et cetera*. The different use of numbers does not imply any arbitrarily leaving out or adding of principles, but depends solely from arrangement of the principles according to philosophical views.

Continuing on the Law of Numbers :

The important significance of the *three* pervades the universe everywhere and on every point. Every religion has it as one of its fundamental tenets and from Plato to Hegel it has been at the foundation of Western philosophy as well. We take its philosophical and

magical significance for granted here ; but we wish to underline it. And where the three of Spirit and the three of Matter meet in reality, the third aspect of both, the uniting principle springs up as the seventh. So the vehicle or phenomenon is the link between the passive triune possibility of the World of Matter and the active triune power of Spirit. This linking principle is what we find in the *Secret Doctrine* under the name of *antah-karana*. After the six 'imaginary' planes of the Macrocosm the plane of the physical is also the *seventh* ; in other words meaning the same : the physical existence or phenomenon is *qualitate qua* : the seventh. Seven thus is the number of Manifestation ; Creation on its *active* side, while twelve was the number of the passive side of creation. Twelve is the number of causes, seven that of effects. It is exactly the effect, the phenomenon, which makes from even numbers odd numbers (which, says Pythagoras, are the divine ones) and starts in 'even planes' "the ripple of effect" as well as "the great tidal wave" of evolution.

We shall encounter the seventh in every instance in the universe and in its phenomenology : astrology.\* In the Christian Scriptures it is the Seven Spirits before God's Throne as well as in those of ancient Hinduism the Seven Great *Rishis*. We shall prove that in astrology the 'seven planets' of old will remain 'seven' notwithstanding the fact that astronomy explains the Sun and the Moon to be no 'planets' and discovered new planets since—may discover others still. And we shall prove, too, that *seven* planets are born from *six* spheres, which in itself is a remarkable demonstration of the Law of Creation and of that of Number. Physics, moreover,

\* Compare *Natural Philosophy*, p. 129.

has brought abundant proof of the seven as the number of an existing rhythm in Nature, in the spectral differentiation of light and the scale of sound as well as in the order of chemical elements shown in Mendeleëff's table.

## II

### THE WORLD OF PHENOMENA

**N**OW every phenomenal world being built upon the pattern of the noumenal world, we may as well consider the scheme of imaginary planes as one of real significance, and consequently the planes themselves as in reality sub-planes of the Universal Physical Plane. In every instance a particular sub-plane, the seventh, will stand as the specific 'physical plane' to that cosmos or 'system.'

Together with the other bodies of our solar system and with all stellar systems of the visible universe our Earth and human existence on it belong to a physical (sub-) plane, which we shall call hereafter our physical plane, but which does not exclude other 'physical' or phenomenal existence, nor deny the extension of a physical plane much farther than the limit of our senses, even within our solar system. When it is asked "could the other planets be inhabited?" we propose to answer: "why not?"—but the inhabitants need not be observable to our senses. There may and there most certainly will be many inhabitants of our own planet even, whom we do not see nor hear nor touch with our present-day conception of 'physical' or phenomenal life.

There is more to be considered. If once we must make allowance for phenomenal world-systems of many

and varied gradations, we may as well immediately conclude that the sub-planes conditioning our present existence, physical, astral, mental, and so on, are but sub-divisions of the relative planes of the solar system first and of larger systems further on. This lies absolutely in the line of astronomy which nowadays knows perfectly well that every system in the visible universe is part of a larger system and a law of organic structure reigns supreme throughout it. If so, this is the actual and real basis of astrology. Every physical globe in a solar system is thus drifting in the etheric ocean of the same, conditioned and entertained by it, like a fish swimming in the water and, to a certain extent, man is living in the air he breathes.

Tri-unity reigning supreme, we find that, after the potentiality of the perfectly Noumenal World, we have to consider the existence of a Macrocosm in the Phenomenal World, which stands as our 'Ideal,' our Parental and Divine Prototype. In the most direct sense this must be our solar system, or rather the Cosmic Being of which it is the physical appearance.

Before proceeding in the regions of the Physical Plane we have to state one more fact with regard to Tri-unity :

We have already observed the trinity of potentiality-ideality-reality. It will be clear that the appearance of the physical form introduces the particular phenomenon of the Law of Tri-unity which we know in philosophy and religion as that of *Spirit-Soul-Body*. Now in the relationship which ensues in the Cosmos from this all-pervading trinity it will be useful

to take our nomenclature so as to avoid the ever-repeated too-lengthy descriptions. So let us call :

The region of the *spirit* in every case the *potential*.

The region of the *soul* in every case the *noumenal* or *ideal*.

The region of the *body* in every case the *phenomenal* or *real*,

and *vice versa*.

To be observed that we use the words in the strictly philosophical sense always : so ' real ' does not mean ' true ' or genuine or veritable or suchlike : it means : bearing the characteristics of ' work ' or the result of the working in the universe, which is the ' object,' the apparent thing (Latin : *res*).

This is perfectly in the line of the general use of words : Plato expressed the contrast and relation of the Ideal versus the Real by his well-known maxim : *Universalis sunt ante res*, which is, strictly speaking, not contradicted by the French philosopher of the 12th century, Abélard, when he put : *Universalis sunt in res*. The tri-unity of the potential, the ideal and the real, spirit, soul and body confirms both : the noumena go before the phenomena, but they are in them as well. But Plato is right above all when his maxim is meant to express : the ideal is universal and stands *primary* to the ' real,' its phenomenon.\* The general use of words like Realism and Idealism is exactly in the same line.

Whosoever is not able to think in abstractions and to see the relative reality and cosmic existence of the Ideal, may submit to the materialistic conception of *Nominal-*

\* Compare *Natural Philosophy*, p. 82.

*ism*, which we find in Scholastic Philosophy, the preferred doctrine of the Jesuits, which holds *noumena* to be "hollow and empty names only." In the history of Christianity and Western thought there has been a constant struggle for supremacy between Idealism and Realism, the former under the patronate of Plato, the neo-Platonists, Humanism and its adherents, the latter as the real philosophy of matter and of the body, doctrine of Materialism with Aristotle as God-Father and under the patronate of the Church of Christ (!), the Jesuits and the rest of adherents to Scholasticism.

Astrology will prove Plato to be the philosopher of the Soul, Aristotle and the Scholasticists philosophers of the Body. But Plato, says H. P. Blavatsky, offers in his philosophy, which is the "most elaborate compendium of the abstruse systems of Old India," the middle ground between the Western mind and the abstract philosophy and cosmic mysticism of the East.\*

For the rest we shall postpone the philosophy of Ethics to a third volume, to appear under the title of *Astrology in Ethics*, completing the trilogy with the present volume and *Natural Philosophy*.

Looking over the twelve causes of existence now as sub-planes of our direct Macrocosm, which to our particular existence takes rank of 'cosmic soul,' we will observe that of the three crosses the first (Aries-Taurus-Gemini-Cancer) still holds the potency of it all, unmanifested work of Spirit, *per se*; the second (Leo-Virgo-Libra-Scorpio) is the cross of work from which will spring the ideal and soul-life in our Microcosm, while the third (Sagittarius-Capricorn-Aquarius-Pisces)

\* *Isis Unveiled*, I, XVII.



is the cross from which derive the forces building the body. The latter takes also rank of 'soul' in relation to the body. And even more so, since the former (Leo-

Leo  
Virgo  
Libra  
Scorpio

Sagittarius  
Capricorn  
Aquarius  
Pisces

————— Physical Plane

Aries  
Taurus  
Gemini  
Cancer

Virgo-Libra-Scorpio) practically takes rank of 'spirit' in this relation, where it is the effective potentiality. Mysticism always maintained the Soul of Man to be *dual*. The dual nature is proved here: the former deriving from the Spirit and being of universal nature, hence immortal, the other conditioning the life of the Body, also conditioned by it and being of its mortal and finite nature.

Including the cross of etheric activity there are again twelve causes of existence to the Body, and the etheric cross is the aspect of reality in the *Cycle of Divinity*, Aries-Pisces. We might apply the name *Cycle of the Human Spirit* to that of Leo-Cancer. And a third cycle, of course, takes its origin with Thought, in the Mental principle Sagittarius, which will condition the body or form; Sagittarius-Scorpio might well bear the name of *Cycle of the Human Soul*. Again, on the Physical Plane, the (lower) cycle of the Aries-Pisces may bear the name of *Cycle of Nature*. All this in the *Universal*

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significance. Again, projected one stage further, we find in every *particular* creation : Leo-Cancer as the cycle

Sagittarius	
Capricorn	
Aquarius	
Pisces	
	Physical Plane
Aries	
Taurus	
Gemini	
Cancer	
Leo	
Virgo	
Libra	
Scorpio	

of the spirit, starting at the will, Sagittarius-Scorpio as the cycle of the soul, starting at thought power, and Aries-Pisces now as the cycle of the body, initiated by the activity of the positive electric centre.

The Physical Plane, *grosso modo*, is divided in a subjective and an objective side, as well as every one of the noumenal planes, the subjective being in this case the ethereal or non-form, the objective the side of form or vehicle. And together with the six 'higher' or noumenal planes we get the twice seven.

If 'the seventh' is the vehicle, principally, then on the Physical Plane the seventh sub-plane must be that of the 'form' complete, the Law of the seventh stage, Libra, incarnate or : in phenomenal expression. On every cosmic plane the same.

Following the principles in the original macrocosmic cycle, Aries-Pisces, we find for their respective meanings :

*Aries* : Fire potential : Universal Spirit ; Origin and subjective Being ; absolute positivity, Will

Supreme ; initiative ; The Eternal Father. (*Parabrahman.*)

*Taurus* : Earth potential : Universal Matter ; foundation and objective Being ; negative absoluteness ; Possession Supreme ; The Eternal Mother. (*Mulaprakriti.*)

*Gemini* : Air potential : Universal Life ; absolute relativity ; positive duality. (*Fohat.*)

*Cancer* : Water potential : Universal Substance ; relative absoluteness ; negative duality. (*Svabhavat.*)

*Leo* : Fire ideal : Universal Presence, which means origin of individual being subjective ; individual centre and, as far as dimension enters into being, infinitely small ; source of One-ness in creation and of Love with Man ; The Divine Spark. (*Atma.*)

*Virgo* : Earth ideal : Universal Consciousness, which means foundation of individual being objective, individual atom, circumference of the infinitely small Spark ; source of multifariousness and atomicity ; source of Sensation in Man ; Virgin Matter.

*Libra* : Air ideal : Universal Relation, consequently Law, as the relationship between the One and the Manifold, which is the source of Geometry and of Wisdom with Man ; Life of the Soul. (*Buddhi.*)

*Scorpio* : Water ideal : Universal Condition, by the attraction and binding of the One and the Many together ; Cosmic Substance impregnated with will, source of Desire in Man ; Spiritual Leaven.

*Sagittarius* : Fire real : Universal Motion, consequently in every instance coupled with direction ; origin

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of causality and of inspiration, thinking and intelligence in Man ; execution of the Will by moving to the Aim ; this means Thought. (*Mahat : Higher Manas.*)

*Capricorn* : Earth real : Universal Formation\* ; principle of result and effect ; circumference of that which was made by motion ; physics have proved in the electron theory that motion builds the form of the atom practically ; foundation of separateness and of personality. (*Ahamkara : Lower Manas.*)

*Aquarius* : Air real : Universal Manifestation ; origin of all cosmic induction and inter-relation ; pouring out of the life into the form ; and life within the form ; origin of intelligent life in Man, which is ' human nature ' ; The ' Astral Light.'

*Pisces* : Water real : Universal Experience ; cosmic substance, out of which thought, by impregnating it, creates form ; consequently substantial relation between the universal and the particular, and therefore source of Feeling in Man ; The Cosmic Ocean.

“ The Hindus,” says T. Subba Row, “ were acquainted with the precession of equinoxes, as may be easily seen from their works on Astronomy and from the almanacs published by Hindu astronomers. Consequently they were fully aware of the fact that the constellations in the various zodiacal divisions were not fixed. They could not, therefore, have assigned particular shapes to these shifting groups of fixed stars with reference to the divisions of the Zodiac. But the names

\* Compare *Secret Doctrine*, II, 612 : *Makara*.

indicating the zodiacal signs have been allowed to remain unaltered. It is to be inferred, therefore, that the names given to the various signs have no connection whatever with the configurations of the constellations included in them." (*Op. cit.*, p. 2.)

The same is the opinion of the Rev. E. Burgess, who gave a translation of the *Sūrya Siddhānta*, text-book of Hindu astronomy, in the Proceedings of the Royal Astronomical Society for 1858 (May 17th) :

" There is nowhere in this work any allusion to them as constellations, or as having any fixed position of their own in the heavens : *they are simply the names of the successive signs into which any circle is divided,\** and it is left to be determined by the connection in any case from what point they shall be counted " (p. 181).

The meaning is evident : though Hindu astronomers appear to be well acquainted with the constellations, they considered the ' zodiacal signs ' to be ' cosmic causes ' of existence and *consequently to be the subsequent phases or parts in every cycle of creating, becoming, evolution or action.* This again is a most cardinal feature of astrology.

So when people ask why and how influences so specific and well defined as we know the zodiacal signs to exert, could ever be ascribed to these constellations, which are surely not all of them organic structures in the figuration we see them in and whose composing stars are placed on so very different distances, the questioner is on the wrong track. It is impossible to offer any reasonable answer to questions about the descent of the Zodiac and the Planets without a cosmic philosophy, Higher or Abstract Physics, Theosophy or

\* Italics mine. A. E. TH.

whatscever one wishes to call it, explaining the process of Natural Genesis and Evolution. The Western mind may ever so much try to kick at 'occultism' and 'theosophy,' one cannot teach everything to everyone. H. P. Blavatsky rightly says :

“ It is useless to attempt to explain the mystery in full. Materialists and the men of Modern Science will never understand it, since, in order to obtain clear perception of it, one has first of all to admit the postulate of a universally diffused, omnipresent, eternal Deity in Nature ; secondly, to have fathomed the mystery of electricity in its true essence ; and thirdly, to credit man with being the septenary symbol, on the terrestrial plane, of the One Great Unit, the Logos, which is Itself the seven-vowelled sign, the Breath crystallised into the Word. He who believes in all this, has also to believe in the multiple combination of the seven planets of Occultism and of the *Kabalah*, with the twelve zodiacal signs ; and attribute, as we do, to each planet and to each constellation an influence which, in the words of Mr. Ely Star (a French astrologer), “ is proper to it, beneficent or maleficent, and this, after the planetary spirit which rules it, who, in his turn, is capable of influencing men and things which are found in harmony with him and with which he has any affinity.” (S.D., I, p. 107.)

“ The names assigned to these signs by the ancient Sanskrit writers and their esoteric or literal meanings are as follows :

Names of the signs :	Esoteric literal meanings :
1. <i>Mésham</i>	Ram or <i>Aries</i> .
2. <i>Rishabham</i>	Bull or <i>Taurus</i> .
3. <i>Mithunam</i>	Twins or <i>Gemini</i> (male and female).

Names of the signs :	Esoteric literal meanings :
4. <i>Karkâtakam</i>	Crab or <i>Cancer</i> .
5. <i>Simham</i>	Lion or <i>Leo</i> .
6. <i>Kanya</i>	Virgin or <i>Virgo</i> .
7. <i>Tula</i>	Balance or <i>Libra</i> .
8. <i>Vrishikam</i>	Scorpion.
9. <i>Dhanus</i>	Archer or <i>Sagittarius</i> .
10. <i>Makaram</i>	Crocodile or <i>Capricornus</i> .
11. <i>Kumbham</i>	Waterbearer or <i>Aquarius</i> .
12. <i>Meenam</i>	Fish or <i>Pisces</i> ."

(Subba Row, *ibid.*)

On the other hand, the Hindu astronomers used other names for their respective asterisms be it that in them by force of legend and lore many of the Gods and Goddesses belonging to the Zodiacal Hierarchies have been lodged. The *Sûrya Siddhânta* (*ed. cit.*, pp. 327-341) gives the following names for the constellations of the Zodiacal Belt :

Aries	<i>Açvinî.</i>	Libra	<i>Citrâ.</i>
Taurus	<i>Kṛttikâ.</i>	Scorpio	<i>Viçâkhâ.</i>
Gemini	<i>Mrgaçîrsha.</i>	Sagittarius	<i>Mûla.</i>
Cancer	<i>Punarvasu.</i>	Capricorn	<i>Ashâdhâ.</i>
Leo	<i>Maghâ.</i>	Aquarius	<i>Dhanishthâ</i> or <i>Cravishthâ.</i>
Virgo	<i>Phalgunî.</i>	Pisces	<i>Bhadzapada.</i>

Strictly speaking these asterisms are part of the 27 (28) *nakshatrams* or 'lunar mansions.'

For completeness' sake we give also the primary meanings of the Buddhist *Nidānas* analogous with the zodiacal signs :

Aries	<i>Avidya</i>	Ignorance (No-knowing).
Taurus	<i>Samskāras</i>	Total karma.

Gemini	<i>Vijñāna</i>	Open to knowing.
Cancer	<i>Nāmarūpa</i>	Name-Form.
Leo	<i>Sadyatana</i>	The six connections (senses).
Virgo	<i>Sparsa</i>	Touching.
Libra	<i>Vedanā</i>	Giving of Knowledge.
Scorpio	<i>Trṣṇā</i>	Thirst.
Sagittarius	<i>Upādāna</i>	Giving of the Vehicle.
Capricorn	<i>Bhava</i>	Building.
Aquarius	<i>Jāti</i>	Coming forth.
Pisces	<i>Jarāmaranam</i>	The Sea of (grain) Germs.

Concerning the Buddhist explanation of the twelve causes, and Egyptian, Babylonian and other lore on the same we find interesting material in a booklet by J. Henry van Stone : *The Pathway of the Soul* (L. N. Fowler & Co., London, 1912).

We have another ancient witness of the deep significance of zodiacal signs and planetary principles in the Greater Arcana of the Tarot-system, which I have sketched in outline in *The General Book of the Tarot* (Rider & Co., London, 1928).

The phenomenal Macrocosm has left many images and symbols in the history of religious rites and philosophy, generally connected, however, with their particular significances on Earth. So we find Aries personified in Osiris, Lord of the Sun ; Taurus, the All-Mother, in Isis ; Gemini by Thot-Hermes ; Cancer by Horus and Anubis ; Leo by many Kings in Myths and by the ' Kingly secret ' in Freemasonry ; Virgo by the Mother of Krishna and Christ (at the back of which the image of Isis reappears) ; Libra, the ideal ruler, we find in the legends of King Rama and King Solomon ; Scorpio



is easily to be recognised in the *Nagas* or Serpents of the East and the Chinese Dragon, in the wonderful bird Phœnix, and the legendary Swan ; Sagittarius we find as Zeus-Jupiter on his mountain Olympus ; Capricorn, which sign figures as Pan, the God of creative sound and of Nature, and as Chronos, God of Time ; Aquarius is represented by Ouranos, God of the Heavens ; and Pisces by Poseidon-Neptune, God of the (Cosmic as well as Terrestrial) Sea.

We shall leave the study of the Cosmic Pantheon in Mythology to more learned teachers.

### III

## THE PHYSICAL PLANE

**I**F we consider the twelve causes in Macrocosm, we shall find that *Libra*, the seventh, means as much as the 'conclusion' to create, including the way and manner in which to draw the picture. It is the film-picture behind the lens of *Capricorn*. In *Libra* lies the law of what will be

$$\left. \begin{array}{l} \gamma \\ \delta \\ \Pi \\ \mathfrak{S} \end{array} \right\} \text{ether}$$

$$\left. \begin{array}{l} \Omega \\ \mathfrak{M} \\ \approx \end{array} \right\} \text{bodily existence}$$


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*mτ*

emanated, it is "the word in the beginning" to the manifested universe. And in its physical reproduction it is the 'conclusion' to act as a bodily unit, *i.e.* the circumscription of the body, finally the body itself as an organised unit, ready to manifest its 'personal' or particular existence. The body in its turn is as a film of the personality through which this sends its rays into the world. It is again: "the relation between the one (within) and the manifold (without)," surrendering the physical self to the physical not-self.

The fact of the surrendering and its effects : secretion, procreation, and generation, as well as destruction and death lie in the eighth principle, the end of the second cross on the physical plane : Scorpio. In theosophical literature we find the latter significances indicated by " the eighth sphere."

Now in the Physical Plane the conversion of the Noumenal into the Phenomenal is effected and the Cross of Work comes into action. ' Cross of Matter ' upon which ' the Son of God ' is bound. And if this cross is working in cyclic processes in Nature it becomes the ' fire-wheel ' symbolised by the *svastika*. Matter is here to be taken finally in its strict sense as *mater-ia*, born from the Mother-Ether, Cancer, the *Limbus Major* of Paracelsus\*, Pater-Ether being the Aries-principle of positive electricity.

This conversion actually takes place in Leo, the concrete spark : centre of every material existence.

Abstractness appears in Nature by its phenomenon expansion as much as Concreteness by condensation. Led by this physical conception of the two we have tried to express the abstract principles or planes as lying vertically, one above the other, like in our atmosphere we find thinner sheaths lying over those of greater density. We could say it also in this way : the attraction of Matter causes Spirit to descend. Or : the immersion of Spirit into Matter is a process of descent. Both expressions are to be found in occult and religious philosophy. But simple natural philosophy gives us the same image. And if the concrete or physical manifestation is the *result* of the principles drawn in the *vertical*,

\* Compare *Natural Philosophy*, p. 96.

It is in Leo that physical manifestation will begin to spread out in the horizontal, like the ripples in the surface of the water caused by the stone falling into it.

Why and how is this? If the vertical order of ranking naturally is the physical expression of spiritual and ethereal grades, then the horizontal plane is the physical expression for a *status* of equality with regard to spiritual or ethereal value. This is evident and herein lies at the same time the justification for representing spiritual categories in the World by 'planes.' As far as they have any material existence at all, they, or rather their objective being, will in fact manifest as planes.

The formation of sheaths of layers of subsequent densities takes place on the Physical Plane in general, and again on every physical sub-plane in particular. The latter causing the existence of particular spheres around the solar system as a whole, around every planet in particular, and finally around every human being and object, as far as it goes.

In *Isis Unveiled* (II, p. 294, footnote) H. P. Blavatsky gives a direct confirmation of this idea where she says that in the Ophite Cosmogony the Sun (*Sol*) was situated in the centre ". . . hence under the direct vertical ray of the Higher Spiritual Sun. . . ." Leo, the *Atma* or Spiritual Spark. In the *Secret Doctrine* the same author, treating of the principles of creation in the shapes of Hierarchies of Heavenly Beings, calls the highest group those of "the Divine Flames"—also "the Fiery Lions" and "the Lions of Life—whose esoterism is surely hidden in the zodiacal sign Leo"—closely related to and accompanied by the group of

Entities called " the Virgins of Life " (Virgo), etc. . . .  
 (I, p. 235.)

Then, in the plane of physical manifestation, around the centre, which is Leo the Spark, will evolve spheres in the order of the cycle Leo-Cancer, thus ending in the etheric matrix, which contains the system as a whole,

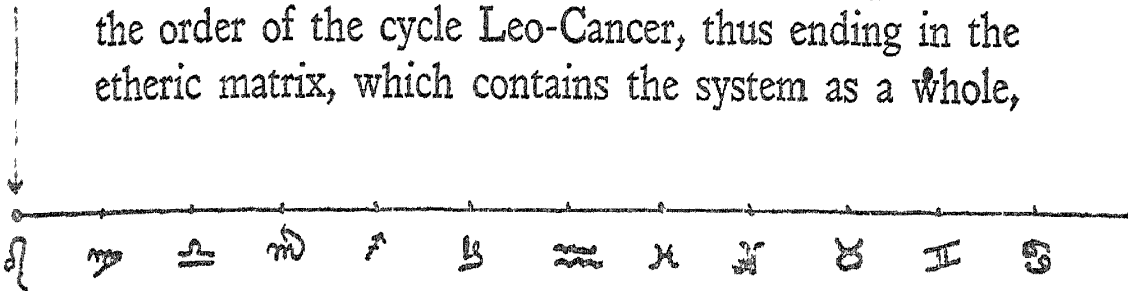


FIG. 5.—In the Plane of Physical Manifestation.

and which is " the hole dug in space " by the life-force of the system (*fohat*).\*

In Occultism and Mysticism we always find the Vertical as the symbol of ' the Father,' the Masculine or Creative force in the universe—the minarets and church-spires bearing witness to this—and the Horizontal as the symbol of ' the Mother ' or Formative force in the universe. Natural philosophy shows us in the sphere of radiation the radius to be the original of the Vertical, the circumference that of the Horizontal principle.

A beautiful symbol of Creation has been given in the rectangular triangle, which was made famous in Western science by Pythagoras, bearing the sides 3, 4, 5, three being the number denoting the Father, four the Mother, five the Son. This symbol relates to the fact of cosmic conversion, mentioned before.

When the noumenal principles are put in the vertical and the phenomenal ones in the horizontal, taking the etheric among the former, we get a diagram in which, when each phenomenon is connected with its

\* Compare *Natural Philosophy*, p. 106.

nounmenal origin, the creative triangle appears and in different shapes. If we take that Leo-Cancer in the centre are practically two in one, because it cannot be

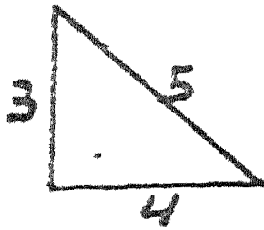


FIG. 5.  
The Triangle of  
Pythagoras.

otherwise, the dimension of Leo being infinitely small, then the triangle of Leo-Leo is converted into a vertical line and in the case of Cancer-Cancer into a horizontal one, which fact again speaks of the utterly masculine and the utterly feminine principles united in the

creative centre.\* Between the two extremes the triangle gradually changes. Of course we know practically nothing

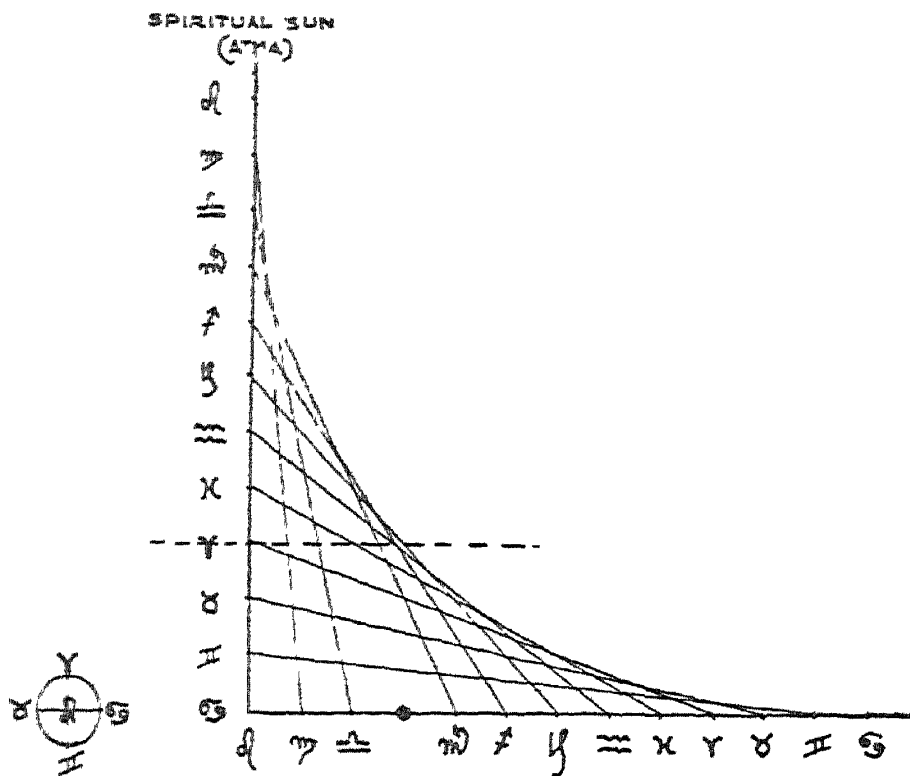


FIG. 7.—A diagram of Cosmic Noumena and Phenomena.

whatever about 'vertical dimensions,' and consequently the said magic triangle, which appears, before Pythagoras, already in the King's Chamber of the Great Pyramid,

\* Compare the *Secret Doctrine* on "the body of Fire and Water," Stanza III, 6.

must only be considered as the ideal image of the general fact. We shall leave it at this for the present.

The solar system, built upon these principles, is the living image of cosmic philosophy, incarnation of the divine, phenomenon of the world of Noumena. The structure of the spheres is controllable : *each sphere has been marked by a planet, being the physical body, vehicle to the soul of the sphere or principle.* This causes the planets to be centres of particular consciousness, *i.e. organs* in the solar system, called *chakrams* or wheels in Indian Theosophy. The successive spheres themselves might well be compared by a series of Geissler tubes filled with different gases and showing different colours of light when the electric (life-) current is led through : different shades of life in different gradations of substance.

In the Leo-centre the Sun is not a 'planet,' but the central organ of the system ; still in every way 'physical,' as well as the planets. In the Virgo-sphere we find the planet Mercury, in Libra Venus, in Scorpio Mars, in Sagittarius Jupiter, in Capricorn Saturn, in Aquarius Uranus, in Pisces Neptune, in Aries Pluto. Thus far we know. Further planets are suspected by present-day astronomers. The possibility of their existence is not denied in the least. If there are, we must find in the sphere of Taurus one which should be called Vesta, in Gemini : Hermes (Mercury), in Cancer : Bacchus. The planet next to the Sun ought rather to have been called Vulcan : it was Vulcan-Hephæstos, the limping blacksmith and artificer, maker of the weapons of the Gods, who in fact ruled the heavenly workshop of Virgo.

The remarkable fact now is this : the planets appear actually to possess the qualities which we should expect from their being the embodiments of the Cosmic principles of the subsequent spheres : *both mythology and astrological observation confirm this fact and the cosmic or theosophical Ideas which are behind it.* There is not the least shade of doubt left about this. So astrological practice offers a test to Theosophy and to every Cosmic Philosophy.

“ In their functions and descriptions as given, these seven planets are identical with the Hindu *Sapta-Loka*, the seven places or spheres, or the superior and inferior worlds ; for they represent the kabalistic seven spheres. With the Ophites, they belong to the lower spheres,” says Madame Blavatsky in *Isis Unveiled* (II, 294).

Again, in the *Secret Doctrine* (I, 631) the planets are called “ the Astral Rulers of the Spheres ” . . . “ Lords of the Zodiac and Spheres.”

It is no use looking at the planets as physical bodies, more or less ‘ influencing ’ us by means of their electromagnetic effects and gravitation. Such an exoteric view will never solve the mystery of astrology. The planets are in a way like the hands of a clock work, indicators of the times. But a more precise comparison may be this : they are the taps by which their etheric spheres communicate with the world of matter. The spheres for the rest ever interpenetrating each other, including that of the Earth. It is this way of visualising their functions that can explain their effects. And it is the interpenetration of the etheric spheres which is the real ground for the interplay of their vibrations, of colour or tone, of the ‘ harmony of the spheres.’

Considering the structure of our solar system, we



find that the higher the principle, the nearer the centre its planetary representative is placed. On the Physical Plane we find the spiritual principles incarnated in the physical body, the soul-principles in the etheric body and matrix. The former we therefore call : *solar*, the latter *lunar*. In the solar system these two sides are evident : the former consisting of the Leo-Capricorn-spheres with their planets, the latter of the subsequent spheres and planetary bodies. From old the sphere of Saturn has been called the 'crystalline sphere,' meaning the limit to the formation of the properly physical or 'solar' body within the totality of the system. "Saturn . . . being the circumference of the Kingdom of which Phœbus (the Light of Wisdom, also the Sun) is the centre," says the *Secret Doctrine* (II, 245).

The lunar body or matrix has found expression in physical vehicles as well : Uranus, Neptune, Pluto, and further planets. A similar phenomenon has taken place in the formation of the planets with the exception of Mercury (Vulcan) and Venus : within the lunar body of the planets moons have been formed : principles of the lunar body incarnate.\* The lunar body in general does, of course, represent the side of the Mother : matter and substance, the solar body that of the Father : spirit and life. The former also the side of the outer world or Not-Self, the latter that of Self. It is to be observed that astronomy has recognised Uranus and Neptune to be different from the other planets known : the motion of their moons is apparently in reverse direction and the orbital motion on this ground is guessed to be also.

Now the lunar part of any system consists of the

\* Compare *Natural Philosophy*, Ch. XII.

etheric *matrix* or negative, and the etheric *body* or positive, which is or holds the prototype of the physical mould.

In *Natural Philosophy* (p. 64) it was stated "that *grosso modo* every etheric organisation, of a man as well as of the Earth, of a planet as well as of a sun, must bear resemblance to this proto-atom, the dimensions of which have not been discussed till now." Why is that so?

We cannot say that every physical thing living is, by itself, moving like the *corpusculum*, a purely physical motion to our senses, receiving the flow of life on the front-side and wasting it at the back-side, by virtue of this sort of motion. But what we are fully justified to say is : that every living thing from an atom and a molecule to a planet and a solar system, including man in the list, must be the channel of some specific line and gradation of cosmic *life*, which consequently will be flowing in on one side and out on the other side. So if this does move through it—*life is motion*—then the case is exactly the same as with the primordial atom, considering that motion is 'relative.' And if the thing does not appear to move in relation to what we call its physical surroundings, we may be perfectly certain that, in the region of its own *life*, it moves with regard to the congenital *substance* : We may call this a *meta-physical* motion perhaps. At least so if the former degree of existence has been called 'physical.' The process is the same as with the primordial atom, evidently, and the result must be similar. Now every physical form naturally has its 'meta-physical' prototype, its shape modelled principally and categorically in the ether first, *i.e.* in that which is *substance* to its

own material units and elements. This counterpart is called its ' *etheric body* ' or *etheric double*. It is the direct source of life and holder of substance to the physical body. Moreover, it is in direct contact with the ether of space around. This etheric body will display the form of a ' primordial atom ', because in it the life of the thing causes the effect of its motion with regard to the congenital degree or ' plane ' of substance. Things that are most ' mental ', ' spiritual ', or potential, like suns, planets, hearts, heads and eggs, will in their physical appearance bear the most faithful resemblance of the etheric prototype.

The etheric body as a whole is the ' substantial ' vessel of life, *i.e.* the general psychic organ, to the physical body as a whole, in every case ; but in its turn every particular physical way of cognisance, by the senses, the brains, the heart, and the glands of inner secretion, must necessarily be fed and governed by a counterpart in the etheric body. These are the etheric organs receiving their *influx* from the planets ; every one of them repeating by its action the figuration of the primordial atom, because here again we find the flow of life acting upon the thing in the same way as if the thing itself moved in contrary direction. Just like the case of the primordial atom and the etheric body as a whole. These etheric organs are the *chakrams* of Indian theosophy.

Now a remarkable fact in Nature is this : in man the direction of the metaphysical motion, marked by the line from head to feet (vertical), stands square to the line along which his physical motion goes (horizontal) ; whereas with the animals—worms, snakes, fishes, birds, and even quadrupeds—the two kinds of motion run along parallel lines, as with the primordial atom. Ap-

parently, it is at the human stage only that the metaphysical and the physical have begun to form the *cross of activity*, consequently have started on the way of actual (real) self-consciousness and knowledge of the inner side of things. The same is the case with suns and with the planets as far as Saturn. With the outer planets, however (Uranus, Neptune . . .), if the direction of their axial rotation is to be judged from the motion of their moons, the case is similar with that of the primordial atom.

This is a natural demonstration of the fact that these outer planets, being the organs of the solar system's lunar body, are centres and units of *etheric* or 'metaphysical' (non-formal) existence, whereas the planets within the 'crystalline sphere' are organs of the solar system's physical body, centres or units of 'physical' (formal) existence. In the latter the metaphysical stands to the physical as the electric to the magnetic force: *viz. square*.° We may not pass here without observing (1) that evidently every conversion of non-form into form, *vice versa*, being cosmic 'activity', will act on the square; (2) that this has been the reason why the non-form has been qualified as the 'fourth dimension' by some: the three dimensions, length, breadth and height, stand square upon each other. Now if the etheric, non-form or psychic world again stands square to the physical or form-world, we can easily see the reason for the deduction. The proper deduction, however, would seem to be: the Mental, the Astral and the Physical are—and in every sense and every way and gradation—the metaphysical prototypes of our 'three dimensions', whatever this may mean to you or me. If then the Astral and the Physical, being the

two poles of creation proper, would be Length and Breadth, showing 'extension', making the 'plane' of work, of any equator and ecliptic, the Mental or potential certainly ought to be viewed as Height, represented by the axis upon which the 'wheel' turns and marking the centre in movement. Thus the erect or *vertical* attitude of man has rightly been considered as the symbol and consequence of the mental and spiritual awakening within the form. Spires of churches, minarets, and obelisks convey the same idea. The *Vertical* has always been considered as symbolising the spiritual side of creation, in religion the Father; in physics the electric current. The snake, "condemned to go on its belly," according to *Genesis* (III, 14), is the prototype of the animal *spina dorsalis*, which in its turn holds 'animal' life. *Horizontal* is the 'plane' of creation, hence the horizontal attitude of the *spina dorsalis* symbolises the condition in which the form and its stage of evolution 'still belong to the Earth', *i.e.* belong to the magnetic category and are ruled or governed from without.

The spheres of the solar system thus, in a way, *end* in the physical planetary bodies, and the orbs of these are to be considered as the limits or boundaries of the respective spheres, while they all must be considered to have their origin in the Sun and are interpenetrating. This is logically to be deduced from the fact that in the Leo-centre all preceding principles are already (vertically!) descended and represented. It causes also the principle and influence of every one of the spheres to spread all over the system, as far as the solar-half stretches, and to be present in the aura of every one of the other planets mutually.

So we find that every planet must have a spheric envelope in conformity with that of the Sun in its solar body, only modified in so far as the planet itself stands in the centre, naturally, and, *vice versa*, the central body (the Sun) expresses the specific value of the planet in question. For the subsequent planets the spheres will be :

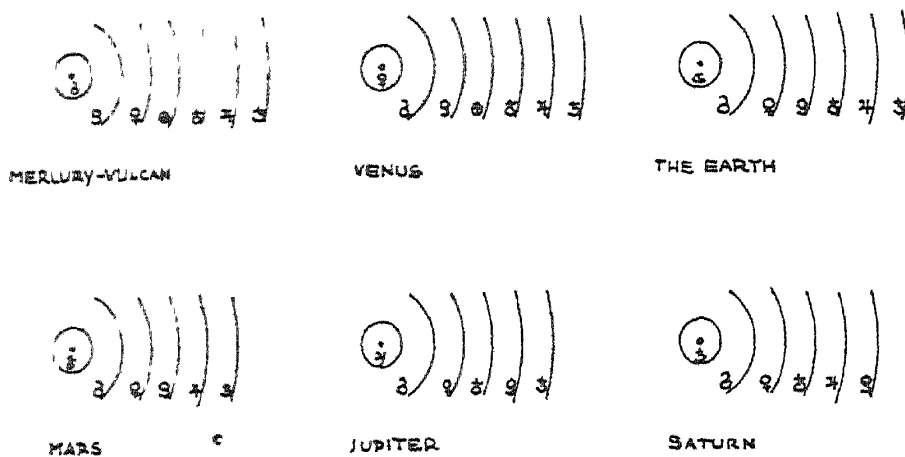


FIG. 8.—Every Planet must have a Spheric Envelope.

Around the solar spheres of each planet, with the exception of Mercury (Vulcan) and Venus, lies the lunar sphere, in each case according to the particular constitution. Our Earth has one moon, Mars has got two, Jupiter nine, Saturn ten and a peculiar ring, Uranus four, Neptune one.

It is with the Earth that we begin to find the *seventh* principle which creates the middle sphere. Consequently Saturn, Jupiter, and Mars will have six planetary spheres ; the Earth, Venus, Mercury-Vulcan and the Sun each seven spheres.

The order of the spheres around the Earth procured the ancient order of the days of the week : put the figures of the seven spheres around the circle and count by fives (quints), *i.e.* follow the cords of the heptagon, then

you will find this order : Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn-day.

If in the order of these spheres we find the physical

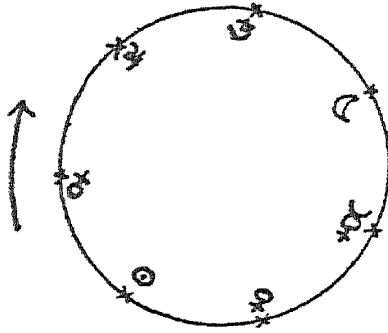


FIG. 9.—Order of the Days of the Week.

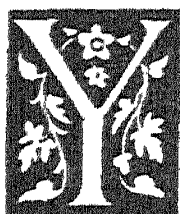
body of the Earth as the seventh principle, the lunar sphere will evidently be 'the eighth sphere': sphere of disintegration, reproduction, procreation, consequently: of birth and death. This is what astrology from old has taught. The same with other planets and with the solar system as a whole.

Till now we have left aside the question of the Earth's place in the system: it evidently takes no proper place in one of the six or twelve spheres, built on the zodiacal scheme. Taken as part of the solar body within the system it does exactly the same as does the Physical Plane as a whole in the Macrocosmic system and the physical body in particular\*: it constitutes a *seventh principle (antah-karana)*, link between both the subjective and objective sides, *i.e. the principle which means manifestation of the phenomenal*. So this is the rôle of our Earth within the solar body of our solar system and the ancient Christian saying, which called this planet "the footstool of God," was not far wrong.

\* Compare *Natural Philosophy*, p. 151.

## IV

### THE SOLAR SYSTEM



YOU will know the Tree (of Life) by its fruit"—this is in plain words the cosmic law which makes noumena to be known by their respective phenomena. So this, too, is the reason why the planetary centres in our solar system are not only telluric globes and electro-magnetic centres of purely physical capacity, as known by present-day astronomy, but something more: the bearers of noumenal principles and etheric (say: psychic) forces. All efforts to prove astrological influences in the soul of man and in the Universe at large will be vain and barren of result, if founded only on physical laws of electro-magnetism, though it is the most direct and physically controllable phenomenon of those influences. In vain people try to convince present-day scientists that astrology is purely 'scientific', because the planets and the suns apparently are electro-magnets. Along this purely physical line you never can prove why the electro-magnet Mars works other results than the electro-magnet Venus. There is no astrology without the Cosmic Philosophy, called Theosophy, and likewise there are no prospects to the study of astrology from a physical standpoint only. A real study of astrology forces us to acknowledge the tree of



which we eat the fruit. And every one of the planets is a fruit of a particular tree in "the Garden of Allah."

The *Sun* is the fruit of the tree which has been planted "in the centre of the Garden of Eden"—forbidden to those elemental etheric beings who did (do) not yet possess the principle of Self. (*Genesis* II, 9 ; III, 22.) After eating this fruit Elemental Man became the like of (a) God. It is the fruit of the tree which conferred "the knowledge of Good and Evil," because by laying the foundation of Self, also the germ of the knowledge of Not-Self is implanted. In the first instance these verses of *Genesis* denote physical incarnation in a solar centre in general. Next: the incarnation of Elemental Man into a physical body endowed with a heart as central organ of life.

In conformity with it astrology from old taught that the Sun rules the heart and represents the spiritual centre, will-power, creative faculty, principle of Self.

To see what the astrological idea of a cosmic 'planetary' centre 'ruling' certain properties and consequently administering certain qualities means, a natural fact must be understood, which has been taught very clearly by the neo-Platonic philosophers, *viz.* that of induction of the like by the like. Says Plotinus in his *Enneads* (I. 6): "Never the eye would have seen the Sun, if it were not Sun-like, nor would a soul be able to see beauty if it had not become beautiful in itself." This is it in few words. In the same way the human being, "eating of the fruits of the other trees" in the planetary garden, *i.e.* partaking of their rays, to say it in a 'scientific'

way, has developed the organs which respond and correspond to these organs of the solar system.\*

So this means that the Sun, being phenomenon of the Spiritual Spark, Leo (*Atma*), communicates the essence of this principle unto the Physical Plane and therefore, *ipso facto*, becomes the centre of the (or a) world of phenomena. This proves the theosophical teaching with regard to physical incarnation being necessary for beings on the way of evolution to acquire the atmic or voluntary principle—which procures immortality. It is on account of the latter fact that a creative Divine Being—the Solar Logos of Theosophy—according to *Genesis III*, 22, stated “The man is become as one of *us*.” The solar or atmic principle being the source of I-am-consciousness, this sentence can also be read as : “The man is become one of *I-am*'s ” (plural of I).†

The conviction that by partaking of the heart of a being, you will take unto yourself the essential nature of it, survives in an old Indian saying of ethical value, but of magical meaning : “Do not eat the heart.” Man eating the heart of the animal, whose flesh he consumes, will partake of the animal soul. For the same reason, however, some savage hunters ate the heart of their game precisely to inherit its qualities of swiftness, ruse, etc., so as to be able to conquer it the better.

In a cosmological sense the word ‘eating’ is not very much out of place with regard to ‘planetary influences’, as in fact every living creature within the boundaries of the system is ‘feeding’ upon them.

• Etymologically ‘sun’ and ‘son’ are closely related,

\* Compare *Natural Philosophy*, Chapter XVIII.

† Compare *Secret Doctrine*, II, pp. 225, 226.

the solar centre of the system being the son of the One and Unique (because noumenal) Deity—"exprimé en latin par *solus*, d'où on a fait *sol*, soleil, symbole de Dieu," as Ragon has it in his *Maçonnerie Occulte* (II, 11, footnote). The 'sole' agent and distributor of noumenal creative power.\* So 'central', powerful and spiritual have become synonymous, as Physics in our days have well found out by studying the powers of the atom.

In ancient Greece we find the name *Adonis* for the Sun, recalling *Adonai*: God's son in Jewish mysticism.† In Rome it was represented by *Apollo* driving the luminous chariot of Day. The Hindu trinity of *Brahma*, *Vishnu* and *Shiva* may be taken to represent three aspects of the solar power: creating by the 'breath' of life, pervading the system with its nature, and re-absorbing the swept-off particles of all the system, destroying them in its furnace, as astronomy well knows, "feeding upon the sweat and refuse of the system," as the *Secret Doctrine* expresses it. "The Lord is a consuming fire," says Moses.

Astrologically the Sun thus causes the destruction of the particular and the consuming of material, as well as the pervading of the surroundings with its life. It is the dispenser of light, heat and will—central motor to its system or body. Fixedness, continuity, constancy, being narrowly related to centrality. The material properties deriving from centrality and the Sun are: *inertia*, laziness, consistency, etc.

The Sun is the principle of 'Presence' incarnate and therefore the organ of existence and life itself, of Will

\* Compare *Secret Doctrine*, II, p. 607.

† Compare *Secret Doctrine*, I, p. 631, and II, p. 567, footnote.

and Goodness. In human nature it effectuates the thought of "here I am". Solar people never fail to make their presence noticeable and felt. In the world of feeling the Sun may cause self-reliance, faithfulness, nobility, or pride, arrogance, autocracy, etc. On account of creative power it is the origin of procreation and its counterpart, physical love, amativeness. Because the Sun is the 'son' it rules children, and because it is the Father of its system it rules also the 'father' in a horoscope. It rules, moreover, authority in an inner and absolute sense, spiritually, morally. As the organ of the Leo-sphere, being the King and Ruler of the system, the Sun naturally *causes* egotism, as well as antagonism.

It is not easy to explain how the great boon of divine essence and immortality, bestowed on Man after his eating of the Forbidden Fruit, should have been called a 'curse' as well. Nor is it an easy task to plead the cause of a God smiting his creatures with curses. We abstain from it in the present volume—intending to treat the ethical and religious side of astrology in the next one, *Astrology in Ethics*.

To those who have been able to leave their physical body in full consciousness and once have had experience of the *inertia* of this 'gross matter', compared to higher realms or ethereal regions, the existence here below may well appear as a curse. And so may the duty of procreation along the physical line (*i.e.* between solar and lunar counterparts of animal nature). Human evolution is more intricate and complicate than we are able to explain in this book, which may perhaps help students to understand the *Secret Doctrine*, but does not pretend to take its place.

Now let us reconsider the structure of the solar system : The spiritual or noumenal principles of

Leo Virgo Libra	}	procure the 'solar body' or proper physical body of the solar system ;
Scorpio Sagittarius Capricorn		
		( <i>antah-karana</i> , the focus)

whereas the principles of cosmic electricity and magnetism :

Aquarius Pisces	}	procure the 'lunar body' or etheric counterpart of the physical body of the solar system.
Aries Taurus Gemini Cancer		

Within the solar body duality is already clearly noticeable, the three higher principles implying the being or *name* of that which will be incarnate and therefore plunge into the cosmic ocean of electro-magnetism ; the lower three governing the *form* of it. This is the reason why the preceding cosmic principle, the totally abstract Cancer in Hindu astrology, is called : *Namarupa* : 'name and form' lying together concealed in it.

So in the phenomenon : within the solar body of the system on the Physical Plane the spheres of Leo, Virgo, Libra represent the higher principles or spiritual name and being ; those of Scorpio, Sagittarius, Capricorn represent the lower principles from which the form is made, which will be the vehicle or dwelling of the Spirit in this world of phenomena. In conformity with the

proceedings in the world of noumena every phenomenal being, because born from a matrix (Cancer), will display the duality of name and form, built up by the three planetary elements of form, under the guidance of the three powers of name or spiritual being. Freemasons will recognise here a certain particular in the constitution of their lodge.

*But there is a seventh.* A mediator between the side of Spirit and the side of Matter, also on the Physical Plane and with every one of its phenomena.

It is desirable to see exactly the 'what' and the 'why' of this *Seventh Principle*. In descending from the heights of the Absolute into definite creation, we have lost sight of these absolute principles—Aries, Taurus, Gemini, Cancer—astrologically. But we have to keep in mind that the four together are the cross of activity of *The Most High*, and this activity means Cosmic Unification, which finally makes Creation a Fact, a Reality, and which appears everywhere and always throughout the Universe of Duality as the Uniting Principle. So of the Two it makes Three, by uniting the two sides of the Six it springs up as the Seventh; it does not leave the Twelve barren but by uniting their subjective and objective signs together it makes Thirteen, which number we know as that of the Master with his disciples. Compare also the legend of the *Graal*, where the thirteenth seat, placed in the centre of King Amfortas' hall, is destined to the absolutely pure of heart.

So the appearing of the physical vehicle in Creation was predestined by this Most High principle of Cosmic Unification. Thus in a way, the Physical Plane *in toto* appeared as 'the Seventh.' Reality always and everywhere is characterised by this abstract central point in

the cross, which makes it a crossing engendering concreteness.

Between the solar half and the lunar half of noumenal principles in the creation of a world of phenomena we find the focusing-point indicated in Indian theosophy by the name of *Antah-karana*. So this is not Capricorn, although the latter has much to do with it, but a *thirteenth principle*, to be localised between those of Capricorn and Aquarius, perhaps the most potent and highest abstraction of all, and of which the physical vehicle will be the phenomenon in particular. Consequently the latter may as well be called a thirteenth principle and only the absolutely pure of heart can *safely* dwell upon this seat. This, of course, is the cosmic or supra-natural reason for all morals and every system of ethics.

Within the solar system the *focus* or *antah-karana* appears in the 'crystalline sphere,' which in a physical way may be 'indicated' by the planet Saturn, but properly speaking and in the etheric constitution of the system is the immaterial border-sphere between those of Saturn and Uranus, perhaps the most effective point in the system. A 'point,' however, which has dimensions and consequently is a sphere.

Now also between the name- and form-sides of the solar body the Uniting Principle appears in a link, to be localised between the principles of Libra and Scorpio, which literally means that it is Cosmic Law subjective (Mathesis, Love-Wisdom) and Cosmic Law objective (thirst) working together, which offer and allow the uniting. In the phenomenal world, *i.e.* in our solar system, this principle is represented by the Earth—*seventh* planetary centre of the solar body—placed between Venus and Mars. So it is this planetary centre,

our Earth, which plays the rôle of the *seventh* and consequently is the vehicle and organ of this principle. And it is on Earth that the universal law of the Crossing takes place and becomes a fact with regard to the solar body of the solar system, which means that this planet is the organ of the 'crossing' and confers the faculty of cosmic uniting. This has the significance of divine birth in a body of matter and characterises the particular stage in evolution which we call *human*. In a way this is a 'critical point' in evolution.

Now, speaking of stages in evolution, we shall have to face the problem at large. Each planetary centre being the phenomenon of a definite noumenal faculty, it will be clear that beings incarnate upon these bodies share in the essential nature of it, so far as their potential disposition will allow; and secondly that, when introducing the law of evolution, beings will, by gradually evolving from one stage to another, have to change their domicile and become inhabitants of the subsequent planets one after another. Also that every one of the planets must bear the type of a certain stage in the evolutionary cycle.

We must again apologise for not offering a detailed description of creation and shall have once more to refer to the *Secret Doctrine* as the minutest account available at the present stage. All we can venture to do in the present work is to point to the subsequent kingdoms in Nature: the mineral, the vegetal, and the animal, crowned with the creation of human kingdom, which in future, as religion and ethics lead us to believe and accept, will develop into the Kingdom of Heaven 'on Earth.' Other religious tenets speak of the kingdoms of Angels



and Archangels, and finally that kingdom which is 'the throne of God.' Which makes altogether, well counted, seven kingdoms, of which exoteric Man only knows four. The other three he may believe in, but they are out of eyesight to him.

The *mineral* is the atom of matter, left to itself; a form—or *the* form—plain, created by internal motion, but not endowed with any other faculty. This is evidently the expression of the Capricorn-principle and thus Saturn, its planet, rules the mineral kingdom and everything in the world, which has inner motion or motive only, locked up in the *form*, which separates.

The *vegetal* kingdom shows the principle of *growth* or expansion and with it comes the faculty of reproduction. This is in the physical world what thought (*Mahat*) is in the world of the Soul, and consequently Jupiter is the ruler of the vegetal kingdom. Being in the world of matter, the 'spirit of life,' it makes the difference between *animate* and *inanimate* matter.

In the *animal* the faculty of growth is joined by that of *movement* of the separate unit,\* and this has consequently become a condition of existence, to the unit as well as to the species, so as to necessitate movement in order to get at its food. The motoric force of the animal is hunger, *c.q.* thirst and sexual desire, all three particulars in the phenomenon of the cosmic thirst of Scorpio. So the planet Mars rules the animal kingdom. As a result of the necessity of hunting after its food and mate we find in the animal stage the development of the senses, and Mars is the embodiment of the principle of the *organ*.

A curious fact within our solar system is the existence

\* Compare *Secret Doctrine*, I, Stanza VII, p. 5.

of a great many very small planetoid bodies moving between the orbs of Jupiter and Mars. And an equally curious fact in Nature is the appearance of a good many forms of life, which we hardly know how to classify, either among the animal or among the vegetal species. There are some planetoids between Saturn and Jupiter and a few between Mars and the Earth. While the former may hint at early stages of vegetal evolution from the mineral, the latter planetoids may well indicate stages of anthropoid apes or so-called 'missing links' between the animal and the human stage.

Another fact to be observed is this: in the animal stage of formation the heart appears, *i.e.* at a certain stage, above those of parasites, insects and fishes. We shall avoid details, but wish to state that even here there are sub-stages leading gradually but still with definite steps from one planetary stage to another.

Then, on Earth, we find the *human* stage, together with the three other ones. Human we call this stage in which to the animal faculties is joined that of *self-consciousness*, which furthermore takes the lead in developing the *mind*. Both together gradually develop—or prove to possess—the power to rule the animal, the vegetal, and the mineral kingdoms, and their faculties in the human body. It is in this that Man finally proves his superior descent and it is upon this planet, the Earth, that the crossing of the subjective and the objective sides within the solar body procures the opportunity of demonstrating the definite and decisive power of Spirit as the Ruler of Matter. Man is this fact incarnate. He takes the opportunity. It is on Earth only that the Rulership of the Divine appears as a 'question.' We can clearly see, that on higher stages it cannot be

discussed, because it is *a fact* and there is no one to discuss it.

Why does human consciousness appear in this stage? It evidently is the first phenomenon of the cognition of Cosmic Law (Libra-Venus), or rather of the solar triad, the three cosmic principles embodied in the three 'inner' planetary centres, which naturally represent 'divine' stages in evolution. And it is in this stage that Man is the divine or spiritual consciousness "laid upon the cross of matter" or created "in the image of God" (*Genesis* I, 27) to rule over the animal, the vegetal, and the mineral kingdoms (*ibid.*, 28-31). In the first and last instance in his own vehicle—body and soul—of course. This, too, gives a view on the proper meaning of morals and ethics. It has always been at the back of every religion and in our days various practices like 'Christian Science', mental healing, Coué-ism, *e.t.q.*, as well as lay-moral-systems show that this cosmic fact dawns upon the everyday consciousness of Man.

On the planet Venus we have to expect the stage of beings rejoicing in the Good Law (Libra) and, living the same, able to confer it. There exists a theosophical teaching about some of the Lords of Venus, having come to the Earth to help the evolution down here. It does not matter much whether we call them Angels or Principalities.

Mercury (Vulcan) represents a still higher stage—say that of Archangels—and the Sun is the stage of central divinity and will-power.

Naturally every stage is present in every place within the solar system potentially and on every one of the planets ideally or as an idea, descending gradually into physical reality, because every planet possesses its

spheres of planetary nature. So we clearly find the ideals of divinity on Earth and the signs of chemical elements (minerals) in the spectrum of the Sun.

*Mercury* (Vulcan) is the planet of the Virgo-sphere. Next to the Sun it is in fact instrumental in converting 'presence' into 'consciousness', because it constitutes, so to say, the outside or circumference of the solar centre, the furnace in which the life-forces are generated. These are received and transmitted by Mercury, in manifoldness. *Transmission* is the proper faculty of this planet. Consequently it rules individual consciousness in Man and every sort of cognisance in the objective world, and knowledge is the fruit of it. In the regions of thought and feeling it confers discrimination, distinction, subtlety; in those of action: carefulness, servitude, unselfishness, offering objective obeisance to powers in authority. In bodily functions it rules every system of conveyance, as the arterial system, the gangliac and nervous system, and thus it provides the means of sensing and of physical knowledge by experience (*vide* Mars later). It rules the most pure objectivism. Ancient mythology on one hand calls Mercury the god of merchants and thieves, clearly on account of its conveyance or transmission. It is also Minerva, daughter of Zeus-Jupiter, goddess of the Sciences and the academy, because of the knowledge it imparts. On the other hand the planet or god—planetary spirits *were* called gods by all peoples before Christianity, Archangels afterwards, where lies the difference?—was called Vulcan, the artificer, and credited with the manufacturing of weapons for the other gods. The legend of Siegfried's sword in the Nibelungen-saga reminds

us of this. It evidently points out the function of this planet as the distributor of the holy creative power of the centre unto the subsequent differentiated centres of consciousness, which are the other planetary centres. Transmission again—even in the regions of consciousness. So it rules the human mind.

Mercury, on account of the knowledge it may impart in every domain of Nature, is also the Master of Transmutation and Alchemy: known in ancient Egypt as Hermes, the Thrice Greatest.

*Venus*—organ of the Libra-sphere—represents cosmic law and universal relation. In the regions of thought this means geometry, justice, equilibrium; law and rule in general as well as in particular. In the realms of feeling it becomes the ruler of harmony, beauty and art—geometry and law lying in fact at the root of beauty. May it not displease modern artists. To all the system at large, physically and psychically, it means ‘light’ in the sense in which St. John’s gospel has it, *i.e.* as the actual and real unification of the creative logocentric centre—the ‘Solar Logos’—with its creation, ‘the World,’ speaking the divine word. In the soul of Man this is Love, in his personality it is the principle of *libido* and to all it is the source of Good.

“Light comes through *Shukra* (Venus) . . .” and “Venus or Lucifer—also *Shukra* and *Ushanas*—the Planet, is the light-bearer of our Earth, in both the physical and the mystic sense . . .” says the *Secret Doctrine* (II, 33, 36), and here is the proper meaning of Lucifer, the ‘beautiful’ morning- or evening-star: guide through the world of darkness. (Compare *Secret Doctrine, sub voce.*)

Venus as the Dispenser of Law—the *Good Law*—is Krishna. And again, in another tongue as the Dispenser of Love, is Christ. Both, as the cosmic legend says, “born from a Virgin” (*Kanea*). The cosmic fact is that from the sphere of Virgo comes forth that of Libra.

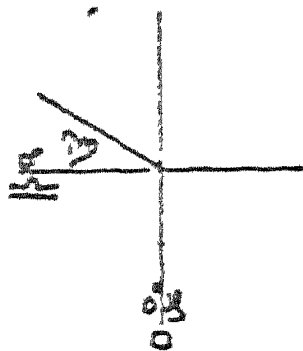


FIG. 10.—Krishna and Christ “born from a Virgin.”

Whereas the Christian Virgin Mary may as well represent the Virgo-Minerva as the Lady of the reversed Libra-sphere, Isis-Vesta, and in the latter case she is the female counterpart of the masculine Christ.

If we draw the theoretic scheme of the Christ’s birth we find the Sun at the entrance of the sign Capricorn at the midnight point, and the beginning of the sign Libra rising in the East, *i.e.* just born from the sign Virgo right over it.

*The Earth.*—H. P. Blavatsky did not hold it in great esteem: “There is but one hell and this is Earth” was her verdict. The reason for it may be found in what has been stated above, concerning the ‘question’ about the Divine, arising here, inferring the possibility of rejecting It and the actual use of this power, which means: denial of the Good and birth of the Evil. And now, looking from a geocentric standpoint, it is the Earth which stands in the centre of the Garden, and here comes the explanation for the ‘curse’: it is that condition of Consciousness in which the divine descent is a fact but *can* be denied, so as to deliver the divine into the power of the animal (man). When Man finally acknowledges the ‘question’ by answering it, principally, he sublimates it into ‘the Quest,’ which will lead him on the

Path. This has been beautifully depicted in the legend of Tannhäuser, as well as in that of the Graal and its Knights, and earlier in the struggle of Horus, the 'divine child', with Typhon, in the battle of Rama against Ravana and, generalised once more in the Great War on *Kurukshetra* (*Bhagavad Gîtâ*).

Finally, if we see the immersion of Spirit in Matter cause an evolutionary proceeding, which starts at the mineral stage, continuing through the vegetal and animal kingdoms, thus gradually approaching the higher stages more inward—a true image of the evolution of consciousness in a human personality—then within the solar body the Earth may well be called, as the *Secret Doctrine* has it: *the vestibule . . . "to glorious mansions, through which a moving crowd for ever press"* (I, 178).

On the other side of the Earth the planet *Mars* in the sphere of Scorpio is organ of the *thirst* of life, because "substance impregnated with will" from the noumenal world means substance which has *tasted* life in the phenomenal world. Once tasted, the desire remains, because the impregnated life, coming from the Sun, is *not* the planet's proper life, it *wears out* and the substance asks for more. So Mars is as much the organ of absorption as the Sun is that of radiation. It rules the organs in general and organic sensation in every way. A natural particular of organic life is that it wears out or that wearing out is connected with it. The sensation is fed by the radiation, thirst and hunger by dispensation. The desire evoked becomes the motoring force of the organic world, more in particular so in the animal kingdom and with it in human existence. It appears as 'energy' everywhere and the struggle for existence and evolution is carried

on by Mars—the War Lord. On both sides of the Earth Venus and Mars appear as ‘giving and asking’—love and desire—harmony and strife—law and evolution—and our planet is their meeting-ground.

Psychologically Mars becomes passion and the *principle of lust*.

Where ‘love’ is the phenomenon of dispensation (Venus), on the other hand there must appear an asking, a desire for love and the *experience* of it (Mars). And this way ‘love’ can only be understood in the same sense as the food, which is eaten, *i.e.* as something to be enjoyed, to be desired, to be fought for and won, and as an essential part of life in all regions, from the lowest up to the religious, consequently as one of the great, if not of the greatest, motives of existence, and helping to the continuation of the same. But here Mars, fed and filled with the life of its Father the Sun, reproduces one of this Father’s features: *i.e.* that of consuming. Mars consumes love and lives at the expense of Venus. In organic nature Mars and Venus both produce their effects: by desiring life and absorbing it, the unit is impregnated *ipso facto* by the desire to ‘unite’, derived from Venus, the dispenser, and now the nature of Mars will go in search of a counterpart with whom uniting might be possible—and here lies the origin of sex and its duality: the mental fact becomes an astral actuality and a fact in physical nature. This introduced into the animal nature the leaven of sexual desire, the thirst for continuation of life in the race or species, which by while shows even stronger than that for the preservation of the unit’s existence.

Where Venus appears as the dispenser of Good, evidently in the cosmic theology Mars had to be made



a personification of "the Evil." Christian theologians have always appeared specialists on the theme of the 'Devil' and its seductions. The same hobby has been ridden by Christian astrology—we hope to have opened a somewhat wider perspective of the faculties of this planet. Still, there evidently is a natural reason for the idea of evil, because the principle 'thirst' is closely related with want and suffering, and Mars the bringer of both.

*Jupiter*, born from the Sagittarius-sphere, naturally represents thought (*Mahat*) and its physical counterpart: the *tendency to grow*, thus expanding the bodily expression of the unit, like thought expresses and expands the soul of the individual. Thus Zeus-Jupiter was the Father of those gods who were busied with the guidance of the phenomenal worlds. Compare Plato's *theoi*=Movers; Zeus the Chief Mover, under whose resort the Astral World becomes peopled with motives, personified in gods and goddesses, and the Æthereal World with genii, spirits of the four Elements, elemental beings, etc., all builders of form and bearers of some or other particular force. Therefore Jupiter has always been called a 'benefic.'

Where very often students in astrology have asked, which may be the exact difference between the benefits of Jupiter and the good of Venus, we wish to point out that Jupiter is the promoter and illuminator of the personal or particular, whereas Venus presents the boon of the universal.

The name of the planet indicates its significance as the highest motive in every personality or 'personal creation, *Io-Pater* meaning 'our Father' ('in Heaven')

or *Io-Pitar*, *pitrī* in Hindu) : our leading spirit, which confers the sense of *cogito ergo sum* : my thinking is proof for my (individual) being.

It represents or rules the Holy Spirit in Man and human mind and lies at the back of conscience. Aries—Leo—Sagittarius : the Father, the Son, and the Holy Spirit.

Thus Jupiter is the organ of idealism and abstract, spiritual, religious, or moral powers of direction. It shows the way in which and the measure to which growth and expansion are possible. It rules the vegetal structures and functions in Nature.

*Saturn* is the being of Capricorn incarnate : result and effect of the creative force of Leo, consequently the proper limitation of “the breath of life” in Nature (which is Jupiter) ; this constitutes the body, distinct from its surroundings.

Whereas the solar principle is “I am (that I am),” the saturnian is : “I am this,” which includes “I am not that”—assertion of self-existence derived from denial of the surroundings (*Ahamkara*). It is the organ of formation, separateness, denial, circumscription, definition, objectivation. Here the thought, even the highest ideal, has become incarcerated in formal embodiment. Therefore in religion it rules dogma and “the letter that killeth” ; in Man, *i.e.* with regard to individual consciousness, it means *Karma*, *i.e.* the necessity of action in accordance with thought, as well as the present circumstances and the necessity of meeting them in consequence of thoughts generated formerly, even in previous lives.

Saturn rules the consciousness of the form *qua* form,

and in this way is the most delusive element in human nature. *Sat-an* thus being the regular opposite of the Lord or Logos; Goethe in his *Faust* has him saying of himself: "I am the spirit who ever denies," which clearly means finally: "I am denying that I am," or the denial of Self-consciousness. But Mephistopheles adds: "who ever *wills* the Evil and ever *causes* the Good." This sentence is full of meaning—we wish only to recommend it to the attention of our readers for the present.

We may well say: Saturn rules materialism and 'rationalism' in their orthodoxy as well as pharisaism and slavedom to the letter in religion, and to the phenomenon in science, Lord of Exoterism.

Saturn, as the lord of formation, is the God of Nature, Pan. Now there is another fact to be noted: when in the Gospel of St. John the creative force has been called *verbum* or 'word' this is not only a poetic allegory, but a natural fact as well. It was an Indian scientist, Professor Sir Jagadis Chandra Bose, who demonstrated how dust particles spread out upon a membrane, which was stretched over the lower end of a trumpet or horn, gathered into globes and linear figures when a sound was blown into it. That music is instrumental in arranging particles of our more subtle or ethereal nature and consequently in organising our etheric body, is a fact which no student of human nature can deny.

Pan is shown to play the flute and with his music he plays spells and charms on men and nature spirits as well as on cattle and the beasts of the woods, says the ancient legend. He rules rhythm and measure.

Saturn rules the crystal and the jewel in the world of minerals; concentration and meditation in the world of

The evolution of life from the mineral through the vegetal and the animal kingdoms to the human stage does not only imply the evolution of the physical vehicle but also—and primary to it—the awakening of those forces within the auric envelope, which will cause the said evolution of the form : evolution of both “ name and form.”

Saturn makes the form of ‘ clay.’ The principle of growth, introduced by Jupiter, makes the etheric envelope and body come to life ; its faculty is reproduction. By this faculty the plant and the vegetal type of formation in general is able to execute ‘ growth ’ and also to heal itself when injured. So Jupiter is also the Healer, and the etheric body of every living creature, ruled by this planet, contains the healing qualities.

If Mars awakens the ‘ struggle for existence,’ this means the coming to life of the astral principle in the aura, which will constitute an ‘ astral body ’ in which lie the particulars of animal life, the life of the senses, which introduces experiences of enjoying and suffering.

Man, on Earth, inherits the body of form, the etheric body and the astral body, and joins to these a new ‘ covenant ’ in the auric envelope, *viz.* the embodiment of the three spiritual principles originally merged into one, and only gradually developing their specific activities. This spiritual embodiment or vehicle starts its activity as a mere ‘ mental body ’ possessing the faculty of reasoning and being susceptible to evolution far beyond the comprehension of man at his present stage. It becomes the radiant *Augoides* of the full Initiate. Then the Sun, Mercury and Venus will find full expression in it. All this has been beautifully depicted by Moses in his First Book, *Genesis* :

The Lord first created the Phenomenal World by separating Light from Darkness and dividing the Waters (of Cosmos) in those 'above the firmament': Aquarius-Pisces, the Great Cosmic Ocean, from those 'under the firmament': the etheric ocean of inter-planetary space. Then came the formation of telluric globes: called the dry land, separated from the waters. The same process naturally repeats itself on the planet Earth in due course.

Within the solar system then the rulers of the mineral, vegetal and animal kingdoms are indicated: Saturn, Jupiter, Mars; and Man is *created* on the sixth day: Man and Woman (I, 28). Together with the Lord to observe them they were three in Paradise: the Sun (Adonai), Mercury (Hermes), and Venus (Aphrodite). This divine herm-aphrodite—Man-Woman in divine or heavenly state—was to rule the three kingdoms of nature upon the Earth.

How was this to be done? Man had to incarnate in a physical body, made from the materials of the three kingdoms, this being the 'natural' way to 'rule' them. We shall leave apart the question if it were the 'only' way to rule them. A study of the *Secret Doctrine* may throw light upon this.

The natural body of Man was then *made* from "dust of the ground" (Saturn) and "the breath of life" breathed into his nostrils (Jupiter). This 'man' of the Earth was still no more than a 'vegetal' creature, put into a 'garden', somewhere "in the East." In this condition he could be multiplied by taking a sucker (II, 22). But it wanted the animal element to complete his vehicle and this is indicated by the serpent, being 'the most subtle' of animal species: Mars, Lord of

Scorpio which, as a planet 'coils' around the Tree of Life, the Sun, in the centre of the Garden. It was only by adopting the animal principle (and in its most subtle essence) that the earthy body of Man came to possess a heart and then and thereby was able to eat from the fruit of that 'forbidden tree' . . . which gave him the right and the power to say : *I am*.

Then he partook in his nature from the 'good' (Venus) as well as from the 'evil' (Mars), but by this fact of his participating in the kingdoms outside the inner circle, he was "sent forth from the garden of Eden" westward . . . the way of mortals.

We shall leave this beautiful legend here—to take it up again in our third volume.

The lunar body of the solar system shows only three planets to human observation. Astronomers admit the possibility of more, but as a matter of fact only Uranus, Neptune and shortly Pluto are known.

There is a principal difference between the activities of the planetary centres in the solar body and those in the lunar body; the former are activated by and orientated on the Sun, as the Giver of Life, directly; the 'lunar' planets, notwithstanding their physical motion around the solar centre, are animated directly from the Lunar or Astral World. And this makes them so "unexpected" in their effects. In a collective way we may state, that they are more 'heavenly' than their Brethren of the solar body, because more abstract. *They transcend form.* This is also valid on the physical plane itself, where they connect the formal solar system with the outer world, interstellar space, and introduce

the emittances of other systems, thus effectuating the cosmic interdependency.

But their nature transcends time as well as form and in relation to the definite karma of the personality they may act as a grace or as a collective disaster.

Whereas the evolution within the solar body aims at perfection of the form and individualisation, the effects of the lunar planets very often tend to destroy the form rather than to help it in its existence. They rule the Kingdom of the Soul and Collectivism. In political parlance the solar half is 'bourgeois' the lunar half 'communistic'. In fact, their nature is communicative.

*Uranus*\* born from the sphere of Aquarius is clearly the organ of cosmic electricity and as such a transmitter like Mercury, though more directly acting between one form and another, under the guidance or instigation of Jupiter: thought-power, the pushing power of the mind. Consequently the activities of this planet are of the intellectual and positive type, communicative in the way of induction. It is therefore the organ of the faculty which we have named *intuition* on the plane of human thought, *instinct* on that of animal and even vegetal life. It is the direct reaction of the soul upon physical circumstances in both cases, albeit that there are physical means of causation for the said reaction.

So it is the planet of the living cosmic vibration, uniting men with men, peoples with peoples, solar systems with solar systems. This is the Universal Brotherhood as a cosmic fact. It is the impetus which

\* The name *Herschel* for this planet is not used here, because it confers no cosmological meaning; this is why it should never be used by astrologers.

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makes individuals socialise and act as organs of the collectivity, in whatsoever way this may be. It is Eros, the motive which transcends as much the individual nature as the sexual passion of Mars transcends the personal existence.

Uranus has much to do with the human soul, on account of its carrying or ruling the cosmic electricity with which the human volitions are carried out in actions; in fact, so much so that in horoscopes of the more evolved people, *i.e.* where the volitions are strongly and firmly expressed, this planet appears to have at least as much to say about the real value and forces of the Ego as the Sun, if not more so, actually: its place and aspects in the horoscope show the way in which and the force with which the Ego is expressed in the personality.

It rules radio-activity in chemical elements and those waves in the ether of which some have now been found out by Physics and utilised by technical science in 'wireless'; it works by the 'aerial' of insects and in the 'brain-wave' of man. Thus it is the planet of inventions.

Transcending the form, however, may appear as breaking it, like an electric current by short circuit burns through a too weak conductor. In fact, Uranus breaks up and destroys—and not only physical formations, but those of dogmatism, fashion, habit, and every other sort of formalism as well. Therefore it has been rightly called the planet of renewal and of rebirth, which transcends karma. But it may also ruin and wreck.

Because of its transcending time and space, and its electric mode of communication it is notorious for its abruptness.

Uranus has often been called the lunar body or the Moon of the Sun itself. It has also been said in



the *Secret Doctrine* that "Uranus personified all the creative powers of and in Chaos-Space, or the unmanifested Deity . . ." The form-destroying effect of Uranus is depicted in the Greek legend where he is said to "destroy all his children as soon as they are born." "In Kronos (Saturn) we see the same story repeated"—because Kronos also "eats his children", *i.e.* destroys the forms which he made (II, 281).

Ouranos and Ouraneia were king and queen of the Heavens—*i.e.* of the element of Air and the Earth's atmosphere as well as of the firmament. The creation of 'Heaven and Earth,' as *Genesis* I has it, may relate also to that of the solar (say, telluric or physical) body and the lunar body of the solar system and the Earth respectively.

*Neptune* is the ancient god of the cosmic and earthy ocean: Poseidon in Greece, Varuna in India. The Cosmic Ocean of inter-stellar ether, which is, <sup>6</sup> so to say, the most abstract substance on the physical plane, as well as its noumenal counterpart. To ask: where lies the difference between the two is to put a mystic question, because the domain of Neptune is not remarkable for limitations or boundaries. In other words: the "cosmic substance, out of which Thought, by impregnating it, creates form," is "the substantial relation between the universal and the particular" precisely on account of this:

The cross of Reality in the Noumenal World is the direct noumenon of the World of Reality or Phenomena. The substance of the former consequently is the root of all phenomenal substance from which physical phenomena will spring up. Abstract from the side of the

latter, the Pisces-ocean is after all the concrete appearance of the Noumenal World and the only one so. Thus: the Ocean of World-ether to us represents the World of Noumena. This still gets another meaning. The inter-relation between all stellar systems exists in mutual magnetic conditioning and mutual sending of radiations, electric. The past of the Earth, or say: of our solar system, is radiated through the inter-stellar space to be the future for yonder far-away worlds, as far as 'future' is conditioned by 'circumstances' or factors from without, and introduced by the lunar spheres.

Here is another astrological law: Conditions from without, touching our lunar sphere, act as noumena to phenomena, which will take place within the sphere, *i.e.* as *one* line of noumena. Another line comes from the planetary centres within the solar body, and a third line of noumena or causes comes through the Ego itself.

Neptune thus is the organ of cosmic magnetism and noumenal conditioning. It transcends the physical in such a way that it is the 'magnetic' extract of it, and on the other hand it pervades the physical magnetically, thus proving, without any outer means, that physical existence depends upon magnetic condition as much as the phenomenal depends on the noumenon. Therefore Neptune is the organ of magnetic feeling and of those conditions which we experience in dreams. The word 'dream-thinking', which has been coined by psychoanalysts, is practical perhaps, but not altogether correct, because 'thinking' is not the nature of what takes place: this way of experiencing may be transposed into the mind, almost directly even, primarily, however, it is not a function of the mind but of the aura. Neptune, of course, has much to do with *sub-* as well as with

*super-consciousness*. Psycho-analysts should also legalise the latter word and accept its meaning.

Neptune consequently may act as the ebbing tide, drawing forces away, or like a wave of high-tide, filling up every harbour and loch of physical circumstances with pro-spirity. In both cases the physical object or personality is totally passive against it : much like a raft upon the high seas. If in ebbing condition Neptune causes laming, dissolution and putrefaction of the body ; desolation, perversion, decadence in the soul. If bent on flowing it may bring a great rise in everything, social, religious, and personal, but also swollen heads and all sorts of profiteering. It consequently proffers a passive sort of 'communism'—quite opposite to the Uranus-brotherhood—which easily leads to destruction, corruption, and final degeneration of individual responsibility, honour, value, etc. In fact, where Uranus speaks of universals from an individual standpoint, Neptune does so from an absolutely collective standpoint—if 'standpoint' it be at all.

Neptune has as much to do with the animal soul as Uranus with the human soul, because it rules the passive condition in living and moving creatures, *i.e.* that of *being thought*, which is the *animal stage*, contrasted with the purely *human stage*, being that of *thinking* and acting self-consciously. The theosophical teachings say, that the animal 'belongs' to a group soul. This covers the idea of a collective Ego or Entity thinking for all the units and the latter obeying certain rules of conduct in consequence thereof : *i.e.* being thought. Surely there begins to dawn something of individualistic appearance on some animals ; on the other hand, the animal stage is present in every human being and to a certain extent

human beings are also 'grouped' within Master-Souls, thus coming under the sway of Neptune.

As a matter of fact in Nature we state that animal existence was and is first generated in the water, which is cosmically ruled by Neptune. Uranus and Neptune respectively ruling the subjective and the objective sides of the Astral Light, are therefore bearing a cosmic analogy to the subjective and objective sides of the solar system and again of the solar half of it: the subjective introducing spiritual man, the objective the animal vehicle.

Neptune acting in human beings thus rules the sub-conscious mind or 'dream-thinking' of psycho-analysts, and always will gather what is rejected by the wakeful or constructive mind; it may cause a morbid passivity, which leaves the mind open to become the playground for more or less 'animal' elementals or influences from the astral world, and which finally very often leads to idiocy or other phenomena of mental insanity. A 'fluid-like' consciousness evidently tends to dissolve all positive or formal traits of thought. It is un-earthly and, if it does not reach the plane of heavenly dreamland, it inevitably becomes hellish.

Uranus causes excellence—Neptune nivellates. There is in Neptune's working the assuredness of ups and downs interchanging with absolute cosmic 'justice' but the existence of the unit, *c.q.* personality, does not stand in any relation to the measure and rhythm of heaving and falling of the Cosmic Ocean, so long as she has not risen to cosmic heights, where she is able to 'swim' this ocean.

Naturally Neptune rules all sorts of psychic influences and phenomena, from spiritism, oracle-speaking, and

necromancy to ordinary clairvoyance, visions, and dreams.

Cosmic formation leaves no doubt as to the number of spheres which have to appear in the lunar half of the solar system: we are prepared to find outside those of Aquarius and Pisces still the spheres of Aries, Taurus, Gemini and Cancer, the latter closing the system as a matrix and 'fire-mist-sphere.'

Present-day astronomers have no theoretical objection against the hypothesis of extra-Neptunian planets; the discovery of *Pluto* lately has practically justified the expectation of Professor Lowell on this point.

Professor W. H. Pickering of Harvard University has published his calculations per January 1909 for a planet, whose revolution round the Sun would take  $373\frac{1}{3}$  years, distance from the Sun 51.9; Professor Forbes of Glasgow advocated the existence of another planet at a distance from the Sun of 105.4 as early as the year 1880. The astronomers Peck and P. L. Harris supposed three planets whose revolutions would take 297, 330, and 690 years respectively.\*

The British clairvoyant John Thomas, better known to astrological students as *Charubel*, reports to have seen two planets outside Neptune, which he called *Ov. O* and *La Croix*, with revolutions of 297 and  $340\frac{1}{3}$  years respectively. The former appears to confirm Harris' first object, the latter is not far from that which was sponsored by Peck-Harris-Lowell (330).

Then finally G. E. Sutcliffe, a well-known author on

\* Compare an article in *Modern Astrology* for April 1910, by Walter Kruse, and another one in *Modern Astrology* for March-April 1906 by Resurgam

astrological subjects, gives data of four ultra-Neptunian planets, probably communicated to him by Hindu astrologers, but he thinks that "their positions are gathered from a purely astronomical method of working." \* Their positions are noted with great minuteness.

As a matter of fact on the 13th March 1930, a communication was given out by the direction of Harvard University, that at Lowell Observatory, Flagstaff (Arizona, U.S.A.), on the 27th January, a planet had been located outside the orb of Neptune and at such a distance from the Sun that the revolution around it will take the planet 330 years, thus confirming the suppositions of Peck, Harris and Lowell. Charubel, Sutcliffe and Pickering were not far from it, with regard to that, though the zodiacal places mentioned by Charubel and Sutcliffe do not agree, neither does the original place given by Prof. Pickering; he appears to have corrected it later and the figures then presented prove to be very near the truth, *i.e.* about  $19^{\circ}$  Cancer. † Per January 1st the new planet appears to be actually at  $18^{\circ}33'$  Cancer; its revolution appearing to take, on closer examination, about 249 years.

Prof. Percival Lowell proposed to call this new planet *Pluto* which has been accepted. It cannot very well be other than the first of the ultra-Neptunians, and if so it is the one which has been called by me by the name of *Pluto* or *Osiris*. ‡ Its astrological qualities will be sketched hereafter.

We have collected the figures of hypothetical planets

\* Compare *Modern Astrology*, March 1906.

† Compare *Modern Astrology*, 1919, November:  $8^{\circ} 2'$  Cancer on January 1920.

‡ The name *Pluto* has been proposed by me already in the first edition of this work (published in Dutch) in the year 1911.

in an *Appendix* for those of our students who wish to experiment with them.

It may be noted, by the way, that Mr. Sutcliffe in a leaflet under the title *Two Undiscovered Planets* in 1910 or thereabout advocated the existence of two minor planets between the Sun and Mercury. He gives very minute figures and calls them *Adonis* and *Vulcan*. For a long time astrologers have thought the existence of at least one intra-Mercurial planet probably on account of deviations found in the motion of Mercury, until by Einstein's theory these have been explained from the pressure of radiation.

For a long time I have held the opinion that within the lunar body of our solar system between six planetary bodies there were to be expected a seventh, taking the place analogous to that of the Earth in the solar half. I think I have to correct this view on the following ground:

The solar body of the system clearly exists of six spheres, grouped three by three. This is evident from the noumenal principles overruling them. The noumena of the lunar spheres, however, show a clear difference: first there are those of Aquarius and Pisces, together representing the Astral World, and outside these the other four constituting the etheric cross of activity of the Physical World. So here lies the grouping as two-four; a specific difference. So finally I think there is no reason for something in the line of 'a seventh' or link. The four outer spheres then simply are the laboratory of etheric substance from which the solar body is nurtured, the process working under the guidance of the macro-cosmic Uranus and feeding upon the macro-cosmic substance delivered by Neptune.

If so the (feminine) lunar half would contain *six* planetary centres or organs, against *seven* in the (masculine) solar half, which would so far be in the line of Pythagoras' saying "God loves the odd numbers", and bring the total number to *thirteen*, which looks highly probable. The more so when we remember that in a cumulation of globes of the same diameter *every one* of them in the heap will mathematically be surrounded and touched by *twelve* neighbours, and, originally, one spiritual unit may be thought as coupled with twelve material units.\* The 'dangerous' thirteenth seat in the hall of Amfortas' castle then proves to bear a still closer relation to the centre of our solar system. It relates naturally as well to the Sun as the creative centre and ". . . chief . . . of the zodiacal constellation . . ." (*S.D.*, II, 26). Considering these thirteen in a purely physical way, *i.e.* as a succession of physical globes, Saturn appears as the middle one and as "number thirteen" between the solar six and the lunar six and again as a focus. This representation, being the one relating to the material side of things, will furnish an additional reason perhaps why, from a material point of view, the number *thirteen* has always been considered as unlucky or even 'malefic', which it actually is to those whose aims are purely materialistic, who are ruled by the egotistic motives of Saturn and adhere to its separateness.

Only, where the focussing centre within the solar half appeared to act as a bi-convex lens, reversing the image, the other case apparently shows a concave-convex action of conveyance, projecting the image *direct*.

The Earth not being the organ of any separate 'zodi-

\* Compare *Natural Philosophy*, p. 109.



acal' stage but of the stage of 'uniting'—which is a spiritual or solar attribute—does not find a reflexion, at least neither a physical nor a separate one, in the lunar spheres. But the reappearance of the cross of the Most High in that of the etheric spheres of Aries, Taurus, Gemini, Cancer explains the activity of the ether to be that of the *uniting* principle with regard to all material or 'physical' phenomena.

The existence of four more spheres in the lunar body of the solar system seems to be certain. Whether they have given birth to telluric globes—physical planets—as their organs, or have only etheric *chakrams* in their places, is a question not to be decided by the present author and actually of no avail to practical astrology because observation is impossible in both cases.

However this may be, we submit to call :

The ruler of Aries : <i>Osiris</i> or <i>Pluto</i> , The ruler of Taurus : <i>Isis</i> or <i>Vesta</i> , The ruler of Gemini : <i>Hermes</i> or <i>Mercury</i> , The ruler of Cancer : <i>Horus</i> or <i>Bacchus</i>	}	[In accordance with the names of the other planets the Latin names may seem preferable.]
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“ Before *Osiris* became the 'One' and the *Highest God of Egypt\**,” says H. P. Blavatsky, “ he was worshipped at Abydos as the Head or Leader of the Heavenly Host of the Builders belonging to the Higher of the three Orders ” (*S.D.*, I, 471). This is absolutely appropriate with regard to the three positive centres in the lunar body, *viz.* Uranus, Pluto-Osiris, and Mercury-Hermes, of which Pluto, lord of Aries, may well be called the Head. Considering the tabula of categorical

\* *i.e.* when the vernal equinox of the Earth passed through the heavenly Aries. Compare Chapter VI.

her as ruler of the sphere of Taurus. There was wisdom, vision, and love in her nature, but the latter was of a heavenly type and the virgins of this Goddess were as jealously guarded as those of Freia. If Taurus here is the benefic magnetism by and upon which every physical body is fed, its planet naturally is the dispenser of welfare, well-being, riches, political and social virtue, in short : every quality needed by physical existence, which may well be said to grow upon the plane of Taurus like herbs and trees upon a field. So one of the Hindu names for the Moon—"most beloved wish-cow"—is perfectly giving the being of Vesta-Isis, which together with all other lunar planets reflects its being in the lunar body and the Moon of the Earth (see later). It is the planet of the sanctuary, where the value of all that has once existed is known and kept, and whence all *value* comes to the outer world. Therefore it is also the planet of art and material power.

This *Hermes* is the proper *Mercury* in its function of the "Winged Messenger of the Gods." This is not a name for a planet ruling a sign of earth but of air : Gemini. Further, it alludes to a plurality of principals, not one. For the rest we might quote from the *Secret Doctrine* a passage regarding the cynocephalus, well-known symbolical image for Mercury : ". . . a glyph to symbolise the Sun and the Moon in turn (*viz.* Mercury in the solar and in the lunar body in turn. Th.) . . . it is the hieroglyph of Mercury the planet and of the Mercury of the Alchemical philosophers, who say that :  
 "Mercury has to be ever near *Isis*, as her *minister*, for without Mercury neither *Isis* nor *Osiris* can accomplish anything in the Great Work."

“ The cynocephalus, whenever represented with the caduceus, the crescent or the lotos, is a glyph for the ‘ philosophical ’ Mercury (*viz.* the alchemistic sphere of Virgo. Th.), but when seen with a reed, or a roll of parchment, he stands for Hermes, the secretary and adviser of Isis, as Hanumâna filled the same office with Rama ” (I, 417).

Still, as ruler of the domain of negative electrons, this Mercury-Hermes, lord of Gemini, stands in close relation to Mercury-Vulcan of Virgo, ruler of chemical elements, as their constitution depends on the number of negative electrons.

Mercury-Hermes, in its function of conductor in general, must rule also connections between our solar system and other stars, and this, too, may justify its name as ‘ Messenger of Gods.’ These connections certainly are a great mystery to men of the Earth—but we may remind the legend of King Arthur, whose name *Arth-Uthur* was said to indicate his descent from the star *Alpha Ursa Majoris*. The planet must have to do with the comets in the system.

Finally, the solar system is ended with the sphere of Cancer from which a planet, which we propose to call *Bacchus* or *Horus*, may be born.

If, after the Earth, the sphere of Saturn is a concave-convex lens in the system, the rays from within are passed on to and through the lunar body in the *right* way and the outer sphere will receive the images like a storehouse of engravings : so memory and its reflection at a new birth is the function of this planet.\*

Therefrom this planet is the organ of *Dharma*, *viz.*

\* Compare *Natural Philosophy*, Chapter XII.

inner (c.g.) ethereal necessity, being predestined by former existence, all from the first. In bodily existence *karma* appears as its phenomenon.

In Egyptian mythology the characteristics of Horus do perhaps not seem to cover all the ideas and attributes attached to Bacchus by the people of Rome, though for a good deal they do. Both personify the solar child, son of the solar father, which in occult parlance means the initiate who has become the absolute master of his lunar body, living with more security in his auric egg than the profane man in his physical body. This, again, means to be master of one's *dharma* and to unite the past, present and future.

Rome has seen more divine services and principles than this one profanated and vulgarised. Finally, the *bacchanalia* became all that can be expected when the lunar body is let loose and runs riot in the height of full summer when the Sun passes the zodiacal sign Cancer.

Vulgarisation to such an extent does not appear ever to have taken place in Egypt and this is why there, as a rule, we find the divine attributes depicted in more heavenly colours, more pure, than in Rome, later, when Indo-German or fifth-race humanity entered upon its specifically exoteric mental period of evolution.

Together the lunar body, and in extreme instance so the sphere of Cancer, is "the Ship of Life carrying throughout the boundless Sidereal Ocean the germs of all being . . . fructified by the Spirit of Life—the male God . . . etc." (*S.D.*, II, 485).

This, *mutatis mutandis*, relates as well to the lunar body of the Earth—and every lunar body in particular.

The outflow of life from the solar centre must be completed by an inflow back from the circumference. But then there are two circumferences, properly speaking, the one at the borders of the solar half, the other at the end of the lunar half, the latter concluding the system as a whole. Both circulations can be presented in the following way :

As all circular or cyclic motion in the phenomenal world will be divided into *twelve*, so will each of these circulations. A diagram of the circulation between the Sun and the Crystalline Sphere thus may be drawn by co-ordinates consisting of the planetary orbs and

*radii* at angles of  $\frac{360}{12} = 30^\circ$ . If we draw the line of the

circulation within the solar body in the way mentioned, we get a figure resembling a heart. Assuming the planets to occupy a place about the middle of their respective spheres and taking the crossing of *radii* and spheres in these middle regions, the figure gets the most acceptable shape, particularly so with regard to the reversing point at the border of the Capricorn sphere, which in this case also comes to rights and to its own virtue as 'ring-pass-not', crystalline sphere, mirror, etc. The supposition finds support in the fact that Saturn, being the special personification of the 'form' or 'vehicle' principle, is placed in the *middle* of the total system. This suggests that every planetary form or vehicle in particular will be placed about the middle region of its own sphere as well. If so, the place of the Earth just on the border between the spheres of Mars and Venus, and consequently composed of the two, instead of being born from a sphere of its own, appears only the more intelligible.

Following the line of circulation on the twelve zodiacal principles from Saturn's sphere inward, we find that the latter is again covered by Aquarius and Saturn evidently ruling this sign as well as Capricorn; next

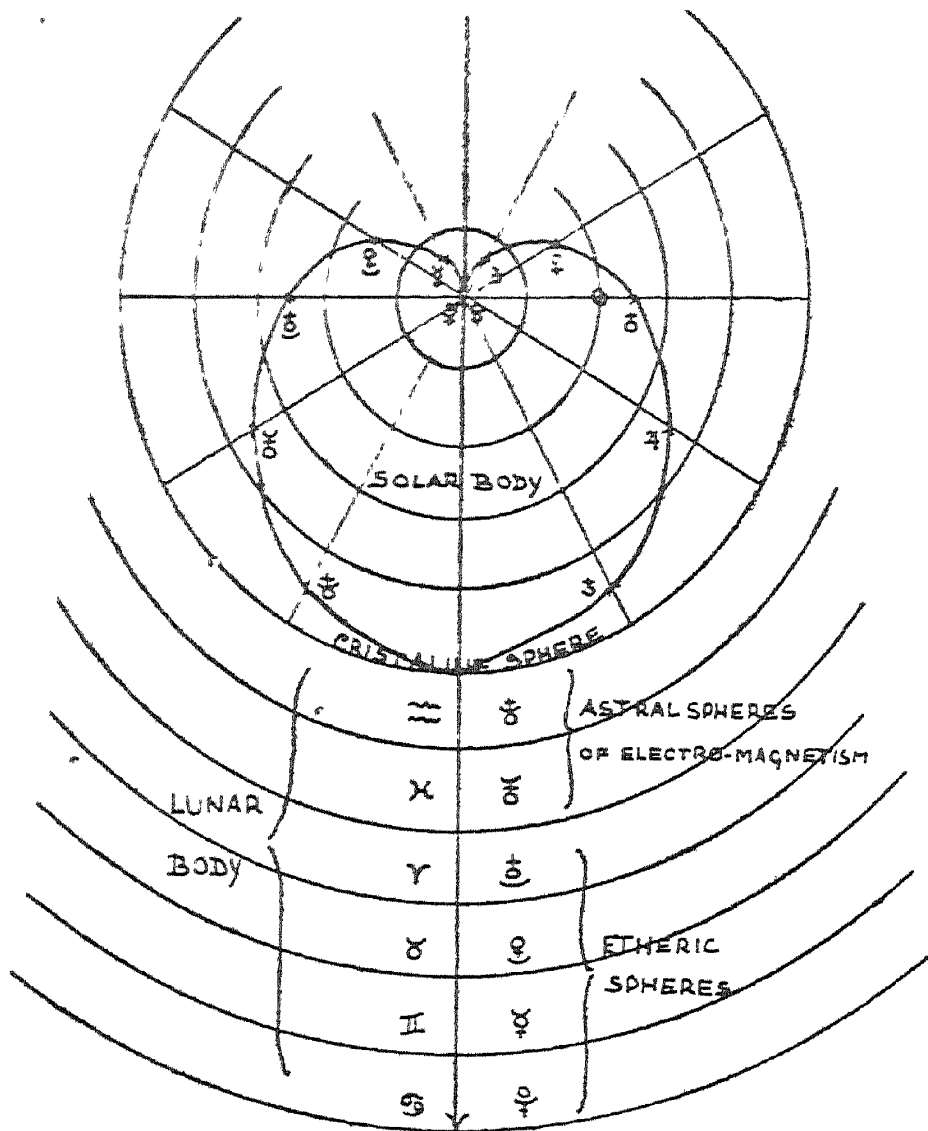


FIG. 12.—Circulation in the Solar System.

Jupiter falling to Pisces also, Mars to Aries, Venus to Taurus, Mercury to Gemini, whereas the solar centre apparently functioning as Cancer reabsorbs the fluid of life. That is to say: in this last stage of the cycle of circulation the returning flow of life is dissolved and its

substance dissociated in the etheric or lunar matrix of the solar centre. So it would not be quite correct to say either the Moon rules the sphere of Leo as well as the Sun, or the Sun rules the sign Cancer as well as Leo—though, of course, one could surmise that the Sun, by its primarily *positive* nature, indirectly rules also the primarily *negative* lunar matrix, and that the Sun and the Moon are *two poles of the one* creative force in action.

In this cycle it appears that the 30th degree of Capricorn becomes the 1st of Aquarius, or rather the reverse of that, its counterpart or 'other half', and so are counterparts the 29th degree of Capricorn and 2° Aquarius, 28° Capricorn, and 3° Aquarius, etc. Because it may be interesting for practical comparisons in horoscopes, we give the full list of these *counterparts* in the zodiacal cycle within the solar body (see p. 102), which, of course, has its analogy in the zodiac of the Earth (see later).

A similar figure may be drawn for the other circulatory motion, only with the difference, that here twice twelve *radii* have to be taken.

So there are two phenomena in the relation between the solar and the lunar half, both effected by the crystalline sphere of Capricorn, the one being that of the transmission, the other that of reflecting and reversing. With the first the crystalline sphere acts as a lens, with the latter as a mirror. In both cases the particulars of Saturn and its sphere are part of the process, so they are transmitted and reflected respectively with the others.

102 ELEMENTS OF ESOTERIC ASTROLOGY

30° Capricorn	1° Aquarius
29	2
28	3
27	4
26	5
25 (Sagittarius)	6 (Pisces)
24	7
23	8
22	9
21	10
20 (Scorpio)	11 (Aries)
19	12
18	13
17	14
16	15
15 (Libra)	16 (Taurus)
14	17
13	18
12	19
11	20
10 (Virgo)	21 (Gemini)
9	22
8	23
7	24
6	25
5 (Leo)	26 (Cancer)
4	27
3	28
2	29
1	30



In the process of reflection we find :

- Uranus to appear as the realisation of Saturn.
- Neptune to appear as the realisation of Jupiter.
- Pluto (Osiris) to appear as the realisation of Mars.
- Vesta (Isis) to appear as the realisation of Venus.
- Mercury (Hermes) to appear as the realisation of Mercury-Vulcan.
- Bacchus (Horus) to appear as the realisation of the Sun.

The process of transmission shows :

- Uranus to be the higher or lower *octave* of the Sun.
- Neptune to be the higher or lower *octave* of Mercury-Vulcan.
- Pluto (Osiris) to be the higher or lower *octave* of Venus.
- Vesta (Isis) to be the higher or lower *octave* of Mars.
- Mercury (Hermes) to be the higher or lower *octave* of Jupiter.
- Bacchus (Horus) to be the higher or lower *octave* of Saturn.

In practical astrology we find the phenomena of both processes in the features of the planets. It appears, moreover, that the ancient astrologers, who could not yet make observations of Uranus, Neptune or Pluto, were in so far perfectly right as they addicted rulership over two zodiacal signs to every one of the planets visible within the solar half.

## V

### THE MOON

**F**ROM the solar system we now come to concentrate upon the Earth, the playground of human existence in the present stage of evolution, or perhaps better, 'human' evolution proper : the stage of the birth of the spirit, the awakening of the Ego in the personality.

The first thing to be observed, and already hinted at before, is that in the case of this planetary unit we naturally find a 'solar' and a 'lunar' half as well, and consequently a number of spheres analogous to those of the solar system. But there is a difference : the planet is not a sun and its solar half has not the same relative power as that of the solar system itself, with regard to its lunar body. In the planetary stage of the Earth the 'solar body', in fact, has the nature of the element *earth*, instead of that of *fire*, consequently it is wholly passive with regard to the Sun, and partly so in relation to its lunar body. With regard to the latter it has only so far a certain activity as is connected with, and the result of, resistance.

The planetary spheres of our Earth, so far as the solar half concerns, have been indicated before (p. 56). This was the image offered to the profane in centuries of obscurantism of knowledge ; it presented the scheme

of a *geocentric* system. As in all cases of conscious obscuration of esoteric truths, there was no lie in it ; only a phenomenon was offered instead of the noumenal truth—an apple from the tree—and whosoever knew to read ‘ symbols ’, or eat apples, could easily re-find the concealed truth in it. A man acquainted with the Law of Analogy could easily reconstruct the scheme on the basis of the solar system and the Sun as its centre. With the planet Earth, there were no subsidiary planetary centres or organs formed in its solar-half-spheres.

Then we find the Moon clearly as the sole-agent of the lunar sphere or matrix\*. This explains all that has been said about the Moon being the mother, or parent, of the Earth, and ruling womanhood and motherhood in astrology. For quite naturally it must be the organic centre, which effectuates the direct correspondence of physical life on Earth with the Astral World at large, both *upward* and *down*. So it regulates deaths and births—and is the last gate on the way from the Universe to our habitation.

To this respect it has been said, that “ the cold, chaste Moon . . . stands in closer relation to the Earth than any other sidereal orb. The Sun is the Giver of Life to the whole Planetary System, the Moon is the Giver of Life to our Globe ” (*Secret Doctrine*, I, 415. Compare also Section X, Addenda). We should say : the Sun is the *generator* of Life, the Moon the *transmitter* of it to the Earth.

*The Secret Doctrine* is full of teachings on the cosmic and astrological rôle of the Moon ; finally, all apparent contradictions in these will disappear, but at first it

\* Compare *Secret Doctrine*, I, 248.

is rather difficult to conceive how the Moon can be "a dead planet", the corpse of the Earth's soul's last incarnation (I, 179, and III, 459) and at the same time "the Mother of the Earth" (I, 180, 225).

Now to a clear understanding of some lunar functions, we may well point out that a 'decaying corpse' is the reverse of a living body. Whereas the latter is a gate through which the *flux* of cosmic and psychic life enters the physical world, the other is a lock through which the water is ebbing off: *reflux*. And where life and liveliness work stimulating on living creatures, the phenomenon of decomposition works nausea, horror, abhorrence, by its equally potent induction the other way: there are weak people who will faint in the presence of a dead body, instinctively imitating its 'ebbing-away.' Well-known is the depressing influence which churchyards and places of murder, etc., do exert on sensitive persons. The normal living man, however, as instinctively defends himself against this sort of induction in the negative direction by putting up more strongly the positive part of his aura.

On the other hand, the death of the body—as the denial of physical life—may become a suggestion to a higher life. As such we find emblems of physical death in the ritual of Freemasonry and in ancient myths like that of Osiris. The dead body of Christ on the wooden cross should be viewed in the same way, instead of being regarded as an object of bewailing on account of physical suffering; the latter being not so very uncommon in this world, nor, in the case of Christ, so very important. The latest war most certainly produced worse.

Still, in each case the symbol belongs to the Saturnian or *satanic* category, being based on *denial*, and is as

such not first class. The name *Yama*, Lord of Death, is one of the Moon's names in India. As *Janus* with two faces—of life and of death—he was known to the Romans.

There is one particular which we might bring to notice: the nefarious influence of vampirising nature, which not only corpses but even the worn-out bodies of many aged people and some sick bodies of patients may exert on the living and healthy people, is the effect of a being in a state of 'ebbing' upon another one in normal condition. In the case of the Earth, which is continually in the presence of its mummy from a former incarnation, the living planet is being drained of its life-fluids by the Moon, which in this way draws back to psychic planes the inhabitants of the Earth—and *furnishes the link* between these planes and the sublunary world. The habit of embalming the corpses of their kings and priests had much the same meaning in ancient Egypt. But many a reincarnated Egyptian, living in our days in a Western body and in the midst of the turmoil of a great city, cannot feel very happy, nor prosper in his new body, so long as he is still connected by a subtle psychic thread with his 'Moon' yonder in the Valley of Kings.

Blavatsky's astounding work, in fact, depicts the whole pantheon of lunar gods and goddesses, personifying the different special functions of our Moon, in analogy with the lunar planets of the solar system.

So there is *Osiris-Lunus* and *Thot-(Hermes)-Lunus* (I, 417, 426), *Isis-Luna* (431, 388). It is said that *Horus* is the son of *Osiris* and the Moon "the eye of *Horus*" (417). The goddess *Triformos* (425) and the "King *Soma*", of dreamland, impersonating "the threefold

power of the *Trimurti*” (427, 428), reminds of the analogy of the Moon with *Neptune* and its trident. As the revengeful *Hecate* and *Diana*, goddess of hunting, as well as in her functions with regard to reincarnation, the Moon apparently plays the rôle of *Uranus*.

The maternal function is very clear in this case, and, personified as *Mary*, *Maya*, *Mare*, the Moon appears in many religions.

So everything that happens on the Earth and in the life of it is administered by the Moon. Without the Moon there cannot be ‘matter’, born from the ether, nor the child born from the mother. Neither is it possible to depart from ‘this sublunary world’ without its permission and direct intervention. So everything has to wait its time and it is addicted by the Moon—which consequently becomes the *organ of changes* and distributor of periodical life, which “ever flows”—*panta rei*. This explains the importance of the Moon’s place in directional astrology.

In occult parlance every New Moon is called ‘a ship launched and sent out into the world.’ —Charon’s boat, carrying the souls of the defunct ‘to the other shore,’ is but a symbolical name for the Moon, which is also said to “carry the seeds of all the living” as far as concerns the Earth.

As the time-keeper to the Earth the Moon further takes over the functions of Saturn in this particular respect. Then there appears an analogy between the Moon and ‘Our Lord’—Jupiter—not only as the carrier of life’s germs, but also in its function of *Mediator* (in fact, between the solar system and physical Earth). The latter fact has been rendered in symbology by the

Mohammedan image of the Crescent as well as by the Hindu saying that the *Bodhisatva* is a Lord of the Lunar Dynasty. In Christian symbology the Virgin Mary, Mother of Christ, is still represented in the same way as Isis in Egypt, *viz.* as a woman reposing on a crescent moon.\* The *Bhagavad Gîtâ* has Sri Krishna saying : “ Of the asterisms the Moon I am ” (X, 21).

When we regard the respective significances of the physical body and the lunar body, the latter on account of its being instrumental in carrying the astral influences into the physical world, having also been called the ‘ astral body ’, there is the *antithesis* of solar and lunar life, solar and lunar hierarchies consequently, and of these particular two sides of existence which have found expression in day and night, summer *versus* winter : the Sun rules the day and summer, the Moon the night and winter.

Therefore—though the Moon as the ruler of the astral world in our life has much to do with the lower mind—we must not forget that “ *Arhats are born at midnight-hour* ” †, the hour ruled by the Moon *in extremis*, and the *Greatest Arhat* even at the mid-winter-midnight-hour.

A remarkable cosmic fact is that by continually changing its position in relation to the Sun and the Earth there appear *phases of light*, which have always been regarded as symbolising different stages of the Moon’s psychic, astral, or astrological activity. In a further

\* Compare Albrecht Dürer’s well-known etching, Murillo’s *Madonna, e.t.q.* See on this item : *Secret Doctrine*, I, 405, and *Bhagavad Gîtâ*, X, 21.

† *The Voice of the Silence* : The two Paths. Compare *Bhagavad Gîtâ*, VIII, 23, 24.

chapter we shall treat in full the different angular relations between heavenly bodies, known in astrology as 'aspects.' The particular case of the Moon *versus* the Sun, however, we wish to consider here, because it is a life question in itself. The triad Sun-Moon-Earth is a phenomenon of the law of the Mental-Astral-Physical, and whereas the Sun in everything with regard to Earth life is potential, the Moon works out the ideal or 'imaginary' rays, while on Earth the embodying takes place. Now to understand the 'astral' functioning it is necessary to draw a line of distinction immediately between *higher* and *lower* soul regions, the former being ruled by the (macro-) cosmic solar centre, the latter deriving from the merely human mental centre, micro-cosmic, and bound to phenomenal existence, in the service of the latter and in consequence of the desire to maintain it. This is the reason why the lower astral world (*kama-manas* of Indian theosophy) is in the service of 'Evil' as much as the higher half serves the Good, enlightenment, love, etc.

So the Moon must always be considered in two ways and may act on one or the other plane of astral being.

Moreover, the Moon has another double function, being the receiver of the solar and cosmic life-waves as well as the recipient of the Earth's astral ebbing. It has to be kept in mind that the Sun's physical emanations go to the Earth *linea recta* and without any intermediary.

As is well known, the place of the Moon's orb intersects that of the ecliptic at an angle of  $7^\circ$ , while the line of intersection in  $18\frac{2}{3}$  years runs round the circle; so the mean position of it may be said to be that of the ecliptic. The Moon moving around the Earth in this medial plane



in 27 days, 7 hours, 24 minutes, the 'month' or lunar cycle is the measure of time for the astral nature of things, as much as the solar cycle or year is the measure for the development in the solar body, which means here, in the case of our planet, the physical body. This will be the more apparent if we take into consideration that the so-called solar revolution in reality is the revolution of the planet itself around the Sun. Finally, the revolution of every centre around its own axis is the time measure for the really mental nature of its own existence. Thus our day, month, and year are time measures for the Mental, the Astral and the Physical development with regard to life on Earth. Here, of course, lies the origin of the hermetic rule for directions : a day for a year (*Ezechiel*, IV, 6), which in modern astrology have been called 'secondary', but whose nature appears to me to be absolutely primary, because of direct cosmic nature : the potentiality of a day works out on the astral plane and in the world of feeling in a month, and in the world of physical things in a year (after birth *e.g.*). This law is proved by astrological practice and leaves no room for any doubt whatever.

Of as much importance as the four seasons of the year are the four phases of the lunar cycle—in their own way.

The *New Moon* is the conjunction of both Sun and Moon—so the Earth has the transmitter in one line with the generator. This must be the moment of initiative, beginning of a new round. The same phase, however, shows the physical development to be handicapped by the astral, which in this instance receives the full sway. This means that on Earth every new growth must begin in the astral world and with so much as full astral force and a minimum of physical extension.

Then the Moon grows in light, which means that up to the phase of *Full Moon* the physical expression of things grows and reaches a maximum at this phase. Full Moon gives the possibility of fullest expression of everything that has been conceived previously, and not only things of growth in the plain or physical nature, but up to the expression of the most high and divine truths in this world. It was this natural fact which permitted the Lord Gautama to attain his highest enlightenment in the physical body at the moment of the Full Moon in May, and the same fact lies at the root of our Easter-festival, which falls on the Sun's day after the Full Moon next to the vernal equinox. And Jesus, knowing the possibilities of the Full Moon, went to Jerusalem for the Pascha—to attain his fullest expression. The Full Moon has always been considered as the apt moment for great gatherings of people, consecrations, etc.

On the moment of the New Moon, when the solar forces are obscured by the lunar ones, so to say, the forces of Evil will be strongest and the opportunity of lower astral forces entering the physical brain of man stands most open. At this moment the Chinese ritual tries to drive out the evil spirit or Dragon who ate the Moon and at the solar eclipse even the Sun. The Dragon with them is the name for the Moon's orb and the 'eating' of the Moon's light by its orb consequently is no more superstition than Easter: it is a plain astronomical fact. They make big noises to chase the Evil. This is not so bad after all!—considering how much and in how far the human brain is still open to evil influences in general! And sound being the expression for creative force.

On the moment of the Full Moon the Earth stands on the side of the Sun, so to say, and the force for the Good is strongest : it is full light in the soul. The phases of the Moon fit to the conditions of the soul in a perfectly natural way.

In the case of *Eclipses* the centres of Sun, Moon and Earth, or Sun, Earth and Moon, are falling in one line and the effect of the phase will be most *central* in its workings, even so much as to prevent physical effect altogether if centrality is complete. This follows logically from the premise that the physical is the denial or 'reversal' of centrality.

Between the two phases of minimum and maximum light the *First Quarter*, of course, indicates the tendency of the soul to go out into the world and find physical expression, the *Last Quarter*, on the contrary, that tendency which leads back to its origin, back from public life and tries to find the origin of things. "Hercules, whom a troublesome life awaited, was said to have been born in the Last Quarter of the Moon."

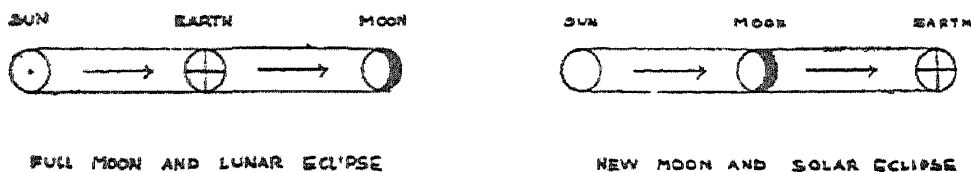


FIG. 13.

Ruler of the astral plane, the Moon is the governor of the emotions and feelings and of all that relates to the element Water. The romantic and sentimental influence of the Moon sceptical materialists may call 'imaginary', but in that case they have only changed the name, because then it was the 'imagination' which

was influenced by the Moon, and Beethoven's *Moonlight Sonata* is very eloquent a plea for the reality of this imagination. Where it runs riot against logic and reason and appears as a mental disease it has been called 'lunacy' all from times when the effects of the Moon were more commonly known than in our days.

Summing up, the Moon rules :

- in the spiritual regions of human being the Christ- or *Bodhisatva*-principle and the human faculty which responds to it; the understanding and the physical brain, its instrument;
- the psychic world *in toto* and sentiments, feelings, emotions in particular; dreams and sub-consciousness;
- in the world of phenomena the feminine side of creation, woman, the mother, and the specific womanly organs, womb and breasts; further, also every intimate circle, the family in the first place, the home, the safeguarding ring-pass-not of our privacy; the sea and the watery element in every instance; finally, the natural processes of gestation, nutrition, etc.

As a matter of fact in the physical world the Moon is at the back of every phenomenon.

If we may compare the solar body of the solar system to a sciopicon with the lens in the Earth and the screen in the place of the crystalline sphere it suggests also an idea on the rôle of the Moon therein :

\* Accepting that etheric rays are refracted by the etheric matrix, acting as a lens, in about the same way as physical rays are refracted in a physical crystal lens, the use of the Earth's etheric matrix will decide the way we *see* the world outside.

Taking first that our human consciousness acts in

analogy with the cosmic conditions of the solar system, and further that the place of the Moon in its orb decides the way in which the matrix is used with regard to the convergence of psychic or etheric light, we shall see that during the half of the month when the Moon is standing between the Earth and the Sun, the lunar sphere acts like a concave-convex lens, drawing images together to the ocular, so that from the Earth things in the direction of the Sun (including Mercury and Venus, *i.e.* the spiritual side) are seen *large*, things outside the Earth (the side of Mars, Jupiter, Saturn : the material side of the system) *small*. If, on the contrary, the Moon is in the other half of its orb, on the side opposite to the Sun, the etheric lens makes the psychic eye see material things *large*, spiritual things *small* and look far-away. Short : the Moonsphere enlarges things—a feature well known in ‘lunar’ types of people—and it only depends on what object it is focussed. Some may think this is a parable only, but it strictly falls in with material laws and remarkably confirms the views on the Moon’s phases with regard to consciousness and work in the physical world.

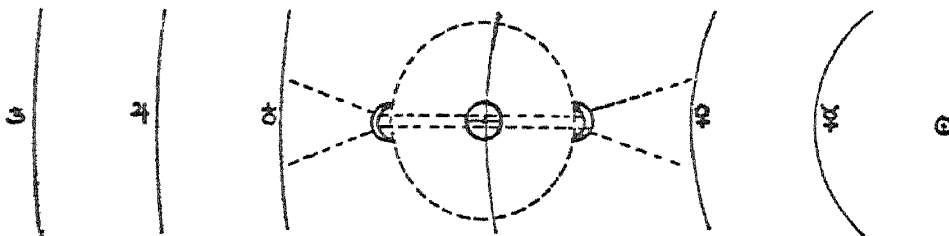


FIG. 14.—The Moon as a Lens.

Of the other planets within the solar system Mercury and Venus, the planets which represent stages of evolution above the human, have no satellites or moons. This fact clearly illustrates those stages, because a physical

organ of the lunar body as a complement for the physical body is no longer necessary where "the lunar body has been slain"—i.e. subjected and mastered from the centre of consciousness in the physical body. On these stages of evolution, which include the permanent presence of spiritual consciousness, where physical death has been conquered, there are no more physical remnants of former lives because it all has become one permanent life.

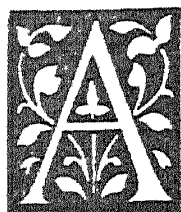
With regard to this we are obliged to point out that the planetary centres in the lunar half of the solar system are not ranking in one line with the moons of the planets. The latter are lunar centres of a lower order because the planet's lunar body is of a lower rank than the solar system's, standing in relation of micro- to macrocosm.

The planets outside the Earth within our system all have more than one moon. Their lunar bodies consequently appear to be in more differentiated conditions.

## VI

### THE ZODIAC IN CYCLIC EVOLUTION

#### (a) *The Solar Zodiac.*



ASTRONOMY nowadays draws on its charts the asterisms at the firmament much the same as very ancient Persian and Indian charts gave them. Among the most prominent we find the twelve figurations of the Zodiacal Belt, which are encircling our solar system in the plane of the ecliptic and bear the names of Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius and Pisces. The *Zodiac of Denderah*, a carving in stone dating from the Middle Kingdom or even from archaic times long before this (2000–8000 B.C.) (*Musée du Louvre, Paris*), offers a very concise rendering of the symbols given to the twelve ‘signs,’ exactly like we still understand them nowadays and confirming the cosmological deduction, presented before. Now what is the meaning of this Zodiacal Belt around the solar system ?

According to the law of the twelve, we have to expect that in cyclic proceedings in nature they appear ‘as ‘stations’ on “the Way of the Cross.” So this ‘belt’ presupposes a cyclic motion either of the solar system or of the Sun itself. The former may be merely hypothetical, but the latter is actually known. And the Zodiacal Belt of asterisms consequently must bear the

significance of a cyclic process going on between the Sun-self and the Not-self in the stellar world outside, *i.e.* the process indicating the particulars of the 'personality' of this solar being. Thus the asterisms have been drawn and circumscribed in the chart of the Heavens by those who *knew*, why and how. This can no longer be considered a preposterous supposition, now it has been proved that the world of Noumena must have been known to ancient civilisations, and to a greater extent than our present generation probably. Thus far it remains utterly impossible for us to find out how and why the starting-point of this cyclic belt was found and fixed. But we have some remarkable means to verify it, as will appear.

It be well understood that the stars and stellar systems contained within the figurative asterisms of the solar Zodiacal Belt are no more than 'landmarks' with regard to the Sun's *own* cyclic process.

(b.) *The Zodiac of the Earth.*

A planet moving around the Sun passes through a cyclic process with regard to the Sun and the significance of it will more or less depend on the eccentricity of the planet's orb and the inclination of its axis upon the plane of motion, *i.e.* the ecliptical plane. The eccentricity of the Earth's orb is relatively small and has no other effect than to make summers on the southern hemisphere somewhat hotter, winters somewhat colder than those of the northern hemisphere. The other factor is the far more important. In fact, the inclination of the Earth's axis is considerable, the angle between the ecliptic and equatorial planes measuring  $23\frac{1}{2}^{\circ}$ . This fact causes our



planet to have seasons of widely different features as regards temperature and weather. But it causes also a process of magnetising of the Earth by the Sun and in this respect the year-cycle has its most important significance. The northern hemisphere being the positive half of the planet and the North Pole the inlet of cosmic forces, the *Vernal Equinox*, i.e. the point in which the Sun in its annual changing of position shifts from southern to northern latitude on the Earth (21st of March), has been rightly taken as the starting-point of this cyclic process. Hence onward twelve zodiacal divisions have been counted along the Earth's aura and again the same names have been given : Aries, counting  $30^\circ$  beginning with the Vernal Equinox on the ecliptic, Taurus, Gemini, . . . etc.

In the point  $0^\circ$  Cancer (21st of June) the Sun has its most northerly position, in the point  $0^\circ$  Libra (23rd of September) it passes the equator going south, and in the point  $0^\circ$  Capricorn (22nd of December) the Sun reaches its most southerly position.

From the point of view of Physics the zodiacal belt in every instance of reality is the result of the fact of the Sun, the Earth as well as every other planet and physical thing being sort of an *electro-magnet* or *solenoid*. It is well known nowadays that *electric* currents run round the Earth's surface from West to East, i.e. square to the line of the Poles, which are *magnetic* ; this fact is owing to the structure and feature of the etheric body as presented before (Chapter III). We may leave aside the question of the shifting of the magnetic pole from the geographic pole, the phenomenon being the result of a purely physical constitution, which does not change the general idea.

This process forms the zodiac of the Earth, which is painted or tuned in the Earth's aura as a belt of twelve different colours. This auric belt is the foundation of all practical astrology upon Earth: it is the *cupola* with coloured windows through which from the Earth we look at the Universe and through which all rays of influence from without have to pass in order to touch us, so much so that these rays will be coloured by one of the twelve windows and consequently act specifically upon things and substances coming under the rule of that colour or tune. Here cosmic philosophy and theory do enter the reality of physical life, and practical astrology gives undeniable proof of it.

About the 21st of March the Sun thus opens the cycle, which consequently evolves its twelve parts or 'signs' of 30° each in the ecliptic. The signs of the Earth's zodiac bear the same names as those of the solar zodiac and the *Nidānas*. The Sun passes through the Earth's sign

Aries from 21st of March till 21st of April,  
 Taurus from 21st of April till 21st of May,  
 Gemini from 21st of May till 21st of June,  
 Cancer from 21st of June till 22nd of July,  
 Leo from 22nd of July till 23rd of August,  
 Virgo from 23rd of August till 23rd of September,  
 Libra from 23rd of September till 23rd of October,  
 Scorpio from 23rd of October till 22nd of November,  
 Sagittarius from 22nd of November till 22nd of  
 December,  
 Capricorn from 22nd of December till 20th of January,  
 Aquarius from 20th of January till 19th of February,  
 Pisces from 19th of February till 21st of March.

Present day astronomy does not recognise a 'zodiac of the Earth', contenting itself with the names Aries, Cancer, Libra, Capricorn for the Equinoxes and Solstices. This is rather funny: acknowledging four cardinal points on a circle and neglecting the rest of it.

The Sun's zodiac or auric belt stands to the Earth's zodiac—naturally—in the relation of the Sun itself to the Earth, *i.e.* like the Mental to the Physical, or like the spirit (*Nous*) to the body. This causes an evident difference also in the two instances with regard to the aura: that of the Earth, or any other planet, being coloured, at least chiefly so, by its cyclic process around the Sun, the aura of the Sun, however, being principally determined by its own axial rotation. Evidently this must be so since the life and substance of a planet in fact depend chiefly on the Sun, while those of the Sun itself are self-determined. In the 'planet' the element of 'not-self' is predominating; in the 'Sun' that of 'self'. The same principle, of course, shows in the case of man, whose aura will be the more stable and permanent in its colouring, as his character is more self-determined, more like a sun, than like a planet. Now by the oscillatory movement of the Earth's axis its equinoxes move in a sense contrary to that of the planet in its orb. In this way the zodiac of the Earth changes its position with regard to the surrounding Universe and the zodiac of the Sun, completing the 360° in about 25 868 years, which period sometimes has been called the *Sidereal Year*. Every 'sign' of the solar zodiac consequently takes 2156 years and at this rate of 50", 2 a year, it must have been about the year 108 B.C. that our vernal equinox coincided with the point 0° Aries of the solar zodiac and the two zodiacs

coincided altogether, if the limitations given by the astronomical charts of Argelander, which have for the ancient part been taken from the said ancient Persian and Indian charts, may be held to be correct.

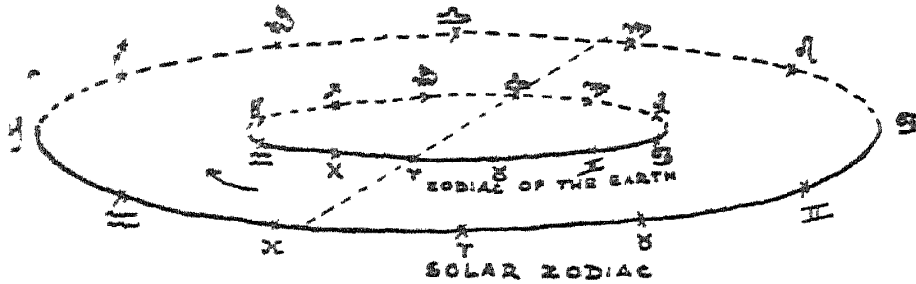


FIG. 15.—The Sidereal Year.

On account of the significance of the relation of the two this passage of the zodiac of the Earth through the zodiac or auric belt of the Sun must be marking the way of spiritual evolution, or specific communication of the spirit, in Earth-life ; the vernal equinox, being the starting-point, obviously marks the tonal setting. Thus : when it is passing through the solar sign Pisces, as we are having now since about 2000 years, the general or spiritual tone of life must be that of Pisces. As a matter of fact primitive Christianity has always taken the fish as its symbol and still shows it publicly in the mitre of their bishops. Jesus himself, asked by his disciples and hearers to give them a token, answered that no other token would be given than that of the prophet Jonah—*i.e.* the Whale or ' bog fish.' Moreover the Sacrifice of Jesus, and the entry of the period of the Fishes, as indicated by this event, has been called : " sacrificing the Lamb ". Now the Lamb is another name for the Ram : Aries, and this sign was actually left by the vernal equinox on entering the Fishes.

There are more indications at hand pointing to this

cyclic process of spiritual colouring, which of course must print its mark on religion and its symbols and rites :

In the ages just preceding Christianity we find in Greece the mysterious legend of Ulysses whose spiritual attainments were symbolised by the acquiring of " the Golden Fleece "—the lamb's skin strayed with gold.

At the same time Egypt symbolised its solar God Osiris with Ram's horns and Persia developed the martial cult of Mithras in which the essential feature was expressed in the killing of the Bull—the sign preceding the Ram in this course.

Still further back, in the ages when the vernal equinox passed through the Bull—Taurus—we find the highest expression of religious feeling in Egypt focussed on Isis, ' the Cow-horned ', while early Greece depicted the difficulties of spiritual life on Earth in the Saga of the Cretean Labyrinth, guarded by the Minotaur. The very massive structures of the Babylonians and Sumerians between 2000–5000 B.C. clearly show the characteristics of this fixed and earthy sign. It must have been about 5000 B.C. that the massive foundations of the Chinese empire and its culture and ethics were laid.

Delineation of the subsequent religious periods along this line would certainly mean a life's work to a whole man. So we shall have to leave the question here. The particulars of the sign Pisces have come out abundantly in the Christian creed and in the particular features of Christian civilisation. Christianity—as well as Buddhism dating from only 600 years later—has been preached as the message of *miser cordia* and renunciation above all, and of brotherly love surpassing the narrow limits of the family or the nation, personal ties and in-

terasts; devotion, retiring from the world, monastic life, morbid fictions about God . . . *e.t.q.*: *Pisces*. Still more characteristic perhaps is the chaos it has all come to—*Pisces* again—both in social and religious life, and the complete revolution, that will come at the end of this *Pisces*-period, when all the world has been thoroughly soaked by it, will give the then living generation definitive confirmation of the nature of the sign.

If this time-measure for spiritual life on Earth is to be relied upon, we ought to have found the beginning of the Christian era about 108 years earlier than is accepted by our calendar. Indeed, there have been two theosophists, Mrs. A. Besant and Mr. G. R. S. Mead, who have expressed their opinion to this point and adhere to the date of 108 B.C.

There exists; however, an ancient MS. which furnishes us with a more precise indication, *i.e.* the *Acta Archelai*\*. This is a scripture treating of the controversies between Mani or one of the Manichean brethren and the bishop Archelao of Mesopotamia: though it is no longer taken for an authentic piece with regard to the writer, it is nevertheless considered to be rendering the general accusations of the Christians of those days against the Manicheans. The *Acta* dates from about A.D. 392, and was compiled by Hegemonius, a cultured man, who certainly will not have made a mistake of a hundred years in three hundred.

The founder of the order of the Manicheans, *Mani* or *Manes*, was held by his followers to be the Paraklete or Comforter, who Jesus Christ predicted would come

\* Beausobre, *Histoire du Manichéisme*, 1734, communicated to *Urania* (Review of the Netherlands Astrological Society) 1913, p. 161.

after him (St. John XIV. 16). The bishop, however, denied this and based his conviction mainly on the following reasoning: If Mani actually had been the expected Comforter, he would have made his appearance immediately after Jesus and not, as the fact was, some three hundred years later (" . . . *trecentos et eo amplius annos . . .*"). Now Mani lived from A.D. 214-290. This is accurately known. Consequently the departure of Jesus may be deduced to have taken place about 86 B.C. and his birth 33 years earlier, *i.e.* 119 B.C. As the bishop Archelao does not state the number of years with precision, a discrepancy of a couple of years with regard to our calculation cannot be of much importance and in a general way the *Acta Archelai* appears to add much weight to our supposition.

The German theosophist, later founder of the Anthroposophical Movement, Dr. R. Steiner, admitted, on account of clairvoyant investigations, that at the beginning of our Christian era there lived in Judea a certain Jesus, but this was *Jesus ben Pandira* and not Jesus the Christ, he says.

If all this points to about, say, 108 years earlier than the accepted starting-point of our calendar, a new spiritual note and outpouring, accompanied by the appearance of the Teacher(s) and Leader(s) is to be expected only about 120 years hence.

So after all the *Acta Archelai* appears to confirm the calculation from Argelander's chart. Of course, there may and there will be more factors in the cosmic clock-work from which exact data of happenings will depend, and we may be pretty sure that we will not be able to find them all out at present.

If, however, the former periods have appeared in due

course and proved their particulars in general lines and features above any doubt, we may safely predict in the near future an *Aquarian Era*, at the entry of which it will be considered virtuous to sacrifice or kill the Fishes and their adherents. The characteristics of the aquarian 'religion' will be chiefly universal brotherhood and natural goodness, etc., as to creed and virtue: the spirit will be counted more than the letter and will be valued by the deeds and practice of life, etc. Symptoms of all this are already coming up here and there. Still, if our calculation holds good, the time has not yet come and we shall have to wait till the year 2048 or thereabout ( $2156 - 108 = 2048$ ). The signs of aquarian evolution, coming to sight now, are probably due to a subordinate phenomenon. We hold no great brief for the idea of 'overlapping' of the subsequent periods, not so, at least, of the period to be born still. But there will be, of course, sub-divisions in every period of 2156 years. Now in astrology the force of the *statu nascendi* has been generally recognised and the first sub-stage is generally, and rightly, seen as a sort of doubling of the principal feature. This is done, for instance, in determining the successive values of the *decanates* of the signs (portions of  $10^\circ$ ), the first one doubling the nature of the sign itself, the second one bearing a sub-tone of the following sign of its element, the third one a sub-tone of the last sign of the same element, e.g. in Aries: Aries-Aries, Aries-Leo, Aries-Sagittarius, etc.

So, if we take that the parcourse of one sign of the Heavenly Zodiac is something of a cycle in itself, the result being handed over to the following period, we may well expect *twelve* sub-divisions again, the first being of the nature of the sign itself. Because the order



of succession is a *right* one, if seen from the moving point itself, we must count the successive sub-divisions also right and not parallel with the converse direction of the praecessional cycle. In this way we get the following sub-divisions :

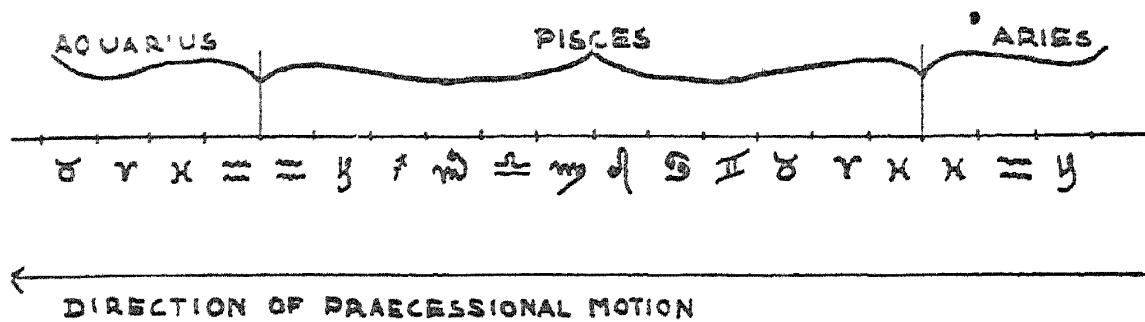


FIG. 16.—Subdivisions in the Praecessional Cycle.

The succession of Aquarius-Aquarius on Pisces-Aquarius and in general this repetition of the sign which is going to be born, would very well explain the vehemence and intensity of phenomena in the new-born style, as well as the preface to the new era which will take up about the length of one-twelfth of 2156 years  $\approx$  180 years. Counting back from the year 2048 we arrive at 1868. This appears to be not so very incredible, seeing Edison's experiments with electricity dating from about this time and electro-technics being born, so to say, the theosophical movement and socialism springing up to spread both in universal brotherhood—aspirations over the world like never a movement before. Universalism is born in our age. We shall treat this more fully in our later volume : *Astrology in Ethics*.

The sub-divisions are to be controlled by historical facts, features, fashions, and gestures and this will prove to be remarkable. One peculiarity which we might point out still is the return of a sub-division of the bygone sign very soon after the entry of the new sign :

Aquarius-Pisces appears 180 years after the said entry (*i.e.* in 2228) and will bring some sort of reaction or revenge of the ancient regime, which only thereafter will be utterly done. In the same way we find the Martian Mythras-cult striving hard to conquer still the growing Christian influence throughout the Roman Empire during the first to the fourth century of our era, in the sub-period Pisces-Aries.

(c) *The Moon's Orb.*

The plane in which the Moon is moving around the Earth stands at an angle of  $7^\circ$  to the plane of the ecliptic. The point in which the Moon gets northern latitude is called the *Ascending Node*, in astrological parlance: the *Dragon's Head*; the point where it gets southern latitude the *Descending Node* or *Dragon's Tail*. From the Moon's librations a complicate movement follows, which makes the line of the Nodes regress at a rate which carries it through the  $360^\circ$  of the Earth's zodiac—or rather of the ecliptic—in  $18\frac{2}{3}$  years.

Now in astrology there has practically never been question about anything like a 'lunar zodiac' and it seems improbable that there could be, because the Moon as a 'dead' body has no more an aura of its own than it possesses an atmosphere, and the real existence of a zodiac lies in the auric envelope. So we may safely take that a moon or satellite is never able to form a zodiac of its own.

Still, we find something of *lunar mansions* in Arabic astrology which, twenty-eight in number, appear to be identical with the divisions of the heavens in twenty-eight parts which we find in Chinese, Persian and Hindu

astronomy and astrology. The *Sūrya Siddhānta* calls them *nakshatram*, and it appears that a series of asterisms is meant which, starting with the point Aries, *i.e.* 0° of Right Ascension and Longitude, stretch throughout the zodiac. The asterisms proper are of very much different sizes, some taking only one or two degrees of arc, and others ten to thirteen degrees. The *nakshatram*, if they are taken as “lunar mansions, stations of the Moon” (VIII, 9, comment. edition of the U.S. Oriental Society, p. 324), which appears to be admissible, do *not* change their places with the Moon’s nodes and are in no way dependent on the Moon’s orb, consequently *no* portions of something like a ‘lunar zodiac’, but may be marks in—and stations of—the *sidereal* month.

The names of these *nakshatram*, as given by the commentator and elsewhere, *i.e.* as lunar stations, are :

1. <i>Açvinî</i>	( 0° -13·20 ♈)
2. <i>Bharani</i>	(13·20 -26·40 ♈)
3. <i>Kṛttikâ</i>	(26·40 ♈-10° ♉)
4. <i>Rohiṇî</i>	(10° -23·20 ♉)
5. <i>Mṛgaçiras</i>	(23·20 ♉- 6·40 ♊)
6. <i>Ārdṛâ</i>	( 6·40 -20° ♊)
7. <i>Punarvasu</i>	(20° ♊ - 3·20 ♋)
8. <i>Pushya</i>	( 3·20 -16·40 ♋)
9. <i>Āçleshâ</i>	(16·40 ♋- 0° ♌)
10. <i>Maghâ</i>	( 0° -13·20 ♌)
11. <i>Pūṛva-Phalgunî</i>	(13·20 -26·40 ♌)
12. <i>Uttara-Phalgunî</i>	(26·40 ♌-10° ♍)
13. <i>Hasta</i>	(10° -23·20 ♍)
14. <i>Citrâ</i>	(23·20 ♍-6·40 ♎)
15. <i>Svâti</i>	( 6·40 -20° ♎)
16. <i>Viçâkhâ</i>	(20° ♎ - 3·20 ♏)

17. <i>Anurâdhâ</i>	( 3·20 -16·40 <i>m</i> -
18. <i>Jyeshthâ</i>	(16·40 <i>m</i> † - 0° †)
19. <i>Mûla</i>	( 0° -13·20 †)
20. <i>Pûrva-Ashâdhâ</i>	(13·20 -26·40 †)
21. <i>Uttara-Ashâdhâ</i>	(26·40 † -10° †)
22. <i>Abhijit</i>	(.....)
23. <i>Çravaṇa</i>	(10° -23·20 †)
24. <i>Çravishthâ</i>	(23·20 † - 6·40 ∞)
25. <i>Çatabhishaj</i>	( 6·40 -20° ∞)
26. <i>Pûrva-Bhâdrapadâ</i>	(20° ∞ - 3·20 †)
27. <i>Uttara-Bhâdrapadâ</i>	( 3·20 -16·40 †)
28. <i>Revatî</i>	(16·40 † - 0° †)

Another chapter of the *Sûrya Siddhânta* (II, 64, p. 235), however, divides the circle in 27 *nakshatram* of 13°20' of arc éach, in the way as shown in the above list. Finally, the 28th, *i.e.* *Abhijit* is interlaced between the 21st and 23rd of the list. It is not clear what may be the intention of such an interpolation, and even to the commentator of this edition of the *Sûrya Siddhânta* the said treatment of *Abhijit* is not apparent :

“ The text nowhere expressly states which one of the twenty-eight asterisms, which it recognises, is, in its division of the ecliptic into only twenty-seven portions, left without a portion. That *Abhijit*, the twenty-second of the series, is the one thus omitted, however, is clearly implied in the statements of the fourth and fifth verses ” (p. 323). The commentator further suggests that perhaps two ideas or systems “ may have been only artificially brought into connection ” with each other (p. 324).

Whatever the case may be—it will be clear that these ‘ lunar mansions ’ are portions of the Solar Zodiac or

of that of the Earth, as we wish to take it, rather the latter, because they are reckoned from *our* vernal equinox, as is apparent from a table given (*op. cit.*, p. 355), which in a general way confirms the  $13^{\circ}20'$  for every *nakshatra*. Consequently they have no more to do with the Moon than with the planets, but there is one thing in it that explains the allusion and *c.q.* the significance of these *nakshatram* as so many stations of the Moon, *i.e.* that  $13^{\circ}20'$  is about the average daily motion of the Moon through the zodiac, which it passes in 27 days, 7 hours, and 24 minutes. Thus the 28th *nakshatra* fills up a *leap-day* in the lunar month we may assume. Nevertheless the reckoning remains somewhat difficult to understand and Hindu astronomers appear to be very cautious in their communications. We will not try to follow this lunar path any further in the present work, but note, by the way, that in thirteen lunar sidereal months—*i.e.* the duration of one solar year—there must be four 'leap-months', which would cause the 'civil' lunar month to begin each time one *nakshatra* further and would leave at the end of the thirteen lunar months only 12 min. in longitude *surplus*.

The *nakshatra* is again divided into four *padamas* of  $3^{\circ}20'$ .

*The Moon's Nodes* have always had more or less the attention of astrologers, and on close examination the reason why is apparent. The Ascending Node is the point where the Moon gets northern Latitude, and this point of crossing the ecliptic or auric belt of the Earth must be expected to act in some way as a *key-note* to the workings of the Moon throughout its parcourse. On the same grounds as considered in the case of the

zodiac of the Earth we may conclude that the Moon, causing the ebb and flow of the nutrimental ether and by means of the decay and growth of physical things in Nature, will act in the way of ebbing with regard to the Earth as a whole, when on its southern path, *i.e.* between the Descending and the Ascending Node, and in the way of flooding when on its northern path, *i.e.* between the Ascending and the Descending Node. Consequently the Ascending Node gives the key-note to that which will grow and succeed in the world, be exposed, expressed, demonstrated, manifested, etc.; the Descending Node, on the contrary, may in the same way be called the key-note to that which will decline and fail in the world, and be drawn back, hidden, hampered, abolished, converted, and which will, in some cases, lead to a more inner life and a deeper meaning of things. This confirms the general astrological idea about the Nodes: the Ascending one is said to favour things, or to indicate the way in which lie things that will be favoured and go easily (benefic), the Descending Node the reverse (malefic)\*.

(d) *The Horoscopic Scheme.*

The diurnal rotation of the Earth on its axis finally causes every point on the Earth's surface to pass through a local cycle with regard to the total plan of the heavens surrounding.

With relation to such a point the surroundings are primarily to be divided into four quadrants by the plane of the horizon and that of the meridian, which indicate the cardinal points in this process. Rising above the

\* Compare G. White, *The Moon's Nodes*, ed. C. D. Dutton, London, 1927.

eastern horizon a point of the heavens not only comes to eye-sight, but with it enters that half of the Earth's aura and sphere which, to the observer's standpoint, is the upper one and therefore relatively the *positive* one, in analogy to the northern hemisphere of the Earth as a whole. Therefore rising in the East means : coming into actual power outwardly, declining in the West means : retiring into inner being. " Going Westward " is still an expression for expiring, and the East has always counted as the symbol of the origin of Light : physical light also to be taken as the phenomenon and symbol of spiritual Light—the Light of the Spirit—as much as the visible Sun may be taken as a personification of *Atma*, the Spark.

Against the East, as the origin and initiative of the diurnal cycle, and as such analogous to the (side of) Self, the West is the object or aim of the apparent rotation of the Heavens : the side of Not-Self, unto which manifestation is given out.

In the Midheaven, on the upper meridian or *zenith*, in astrology indicated by M.C. : *medium coeli*, the positive activity with regard to the observer on the Earth's surface culminates, and on the lower meridian or *nadir*, indicated by I.C. : *imum coeli*, the outward activity reaches a minimum. The latter is the ground for the statement " Arhats are born at midnight hour ", corroborated by the narrative of Jesus Christ's birth (Christmas).

With this statement we have arrived at the principle of the *horoscope* of birth or nativity.

The local cycle of diurnal rotation naturally includes its twelve parts, which in this cycle are called *Houses*, in accordance with the general law ; the succession of

the houses being taken in the order of their rising in the East :

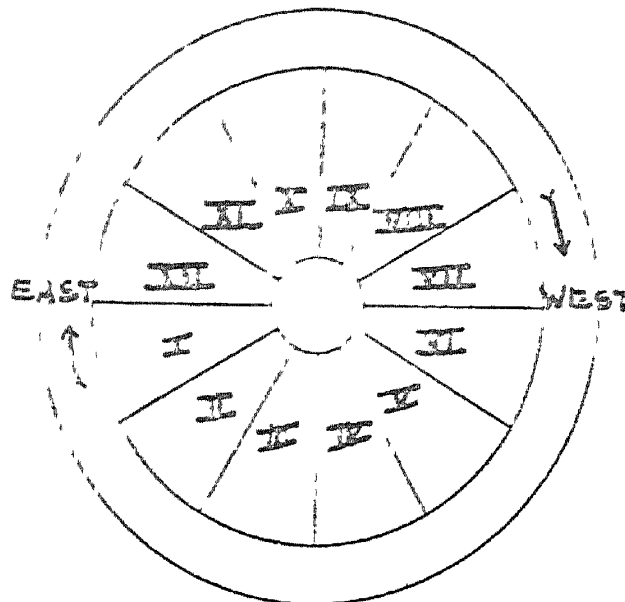


FIG. 17.—The Twelve Houses of the Horoscope.

Their nature again derives from the cosmic Aries, Taurus, Gemini, etc., and relates to the conditions prevailing in the given point on the Earth, because the cycle of houses for every point on Earth causes a specific or particular or local auric colouring in the lower regions of the Earth's sphere. The Earth's zodiac or total auric belt pervades even the farthest and utmost regions of the aura and has nothing to do with the diurnal rotation, being conditioned by the intersection of the ecliptic and the equatorial planes, *i.e.* by Earth and Sun together.

This local aura then is the immediate conditioning of all that will happen and appear in the world, outwardly and inwardly, in the given point. The surrounding heavens by their influences—zodiac, Sun, Moon, planets and asterisms—act upon this point on Earth according to the houses, in which at a given moment they fall,



every house conditioning a certain category of the circumstances and, by analogy, certain details and parts of the things and beings in the Kingdoms of Nature.

For the sake of easy comprehension we shall give the significances of the houses thus derived, categorically :

*Ist house (Aries) :* the Self, or the thing itself, beginning, initiative, the etheric impetus, consequently, in human and other living beings, the expression of the etheric body : this gives the tone in which the being is stringed and which is the best possible expression of the Higher Self or Ego here on Earth for the time. It implies that the accurate knowledge of the ascending zodiacal degree is of primary importance.

*IIInd house (Taurus) :* the material ground or field of action in which the Self or the thing itself is implanted, embedded, rooted, upon which it lives and from which it draws, but which it rules at the same moment : this means possession (capital).

*IIIrd house (Gemini) :* dualism : to be or not to be, the intelligence or intellectual motive in the Self or the thing itself.

*IVth house (Cancer) :* doubling the germ into a masculine and a feminine half, thereby opening two possibilities leading out from the Self.

*Vth house (Leo) :* the choice is made and will-power incarnate, consequently the power behind the coming action.

*VIth house (Virgo) :* the material means with which the creative power is associated and connected to work, the ways it will go and the detailed conditions with which it is bound up.

*VIIth house (Libra)* : the other of the Self, the thing we have to compete with, the aim which the Self or the thing itself has to reach, and the eternal problem of equilibrium with regard to the particular instance ; consequently partnership, the law, the relation between the Self or the thing and its opposite ; possibilities of execution and realisation ; decline or manifestation.

*VIIIth house (Scorpio)* : the thirst, desire, or demand in the Self or the thing, and in consequence of this the way in which experience is sought and to be found ; the school ; that which is wanting and which is wished for ; the hidden motive.

*IXth house (Sagittarius)* : the thinking of the Self and the Self-expression of the thing, the influence going out ; ideal or idea, open expression of the aim ; the force of self-renewal.

*Xth house (Capricorn)* : the deed or action of the Self, circumscribed and concrete appearance by which the Self or the thing itself may be known to the outer world ; consequently personality, name, title, position, or place in the world ; also the definitions or circumscriptions this world imposes and the authorities which represent them ; the coming event.

*XIth house (Aquarius)* : the co-operating surroundings of the appearing fact or personality ; that which will help and that which will carry on the same ; reaction in a friendly way or direct line, including understanding.

*XIIth house (Pisces)* : the final solution of problems, but also solution of existence from a certain form or definition ; consequently that which is inimical to the outer existence of separate self and fact, etc. ; reaction in the converse or wrong way by lack of understanding.

Taken in their general significances and in a general way the houses will be found ruling and conditioning the particulars and details of the thing happening at the moment. This may be the birth of a child, or of a bird, a kitten, etc., or the beginning of a voyage, the launching of a ship, the foundation of a society, the expedition of a letter, or whatsoever a fact, deed, or action. Conversely we may even ask from the horoscope of the moment—the so-called ‘*horary-figure*’—the answer on questions which just then, at the very moment, are haunting us, but upon which our purely intellectual vision does not appear to be sufficiently clear.

The horoscopic figure of the moment is the picture of the totality of conditioning circumstances, each house being in the first place *essentially* coloured or tuned by the zodiacal sign and degree on its cusp and the planetary ruler of the same, but further and *incidentally* activated by the planets, Sun or Moon occupying the same.

Details of astrological technics will not be treated here, full particulars being at hand in a good many works on the subject.\* For the same reason we shall abstain from describing the different methods of house-division. There are at least half a dozen of them†, those of Placidus and of Campanus being at present the most *en vogue*. Of these two we prefer the latter, which simply divides the quadrants between the horizontal and the meridional planes in three sections each, containing 30° of arc. This appears to us the most logical system because the zodiacal system in former cases—solar zodiac, zodiac

\* Alan Leo, *Astrology for All*, Part I.

† Alan Leo's *Dictionary of Astrology*, 1929, p. 138, mentions no less than *eight* methods.

of the Earth—did not appear to deviate from the  $30^\circ$  division, as far as we are able to judge ; and moreover : if the horizontal and the meridional planes are to be the cornerstones of a cyclic process, the sub-divisions should be based entirely and solely on the former. That is all—but it appears to us about the strongest argument one could obtain.

There is another method of house-division, which has been attributed to Ptolemy, though in his *Tetrabiblos* we have failed to find it,\* and which after all does not appear to be a question of *houses* at all. To indicate the II<sup>nd</sup> and III<sup>rd</sup> house,  $30^\circ$  and  $60^\circ$  respectively are added to the longitude of the Ascendant ; to find XII, XI, and M.C.,  $30^\circ$ ,  $60^\circ$  and  $90^\circ$  respectively are subtracted, zodiacally. This simply means a sort of *resonance* or *consonance* of these zodiacal points with the initiating ascending point which, being the keynote, makes those other points resound in accordance with it *in the same way* as  $0^\circ$  Aries instigates  $0^\circ$  Taurus,  $0^\circ$  Gemini, etc. Cosmic resonance we might call it perhaps. The fact is that there is something in it and the said points are more or less active, so much has been found out experimentally, house-division or not. We leave it for students to experiment for themselves.

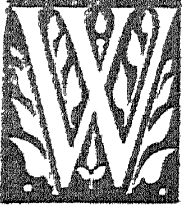
Neither will we enter into particulars of horoscopy, which perhaps may be gathered into some later volume, but which we are quite sure cannot be fully understood without the general rules to which we have tried to introduce the reader in the present volume.

We feel obliged, however, to explain more fully the significance of the horoscope in the case of Man, human nature and man's process of reincarnation.

\* Compare p. 236 op. cit.

## VII

### THE HUMAN HOROSCOPE

“HATSOEVER creature is born, immobile or mobile, know thou, that it is from the union between the Field and the Knower of the Field”—says the teaching of the *Bhagavad Gîtâ* (XIII, 27).

We shall never be able to understand anything really about the horoscope of a human being if we do not take into consideration both : the cosmic field of influences and rulerships, as well as the knower of the field, which is the human ego, incarnating with its own spiritual heritage, accepting with it the physical and partly also the psychical inheritance of family, nationality, race, surroundings, society, and . . . Nature.

The descent of the human ego into material existence in the sublunary world does certainly not begin with the birth of the child, but earlier. There must be, lying at the back of it, a mental starting-point and another in the astral or lunar sphere. This follows from the precedents exposed before in the present as well as in the earlier volume (*Natural Philosophy*). The mental starting-point utterly escapes physical control, the astral one perhaps even so, but the latter must be closely connected with a physical fact, viz. that of the conception in the mother's womb. If once we have understood the relationship between the astral world, the lunar body of

the Earth and of Man, and the specific organ in the physical body of woman which corresponds to it, we shall easily see that the fact of pregnancy means the beginning of the activity of the astral or lunar body, like birth is the starting into activity of the physical body. The laws of Nature based upon and regulated by the cycles existing between the Earth, the Sun, and the Moon connect the two facts and lie a fixed relationship between both. It has been cleverly rendered by the *Trutina Hermetis* or 'Rule of Hermes' recorded by Claudius Ptolemy, the astrologer of Alexandria, but probably dating from the times of the Sumerian astrologers.

The period of gestation of a human being normally counts *ten* lunar months of 27 days, 7 hours, while the same space of time contains *nine* solar months, *i.e.* nine of the twelve zodiacal signs: nine-twelfth or three-quarters of the solar revolution (the Earth's revolution around the Sun).

Every period of gestation or developing from a seminal germ naturally asks the activity of the lunar world, consequently will it be measured by the motion of the Moon. But the specific influence of the Sun in this case appears to be cardinal and dominating. In a later chapter—on Aspects—we shall see how 'three-quarters of a cycle' means the distance from cause to effect. Thus—if conception be the immediate cause of birth, the causation, in the case of human birth, depends entirely on the Sun; and the Sun's co-operation in Man's period of gestation clearly puts on him the stamp of a 'solar' being.

The Rule of Hermes now defines the relationship between the moment of conception and that of birth in

this way: The zodiacal point rising on the eastern horizon (Ascendant at birth) will be the (zodiacal) place of the Moon at conception, and the zodiacal place of the Moon at birth also that of the Ascendant at conception. In both, however, the opposite places may appear instead.

The fact of this Rule having been formulated so expressly, draws the attention to the fact of conception and seems to consider it as having an importance equal to that of birth, from a horoscopic point of view. Practical astrologers have not always given sufficient attention to it, but I am firmly convinced that the horoscope of conception, as far as it can be drawn by means of this Rule, is equal in importance to that of birth. The latter is usually called *nativity*, the former the *lunar epoch*. Of course, the only means of calculating it from the nativity is by the Rule of Hermes, as the real fact of conception is concealed from outer observation. The technical side of this we shall again leave to the relative works on the subject.\* This Rule of Hermes is generally used in practical astrology to correct an inaccurately known birth-time. The possibility thereof arises from the fact that the mean motion of the ascending point is thirty times as great as that of the Moon. Consequently if at birth we are not absolutely sure of the ascending degree, which in half an hour may vary from 5 to 14 degrees, while the Moon in the same lapse of time only moves  $\frac{1}{2}$  degree, we can find, by falling back upon the lunar epoch, the fairly exact degree of the Ascendant

\* Alan Leo, op. cit. E. H. Bailey, *The Prenatal Epoch*, 1928, W. Foulsham and Co. Ptolemy, *Centiloquy* LI and also Book III, Chapter II in his *Tetrabiblos*, ed. W. Foulsham and Co., 1917. The *Centiloquy* must certainly be regarded as a condensed remnant of much older, probably Babylonian and Sumerian, astrological knowledge.

at epoch coinciding with the even so fairly exact degree of the Moon at birth. If the Ascendant at epoch thus is 'fairly exact'—the place of the Moon at epoch, which moves so much slower than the Ascendant, will be all the more accurate—and with it the Ascendant at birth, and the birth time in consequence.

We shall also pass over the controversies risen in the later years on the point of calculation of this lunar epoch and the said correction. I for myself have the experience that the strict observance of the Rule gives the most probable results in most cases and even so in cases of seven- and eight-months' children. We lately heard of a case of a five-months' child living. In all such cases we maintain that the activity of the astral body, and the growth of the germ, probably are retarded by some threatening afflictions, during the early months. It may also be submitted that the astral body in some cases has already attached itself to the *ovum* before coition, and even that this fact in reality causes the magnetic attraction which draws the future father near. Once we are aware that the Astral World is prior to the Physical World and that phenomena in the etheric regions precede those in physical appearances and actions, there not only remains no objection against any such supposition, but, on the contrary, it clearly explains how "marriages are contracted in Heaven", and the masculine sperm with the feminine *ovum* are led together by the impetus coming from a soul ready to incarnate. "Man thinks he drives but he is driven" by invisible causes and most certainly so where the continuation and karma of the Race is concerned. We therefore see no objection against the suggestion, offered by several authors on astrology, who say, that even in so-called normal births



the moment of (astrological) conception, *i.e.* that of the lunar epoch, may lie before that of coition, albeit that in the proceedings of Nature this way of succession is perhaps not the only nor precisely the normal one.

From an outer standpoint one would be inclined to think the paternal activity as of primary importance. Seen from the other side, however, we will have to admit that the lunar activity is precedent, and in the prenatal period dominates the outer or solar influence. The rôle of the father may appear as absolutely active and is so in a physical way, in an astral way, however, he is drawn to the object and *obeys* to the law of attraction.

All this does not in the least deny, of course, that the father may impart the physical impetus, which he actually does. The inner type of the child may belong to the father's spiritual *clan*, if we may so express it, as well to the mother's, because the child's spiritual type has nothing to do with the sex of the parent.

The cosmic reason for the Rule of Hermes we may try to explain in this way :

The lunar (epoch) horoscope stands to the nativity or physical horoscope in the same ratio as the lunar body to the physical body, of course. Now in every physical horoscope or nativity the Moon rules the lunar body and the Ascendant *or* the Descendant the physical body, *viz.* the Ascendant the etheric image of it and the Descendant the physical body proper.

In the lunar horoscope, *mutatis mutandis*, the Ascendant or Descendant has only a rudimentary significance, meaning the physical expression of the lunar body. The exact colour of it, or its complementary opposite, must naturally appear again in the physical expression of the

lunar body in the nativity. And even so in the exact shade, precise to the minute.

The Moon in the lunar figure is the physical organ of the lunar body as well as in every other horoscope, but in a *lunar* horoscope it means the *outlet* from the lunar to the physical body—the navel—and so as the tone is given out, exactly so will it be received by the physical body, which on this note will be stringed by its Ascendant.

We can put it very short, but not less true, in this way: the Ascendant and the Moon in the physical horoscope represent the physical and lunar bodies respectively. The lunar horoscope is the figure of the lunar body, which is the *negative* counterpart or matrix, and consequently the two organs are reversed here. The Moon of the lunar figure is double negative, *i.e.* positive with regard to physical activity and as such gives the expression in tone or colour to the physical personality.

It remains difficult, however, to express things relating to two different planes of existence in words and images of one plane only.

Some time ago suggestions were offered by some authors as to the possibility of calculating even the starting-point of the mental body's activity and of a polarity between solar and lunar positions, which could be taken to mark a causal beginning of it all.\*

We certainly feel that, if once we tread the way so far as to consider a *lunar horoscope*, on account of the Rule of Hermes, we must accept a *solar horoscope* in the back-

\* Compare Sepharial, *The Solar Epoch*, ed. W. Foulsham and Co., London, 192-. George H. Bailey in *Modern Astrology* of 1928 and the quarterly *Astrology*, 1928, Nos. 2 and 3, on *The Soli-Lunar Interchanges*.

ground, be it hypothetically only. The genial idea of Sepharial, who gratified the astrological world with some more useful and lucid suggestions, appears to offer a practical solution, which is the more astounding as it proves to be confirmed by the zodiacal positions of the Sun and the Moon.

In the same way as with the lunar horoscope the interchanges between the nativity and the solar figure are only the expression of cosmic facts in the process of incarnation. The general rule is this :

The solar horoscope has the Sun in the zodiacal place of the Ascendant (or Descendant) at nativity, and conversely the Ascendant or Descendant at the place of the natal Sun. This rule evidently means that the mental (or spiritual) impulse is given out in the tone and colour of which the physical body will be the bearer during physical life on Earth, and which is indicated by the Ascendant or its complement. And again : the Ascendant or physical activity in the solar horoscope strikes the exact note for the Sun in the horoscope of physical activity : the natus.

Practically there appear to be other possibilities, e.g. the Sun in the solar horoscope occupying the place of the Ascendant (or Descendant) in the lunar horoscope, instead of that in the nativity. Another variety was found to happen in several cases by myself, *viz.* the Sun and Ascendant of the solar figure coinciding *both* with the Ascendant at birth, which means that the particular note of the personality to be born is struck on a certain morning exactly at *sunrise*, about a year or more before.

Still another variety was found to consist in : Sun in the solar figure in the exact zodiacal place of the

horizon at birth *on one of the four cardinal points of the day* : Ascendant, M.C., Descendant, or I.C.

Experiences with the solar epoch lead me to further investigations with the lunar epoch and a certain supposition was found to hold good, *viz.* that in some cases—being probably only a minority—the zodiacal place of the Moon at birth did not appear as the horizon, but as the *meridian* in the lunar epochal figure—either M.C. or I.C. If so, the explanation offered with regard to the significance of the latter figure seems to be invalidated, at least partially so. But on closer examination it is only the definition of the Rule that has to be revised and extended and the definition of the fact of conception together with it. As to the latter we feel obliged to accept that not only the horizon but *the cross of activity* formed by the *horizon and the meridian* in the lunar epoch, one side or the other holds the exact colour of the Moon at birth. The same with the solar epoch, *mutatis mutandis*.

This means that either the subjective or the objective nature of the same will become impressed upon the physical mould : subjectivity proceeding from the horizon, objectivity lying in the meridian. In the former case there is more of *being* in the personality, the latter, more of *doing*, proving, showing what the soul contains. This would appear to confirm the relative rarity of the phenomenon of natal Sun or Moon being meridian at epoch because only the few can be expected to show and prove their individual or inner being by actions ; and as we know the *upper Meridian* is related to actions, or is *outwardly* directed, the lower Meridian the reverse.

The place of the Moon, respectively the Sun, at lunar (solar) epoch appears, however, to reflect *always* in the

*horizon* at birth and never in the meridian, because if no subjectivity is attained, no personality could exist.

The *Trutina Hermetis* thus extended I submit to define in the following formula :

*The zodiacal place of the horizon at birth is that of the Moon in the lunar and of the Sun in the solar epoch ; that of the Moon at birth is on one of the four cardinal points in the lunar epoch, that of the Sun at birth is on one of the four cardinal points in the solar epoch.*

The motion of the Ascendant is 360 times that of the Sun, consequently this correction must procure a great accuracy, even when we think of *four* possibilities, or even *eight*, in every 360° for the Ascendant of the solar figure. This leaves a correction of 1 upon 45. And, as Mr. George H. Bailey rightly observes : it is utterly remarkable that these *exact* interchanges can indeed be found, which proves that there is still much more between Heaven and Earth than is dreamt in our astrological philosophy or can be explained by exoteric "astrology-plain-and-simple" adherents. For the rest we shall again leave the technical sides of these problems to the appropriate works.\* By the way, the principle of the 'solar epoch' is another indication for the solar nature of Man's being, and the fact that we find material to confirm the idea practically is nothing short of a practical proof of Man's divine origin.

When speaking of solar and lunar horoscopes at the back of the horoscope of physical nativity the question will be asked, whether such figures ought to be judged and appreciated in the same way as the latter. There is,

\* Compare also E. H. Bailey, *The Prenatal Epoch*, second edition, 1928.

of course, a difference of intrinsic value. We may well say in general : in the solar figure the specific importance lies in the zodiacal place, position in house, and aspects of the Sun, as in the lunar figure the same, of the Moon, and in the nativity of the Ascendant, their respective relation being as that of the solar (spiritual), the lunar (psychic) and the physical. The three stages mean a gradual 'immersion into matter', and therefore the solar figure will show the faculties of the Ego or Self as near as is possible. If we ask : what is to be found about the Ego in practical astrology, it is in the first place the solar figure we shall have to consult and study. The lunar horoscope weaves the web of ties of the Ego with the earthy surroundings of family, etc., on account of the *saldi* left over in former lives. This may be called a mere hypothesis, by the "astrology-free-from-theosophical-bias"-people, but it finds remarkable confirmation in the facts and features of physical development during the prenatal period. The human body during this period runs through all stages of biological formation to reach the present stage in ten lunar months. With *ten* lunar cyclic revolutions the *tenth* stage is reached, which means : the 'present form' or 'final expression.' Well, then, if so, there must run a psychic line of condensed repetition of the past, parallel to the physical line of repetition, and the starting-point of lunar activity at conception must have the meaning of the *résumé* of former lives as far as soul-experience is concerned, and as far as can be brought into action in the coming life on Earth.

In the lunar horoscope we find many of the motives which explain the successes or failures reaped in the instrumental proceedings of the nativity.

We once heard the objection of a really advanced student in astrology against the use of the lunar figure for practical purposes, holding that "it does not matter much what is lying behind our back, the only thing that matters being the stretch of way we still have to go." The evident mistake is, firstly, that the lunar horoscope is no more lying behind some present stage than the horoscope of birth is, both remaining truly active and their impression or stamp lying well fixed in us—ever present so long as this life will last. An equally evident want of logic in the objection mentioned is this: it matters much which motives lie behind a deed or action: two people may do the very same thing, being inspired by totally different motives, and the value of the deed lies in the motive. Moreover, in due course of time the motives will transpire and come to light—and so will the elements of the lunar horoscope—adjusting the outer facts set up by the elements of the nativity accordingly.

One thing ought to be stated here positively: the solar and the lunar figures have their physical results as well as the nativity, though the latter seems to rule supreme in all particulars, while the solar horoscope specifically rules the cardinal lines of life.

As far as regards the value and intrinsic meaning of houses, we have never found any reason why there should be any difference between the subsequent figures, nor do the facts contradict the usual way of interpretation.

In some cases I have found the most remarkable indications for the true nature of a human being and even for his physical occupations in the solar figure. In some other cases the same value appeared to belong to the lunar figure. And it should not be astonishing

if the relative importance of either solar or lunar figure with regard to the natal figure were depending on a certain *accent*, which in its turn may depend on the status of the Ego and its place in evolution. The difference in the accent then means a preponderance of either the mental or solar, the astral or lunar, or the physical or earthy. And in its difference we may well see the cosmic reason for a certain *caste-division* of humanity. A 'causal' type of caste may still be thought above the mental one. Now this accent does not in the first place mean a difference in practical capacities in the physical body and a man of the 'mental or solar' stock need not in the first place be a prominent scholar, or even belong to the so-called intellectual class. Though the latter may be often the case, the 'mental accent' is not the same as 'intellectual' capacities; it is something more dominant and essential. Therefore, let us speak of causal, solar, lunar, and earthy types.

In the present condition of the human race the cosmic castes are very much mixed up within the limits of social rank and standing. Originally and cosmically, however, the solar type is that of the warrior, the ruler, the monk, the official, medical man, etc., and of the *masculine* in general; the lunar type that of the philosopher, priest, author, envoy, the higher class of traders, etc., and of the *feminine* in general; the earthy type that of the normal labourer and lower class of trader. The causal type is that of a higher sort of human being, fully conscious of his spiritual essence. In theosophy these are called the *Elder Brethren* or *Masters*, *Dzyan Chohans*, *Dzyani Buddhas* a.s.o.

The *Secret Doctrine* gives much about 'solar' and 'lunar' hierarchies. Each human race and period of



evolution is said to be under the guidance of two Leaders or Masters : one of the Solar Dynasty, called the *Manu*, the other belonging to the Lunar Dynasty, called the *Bodhisatva*. In permanent connection with the two there is a third Leader continually working on the pattern of earthy evolution. These facts are mentioned to illustrate the generality of the cosmic 'castes' and to emphasize that, though originally in a society, organised on the principle *as above so below*, they may have ruled social classification ; in the present conditions of humanity, where individual recognition of inner facts and meaning can no longer be impressed upon society by authority, they do not, and castes are mixed up and intermingled.

We shall now treat the horoscope of birth more fully.

The Ascendant being the starting-point of the present physical existence, *i.e.* analogous with the Aries-principle or sub-plane of the etheric regions; we shall firstly have to acknowledge the preceding stages and, because '*all is in all*,' we may fully expect to find them expressed (as far as possible) in the houses preceding the Ascendant. Thus :

In XII and XI the astral impulses, consisting of the elements of personal electricity and magnetism as derived from the surroundings. XII binds the native magnetically : it is that which is stronger than our personal efforts ; though not necessarily malefic, in most cases it is inimical. XI is that part of the surroundings which the light of the Ego may illumine by and through the personality : the sphere of personal influence and therefore friendly, understanding, sympathetic or in tune with us and we with it.

In X and IX the mental impulses, concrete and abstract respectively, the latter ranking as ideals, opinions, philosophy, ethics or religions, faith, the former constructing the life and activity of the personality, consequently characterising the same and lending to it appearance, name, standing and rank in the world.

In VIII and VII the spiritual life of the soul (*buddhic* life), in which lie the elements of inner experience and

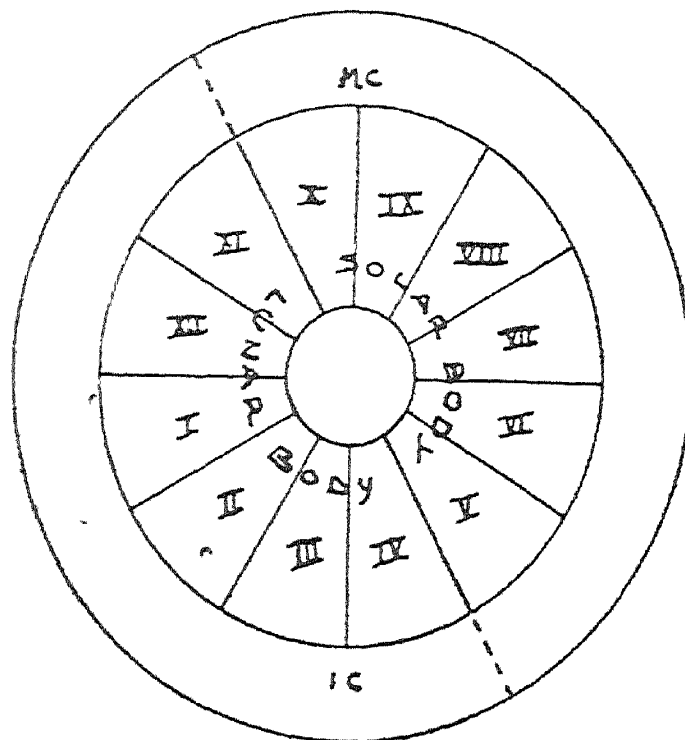


FIG. 18.—Solar and Lunar half in the Horoscope.

wisdom, consequently the emotional and intellectual susceptibility to evolution and, as far as goes, the standpoint in evolution reached by the Ego, at least that of it which the Ego will be able to use in the present incarnation. While the VIIIth house relates to the spiritual school, IX holds indication as to the line of the Teacher or Master, whom the native is allied to. VII indicates our relations on account of our capacity of uniting, binding together two sides by mutual interest.

In VI and V the spiritual origin or Ego (*atmic* life)

objectively and subjectively, the former determining the lines of activity and attention, from which result the capacities for work ; the latter being, as far as a figure of physical birth can ever be expected to, the expression of the Ego itself, its will-power and will-directing, creative and fundamentally artistic faculty, short : the occult degree or individual (spiritual) standing.

If we wish to draw conclusions and form a judgment on the inner values of a personality, we shall have to compare these houses of the nativity with those of the lunar figure and with the totality of the solar figure. The latter is predominant.

Of course, having retraced the descent of the Ego up to the house of Will (*atma*), we may even go further and take that in every horoscope the central point of the figure may well be taken for a symbol of the Infinite and Absolute Origin, the Source of All, from which the manifesting Ego comes forth as on a golden thread, winding spiral after spiral in its descent. Thus at the appearance of the etheric impulse—the Ascendant—the spiral-cycle has been passed once round already (from the first Aries to Pisces). And the rest will be copying only : projection upon the screen of the World.

The *spiral of evolution* will then pass on from the Ascending point, and the next cycle-round depict the personality :

I. Its etheric impetus which, in the *first house*, represents the solar impulse as well as the lunar note, will stamp, colour and attune the personality and, by element and degree of zodiacal sign, define the *temperament* ; with it a good deal of physical and psychic

health, as well as the way in which the personality faces things and starts into action : *initiative*.

II. The magnetic conditions accompanying the personality are to be found in the *second house* and represent such quantities and species of the magnetic field of matter as are mastered by the personal self—the said master-

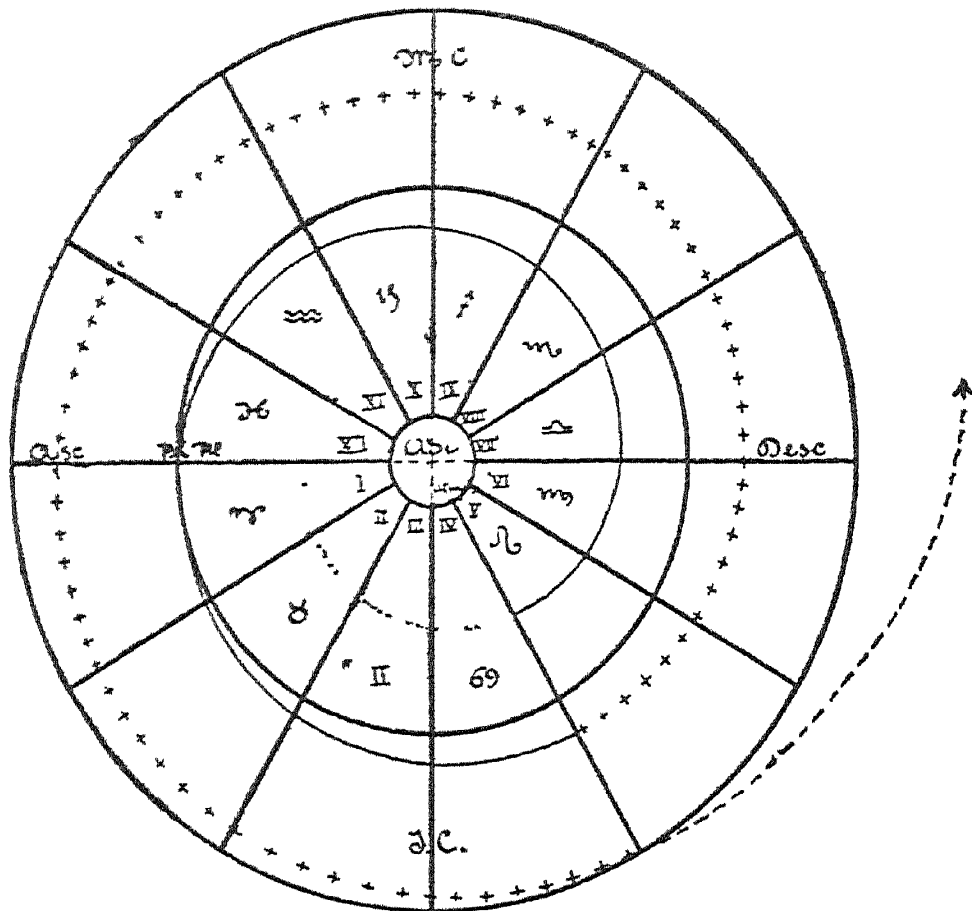


FIG. 19.—The Spiral of Evolution.

ship appearing from the fact that these magnetic conditions are actually brought down by the personal self or coupled with it. The quality imparted by these conditions is *artisticity*, the degree and particular line of which is shown by the element and degree of the zodiacal sign on the cusp, the planetary ruler of it and planets in the house itself. Where—and so far as—artisticity is wanting, man is the slave of matter.

III. The dualism of the personal self, opening to the

sound of not-self, engenders *intelligence* and *co(r)respon-*  
*dence* ; this is the significance of the *third house*.

IV. As soon as co-respondence is awakened, the *imagination*, *i.e.* the ' how ' or the substantial reflexion, comes to life together with it and, on account of the value of the preceding lunar horoscope, this *fourth house*, house of the lunar sign Cancer, holds the faculty of *memory* and the soul motives which will govern the actions ; memories from former lives, conscious or sub-conscious, and that greatest memory of all, *Dharma* or inner duty.

V. Inner duty compels the *will*, like, further on, the imagination will prove to be the mother of the *wish* and to govern the direction of the will, which, in the world of matter, being bound to an object, is no more ' will ' pure, but still holds *creative power*. This, and the specifications of the same, are indicated by the *fifth house*.

VI. The materials with which the will chooses to work, or which it has to accept in this world and in the present incarnation, decide the lines of *work* and the ways in which the personal self can make its efforts useful and remunerative. This is to be found in the *sixth house*.

VII. The work chosen decides the *relations* laid or contracted between the Self and the Not-Self, with the world around, and the rules set up by the personal self for its conduct towards other people ; these rules will preside over the partnerships (marriage *e.g.*) and antagonisms in life : *seventh house*. It may finally mean : that which is to drop away and the manner in which the life is ended.

VIII. The relations again decide the *experience* earned,

and antagonism drives the personal self back from its expression or throws it back upon itself : in both cases experience is gained. If the relations favourise the efforts of the self, the result of the *eighth house* is *enjoying* ; on the other hand being thrown back generally means *suffering*. So in a general way and in the first place this house indicates the lessons which life has in store for us. The final drive-back means death.

IX. Experience and the sentiment of it decide the expressions and manifestations of the personal self, first in the world of *thought*. Thus the *ninth house* holds the personal pushing power and the *expression* of desires and wishes. The way in which this is done is seen by the conditions of the house, zodiacal and planetary.

X. Expression and manifestation in the world of facts follows, and the personal attitude, its actual deeds and manifestations in the world are given by the *tenth house*. This again decides the *social position* because it is made up or merited by *what we do*.

XI. That which surpasses the personal doing, is in the first place the environment and our influence upon it, going out from the personality, decides the people whom we meet and, as Aquarius ' reacts in the right way,' so the *eleventh house* indicates the people who will understand us.

XII. In the same way the *twelfth house* holds indication about the people who do not understand us or who react in the wrong way and will *undo* our efforts as far as they can. It indicates further the way in which we will retire from the world, and the susceptibility to corruption, as well as the solution of this life's problem.

Physical growth of the body begins with the head (Aries), the spine following immediately. About the middle of the period of gestation the heart starts its proper activity (Leo), and at birth the lungs come into working order (Sagittarius). These are the three principal points in the fact of entering the physical world and they are in co-ordinance with the fiery signs Aries, Leo, Sagittarius and the 1st, 5th and 9th houses.

The body of man is ruled by the twelve zodiacal signs as far as can be judged from the build of the body which clearly shows a cyclic process, and even more than one. In general the head is the beginning and the feet form the final stage. The head is pointing heavenward and, like the North Pole of the Earth, is receiving the influx from higher realms, the qualification 'higher' having a very literal meaning in this respect and in relation to the spheres of the Earth : the feet making the connection with the Earth.

Now the trunk and limbs of the body in general are formed on zodiacal lines because it is the material foundation in which and out of which the soul will awaken particular organs, *i.e.* planetary centres, as its means of cognisance and manifestation. The limbs and parts of the body are ruled as follows :

Aries and 1st house : the head ;

Taurus and 2nd house : the neck ;

Gemini and 3rd house : the arms ;

Cancer and 4th house : the hollow in which the vital parts are contained ;

Leo and 5th house : the navel, no part of the trunk ;

Virgo and 6th house : the belly ;

Libra and VIIth house : the reins ;  
 Scorpio and VIIIth house : the sexual parts and anus ;  
 Sagittarius and IXth house : the thighs and spine ;  
 Capricorn and Xth house : the knees ;  
 Aquarius and XIth house : the legs ;  
 Pisces and XIIth house : the feet.

Within this zodiacal body every one of the different life-currents builds its own planetary system of organs and every organ, of course, presupposes an arrangement of matter in the zodiacal way.

1. *Spiritual or creative life* has its seat in the heart, which therefore is ruled by the Sun. It pervades the body by means of the arterial system, carrying the blood, and consequently this system is ruled by Mercury-Vulcan. The circulation of the blood is in analogy with the circulation within the solar body of the solar system. It is closely bound up with the circulation of air through the lungs, which fulfil a mercurial-vulcanian function of purifying, acting on the other hand under the rule of Jupiter by the bronchial functions of inhalation and exhalation. Venus appears here as the pattern upon which the body is built and which is prepared by the mercurial action of the arterial system. Venus represents proportion, and harmonious proportions represent beauty. Venus rules the blood. This is here stated contrary to open tradition.

These spiritual functions within the body are no mere hypothesis, they have always been known by the mystic and seen by the poet ; moreover, they are proved by life itself as well as the correlations of the other series of organic centres.

In a way the spiritual or solar life coincides with the



physical life, here also, and these spiritual organs consequently rule the life of the physical body supreme.

2. *Mental life* produced the cerebral system, together with the organs of perception forming another chain of planetary centres. The brain itself clearly responds to the Moon as the medium of consciousness, mediatrix between the life of the spirit and the world outside, but again between the latter and the purely physical functions of the body. Here the lunar organ takes the central place, and related to it are the organs of sight : the eyes, ruled by Mercury-Vulcan\* ; of feeling : the skin, ruled by Venus ; of taste : the tongue, ruled by Mars ; of smell : the nose, ruled by Jupiter, and of hearing : the ears, ruled by Saturn.

Within the brains a couple of mysterious organs lie concealed, which are at the present time awakening the interest of scientists, who are only just beginning to discover their sympathetic influence upon the general constitution of the body and upon some of its functions in particular, they are called *epiphysis* or *corpus pineale* and *hypophysis* or *glandula pituitaria* and are related to Uranus and Neptune ; together with the *five* centres in the spinal column, which are the physical bases of 'sentient life', they make a *seven-fold*. By the intermediary of the brain they connect human consciousness with the lunar body of the solar system, consequently with the astral life of the system. By this correspondence their activity is what has been called 'magical.' Their awakening in a future type of human species will mark a new step in evolution. It can certainly be called a re-awakening, as this sort of magic consciousness is proved to have been a possession of

\* Compare *Secret Doctrine*, III, p. 445, figure.

mankind in earlier periods of evolution, where the activity of the cerebrum was less prominent and Aristotelean principles of knowledge not yet overruling the direct or magical way of cognisance.

3. *Astral life* : which is represented by the cerebellum, under the rule of the Moon again, and its sub-conscious motoric system of nerves leading to the vital organs of digestion, assimilation, secretion, and generation. The motoric or ganglic system comes under Mercury-Vulcan again, procuring the different centres, from which the said organs are ruled, which are under Venus, and the glands in general under Mars.

There is still another centre of astral life, *viz.* the womb, around which the sexual organs are grouped. The former is lunar, evidently. Among its complementary organs the ovaries are plain enough mercurial by nature, while the *ovum* itself is a phenomenon of the Sun ; the breasts and the *labiaæ* ruled by Venus, the *clitoris* as well as the secretory glands again by Mars, the *nerva sympathica* by Jupiter. The masculine organs of sex are to be considered as equally adherent to the central lunar organ of this system. The *testiculae* are mercurial, the *spermatozo* is ruled by Mars. The latter explains why children are most easily brought forth when the position of Mars in the husband's horoscope meets the conjunction of the Sun or the Moon in the wife's. The *penis* evidently is a martian organ.

4. *Physical life* is entertained by the stomach and the vital organs in connection with it. Here again we find a lunar organ as the centre : its function is absorption and transmutation of materials, and is aided by its planetary adjutants, among which we find the bowels ruled by Mercury-Vulcan, the kidneys by Venus, the

*appendix* by Mars, the spleen by Jupiter, and the liver as well as the *colon* and *rectum* by Saturn.

Finally, we may mention that the glands with inner secretion represent planetary principles of the lunar body in general, and that the *solar plexus* remains to be named as the specific organ of etheric suppletion, link between the physical and the etheric body. In a way it is to be compared with the connection of the child's body before birth with that of the mother by means of the umbilical cord.

Further, we may state that the fluids of the body range under the watery signs and their planetary rulers : Moon, Mars, Jupiter, and Neptune ; the bones under the element Earth and the planet Saturn, the *ligamentae* under Venus, the muscles under Mars.

We hope that some medical astrologer will present us with a better and more elaborate work on astrological anatomy and medical astrology. This is still wanting in present-day literature.

We may follow the spiral of evolution once more round the circle to find the significances of the houses with regard to outer circumstances, things and persons.

The *first house* does not represent much of the surroundings, by its nature, as belonging entirely to the side of the self : it may be reckoned to indicate the personal appearance which makes us different from the surroundings.

The *second house* indicates, on the contrary, that in which the personality is absolutely one with the surroundings : fundamental health, possessions, richness, capital, land-ownership, etc.

The *third house* gives the primary and also potential

connections, consequently brothers and sisters and all other near relatives, correspondence by letter and by sighting from a distance. Trips and short-distance displacements. Disciples or adherents.

The *fourth house* represents the family and descendancy, the house or home, enveloping the personality in youth, protecting like a shell or matrix ; but also the retreat at the end of life. Moreover, this house stands in close relation to the father and the mother personally. Either it gives the character of the father and the standing of the mother, or the reverse ; mostly the former.

The *fifth house* indicates the persons whom our heart loves instinctively, because it finds something of itself in them : chiefly the beloved and the young ones who take their origin from us : children.

The *sixth house* holds our servants, those who have to obey our will and to work under its impression ; the purveyors of our alimentation, clothing, and other necessities ; also the necessities themselves. It is the house of work and merit and has to do with workshops, manufactories, warehouses, etc.

The *seventh house* in the first place indicates the marriage-partner ; further, all those whom we combine with and whom we want to complete our personal efforts in social life, consequently all relations in societies, and the contracts which bind us to our social standing and position.

The *eighth house* is the house of our material wants, debts, shortcomings, consequently that which we desire and strive to attain. Also death-falls in our family and intimate circle. The school and courses of training.

The *ninth house* shows the long runs of the personality : travelling and everything that has to do with the long

distance, the outland. Further, the teachers in the school and the Master in Art, religion and ethics.

The *tenth house* indicates the official position in the world and the authorities ; officials who are personifying the attitude of the world in this respect and whom we have to obey. It is the house of the ' married woman ' according to Hindu astrology, which means : the house of the mother and her giving birth to the child. In most cases it shows the personality of the mother and the standing of the father, and is the house of Karma and reward.

The *eleventh house* holds the friends and friendly acquaintances ; strictly speaking those persons to whom our heart (V) goes out to meet. It indicates all sorts and means of conveyance, used to effectuate the ' expeditions ' of the self. Because, in a general way, the IVth house points to the individual functioning of the father and the Xth to the same of the mother we may expect that in a way the Vth house holds more indications for children of a father and the XIth in the same way for a woman represents children, and the possibility or probability to bring them forth.

The *twelfth house* finally represents those with whom we are not on terms of understanding or intimacy, strangers, outsiders, sick people, and those out of work and employment. It has to do with the places where the derelicts of society are gathered : hospitals, prisons, etc.

Finally, when the line Ascendant-Descendant indicates the personality, subjective and objective, the line square upon it means that which is different from it, and thus in a worldly sense the superiors are found at the upper end of the square line, in the tenth house, the

inferiors or subalterns, also the common people, in the fourth house, the other end, below that of the personality.

All these detailed rulerships of the houses, and many more, are easily to be deduced from the general meanings of the zodiacal signs.

Every human being is said to have been created after the image of Our Father (*Io-Pater*) in Heaven: the expression reminds the mental prototype: Capricorn built by Saturn, lord of Time and Space. The cosmic analogy, indicated by this saying, is plain enough now—personal image in each case is like a special snap-shot at one moment, developed and fixed to procure the passport photography for the present Earth-life's voyage.

The laws of magnetic attraction and electric induction by which the process of incarnation of a human soul on Earth is apparently guided, leave little or no doubt that astrology apart from the ideas of reincarnation, karma, and evolution of the Soul has no reasonable message to impart.

Of course, we find back in the horoscope the three cycles: the first from I to XII bearing the divine or macro-cosmic meaning of noumena; the second from V to IV ruled by the human spirit and consequently covering the development of the Ego and its creative action; the third from IX to VIII ruled by the human soul, being the expression of thought power and its formative activity; finally the first cycle returns in a phenomenal sense, meaning the expression of physical and bodily formation. We need not repeat particulars here and may leave their application to the student.

The general meaning of each house and zodiacal sign

and the general rulership of each planet being once established, the reading of a horoscope remains a question of technical analysis and intuitive synthesis. As far as this can be taught, the matter ought to be treated in its own place. This might well afford the materials for a later volume in the present series. The astrological movement of the later years counts a good many books on this subject already.

As general rules for the reading of horoscopes, however, we should like to note the following points :

The condition of a house shows the effects in the line and details indicated by the house.

This condition is essentially indicated by the zodiacal sign upon the cusp of the house, while the zodiacal and house position of the planetary ruler of this sign further shows the way and tone in which it is worked out.

The zodiacal condition is *essential*—planetary positions within a house are *incidental*, with regard to the condition of the house.

The 'essential' is a colour which is always present, and its effective tendencies accordingly ; the 'incidental' makes itself felt only when and as soon as there are planetary contacts formed.

Moreover, the zodiacal sign and the house indicate *objective* and passive nature, the planetary positions indicate *subjective* and organic activities.

The zodiacal positions of the planets represent the cosmic nature, thus composing as it were the particular cosmic 'image of God', at the moment ; the house-positions of the planets indicate the way in which these forces are directed and used : the individual reaction upon the former. Consequently the use made of the same in building up the personality.

The zodiacal conditions laid upon the houses do 'fulfil' the latter ; it means the way in which the Ego *essentially* expresses itself in matter of the Physical World, according to its inner accents. This law culminates in the expression of the zodiacal point on the Ascendant, which consequently reveals much about the characteristic line of the Ego. Corroboration of it is found in the connection of the nativity with the lunar and the solar epochal figures.

The houses give the particular departments of the personality just like the zodiacal signs are to the Earth as a whole ; the planets are the means of contact, impression and expression between the cosmos and the personality, consequently.

There remains one more point to be mentioned with regard to the horoscopic scheme, *viz.* the *Pars Fortunæ*. This 'part of fortune'—well named thus because it represents *the actual effect possible* on account of the impetus given by the Ascendant—is the zodiacal point which lies at the same distance from the Ascendant as the Moon from the Sun at the moment given. So the rule is :

$$\text{Sun—Moon=Ascendant—P.F.}$$

The reason for this rule is evident : in the zodiacal distance of the Moon from the Sun we see the particular phase of the cyclic process between the Giver and the Transmitter of Life, reigning at the moment. The personal self will be able to transmit its own 'givings' only in a way analogous with the cosmic condition reigning at the moment.

One could translate the same rule in still another way,



but saying essentially the same, *viz.* : the spirit stands to the soul like the personal self to its way of expression. So the part of fortune could be well termed to be the proper way of expression or the *line of least resistance* : "God help me : I see no other way"—as Martin Luther expressed his feeling of the inevitable. .

On the moment of the New Moon the part of fortune coincides with the Ascendant and the only effect possible lies actually in the personal self and is *nihil* in outward circumstances. The reverse is indicated by the place of it at the Full Moon, when it opposes the Ascendant : the effect possible has then reached its maximum, but at the same time this means that it lies in the hands and at the mercy of the other of Self, either the opponent or the co-operator.

When the Moon is increasing in light the part of fortune includes tendencies of increase and growth in the external world ; and with the waning Moon the place of the part of fortune indicates that the personal self also has to bring home his experiences, being past the turning-point : on the way home, coming to itself again.

Arabian astrologers in former ages have held the opinion that the zodiacal distance from the Sun to the Moon was not the only point of effect to be considered with regard to the activities of the Ascendant ; the distances of the Sun to all the planets having to be taken into account as well. This introduced into the horoscope a series of ' sensitive points ', each said to indicate the actually possible results of a planetary centre. After their promoters they have been called ' *arabic points*.' We cannot deny that there is something in this idea and,

when there is a cosmic meaning in a thing, it is worth being tested by practice as to how far its importance and effects will reach. Some evidence has been gathered by the author that may not count as absolute proof, but at least as an indication of a certain reality in these points. After all it may be asked : What is the difference between a proof and an indication, cosmically? If there is something in it, the fact is proved, cosmically. And the only open question remaining to be answered is : How great the importance may be, relatively.

## VIII

### ASPECTS

**E**VERY cyclic process has its four cardinal points, which is as clearly demonstrated by the four seasons of the year, as by the cylinder diagram of the steam-engine. So much so that the general meaning of the four quarters is the same in every instance. They are :

initiative — expansion — compression — outlet.  
(expression) — (regression)

The zodiacal cycle by its twelvefold division, however, procures much more detailed views on the specific parts of the process and on their respective relations. These relations between subsequent parts of the cyclic process have been called 'aspects' in practical astrology, where, however, they do get actual significance when said relations, *i.e.* distances, in zodiacal measuring are found to exist between planetary centres or definite points in the horoscope, such as the Ascendant, the Mid-heaven or some other cusp of a house, the Part of Fortune or the Moon's Nodes, etc.

The twelvefold cycle is built up by the three crosses, *viz.* of the *cardinal* or *moveable* signs Aries, Cancer, Libra, Capricorn ; the *fixed* signs Taurus, Leo, Scorpio, Aquarius ; and the *mutable* or 'common' signs Gemini, Virgo, Sagittarius, Pisces. It also consists of four

trinities, *viz.* the *fiery* signs Aries, Leo, Sagittarius; the *earthy* signs Taurus, Virgo, Capricorn; the *airy* signs Gemini, Libra, Aquarius; and the *watery* signs Cancer, Scorpio, Pisces.

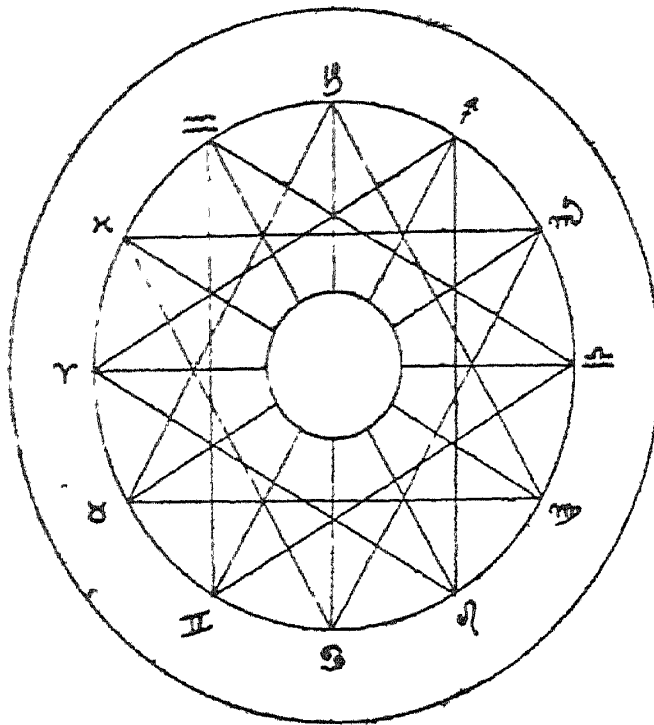


FIG. 20.—The Four Trines.

It is easy to see therefrom that a zodiacal distance of  $90^\circ$  relates to likeness of quality, while a distance of  $120^\circ$  relates to the sameness of element. Also the distance of  $90^\circ$ , which is called the *square* aspect, signifies the meeting of force and resistance, and the whole cross is the symbol for 'Work.'\* The cross consists of four squares and two pairs of opposites. The distance of  $180^\circ$  is called *opposition* in practical astrology, the same as in astronomy. The cross as the universal emblem of creation is meant also by the *Bhagavad Gîtâ* (VII, 27), where it is said that delusion comes from 'the pairs of opposites'—delusion being the name for the effect upon

\* Compare *Natural Philosophy*, Chapters II and V.

the senses in the world of phenomena, in which 'Work' or 'Creation' plays.

The cross is the mathematical and natural image of *causality* and *causation*. In every cross the first point is to be considered as the origin, while its opposite will be the alternative. Position and op-position, the one and the other; Self and Not-Self are the two poles of

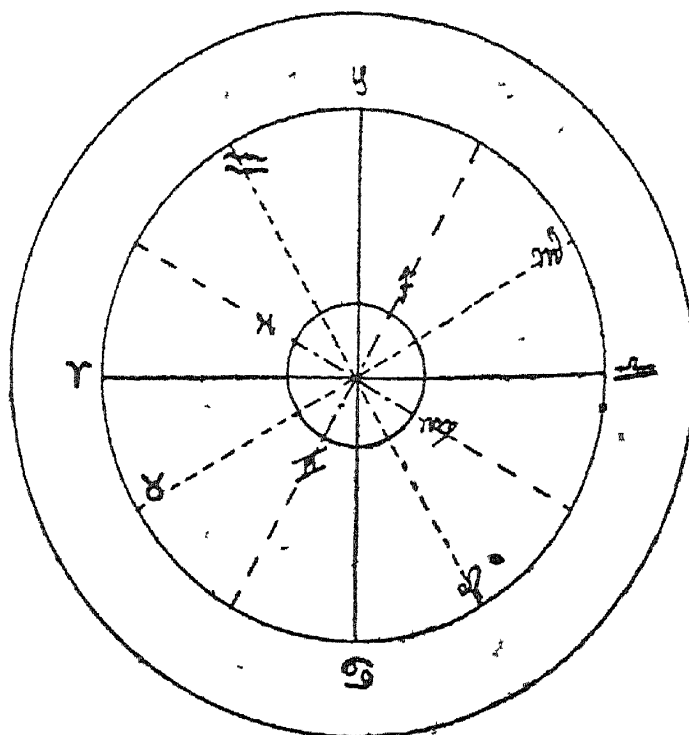


FIG. 21.—The Three Crosses.

every line of the cross. Relatively they stand to each other as the positive and negative poles in a field of forces. The one is giving, the other receiving, and this is to be reversed again, and the one that was 'the other' will give back, and the first one receive back. The two cause their effects: marked by the line squaring that between the former two.

So the chief characteristics of the square and the opposition aspects are: work, strife, conflict, karma, action, activity, the putting up of the problems and the

meeting of the opponent, who, after the battle and the solution of the problem, when the work of life has been done and converted into self-consciousness, will become the ally.

The zodiacal distance of  $120^\circ$  exists between the first point and the like degrees of each three signs of the same element. Natural philosophy shows the three expressions of one element in the cycle to be related in the way of the potential, the ideal and the real, one aggregate including the two others. So here is natural understanding and power by innate and cosmic sameness of nature. Sameness of nature gives understanding—says Plotinus in his *Enneads*: “Earth knows only earth, and water knows water, air knows air, and fire only the Fire Divine.” Understanding is power and lies at the roof of knowledge and possession as well as of love and wisdom. Therefrom derive the chief characteristics of the *trine* aspect, *viz.* harmony, co-ordination, might, helping qualities and to a great extent rest, complacency, trust, confidence, faith.

Before all I wish to point out that we have considered ‘aspects’ as *zodiacal distances primarily and as cyclic distances in all cases*. We have little brief for so-called aspects in space, even if an astrologer like Ptolemy may have hinted at them. The reason is that we consider ‘aspects’ as cyclic relations chiefly and can see no other than purely physical effects, like, for instance, the breaking of light in a prism, in mere goniometric distances in space. Those astrologers who still advocate the latter will maintain that there is something in the goniometric distances, and we shall not deny there is, and even much, though purely physical effect.

Look, for instance, at the angles of crystals and the 'regular bodies', at geometrical laws working in the shaping of the plant, and, though more intricate and less easily recognisable, in animal and human bodies. Geometry in line, number and angle works everywhere and in everything. But, like much on the physical plane, this is a good deal too intricate to be disentangled in a satisfactory way. And we should prefer not to call them 'aspects' properly.

The so-called 'mundane aspects' are the goniometric distances caused by the revolution of the Earth and are thereby related to a cyclic process, *viz.* that of the houses of the horoscope. These are, as it were, terrestrial phenomena of the general law of 'aspects.' They are measured along the diurnal or nocturnal arc and stand to the zodiacal aspects in the same *ratio* as the houses stand to the zodiacal signs. The mundane aspects consequently are of absolutely *secondary* importance, and therefore we think it wrong to call a system of progression based upon the same 'primary directions' (see Chapter IX).

As will be easily seen all mundane aspects of and to every point in the heavens will occur during every twenty-four-hours' rotation of the Earth, and consequently they change so quickly that even the most able calculator would be in trouble if he desired to follow the Sun, Moon, planets, nodes, ascending degree, etc., in their subsequent mundane aspects for only one horoscope every day.

That is why we consider their practical value to astrology as about *nihil*, though we are obliged to admit that the mundane aspects probably account for the exact time and place of facts happening. And if our human

personality lacks the means of following the weaving of these final threads of the cosmic web, we may well accept it as a benign sort of 'dimming' in order to keep up our nerve and character.

The *cosmic* or *zodiacal aspects* are formed between heavenly bodies and sensitive points of the horoscope in the zodiac, *i.e.* measured along the ecliptic. It has been argued by mathematical heads that the planets and the Moon are standing mostly somewhat outside the plane of the ecliptic because their orbs do not coincide with this plane exactly, and that aspects consequently ought to be measured in space, goniometrically, or along the circle of 'oblique ascension.' I consider these conceptions as fallacious because, although the measuring is done on the ecliptic (circle), the zodiac of the Earth is by no means limited to this one line only, but is an auric belt stretching from the same (the ecliptic), both sides up to its poles gradually decreasing in light from north to south, starting from the white light at the North Pole of the ecliptic and ending black or at least a great darkness at its South Pole. Each sign of the zodiac thus appears as a segment, the colour of which is brightest in the northern half and deepens down to the south. Moreover, if there is a question of colour, we find ourselves obliged to accept a gradual changing, so much so that every degree, nay, every part of a degree, has its own particular shade and the harmony of it all depends absolutely upon these shades, which, for the same reason, also hold the intrinsic significance of aspects. For that reason we strictly keep to the idea of 'aspects' as being *cyclic* and, primarily, zodiacal facts. So the zodiacal distance is of a much greater importance than the straight measured goniometrical distance, the differ-



ence being exactly so much as that between the psychic and the physical, the esoteric and the exoteric.

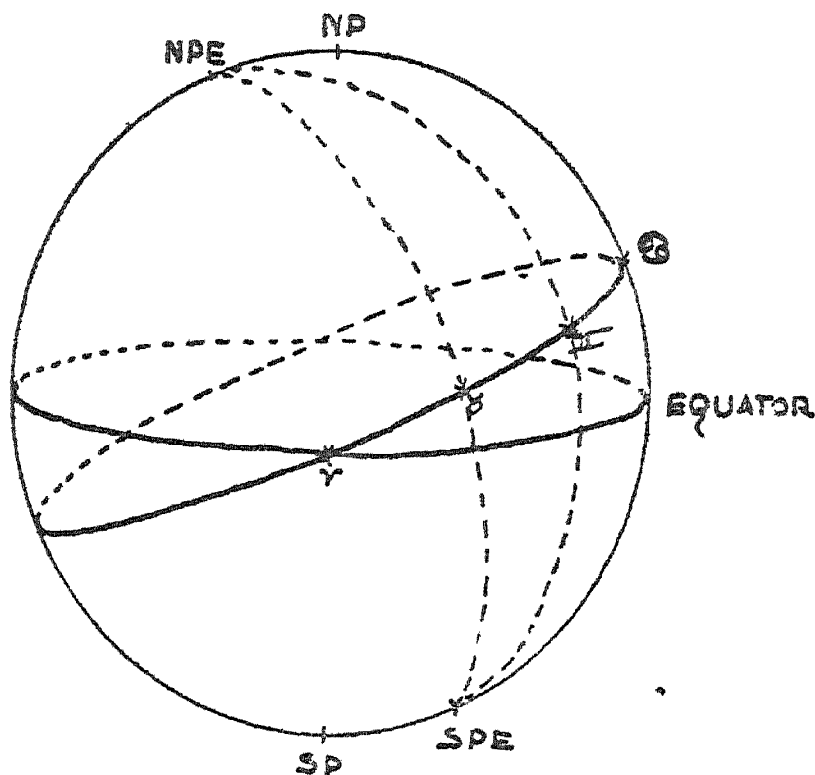


FIG. 22.—Each Sign of the Zodiac a segment.

The Sun moves about one degree a day, the Moon's motion averages  $13^{\circ}$ , while of the planets Mercury and Venus accompanying the Sun show an average motion of one degree a day also, and the others all less than this. These motions can easily be followed by our observation and consequently the calculation of their aspects from day to day offers no great difficulties. Thus human consciousness is well able to control the general lines in the cosmos, along which our life is ruled. And our earnest conviction is that in the present condition of brain-consciousness of the Human Race we must not ask nor expect much more of the study of 'directions.'

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The zodiacal distances which are particularly known and used in astrology as 'aspects' are called as follows :

30 degrees :	<i>semi-sextile</i>	
60    ,,	<i>sextile</i>	
90     ,,	<i>square</i>	} both sides.
120   ,,	<i>trine</i>	
150   ,,	<i>inconjunct</i> (quincunx)	
180   ,,	<i>opposition</i>	

When two points coincide the name *conjunction* is used, the same as in astronomy.

We also very often find taken into account the distances of

45 degrees,	which is called	<i>semi-square</i> ,	and
135    ,, ,	,,    ,,    ,,    ,,	<i>sesquiquadrate</i> .	

We seldom found allusion made to the distances of 72 and 144°, called *quintile* and *bi-quintile*, degrees which lie on the pentagram of the circle and which we consider of great importance. Of late the quintiles have received more close attention and appreciation from the side of some astrologers.\*

Now let us follow the development of the zodiacal cycle. Apparently *every* distance between two signs or houses in it has its particular cosmic meaning and significance.

If we wish to understand things in this world of phenomena it is always wise to consider their line of descent.

In the zodiacal cycle the distance of 30° means that of one sign to the next, e.g. from Aries to Taurus, from Taurus to Gemini, etc., which includes the relation of

\* Compare *Modern Astrology*, Jan. 1929, p. 16.

a subjective item to its nearest objective counterpart, or the reverse. So this is the effect of a *semi-sextile* aspect : it turns either the subjective into objectivity, or the objective into subjectivity, the electric into magnetism

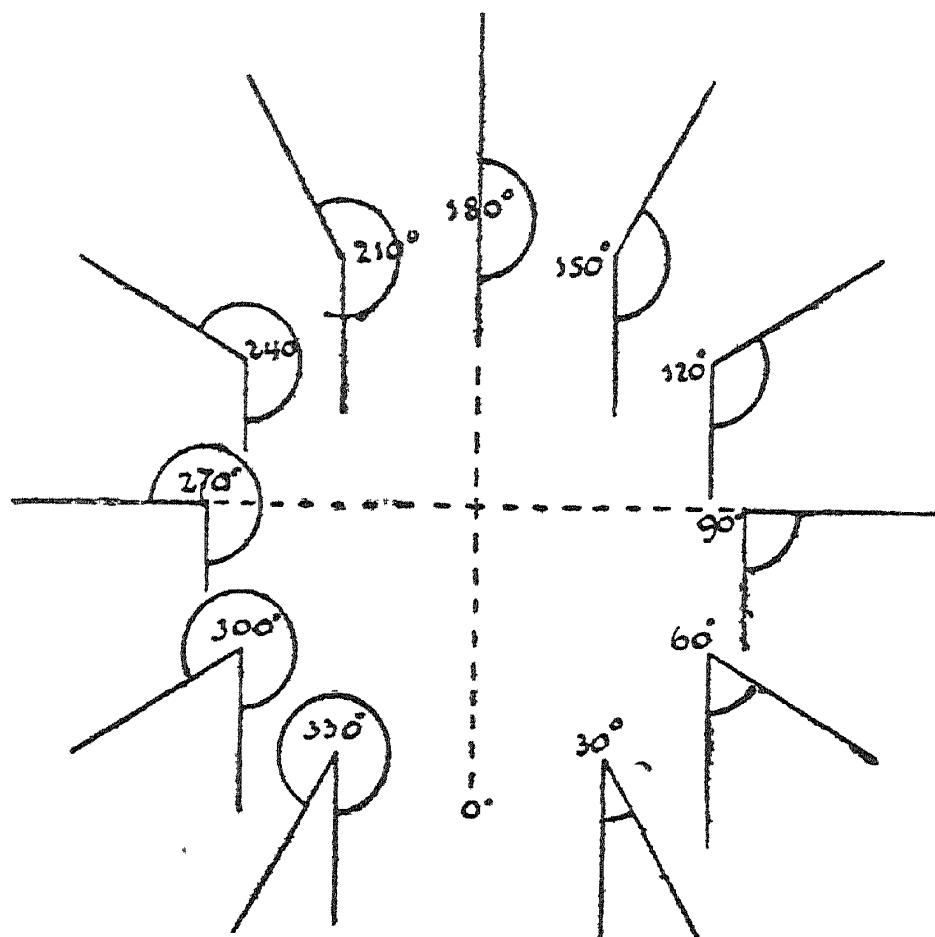


FIG. 23.—The Aspects in the Zodiacal Cycle.

or the magnetic into electricity, and the etheric into the physical or *vice versa*, *i.e.* in connection with the same thing.

The distance of 60° means the difference of two signs : Aries to Gemini, Taurus to Cancer, etc., *i.e.* both electric or both magnetic. It means immediate induction and either extension or contraction, in every instance the effectuation of force and of motion, its consequence. So this is the chief characteristic of the *sextile* aspect, and therefore its proper nature is 'astral.'

The distance of  $90^\circ$  means the distance of three signs : Aries to Cancer, Taurus to Leo. The characteristics of the *square* have been mentioned before ; its building and working nature makes it either ' mental ' or ' physical.'

The *trine* aspect, distance of four signs,  $120^\circ$ , by virtue of the original likeness and harmony between the participants, is of ' divine ' nature and potential.

In the distance of  $150^\circ$  we find as chief particular not some positive feature but rather a lack of contact, and the *inconjunct* aspect means : things are out of touch with each other. Aries to Virgo or to Scorpio finds no key of a relation, neither by means of the cross nor by those of the trine, and stands just so far apart that it does not yet or no more meet the other in the mirror of opposition.

The *opposiion*, in fact, very often acts like a mirror, reflecting the Self but reversing it at the same time. The characteristics have been given. It may be the *Demon*, who is *Deus inversus*, but has to be accepted nevertheless.

As to the *semi-square* and the *sesquiquadrate* (one square and a half) it is difficult to argue their value or meaning from the zodiac directly, and the best way to understand why they have been added to the list of aspects and, moreover, have been called unfavourable or bad in their effects, seems to be that the exact middle in each quarter of the cross of work is just the dead angle, void of cause and effect both.

Lately I have found material to confirm the idea of the semi-square denoting lack of force, lack of work, and even the abhorrence of work in some cases as well as the lack of resistance against seducing or misguiding influences.

The significance of the *quintile* and *bi-quintile* aspects derives from the magical power of the *pentalpha*. The latter is not a subject which can be made clear to the philosophic mind within the limits of the present work, and its author can only recommend to accept the *quintile* and its double as experimental. Their essential characteristics will be found to be : powerful connection in the world of thought or spirit, though seldom to be proved by direct outer facts. There is a very powerful mutual assistance concealed in this distance or aspect, a sort of assistance and defence magically secured.

An additional view on the significance of the most important aspects may be had by taking the Ascendant in the horoscope as starting-point in the world of phenomena and looking backward the way of its descendancy. Sixty degrees back is the cusp of the XIth house which indicates the astral life, consequently the *sextile* will always bear the same meaning as the astral conveys to the physical appearance, which is the supplying of motoric force. This confirms the earlier explanation. The nature of the *sextile* aspect is *astral*.

Going back to the cusp of the Xth house, which signifies the mental image or concrete thought behind the start in the physical vehicle, we find also confirmation of the significance of the *square* aspect as that of causation, and at the same time we find that its nature is of the *concrete* or *constructive mental* (lower *manas*) type.

The cusp of the IXth house stands in trine with the Ascendant and denotes the ideals, logic, etc., and therefrom the nature of the *trine* aspect follows as that of *logic* (higher *manas*) above all.

And where the cusp of the VIIth house marks the

law to which the Ego obeys, its 'own' particular composition of Cosmic Law, its love-wisdom nature (*buddhi*), the opposition to the Ascendant proves to be the indication of the impress on matter made by this spiritual nature, and the *opposition* aspect to bear the inherent meaning and intention of *manifestation of love, wisdom, and uniting*.

There has been, in the science of astrology, much talk about 'good' and 'bad' aspects, the latter being called *afflictions*. Among the former are counted the sextile and the trine, sometimes the semi-sextile also; among the latter the square and the opposition, together with the semi-square and sesquiquadrate. As a matter of fact the 'afflictions' really do afflict profane human happiness as a rule, thwarting human desires, breaking up existing conditions and hampering things. A philosophical view of life, however,—and without it astrology can be hardly expected to procure reasonable results—uses other measures. We do not at all contradict the fact of afflictions, nor do we deny that many of them are phenomena of evil, but this gives us no right to consider the cross of activity as 'an evil' itself, so long as we are living the human life in which 'work' is the great necessity of creation. Of course, it is on the 'crossing' that we meet the opponent, the 'evil'—and that the evil, the task, the opportunity will find us. For the rest we will postpone the philosophy of good and evil until our third volume.

As a whole the aspects in the cycles of the zodiac and the houses appear as the subsequent stages in the process of creation and evolution, *i.e.* the interplay

between the Self and the Not-Self, manifestation and re-absorption of, or from, the manifested: "the coming forth by day" and the "merging again into the blackness of night"—as the Egyptian *Book of the Dead* describes it.

In the *conjunction*, the coincidence of two points, planetary centres, etc., we find the beginning—in the opposition the full manifestation—and in the conjunction again the end: merging into Self once more. The latter may be compared by the singing of a *duo*: two voices singing together to express a common or mutual experience. Whosoever has known the particularly touching effect which duo-singing can produce, will be open to an artistic comprehension of the conjunction. Summing up:

The *trines* represent power, the *sextiles*<sup>3</sup> actual ready forces in working order; the *cross* denotes the work to be done, the lesson to be learned, the ability to be acquired, and all this cannot be done without power and actual forces coming into play. So if they are wanting the cross is either working as a mere deadlock or crushing the personality. To a certain extent this will happen towards the end of each life and every career when the forces of the individual are drawn in and conquered by those from without. That "he who draws the sword will perish by the sword" is therefore quite right, cosmically. The *semi-sextiles* are recording the physical fact to etheric sensation, and expressing etheric life in physical appearance. No being and no force stands alone in the universe, and the corners of the pentalpha, by *quintiles* and *biquintiles*, forge those cosmically magic alliances, in which the divine harmony of the trine is combined with the activity of the square and

the actual force of the sextile : by far the most powerful 'aspects.'

In the cycle of evolution there are three 'sextiles' between the Self and its 'opposition', the Not-Self, and each is a stage of force. So by three steps the One from the East goes to the Other, in the West, and the Other returns to the East again by three steps. Which are always those of the Potential, the Ideal, and the Real, the Mental, Astral, Physical. Then the Other has come to the *conjunction* with the One, the 'Prodigal Son' to the Father, the pilgrim has come home (X comes to IV when VII comes to I). And the sextiles therefore procure the means to reach the 'opponent' and to build the bridge across the gulf.

So the conjunction means the end of an evolutionary cycle and at the same moment the readiness for a new journey. In the practice of life it may mean the journeying together of two friends, two faculties in our nature mutually assisting each other. This is clearly illustrated by the astrological tradition, saying that at Christ's birth Jupiter and Saturn stood in conjunction : idea and form. The conjunction of a lot of planets together may, in daily life, cause something like the thronging of many candidates for one post, the crowding of many people before one door ; the one barring the way to the other. This is found to exist in horoscopes with an agglomeration of planets in one sign or house : instead of an extra strong expression of the sign or house there is often rather a general dullness to be observed, caused by the 'embarrassment of choice.'

Finally, the Great Conjunctions naturally are figuring as the starting-points for new Great Cycles.



A scheme of the aspects around the circle may be drawn in this way :

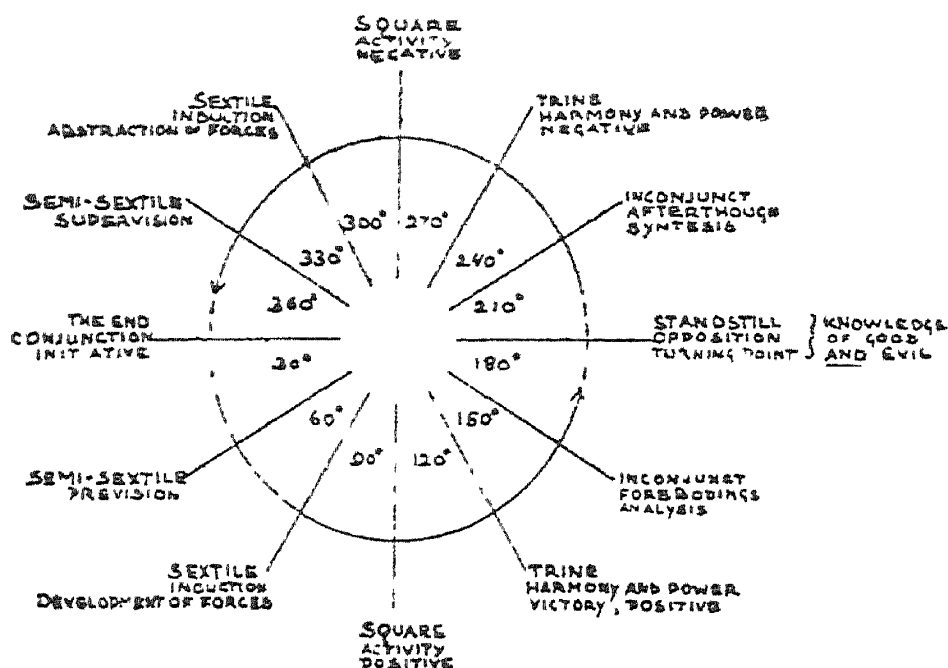


FIG. 24.—The Aspects around the Circle.

By way of an example we shall indicate the mutual aspects of the Sun and the Moon with a very brief description :\*

- ) ☉ ..... ancient forms annihilated, new cycle of formation ready to begin ; fructification of the soul and the imagination by the will ;
- ( ∨ ☉ (left : waxing) the fructification is objectivated, reflected in matter ; the seed in the soil ;
- ( \* ☉ ( " " ) ' desire for sentient life ' wide awake ; the seed is growing ;
- ( □ ☉ ( " " ) the first serious obstacles met ; the will is intent on conquering them and will not suffer to be driven back ;

\* For the symbols see Chapter X.

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- ☾ Δ ☉ (left : waxing) enjoying the victory and the strength won by it ; possibly finding of allies ; further expansion of the mind, feelings, desires, faculties, and possessions ;
- ☾ ♁ ☉ ( " " ) momentary void, and by feeling a certain lack of touch led on to final expression, which results in :
- ☾ ☿ ☉ ..... " the coming forth by day ", the full display of the personality with all its possibilities, thus offering the largest target to the world without ;
- ☉ ♁ ☾ (right : waning) momentary loss of contact and consequently of equilibrium between the will and the mind or emotions ;
- ☉ Δ ☾ ( " " ) regaining equilibrium and a certain satisfaction drawn from "the day's work", enjoying its own merits ;
- ☉ □ ☾ ( " " ) the passive condition of the will cannot be kept up and the right attitude is that of fighting one's safe retreat from the world of matter ; accepting this as a fact : the pilgrim carrying the bag with his last belongings ;
- ☉ \* ☾ ( " " ) the desire for experience being gathered from the harvest, making extracts from life and enjoying the same ;

- ⊙ √ ☾ (right : waning) the objective experience taken over in subjective consciousness and being ;
- ⊙ ☽ ☾ (again . . . . .) “merging into blackness of night”, i.e. into unfathomable depth of the Self or into annihilation of the personality.

A very remarkable description of the subsequent stages in the process of evolution of the Self, has been given by Bhagavan Das in his work on *The Science of Peace*, though it does not appear that the author has viewed them in the way of astrological ‘aspects’ :

(1) “. . . The ego cognises, perceives the non-ego, receives into itself the *reflexion* and the imprint of the non-ego (metaphorically as well as literally, as will appear later) or ignores and forgets it. This is (dual, or rather, triple) *jñāna*.

(2) The ‘I’ tends to move towards or away from the ‘not-I.’ This tendency is desire, corresponding to the affirmation-negation of *Shakti*. It is (dual or rather triple) *ichchhâ*.

(3) The ego actually moves towards or away from the non-ego. This is (dual or rather triple) *kriyâ*” (p. 264).

*Jñāna*, *ichchhâ*, and *kriyâ* are the Indian philosophical names for wisdom or vision, wish or desire, and activity. Here is a clear description of the first three aspects or stages in the process, the semi-sextile, the sextile and the square, from which all the following derive.

Astrology knows—or pretends to know—still another ‘aspect’, viz. the *parallel in declination*, which, according

to most of the masters of the art, should work out much the same as the conjunction. The reason given is that around the Earth's surface electric currents pass from West to East and the influence of planets which are parallel in declination are thus carried together on the surface of the Earth by these currents. The existence of the said electric currents is a fact well established by science and quite natural because the Earth has its magnetic poles North and South. So the electric currents West-East were to be expected. But the magnetic North-Pole does not coincide with the geographic North-Pole, and the magnetic deviation from the geographic meridian in our latitudes amounts to about  $15^{\circ}$ . So the electric currents, which by virtue of a physical rule, stand square to the line of the magnetic poles, do not run exactly from West to East along the geographic parallel but may as well show a deviation from it to an equal angle. If so, the natural reason for counting 'parallel aspects' cannot lie in these electric currents, one should say.

Still, though the explanation given falls short, there is something in parallels and they *do* work in the way of a sort of *induction* of the one faculty upon the other. It appears more probable that instead of looking for the explanation of the electric currents on the Earth's surface we may find it in the (force-) lines drawn by the planets in question themselves in the aura of the Earth in consequence of the axial rotation of the latter.

One final remark to conclude this chapter : Angular distances depend on the place of the observer and the aspects observed from the Earth are not the same as for an observer placed in the Sun. There have been

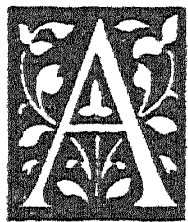
astronomers thinking astrology hopelessly out of date, because it “still adheres to the *geocentric system*”—and there are still astrologers pleading the *heliocentric system*. The one is wrong as well as the other, because aspects are ‘zodiacal’ (angular) distances and the zodiac of primary importance to *us* is that of the Earth. So what is the objection against measuring cyclic stages of *our* cycle from *our* centre?

There remains of course the question as to what significances to *us* may bear the heliocentric positions of the planets *in the solar zodiac*. As well as we have considered the latter in relation to the Earth’s zodiac, and found a great significance in it with regard to spiritual evolution upon our planet, so we may certainly expect the heliocentric positions of the planets in the solar zodiac to hold the keys to many’ spiritual facts and happenings down here. The study of it should be fervently encouraged.

## CHAPTER IX

### PROGRESSIONS AND TRANSITS

#### *Progressions.*



AT the moment of birth the analogy between the macrocosm and the microcosm appears as an established fact, and the horoscope is the expression of it. On one hand, it is the drawing of the macrocosmic positions; on the other hand, it is the image of the creature born at the moment. In this way earthy man was created after the image of the Lord (of the solar system). Each creature represents, as it were, a particular moment or momentary expression of the Lord.

If, however, analogy exists between the macrocosm and microcosm in this respect, it includes motion, and the horoscope of birth must show a progressive motion as well as the solar system itself. And this is not only so for a human nativity but holds good, of course, in every case of a horoscopic figure. The question remains to be answered: what measure is ruling this analogy? Analogy does not mean absolute likeness or equality, but similitude *mutatis mutandis*. So the measure of time in the microcosmic development of the horoscope will be another one than that of the same figure related to the macrocosm. When in the course of one day the bodies of the solar system have proceeded to a farther place in the zodiac, as the ephemeris shows us, we will feel

that the evolution of a being immersed in earthy matter cannot have gone at the same pace. This must go at a much slower rate. Here we touch again at the relation between the Earth, the Moon, and the Sun : the diurnal rotation of the Earth on its axis represents the changes worked by this body by its *own* motion and from its own 'standpoint' (centre). So to the Earth itself this is central or 'solar'; the *diurnal* cycle consequently rules the *potential* and the mental (*c.q.* spiritual), while the *annual* movement of the Earth around the Sun makes the planet act as 'planet', as a dependant body, and therefore rules the *real* and the physical changes. We may keep in mind that the higher the regions of expression and the more near the mental or spiritual centre, the lesser is the rôle of time, *i.e.* the quicker the pace.\* Now the difference in 'pace' between the Mental (*c.q.* spiritual) and the Physical can certainly not be expressed by that between the diurnal and annual movements. The *ratio* of the two is that of the mental (*c.q.* spiritual or potential) impressions on the Physical Plane against physical expressions on the same plane, and only that. Meanwhile this is important and just what we want, practically; and to creatures in whom the mental centre is alive to consciousness the changes supplied by the diurnal motion may become fully realised only in and by means of the analogous annual motion. So this means the measure given by the prophet Ezechiel, *a day for a year*, which means that which is sown in the diurnal cycle (potentially) will be reaped (in reality) only in the annual cycle. And this is the basis of the *chief system of progressions*. By this system *directions* for future events may be given : the ephemeris shows the

\* Compare *Natural Philosophy*, Chapter XVI.

motions of the Sun, Moon, and planets during the days after birth, and the same changes will be effectuated in the personality during an equal number of years after birth. We see this system of progressions as the principal one and governing all the rest of cyclic changings. One thing is evident: there is nothing so important and all-governing with regard to reality and facts as . . . the potential background, the mental germ out of which they proceed. Consequently with regard to progressions the potential indications of "a day for a year" are dominating.

Between the diurnal and the annual cycle we find, of course, the lunar cycle: that of the Moon's motion around the Earth, and evidently it must rule the growth of the mental germ before it comes out to reality: the stage of ideation. This cycle is made very little use of in astrology. Still, it contains a good deal of information about the motives developed in the soul of the native before it comes to acting and manifest realisation. The study of it has been probably so much neglected by astrologers, because it asks so much additional work, and, moreover, considerably multiplies the factors to be taken into consideration.

The progression on the diurnal rotation is calculated for one 'true solar' or sidereal day after birth. In other words: you calculate the houses and the positions of the planets, etc., for the same moment next day, *i.e.*, S.T. 3 min. 56, 56 sec. later (or rather + 24 h. 3 min. 56, 56 sec.). This is the time measure actually known from old as the Arabian system, used by Firmicus, Placidus de Titus, de Bonattis, Alan Leo, and nearly all modern astrologers.

According to Sepharial it was only Antonio Francis



de Bonattis who gave a complete interpretation of this idea in his work, *Universa Astrosophia Naturalis*, in 1617,\* showing himself therein a master of his art. But it was the system used by the Arabian and Hermetic astrologers and might as well be called the biblical or *the ancient system*.

Since Alan Leo it is now generally known as *Secondary Directions*.†

The progression by the monthly motion of the Moon ought to be calculated for one sidereal month of about 27 days, *i.e.* for the period which the Moon takes to return to its exact *zodiacal* position at birth. We take at this moment the positions of the other heavenly bodies also and, by calculating the local mean time, we find the houses for the given place. This figure will count for as many years after birth as it is taken months after birth : the 50th month counts for the 50th year.

In the lunar figure of progression we find no direct connection with the diurnal figure, so with it starts a fresh complex of motives for determining the future reality.

The case with the monthly figure, however, lies not the same as with the diurnal figure : the latter is the precise prototype for the annual progressive figure, which consequently will be the exact copy of it. Both are 'solar.'

The impression received upon the Earth from the totality of the cosmic surroundings constitutes the said germ, which will be reproduced by the subject born at the moment in his own life. This is quite a different

\* Sepharial: *The Science of Foreknowledge* 1918, p. 129.

† Alan Leo, *The Progressed Horoscope*, 1906, p. 26, and Section D, by Heinrich Daath n. 207.

thing from the revolution of the Moon around the Earth and far more important. The latter is in no way a prototype, but at most a preparative stage which holds *some* explanation about the *how*, holding indication of the motives which rule the soul, specified, so as to explain what is going on in the Moon-life of the personality.

The imminent importance of any *progressed horoscope* lies in the aspects made by the progressed points mutually and with the radical ones: Sun, Moon, planets, Nodes, Part of Fortune and cusps of houses.

There is further in existence a system of progressions, which is calculated upon an even smaller measure than the diurnal cycle, *viz.* upon that of one degree of arc or *four minutes of time for a year* in progression. The logic for this *ratio* we have not been able to discover, nor have, apparently, the different authors who presented this system in print. The time-measure of 'four minutes', however, strongly scents of that of the other system, save that the *one day* is omitted. Alan Leo has introduced this system under the name of '*Primary Directions*.'\* Whatever it may represent, it looks suspect. Naturally, in so short a time, neither the Sun nor the planets, and not even the Moon are changing their zodiacal places so as to arrive at new aspects. But their places in the houses do, and the only aspects to be formed by this system are 'mundane aspects', which, according to our conception, are of *secondary*, if not *tertiary*, importance. So we do not see why and for what reasons this system, dubious in itself already, should be called 'primary' by its adherents. We do not use nor recommend it so long as the *logic* of it remains obscure.

\* Compare also Sepharial, *Primary Directions Made Easy*.

Now, in Book III, Chapter III, of his *New Manual*, our late friend Sepharial comes to say on the time-measure :

“ Years are measured by primary directions, accounting one day after birth as a year of life. Months are measured by the secondary directions, accounting two hours, or one-twelfth of a day, as one month ” (p. 181).

Here we have the logical solution of the problem of ‘ primary ’ and ‘ secondary ’ directions. Without hesitation I acknowledge the full merit of Sepharial on the point, and propose to stop blundering and stumbling about on the débris of mediæval misunderstandings.

‘ Four minutes of time ’ for a year of life clearly means nothing at all, in itself, but closely resembles the time-measure of the so-called secondary system, which apparently amounts to 3 m. 56, 56 sec. being the difference in sidereal time from one day to the next, *i.e.* one sidereal day for a sidereal year.

It will be convenient to call back to memory here what our nestor, Alan Leo, wrote on this subject in his work on *The Progressed Horoscope* :

“ The complete rotation, which takes place once every day, also takes place once every year ; the day is, as it were, spread out over the year, and made to measure the year. All the directions, that are included in the primary system, without a single exception, are also involved in the secondary system. The separation of the two systems is only a matter of convenience, because different methods of calculation have to be followed ; but there is no such separation in nature ; they are two halves of one whole ” (p. 30), and also :

“ In calculating progressed horoscopes, the student must not forget that, between any consecutive two of

them, one complete diurnal rotation has taken place, during which all those combinations of positions which constitute primary directions have been formed and dissolved. This diurnal rotation between the progressed horoscope for one birthday and that for the next corresponds, of course, to the intervening year of life, at the rate of two hours to the month" (pp. 31-32).

This is what it is : the rule, "a day for a year," means a perfect analogy and is a specimen or phenomenon of the cosmic Law of Analogy. Consequently the whole diurnal cycle finds its analogy in the whole annual cycle, and every part of the former will be reproduced, *per* analogy, in the latter. This is *the* system total.

As a matter of fact, it looks as if ancient astrologers have forcibly separated one part of this one *real* or *astronomical* system of progressing from other parts of it.

As another matter of fact, we must state here that nowadays hardly one practical astrologer in a hundred uses the bulk of that which should *actually* be called 'secondary directions', *i.e.* those mundane directions which are formed from month to month in every year after birth *by the axial rotation of the Earth* during every analogous day after birth. These are the secondaries meant by Sepharial. Really, 'primary' are the principal changes from one day to another *on the moment of birth*. In the same way as the actual year's horoscope (the birthday one) is of particular importance in transits on account of the Sun coming to the conjunction of its radical *zodiacal* place, so the primary-direction-measure of a sidereal day for a year is 'primary' because the moment that the Sun returns to its radical *mundane* place is of particular importance. In both cases it

means a new outpouring of force. We should always pay attention to the conjunctions of the heavenly bodies with their radical zodiacal as well as mundane places.

In relation to this *primary* importance the intermediate changes during the complete rotation every day after birth are *secondary*. The latter changes are of mundane nature principally. Some authors say that we should also call 'secondary' the directions on account of the diurnal changes of the Moon. Why not of the planets, though much less, as well?—we ask. This rather looks like skirmishing with words. We may call it as we like: it actually *is* only *one* system: the positions at the sidereal moment of birth (every day), mundane as well as cosmic ones, are of *primary* importance therein; the intermediate mundane as well as cosmic changes are *secondary* in importance. It is the accent on the daily return to the birth-moment which counts. I propose therefore to adopt this nomenclature and to use *the* system as a whole without splitting it up in portions, calling it *the* system of *Astronomical Directions* (primary and secondary), such as to distinguish it from the *Symbolic Directions*, which are finding adherents more and more, and are based on numerical values.

These considerations, moreover, show that we should not follow those easy-going ways of some practical astrologers taking the progressed positions at noon M.T.G. from the ephemeris, which is equivalent to some day before or after the birthday, but rather calculate every year's progressions for the exact sidereal moment of birth on the analogous day after birth, because we want the positions on the birthday above all, this being the moment of primary importance.

A third system of progressions has been brought to the notice of present-day astrologers by our late friend, Sepharial,\* under the name of *The Radix System of Directing*, and strongly recommended by his collaborator, E. H. Bailey. It is certainly to be considered as a system of *Symbolic Directing*, and perhaps even as the first and principal one, its chief lines being the following :

At the moment of birth the zodiacal distances from the Sun to the planets, Moon, Nodes, Ascendant, Part of Fortune, Midheaven, and even to the other cusps of houses, are expressing in the physical the inner relations between the centre of life and will and the subsequent organs and functions. These specific relations will remain during life, representing the proper characteristics of the personality which she can develop, govern, and use or misuse, but which she is unable to change during life on Earth, even less than the colour of her hair or skin.

One might observe, perhaps, that those specific distances of the Moon, planets, etc., to the Sun at the moment of birth will not be so very particular, because, e.g. in a big city there will be many children born on about the same time of the day, so much so that these distances will not be so very private after all. We must not draw this conclusion hastily, however. In homœopathic medicine, in tests with metal reactions on bacteria in water, and some experiments in chemistry, the enormous influence of infinitesimal quantities has been repeatedly proved. So we must not imagine that the distribution of heavenly colour along the zodiacal belt is marked by the twelve signs only, nor even limited to 360 shades of a degree each. Every minute

\* Sepharial, *The Science of Foreknowledge*, p. 134.

and second of arch in this belt of colour has its own shade which, when on the Ascendant just makes the personality different from even its nearest neighbours. The same with the zodiacal places of M.C., Moon, Sun, planets, etc. Though we are utterly unable to define these differences by means of any cerebral, technical, or artistic-sentimental faculties within our reach, still we may be absolutely sure that even a baby born at some yards distance and a couple of seconds earlier or later than another one, will bear its own co-ordination of specific hues in colour and sound, which make it different from the latter, though roughly speaking they might be said to have been born at the same moment. It is the particular *co-ordination* of specific zodiacal distances in a radical horoscope, which will stamp it as *that particular one*, and which consequently will mark the individual throughout life. Judging from the reports of doctors and nurses, however, it almost never happens that, even in very large hospitals, babes are recorded on about the same moment. Probably Nature prefers wider distances, as a rule.

Taking for granted that the Sun progresses at the rate of a day for a year, *i.e.* averaging one degree for a year, the zodiacal places in which the planets, Moon, etc., will exert their *radical* progressed influences, are to be found by the measure of their respective distances to the Sun at birth. So because the Sun progresses about one degree a year, the 'radical' progressed places of the other points are found by adding the same progression as that of the Sun to their original longitudes.

This is a very simple procedure which enables us to look over directions immediately, in a general way. We can testify the practical results of this method and

see a logical ground for it. So we recommend it and do use it, together with the method first mentioned. Now when one observes that the latter system *does* show changes in the distance from the planets and Moon to the Sun, we add, that for this reason the Radix system should be considered as more important even than the other one perhaps. And if in the mental image changes *do* take place, so we have to expect them to appear in the physical expression. We find the radical organic responses by the Radix system, the responses of the progressed or *evolved* personal self by the other method.

There is only one point in which I differ from Sepharial and in which I propose a correction, *viz.* that as measure of directing should not be taken the "mean daily motion of the Sun", but *the true* (or rather, *apparent*) *daily motion of the Sun* during the relative days following birth. If we take it this way, the Sun's place in both the Radix and the Astronomical system will be the same, which appears to be logical, because about the place of this centre of the horoscope there could scarcely be any doubt or difference, and, in fact, the Sun must be considered to be the potential time-keeper in all progressions relating to individual development.

There is another point of importance in this respect, *viz.* the *place* for which to calculate the progressed houses. If a person has travelled and changed his residence to some important measure, it is evident that this question must arise. It has been treated by one of our English authors lately, and I have found that we ought to calculate the houses of the progressed horoscope for the place of birth as well as for the place of actual residence. So we get two figures, the former chiefly



relating to the person's own development, the latter more to opportunities meeting the same. This explains how a man can change his opportunities by changing his residence, while, of course, keeping the same capacities within himself. The one figure is of a more subjective value, the other more objective.

Recently C. E. O. Carter and W. Frankland\* have more or less used the same idea of the Radix system to advocate directions got at by adding " a degree in longitude for a year of life " to the places of the planets, cusps of houses, etc. Astronomically this appears to me to be less accurate than the use of the apparent motion of the Sun for the measure. For the rest we agree with the idea of the application to the cusps of the houses. Their idea in these matters seems to derive more from numerical values than from astronomical motions ; this becomes apparent when Mr. Carter and Mr. Frankland further suggest some more new measures for the calculation of progressions. We do not pretend to have enough experience in these matters and can do no better than to endorse the explanation to the authors themselves.† We earnestly recommend the study of the same. Meanwhile they do not deny the other systems, as far as we are aware.

The question arises : " does every horoscope progress ? "—and next to it : " if so, does every horoscope progress at the same rate ? "

\* Charles E. O. Carter, *Symbolic Directions in Modern Astrology*, W. Foulsham and Co., Ltd., London (1929).

W. Frankland, *New Measures in Astrology and Keys to Symbolic Directing*, L. N. Fowler and Co., 1929-30.

† Compare also W. Frankland, *Astrological Investigations*, same publishers, 1928.

The first question must be answered in the affirmative. *Panta rei* : everything, by nature, is compelled to join in the flowing of time.

The second question is not so easy to answer. Behind every expression in the world of phenomena and physical things there lies a 'mental centre', which is the germ of it. And thus a progression to the rate called 'primary' by us must always hold good. For everything.

There are, however, a good many superficial things which depend on lunar influences principally, if not solely, in their realisation. The actual passage of the Moon over the sensitive points in the radical figure and forming aspects with the same, makes things come out into reality, in such cases. But here we leave the domain of progressions proper to enter that of transits. This sort of pseudo-progressions is to be considered as actually ruling horary figures, *e.g.\**

For the rest there may be many more analogies found out, and we are sure to see a good deal of them brought to the fore ere long. Only we wish to emphasize that the principal systems should not be disregarded, nor considered as of lesser interest, if, perhaps, some ingenious invention proves to be able to point out a fact now and then. The principal lines will always open the possibilities and decide the outcome.

Where the subject of a horoscope is a human being its future is not determined by the progressions of the nativity only. We have as well to consult those of the lunar epoch and even of the solar epoch. In the former

\* A specialist on horary astrology was William Lilly. His *Introduction to Astrology* (1647) was re-edited by Zadkiel in 1919. (Publ. G. Bell and Sons, Ltd., London.) Compare also Alan Leo's *Manual VII, on Horary Astrology*, 1907.

a certain accent falls on the directions of both the Ascendant and the Moon, in the latter on those of both the Ascendant and the Sun. The solar directions in the solar figure most certainly indicate very important moments in life.

It has been suggested sometimes that if progressions indicate evolution after birth, or, let us say, after the moment taken as radical, the course of the Sun, Moon, and planets before this moment must anticipate it and consequently may enable us to get a clearer understanding of its significance, though, of course, only a very experienced astrologer or one gifted with a particular intuition on the point will extract the truth from such anticipations. It has been said also that there exists a reverse relation between the retrogressive directions and progressive events in life. So much so, e.g. the fiftieth day before birth should hold good for the fiftieth year after birth. There certainly *may* be something in it. Earnest students may perhaps be able to find out indications about former lives or evolutionary stages by means of the prenatal *retrogressive* or '*converse*' directions. We must bear in mind for the rest that, actually, prenatal conditions culminate in the lunar epoch and the solar epochal figure together with their progressions.

There will always remain "more things in Heaven and Earth than are (practically) dreamt of in our philosophy." So much is certain.

### *Transits.*

Though the horoscope of birth of a living creature and of every actually accomplished thing stamps it, and

the progressions describe and circumscribe its further growth and evolution, *c.g.* fate, the cosmic interdependence and universal interchange of influences remain active. This is evident enough in the case of an organism which, being a living entity, possesses the means of receiving influences, consequently, undergoing changes. But it may seem stupefying in the case of inanimate things. And still the fact is noted that things being constituted under certain constellations flourish under constellations which are harmonious with the generic ones and suffer under those clashing with the same. Perhaps it is not altogether accurate to use the word 'inanimate', therefore we are led to think. Everything, constituted or built by human energy, might as well be considered to be animated by the complex of energies depicted in its 'astral' or horoscopic chart of birth. A remarkable instance of this is to be found in the horoscope of the sailing of the *Titanic*.\*

However, this may be explained, the actual passages of the Sun, Moon, planets, and Nodes through horoscopes do affect the same. These passages are called *transits* and the aspects made thereby with regard to the planetary and house positions in the original figures do work out. This is simply the influencing of things by their cosmic surroundings. We do not feel the necessity of advocating this principle any further. It is the wider extension of the law of the interplay of "the Field and the Knower of the Field."†

There are, however, moments which are of special importance, partly because of their coincidence with

\* Treated by P. J. Harwood in *A Theory of the Solar System*, III, 1929, p. 33 (publ. by the author, "Endersby," Ovingdean, Brighton), and before in the pages of *Modern Astrology*, June 1912.

† *Bhagavad Gîtâ*, XIII.

particular points in the original horoscope, partly on account of the cosmic conditions themselves.

Among *the former category* we note in the first place the moment in which the Sun actually returns to its radical place (birthday). The planetary and lunar positions accompanying this position of the transiting Sun do count for much in the year to come and many astrologers put up a horoscopic figure for the exact moment, calculating it for the native's place of residence at that moment, to get the more precise indications. We value such *actual year's horoscopes* as important supplements to the progressions.

With regard to transits we have to bear in mind strongly, however, that they only affect the subject in so far as they touch its sensitivities which are marked by the original and progressed constellations, positions, and aspects.

By this we mean two things : first, the transits may pass the exact original places or their aspects ; secondly, they may form mutual aspects of the same nature as those occurring in the subject's figure, even so when in *other* places of the zodiac. Of the latter we have had many experiences. If, for instance, the subject has a square aspect between the Sun and Saturn, he will be liable to suffer most of it, when actual Sun and actual Saturn are squaring each other. We have known people to suffer much from an actual Sun opposition Neptune, who had the same constellation either in their nativity or in their progressed horoscope. On the other hand, we have seen people profit by favourable cosmic aspects, when they had similar benefic influences themselves, while others, not being so favourably equipped,

got no evident advantage or blessing out of the same cosmic favours.

All this is very natural : we feel the conflicts, *c.q.* harmonious conditions in our surroundings, and respond to the same, the more readily as we ourselves have the capacity to understand them by means of our own disposition. It is *disposition* which accounts for everything happening in the world, at least for fifty per cent.

When transits pass the exact original or progressed places, they evidently work most directly upon the sensitive points, and consequently cause direct, *c.q.* personal reactions in the subject, either stimulating, helping, thwarting, or hampering. They may offer the long-awaited-for opportunity, or they may break up things. If we take it strictly : transits account for every opportunity and for everything we will meet with in the world. They actually represent *the world* to us.

Another moment of some importance is that when the Moon actually passes the zodiacal place of the radical Moon, and even that of the progressed Moon. Some people think it worth the trouble to calculate a horoscopic figure for each of those moments. They are certainly of less importance than the actual year's horoscope. This figure could bear the name of *actual month's horoscope*.

Further, it has rightly been advocated sometimes that the transit of a planet over its radical or progressed place has a special meaning and prognosticates the experiences and happenings with regard to its nature in the coming time, such in relation with the actual places of Sun, Moon, and planets at the moment. Transits over radical or progressed places of planets can be made by Mercury, Venus, Mars, Jupiter, and Saturn ; moreover,

by the Moon's Nodes. Uranus takes eighty-four years for its revolution and human life does not very often last long enough to see this planet transit its radical place. Recently one of our fellow-students expressed as his conviction the idea that the revolution of Uranus, being properly the planet leading or guarding Humanity, should mark the natural or normal length of human life on Earth. It may be. . . .

We may add that the transit of the Sun through our horoscope will always mark the principal periods during which, in a general way, we may push on our efforts and find help, or must expect controversy and slacking down in our business : some sort of annual periodicity on the whole. In the same way the transits of the Moon for a good deal rule our everyday experiences, our meeting people, our moods, momentary successes and failures.

Among *the latter category* mentioned above the four Quarters or cardinal points of the year are of principal importance : *i.e.* the exact moments of *equinoxes* and *solstices*. Ptolemy has laid much stress on this.\* Further, the moments of the New Moon and the Full Moon ; they are of the more importance if *eclipses* are formed, and sequences will be the more strongly accentuated in that case because of the goniometrical completeness which means central effect of forces in the physical.

Moreover, as a conjunction signifies a new beginning, the conjunctions of the greater planets are considered important as corner-stones of periods, *e.g.* of Jupiter and Saturn, Saturn and Uranus, etc.

\* Compare *Tetrabiblos*, p. 93, ed. W. Foulsham and Co., London,

According to ancient Hindu astrology major periods in the evolution of the Earth are marked by the great conjunctions of several of the major planets with the Sun within a minimum zodiacal distance. In this way the year 1910 appears to have been of importance. Of course, these are not moments which can be calculated to the minute. So there cannot be calculated horoscopic figures of them. Nevertheless, the germinal moment of such a great conjunction may be reckoned to be the moment of the New Moon nearest to it and the outpouring to follow with the next Full Moon.

The importance of the four Quarters has been acknowledged and celebrated in the religious rites of several peoples in many ages. The Winter Solstice is the germinal point of the year whence the solar force will rise to a new life-cycle. This birth of life is still commemorated by the Christians in their Christmas festival, which would certainly not maintain the force to evoke every year the same intense feeling of devotion, stillness, and abiding if it were not the experience of a cosmic fact, but only the memory of an event that happened two thousand years ago. The Vernal Equinox was celebrated by the Jews in their *Pascha*, taken over by the Christians in their Easter festival and which for the rest coincided in Germanic lands with the spring festivals there. Now with regard to Easter, it is remarkable that the astrological determination is even so strictly maintained by the Christians still as to celebrate it on the *Sun-day* and *Moon-day* after the Full Moon following the vernal equinoxial day. The Jewish rite reminds the Full Moon in their bleak round *matzes*, which eating has the symbolical meaning of taking into the soul the full out-



pouring of this equinoxial Sun by which the new life becomes manifest and started in the open : budding and growth.

Summer festivals we find with the Greeks and Romans about the time of the Summer Solstice, and they were marked by a spirit of joy and abundance, celebrating the fullness of flowering and seed-bearing. St. John's day, at the 24th of June, is still strictly observed by the Freemasons, and in many places celebrated with processions by Roman Catholics.

The custom gives St. John's day as well as Christmas day as *the third day* from the solstitial moment. Here evidently the idea is that the physical expression of the in itself very much mental cosmic fact cannot be expected before the third day : third step in manifestation (mental-astral-physical).

The Autumnal Equinox, finally, finds little or no recognition in our days, but was formerly celebrated as the time of harvest, reaping the blessings of Nature to be stored up for the coming winter.

We clearly find the particulars of the four cardinal signs in the four Quarters and their ritual commemorations. The allusions to Nature and its annual processes have appeared materialistic, superficial, and therefore low-cast heathen to the Christian world, but we may feel perfectly sure that these 'natural' festivals always had as much their inner meanings in the world of spirit as Christian symbology, and that this meaning was perfectly evident to the initiates, perhaps more so than the inner meaning of the Christian mysteries has ever been to Christian theologians.

These Quarter festivals appear to have always been counted with regard to the northern hemisphere of the

Earth. As Christmas, *e.g.*, is the time of highest light and heat on the southern hemisphere, the question has been asked, if the successive significances of those cosmic 'festivals' ought not to be reversed with regard to the southern hemisphere. This, however, is evidently not the case, albeit that the southern hemisphere, climatologically, does not fall in with the above-given rhythm of the seasons. For the rest, however, the cycle of the Earth with the Sun counts for the Earth and its auric envelope *as a whole*, of course the etheric body and matrix determining the physical condition and the latter being no more divisible than a note of sound struck on a chord.

Each New Moon is like "a ship loaded with heavenly cargo and destination to the Earth." This, or thereabouts, is the occult way of denoting the significance of the event. Our studies on the cyclic relation between Sun, Moon, and Earth as related to spirit, soul, and body are absolutely in the line. The few days old Moon remarkably resembles a sort of barge or primeval vessel, and the repeated allusions by the ancient Egyptians, in their hieroglyphs, to vessels most certainly relate to lunar life and the life of the soul.

Thus the horoscope of the New Moon holds the indications for the coming month and ought to be judged in the way of birth-figure of a psychic cycle.

Of course, not every New Moon horoscope is of much particular interest to everybody. If the figure shows strong contacts with nativities or progressed horoscopes, its influence is certain however.

The Full Moon is always the time of largest expansion and greatest effect in things generally, and here, too, the

particular contacts decide the effects upon particular persons and things.

From the Quarterly figures combined with those of the New and Full Moon, and finally the daily transits, a complete system of *Mundane Astrology*\* can be built up, and here again we meet with the triad : potentiality—ideality—reality : though it takes much time and attention, mundane astrology is easily to be studied by this rule :

In the Winter Solstice primarily, and the other three Quarters subsequently, the potential powers for the year are indicated ; by the New Moons and Full Moons they are conveyed to the world of action, and by the daily transits they come to facts and happenings.

The calculation of Quarter-horoscopes, New and Full Moons and all other actualities ought to be done, of course, for the place (longitude and latitude) on Earth for which we wish to know the effects. The cosmic positions being the same for all places on Earth at that moment, and influencing the conditions on our planet *as a whole* in the ways of their momentary constellation, will nevertheless cause different particular effects in different places according to the house positions.

The law of cosmic reflection, *i.e.* from the macro- into microcosm, from the total solar system and its structure into the Earth's aura, at every moment and continually, can be used practically to get cosmic glimpses of happenings on Earth ; in other words : to analyse astrologically, by means of a horoscope, the significance

\* On Mundane Astrology compare Ptolemy's *Tetrabiblos*, Book II, Chapter XI, ed. W. Foulsham and Co., Ltd., London, 1917. Alan Leo's pocket manuals, *Mundane Astrology*.

concealed in facts, etc. Of course, the insight gathered in this way may be used for purposes of prediction. If at a given moment something happens which puzzles us, or some question arises in our mind as specially urgent, or a thing is done the outcome of which we should like to know particularly, then in all such cases we may erect a horoscopic figure for the exact moment and will, if really the thing is dominant and urgent, find clear indications to our question, if not answered in full even.

This system of proceeding is called *Horary Astrology* and has been evolved into a particular science. It is based on 'transits.' In the seventeenth century the astrologer William Lilly was a specialist in this branch.

## X

### SYMBOLS

#### (a) *Of the Planets.*

**P**RESENT-DAY astronomy took over from ancient star-lore, among its inventory, certain symbols for planets. Only Uranus and Neptune, which were not (astronomically) known to antiquity, had to be fitted out with suitable symbols at their discovery by modern astronomy. The name of the discoverer Herschel (1781) was made the basis for the glyph to denote Uranus: ♃. Neptune, after its discovery in 1848, was given a sort of sign derived from the sea-god's trident: ♆. Neither of them reveal much inner meaning or understanding of symbology. We ought not to expect, for the rest, any attempt at rendering inner significances by these glyphs, because when these two planets were discovered astronomers did no longer adhere to astrology, consequently did not busy themselves with inner meanings at all. The glyphs were given with a view to easy reference only. The fact that these astronomers nevertheless gave the precisely accurate names to the newly discovered planets, Uranus, Neptune, and lately Pluto, will remain non-plussed in the history of exoteric astronomy. But why should *we* wonder that the *noumena* of the planets were thus translated into human parlance, phenomenally, by the aid of the human brains ?

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The older glyphs, on the contrary, do all reveal the proper nature of the planetary centres and therefore have full value as *symbols*. Their origin lies in very remote ages.

They are :

for the Sun	☉	for Mars	♂ or ♂
„ Mercury	☿	„ Jupiter	♃
„ Venus	♀	„ Saturn	♄ or ♅
„ the Earth	⊕	„ the Moon	☾

The symbol for the Moon is very appropriate in devising by its hollow figure the nature of the matrix, ‘the lunar vessel,’ and the receptive nature of the soul.

When the Sun has been indicated by ☉, there perhaps is given more in it than the virtue of the luminous centre we see. The symbol might well be kept for alluding to the being of the solar system as a whole and even of the spiritual centre of creation (*atma*)\* in general. This grand symbol has certainly been given by the Initiates to keep ideals high, and may be accepted as proof of the high standard of ancient astrology and of a star-lore-religion which was most certainly high above materialism or crude astral psychism.

It was, if our memory is right, the great pioneer of theosophical astrology, Alan Leo, who first has drawn attention to the original constitution of the other planetary symbols as being built up from the circle, the semicircle and the cross which, as we will be aware and as he pointed out, stand for the three leading principles in evolution : spirit, soul, and body.

A study on symbology would ask better treatment of

\* Compare *Secret Doctrine*, I, p. 624 : “ Atma . . . the emanating Spark from the uncreated Ray. . . . ”

the subject than we can give it here. Perhaps this may be done in a later volume. Students may in the meantime find much out of the simple indications given in the present chapter.

Extremely significant is the successive representation of Venus by ♀, the Earth by ⊕, and Mars by ♂, giving three stages in the evolutionary process within the solar system's solar body, which could be said to be those of :

- ♂ the suffering of the spirit under the cross of matter (*i.e.* that of organic, physical existence) : passion and struggle ; darkness.
- ⊕ the spirit encompassing organic life and impregnating it with the being of eternity : the great problem endorsed.
- ♀ the spirit risen above the cross, and commanding it by its power ; love, wisdom, rulership, light.

Then appear Jupiter and Saturn with symbols expressing the relationship between the soul and the body or matter (*c.q.* activity) : ♃ and ♄. Now when treating of noumena we found the regions of Sagittarius and Capricorn—ruled by Zeus, the ideator, and Kronos, the father of Time, Space, and Build respectively—to lie at the root of human soul-life. In fact, there is reason to consider both the principles as ' father ' and ' mother ' of the human soul. In the former (ideation), which manifests on the Physical Plane as growth, the soul surmounts matter (♃) ; in the latter (condensation or formation) it is subjugated by the laws of matter and cosmic activity (♄).

When we find these principles so well expressed by twofold symbols, we wonder why for the Sun and

Mercury the same way of expression has not been chosen. Whatever the reason may be, we are able to find and to present such an expression, *viz.* : 8 for the Sun and 3 for Mercury-Vulcan. Then by the former symbol will be expressed that the visible Sun is still a relatively organic centre and only absolute *with regard to* its own psyche and sphere ; further, that the force of spirit surmounts the nature of the soul. The nearest representative of the Sun's sphere is the orb of Vulcan, which hands over the solar forces to the rest of the system and *vice versa*. So here the surrounding sphere and the soul are primary and handle the elements of the spirit, which has to surrender, in a cosmic way.

Symbology is a science as certain and exact as geometry and a symbol composed of three glyphs is not of the same rank and order as one composed of only two glyphs, and when only one glyph is given it is of still another rank. We should say the most simple glyphs impart the highest meaning, and when the three fundamental glyphs are used by themselves we have the highest or potential phase ; combined in twos the ideal phase is given, and this is done by the symbols of the planetary centres in the solar body ; when combined in threes there appear symbols which clearly denote full activity on the cosmic field of action. And this is what happens in the lunar body of the system, which, cosmically and in every system and instance, is the genuine battlefield (*Kurukshetra*) on which " the contending armies " of Spirit and Matter, Self and Not-Self, meet. Therefore, the planetary centres of the lunar half in the system ought to be indicated by threefold symbols, composed of  $\circ$ ,  $\cup$ , and  $+$ . So, by adducing to



Mercury-Vulcan the symbol ☿, much was implied and principally the same meaning as given above, *viz.* that this planet, being the *first* representation of the Sun's surroundings, the transmitter-general, has an intimate connection with the lunar body *in toto*, and even may be considered to be 'the golden thread' leading to it and through all the system. Thus, in the times that no planets of the lunar half were publicly known and knowledge about the lunar body probably could not be divulged either, in the symbol for the planet Mercury-Vulcan a meaning was hidden which would only become known in a far future, when science by its physical discoveries would be able to support it.

Following the six spheres of the lunar half, those of Uranus and Neptune represent cosmic astral life, the four others cosmic etheric life. Now the psychic atmosphere of the solar system must be governed by the same law of gradual rarefaction as the atmosphere of the Earth, in both cases the sphere's proper density (if we may use this expression) diminishing as it approaches the free ether of world space. So in the first couple of symbols, out of the six, the circle of spirit is at the bottom, spirit having surrendered to astral activity. The subjective or materially active side of this astral sphere is indicated by the ruling of the cross, consequently Uranus, lord of Aquarius and of cosmic electricity, ought to be symbolised by ⚊.

The objective or materially receptive side of the astral sphere is indicated by the ruling of the semicircle glyph and consequently Neptune, ruler of the Pisces-sphere and of cosmic magnetism, ought to be rendered by ☽. The latter symbol appears to be not far from the

suggestion offered by astronomers :  $\psi$ . Fantasy played them a little trick only.

Though  $\overset{\bar{}}{\underset{\bar{}}{\circ}}$  for Uranus is till now only used by the Netherlands Astrological Society, as far as we know, it is curious to note that a certain symbol, closely related to the mediæval legend of Presbyter John, bears a remarkable resemblance to it. We mean that of the stag

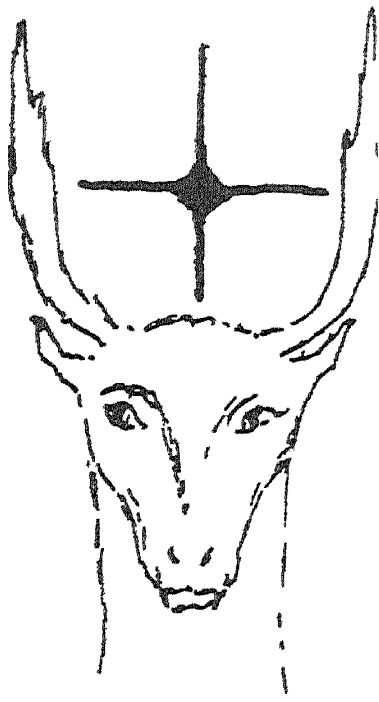


FIG. 25.—The Stag of Presbyter John.

with the cross between the horns and which appeared only to the knight, candidate for initiation, when he was on the right track. There is little or no doubt as to this being a hint at the illumination by intuition and clear vision of truth, communicated by the planet Uranus . . . sometimes.

The symbol  $\overset{\uparrow}{\circ}$ , used for Uranus by some astrologers, seems to imply some allusion to its character of Eros, which has been made to pose as a sort of higher Mars, but neither holds this allusion much good, nor does the symbol fall in with the general ideas on the planetary system of old.

Pluto-Osiris, lord of the Aries-sphere, heading the 'ethereal' planets, is the actual higher octave of Venus as much as Vesta-Isis is of Mars. Venus and Mars expressed and *reflected*, i.e. reversed in the etheric matrix, the latter obeying to their imparts, become  $\overset{\oplus}{\circ}$  and  $\overset{\ominus}{\circ}$ .

The two occupy the middle regions in the lunar body, and so it is the latter which is particularly impressed

here. It is the soul surrendering to the energies awakened by the interplay between spirit and matter.

The symbol for Pluto can be found again in Egyptian carvings and drawings of the solar boat carrying the King, Osiris, and his men, the former holding the signs of his dignity : staff and scourge.

That for Vesta-Isis was as well known in Egypt, but has even succeeded in finding a dignified place in Christendom by the way of the *Revelation* at Patmos (XII, 1), as " a woman clothed with the Sun and the Moon under her feet." This is the more pregnant of significance if we remember that ' woman ' to Christians meant ' the seduction of matter ', and thus was closely related to the symbol of the cross : †. The picture of this Madonna-Isis has been beautifully painted by Raphael and Murillo, and etched by Dürer.

Mercury-Hermes and Bacchus-Horus, rulers of Gemini and Cancer, finally hand over the influences from within outward and from without inward. In both cases matter has to obey and is subjugated, rarefied by the spirit and the soul both.

The assistant of the reborn king, Rama, was the king of Monkeys, great Messenger, Hanuman, which is another name for the faithful servants of Osiris in ancient Egypt, painted also with the face of a monkey. The ruler of the sphere of Gemini is, by its nature, in fact, a repetition of Mercury-Vulcan in the domain of the soul and the ether : the soul carrying out the designs of the spirit, which for that reason has to give itself into the hands of the soul to carry out its message to matter : ♀. The symbol is well known in Greek as well as in Egyptian mythology in the shape of the wand

with the cup of life-giving liquor on top, from which two serpents, coiled around the staff, are drinking. Mercury-Hermes has to carry messages from, as well as to, 'the King.'

The outermost sphere, Cancer, is the 'Ring-pass-not' of the system as a whole, in the ether, and Anubis appears as the Guardian of the Outer Gate. The same function as in other instances has been called 'the Dweller on the Threshold': collective memory and collective consciousness. Horus and Anubis were closely related, and both defend and protect the Holy against aggression or intrusion. Bacchus and Horus therefore act like 'a child of the Sun' radiating in the Kingdom of the soul and ether, like the Sun does in those of Spirit and of physical matter. Horus or Bacchus is the 'radiant child' of the Two: Father Sun and Mother Ether. And so we symbolise this principle by the crowning of soul and body by the spirit: ☉, symbol of the final rebirth in the soul, and this is surely hinted at where, in the *Bhagavata Purana*, Shri Krishna guides his disciple, Ardjuna, "to the boundaries of the Universe."

Would not the symbological representations of these gods and goddesses with their regalia, etc., so curiously in accord with the geometrical symbols derived by us by the way of logic, be improbable coincidences if not the principles, which they embodied, were well known to the Initiates of the astrological mysteries? The more remarkable is this knowledge in the absence of any outer observation or indication of these 'lunar' planets. The fact of their coincidences, on the other hand, may safely be accepted as a test of the theory advanced by us.

When we remember the cycle of circulation within the solar body of the system (see p. 100), we shall find another explanation for the threefold planetary symbols. The life-current, emerging from the Sun, is reversed in the sphere of Saturn, or at the outskirts of it, by the 'crystalline' effect. On its outward way the subsequent principles of being, or natures of the spheres, have been indicated by the twofold planetary symbols. On its way home there is something changed. The blood in the veins is no longer of the same quality as that of the arteries: it has gathered experience, because work is done, and is charged with carbon-oxide. "Work is done . . ." the same holds good for the circulation of the life-current within the solar body of the solar system. And in this turning home the functions of the planetary centres bear the stamps of the work done: each one has completed itself with that which was missing. The *ideal* has been converted into the *real* and their functions are now those of carrying the experience, *i.e.* the *work* of the soul and the lunar body inward. Thus the realisation of

♄ Saturn	becomes	♅ Uranus,
♃ Jupiter	"	♆ Neptune,
♂ Mars	"	♇ Pluto-Osiris,
♀ Venus	"	♁ Vesta-Isis,
♿ Mercury-Vulcan	"	♿ Mercury-Hermes,
☉ Sun	"	♃ Bacchus-Horus.

This explains, of course, why ancient astrology, not being able to make visible any outer planets, addicted rulership over Aquarius to Saturn and over Pisces to Jupiter, and why even modern astrology being in a similar layer with regard to the ultra-neptunian planets

still made Mars rule Aries, Venus : Taurus, Mercury-Vulcan : Gemini, and the Moon : Cancer. The latter has been sufficiently explained before. But also the Sun has a certain rulership in the sign Cancer, as we now perceive.\* And we understand at the same time

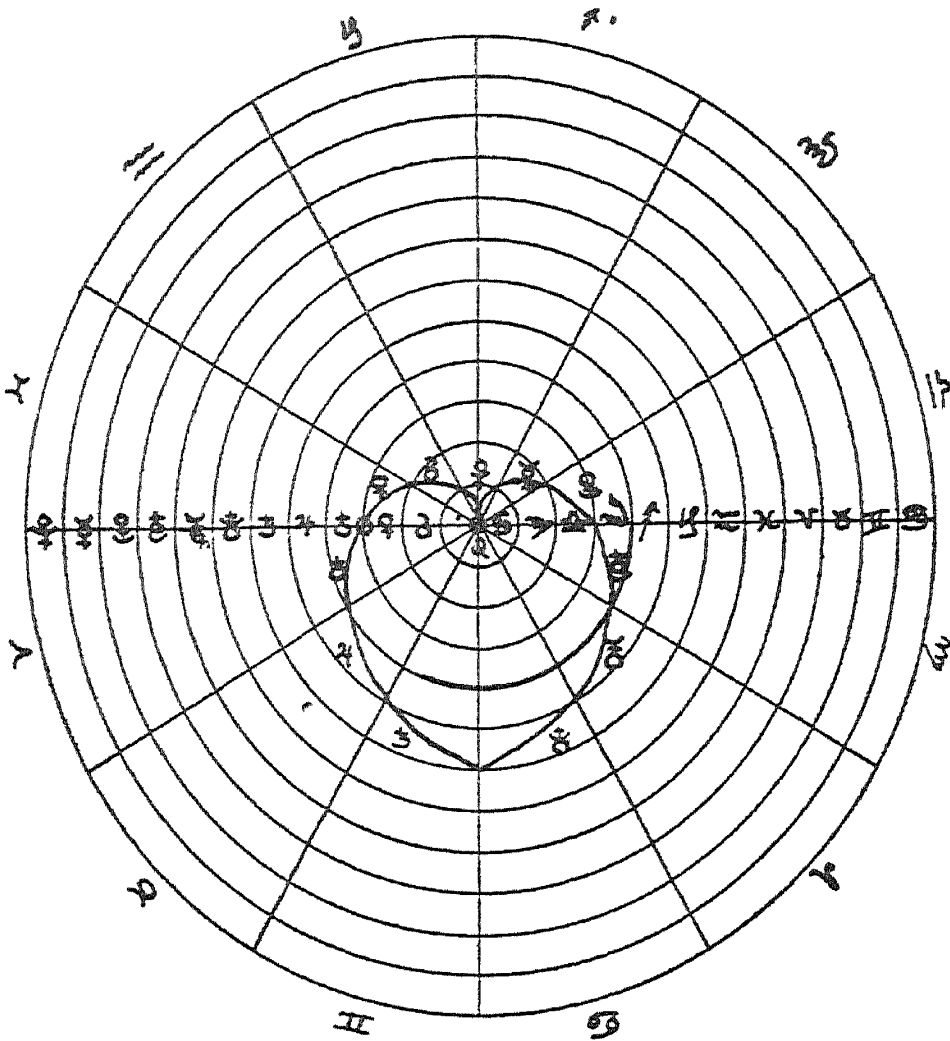


FIG. 26.—The Cycle of Life turning the *ideal* into the *real*.

that the other 'addicted' rulerships are not fictions but have some real meaning.

\* A modern symbol relating to the dual rôle of both the Sun and the Moon in the process of circulation might be offered in this similitude of the rôles of man and woman in the social process of circulation, a phenomenon on Earth : Man by his work produces food, wares, objects, and brings home the money : woman spends the money and brings home what she buys for it.

## SYMBOLS

### *(b) Of the Zodiacal Signs.*

The symbols generally in use for the zodiacal signs, in exoteric astronomy as well as in astrology, are of very ancient stock, and certainly derive from hieroglyphs which were calculated to express something of inner meaning. They are :

Aries . . . ♈	Libra . . . ♎
Taurus . . . ♉	Scorpio . . . ♏
Gemini . . . ♊	Sagittarius . . . ♐
Cancer . . . ♋	Capricorn . . . ♑
Leo . . . ♌	Aquarius . . . ♒
Virgo . . . ♍	Pisces . . . ♓

Some of them speak more or less for themselves ; others are more obscure. In ♊ we clearly see allusion to " the two pillars at the entrance to the Temple " (of God, *i.e.* creation). In ♋ the dual germ of ' name ' (*i.e.* etheric or *arupa*) and physical ' body ' (*rupa*). The idea of balance is well expressed by the glyph for Libra : ♎, and that of the outgoing energy of Sagittarius equally so by ♐. In ancient Egyptian drawings we find ♒ to denote ' water ' and ' conveyance ', ' communication ', and we suppose we are not far wrong by adducing an Egyptian origin to this symbol for Aquarius, the Waterbearer.

The other glyphs show all more or less distinctly coils which may represent snakes, as Hindu tradition has it, or geometrical curves, cycloidal figures, as we are inclined to derive from the remarkable geometrical philosophy of Dr. H. A. Naber, a Dutch scientist and mystic, the latter in spite of himself.\*

\* Dr. H. A. Naber, *Das Theorem des Pythagoras*, ed. P. Visser, Haarlem (Holland), 1908, and *Meetkunde en Mystiek*, ed. Theosofische Uitg. Mij., Amsterdam,

As to the idea of snakes, the glyphs  $\approx$ ,  $\simeq$ ,  $\oslash$ , and even  $\sqcap$  and  $\dagger$ , may also suit it. It was again Alan Leo in his works, and after him J. Henry van Stone,\* who have drawn attention to this interpretation of the zodiacal symbols by ancient Hindu astrology. We shall for the present abstain from further analysis of these symbols, as it would carry us too far, and bid the reader to consult the authors named.

There is, however, one remark to be made with regard to symbols in general : we may, roughly speaking, make distinction between three categories of symbols :

1. The purely mathematical one, to which the planetary glyphs belong. We might as well develop the zodiacal symbols to this highest order of symbology.

2. The natural one, *i.e.* phenomena of the cosmic mathematic law in Nature's formation in the mineral, vegetal, and animal kingdoms.

3. The astral one, recorded by dreams and visions, which may convey some deep meaning in many instances, but is so much open to subjective rendering as well as to objective delusion, that it is the least trustworthy of the three, and hardly in our line.

The one *sub* 2, however, is very often taking the place of the *sub* 1 category, because it generally speaks more easily to the common understanding, and only a very few people do possess the faculty of abstract thinking and contemplation which is necessary for a real understanding of the latter.

Symbology will ask another volume for itself. For the present it may suffice to state that in zodiacal symbology the Hindu way of interpreting the glyphs as

\* J. Henry van Stone, *The Pathway of the Soul*, ed. L. N. Fowler and Co., London, 1912



'serpents' is a logical consequence of their calling every cycle of evolution and motion a 'serpent': the Moon's orb and those of the planets, etc. Thus every zodiacal sign becomes a particular phase of 'the serpent', consequently *the* serpent in a particular attitude. Thus even Gemini, Libra, Sagittarius are to be taken in that way.

Speaking of symbols, however, we should like to reproduce a series of symbolical descriptions of Buddhistic origin, which we found in the *Journal of the Royal Asiatic Society* for 1894, p. 369. Mr. L. A. Waddell found them in an old temple in the rocks of Ajanti: a fresco of the 'Chain of Causality', which was said to be a reproduction of the symbols once drawn by the Lord Buddha Himself by means of rice-grains on the ground.

1. Aries : *Avidya* : " a blind she-camel, conducted by a driver, who represents *karma* ; the camel vividly suggests the long and trying journey of the unconscious Will across the desert valley of the Shadow of Death."

Comment :\* And the Ascendant at every new birth being the outcome of karma.

2. Taurus : *Samskāras* : " a potter moulding the clay on his wheel."

Comment : The clay of the universal soil (e.g. of a solar system) being moulded into forms by rotatory motion and cyclic evolution.

3. Gemini : *Vijñāna* : " a monkey."

Compare : Hanuman, and Osiris' servants.

\* These comments are mine. ТН.

4. Cancer : *Namarūpa* : “ a doctor feeling a sick man’s pulse : the pulse denotes the individuality or the distinction between the Self and the Not-Self ; variant : a man shipped across an ocean.”

Comment : The human soul carried into Earth life by the ‘ ship ’, or matrix.

5. Leo : *Sadāyātāna* : “ a human’s face mask with a pair of large holes through which the eyes are radiating ; at this stage seems to be effected the full union of the hitherto passive Will with the active co-efficients of a human nature.”

6. Virgo : *Sparṣa* : “ kissing ; variant : a man holding a plough.”

Comment : The sign of sensing and of work ; compare the *Lovers’*-card of the Tarot.

7. Libra : *Vedanā* : “ an arrow hitting the eye of a man.”

Comment : It means the arrow of light perceived by the organ created from and for the light ; compare Plotinus ; Libra is the organic body.

8. Scorpio : *Trṣṇa* : “ a man drinking wine.”

Comment : The ‘ spiritual ’ liquor from the seed and fruit of natural vegetation, consequently elixir, extract of natural experience.

9. Sagittarius : *Upādāna* : “ a man culling fruits and gathering them into a large basket.”

Comment : The hunter for results, culling the fruits of the causes set to work by him previously ; the symbol implies a previous sowing of the seed or rearing of the tree.

10. Capricorn : *Bhāva* : “ a married woman : the wife of the individual, whose life-history is being traced.”

Comment : It means above all the ' personality ' or personal mould ' married ' to the Ego : compare the legend of Ardjuna and his four brothers all married to one woman.

11. Aquarius : *Jāti* : " a father with a child ; it is the maturing of the man's life by the birth of a heir, and as a result of the married existence in the tenth stage."

Comment : Also the symbol of the carrying on of humanity and human thought.

12. Pisces : *Jarāmaranam* : " a body that is being carried away to be burnt."

Comment : The end of physical existence and its solution into the ether again.

(c) *Of the Aspects.*

The symbols in use to denote the aspects in zodiacal distances are quite simple goniometrical glyphs and need no special comment. They are :

0° conjunction	•	•	♌
30° semi-sextile	•	•	∨
45° semi-square	•	•	∟
60° sextile	•	•	*
72° quintile	•	•	not decided ; use <i>q.</i>
90° square	•	•	□
120° trine	•	•	△
135° sesquiquadrate	•	•	◻
144° biquintile	•	•	not decided ; use <i>b.q.</i>
150° inconjunct	•	•	⋈
180° opposition	•	•	♌

For the Moon's Nodes are used Ω Ascending Node or ' Dragon's Head ', and ☾ Descending Node or

'Dragon's Tail.' Both more or less reminding the snake symbology which, of course, makes allusion to the Moon's orb being the 'Serpent', or cyclic orb, the most near to the Earth, and of primary importance to the latter.

## XI

### INTERMEZZO

**P**RACTICAL astrology is a subject which we shall not approach here, but as we feel perfectly certain that no real skill can be obtained, nor good workmanship done in the science and profession without an understanding of the cosmic necessity and the theoretical values of the zodiacal signs, we shall only add, as a concluding chapter to the present volume, a short delineation of each of them, such as may be directly deduced from their cosmical root-substances.

In the present-day works on practical astrology treating on the zodiacal types we find on one hand, very often a too-exclusive idealising without apparently any 'drawbacks'—on the other hand, we find many astrologers, amateurs for a good deal no doubt, calling names at zodiacal signs, which happen to fall outside their own lines of personal sympathy or understanding, scolding Mars and Saturn and praising Jupiter and Venus, and so on.

Even some of the high-class astrologers, they who are thoroughly imbued with the principles of theosophy or rosicrucianism, seem often to lose sight of the fact that in every human being dwells the demon beside the angel and all 'undesirable' qualities are present as well

as all virtues—of every sign participating in the deal. It is sheer nonsense to speak of some sort of higher individuals who only possess the desirable qualities, and others pestering their surroundings with no better than the rubbish of their signs. It is true that the balance lies in the hand of the Self and the more It rules the personality the more the lower qualities will become gradually ‘balanced-out’ by the higher ones, and the zodiacal signs will *shift* their principal activities to higher planes. Still, the study of the sub-consciousness—quite modern, and at the same time a return to the knowledge of ancient lore—has clearly proved the permanency and never-to-be-dismissed presence of ‘the problem of Evil’ and its agencies in the human personality.

So let it be well understood that we must not say: “you have still some faults”, nor anything of the kind—but rather: the lower side in the nature of all of us for ever is and will remain *all* fault and *the* eternal ‘fault’, if you wish to call it that name. The higher nature in us is capable of all goodness and beauty with which Heaven may illuminate and adorn finite creatures.

Then there will be no objection against idealising a zodiacal type, nor against calling a spade a spade in its lower dealings and actual breakdowns.

For the rest we keep this subject to our third volume in this series: *Astrology in Ethics*.

Now one other question remains. Though we do not enter into considerations of horoscopic practice in this volume, we still shall find ourselves obliged to answer the principal questions, asked by students: “Do you call

a man subject to a zodiacal type when he was born with the Sun in that sign, or rather when the Ascendant is in it," and "how far works it on him when he has the Moon or planets in the said sign?" Strictly speaking the question is unanswerable, because *every* influence adds of its own to the constitution of the personal type out of the zodiacal types, but it still makes a great difference whether it be the Sun, the Moon, the Ascendant, the Mid-heaven, or one of the planets which conveys the nature or substance of a zodiacal sign to our being. Now we will try to indicate *what* difference.

If we consider the zodiacal signs as substantial categories, offering the objective ground from which the materials for building concrete formations and vehicles are taken, and the Sun, Moon and planets as the subjective forces working with the material, and as the cosmic builders or architects, each of which builds the appropriate receiver for his own vibrations, then it will be a simple matter to indicate the factor by which a zodiacal sign is being introduced into our nature and consequently the way in which it affects us and the part it plays in our complex 'type.'

The zodiacal signs are the legendary animals of every Mythology because they produce the materials out of which the Kingdoms of Nature, up to the animal body (man's inclusive), are built up. The planets are the gods who vest themselves in the animal garbs of the signs they rule, and sometimes in those of the signs they visit (transit). Thus Zeus-Jupiter did appear in the disguise of a swan, (Scorpio) of a bull, (Taurus), etc.

Now the given question, "What is meant by an Aries-type . . ." etc., being wrongly put, is in most cases paralleled by an equally wrong way of describing

zodiacal types, *i.e.* by summing up all sorts of qualities which may be caused by the fundamental nature of the sign. But when one has his Sun in Aries, and nothing else, he will be ruled by Aries only in so far as regards his type of will and character. Taking this to be "primitive, undeveloped, spontaneous," etc., it does not hold that the man will be primitive, undeveloped, spontaneous, etc., in his love and tastes (taking Venus to be in Pisces, *e.g.*), or in his ideals (if Jupiter happens to be in Virgo), *a.s.o.* So what we ought to understand is that every planetary centre, up to the Sun and the Moon, only represents one line of cosmic activity and consciousness, so that it introduces the particulars of the zodiacal substance through which it is working in this one line only and *not* pervades our nature with *all* sorts of consequences of that sign, the consciousness, as far as it is active on other (planetary) lines, working through otherwise coloured zodiacal substances and producing totally different particulars on those lines in consequence. This explains how a man living in one part of his being may be a perfectly innocent and useful member of society, and when throwing his forces into another channel of his complex organism may appear as a brute, a savage, or even a criminal ; or how you can switch on at will, either your Moon in Libra and be equanimous and easily to be handled, or your Sun in Sagittarius and appear positively didactic, or also your Ascendant in Capricorn and allow yourself to appear cool and touchy. . . .

When the Sun, Moon, planet, Ascendant, etc., are in a sign it is this faculty or side of our being only that is being expressed in the way of this sign. To illustrate the idea we offer a table with two entrances, which



should be considered as a *specimen* only and never regarded as more : *Appendix IV*.

The delineations of each of the twelve zodiacal signs, given hereafter, are to be taken, generically, as types of human character, indicated by the Sun being placed in the sign. A certain external parallel of the same is found when the Ascendant is in the sign. Sun and Ascendant standing in relation to each other as character stands to personal temperament, we may also use the characteristics given below as particulars of personal temperamental nature, *mutatis mutandis*.

Now as the higher elements of character and Ego will lie mostly in the line of the Sun, or find expression along the line of the Sun's sign and place, so the lower nature derives from the personal temperament chiefly, as the temperamental qualities are those of the (animal) body, which is under the grip of the senses.

Properly speaking there are three categories of 'fault' or wanting : those of the body or temperament, those of the soul as far as it is connected with the personal 'interests' in the material world and, thirdly, those which have been called the sins against the Holy Spirit, and which always have been considered to be the worst of all. The three categories lie in the lines of the Ascendant, the Moon and the Sun respectively.

It can often be observed that the place of the Moon in the horoscope, while furnishing the psychic forces to work with, by the same fact is the most vulnerable spot in the system, because it is the most passive and open, while the Sun's place is, as a rule, the least vulnerable. So we will be most open to the typical faults of the sign the Moon is in and keep them so long even as we have not 'slain the lunar body.' So Achilles most certainly

had his Moon in Pisces, the heel being his particular weak spot. The rule holds good for physical weakness as well as for psychic and moral ones. You may—and you will—show *particulars* of all the signs with which you have anything to do, but your typical *faults*, the causes of your misfortunes, stumblings, errors, and, finally, your decline, come from the sign of your Moon. So if we have well understood the lower nature of a sign, its excesses and shortcomings, we are able to avoid at least the weaker side of the Moon's activity in the sign. The better half consists in conveying the qualities of the sign from inside out—and from outside inward, just as if it were to adapt them to our nature or to make the surroundings accept them from us.

In the following descriptions we shall abstain from negative qualifications: if we wish to realise what a certain type is *not* and in which qualities it is lacking in force, we have only to consult the signs which stand square upon it, while in the opposing sign we will find the same qualities as in the sign mentioned, but seen from the other side: Gemini is the disciple and Sagittarius the teacher: Gemini the learning and Sagittarius the giving out of it. And so on. So *e.g.* it is easy to say: the fiery signs are unfeeling, earthy signs are slack and without emotions or initiative. Watery signs are without any warmth. But why mention what one is *not*? Because he is *not* it, it has nothing whatever to do with him and the mentioning consequently is an injustice, moreover, on account of the 'denying' feature: *satanic*. The funny—and more or less tragic—fact in this world is that in most cases people instinctively draw each other's portraits in the negative, *i.e.* by looking at what they want their fellow-men to be, which precisely is

what the latter one is *not*. This is of no use. But this world's nature is still very much *satanic*.

We shall abstain as well from details, which have been given already in so many excellent works on the subject nowadays and are being given still more fully almost every month in reviews and lectures.

## XII

### ZODIACAL CHARACTEROLOGY

#### ARIES

**T**HE *Avidya* or 'ignorance' of Hindu astrology is the true key to the mysterious simplicity of this sign, whose subjects are, notwithstanding their innate force of will, so much duped in this world of matter, because they *are, see, and do* all at once, and this immediate connection, above time and consequently above the precautions of other people, cannot be followed nor appreciated by the latter. Will-power in truth is the creative power of the Most High and this is at the top of everything. This is why Aries-people are so much heading their fellow-men and contemporaries as pioneers : they are the primitives among peoples and individuals, the nomadic warriors and shepherds, anterior to any settlement in 'civilised' state. The whole wide world spreads before them, and this is what every Aries man feels and lives, even if he happens to be a most humble citizen : there is always in his nature and aura something of the not-to-be-caught and not-to-be-let-down.

There is that touching innocence in every Aries-type, which at the same time means warmth, integrity, honesty and purity at heart. They only see what is just ahead, never look round and readily forget what is

just past. There is a steady wish, or even will, to advance, but still without any calculating of circumstances. If the calculation is wanting, however, a keen and intuitive foresight exists, which is, to the individual, the same as the instinct to the animal. And both lead to future conditions without reasoning. At the very top of Aries-people we find the *Manu* or leader of a Race of Men, spiritual type of the shepherd kings; Aries the Leader and the one Guiding Principle in Self is the *Magician* in the Tarot system.\*

The primitives in Art are never very learned drawing-masters or painters, but they touch us by their spirit of absolute simplicity and intuitive vision of Truth.

There are a good many Arians who remain hidden in utter unimportance, never finding any other cycle to lead than that of their daily trifles. But they will seldom lack the courage of initiative to begin a new life if something turns up which destroys their nest or threatens their independence. Poor as the latter may be, relatively, they value it more than luxury or comfort. Thus the New World has been peopled by a good many Arians, driven from home by the Inquisition and mannerisms in the Old one. They cannot stand much refinement without becoming uneasy and trying to escape from it. A true Arian is never afraid, but very sensitive on the point of seeing his independence touched. He seems to ignore danger, and many sorts of dangers do not virtually exist for him, because he lacks the feeling which could make him realise hurting—in thoughts and words as well as in actions.

Many Aries-people are musical in an inspirational

\* Compare the *General Book of the Tarot*, same author and editor, 1928.

way, receiving it in the head or rather in the head-part of the aura.

As a rule the type is decidedly unsociable. Individualised its motto is *Truth*; its most prominent characteristics being : initiative, simplicity, assertiveness. They want to give.

In the lower regions this zodiacal sign means sheer roughness, brutality, unconquerable stubbornness, total lack of the principles of conscience or consideration with regard to other people's claims in life. But they are never much of real fighters, because they never know what to do after the first blow—which nevertheless may be just 'hitting the nail on its head.' There are stupid blockheads amongst them, just fit for the roughest jobs where no intelligence whatever is wanted. There is also the sheepish type, which is 'not bad', only indescribably dull and ignorant.

The animal nature of Aries is that of the dog and the sheep, *i.e.* either faithful, greedy, brave, hot stuff in fighting, thoughtless, or meek, docile, as easily to be herded as to be imposed upon.

### TAURUS

In the original foundation of Matter lies the totality, if not exactly of karma, so at least of that which will produce karma: the principle of objectivity that procures the ground on which we feed, hence the basis of 'possession': *samskāras*. This is why the Hindu astrologer of old calls his Taurus: "the most beloved wish-cow." Every wish will be granted by that endless vastness of objective possibility.

Now Taureans know and follow this law instinctively, just like every category follows its innate law or *dharma*,

and the 'knowing' means: possessing the power to attract possessions and also wishing to possess and knowing that they *must* wish in order to get. 'Wishing', however, is not the same as 'desiring'—it is the polar opposite of it. Wishing properly means to command by means of magnetic force. Taurus-people possess that sort of magnetism, which makes material benefits gather upon and around them most remarkably, storing it up as a fund from which others may draw, and appoints them to be the storekeepers, landowners, and bankers of humanity. If once the Taurus-man has gathered 'enough' . . . he will continue to gather more—but he will be placid and be felt as massive, mighty, colossal. But he will never give cheerily or liberally of his possessions to others by his own initiative. If you want him to do, you must express the wish for it and know *how* to wish, *i.e.* so as to make him have all the merit for it. The magic of possession is a remarkable feature in Taureans, working spells on many a profane being.

But they are not only bankers: Taureans are as well the storeholders of thought and art. In the former line they very often turn to economical problems and things of colossal world-wide importance. On the other hand, in art, there appears the innate richness of nature in an abstract or ethereal aspect, which apparently causes so many of its sons to be rich in love and beauty, but poor 'in the world': in most cases you cannot burn the candle on both ends, and we have to be content with the bountiful graces of 'Our Lady' one way or the other, *if* we are justified to the same at all. Still, a well-known fact is that art finds its most potent protectors in this world with bankers, who, moreover, sometimes appear

to catch a glimpse of understanding of real art, too, and very often make good *connoisseurs*.

Taurus being the clay from which the pottery is made, it is the best judge on the quality of clay. And that is why Taureans are all in one way or another specialists in judging values, spiritual, mental, artistic, moral, but material above all. Even the most humble specimen of the kind.

Saint Luke, the patron of painters, is a Taurean. The ethereal inner richness of nature in artists very often wears them out, physically, and appears to claim them for a better world, the poor wronged physical body avenging itself for the want, very often dying from consumption. But the richest of those whom Taurus favours with the vein of art, procures a happiness greater than any in human existence. It is funny to see how afterwards—mostly after the death of the artist—the ethereal riches become reversed into purely physical value, when the works of art are sold: the dealers do very often belong to the same zodiacal sign, on another rung of the ladder, however.

Happiness and contentedness are typical phenomena of that inner feeling of riches of the heart, which characterises the sign.

It is no use fighting 'capitalism': you can destroy certain phenomena of it, but humanity will always want its storehouses of material reserve-forces. Without a good physical expression of Taurus in the social world in such a way humanity would soon go the way down to consumption, just as the individual.

Representing the grand cosmic space, Taurus is the primordial sound-box and Taureans are extremely sensitive and appreciative to sound. This is why we



find music in this sign and musicians in general ruled by it. There is no other sign or type to cope with it on that point.

As there is only passivity and magnetic power in this sign, its subjects are dull in many ways, *i.e.* in all and every way except that which covers their own ground. In their resistance they are as massive and colossal as they may be in their actual power: they make unforgiving, unrelenting enemies and opponents.

Lying in expectance of the creative Verbum or Sound, Taurus' motto may be said to be *Faith*, and its chief characteristics: richness, vastness, solidity. Its representative in the Tarot system is the *High Priestess*, by which is expressed the faculty of spiritual richness above all which is cosmic law objectivated.

In their lower nature Taureans are the *ultimo ratio* of egotism, and the Bull becomes a bully where the personality is living only for its own material body and possessions; there exists a remarkable tendency to flatten out life and its conditions, and to beat or trample their fellow-men low down: "to the ground with them" seems to be their motto. They cannot well stand people who are above the common. Cruelty and even murderous tendencies are frequent on account of these particulars. In many instances there appears a sullen absolute surrender to the lowest and meanest enjoyments of life.

The animal stage of this sign is that of the Bull and its female counterpart: the milk-cow: the one as useful and 'household' as the other may be dangerous, but neither of them, though playing an important rôle in human domestic affairs, is in any real contact with the human stage of evolution, apparently.

## GEMINI

The 'relation between the Two' being potentially given with the two poles of creation means the origin of cognisance and that is why this third *nidāna* has been called *Vijnāna* or 'being open to knowing.' If we consider the rôles of the negative electrons in the constitution of the atom of matter, we will be able to understand how Gemini in every particular instance relates to those components of creation which are the vital forces constituting the cognisable qualities of the thing in formation.\* Consequently this cosmic principle conveys inner being into outer appearance, and in every case particular (inner) motives into (outer) expressions and activities. And *vice versa*, because action engenders reaction, even in the potential. This explains why Gemini-people have always to convey a message, be it humble or of world-wide importance, and very often unconsciously even, bringing with them the forces, that make which-is-which. When a Gemini-man comes into your life, take it as an index that there are changes in store for you. It may also be that he will appear the one who is going to bring out either the merits of your work or its weaknesses. In many instances we feel 'something hovering in the air' with Gemini-people, something indefinable, which is not always pleasant, because it makes one feel uncertain about their intentions. They are like a cord on a violin, which only can produce sound when fastened both ends and strung. The Gemini-man expects *you* to connect him to yourself or to your work and so long as you did not catch the

\* Compare Berkeley's and Hume's philosophy. Also *Natural Philosophy*.

loose end of his intentions, he remains unstrung, giving a very wrong expression of that which he could be, if properly used. But then he wants an unquestionable authority upon which he can rely and, if necessary, fall back on. He is very often awaiting your opinion and intention before he ventures to express his own and, if he does, he inclines to put things just the reverse in order to see how you will react. So do not take 'the Heavenly Twins' always too serious: it may be that the thing they pretend to stand for is a fake, and it may as well be that they are standing for nothing at all and are only pretending to. He may be very learned, being the bearer of a general idea which will impregnate every detail of his life, making of him an apostle, a zealous and faithful disciple, who takes for granted all that comes to him from the Master. This is why Geminians make very often good military and civil service officials. So long as there is no fixed and venerated authority behind them, they remain wavering, pretending, doubting, going from one boss to another and not seldom trying to serve two at a time or at least profit both ways. If this relates to objective learning, there is apparently no objection against it, but as soon as personal interest, care and profit comes in, the attitude of profiting both ways is hardly fair, and they will not see that, nor understand why they should not. In the same stage of wavering they are always willing to lend a hand, but are too restless for fixed occupations which would bind them for a long time. It is because in themselves they are always searching, they have not yet found, many of them will never find and remain after the quest all their life long, considering every position and occupation as a preliminary stage only and feeling dissatisfied with it very soon. There is

something of the Wandering Jew in many of these people, who were born for a message, which they would not take, when it came to them. Nothing will be able to soothe their restlessness or dissatisfaction in that case.

As the eternal connection between Heaven and Earth it is represented as the *Empress* in the Tarot system, origin and basis of Love and intuitive knowledge of Life. Thus Gemini may be the receiver of a Revelation. His nature being absolutely open, originally, one way as well as the other, it will depend on moral and other qualities in the Gemini-man if he will receive revelations of Truth or suggestions of false prophets, or even stand open to the most evil influences. Sometimes he will bring you news, which after all appears to be only a repetition of what you just told him yourself yesterday. As a schoolmaster he will do very well, as a real teacher seldom ; as a newsagent and a commercial traveller, a trader, promoter, representative, secretary, and commissioner always.

The individual motto of Gemini is *Knowledge*, the chief characteristics are : communication, speed, dualism, reproduction.

In the lower nature of Gemini we find that lack of discrimination, on account of their dualism, which makes them incorrigible liars, tattlers and thieves, always meddling with other people's affairs and generally making a mess of the same, always twisting and 'twining' in their own affairs and attitude : you never get hold of the right side of them. Their lack of responsibility is astounding, in what they do and in what they say alike : they will contradict flatly what they told you a minute ago, or at least you should not have taken it

the way you did. Better have them write down all they wish you to take a part in, or have a microphone at hand to register every word they speak. They are facetious fellows. Life would not run as it does if we had to do without them, bringing us into touch with our fellow-men, carrying our letters and our thoughts, our presents and invitations and our verdicts, our blessings, our jokes and our slips of the tongue, *enfants terribles* as they are.

The animal nature of the sign is that of the monkey, according to Chaldean and Indian sources, chattering, funny, very often nice and loving, intent for a moment and forgetting all in the next, playing with things they are unable to value in the least, because they are only 'aping' humans; sordid. The Chinese call Gemini the tiger, and, as a matter of fact, craftiness and cruelty are in many instances to be found with them and to be feared.

#### CANCER •

It is, as we found, in the phenomenal sphere of Cancer that the etheric positive form will be born from the negative etheric matrix, the same as with the noumenal Cancer in a higher and more abstract way. Both the etheric negative and the etheric positive together make the nature of this fourth sign, name and form, *Namarupa*. That is why Cancer-people can be so very negative on one occasion and so decidedly positive at another moment. The latter attitude, deriving from the etheric nature as well, however, remains invisible, as it were, not based on physical force, and that is why the Cancer-man always rules silently, imperceptibly almost, avoiding brutality and even the outer appearance of his rulership. Very often it is only by way of

his more or less sentimental moods that he effectuates it. But they are effective indeed, though he will always try to deny the fact, outwardly, at least try to evade every outer appearance of any constraint. His abnegation from fighting and brutal force is very typical and will get him occasionally the epithet of a coward, at least make him appear as a not very manly man. In the Tarot system we find his character as the *Emperor*, which explains for a good deal this invisible ruling in the background, chosen and appointed by and from the soul of the people. Such was the position of the original emperor in ancient China as well as in Rome, and actually is that of State presidents in our present democratic age.

Among women we find more the negative side of the Cancer type, naturally, the special qualities of the mother, the woman living with an accent on her motherly organs, feeling instinctively her cosmic vocation in that line above all, and as more important than anything else. Men and women both show very clearly the protective instinct, drawing some sort of magic circle around those whom they love. This may come out as family instinct, which actually is the most general case, of course, as clan spirit, club spirit, patriotism, and as a clinging to the home, the house and the soil which are familiar. There is always something very touching about this affection which has nothing to do with practical considerations about special virtues of the beloved beings and places, nor can it be harmed by their faults or failures. It is simply stronger than themselves, and will not seldom prove the source of true heroism : a Cancer-man is very slow to fight and he will never rejoice in rough sports, but when once roused by an attack on his

beloved people, property, or ideas he has every chance to get the better of his assailant, even if the latter looks much stronger. The same is a well-known feature of motherly love and instinct : it means absolute readiness to self-sacrifice and proves the mighty power of these unseen sympathetic forces in a world of grossly material motives. Consequently Cancerians may be very active in spiritual movements and in regenerative social processes though for the rest they are genuinely conservative. Their regeneration consequently in most cases means a return to ancient custom, lore and archaic or primitive morals. Moses must have been a Cancerian, throwing overboard the magic activities and outer rituals of the Egyptians and leading his people *home* to the beloved land.

Though perhaps not to be called one of the Leaders of the Race in the more direct sense, there is working under this sign one of the Elder Brethren as a Protector of those individual souls who have arrived at a critical stage of their evolution and fervently wish for initiation. He has been known by the name of *Presbyter John*.

In daily life Cancerians are always so much in touch with the invisible part of their fellow-men that they involuntarily react upon the feelings and thoughts of the latter, at the same time trying to formulate some or other answer to the same : this is what makes the actor in Cancer always appearing to ask himself if he is well in tune with the public, or if he does not disturb or incommode anyone. It explains his being in continual touch with his surroundings, his understanding of other people's and the public's needs and wants, and his capableness to participate in and provide for the same or help them out. That is why Cancer-people like to

come—or rather, to be brought—to the fore, where they may deal with public interests. They are specialists in catering. They may be brilliant as collectors owing to their instinct and power of drawing within their circle all that interests them. There is one more particular in the Cancerians which must be named, *viz.* a certain charm, being inviting to such an extent as to make refusal impossible; you simply could not disappoint their expectation. They are never wholly living in this outer world, even if they seem to; they are always more or less hiding themselves and their deeper feelings, sometimes, when in discord with this world, avenging themselves instinctively in expressions of vulgarity, or at least in a demeanour that is the last degree of commonness and superficiality.

Motto : *Protection* ; chief characteristics : gathering, memory, reflection.

In the lower nature of the type there may brood all sorts of dark, heinous feelings, cantankerous moods, and more than anything else a feeling of being wrongly kept in the background or removed from their due places and offices. There is also the tendency to personal jealousies perhaps more than in any other sign.

The animal nature of the sign is that of the hermit-crab. At least, this is the most natural shape to be compared with it. Another denizen of this zodiacal house is the pig, or rather, the wild boar. In domesticated condition the most prominent features are gluttony and laziness. In the jungle the animal is absolutely self-centred and innocent, though dangerous in case of threats to its young ones.



## LEO

When the *Surya Siddhanta* gives for the fifth zodiacal sign, *Sadyātānā*, the circumscription, “the six connections” (or senses), we must evidently take it as meaning the commencement of sensing life by the connection of the *One* with the *Five*. For, as Subba Row explains, *Simham*, the Lion, is synonymous with “*Sadyojātam*—the *five Buddhas*. The second synonym shows it to be *Nārāyana*, the *Jeevātma*, or *Pratyagātma*,” etc. It evidently is the number *five* which rules Leo, and the principle of the *Jeevātma* (*Atma*), or Spark, which is represented by the fifth stage in the evolutionary cycle. Both, the number five and the image of the ‘Spark’, indicate its creative power. “In its lowest or most material state, as the life-principle which animates the material bodies of the animal and vegetable worlds, etc.”—as a footnote by the editor of the *Theosophist* to S. R.’s article remarks.

So Leo-people always bear the accent on their creative centre, be it on a spiritual, intellectual, artistic, or purely physical plane. In the latter instance it generally runs into amativeness and warm, generous feelings for the other sex and for children. Creative force can be represented, cosmically by ‘Sound,’ and Leo in ancient astrological lore has been called ‘the Royal Singer.’ He that makes an active use of sound, which comes from Taurus. We shall find that Leo as well as Taurus is great in music. It is the creative force which makes Leo rule as a ‘king’ over his surroundings. And, as a matter of fact, it is the only justification of royalty. Where the creative force is absent, there is no longer any permeating of the surroundings by the life of the Centre

and rulership ceases to be. Never mind political institutions, it is a cosmic fact: cosmic happenings between a centre of (originally) divine power and its realisation in the surroundings, which, consequently, become more or less dependent on this power. That is why we generally find Leo-people ruling, in the regions of politics, of business, in art, and in family life. Whereas, by its nature and cosmic meaning, the Emperor is the most democratic governor, the King is the most autocratic type of ruler, never admitting anyone to intervene, considering himself to be addicted to it "by the Grace of God." Therefore, in the Tarot system, Leo appears as the *Hierophant*, which formerly often has been called 'the Pope.' You will find the same attitude in all Leo-men, and as soon as they are able to rise themselves above the vulgarity of personal conceit, you will always find symptoms of the real Self-consciousness (*atma*). Then you may safely rely upon them, *i.e.* they will honour the confidence you put in them, they will back you fearlessly where you stand, either for their cause or any other considered right; and they are broadminded. It has been said that the signs of fire have no faults, properly taken. There is something in that, because 'fire' itself does not allow differences of 'quality'—it is simply fire, and that is all. It can be obscured by smoke, but this is 'earth.' Fire itself is so positively positive that everything you would do to hang on a correction to it could only dim it and lessen its proper 'virtue.' So let no man, who has any understanding of astrology, try to correct people of the fiery types. Least of all Leo-men. They are able to do and to support everything they mind doing. But they do mind only when the surroundings offer

themselves as a practical space, locality or situation ready to *take* what they are willing to give. In other words : you get the best out of them by according them your confidence, unconditioned, and accepting them as the commander or chief. The real ' boss. ' As holders of authority they are unequalled. Still, they *all* absolutely want a rigid discipline in their youth, and they soon come to admire and love it.

If a Leo-man is of pure mind, he is generous, warm-hearted, and, without any particular analysing of other people's qualities, he will show a remarkable intuitive insight in truth and rightness. There is always some ' beaming ' in his appearance, he is childishly confident *a priori*, but roaringly indignant at finding himself fooled or his confidence betrayed. People who do will be simply pushed out of the presence never again to be set eyes upon. It means cleaning his courtyard ; and those that have been swept out, do not count any more.

Leo representing the centre, there is in all his nature that sort of centrality which keeps him from going into detailed particulars. He leaves much to other people, and is very intuitive in finding his men for that. He is the high-power station, the others may be the conductors and transmutators. The Leo-man generally likes machinery, and possesses a natural ability to handle it. He knows many things *by heart*, or intuitively, and it is highly probable that much of it is a return from former lives on Earth.

He will not easily go out to meet you, even half-way, but he has a high idea of his duty to receive people well and honourably. Keeping court in a way. He is, of course, like all four fixed signs, archi-conservative,

but in a living way, *i.e.* continually keeping alive that which he is preserving.

Leo's motto is *Power* ; his chief characteristics are : all-roundness, radiance, and commanding spirit.

Because the higher nature of Leo is so high and unattainable, his lower nature can be so low (never mean, though), animal-like, jealous, conceited, and incorrigible in taking his own desires to be law for his people, tyrannizing society and family, the baby inclusive ; indomitable and, as a ' king of animals ', treating other people like beasts. In the low state he often is so desirous of flattery that it becomes a sort of intoxication to him. There are *apache* types known to display this Leo feature. The ' brilliancy ' of the lower personality very soon may lead to cruelty, rudeness, and disregard of other people's rights and possessions. As a rule they are more or less acquisitive.

On some particular stage of evolution the Leo type already feels his *noblesse oblige*, and tries to live up to it, but, not yet wholly mastering his lower nature, plays his would-be noble rôle imperfectly, which makes it intensely false. He keeps it up only at the expense of his temper, and finally the others will always have to pay for these expenses one way or the other. Gambling is a peculiar perversion of the creative tendencies particular to Leo. The Leo-temperament often leads to grumbling and moping.

The animal type is that of the species *felis*, from the lion, the tiger and the bear down to the peaceful house-cat. They show always a combination of the feline, the dignified and the solitary. Nature made them all incorrigible beasts of prey.

## VIRGO

The first objectivation of sentient life is the awakening of the life of the senses. And this is Virgo—*Sparsa*, which means the realising of touch. When we hear Virgo called ‘the virgin matter’ out of which a system is built up, we may remember the macrocosmic ‘wick’ on which the Spark is burning and, later down, the Virgo-sphere around the Sun, in which we recognise the workshop of Vulcan-Hephæstos, and which, properly speaking, has its direct origin at the centre of the Sun itself, because in the world of reality “the one goes not without the other.” It is the sphere of transmutation and permutation, and these two faculties, together with a general readiness to work, characterise all Virgo-people. They have a natural understanding of ‘work’ because it is in the Virgo sphere that ‘work’ sets in. Those people are the real workers, obedient to the central impulse of authority in the system or trade to which they belong: they make the labour party of the Universe. Skill and specific knowledge dwell in this sign, which is the mutable house of earth. Every technical, every intellectual ability in concrete things and science in its objective being derives from it. That is why Virgo-people of intellectual standing make our academical graduates, while in the arts and crafts we find the engineers and skilled labourers more than the lower ranks of the unskilled, who are rather to be found in the airy and fiery signs.

There is a certain objective repose in Virgo-people which enables them to look leisurely at the work they have in hand and thereby take in the precise technical requirements of the same. Moreover, as their accent

in life lies on the idea or nature of 'technical requirement' even the least fault, mistake, or error catches their attention; this makes them so critical and accurate. In Physics the 'critical temperature' means the point where a solution begins to crystallise out. So Virgo-people very often act in a similarly critical way in their surroundings, where their appearance may cause the recognition of long existing errors or awaken the consciousness to facts overlooked before, either in science, technics, and traffic, or in morals.

The fact that the cosmic meaning of Virgo is 'touching' explains why its people are so 'touchy', and also why this house in the Tarot system has originally been called *l'Amoureux*, afterwards *the Lovers*: it is from the touching of the senses by the cosmic (etheric) vibrations of love, and again by touching the beloved person by which sense-impressions are (re-)awakened that love in its physical expression comes to existence. With it comes the problem of discrimination. First of all, that which shows the difference between the *inner* sort of awakening of the senses by the cosmic vibration of love and the *outer* touching of the senses causing objective enjoying only. From the former come Vesta's and Freya's and other temple virgins, and all those sensitive persons who shun the outer touch, the sensual; from the latter derive the Sybarites and sensualists, who think it sin to let pass one pleasure of life untouched. Still, even in the latter case Virgo-people seldom if ever *overdo* a thing: they just feel exactly how and how much.

Discrimination is the mental condition of which purity is the physical and psychic (moral) expression. Every impurity avenges itself with Virginians, because it means error become real or actual. Therefrom Virgo-

people derive their instinctive and very often actual knowledge of hygienics, dietetics, athletics, etc.

In the sphere of Virgo lie the germs and seeds of all existing things, in the mineral, vegetal and animal kingdoms, and this explains also why Virgo-people have a natural understanding of these kingdoms and may easily develop it into a specific knowledge : they make splendid herbalists, chemists, botanists, anatomists, and analysts in every branch, even in the regions of the soul, and often have a way of understanding animals which makes you think they speak the language of the brutes.

If you want to colonise, send Virginians, after the Aries pioneers, to sow out the new social conditions and implant the seeds of the arts and crafts, culture and science, into the new soil.

Motto : *Service* ; principal characteristics : differentiation, utility, ability, discrimination.

The lower nature of Virgo does never appear very rude, and its nasty particulars exists rather in smallness and meanness, in refusing to acknowledge the higher values, than in ' great ' sins. Virgo is the sign of Jerusalem, of which Jesus said : " thou that killest the prophets and stonest them which are sent unto thee." The sin of non-recognition may weigh heavily upon the human soul still, and the lower features of Virgo-people always find their origin in subtle materialism and egotism, which make them the real cowards of the zodiac, tricky, sly, and subtle. Among historical Virginians there are remarkable instances of this cowardice which easily leads to cruelty and efforts at killing their adversaries in a subtle and silent way ; poison stands high in favour with them. A low type Virgo-man may pester his surroundings with his absolute cynicism and act like

a bacteria of psychic infection. The way which social discontent takes during periods of oppression and depression often shows Virgo manners in imbibing it in 'cells' of revolutionary working.

The animal side of this sign procures the species of the hare, rabbit, mouse and rat, beaver and kangaroo, in short, all sorts of gnawing animal families.

### LIBRA

This seventh sign contains the substance from which the Holders and Givers of the Law are born—law which is the idea of the relation between the macrocosmic as well as the microcosmic Self and Not-Self. From *Vedāna* the *Vedas* have sprung, all wisdom of Man and every law in the Universe, the Holy Scriptures of all religions and the nature of religion itself, being that which binds together, the common law, the basis of mutual understanding, and 'like the mortar between the bricks,' as Freemasons say. All this explains why the character of Libra-people is so even and intent on finding the true relations between men and things, between the subjects and principles of departments of life and knowledge; so desirous to regulate and bring peace and concord by means of right understanding and lawful obedience, mutual respect and the observation of rules and regulations. The balance of wisdom, properly speaking, is only to be reached in this sign, because it not only unites parties of left and of right, but also converts the abstract into the concrete and *vice versa*. It means, consequently, the expression of the abstract in concrete appearances: the books of wisdom and knowledge, and the organisation of the concrete and of all manifest worlds by that. Therefore Libra-people



are born organisers and in some cases writers, in other instances directors, secretaries, librarians, book-keepers, accountants, compilers. Though actually peace is their aim they may well serve war and revolution as tacticians, and without their effective aid no war nor struggle can be won. Libra-people win by diplomacy and tactics, never by brutal force. Rudeness is therefore out of their line, but their 'lawful' attitude may be so rigid and severe as to be even more feared than the brutality or roughness of more martial types. Still, it enforces due respect and legal obedience. These people are generally reasonable and civilised. In most cases they will succeed to inspire confidence and a feeling of repose and safety in their surroundings. They seldom show any marked particulars, nor one-sided capacities or wishes; the latter, of course, prevents them from becoming outspoken characters or clear-cut figures in the world of ordinary men. In many cases they are just too much 'ordinary' to do or to be anything extraordinary. This is also explained by their wish to remain at peace with the world, if possible, and not to be disturbed or roused from their once attained equilibrium.

A remarkable illustration of this sign is the card of the *Chariot* in the Tarot system, which clearly shows how "the white and the black forces are united" here in the hand of the Lawgiver and Ruler. In this line lies the supreme task of Libra-men. Their motto therefore may well be considered to be *Equilibrium*; their chief characteristics: harmony, law, and mutual relationship.

Among the Elder Brethren leading the evolution of Mankind, the Lawgivers and Teachers of the Law are under the Hierarchy of Libra; they bear the name, or rather title, of *Bodhisatva*.

In their lower nature Libra-people suffer from the vanity of thinking themselves always called upon to arrange other people's affairs, never leaving them alone to find their own way of bliss for themselves. The meddling and overdoing of sociability may become simply exasperating, and the utter unimportance of society talk and manners falls little short of a curse on human civilisation. Their diplomacy combined with their vanity leads to a display of virtuous pose in which we easily recognise the Pharisee, never to be outdone in sly quibbling and cavilling, evading the strong right-down *yes* or *no*. In this way dishonesty, sinning against the Holy Spirit of Truth, becomes their most evil feature and the worst is when they cover their falsehood with an amiable smile, sophistry, or a lustre of sanctity. This is often not so much put up by any positive intention to mislead as simply as a result of their lack of firmness and by want of the courage to be perfectly honest with themselves. They are always keeping up appearances: plastered graves they may be when in that condition, the half-truth being more dangerous than a flat lie. In other cases they are like sweet cream-tarts, and their sweetness often proves a strong mail-coat and makes it impossible for you to be angry with them.

We very often find sorts of middle stages—none of the other signs of the zodiac, is so rich in 'middle stages'—where there is neither good nor bad to be found in them, being commonplace egotists, absolutely inoffensive as long as they are left at peace, lazy, and afraid of the struggle for life. When you will try to stir them up to work, they will *prove* you that *they* are not made for it. If you try to interest them in one of the great problems of life, they will say that they see no problem at all,

or they ask you wistfully, "Do you think so?"—which bears the exact value of "I don't like to ponder over it." There is, indeed, a very remarkable middle-class of Librians which consists of those who profess arguing and reasoning only to keep free from real working. We find them by dozens in politics and social life, trade union life, etc.

The animals coming under this sign are the fox, the jackal, and the elephant principally; their—for the rest widely different—particulars may be dug up easily in Libra-men. Among Indian peoples the elephant has been considered as a symbol of wisdom (*Ganesha*), on account of his relation with this sign.

### SCORPIO

Substance impressed by divine life, or at least, by the life of a cosmos, is the really living substance which, spreading through space will be the actual 'leaven' which makes the dough of material formation rise. It repeats *in concreto*, i.e. in the formative, what the Cancer sphere has done *in abstracto* at the heart of things. That is why Subba Row says: "The sign is intended to represent Vishnu. Vishnu literally means *that which is expanded . . .*" etc., and it explains why Scorpio-people are never superficial, never contenting themselves with less than the inner or hidden side of life and its phenomena, and why they never can leave their surroundings indifferent. Their presence works like an acid on metals, it changes the aspect of life's conditions, causing mutations, transmutations, and permutations. Scorpio is the Alchemist of the zodiac. Either things are brought to light and to life by Scorpions, or cleansed, changed, may be killed. Their life always shows some-

thing very essential, either on the side of good or on that of evil, and they appear to possess an inner organ of smell, so to say, which brings them infallibly on the trail of the things they wish to know or of the objects desired. The genuine detective spirit is theirs. The same instinct, however, lays them open to much sorrow and affliction, though it must be remembered that satisfaction and the enjoying of life's inner values come from the same source. It remains to be seen, however, if Scorpio does not always suffer more from the desire after "that which he has not," than he is able to enjoy the things he has got, and which he generally *consumes* promptly, either spiritually or materially.

Orthodox astrology has so often warned for Scorpio as the sign of damnation, that it will be urgently necessary to point to the above quotation from good Hindu sources, in order to restore the balance of justice in its behalf. Scorpio is in no particular way more 'the evil one' than it is the good one—Vishnu. But it is essential, and it is essential to see it as such. This is the key. To the profane that which is essential always is an object of fear, hatred, distrust, evil, suspicions, etc., on account of its proper nature being unknown and threatening to attack and lay bare and destroy their superficial contentedness, their exoteric and materialistic ways. Scorpio is feared—like death. But it is just as much to be credited with life-giving power. It has been called the 'cursed sign' on account of its relation with sex and animal nature in man. But this is rather a narrow view, and this side of man's nature is just as useful and cosmically necessary as all the rest, and we shall not indulge in composing new versions of the legend of our first ancestors' sin. A fact is that Scorpio-people, on account

of their deeper nature, are very often more feared than beloved by their profane surroundings, and, on account of their intimate relation with sex problems, are open to generative and *regenerative* as well as to *degenerative* influences. It all depends on the ruling motive. In society they do very well in every line of inspection, they generally do not fear hard work, nor are they materialistic in their ways and methods. So they may well save a weak business with the aid of their enormous amount of inner force and courage, as well as with their grip on the essential and their relentless pursuing of their wishes and desires, which they do with an utter disregard of personalities. The outer appearances count for very little with Scorpio-men. Their militant spirit comes from the cosmic thirst for experience—*Trsna*—"the desire for sentient life" in general, and for life's varied experiences in particular. This gives the best explanation for most of Scorpio-people's activities and characteristics: they are driven by something stronger than direct outer advantages. They are more or less *esoteric* in every case, even where their interests appear to lie more on the animal side of their nature.

Their militant spirit may make the zealous student of divine knowledge and occultism, or it may make soldiers and sailormen. There is a remarkable percentage of Scorpio-men in the navy, the mercantile marine, and the fishing trade. They can stand dire want and privation without complaining, and when the worst comes to the worst and other people give it up, they won't flinch, and in many cases even prove their proper value and force.

The Tarot presents this sign in its VIIIth card, *Justice*, which reminds the very marked particular of

Scorpio to be always after faults, ready to punish, to 'chastise', to bring out the evil and search for the culprit. This, of course, is also to be explained on account of their innate living spirit and, say others, on account of "the original sin in paradise." A fact is that a good many Scorpions are very bashful and shy when sexual subjects are entered upon and seem to be as much taken by a feeling of shame as if they were exposed in a state of nudity to a crowd. Sometimes this feeling is so lasting and ever-present as to make them shun the public gaze or at least feel very uncomfortable in public. It is because Scorpio feels more of the intimate side of life than most of the other signs and abhors profanation instinctively. Scorpions very often possess a singular attractiveness, charm, and an interesting personality.

Motto: *Generation*; chief characteristics lie in the lines of experience, exploration, exhortation.

In their lower nature Scorpio-people make unrelenting enemies. They may wound to death by their biting sarcasm and unforgiving hatred, accusing their opponents of the most sordid things and with an absolute disregard to accuracy, with the sole aim of destroying happiness and peace. Jealousy, suspicion, and evil thought are their worst enemies in themselves, and if given over to sexual lust they make victims wherever they can. In this side of his nature the Scorpio-man is not remarkable for his respect for the lives or possessions of his fellow-men and may actually become a curse to his surroundings. Behind his pretence to punish there will, in many cases, lurk cruelty which is closely related with sexual perversity.

A well-known fact is that among animals of this sign

are found the birds—at their top the eagle—as well as reptiles, turtles, etc., and insects. The phases in the life of the caterpillar—chrysalis—butterfly have often been given as illustrative of the changes that may occur in the nature and life of Scorpio-people, showing very lofty ideals and a high, sober and spiritual life after times of keen and brutal appetites and dull inactivity.

### SAGITTARIUS

From the macrocosmic spheres onward comes the creative force, as Divine Thought—*Mahat*—and so, in the universe, will Sagittarius ever mean thought, the creative power of thought and, in general, forthcoming or manifestation. This is the force which inspires (*i.e.* makes or gives) the vehicle and for that reason has been called *Upādāna* in ancient Hindu cosmology. It is the function of the Third Logos in theosophy.\* That is why Sagittarians are always logical in the practice of daily life, either in a philosophical or in a materialistic way, but never really narrow. They may be very one-sided and personal, because they personify the ray of creative light *one way*, but they are always direct and to the point. For the same reason they never deny their descent, whatever it may be, but rather claim their rights on account of it and are more or less proud of either their spiritual or parental lineage.

In the evolution of mankind this sign has to do with the guidance of thought in all matters of ethics, philosophy and religion as well as of social progress. In fact, it is the sign of progress, and causes all Sagittarians to be progressive, each in his own way and on his own line. We must not forget the latter addition,

\* Compare *Secret Doctrine*, I, 44.

because, as no two rays from a centre run absolutely parallel, so do not two Sagittarians ever see Truth in the same line, and that is why it has been said that they are always quarrelling with their best friends and kin. Still, the evolutionary and progressive principle always keeps in them the sympathetic note, by which they generally leave other people the same liberty of thought and speech as they claim for themselves. Not always : there are some intolerants among this clan and they are generally to be found in religious circles, where they are apt to think themselves more or less ' the Third Logos ' impersonated or ' the speaking-trumpet of God.' The same may take place in social warfare. And in both instances in their intolerance they may go so far as to become, like Tamerlane, ' the scourge of God ', and perhaps even to think themselves to be sent as such, to hunt the sinners, etc. As a matter of fact, this feature is more or less present in every Sagittarian, but as a rule he tries to convince rather than to conquer or enforce acquiescence. He likes you to reason with him and to meet him in the open, both literally and parabolically speaking. The divulging faculty of Sagittarius can be extremely painful in society, making him play the *enfant terrible*, and always forgetting in one way or another to keep silent on things that other people asked him to. This outspokenness, however, on the other hand, makes a good deal of his charming and almost childish honesty, eloquence, and freshness. He can perhaps be broken, like an arrow, which thereafter becomes useless. He may be ' educated ' with sympathy, but can never be really subjugated. The Sagittarian must sometimes be broken in like a wild stallion, but you must not try to take his fiery blood from him,



because it is *his* chief virtue. His readiness for sympathy and friendship comes from the faculty of electric, *i.e.* mental and temperamental, induction, which is one of his chief characteristics.

Sagittarius carries his own light and looks at the world in the lustre it spreads. So it all depends on the quality of his lamp and oil how far the lighted circle will extend and how far the man will be able to see, consequently. This fact is indicated by the figure of the ninth card of the Greater Arcana in the Tarot system: the *Hermit*. It indicates that the Sagittarian, more than any other type in the zodiac, sees the world just as *he* thinks it and thinks people to be just as they look in the light of *his* lamp, colour, and shade and all. That is why he very often thinks too good of people, and on some occasions cannot see that he is unjustly taking people for what they are not. Still, he is as sensitive to righteousness as Leo is to rightness. As a teacher he is at his best, wherever it happens; he may be too quick and expect too much of people's understanding, he may make people see in his light so long as it lasts, and make them think that they have understood. He very often does not explain, only makes them *see*, and this is why he is a better teacher for the more advanced and also the primitive souls, than for those broad middle classes of present-day humanity in science and society who expect to be fed like young birds grain by grain, letter by letter, so to say. He is the real *Guru* as it is understood in the East.

He is also the hunter who, in his hurry after the game, passes many beauties in life unheeded, seeing before his mental eye only his own image of the desired object. In fact, he will do well to keep to one-pointed-ness

because if not he can easily go astray : he must have some or other visible aim to direct the arrow of his thought. It is the ruler of the sign, Jupiter, which, being " the spirit of life," makes and keeps Sagittarians so ' juvenile ', youthful in thought and appearance.

Sagittarians bring new life and thought, inspiring faith, like Leos do confidence. Their motto could well be termed as *Manifestation* and their chief characteristics : idealism, execution, and sympathy.

As to the lower nature of Sagittarius, this contains all those qualities which derive from undue self-sufficiency and independence : arrogance, shallow friendliness, which deceives people because it does not in the least commit itself to anything real, impudence, the underrating of other people's values and importance of their social significance, largely overestimating his own. This will very often make him a crank and be apt to lead him to imposing upon people, maybe involuntarily. Dilettantism and auto-didacticism are always more or less to be found in his activities. If *more* it makes him stumble about clumsily or gallop at random without actually doing anything at all, spoiling his forces absolutely useless, in the meanwhile making people believe that the curtain will soon rise and they are going to have a fine show : sheer humbug.

The animal kingdom has the horse in this sign, and many Sagittarians show very markedly equestrian particulars, and sometimes are very much like horses in their habits.

#### CAPRICORN

The tenth sign actually represents the vehicle, which is the sequel or phenomenon of the inspiring force, thought (Sagittarius). *Motion*, in fact, is the origin of

that which we know as 'form.' This is the reason why the hierarchy of Capricorn has been called that of the 'building trade' even since Hindu astrology—*Bhāva*—and Capricorneans naturally incline to that trade and its manifold professions. They may be either architects in the literal sense of the word, constructors or manufacturers\* of any sort of objects and ware, machinery, or thought-schemes—it is always the concrete effect that counts with them. They see the real value in the result, and adhere to the belief that the proof of the pudding is the eating, and that a theory holds good only in so far as the practice of it shows the validity of the assumed ideas. The same with people : a Capricornean will test you not so much on your words as on your activities and, above all, on the palpable results of your work : what can you show me that you have done personally in the matter, or made with your own hands ? What is your rank, standing, title ? In normal cases he is extremely practical and sound and will stand no humbug.

Their innate feeling for time and space, attributes of Saturn, makes them also very sensitive to rhythm, generally. From the same origin derive their economical habits and thriftiness, which may occasionally degenerate into avarice.

He asks for actual *testimonials* : this is what makes Capricorneans institute examinations, diplomas, certificates, red tape, etc., in every branch of service, science, craft, and trade where they rule ; and further makes them so keen on every sign, signal, and outer mark of virtue, quality, contents. It makes them love uniform, professional, gala and evening dress, and leads them to

\* Compare Bhagavan Das, op. cit., on *Makaram*, p. 10.

dogmatism and formalism of every kind, in the home, in society and religion. It comes to ritual and ceremony in some cases. The church of St. Peter, who was the Capricorn-man among the disciples of Christianity, shows in every detail of its service, from the 'monstrance' to the rules and dogmas, and to the well-constructed buildings in which the same are lodged, the characteristics of this sign. Again, we find it in the ritual of masonic and other orders of spiritual development. St. Peter finally placed in Heaven (sublimated) becomes the Guardian of the Gate to Heaven, which sounds more peaceful than the 'dweller on the threshold', but is virtually the same sign-post, *i.e.* the personal conglomerate of qualities, origin of karmic results.

Thus Capricorn may as well be the R.W.M., the priest, or officiating deacon, as the state and civil service official. Among the Leaders of human evolution there is one who is chiefly concerned with the Building Trade in the domains of thought and social structure. It is the one who has been generally called *the Count*.

But in this sign we find also the peasant (coupled with the sign Sagittarius very often), who produces the actual fruits from the soil (Taurus) by cultivating Nature's vegetation (Virgo). Finally, Capricorn means the ripe fruit of the zodiac, the manifest result, hence the bringing forth of children. The latter made the Hindu see Capricorn as 'the married woman', *i.e.* functioning as a mother. Capricorn is the apple of Paradise, and its appearance on the scene signified that manifestation or creation had come to practical results, which could no longer be denied and had to be accepted as corner-stones for the future. In theology this has been called the 'original sin.' It properly means

the origin of physical existence and the consequences of it: *karma*, which is the collective phenomenon of *dharma*, the spiritual key-note of the individuality. It certainly is the more or less subconscious feeling and realisation of the meaning of karma which makes Capricorneans so punctual and often so fearful with regard to omission, mistakes, delays, and, finally, to sin. Capricorn being the final word in the chain of causality, there is always something of finality in its adherents, and, moreover, do they feel as if everything in them ought to be final, also finished, complete, perfect. That is why they are so easily abashed when caught on a fault or weakness and so apt to deny the same.

Now a curious trait of its nature is this: Capricorn means the fact, the phenomenon, which can no more be denied in a world of facts, but the inherent being of the sign is precisely the denial of spirit—*per se*, the reversal of the inner truth in the outer appearance. This causes Capricorneans to deny inner values and to refuse belief in the spiritual essence. They are in the line of Saturn-Mephistopheles, whom Goethe in his mystical-humane tragedy, *Faust*, makes say: "I am the spirit who continually denies" . . . and they always think they will fortify their position by denying. They are strong in the negative. Present-day 'exact' science is running on Capricornean lines and consequently denies flatly every relation with the spiritual. The feature of denying in some cases comes to renunciation and ascetism.

Capricorn being the palpable phenomenon, it follows that its people instinctively fear the void—the *horror vacui* is a symptom of Capricorn—on the verge of losing its inspiring principle—*i.e.* the form *per se* and alone. Many Capricorn people fear to be alone. Left to them-

selves they will always try to find points of support in other people for fear of standing alone and thus feeling themselves as if surrounded by a void. On the other hand, when spiritually developed, they are "pillars in the Temple of the living God that will go out no more" or may become anchorites, preferring absolute loneliness in order to be only a vehicle of the divine spirit.

Position always means much to them in the world of outer appearances, naturally. Separateness (*Ahamkara*) brings them to outstanding positions and exceptional honours and nominations, but will almost certainly cause segregation and schism when they move along social or religious lines. They are desirous of recognition and acknowledgment of their merits, be it only in a principal or official way, and they always incline to take up some or other official standpoint. Personal consciousness finds its most precise and acute expression in this sign.

Capricorn people are very closely related to natural and nature spirits. Sometimes the 'bucolic spirit' is alive in them and makes them jolly good types so long as they do not become the slaves of their sensualism. In the real artist of this sublunary world there must always be something of the builder Capricorn and a tinge of the bucolic sensualist.

In the Tarot system we find the sign indicated by the *Wheel of Fortune*, meaning the world of Time and Space and cyclic evolution of ups and downs.

Motto : *Excellence* ; chief characteristics : orderliness, obedience, comprehensibleness.

The lower nature of Capricorn is the derivate of vanity, fear and exoterism or formalism in general. Fear is very common in people of this sign, fear for

bodily pain, for social disgrace or even the appearance of it, for not keeping up appearances well enough, and for not appearing dignified and worthy and important enough. Fear for the old sin, fear for God at last, which makes orthodoxly devout 'Christians' but *never* good, honest and humane men. Vanity of name, position, family, official status, personal appearance, religious superiority, etc. In their satanic nature of exclusivism both fear and vanity are able to make them commit the meanest meanness, trickeries of subtle pharisaism in every region of human life. And if they do not masquerade by 'keeping up appearances,' they come the other way and may treat their adversaries with the most cold-blooded gruffness. They are specialists in cutting their friends dead in the street as soon as something unpleasant has happened. Even in good-natured Capricorneans there is some 'capriciousness' which makes them difficult to handle, in some cases up to becoming decidedly treacherous.

The animal kingdom has this sign represented in the stag, the deer, the different goat species, and the donkey. St. Francis of Assisi saying on his death-bed that he regretted "to have treated his brother donkey too much on the stick and too little on food," meant his physical vehicle. The donkey is tough, obedient, and intelligent. The goat is capricious and as playful in youth as he is sour in old age. Moreover, he is a solitary animal, very sober in the choice of his food and difficult to manage. The stag is the aristocrat of the sign in the animal world.

#### AQUARIUS

The Hindu description of the eleventh sign as "the fourteen *lôkams*" yields very little or no explanation to

Western students of astrology, but the Buddhist *nidāna Yāti*, the 'coming forth' (by day), is full of meaning to us and renders the significance of the sign beautifully : Aquarius is that which transcends the form, *i.e.* the spreading of its existence into space by the natural radiation of electricity, heat, vision. Thus it means cosmic radiation in general. That which is radiated by one thing will be received by all others. So this "one for all" actually is one of the Aquarian principles. It means also that the past of the one will be the future of the other : the radiations which leave the Earth to-day will arrive at Wega only after some forty years. The *ex*-pressions of the one will prove to make the *con*-ditions for the others. And this too is a marked Aquarian characteristic. Aquarius-people are very sociable and do mind other people's doings and opinions generally in every respect : they feel like being tied up with everybody, more or less, and this makes them the real humanists and knowers of human nature, which astrology of old says they are. Positive on one hand, negative on the other hand, they are the people who introduce the associating principle into society, and who consequently charge themselves with the traffic in every domain of our existence : thoughts as well as commerce and conveyance. The principle of exclusiveness or separateness has been naturally overcome by them and without being curious they easily mix with other people's affairs. They constitute 'society', so to say, but never in the narrow sense of 'upper ten.' Moreover, because their mind is so open to everything, they are perfectly natural in every department of life, never shy, nor impressed overmuch by feelings of intimacy. That is why they seldom esteem relations within the family



circle as of greater value than those with friends and acquaintances. They make acquaintances easily and never put up barriers, conversing on similarly friendly terms with people of different nationalities and social standings.

Their mentality is never very deep, but always ready and many-sided. Generally they are wide-awake: their sign being that of 'the coming forth by day.' In a way they must be considered as the tribe charged with the executive functions naturally arising out of the thoughts and ideas of Sagittarius, and the executive abilities of Aquarians are well developed, as a rule, in whatever department it may be. Sometimes they may be rude as a result of their impulsiveness and directness, but, on the other hand, and in general, they prove careful and skilful in a very natural way. Showing an understanding, either without reasoning or with some sort of continuous subconscious reasoning. The latter is the more probable. You cannot make them keep secrets any better than you can Sagittarians. Thoughts and actions go hand in hand with them, and because of their minds being so open to other people's they make excellent merchants, engineers, manufacturing agents, postal, telegraph, telephone officials, wireless and film operators, traffic men; the air service will recruit their boys from this sign for a good deal.

Being so much open to thoughts "which are in the air" many of them prove inventive or, at least, very ingenious. If we may accept that the human brain is virtually a radio apparatus, though in a condition of only primitive development and tuning, this feature of the Aquarian will be readily understood and, at the same time, we shall be forced to the conclusion that

their best time is still to come, *i.e.* when men will be organised in a more refined way. Aquarians on a lower stage of evolution show all sequences of a badly digested freedom and individuality, causing them to act without any proper sense of responsibility, discretion, or respect. On the other hand, the Aquarian of the higher type will readily feel a general responsibility of one for all and all for one : that of real humanism.

In the Tarot system we find this sign indicated by the card of *Strength*, which means the power to master one's passions, and this is really and urgently needed in the sign, and the proper cosmic duty of it. Development is impossible without it, and to the Aquarian this will be a fact, which he may test immediately and directly at any moment of his life.

Motto : *Interdependency* ; chief characteristics : friendliness, reasonableness, manysidedness.

While the better side of the Aquarian is always open to reason, on the other hand he is awfully suggestible, open to being influenced by friends and even occasional acquaintances, taking their information often for more valuable than that of his intimi, whom he should trust. As soon as the moral standard is wanting, he will prove absolutely defenceless against small talk, evil suggestions, or slander, showing a deplorable lack of discrimination and making no difference between the values of different men, thus overdoing democracy and degrading it into the most terribly insignificant banality.

As the developed Aquarian is 'above the law,' being by nature a scrupulous respecter of mutual welfare, so the lower nature in this sign is decidedly 'below the law,' not caring for regulations, rules, laws, conventions, or any authority whatsoever. This sort of 'freedom'

may occasionally end in the most unscrupulous criminality, *apache-like*, though even then rudiments of fraternising and good-comradeship will be found. Eventually also a mixing or blending of pure criminality with pretences of social ideals. These phenomena are not scarce and even appear to multiply rapidly during the last quarter of a century, pointing to the drawing near of the Aquarian age, at least so of the Aquarian and final sub-period in the Pisces age, which certainly did not breed many specimen of the finer Aquarian typus.

Animal species under this sign are scarce. The anthropoid apes are reckoned to belong to it and their features very often do recall Aquarian people's manners and their 'oldish' type.

#### PISCES •

The end of the macrocosmic cycle is the Cosmic Ocean out of which all manifestation did come forth, into which all the manifested will again be solved, and from which all cosmic experience will emerge after the struggle downstairs.

So on one hand this sign may be considered to be the universal storehouse of cosmic fluidum, general benefactor, and dispenser of the life fluids—*Jarāmārānam*, the sea of germs—on the other hand, it is the 'universal solvent' and as such not especially 'pleasant' with regard to material things, having certainly as much to do with 'death' as father Saturn himself. In a strictly physical sense it even means putrefaction. With regard to the psychic world its meaning is double: *viz.* either the occult experience of the fact of brotherhood with all living creatures and the intense feeling of spiritual communism, commiseration, and compassion, or a

disgust of physical life, which may easily go to an aversion from all beings and from the own personality in particular. It is perhaps the latter sentiment which urged Judas, the Pisces disciple, to throw all and everything overboard, but it certainly did when he hanged himself. For the rest Judas is as much a symbolic and 'imaginary' figure as the *Hanged Man* in the Tarot system, but the fact, which is indicated by the image, happens in every human life at a certain stage of evolution. And it has rightly been stated that no man can be re-born or enter the Kingdom of Heaven unless he has forsaken the world of phenomena. And this gives the essential meaning of the sign Pisces.

It will explain much of the very difficult and in many instances incurably 'unhappy' character of its subjects. They are indeed incomparable in the art of breeding uncomfortable feelings and atmospheres of distress, misery, suffering, which as far as regards them personally and their inner sensations may be real enough, but generally appear extremely exaggerated or even absolutely 'imaginary' from the standpoint of the rest of the world. "They are not happy if they are not suffering and make you smell it as well" is the general verdict given on them by others. As a matter of fact they do and feel their best and the most healthy when under the most impossible circumstances. In danger and distress they may become heroes; in the slums they are better men than in wealthy mansions. Their most-beloved work is that of salvage, either in a lifeboat on the coast and on the high seas or in the maelstrom of social life. The Salvation Army is a remarkable Pisces phenomenon. They rejoice in sacrifice, one way or the other.

Still, from an astrological standpoint the attention has

been drawn too much to the universal solvent side of the sign. Pisces people are not all so sacrificing and devoted to other people's welfare as that. There is as well present in them the side of coming to life, feeling so much in touch with it all that they come very near to desiring all and everything, and thinking the whole world, properly taken, ought to be theirs. There must be world conquerors under this sign, discoverers and navigators of the five seas. Their unlimited desire being unsatisfiable, they soon fall into either a longing for the unseen, unattainable, or an incurable discontent which absolutely spoils their lives. The latter generally happens after they have reached and possessed all that a man can manage or possibly call his own in this world. They always feel obliged to surrender, after all. This may be a giving way to devotion or a stepping-out of their material possessions and social duties.

Very often the Pisces-man shows a marked rise and decline in his life, much like a flowing and ebbing, sometimes even the thing repeats itself. But one thing is sure : he will never be satisfied until he has found the other side of life in himself and has surrendered to it.

He does well in public services, in the seafaring trade, in charity and hospital work, in wines and in oil. He may rouse a whole village or even a country, nay, the world, to life eventually. Has not this been clearly proved by the Pisces expression of religion—Christianity? But even as a religion Pisces has made people feel miserable more often than it did enlighten and bless men with heavenly virtue and radiance and beauty.

A very remarkable feature of Pisces people is their widespread interest in everything and everybody, and if anything is standing out above the rest of their being,

it is their love for the study of nature and physics. Really more in the way of experience even than study proper and intellectual. The understanding of matter, material phenomena, and the material world's wants is in a peculiar way theirs. Their interest in everything does not prevent that they do not mind anything or anyone in particular, not even the best.

Their motto may well be given as *Solution* or *Sacrifice*, because they really always are searching for it; their chief characteristics as : animation, fulfilment, commotion (communism).

In their lower nature Pisces people are able to let themselves go to everything vile and disgusting, in complete surrender to passion, lust or intoxication. We may find here the habitual drunkard with all symptoms of the sickening loss of self-restraint and self-respect, and also the outlived last flower of refined species, given over to subtle and quasi-philosophical indulgence in the use of opium, morphine, hashish, etc. Here we find the tumble-down of outlived races, peoples and families, luxury in every respect and of every domain of human life, finally surrendering to barbarous conquerors. (Aries re-entering the stage.) The lower Pisces-man is the mean or profane interpretation of Judas, the traitor, unreliable even in things that are high and holy to others. The funny thing with them is, that they always seduce you to tell them all and everything you wanted to be silent about, sometimes by showing you compassion, and afterwards invariably will use it with everything they know about you against you. Never once in your favour. They very often show the animal nature of the fish by being silent on all occasions : some Christian and Buddhist monastic orders have this

feature under their primary rules. They may, if not centred in their higher nature, better keep their mouths shut because, on the lower stages, their talk very soon comes to slander, filth, nonsense and uncouth.

A peculiarity in the family life of fishes is found with many Pisces-people : like their animal prototype they like love-making in collectivity, and show very little or no preference for any individual partner ; often longing more for the unattainable, like the dreamy undine, than desiring the sexual contact proper. Actually taken it means love-making by the astral body or atmosphere—Pisces people are always dealing in atmospheres—while shunning the physical contact and steadily declining all proposals of . . . ‘ marriage ’, let us say, exasperating their lovers by their eternal escapes while at the same time doing their utmost to appear attractive and promising. On this route they may easily be landed on the coast of perversities, their fantasies in many cases being mixed up with religious devotions or ethical and social aspirations. Making the sacrifice of their betters is the worst of their lower nature. They have always something of the piper and rat-catcher of Hamelin in their nature. And this may clear our world from nasty rats, but on the other hand it may lead silly and confident child-souls into some trap of horror. In the former instance they may be successfully active as police officers and detectives. In the latter they remain a threat to everything healthy in human nature even, nay supremely so, when they start writing their *Fleurs du Mal* or *De Profundis*.

## EPILOGUE

**B**Y submitting—as we did—the significance of ‘solar and lunar epochal’ horoscopes we proved our predisposition to a view of life which will and may be called ‘*theosophical*.’

In fact, if once we start from the World of Noumena as prior to the—and to every—World of Phenomena, the noumenon of the human personality, *i.e.* that which has been called the *Ego*, is prior to its phenomenal appearance in a physical body and there is no reason why only once a phenomenal appearance should be made. From this standpoint it would be far more difficult to accept that man lived only once upon the Earth than that he comes back by the *Law of Reincarnation*, which, properly speaking, means repetition of phenomena in physical bodies of the noumenal ‘*Ego*.’

Some people may think that discussion on this point does not fall within the limits of the elements of astrology, and even advocate that “astrology should be kept free from theosophical bias”, etc. The present writer can only answer to the pretences of ‘independency’ of these radicalists that if so the present work, as for them, might as well have remained unwritten.

Without wishing to touch anybody’s independence and freedom of thought, I wish to state shortly and schematically how I see “the descent of the *Ego* into incarnation”—claiming the same liberty of thought for myself.



When the Ego again inclines to incarnation—we may leave aside whether this be more or less free-willed or compulsory—the germ left behind at the end of the last Earth-life will be awakened by the outgoing life-current, manifesting the re-awakened “desire for sentient life.”

The germ consists of three seeds, one of mental, one of astral, and one of physical nature; together they contain the potentialities for the threefold personal expression or embodiment in the world of phenomena.

First the mental seed will be touched by the ray of life from the Ego and will begin to glow, gradually coming to activity again. Very soon after this the astral seed must be touched also. The seeds lie and work in respective layers or sub-planes of ‘mental’ and ‘astral’ nature, in the physical world, of course. The mental seed being central, it cannot be long after the awakening of it that an ‘astral’ radiance and a ‘physical’ circumference will be called into existence. Still, the ‘bodily’ formation itself will show three stages in respective grades of density: a mental body, an astral body, and, at last, a specifically physical body. It being well understood, however, that we see all three as bodies or vehicles of certain etheric substances, the one only more subtle than the other. For all three the same law applies, *viz.* that they are double: consisting of a negative or matrix and a positive or form-body. In every one of the three seeds the *one* life-current causes duality and makes it split up into a negative or feminine and a positive or masculine half. The feminine side is represented—if we may say so—by the matrix, the masculine side by the ‘formal’ body. *Arupa* and *rupa* thus are also related like the soul and the body, the Moon and the Earth, also, exoterically, as the Moon and the Sun.

Now as soon as the mental body is beginning to coagulate, it radiates or promulgates the fact onward, and the development of the astral body is started. The moment of the former has been called *Solar Epoch*, of the latter *Lunar Epoch*. The figure of the latter could rather bear the name of 'psychic horoscope' than be termed the figure of physical conception, albeit that this fact on the physical plane is closely related to it, and dependent on the readiness of the astral body to begin its work. We may state that on each particular sub-plane of Nature the activities of a growing organism are first of all ruled by the sub-conscious workings of the forces, enclosed within the germs, and in the beginning do not need any direct or conscious attention from the astral personification of the Ego. As a matter of fact, the Ego can do little or nothing in this growth of the seeds into bodies as long as the stage of 'majority' has not been reached. It has to accept natural facts for facts, and they are karmic results reaped in former lives.

In every instance the matrix acts as a protecting shell to the body to be formed. The etheric positive—mental, astral, physical, *i.e.* in three gradations—is born from its matrix out of the 'virgin matter' of the corresponding sub-plane. Now this is the direct birth by the creative force of the Father-Ego. No other mother is required than virgin ether. And this is the cosmic meaning of 'immaculate conceptions' or 'births from a virgin', such as mystic history records of Krishna and Christ.

Finally, the etheric positive body of the third category, *i.e.* the physical, builds up a counterpart out of that which has been called 'gross matter', say 'matter' simply, on the physical plane. But here the power of

the spirit has not yet worked through to such an extent as to be able to build the body by the force of the Father-Ego independently. The help of an existing mother body is wanted. Viewed from a spiritual standpoint this is a step downward, because it means a certain impotence of the spirit. Therefore the birth of great Teachers 'from a Virgin' does not mean that their physical body should have been born from a (physical) woman who miraculously conceived a masculine sperm without the intermixture of a man, but on the contrary that the birth or building of a body is contrived without the intermixture of a *woman*, and solely from the etheric matrix and the virgin ether. When an Ego is able to govern his etheric bodies to such an extent as to keep them in working order everlasting, that Ego has reached the degree of a Master in the Art of Life. Master of Matter, who can project or condense a physical body at will and dissolve it again. He is independent of a woman-mother and does no longer want a woman-wife because he lives in His feminine and masculine halves at the same time, ruling His threefold etheric matrix and His threefold etheric bodies, united by 'the silver thread', *in toto* then called *Augoides*, controlled by His Will and Thought. The One with the Three plus the Three make the Seven again. These seven hold the keys to the seven Principles and the seven sub-planes of Existence.

Until this stage is reached human life consists of one long struggle of the spirit for the victory over matter. This means the evolution of its vehicles : a process of growing consciousness and more and more conscious growth with in the end the goal of liberation and perfection. This perfection is not to be considered as the

loss of all particular qualities or colours in the personality, so that the Adept would be ' faultless ' as seen from the standpoint of a one-sided and partial profane human being after this one's partial and one-sided ' personal opinion ' however. It is not a purity of bigotry but cosmic ruler-ship of the Ego over such colours or qualities as may be happening to express its *dharma* in the world of matter.

Until that stage there will be many a new beginning, repeated incarnations in a physical body, which, being built up from " the Field and the Knower of the Field," yields to the Knower the means to gather knowledge of the Field. Reversed into the knowledge of Himself, it will make the Knower also the Ruler of the Field, and the Ruler of Self, at the same time. The Ruler, by ruling the Field, learns and gets trained to exert *Will*-power, to display *Wisdom*, and to give *Love*. When He has contrived to manifest His threefold faculty of spirit thus far, He is able to say : *I am that I am*.

APPENDIX I

NAMES OF ZODIACAL PRINCIPLES WITH DIFFERENT PEOPLES

Symbol	Roman Mythology and Astronomy	Hindu		Buddhist Nidānas	Hebrew Cosmogony	Tribes of Israel*	Precious stones (zodiacal properties)†
		Astrology (signs)	Astronomy (constellations)				
♈	Aries	Mésham	Açviní	Avidya	Taleh	Issachar	Jasper
♉	Taurus	Rishabham	Krttiká	Samskāras	Shor	Zebulon	Sapphire
♊	Gemini	Mithunam	Mrgacīrsha	Vijnāna	Teomim	Joseph	Chalcedony
♋	Cancer	Karkátakam	Punarvasu	Nāmarūpa	Sarton	Benjamin	Emerald
♌	Leo	Simham	Maghá	Sadyatana	Ari	Judah	Sardonyx
♍	Virgo	Kanya	Phalguní	Sparsa	Betulah	Reuben	Cornehan
♎	Libra	Tula	Citrâ	Vedanā	Moznayim	Gad	Chrysolite
♏	Scorpio	Vrishikam	Vicâkhâ	Tṛṣṇâ	Akrab	Ascher	Beryl
♐	Sagittarius	Dhanus	Mūla	Upādānâ	Kasshat	Naphtali	Topaz
♑	Capricorn	Makaram	Ashâdhâ	Bhava	Gedi	Manasseh	Chrysopase
♒	Aquarius	Kumbham	Dhanishta or Cravishṭa	Jāti	Deli	Simeon	Hyacinth
♓	Pisces	Meenam	Bhadzapada	Jarāmaranam	Dagim	Levi	Amethyst

\* Compare Revelation of John vii.

† Revelation of John xxi. Compare further : W. Th. and K. Pavitt : *The Book of Talismans*, Rider and Co., London, 1914.

## APPENDIX II

### HYPOTHETICAL PLANETS

Promoter	Name given by him	Distance from the Sun	Revolu- tion in years	Annual motion	Longitude per 1 Jan. 1930	Our proposed names	
P. L. Harris	<i>Melodia</i>	—	297 †	1° 12' 7"	—	} <i>Pluto</i>	
Charubel	<i>Op-O</i>	—	297	1° 12' 7"	16° 21' 8"		
Peck-Harris	—	—	330	1° 5' 5"	20° 9 <sup>o</sup>		
Lowell	<i>Pluto</i>	—	330	1° 5' 5"	1° 34' 8"		
Charubel	<i>La Croix</i>	—	340½	1° 3' 1"	24° 46' 9"		
Sutcliffe	<i>Isis*</i> or No. 1	50.6	360	1° 0'	15° 4' 8"		
W. H. Pickering	X	51.6	373½	0° 57' 8"	—		
Harris	<i>Polyhymnia</i>	—	690	0° 31' 3"	—		
Sutcliffe	<i>Osiris*</i> or No. 2	99.3	990	0° 21' 8"	11° 48' 2"		<i>Vesta</i>
Forbes	†	105.4	—	—	—		} <i>Mercury</i> <i>Bacchus</i>
Sutcliffe	No. 3	169.2	2220	0° 10'	2° 11' 9"		
Sutcliffe	No. 4	317.5	5658	0° 4'	23° 41' 3"		

\* N.B.—These names by Mr. Sutcliffe do *not* coincide with those proposed in our chapter on the solar system.

## APPENDIX III

### NAMES OF PLANETARY PRINCIPLES WITH DIFFERENT PEOPLES

Symbol	Roman	Greek	Jewish mysticism	Kabbalah	Christian Archangels	Jewish astronomy	Egyptian
☉	Helios (Sol)	Phoibos	I.H.V.H.	Kether	Raziel (?)	—	Ra (Aten)
☾	Luna (Diana)	Selene (Som)	Jevo (Iao)	Binah	Gabriel	Lebanoh	Nut (Nephtys)
♁	Terra (Tellus)	Gaea	Malchut	Chochmah	—	—	Keb
♂	Apollo	Adonis	Adonai <sup>1</sup>	Tiphereth	Michael <sup>3</sup> <sup>4</sup>	Hammah <sup>5</sup>	Kneph
♄	Vulcanus	Hephæstos	Astaphai (Tubal-Kan)	Hod	Raphael <sup>3</sup>	Kokab <sup>6</sup>	Ptah <sup>7</sup>
♀	Venus	Aphrodite (Astarte)	Orai (-os)	Hesed	Haniel (Anael)	Kokebet (Nogah)	Hathor <sup>7</sup> (Imhotep)
♂	Mars	Ares	Sabao (th)	Netzah	Samael	Moadim	Artes
♃	Jupiter	Zeus	Eloi (El-El)	Din	Zadkiel (Zachariel)	Zedeh	Amon
♄	Saturnus	Chronos (Pan)	Ildabaoth (Satan)	Yesod	Orphiel (Zaphkiel) (Sabbathiel)	Shabbattai	Seb
♅	Uranus (Coelus)	Ouranos	—	—	—	—	Anubis (?)
♆	Neptunus (Nereus)	Poseidon	—	—	—	—	Atoum
♇	Pluto (Aidonius)	Eros	—	—	—	—	Osiris (Serapis)
♁	Vesta	Hestia	—	—	—	—	Isis
♁	Mercurius	Hermes	—	—	—	—	Thot (Seth)
♁	Bacchus	Dionysos (Harpocrates)	—	—	—	—	Horus <sup>8</sup> (Anubis)
♁		Python	(Kadush) (?) <sup>2</sup>	—	—	—	Typhon (Apophis)

*S.D.*, II, 567; *I.U.*, II, 294.

*S.D.*, I, 501.

Michael and Raphael are interchanged; comp: *S.D.*, I, 377, II, 32; 399.

*S.D.*, II, 400.

Jewish Encyclopedia.

*S.D.*, II

*S.D.*, I, 377; II, 403; II, 398; II, 245; I, 385.

II, 403.

APPENDIX III—continued

NAMES OF PLANETARY PRINCIPLES WITH DIFFERENT PEOPLES

Symbols	Sumerian (Assyria- Babylonia)	Hindu	Norse	Jewels	Metals	Principles
☉	Anu (?) <sup>9</sup>	Brahma	Njord <sup>13</sup>	Diamond <sup>19</sup>	gold	Spirit
♃	Sin <sup>10</sup>	Vishnu	Skadi	Moonstone (Catseye)	silver	Matrix
♄	Enli	Shiva	Gymir	Malachite	—	Vehicle
♅	Bel (Baal) <sup>11</sup>	Surya	Freyer (Froh)	Chrysalite	gold	will
♆	Nebo <sup>12</sup>	Budhan	Wodan (Odin)	Jade	mercury	mind
♁	Ishtar	Shukra	Freya	Opal	copper	law, love
♂	Nergal <sup>13</sup>	Kuja (Lohitanga)	Vilje	Carbuncle	iron	desire
♁	Marduk (Merodach)	Guru <sup>16</sup> (Brihashpati)	Thor	Amber	tin	growth
♁	Ninurta	Shani	Bör	Crystal	lead	body
♁	Anu (?)	Indra	Bur (?)	Tourmaline	uranium	emanation
♁	Ea (Hea) <sup>14</sup>	Varuna <sup>16</sup>	Aegir (?)	Amethyst		absorption
♁	Bel (?)	Yama	Tyr (?)	Ruby		initiation
♁	Mylitta <sup>15</sup>	Laksmi	Frigge (?)	Turquoise		conservation
♁	—	Vayu	Loge	Beryl	(radium)	transmission
♁	—	Soma <sup>17</sup>	Baldur	Catseye		retribution
		Rahu Ketu				

<sup>9</sup> S.D., I, 172; , 593.

<sup>13</sup> II, 224.

<sup>17</sup> II, 147; I, 4

<sup>18</sup> The Edda. <sup>19</sup> Compare W. Th. and K. Pavitt : *The Book of Talismans*, Rider and Co., 1914.

S.D.—*The Secret Doctrine*, by H. P. Blavatsky.

I.U.—*Isis Unveiled*, by the same author.

<sup>10</sup> I, 417, 502.

<sup>14</sup> I, 381; II, 147.

<sup>11</sup> I, 507.

<sup>15</sup> II, 47.

<sup>12</sup> II, 477.

<sup>16</sup> S.D., I, 500.









## APPENDIX IV

### MODEL SCHEME OF HOROSCOPIC COMPONENTS

If your ↓ is placed in →	♈	♉	♊	♋	♌	♍
☉	aspiring	abiding	uniting	protecting	dominating	utilising
☽	rudimentary	fanatical	indifferent	familiar	proud	coldly sensitive
♁	simple or ignorant	dull	open	ruminative	childlike	technical
♂	undeveloped	artistic	gentle or cruel	romantic	warm-hearted	virginal or prudish
♄	instantaneous	patient	flitting	abstract	well-centred	well-used
♃	religion, superiority	riches, art	imitation	popular causes	noblesse	service
♅	aprioristic	slow	easy	conscientious	checked	careful
♆	spontaneous	none whatever	intermittent	re-awakening	self-conscious	groping
♁ ♁	primitive	abundant	reflective	fantastic	radiating	subtle
Asc.	ingenuous	placid	lively	fretful	sunny or severe	active
M.C.	lonely	solid	double	uncertain	dignified	much varied
☽	actions	possessions	lessons, letters	memories	children, gems	skill, knowledge
♁	go-ahead	wait and see	perhaps	home, sweet home	that's me	take care

APPENDIX IV—continued

MODEL SCHEME OF HOROSCOPIC COMPONENTS

						Your type of ↓
organising	generating	manifesting	building	associating	surrendering	will, character
equanimous	intense	jovial	personal	humane	compassionate	memory, feeling, imagination
harmonious	inquisitive	logical	practical	intuitive	effusive	intelligence, mind, language
affable	passionate	friendly, demonstrating	sensual	good-natured	sacrificing	love, manners
doubting	secret	outspoken	concrete	eccentric	spoiled	desires, energies
concord	insight	teaching	ceremony, dogma, ritual	brotherhood	salvation	ideals (of)
systematical, efficient	hesitative	downright	final	free, unbiased	neglected or tragic	conduct, conclusions
periodical	explosive	sparkling	insulated	broad-casting	sentimental	impulses
even	penetrative	expressive	articulate	universal	chaotic or regenerative	sub-consciousness
laconical	violent	buoyant	cool	reasonable	devotional	temperament
well-ordained	militant	progressive	official	well-connected	estranged	attitude, position
contracts, books	experiences	thoughts, teachings	images, buildings	traffic	solutions	the result
at peace with the world	it can't be	go! get it boy	make the most of it	let's be friends	not just now, dear	motto in daily life

