ALAN LEO'S
ASTROLOGICAL TEXT BOOKS

THE ART OF SYNTHESIS
(HOW TO JUDGE A NATIVITY PART II.)

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PLANETARY TYPES



URANUS: No. 1



URANUS: No. 2

Uranian: OCCULTIST

Neptunean: MYSTIC



Jupiterean: PHILOSOPHER

Positive and Negative Types

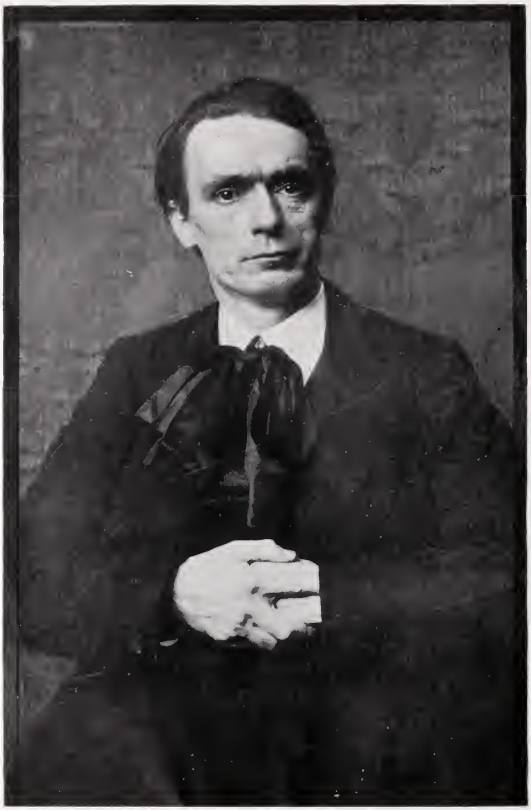
JUPITER



NEPTUNE: No. 1.



NEPTUNE: No. 2

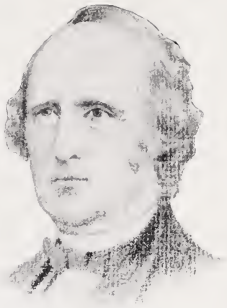


Zur gefl. Erinnerung
hingeschrieben
Dr. Rudolf Steiner

Martial-Jupiterian Type



SUN: No. 1



SUN: No. 2

Solar Types:
RULERS

Lunar Types:
SERVERS



Martial Type:
ENERGIZERS

Solar Positive
Lunar Negative
Types

MARS



MOON: No. 1



MOON: No. 2



MRS BESSIE LEO



VENUS: No. 1

Positive—

Artistic Types



VENUS: No. 2

—Negative

PLANETARY TYPES



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JOHN RUSKIN

Saturnian-Mercurial Type

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PLANETARY TYPES



GENERAL BOULANGER

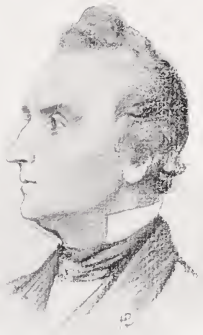
Mars and Venus *Mixed Type*

The nativity shows no decided temperament ; it seems to be tending toward a Negative Uranian.

PLANETARY TYPES
SATURNINE AND MERCURIAL TYPES



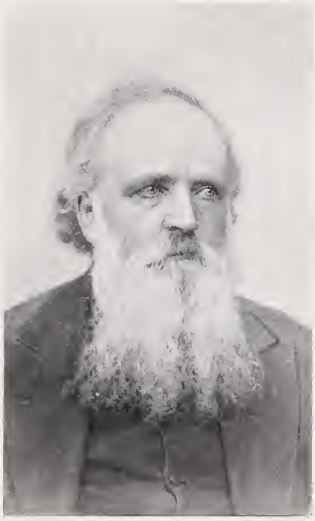
SATURN: No. 1



SATURN: No. 2

Saturnine Positive Type:
SCIENTIST

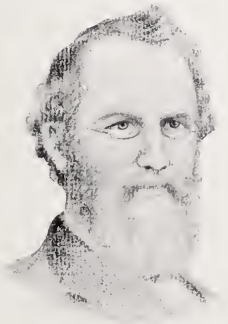
Saturnine Negative Type:
PERSEVERING



CHARUBEL

Mercurial Positive Type:
ANALYSIST
(STUDENTIAL)

Mercurial Negative Type:
ADAPTABLE
(STUDENTIAL)



MERCURY: No. 1



MERCURY: No. 2



ALAN LEO (THE AUTHOR)

Born 5.49 a.m., 7th August 1860, Westminster, London.

SATURN RISING, URANUS CULMINATING

'Mr Alan Leo is so well-known among all who are interested in Astrology, and he has done so much to raise Astrology from the position of a superstition to that of a science, that any book from his pen is sure of a welcome among serious students. These books are the ripe outcome of his long experience and thorough knowledge of his subject summarised for the benefit of his younger brethren.'—Mrs ANNIE BESANT in *The Theosophist*, February 1911.

THE ART OF SYNTHESIS

PUBLISHER'S ANNOUNCEMENT

Re-issue of the 'Astrology for All' Series

In entering upon a re-issue of the whole of this Series in a uniform style as regards size, binding, etc., it has been deemed expedient to do away with a possible source of confusion. A change of title has therefore been decided upon in two cases, and the six books of this series now stand as follows :

Vol.	I.	Astrology for All	formerly	*Astrology for All, Part I.*
„	II.	Casting the Horoscope	„	„ „ „ *Part II.*
„	III.	How to Judge a Nativity	„	*How to Judge a Nativity, Part I.*
„	IV.	The Art of Synthesis	„	„ „ „ „ „ *Part II.*
„	V.	The Progressed Horoscope	„	*The Progressed Horoscope*
„	VI.	The Key to Your Own Nativity		

This explanation is prefixed to all copies of the New Issue for the information and safeguarding of purchasers

*** *Readers are requested to notify the Author of any errors they may discover in this or other Volumes of the Series, so that they may be removed in future editions.* ***

1926
1526
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"*Astrology for All*" *Series.—Vol. IV.*

The Art of Synthesis

by

ALAN LEO

THIRD EDITION, REVISED

(Formerly issued as *How to Judge a Nativity, Part II.*)

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PREFACE

The Art of Synthesis previously known as *How to judge a Nativity*, Part II, was originally issued in two parts, and finally bound in one complete volume for the convenience of students, when appreciation of that work necessitated an earlier reprint than was anticipated. This new edition afforded the opportunity of making a thorough revision, which resulted in a considerable rearrangement of the former plan and the inclusion of a large quantity of new matter; hence the book had again to be issued in two parts, each being a distinct and complete work in itself. The additional matter and the esoteric rendering of some of the chapters were again much appreciated by students, and the new edition sold more rapidly than was expected. This has given a further opportunity for a final revision and an improvement in the book, necessitating a definite change of title from: *How to judge a Nativity Part II*, to *The Art of Synthesis*.

These alterations and improvements have given the student of Natal or Genethliacal Astrology two complete books for the judgment of nativities, the one analytical, and the other synthetic.

The two companion books, *How to judge a Nativity*, and *The Art of Synthesis* are unique, inasmuch as they are not in any sense of the word a copy of any other work on the subject, but are the result of many years *first hand* experience, and in this work especially, for the first time in the history in western Astrology, the methods adopted in *synthesising* the judgment of nativities is revealed in a manner easily understood by all, whether amateurs, professionals, or advanced students of Astrology.

The final expression of the ideas introduced into this work for practical judgments, will be found in the author's new book entitled *Esoteric Astrology*.

ALAN LEO.

Imperial Buildings, E.C., 1912.

INTRODUCTION

By practice alone the real art of judging a nativity comes. Some students are gifted in forming accurate and concise judgments, others however labour and toil for years without that understanding so necessary to arrive at correct conclusions.

If there existed any 'royal road' by which the whole life history of the native could be seen at a glance, there would be many more thousands of students than at present; but then the joy of using the discriminative faculties would be lacking, and the pleasure found in real study would thus be lost so far as the appreciation of individual horoscopes is concerned.

To become a successful delineator of horoscopes, the art of blending or 'synthesising' the whole nativity must be thoroughly understood. It is to aid in this desirable achievement that the writing of this book has been undertaken.

It is the contention of some astrologers, that in order to give correct judgments the native's heredity must be known, also the environment into which he or she was born; yet the skilful astrologer who has absorbed the true teachings regarding astrology will not be long in discovering the general nature of the birth and environment. Thus, it should never be difficult to ascertain whether the native is born of poor, middle-class, or well-to-do parents, and whether born into a mediocre or refined family. It is not always wise to accept without reserve statements regarding the native's family history, as they are apt to prove misleading The author knew the case of a birth into a very poor family, in which the native (a male) had no education and no opportunity to learn a trade or profession: in fact he began work at the age of seven years, giving his parents the whole of his earnings until he practically came of age. Yet he rose to a high position in life and became a wealthy man. The nativity denoted innate refinement, great determination, and a persistent ambition to rise in life. He was wholly self taught, and none could tell that he had passed through such a hard early environment. There are also cases where men have been born into wealthy and refined families, and yet have fallen so low as to end their days in the workhouse. What it is necessary to know, is the exact vibratory power of the ego who is putting himself down into manifestation through the particular horoscope that is being studied.

It cannot be wise to limit the judgment of any nativity to the physical body only, or to think that the ego manifesting through it is here on this earth for the first time, and we affirm after devoting fully twenty years' close study to astrology, that any consideration of the science without the idea of re-incarnation * is entirely dead, and leads the student nowhere. It has always been the teaching of what we have been obliged to term Esoteric Astrology, that:

One in essentials, but manifesting differently, we are all spiritually the same. The mass of clay which is moulded into the potter's bowl yields its form to the will of the workman. Each vessel used by the soul must bend to the will of the Higher Self, for the outward form is but the vehicle by which we gain experience at the behest of our Individual Star. As the Sun is to the solar system, so is this Star to the Sun of our being and existence. As the seven planets are to the Sun the media of its attributes, so are our *seven principles* to this our Star.

We are distinctly seven-in-one, from the physical standpoint; but in reality, only three-in-one: the SPIRIT, or vital essence—the SOUL, or consciousness—and the BODY, or physical vehicle through which these may manifest. If we consider ourselves from the septenary standpoint we are but ONE, using sheaths, or vehicles, to express ourselves—the ONE being formless and abstract.

The physical body at what we call death disintegrates and passes back into the earthy elements, the remaining sheaths withdrawing into the matrix upon which the physical body was built; but this also in a short time disappears, leaving the Saturnian vehicle to hold the others until the life-forces have exhausted themselves in 'kâma-loka'—(the 'purgatory' of the Roman Catholics and the 'hell' of the Christians). When this has been accomplished and the grosser desires have been expended, the Triad rises with its Jupiterian vehicle into 'devachan' (the 'heaven' of the Christian), once more, after a period of rest, to re-clothe itself with the concrete elements whereby it may gain fresh experiences, give effect to previous causes, and obtain unacquired virtues. For this Triad must *know* and *realise*; and only by contact with its opposite in Nature, can it test the development of its three attributes, POWER, WISDOM and ACTIVITY.

From the practical standpoint, the most satisfactory method of

* For the explanation of new terms used in this work see the Glossary in APPENDIX at end of book. These terms convey a fuller meaning than ordinary words, and the explanation should be well pondered by the astrological student.

learning the art of synthesis is first to gain some clear and definite idea with regard to the prevailing temperament shown in the horoscope, and then to bring together and synthesise the various planetary influences in accordance with this temperament.

Temperament literally means the 'tempering' of all the forces that pass through and out of the human body; and to have transcended the human stage means no less an achievement than the tempering of *all* the elements into one harmonious whole. Astrologers speak of the Martian, Jovian, Saturnian and other temperaments in a particular sense, knowing that the qualities attributed to each are the direct result of influences corresponding with the planets that govern the Martian, Jovian and Saturnian elements in nature.

Where there is intelligence and a progressive spirit the temperament is very marked. The Martian temperament at its present stage of development is shown to the best advantage in our leading military men, explorers, and the great manufacturers, engineers and handicraftsmen. In contrast to these we may place the Saturnian temperament, which tempers the same universal force by turning it inward to be expressed in a more subtle, refined and diplomatic manner. The Martian takes risks and hazards adventures, relying upon his superabundance of out-rushing energy, while the Saturnian conserves his forces, undertaking responsibility with a fuller consciousness as to the results of his plans, meditating long over a course of action before entering upon it, and then not being lightly turned aside.

It may be safely stated that astrologers are quite familiar with all the temperaments coming under the various planets, save those which belong to the Uranian and Neptunian group. Of these two much more is known of the former than the latter, but so far as experience goes up to the present, Uranus and Neptune appear to represent the two extremes of a certain temperament which may be termed, *for want of a better word*, the spiritual.

The Uranian appears to go to the extreme on the side of independence and freedom, and in its highest form produces the genius or the exceptional talent which accompanies the man who hews out a path for himself, creating a school of thinkers who follow in his track. The reverse of this is the case, however, where the temperament 'runs to seed,' as it were, for then we find eccentricity, extreme opinions, indifference to the views or feelings of others, and peculiarly erratic tendencies.

Some attempt has been made to sketch the various planetary types with a view to obtaining a facial presentation that will illustrate two or more temperaments coming under the same influence.

The first portrait sketched by our artist attempts to describe the Uranian whose intelligence has carried him into the region of science allied to art, and just on to the borderland of genius, the portrait being sketched in such a manner as to give no clue to what particular department of art and science the temperament inclines.

The second sketch which follows depicts the more practical and utilitarian side of the Uranian. The face seems to denote intelligence allied to firmness, independence and originality. Both faces denote individuality to a marked degree, both are well proportioned with the will and intellect harmoniously blended, and both strike one as being faces of uncommon types—as indeed all Uranian individuals undoubtedly are.

We are also favoured with two Neptunian sketches. The first shows an inclination to weirdness and a very highly-strung nervous temperament, with a dreamy cast of countenance, which is usually associated with the Neptunian, and we can imagine it to be the portrait of a transcendentalist, or a mystic who has refined his love nature to the point of transferring it beyond the claims of earthly affection alone; in any case it represents an *extreme* type. In the second there is an extreme of another type and the personality is accentuated to the sacrifice of the ideal and the spiritual.

In both the Uranian and Neptunian types as illustrated, imagination has had to play a prominent part, owing to the scarcity of these types at our present stage of evolution.

The Saturnine temperaments give a thoughtful and somewhat severe cast of feature as will be seen by the special illustrations given at the commencement of this book: No. 1 is the student type, and No. 2 the political type. Each gives the idea of steadiness, honesty and sobriety.

The Jupiterian temperament is usually of the philosophic or religious order. Benevolence is the marked feature of this type, and that impression is conveyed in the illustration. It is a distinct type and is not easily mistaken, and there is very little variation from the type shewn in the sketch.

The Mars types are more pronounced, self-assertion, positiveness and an enterprising spirit are the marked features of the Martian temperament. The eyes are usually piercing, bright and full of alertness.

The Venus temperament is of a more refined and smoother type than the Martial, as seen in illustrations 1 and 2. The artist and the professional are here depicted, the cast being similar in both faces. ♀

In the Mercurial temperament we have a more general type: both denote intellect and a keen mind shown in the mental expression. No. 1 is the business mental, No. 2 the scholar and the active thinker. ☿

In the Solar types we have the impression of dignity and firmness, with a good physical temperament indicated. No. 1 is of the ancestral order, No. 2 the up-to-date modern solar man. The Lunar types are again distinct and show the dreamy, imaginative, and receptive temperament. The Solar gives a positive expression, and the Lunar a decidedly negative and receptive expression. ☽

The following are the comments of the well-known phrenologist and physiognomist 'Viola' on these types, the pictures having been presented to her for her judgment:—

Uranus—No. 1. This shows the purely mental temperament, with a fine development of the frontal lobes. It is the temperament of the philosopher, the abstract thinker, and the genius: a man of lofty ideas and far-reaching views, who would always be in advance of his time and who steps in the van-guard of evolution.

Uranus—No. 2. This shows the mental, vital temperament, and indicates the orator, the writer, the painter musician. There is a great deal of the social element combined with a strong will.

Neptune—No. 1. Here we have the motive-mental temperament from which we get the patriot, the enthusiast, the inventor, and the sculptor. It always indicates a man of action.

Neptune—No. 2. This shows the motive type of temperament, without sufficient of the vital to induce stability, and to develop the social spirit. From this type comes the anarchist, the incendiary; the imagination not being led by the reason.

Saturn—No. 1. Here we have shown the motive-mental temperament, and from this comes the philosopher, the moralist, the judge and the statesman. The head indicates justice, conscientiousness; the moral growth is as large as the mental.

Saturn—No. 2. This shows the purely mental temperament, pre-eminently the politician, diplomat, and ambassador; always the man of action rather than the student or a dreamer.

Jupiter.—Here we have shown the mental, motive temperament, with a fine social and moral brain. It is the type which produces the philanthropist and the judge.

Mars.—This shows the vital-motive temperament. It indicates the soldier, the sailor. There is a great deal of force and the power to command.

Venus.—No. 1. This shows the vital temperament combined with the motive, while there is also a fair amount of the mental. There is great power here for sculpturing, for painting, for music. It shows the professional type.

Venus.—No. 2. Here we have shown the mental temperament with scarcely enough of the vital or motive. There is talent indicated for the diplomatic service, also for foreign travel, or acting combined with some literary ability.

Mercury—No. 1. This shows the vital-motive temperament, and indicates pre-eminently the inventor, the teacher and the preacher.

Mercury—No. 2. Here we have the purely mental temperament shown, literary ability being the most marked feature. This person would be successful as a writer of novels, or any works of fiction, also the drama. The brain is extremely active and highly organised.

Solar—No. 1. Here we have the vital temperament shown, indicating one who would make a ruler, general, or judge; one who must always be on the path of action. He would also make an excellent statesman or banker.

Solar—No. 2. This type shows excellent power to organise and direct others, one who would make a financier, banker or barrister. It shows a well-balanced temperament.

Moon—No. 1. This shows one who would make an engineer or a sailor, or even a business man. He possesses the vital-motive temperament.

Moon—No. 2. This one would be successful as a swimmer or where she is engaged in any watery exploits; as bath attendant, or as a bath or hydro attendant; or barmaid.

The various temperaments are illustrated in the examples given at the end of this book; and the ideas connected with the synthesis of the horoscope are explained in the following pages.

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THE ART OF SYNTHESIS

CHAPTER I

Man and the Planets; Classification

Every soul is a 'Divine Fragment' with a long past history behind it. Before the beginning of the solar system, that great Being whom men ordinarily call God—the God of this system—and whom theosophists often refer to as the Solar Logos, held within His life and consciousness, inseparably united with him, all souls that were to evolve and progress under His guidance. They were sent forth into matter by an act of His will, and although they remain for ever in touch with their divine source, they descend lower and lower into matter, taking upon themselves denser and denser bodies as they pass downward from plane to plane, until they reach this physical world where the inner light is so obscured in the darkness of materiality that their origin is forgotten.

All beings alike have this divine beginning, no matter what their present status may be, whether good or evil, savage or civilised, whether passing through the human kingdom or through some state below or above this—and there are countless millions both lower and higher than man—and no matter in what state they are functioning, whether the sublimest spiritual or the grossest material. Those that now rank as great Saints or superhuman spiritual intelligences have in bygone æons passed through the mud of earth, or at least through some lowly condition akin to that in which we now find ourselves; and those who now struggle and fail in the storms of temptation and the mists of ignorance will in future ages stand forth in the sunlight of the spirit and manifest the wisdom they will have gained during their long pilgrimage through matter.

Souls come forth into manifestation to gain experience, to grow in wisdom, in love, and in power; and they can only do this by coming into practical touch with the world around them, by experimenting and

then learning from the results. Power is gained by the exercise of practical ability, by going out into the world and living the life of action, by doing all manner of works, some wise, many unwise, and by registering within the soul the consequences that follow from each. Love is developed by realising gradually the common spiritual nature that animates all beings; and although this begins with the most crudely selfish desire for pleasure-giving objects, it is very slowly refined into unselfish sympathy and compassion after passing through countless bitter experiences that force home upon us the distinction between acts that result in lasting satisfaction and those which, although temporarily attractive, are followed by a preponderance of dissatisfaction and pain. Wisdom is developed at the same time and by the same experiences as those that call forth in us our capacity for power and for love; by noting why some actions are successful and others in the long run are the reverse; why some desirable objects give satisfaction and pleasantness while others, apparently equally desirable, prove ultimately to be pain-giving; and by gathering up within the soul the generalised results of these experiences gained in past ages and possessed by us to-day as a kind of innate untaught spiritual instinct.

Man, at the present stage of his evolutionary career, may be said to be at about the half-way point of his pilgrimage. He is far distant from the starting point from which he set out, is deeply immersed in matter, has forgotten his spiritual origin, and is not yet sufficiently progressed to realise the grandeur and dignity that will be his when he has surmounted the limitations of his present condition and has achieved the final mastery over matter. The experiences through which we have passed in remote ages have been worked into the very fabric of the soul itself and are there contained as innate faculty, something that is born with the child and that often begins to show itself in the earliest years of life with little or no definite guidance from parents or tuition from teachers, and which, if not so born, is practically not acquired at all during life.

The process by which experience is gained and the faculties of the soul are drawn out is that of intercourse with the environment. Action and reaction go on between man and the world in which he is functioning, as the result of which power and practical ability are called forth, discrimination between pleasure and pain-giving objects is obtained, and understanding of the method of life and the nature of the world is

gained. The soul in its material vehicle has impacts poured upon it from outside sources and by agencies not itself, some pleasant and many unpleasant; some the result of its own actions, but others experienced through no promptings of its own. Existence is felt to be satisfactory and life is prolonged in proportion as man is able to adapt himself to the conditions and necessities of the world around him, or in proportion as he is successful in altering those conditions by the exercise of his own skill. But when, on the contrary, he fails in the continuous adjustment of himself to his surroundings, or when he is too weak or too unskilled to change a disadvantageous environment into one that furthers his well-being, existence is unsuccessful and life is shortened.

From the point of view of any evolving being, whether belonging to the human or any other kingdom, the universe is divided into two great parts; firstly, the being, soul, man or creature; and secondly, its environment, the rest of the surrounding universe. Multitudes of stimuli of various kinds coming from the environment, the Not-self, fall upon the man, the Self, and evoke responses within, each according to its kind. Vibrations in the ether call out sensations of light and heat; those in the air, sensations of sound; and so on with the rest of the senses; each is stimulated into action by something in the Not-self, and each is the cause of some change of consciousness within the Self. Experience of the world is gained in this way; for sensations are combined into groups, which are again associated in larger groups, and the whole is classified, analysed, and synthesised in the mind until in the process of time it forms an accurate representation within of the nature and condition of things without, so that the man can act upon it and live out his life safely in accordance with it.

It will be observed that this whole process consists in the outer world, the Not-self, mirroring itself in, or evoking an accurate correspondence of itself from, the Self, the man's consciousness. For everything that exists in the world of nature without there is a correspondence established with something in the world of consciousness within. The taste of an apple is a fragment of inner experience that corresponds to certain properties possessed by an object in the outer world, which may also be proved to possess other properties capable of giving rise to other experiences within. The sound of a gun really exists only in consciousness; its outer correspondence consists of certain

vibrations in the atmosphere. The sensation red is subjective, belongs only to the Self; in the Not-self it is nothing but vibrations of a certain rate in the ether. The idea of a 'horse' is a complex association of a great variety of sensations, each based upon some concrete experience, and the whole blended together in one. The idea of 'truth' is still more complex and is called forth by a far larger series of sensations, which have been classified and generalised in consciousness until the abstract idea has resulted.

The belief that man, the microcosm or little universe, is an image of the macrocosm or great universe, which is itself, in Swedenborg's phrase, a Grand Man, is extremely ancient. It can be examined and demonstrated from more than one point of view; and from the preceding paragraphs it will be seen that from the psychological point of view the whole growth and evolution of the soul may be represented as a process by which man becomes a more and more complete image of the outer world of things. Consciousness mirrors the universe; the world is reflected in the man; and although this process has small and humble beginnings, it is essential for the very existence of intelligence, and ever tends to approach nearer to perfection. Finally all experience will be possessed by man, and he will be a perfect representation of the universe in which he moves.

We have seen that impacts from without call forth responses from within, and that the idea or feeling must correspond exactly to the outer scheme of things at the moment. The universe may be symbolised by a circle across which runs a diameter dividing it into two halves. One of these halves stands for the objective universe of the Not-self, and the other for the subjective universe of the Self; and these two exactly match each other.

Astrologically, these two universes, the outer and the inner, are classified in terms of planets and signs. The impacts from without are poured upon us from the heavenly bodies; upon the growing body from conception to birth, and upon the self-conscious human being from birth to death. These impacts fall upon our senses, and they proceed from objects of every description, animate and inanimate, conscious and unconscious; and when properly classified these are the things that are said to be ruled or governed by the planets, in the sense that iron and weapons of war are governed by Mars, books and writings by Mercury, and so on. The responses to these impacts

consist of psycho-physiological changes in body and in consciousness; that is to say, of psychological changes, which are feelings, ideas, and volitions, and physiological changes, which are states of bodily health; and when classified these are the types of character and person that are said to be ruled or bestowed by the planets, in the sense that Mars rules courage and feverish states of health, and Mercury rules thought and the nerves; and so on.

All things may be classified astrologically in this way, and such a classification might be carried out in considerable detail. From the standpoint of any given human being, the total universe, objective and subjective, with all possible changes therein, is included under three heads. Firstly, there is the outer world of things innumerable, each of them governed by one or other of the planets, astrologically speaking; and this is the Not-self. Secondly, there is the inner world of the Self, its states and changes, its thoughts, feelings, and volitions; all again grouped under planets. And, thirdly, there are bodily conditions and functionings, similarly classified under planetary rulership; and this is intermediate between the other two, for body or vehicle serves the purpose of bringing the Self and the Not-self into relation with each other, and is the concrete representation of that relation.

In these three regions of the total universe, if our knowledge and skill were sufficient, we might seek and expect to find three different presentations of any person's horoscope. The first would be discovered in the outer universe; and of course, it is here that we look for and find the actual signs, planets, and aspects which are symbolised and tabulated in the map of the nativity; it is also here that folklore and popular legends incline many to search for omens and auguries of every description, which shall indicate the course of events according to the various methods of divination that have been followed from ancient to modern times. The second would be the inner world of consciousness, in the states and potentialities of which the experienced mind might trace a perfect representation and correspondence of the outer planets and signs, with all their consequences, good and evil; and this is that which has been rightly termed the horoscope within. The third is the body, where spirit and matter meet during life, where Self is brought into relation with Not-self, and every part of which is ruled by the heavenly bodies and is modelled in accordance with their positions in the zodiac at birth; for it is here that the study of physiognomy, if

perfected, would discover not only the character of a man but his fate and fortune also, and would prove the body to be a kind of living horoscope. The same remark holds good of the inner bodies of man; for most readers will be familiar with the idea that the experienced and highly trained clairvoyant can read the character and much of the past and future of a person from an inspection of his astral and higher vehicles of consciousness.

At the moment of birth these three horoscopes are in complete agreement; the planetary and zodiacal positions are a perfect representation of the physical personality in which the soul is intended to function during life; and birth takes place when this harmony without and within is complete.

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The following is a short and condensed table of the rulership of Sun, Moon, and planets, classified according to the threefold method just explained. It is a brief epitome, made from the ordinary practical point of view, for convenience of reference; a fuller and more philosophical account of each will be given in subsequent chapters.

The Sun, *in the outer world*, signifies the King, Emperor, President or chieftain, as the head of the nation; princes, the nobility, all dignitaries and important personages in city or county, and representatives of the King or the nation, such as Viceroys; anyone who is exalted in position, superiors in general, down to the employer, and the husband as head of the household. It represents these not as private persons but only in respect of their relative position or rank. It signifies the places in which such persons carry on their characteristic activities, such as palaces, official residences, large or grand edifices, perhaps theatres; bankers, minters, money; gold and goldsmiths, diamonds, the colour orange. In some lists ruby, carbuncle, and other stones are included; also pewterers, braziers, coppersmiths; but these are doubtful, or are only to be taken as representative of ornament, luxury, and display in general. It governs sunlight and all vital and other forces that proceed from the Sun and flow through the solar system, enabling life and all activities to be carried on.

In consciousness, it signifies power, the sense of dignity, authority,

grandeur, pride, ostentation, ambition, ardour, generosity, will, and it vitalises desire as well as wisdom.

In body, it rules the heart and circulation, arteries, eyes, spinal cord, and the vital force.

THE MOON, *in the outer world*, signifies mothers and women, generally, female occupations and those who follow them, such as maid-servants, nurses, midwives; in the state, the Queen and women of title, also the common people; water and liquids in general, and persons who follow occupations connected with these, sailors, fishermen, brewers, publicans, ships, harbours, places and houses near water, travellers, vehicles, baths, food; colours violet and silvery white; metal silver, moonstone, opals, and milk-white stones.

In consciousness, it signifies sensation, instincts, impulses; feelings belonging to home and domestic life; ideas that are not abstract but are applied to concrete purposes and practical ends; cautiousness, economy, receptivity, imagination, impressionability, changeableness, some kinds of psychic faculty and mediumship.

In body, it signifies in a general sense the substance of the body as distinguished from the vitality flowing through it; the stomach and digestion, bladder, breasts, womb, child-bearing, the female functions, the nervous system in part, especially the cerebellum, the base of the brain, and lower ganglia; the eyes; the etheric double of the body.

MERCURY, *in the outer world*, signifies schools, colleges, and all places where teaching and learning go on, scientific and literary institutions, printing-works, publishing offices, and all who are occupied at these places; writers, editors, authors, speakers, teachers, professors, men of science, thinkers, lawyers, booksellers, books, post-offices, messengers. It has some general significance in connection with merchants of all sorts, in so far as they require to exercise skill and intelligence; also in connection with servants, employees, skilled workers and artificers. Colour yellow, metal quicksilver, topaz.

In consciousness, it signifies thought, understanding, reason, intelligence, intellect; the abstract kinds of these rather than the concrete, knowledge for its own sake apart from any practical application or from any question of right or wrong; cunning, craft, subtlety; speech

and memory. Its highest application seems to be what is called 'pure reason.'

In body, it governs the brain and nervous system, the tongue and organs of speech, hands as instruments of intelligence.

VENUS, *in the outer world*, signifies all beautiful objects and anything that is prized for its beauty, ornaments, things of luxury and pleasure, jewels, toys, fine clothes, articles of adornment, pictures, flowers; dancing, singing, acting, in so far as these express beauty or pleasure apart from skill or intelligence; all persons who follow occupations dealing with these; all places where these things belong, and where such occupations are carried on; sweethearts, wives, the home and household as embodying affection; sapphire, copper, colour indigo.

In consciousness, it signifies the emotions and affections, especially love and those arising out of love; the æsthetic sense, appreciation of beauty, elegance, good taste, comfort and pleasure.

In body, it governs throat, kidneys, and to some extent the generative system. It has an indirect influence upon features, complexion, hair, etc., but only in so far as those express beauty.

MARS, *in the outer world*, signifies soldiers, surgeons, chemists, butchers, barbers, carpenters, blacksmiths, gunners, engineers, machinists; iron, steel, cutlery, weapons of war, sharp tools, fires, slaughter houses, mortuaries, brick and lime kilns; colour red, ruby, bloodstone, and red jewels; athletics and sports in so far as they express courage, enterprise, strength and dexterity.

In consciousness, it signifies courage, bravery, enterprise, positiveness, self-reliance, dignity, desire, passion, impulse, combativeness, anger.

In body, it governs the head externally, the nose and smell, the generative system in part, the gall bladder, fevers, high temperature, infectious disease, eruptions, burns, scalds, surgical operations, bloodshed, sharp pains.

JUPITER, *in the outer world*, signifies occupations, persons, and places associated with religion and law, churches, chapels, priests, ministers, judges, magistrates, courts of justice, universities, students,

public functions and assemblies of a state or official character: it has some rule over charitable and philanthropic movements and institutions, hospitals, health resorts, physicians, social gatherings, theatres, clothes, clothiers, grocers; metal, tin, colours blue and purple, jewels turquoise and amethyst.

In consciousness, it signifies a combination of feeling and thought, giving benevolence, good nature, sociability, hopefulness, love of beauty, order, harmony, devotion. It also governs those things in the outer world that express these qualities; health as physical harmony, law as social harmony, religion as spiritual harmony; and not as channels of intellect or means of making money.

In body, it governs feet, thighs, liver, blood, muscles, growth, and to some extent digestion.

SATURN, *in the outer world*, signifies the ultimate uncombined atomic condition of matter; also the state of matter called 'earth,' and those whose occupations are concerned with it, agriculturists, builders, brickmakers, miners, potters, gardeners, sextons, plumbers, dyers, chimney-sweepers, shepherds, hostlers; ascetics of every description, whether religious or not, monks, hermits, misers, and those who fast or starve; policemen, scavengers, workers employed by municipalities or the state; and such places as mountainous, hilly, or open country, especially rocky and uncultivated, caves, ruins; also it is said corpses, graves, and churchyards; metal lead, colour green.

In consciousness, it signifies, the concrete mind tending to separation, isolation, and the emphasis of the personality; the sense of 'self' is strong; emotion is held in check by thought and will. The will is stronger than with any other planet except Uranus, and perhaps Mars at times; but where Mars is passional and impulsive, Saturn is slow, cold and deliberate. There are self-control, patience, steadfastness, reserve, gravity, austerity, chastity, prudence, thoughtfulness, and much practical ability.

In body, it governs bones, teeth, the spleen; diseases produced by cold, rheumatism, falls, accidents, melancholia. Chronic

URANUS, *in the outer world*, governs those who have power and authority over others, whether on a large or small scale, from King, Parliament and Prime Minister downward; the chief, the ruler, the

wielder of authority; inventors, discoverers, pioneers, antiquarians, electricians, railways; occulists, mesmerists, physical researchers, and new and uncommon occupations. Metal perhaps uranium and radium; colour uncertain, possibly a blue or violet with an admixture of orange.

In consciousness, it governs Will, in the highest sense of deliberate, free, and conscious choice and action; love of freedom, independence, the sense of power and authority, positiveness, self-reliance, dislike of control, originality. It gives these qualities equally to thought, feelings and action, so that persons born under this planet break new ground, suggest new ideas, depart from established customs, are often careless of conventional morality, and start new occupations. It is the freedom or newness that belongs to Uranus, rather than the actual ideas, discoveries, or occupations. Its highest application seems to be the perfected Adept, the Manu.

In body, its rule is not known for certain, but it seems to have some influence over the brain and nervous system; possibly the ears and hearing, and the teeth.

NEPTUNE, *in the outer world*, signifies democratic and popular movements, mobs, the common people; mystics, dreamers, visionaries, psychics, mediums; perhaps hospitals and charities.

In consciousness, it relates to feeling, desire, emotion, imagination, æsthetics, psychic faculty, and intuition.

In body, its rulership is not known, but its general influence resembles that of the Moon in some respects, and may relate to similar parts of the body.

This short summary will suggest to the reader many points upon which further research is required, for it seems not unlikely that astrologers of past centuries have classed occupations, qualities, and powers under the heavenly bodies known to them when they really belonged to planets since discovered or still to be discovered. It is quite evident, also, that there are many errors of omission in all available lists; for of the seventy or more known chemical elements only a trivial seven are mentioned, and yet it is certain that all are capable of classification under planets or signs or combinations of these; and on many other points additions to our knowledge are possible and to be desired.

CHAPTER II

Planets and Consciousness

We have seen in Chapter I that the universe in which we live may, from any man's point of view, be classified under three heads.

Firstly, there is the Self, which is always within, always hidden behind the veil of matter that forms the particular kind of vehicle or body in which consciousness is functioning for the time being. This is true not of the physical world only but of higher worlds also; for if the Self be divested of the physical body, it will be found to be clothed in what is called the astral body or body of emotions and desires; and if this be removed; the mental body will remain. The naked Self is never seen in any world; its outer garment is all that is ever visible.

Secondly, there is the Not-self, which, from the point of view of any man, is the rest of the universe, everything animate and inanimate that is not himself. This includes the bodies of other men and of animals, because, from the man's point of view, these are no more himself than are stones or trees, and they must therefore be included in the class Not-self. Such a class provides us with innumerable separate selves, each seeing the world from his own point of view only; and it is only after a very lengthy experience that they realise their underlying unity with each other, and know that each apparently separate Self is an aspect of the consciousness of the one supreme Cosmic Self.

Thirdly, there is the Relation between Self and Not-self; and this is represented concretely by the body in which the man is functioning.

This furnishes us with three different regions, each of great complexity, and each capable of classification under planets and signs.

Under Self we include the varying types of character, disposition, temperament, and states of consciousness innumerable; all characteristic of planets and signs and their combinations.

Under Not-self, are classified the host of things, places, and phenomena

of the various kingdoms of nature, mineral, vegetable, animal, and human.

Under the Relation or Body are included medical, physiological and physiognomical astrology.

The second and third of these groups have received an undue share of attention from astrologers in the past, the first having been confined to ordinary descriptions of character. It is only in recent times that the importance of the astrology of the Self with its varying powers and states of consciousness has been recognised and attempts been made to develop it.

We now pass on to note that just as the one universe manifests the three aspects of Self, Not-self, and the Relation, so the one Self shows three different aspects to the world. It goes out towards the world and effects changes within it, thereby evolving capacity for Action or volition, the first aspect of consciousness. It experiences agreeable and disagreeable, pleasant and unpleasant, results of its various actions, and so evolves Feeling, the second aspect. It observes, analyses, classifies, and remembers the results of its various experiences, and so evolves the third aspect, thought or Cognition.

These are the three aspects or departments of consciousness; Cognition or thought, Feeling or desire, and Action or volition; and a glance at each will increase our knowledge of the relation of the planets to man.

Religions teach that man was made in the image of God; and the obvious deduction is that if God manifests as a tri-unity, man, made in His image, must exhibit the same fundamental triplicity. These three modes of consciousness are in the human Self what the divine three are in the Creator; and in each case the Three are only modes of One; their basic unity must not be forgotten. All three are, of course, present in every person, but it is quite the exception to find them equally developed. In most people one of the three is much more prominent than the other two; and the result of this is to furnish us with three types of character, three typical men; the man of action, the man of feeling, and the man of intellect.

(*a*) Action or *volition*. This mode of consciousness shows itself in movements of the body, especially of hands, feet, and other parts, whereby changes are brought about in the outer world, things are done, actions are performed. This is generally considered under the head of

Volition by western writers, because the essential part of it lies in the effort of the will, whether strong or slight, which starts the action, and without which the action would not be conscious and purposive but merely reflex like the movements of the hands or head of a sleeping person.

The Man of Action is the practical man of affairs. He may or may not be intellectual; he may or may not be possessed of strong feelings. He lives his life in action, in doing rather than feeling or knowing. To him a thing is real and important in so far as it can be carried out in action, can be put into practice; and he is apt to fancy that both the other types of men may be dismissed as unpractical, and that he himself is the only person of real consequence. This class, of course, has numberless grades within it; the labourer, the skilled worker of every description, the business man, the soldier or sailor, the statesman, and so on; but they are all executants, doers.

In the average man of to-day, action is associated with consciousness functioning through the physical body. This does not mean that action is impossible when man is using one of his inner bodies, the astral or mental, for all modes of consciousness can be exercised in any of the bodies by the fully evolved man; but only that action is more characteristic of the physical world. It is also associated with the earthy element and with cardinal signs; and probably that sign which combines these two characteristics, namely Capricorn, embodies deliberate and purposive action better than any other. Opinions may perhaps differ on this point, and also on the further point as to which of the planets predominates most in action, but it seems likely that Saturn, the ruler of that sign, may claim this distinction, unless it be given to Mars, which receives exaltation therein.

(*b*) Feeling or *desire*.—This begins in sensation, mere response to impacts from without, affecting consciousness through the five senses (Cancer); afterwards differentiates into the pleasant-unpleasant, love-hate, or emotional phase (Pisces); and finally shows as desire (Scorpio). Sensation is the undifferentiated raw material of this mode of consciousness, which under the influence of the centrifugal and centripetal tendencies, becomes polarised as attraction and repulsion, pleasure and pain, love and hate. These are only the negative and positive poles of one and the same mode; they can apparently be separated but are

never wholly divorced. They ebb and flow in consciousness like the tides in the ocean, and the soul that is at one moment broken and crushed by painful feelings will at another moment be swept off its feet by a wild uncontrollable rush of pleasurable feelings. Where the one exists the coming of the other sooner or later is a certainty. Susceptibility to one, means susceptibility to both.

The Man of Feeling—although it would be better to take woman as a type, and to class man under Action—lives in the passions and emotions. He realises himself better through the feelings and the senses than through thinking or doing. This type of humanity has many grades, from low to high. There are the very undeveloped who do not seem to themselves to live unless they are gratifying one or other of the senses or passions. There is the wide sphere of the affections in family and social life. There is the region of devotion, both humanitarian and religious. And there is that department of human nature in which the feelings tend to blend with the intellect in the imaginative life of poetry, music, and art.

The higher states of evolution result in man gradually acquiring control of feeling in both its aspects. He masters completely the attraction of pleasant states of consciousness and the repulsion of unpleasant ones, and the result is threefold. He gains a calm serenity of mind that no assaults of either pleasure or pain, joy or grief, can disturb; he develops universal sympathy, because, having passed through all these states unshaken himself, he can respond to and sympathise with others who are still struggling; and he develops *Will* through the efforts to control unruly feelings and desires.

In the average man of to-day, feeling of all kinds is associated with consciousness acting through the astral body. Astrologically it corresponds chiefly to watery signs, as previously indicated; but it also manifests through planets in the fiery triplicity, which expresses an ardent, impulsive, enthusiastic temperament very different from the relatively more passively emotional water. The airy signs exhibit it rather in the form of intelligent responsive sympathy or of the aesthetic faculty and imagination. Among the Quadruplicities or 'Qualities,' the fixed signs express it as desire; and this is strong in Scorpio, fixed-water, and Leo, fixed-fire.

This aspect of consciousness is so deeply rooted in human nature and shows itself in so many forms that it is not easy to mention a planet

that embodies it solely or even pre-eminently; but probably Venus for feeling and Mars for impulse may be regarded as characteristic. No heavenly body can be said to be free from it; Saturn, perhaps, shows least of it, and yet even this planet has a reputation for expressing sad emotions. Uranus can display it as an energetic impulsiveness on occasions. Jupiter possesses social humanitarian qualities and the sense of beauty. Neptune has very close affinity with this side of human nature. The Moon gives domestic feelings, and the Sun generosity and the more positive feelings. Even Mercury, which at times seems wholly intellectual, can bestow a very sympathetic understanding.

(*c*) Cognition or *thought.* — Reason, understanding, intellect, intelligence, wisdom, and other terms bearing various shades of meaning, are used to cover this aspect of consciousness. It begins with experience of the outer world based upon evidence supplied by the five senses, just as is the case with Feeling; but whereas the latter functions in terms of pleasure-pain, Cognition compares, analyses, synthesises, classifies, remembers, and establishes relations, generalisations, laws and principles.

The Man of Intellect is of that type in which knowing is more active than either feeling or doing. This class, like the other two, also varies greatly; proceeding from the ordinary man, who is intelligent or fond of reading without originating new thoughts, up to the author, the man of science, the learned scholar, the original thinker, and the great philosopher.

This is associated with consciousness acting through the mental body, and with the brain. Astrologically, it corresponds chiefly to airy signs and to the mutable or common quadruplicity. The sign Gemini, which expresses these two characteristics, and its ruler Mercury have pre-eminent claims to represent this aspect of consciousness.

The following is a short account of the planets classified under Action, Feeling, and Cognition; fuller particulars are given in subsequent Chapters; and the rulership of each planet over Action in the sense of occupation is given in the table in Chapter I.

The Sun mainly vitalises the feelings in their positive aspects as desires, such as ambition, love of power and authority, the sense of

dignity, pride, ardour, and also generosity. It can give a very strong will of the persistent and unbending kind. It prompts to action indirectly for the sake of gratifying some desire, and not for the mere pleasure of action; and these actions are expressed and modified by the sign and house in which it is placed and the planet with which it is in closest strong aspect. It has little or no influence through intellect as such, but can manifest much innate wisdom and good judgment, and strength of character.

☽ The Moon has some influence in each of the three departments of consciousness. It shows much action of a versatile, changeful, and adaptable kind, and can give much practical ability in almost any direction, domestic, professional, business, or otherwise, depending upon sign, house, and aspect. Among the feelings, it expresses the more passive emotions, those pertaining to social and family life; caution, economy, modesty, reserve; and yet it often gives an easy-going adaptable disposition that may bring many friends and popularity. It signifies thought as applied to practical ends, such as that required for business, for practical applied science, for coming before the public; but not abstract thought.

☿ Mercury chiefly governs thought for its own sake, especially abstract thought, apart from any practical application. It may give much restlessness and love of change, but its actions are mainly such as gratify its enquiring nature and are associated with thought activity, skill or dexterity, whether shown in writing, teaching, reasoning, arguing, debating, discovering, or any other intellectual activity. Its influence upon the feelings is expressed through sympathy, intuition, and understanding the position of others; 'put yourself in his place'; but it has little influence through ordinary desire or emotion. It is greatly affected by aspects and by the ruler of the sign in which it is placed; but it does not give a strong will, being prone to vacillation, uncertainty worry, and sometimes depression of spirits.

♀ Venus governs the emotions, chiefly those based upon love and the affections; mirth, cheerfulness, agreeableness, and love of pleasure and amusement. Amongst the intellectual faculties it signifies the combination of thought and feeling as the sense of beauty, poetry, music,

painting, and ornament. It has no influence upon pure reason. The actions it signifies are those intended to express the feelings and the love of beauty; but by combination with other planets it can be turned in the direction of business and professional life, as in the occupations enumerated in Chapter I.

MARS governs desire and the more positive emotions such as ♂ quickly pass into action; courage, independence, enthusiasm, generosity, ardent affection, ambition, pride, masterfulness, anger, combativeness. It is the cause of actions that result from and express these qualities according to the list of occupations given elsewhere: it makes an active, practical and energetic worker and man of the world. It signifies thought turned outward towards the world, animated by feeling and devoted to practical uses; and by combination it can give quickness of mind, wit, sarcasm, ingenuity, resourcefulness, and mental dexterity.

JUPITER governs a combination of feeling and thought. It includes ♃ humanity, benevolence, compassion, honour, candour, good humour, and the higher moral and social qualities; also dignity, confidence, cheerfulness, love of beauty and display, ostentation, the dramatic sense, imagination, devotion. In thought, it gives mental fertility, tact, common-sense, sound judgment, openness of mind, but also much conventionality. It has nothing to do with pure intellect, but by combination is adapted to the purposes of religion, law, philosophy, and social and humanitarian movements. It prompts to actions that express these qualities, and governs action indirectly through feeling and thought.

SATURN governs thought of a solid, concrete kind, very fitted for ♄ practical work in the world in business, science, law, or public occupations. It gives a good memory and much patience, forethought, and strength of will of the slow-moving, unchanging, unyielding kind that can both concentrate on small things and comprehend large ideas as well as carry out great schemes. It is slow to move but is very strong, persistent and comprehensive in thought, and very capable and practical in action. In feeling, it is said to be cold, reserved, capable of great self-control and asceticism, ambitious, fond of power, sometimes very

selfish and unsympathetic, but with much sense of justice, impartiality, and fairness.

♅ Uranus governs the Will in the highest degree, and it can be associated equally with thought, feeling, and action; but in the horoscope it may lean more towards one of these than another, according to its position by sign, house, and aspect. It makes thought active, original, ingenious, and powerful. In feeling, it gives impulse, strength, impetuosity, love of freedom, unconventionality, independence, combativeness, positiveness. It carries these qualities into action freely and fully, often giving positions of prominence or notoriety, following new occupations, doing pioneering work; but not infrequently acting suddenly or erratically.

♆ Neptune seems to be closely associated with feeling, emotion, and sensation. It controls thought through feeling, giving imagination, intuition, love of beauty, sympathy, and psychic faculty. It is uncertain and indefinite in action, being negative and receptive rather than positive and spontaneous; but it is also a harmonising, balancing and synthesising influence.

CHAPTER III

The Planets and the Seven Principles. Individuality and Personality

Man is in definite touch with more worlds than one, even while living in the physical body. Through his astral body he is put in touch with the astral world, and through his mental body with the mental world; receiving impressions from each and sending forth influences upon each by his feelings and thoughts.

Again, the whole of man's consciousness does not enter into his physical body. Every man has spent many lives upon this earth in the past, and the experiences then gained have gradually made him what he is to-day. The definite memory of that past, however, is not usually recoverable by the physical personality, although the whole of it is contained within the wider consciousness of the spiritual man on his own plane.

This fact leads up to the classification of man along the two lines of Personality and Individuality.

The Personality, or the personal man, is that which is born into this world in a physical body. It brings with it tendencies to types of thought, feeling, and action, inborn and untaught, being derived from its past career as a soul. These innate faculties are expanded and increased by its experience of this life, and are taken with it into the next world after death.

The Individuality, or the spiritual man, contains within himself the synthesis of the memories, experiences, and faculties of many such personalities in the past, each of which had its birth in a physical body, its life, and its death. The whole of the individuality never incarnates completely in a physical body, at any rate not in the case of ordinary humanity; that portion of it which incarnates and is born on to this plane constitutes the personality at each rebirth; retaining its link with the spiritual man during the whole of the life, and returning to be merged

in the total individuality and to awaken to that more glorious existence sooner or later after passing through the change called death.

The three aspects of consciousness in the personality, thought, feeling, and action, described elsewhere, have their higher correspondences in the sublimer consciousness of the spiritual man or individuality, who also presents three aspects to his environment. These higher three, however, include greater possibilities and vaster powers than ever enter the ken of the physical man, and no detailed description, even if any were available, will be attempted here. It will be sufficient for the present purpose to say that the spiritual three appear to be analogous to the personal three but at much loftier levels.

Between these two triads comes the 'bridge' or link between them, Antahkarana, represented symbolically by Saturn.

From another point of view, it may be said that a primordial abstract triad becomes dual and differentiated under the influence of the centrifugal and centripetal tendencies; that the centrifugal tendency dominates the personality, especially during the first half of life, and the centripetal the individuality; and that the bridge between them represents the balance between the two, inclining now in the one direction and now in the other.

These seven in man, the two triads and the bridge, are represented in the solar system by seven different types of evolution; and the following table gives their association with the nearest planetary representatives of which we have information at present.

The Personality

♃ (1) Jupiter represents consciousness stated in terms of body: but body here may represent any vehicle whatever in which consciousness is functioning on any plane. So far as the physical man is concerned, Jupiter has to do with the blood, which is the life of the physical body. It stands for the power of growth, for the consciousness of the cells of the living body, and for organic matter in general; that is to say, for the vegetable as opposed to the mineral. It relates more closely to the etheric double than to the dense physical body.—(*Vegetative Consciousness.*)

♂ (2) Mars represents the thirst for sensation and the desire for pleasure. It is the seat of all passional and emotional impulses. It is called into action from without by the presence of pleasure-giving

objects, which arouse the memory of previous pleasant experiences and prompt to the repetition of them. It is therefore the mainspring of action, to secure the desired object, and of thought to plan the means of securing it. In the earlier stages of evolution it is blind, instinctive, and purely selfish; but in the later development of the soul it gives strength of will and unselfish devotion controlled by the higher nature. It is related to the astral plane. After death it fades out in purgatory, all that was unselfish in it having been absorbed by the permanent soul.—(*Animal Consciousness.*)

(3) The Moon is dual in its nature. Its influence upon body is ☽ physiological, modifying and varying the working of various bodily processes; and its influence is exerted upon the dense body through the etheric double. In terms of consciousness it stands for the lower brain mind, concrete practical thought, responding to objects in the outer world, and thinking in terms of them. It gives perception and observation, concrete not abstract ideas. It represents the ever-changing mind of the personality with its fluctuating moods, almost inextricably entangled with the desire-nature, and like it called into action mainly by objects in the outer world. Among animals it stands for what instinctive intelligence they possess. Among men it indicates the trader or student of applied science, *i.e.*, the practical worker or practical thinker, rather than the philosopher or poet. After death, all that is worthy of survival is gathered up first into this centre, and, after a longer or shorter life in the heaven-world, is handed on to the permanent soul. Because this aspect of man's consciousness is so very characteristic, the Moon is often spoken of as the chief significator of the personality, as contrasted with the more stable and less changeful Sun, which is then taken as the type of the individuality; but it must be remembered that this correspondence is relative only, not fixed or absolute.—(*Psycho-physiological consciousness of Animal-Man.*)

The Bridge

(4) Saturn is the bridge between the purely human consciousness ♄ above and the animal-human consciousness below. It is that which emanates from the individuality at each rebirth, and which returns to it after each death coloured and enriched by the experiences of personal life. It gives the sense of *self*, of 'I,' very strongly, the limited and restricted personal self, wrapped round and shut in by the thoughts,

desires, and doings of personal life. It may be said to become crystallised by the habits and routine of daily life, and this condition must be broken up, the crystal dissolved, before man is free from the bonds of fate and compulsory re-birth. When it emanates from the individuality and descends into incarnation, it brings its character and destiny with it, and so is the decreer and arbiter of fate for each life. It represents that which is saved and that which is crucified on the cross of the personality. The complete mastery of the power of Saturn leads to the Christ stage of perfection.—(*Egoism or Consciousness of Selfhood.*)

When the crystallising influence of Saturn, above referred to, is associated with Jupiter, the dense physical body is built round the etheric double. When it is associated with Mars, the lower and coarser part of the astral body is formed and is vitalised by the turbulent and self-centred forces that play therein. When it is associated with the Moon, the limiting and devitalising influence upon the body as well as upon the lower mind generally makes itself felt.

This crystallising may be compared symbolically with the cross and with evil aspects generally.

The breaking up of the crystal may be compared with the triangle and the formation of good aspects, as the result of which strength of will and self-control are gained and additional experience is extracted from life.

The exaltation of Saturn in Libra, the balance, symbolises the state of equilibrium between thought and feeling, and the synthesis of those personal experiences that are carried up and merged into the individuality after death or during bodily trance.

The Individuality

♀ (5) Venus symbolises the abstract subjective human consciousness, freed from the limitations of the personal self and perfectly balanced. When this stage of evolution has been reached, action is performed as a duty, the feelings are transformed into unselfish love, and the soul is then prepared to unite with others in the co-operation of perfect brotherhood before proceeding to the still higher stage of union with the Universal Mind. Where this stage is not reached, the influence of Venus is only seen by downward reflection through the limiting and distorting veil of the personality.—(*Human Consciousness.*)

(6) MERCURY represents Spiritual Consciousness, only one remove from the Universal Consciousness, and is variously described as Intuition and as Pure Reason. It gives the power to know directly without any laborious process of experiment, trial and error; and also the power to think and feel with all and to transcend the limits of self by mirroring the larger life of others. The soul that has reached this stage has gained such vast experience that it can reflect with perfect wisdom the feelings and thoughts of others and respond sympathetically to their appeals. At its best it is the Divine Messenger, Hermes, doing the will of the Father, perfect in wisdom and understanding. But the ordinary man only knows it in its downward reflection through the personality, hampered and restricted by the brain-mind and the sense of the limited self. It stands for a much higher stage of evolution than man has yet reached. It is the universal solvent, which will dissolve the bonds of the separated self and ultimately widen out individual consciousness into the universal.—(*Spiritual Human Consciousness or Intuition.*)

(7) URANUS at its highest represents the perfected superhuman consciousness in which the whole of the seven rays, after having been separated and scattered in their long journey through matter, are gathered together again and focussed into one by the will, and the power is obtained to rise above all limitations into Universal Spirit. The three modes of consciousness are all equally present here, but desire has become will, intellect has become perfect understanding and action has become perfect response to cosmic rhythms—initiated and controlled from within. It gives the supreme Will, perfect peace and serenity, and practical omniscience with regard to all the lower cosmic planes. It is the apex of evolution when the God state is reached and immortality is won for ever. The Soul is emancipated, Nirvana is attained and matter as we know it is transcended. The Spirit knows *itself*.—(*Perfect Spiritual Consciousness.*)

As with the other two aspects of the individuality, the influence of Uranus is only known in its limited and restricted reflection in the personality, where it is dwarfed into the freedom-loving and rather combative personal will.

It must be remembered that this association of planets with seven types of consciousness and stages in the evolution of the soul is only

relative and not absolute or final. Complete information on these mysteries is not available, for many obvious reasons. Even on the physical plane, the proper places of Neptune and the undiscovered Vulcan in such a classification as this are not yet known for certain. In the older lists the Sun occupied the position here assigned to Uranus, and it is possible that Neptune should take the place given to the Moon; but this is not yet definitely ascertained.

☉ The Sun is not one of the seven in this table because it includes them all. Astronomically it is the centre of the solar system, and esoterically it is the Spiritual Centre through which pour the light and life of that great Being called the Logos of the system; for currents of energy conveying life and consciousness pass from the Sun to every planet, where they are specialised for the particular uses of the planet before being returned to the Sun, just as blood is sent from the heart and returned to it again. In relation to the Seven Principles, therefore, the Sun represents Universal Consciousness, beyond humanity, but the source and goal of all.

In its astrological relationship the Sun is taken as representing the individuality, just as the Moon does the personality; and this correspondence is developed in the first volume of this series, *Astrology for All*. But, as previously remarked, this must not be taken in too absolute a sense, for each heavenly body has its function and significance on each plane of man's being; and in the most general attribution the Sun may be taken to represent spirit and life, and the Moon matter and form.

Just as the Sun is the centre of the solar system, so the individuality is the permanent source of each personality that radiates out from it. New Moon, when the two luminaries are conjoined, then represents the union of both lower and higher aspects of the soul in the higher heaven world. Full Moon, when the two luminaries are in opposition, symbolises the descent of the personality—signified by the Moon—into earth life, where it shines with great lustre, all of which is borrowed from the individuality.

☿ When the Sun and Moon are compared in this way, Mercury is often taken to represent the link of consciousness and memory between the two, the naked soul considered apart from spirit above and matter below, and the messenger between the two. It is then related very closely to what has been previously described as Saturn in its

uncrystallised or dissolved condition; but Mercury gives thought and memory without the strong sense of self which goes with Saturn; in fact, Mercury, in its lower application, stands for the essence of the personality regarded as thought and memory, and Saturn for the same regarded as a self. In this position Mercury may be described as the personal Hermes descending with the soul into Hades, physical life, and afterwards returning to its source, the individuality in the higher heaven-world.

The reason why Venus is associated with the individualised human consciousness has never been fully explained, and a good deal of mystery still surrounds the subject; but the following points may be borne in mind. There appear to be several ways in which individualisation, or the passage of the soul from the animal to the human kingdom, takes place; but what may be called the characteristic and normal way is for the change to occur under the influence of the animal's close association with and affection for its master. Secondly, after individualisation has taken place, the higher stages of human evolution cannot be reached unless man's separate self blends and harmonises with other selves, and this expansion and blending are influenced by Venus and the sign Libra, and are in the individuality what love and the emotions based upon love are in the personality. Thirdly, after death the personality is sooner or later gathered up and merged into the consciousness of the individuality; in fact the latter is nothing but a composite blend of a series of personalities that have lived in the past, and each of which has taken its life's harvest of experiences back with it after death to swell the fuller and richer life of the spiritual man, just as the sign Taurus and the second house gather up into one fixed centre and accumulate the wealth resulting from personal exertion. Lastly, we are told that human evolution on this earth has been greatly hastened by the presence and influence of certain lofty spiritual Beings from the planet Venus who fostered its earlier humanity and guided its civilisations.

Jupiter really signifies body or vehicle in general, and not physical body only. It is often associated with the causal body of the individuality on the higher mental plane, because this is the highest body for the average man at the present stage of evolution. Higher still it signifies the perfected âtmic body on the spiritual plane; and ultimately it belongs to the relation between Self and Not-self, referred to in Chapter I.

The Sun represents universal life when referred to the living body,

just as it represents universal consciousness when referred to the soul. In the physical body it stands for prâna or vital force, which emanates from the Sun and is absorbed by the etheric double. It gives life to the feelings on the astral plane and to the mind on the mental plane. This is seen in the horoscope by the position of the Sun; if it is in closest aspect with Mercury, its influence will be largely mental; if with Venus it will be more emotional; and so on according to the planet in closest strong aspect with the Sun.

The solar system is everywhere permeated and charged with that form of universal life and consciousness the central head and heart of which are both represented by the Sun. Geocentrically, heart and head are separated, because the universal has become individualised, and incarnation, or descent into matter, has taken place; and from this point of view our earth represents the separated consciousness of the head, and the Sun the spiritual consciousness of the heart. In the horoscope, the earth and the head are represented by the ascendant. This trinity of Sun, Moon, and earth, or ascendant, forms a kind of skeleton of the horoscope in relation to man, and embodies the three most important centres; they are referred again in subsequent chapters.

Every planet revolving round the Sun is vitalised by the solar life and inspired by the solar consciousness, which it gathers up, centralises, and individualises to suit its own planetary type of evolution. The physical planet is only the body or vehicle of a mighty Intelligence, a God or Archangel, who is supervising the slow evolution of countless millions of souls that are progressing on his globe; himself dependent upon the still greater life and consciousness of the Sun.

Each planet sounds forth a clear note, one of the seven of the octave to which it belongs, and spiritual ears can hear the music of the spheres that results from this. Each also sends out a definite colour, expressive of its own type of being.

We have thus a picture of the whole solar system as presenting a series of successively greater differentiations and specialisations. Our Sun is one of a group of seven Suns, each of which receives one ray from the mightier central source in connection with which it is evolving. The ray that reaches our Sun and enters the solar system is split up into seven sub-rays, one for each of the seven great Archangels, or Planetary Logoi as they are called, who are concerned in superintending the working of the seven schemes of evolution of the system, each scheme

including a group or chain of seven globes, some physical but most super-physical and therefore invisible to ordinary eyesight. Each of the seven sub-rays goes to one of these seven chains, and is again split up and distributed among the seven globes of the chain ; so that our earth receives one of such sub-sub-rays.

Each planet thus lives its own life in connection with the still larger life to which it belongs. Our own globe, like the others, is free when considered apart, and has its own type, character, and influence; but it is also inseparably bound to those others that are sharing its evolution.

All that we know of the other planets comes to us tinted and modified by the earth's zodiac. It is as though each one were simple and uncomplicated in itself, like a pure and unmodified ray of the spectrum, or like one single note in music; but before it can reach our earth it is coloured by the hue and blended with the sound characteristic of the sign of the zodiac through which it has to pass. Every influence that reaches us on the physical plane is modified and partly disguised in this way; and we must learn to raise our consciousness to a very much higher plane than this before we can respond to the pure unmodified note and colour.

When the ray of influence from a planet passes through some sign of the zodiac the rate of vibration of which is such that the vibratory waves of the two clash or 'interfere' (that is, when the crest of one wave falls in the hollow of the other), the two influences—that of the planet and that of the sign—are weakened and rendered discordant; as is the case when any planet is in its fall or detriment. But when the planetary ray reaches us through a sign the wave rate of which is in some harmonious proportion to its own vibration, the two reinforce each other and the influence of the planet is greatly strengthened; which is the case when a planet is in its house or exaltation.

It should be remembered that the Sun is not *directly* concerned with ☉ any vehicle or state of consciousness, but represents the one principle that permeates them all as Life or Consciousness in general. It is that universal principle in which everything in the system lives, moves, and has its being.

The *planetary* representative of this state appears to be Uranus, in ♅ which the solar rays are specially concentrated and blended to produce a centre representative of all the various types of influence in one.

CHAPTER IV

The Sun, Life-Giver

At the centre of our solar system is the Sun, the giver of life and light to the whole system. It is the principal influence throughout the whole science of Astrology, and is, until a certain stage is reached in evolution, the representative of the Self. Its symbol is the Circle with a Point in the Centre, symbolising the one unity underlying all things. This Point in the Circle is the beginning of all that is to be, the unmanifested, absolute, primordial, permanent Centre, the unspoken Word from which all is to emanate.

From the Eastern philosophy known as the Wisdom Religion, we have been taught to look upon the Sun as the physical body, or rather the outward glory, of the Central Intelligence in the Solar System. The Sun, however, is only the reflection of the Central or Universal Sun, although to us on earth it represents the highest we can hope to know or understand while inhabiting human bodies. Every sun in the heavens is but a reflection of a Divine Glory of which we can obtain no adequate conception, for no man can look upon the Real Sun and *live*.

From the Central Sun, which itself is triple, arise Seven Beings or Holy Ones, who send forth Their Rays or forces into Seven Solar systems; and our Sun represents one of these Rays. In the New Testament we read that Jesus said: I and my Father are one[1]; and, I ascend unto my Father and your Father,[2]—showing that He and those who followed Him belonged to the same 'Star' or 'Father' in the same planetary realm; and this is the astrological explanation of the statement: In my Father's house are many mansions.[3]

Our visible Sun is therefore the *shadow* of the Central Sun, acting as a concrete symbol of the Eternal *point* from which it emanates, and around which it moves in a cycle of thousands of years.

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[1] John x. 30. [2] John xx. 17. [3] John xiv. 2.

Whether the Seven Great Spirits or Cosmocratores, beyond our visible Sun, have a *direct* reflection in the seven planets familiar to astrologers, we are unable to say definitely. But it is evident that applying the maxim 'As above so below,' the Sun of our System is a Star having streams of influence which seem to link it with each planet and give to each its special lordship over certain signs of the zodiac; for the Sun has primal lordship over *all* the signs, and then each planet is allotted its separate rulership under the Sun.

Exoterically, then, the physical Sun is the centre of our manifested Solar System. Esoterically it is the focus of a Ray from the CENTRAL SUN or Supreme Intelligence presiding over the whole of our Universe; and from the Sun we receive as much of the Central Sun's Rays as are manifested through this focus.

Besides this Central Sun, the Spiritual Centre and Circumference of the whole Universe, there is a Polar Sun connecting the Central Sun with the equatorial Sun of our Solar System.

Esoterically we have the Spiritual Sun and the Pole Star, symbolised as the Tree and the Serpent. The Pole Star is symbolically the home of the Gods around which revolve the seven stars of the Great Bear, named after the immortal Rishis who represent the seven Rays of the Central Sun. They stand for Space and Time or Time and Eternity.

Then at a lower stage we have the Sun as Centre of our Solar system, and the Spirit of the Sun divided into seven streams, or spheres of influence through the seven planets. For this reason the Sun is always depicted as drawn by seven horses, or by one horse with seven heads, meaning the seven rays which spread through the Solar system.

Modern science is still in the dark respecting many solar phenomena, but it is clear that light, life, heat and magnetism are very closely connected with the Sun. The astrologers of old believed in solar magnetism to such an extent that they attributed all the life force in nature to this influence, which they considered peculiar to our physical Sun and quite different from that connected with any other star or planet, and in the same way they spoke of lunar magnetism as being quite distinct from that of the Sun. The Earth was represented as emitting a negative ray, which the Solar life force or magnetism im-

pregnated in a different manner each month according to the changed relationship of Sun, Moon, and Earth to the zodiac.

This solar magnetism is, therefore, the most potent factor in the consideration of what we may term planetary influence; for every ray of the Sun is a living energy, and the whole is the life force or vitality of every human being that draws breath. The Sun's position in relation to the Moon and the Earth at the moment of birth decides the quality of that ray and its strength or weakness.

Astronomers tell us that there is a luminous envelope completely surrounding the Sun termed the Photosphere, and from this all light and heat are radiated. Clairvoyants have gone further, telling us of the colour influence continuously playing through this luminous ether.

It is these rays of light and consciousness sent forth from the Sun that form the *individualities* of men and that make of them in very truth the Sons of God. For the Sun represents the great Sacrifice and sends forth individualities that will afterwards be drawn back in full self-consciousness to share that Bliss which is the essence of the Divine Nature.

The Sun, then, is a representative of our Solar Logos, whose sacrifice on a lower plane is a reflection of that on higher planes above.

There is a Trinity of manifestation from the Solar Logos, just as there is in the greater universe, and this we are taught takes the form of three emanations, or great outpourings of Consciousness (Life), Light, and Heat or Magnetism.

The first of these three is creative and energising and proceeds from the third or lowest aspect of the Solar Logos; it may be said to create the material substance of the Solar System. The second outpouring is integrative and upbuilding, and may be termed the ensouling essence; it proceeds from the second aspect of the Logos, and gives life and form to substance. The third outpouring is the gift of that divine individual spark which ensures the immortality of man; and this comes from the first and highest aspect[1] of the Logos.

Therefore, as taught in the *Secret Doctrine*: 'The Sun we see is a reflection of the true Sun: this reflection, as an outward concrete thing,

[1] *These three aspects have each seven vibrations or, as they are often termed, seven great waves of evolution, and at the head of each wave there stands a Lord or Ruler who directs and controls the scheme of evolution to which it belongs. These, we believe, are connected with the planetary chains, of which there are seven in the solar system.*

is a Kâma-Rûpa,[1] all the suns forming the Kâma-Rûpa of Kosmos. To its own system the Sun is Buddhi,[2] as being the reflection and Vehicle of the True Sun, which is Atma,[3] invisible on this plane. All the Fohatic forces—electricity, etc.—are in this reflection.'[4]

Again we are told: 'The effect of the Sun on humanity is connected with Kâma-Prâna, with the most physical Kâmic elements in us; it is the vital principle which helps growth.'[5] Astrologically the Sun is the life factor which animates everything its rays fall upon, giving that magnetic affinity which binds one thing to another. It also gives the instinctual consciousness, which is rationalised by an interblending with the planetary rays, ranging from the lowest to the highest degree of psychic development.

The Sun is the giver of the life-principle, or the breath of life, and when manifesting in the physical world the Sun represents the specialised life or 'Prana' in each separated individual. In all degrees of manifestation the Sun is the giver of life, spiritually, mentally, and physically, and it is therefore of vital and primary importance in all study of Astrology. It is the representative of the One Life that permeates *all things*; and therefore careful study of the Sun and all that it denotes in a nativity is necessary before a sound judgment can be given.

From a physical and mundane standpoint the Sun is the giver of light by day, and the Moon by night. It is the breath of life, governing the inbreathing and the outbreathing.

From the standpoint of the feelings the Sun governs the heart, with its sensations and emotions, and gives life to these feelings, from the fiercest passion up to the purest love and friendship.

From a mental standpoint the Sun is the heart and Wisdom, the life of the intelligence, the self-conscious centre on the plane of the mind.

The importance of the Sun's position and aspects can never be overestimated in judging a nativity; for without its rays all would be dead and inert.

We first observe the influence of the Sun in the Sign of the Zodiac through which its rays are passing at birth. If instead of regarding the Sun as though it were outside the zodiac we were to think of it as the *Centre*, with its rays permeating the whole Circle at once, we should

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[1] Desire-form. [2] Pure Reason. [3] Abstract Spirit. [4] *S.D.* iii. 562. [5] *Ibid.* 563.

have a clearer conception of the manner in which the signs are vitalised by it. Nevertheless, the earth by its revolution round the Sun is so placed that at any given time one particular sign appears to be, as it were, *specialised*, the Sun's ray at that time being focussed through that sign on to the Earth ; and we thus obtain some idea of the reason for that particular sign (vitalised by the Sun) being taken as the 'individual colouring,' as we have termed it.

The beginning and the end of all manifested life is in a special sense governed by the Sun, and according to its strength and power at birth so will the life it rules be strong or weak, for it is the Power, Wisdom, and Activity of all human expression.

All that is below Sun is but a series of forms that are more or less transitory, the Sun being the lord of life, and the Moon the ruler of all forms. Each planet draws its life from the Sun, and therefore no planet can be powerful in a nativity if entirely free from an aspect with the Sun; whereas each planet in aspect with the Sun adds to the strength and power of the individuality: The Sun vivifying the forms or the vehicles which that planet represents, and the planet collecting or 'focussing' the solar rays. The most powerful aspect of all is that formed between the Sun and Moon, when Life and Form are conjoined.

On either side of the Sun (figuratively speaking) are Mars and Venus, and between these two planets the Sun's rays are always most active. For in them the solar rays are used to conquer matter and the animal instincts that are always permeating matter until redeemed by the spirit. Mars is considered as the symbol of the 'counterfeit of the spirit,' in which the life force is often abused through ignorance and inexperience. Thus the solar rays may be said to be pouring through Mars as *blind forces*, in which the life is utilised for muscular or physical energy, Mars governing the whole of the muscular system in animal-man. When this force is transmuted, it is attracted towards Venus, and from physical passion and activity it is refined into, and gradually manifests as, pure love—its original condition, though not then conscious of it, animal-man not being *self*-conscious.

This is represented by the angles occupied by the Sun: and also whether above or below the earth. When in the east and below the horizon spirit and life are subject to matter, and form casts its glamour over the soul (Moon); but when above the earth, life and spirit are dominating matter, and the potency of the Sun is more manifest (Venus).

It takes the Sun, in its apparent motion round the earth, approximately two hours to pass through each of the twelve houses, and during each two hours its influence passes from positive to negative: the first 15° (= 1 hour) being the day half, ruled by the Sun, and the last 15° the night or negative half, governed by the Moon. The sacred hours of the Sun are sunrise, noon, and sunset, the hours of meditation, prayer, and reflection, respectively. Each hour from sunrise to sunset is under the influence of a special Deva, and over each event in every day a lord or ruler presides :—over bathing and meditation is Saturn; over affection and meals is Venus; over social and moral duties is Jupiter; over strength and business enterprise is Mars; over speech and correspondence, Mercury; and over all physical and mundane things generally is the Moon: while the Sun is lord over all.

We may consider the whole circle of the Zodiac as one great cell, impregnated with the life-giving rays of the Sun; 'manifestation' being the splitting up of this cell into myriads of smaller ones, each minute part or fragment containing the potent life of the Sun. The earth upon which we live draws its energising and life-giving properties from this Zodiac, and in rotating upon its axis passes through all those changes necessary to give the required opportunities for each human being to evolve the life-spark that is inherent within him.

From an earthly standpoint, and a physical or material conception of things, the life permeating through each sign of the Zodiac is the animal life, which must be redeemed by the triune spiritual essences coming from the Sun direct as Will, Wisdom, and Activity. Man is made in the image of God, and in Him eternally lives and moves and has his being, though plunged into matter and confined by 'the circle of necessity'—the Zodiac. For the time he is dominated by the animal life, which he draws from the form side of existence; and only when ignorance has been overcome by experience and his birthright, his divine inheritance, is gradually realised, does he turn and begin to 'reverse his spheres.'

Thus, and thus only, does he rule his stars, *i.e.*, the planetary influences, which govern the *form* side of his existence only. Then the Christ or Christos is born in him, and the solar rays vivify and awaken the sleeping self that has been so long buried in matter. Thenceforward his task is to 'put the Moon under his feet,' to rise from the thraldom of the lower self and to be crowned by the Sun. The whole story is that

of the prodigal son, who after eating the husks of personal illusions returns to his father, the individual or higher self, asking nothing but to be a servant; yet for him is prepared the joyous feast. In the story of St George and the Dragon again is repeated the struggle between the higher and the lower self, the SUN and the MOON, the Spirit and the Soul; the soul bowing down to the animal and inclining to the pleasures of the senses, until regenerated by the spirit and drawn from the selfishness and limitation of Saturn into the expansive and compassionate influence of Jupiter.

Thus on the Form side there is the Moon between Saturn and Jupiter, just as on the Life side is the Sun between Mars and Venus. And between the Sun and the Moon is Mercury, the memory of human consciousness freed from the bondage to matter or form.

It is not the Sun, nor that which it represents, the life and spirit, which is coloured by the sign through which the Sun's rays pass, but the special centre in the body, or vehicle, which that sign governs. For the root of the real self, the individual, while in manifestation is in the Sun itself of whom it is said 'in Him we live and move and have our being.' It will now dawn upon the intuitive student that the majority of humanity are hugging the spokes of the great wheel, are identifying themselves with the various vehicles through which they, the real selves, are manifesting; these are, the physical body and the senses, sensations, feelings and desires, or the intellect and the various mental attributes—in a word, that which constitutes the Personality, the impermanent, changing and fleeting illusory self governed in the main by the Moon.

The individual character, as represented by the Sun, will find its line of least resistance pourtrayed in the sign through which the Sun was seen at birth. But if that ray, with which the individual is thus identified as the separated self, is followed in thought outside the influence of the Zodiac to the Sun, its pure white light will be found to be at the heart of all beings, to contain in essence all that which is differentiated through the many and various combinations found in our fellow-men—or even in all animals, plants and minerals. For the starting-point of all manifested life commences with the Sun, and its ray through any particular sign of the Zodiac at birth permeates the whole of the nativity; its weakest point being in the sign which is opposite to that which its ray passed through at birth.

The life forces are renewed each year when the Sun returns to the same degree as that which it held at birth; the mental activities quickened when the Sun passes the same degree as that held by the Moon at birth; and the physical conditions and environment affected when the Sun returns each year to the degree occupied by the ascendant at birth. (The same is true in a minor degree of each day when the earth in her daily rotation brings these degrees in the nativity to the angles of the heavens.)

When rising at birth it tends to increase the size of the body, giving strength to the muscles and full proportion to the stature and the bones. The face and forehead are large; hair and complexion light in colour (these two last depend somewhat upon the sign in which the Sun is placed); eyes blue or hazel; sight good (unless the Sun is afflicted). The disposition is honourable, upright, serious, of good judgment, ambitious, desirous of honour and public esteem, with a great sense of dignity. There is firmness, power of character and strength of will, steadfastness, and decision of mind. The native is fond of grandeur, pomp and ceremony; and if the Sun is badly aspected these characteristics, with ostentation and too great a sense of his own importance, may have unnecessary prominence in the character. The rising position is also very favourable for health, strength, and longevity. The Sun governs the heart chiefly, but also has relation to the back, the eyes, the arteries and muscles, and to the vital force all over the body. It energises that bodily centre, plexus, or 'chakram,' signified by the planet ruling the sign in which it is placed at birth. It also has to do with that circulation of the vital force which starts from the brain and flows along the nerves to all parts of the body. The function of this force is to co-ordinate and unify the otherwise separate energies and functions of the various parts of the body, and at the same time stimulate them. When the vital force is withdrawn at death this power of co-ordination is lost, and disintegration follows.

When in the mid-heaven, its influence is somewhat similar to that at sunrise; but there is a still greater sense of dignity and love of exercising authority and power. The native is fairly certain to be a person of note in his sphere of life, no matter how restricted that may be; and if the horoscope favours it he may gain considerable prominence and fame. At his best he will have sound judgment, strong common sense and a practical character, with executive and organising ability.

When setting, the feelings and emotions seem to be largely brought into play, and they may take various channels according to the sign; domestic, devotional, humanitarian, social, conjugal, philanthropic, patriotic. There is a going out towards others; and this varies according to the degree of development of the nature, high or low. In the lowly evolved soul this may be little better than the outgoing desire for selfish pleasure in whatever form obtainable. In the average person this position is good for friendship, companionship, partnership, marriage, popularity, social success and pleasure, and for almost any form of co-operation between the native and others, whether in the family, in society, in public, in churches, associations, brotherhoods, municipal or public bodies, etc. If the Sun is much afflicted there may be exactly the same tendencies, but coupled with bad luck, trouble and disappointment.

When in the fourth house, the effect may vary a good deal according to sign and aspect. The first half of the life may be surrounded by troubles of various kinds arising out of family or health or circumstances. Sometimes the parents may prove uncongenial, or there may be death or separation; sometimes the health is far from robust and the career in life suffers in consequence; and at other times persistent bad luck may seem to follow the native, his plans are thwarted, his ambitions are failures, his hopes come to naught, and there may be an appearance of frustration and restriction. In some cases this position is accompanied by psychic tendencies and experiences. Unless seriously afflicted, the middle and latter part of the life will be better than the earlier; and there may be gain, improvement, success in any of the matters just mentioned; family, health, position, circumstances. When well aspected, there is usually gain through matters signified by the fourth house, through property, houses, land, possessions, family circumstances or estate, etc.

Much of this general influence seems to prevail after the Sun has passed the lower meridian and entered the third house; and if the horoscope is otherwise accordant it may still be detected even when the Sun has reached the cusp of the third house. The general 'orb of influence' of the Sun with regard to the four angles is apparently very much wider than is the case with the other heavenly bodies, and in some cases seems to extend to nearly the whole of the next (the cadent) house. Thus the sunrise influence may be considered to begin in the

second house, to be greatest at the rising cusp, and to last well into the twelfth house. Then the noon influence will begin in the eleventh house and extend well into the ninth; while the sunset characteristics pass from the eighth to the sixth.

The Sun represents superiors and those in authority. Primarily in Mundane Astrology it stands for the monarch, but in a relative sense for anyone who exercises any degree of power or authority, no matter in what sphere of life. The occupations of the Sun are usually those signified by the sign in which it is placed and its ruler; but when in Aries or Leo they may be indicated by the planet with which it is in closest and strongest aspect; if in aspect with more than one, that which is strongest or most elevated.

In its deepest sense, the Sun represents the Will to Be, the primal life and consciousness at the heart of all creation. In the animal and the unevolved man, this manifests as *desire*, a rushing outward of the mind towards anything that will give pleasure. In the higher type of man, these outgoing energies are controlled by the intellect and then become *will*. In both types alike, they are the basis of action.

CHAPTER V

The Moon, Mother

In astrological studies the Moon's influence is equally as important as the Sun's, for it is paramount over all names and their embodied forms, which its influence either preserves or destroys according to the vibrations it collects and transmits from the various planets. From the planet Mars the Moon collects an influence that tends to destroy by violence or a superabundance of heat, and from Saturn one that operates by a slow and lingering decay, while from Jupiter it receives a preserving, nourishing, and sustaining influence.

The Moon is the great moulder of form. She is the Queen Mother of the heavens, the Virgin Mary of the Roman Catholics, and has chief rule over the earth and the zodiac: while the Sun is king over the solar system and the planetary spheres.

The Moon makes all forms as plastic as clay, and suspectible to every influence that is collected and transmitted by it to the forms it governs; hence the lunar orb is the most important factor in all things that are generated, and its place at the 'prenatal epoch' decides the ascending or descending sign at birth.

The influences of the Sun and Moon commingle in the life and form of which the ascending sign at the physical birth is the manifest expression. The Sun plays a very important part in all considerations of heredity, and the Moon has an equal share through its signification in connection with environment. This interchange is the underlying cause of that which appears outwardly as the fact that all men are differently endowed by Nature as regards inherent mental and physical qualities, also that equality is *not* the law of the universe in which we are living.

A very important statement is made in the *Secret Doctrine*, namely that 'The Sun is the Giver of Life to the whole Planetary System: the Moon is the Giver of life to our Globe. She (the Moon)

is pre-eminently the Deity of the Christians, through the Mosaic and Kabalistic Jews, in fact ever since the last initiated Father of the Church died, carrying with him to the grave the secrets of the Pagan Temples. For such of the Fathers as Origen or Clement, the Moon was Jehovah's living symbol; The Giver of Life and the Giver of Death, the Disposer of being—in *our* world. As Luna or Lucina she presided over childbirth and life; as Hecate she was the goddess of death; and ruled in the underworld over magic and enchantments; in heaven she was the chaste Diana, the Queen of night.'

The *Secret Doctrine* teaches that the Sun and the Moon are the parents of physical man, and describes how the lunar influences gave him his shadow body, or the mould upon which the physical particles were arranged, and the solar influences the *prâna* or life-breath. We are also told how the spirits of the earth clothed these shadows or etheric forms.

For every human form there is a supersensuous mould, into which the natural forces enter and clothe it with flesh and blood; therefore, man has an etheric as well as a physical heredity. The physical parents do not give the forms to their children, they are merely links in the great chain of evolution in the physical world; and by attraction or magnetism, through affinity or counterparts, they provide the soil in which the seeds of physical life are deposited.

So closely connected with the physical body is this etheric mould that it may be said to be part and parcel of it. This is why the 'pre-natal epoch' becomes such an important consideration in Esoteric Astrology; and if its connection with the moment of conception can be established a very important step will be taken in the study of practical eugenics, sufficient to reveal the cause of the disease and misery we find resulting through unfavourable heredity and environment. It is this etheric body into which the physical is built by the impulse given by the male seed, which receives the prâna, or breath of life, from the Sun. The relationship between the Sun, Moon, and Ascendant shews the condition of health and the vitality with which the physical body is endowed, according to the nature and quality of the sign occupied by these primary indicators. It is this fact, that the physical body is shaped after the model created by those who rule the destinies of the world, which enables us to trace the karma, or fate, of each individual through the lunar personality.

The nucleus for this etheric body is the permanent atom conveyed by the father into the womb of the mother. Without the presence of this permanent atom no 'quickening' can take place, and no conception result.

The materials forming the dense physical body built into the etheric mould are almost entirely supplied by the mother. In exoteric Astrology the Moon denotes the mother and the Sun the father; and it is practically certain that the moment of 'epoch' *decides* the moment of birth; therefore, nothing more important than a consideration of the forces then at work can engage the mind of the earnest astrological student.

In the first volume of *The Astrologer's Magazine* published in the year 1890, there began a series of articles under the title of 'The Horoscope,' in which a new method for the rectification of horoscopes was very clearly defined and explained by the following rules:—

'1. If at the time of birth the Moon be increasing in light and above the earth, or decreasing in light and below the earth, then the period (between birth and conception) is *less* than nine calendar months.

'2. If the Moon at birth be increasing in light and below the earth, or decreasing in light and above the earth, then the period is *more* than nine calendar months.

'From these we get a mean of two postulates, *i.e.*, a period of nine months exactly, when the Moon at birth is exactly on the eastern or western horizon, and in conjunction or opposition of the Sun; neither above nor below the earth, and neither increasing nor decreasing in light at the moment of birth.'

To prove the value of the Sun's and Moon's effect upon the life of those born when the luminaries are in affliction, astrologers possess a valuable aphorism handed down to us by Claudius Ptolemy, who says: —'If either of the two luminaries be in an *angle*, and one of the malefics be either in *conjunction* with that luminary, or else *distant in longitude from each luminary in an exactly equal space*, so as to form the point of junction of two equal sides of a triangle, of which sides the two luminaries form the extremities; while at the same time *no benefic planet may partake in the configuration*, and while the rulers of the luminaries may also be posited in places belonging to the malefics; *the child then born will not be susceptible of nurture, but will immediately perish.*

This aphorism may be tested by all scientific men who care to take the trouble to ascertain the birth-times of children dying in infancy. Many cases are on record where this aphorism has been tested and found true; and owing to the very simple statement of the aphorism it should be cited whenever a test of the truth of Astrology is demanded.

From the esoteric standpoint the truth of this aphorism becomes apparent when it is known that the etheric double of the physical body is governed by the Moon.

In the ancient nations of the past the worship of the Moon, and the knowledge of her influence upon the earth, was a part of their religion, as it is a part of the Roman Catholic religion in the worship of the Virgin Mary. In Babylon the Moon was worshipped as the God *Sin;* and by the Jews as Jehovah. All minor cycles of time were known to be governed by the Moon, and we find ancient authors referring to the periods of the Moon in various ways:—In the feminine physiological phenomena recurring every lunar month of 28 days, or 4 weeks of 7 days. The quickening of the fœtus is marked by a period of 126 days, or 18 weeks of 7 days each. The period of 'viability' is one of 210 days, or 30 weeks of 7 days each. The period of parturition is accomplished in 280 days or 40 weeks of seven days each or 10 lunar months of 28 days or 9 calendar months of 31 days each.

It has been said that no symbol—the sun included—was more complex in its manifold meaning than the lunar symbol, and yet over all she is the great symbol of Illusion; for nothing born under her influence endures, but is constantly changing and dissolving. 'As the wicked evil Spirits warred against the Moon in the days of yore, so they are now supposed to contend in vain against the present Queen of Heaven, Mary—the Moon. Hence also the Virgin, or Madonna, standing on the mythical Satan in the form of the Dragon, crushed and made powerless under her feet. This because the head and tail of the Dragon, which represent in Eastern astronomy to this day the ascending and descending nodes of the Moon, were also symbolized in ancient Greece by the two serpents which Hercules kills on the day of his birth, and so does the babe in his Virgin Mother's arms.' The symbol of the Ark as representing the Moon is only another symbol of the generative influence of the Moon, the virgin mother who gives forms for the life on earth.

In practical Astrology the Moon governs the cells in the brain, and the cells of the body in which the instinctive consciousness is retained. It also presides over the stomach, the womb, and impregnation. The fluids and the cellular tissues of the body are also under her rulership; but her chief rule is that of the Collector, Conveyor, and Distributor of other influences connected with the Zodiac.

The Sun, Moon, and Earth are inseparably connected in symbology; and the influence of one luminary upon the earth cannot be wholly understood without reference to that of the other. As time measurers, as movers of the tides of air and water, as eclipsed and eclipsing, as types of creative gods and goddesses, as rulers of birth and death, as givers or withholders of joy and sorrow, as universal karmic agents without whose consent no event can come to fruition, they are ubiquitous and all-powerful. The Sun represents the condensed heart of the nebula out of which the solar system was originally formed; and it is recognised even by materialistic science to be the source of all forms of life and activity. It is therefore, in every religion, rightly taken as the symbol of the supreme God, the Creator; and to its apparent movements and characteristics, as seen from our earth, are adapted nearly all the symbolical and legendary lives of gods and deified heroes in the various theogonies. But if the greater luminary represents the creative power in the whole solar system, the Moon acts as the more immediate source of life to our earth; and occultism explains that this extremely important influence of the lesser light is not exclusively due to its proximity to us, as might be supposed, but rather to another factor bearing upon the origin, composition, and evolution not only of this globe but also of the living organisms it bears.

In most mythologies and forms of symbolism the Moon has been taken to represent matter, and life involved in matter. It stands for primordial matter, chaos, or the 'great deep' so often spoken of in legendary accounts of creation, while the Sun is the creative energy that moulds it. These two, Sun and Moon, stand for the positive and negative, force and matter, life and form, aspects of manifestation on every plane of existence. In accordance with this the Moon has generally been taken as feminine, and with it are associated, more or less directly, nearly every goddess of the religions, theogonies and mythologies from the most ancient times down to the present day. Occasionally, when taken not as the mere passive transmitter of solar light and

influence, but as a cause in itself, it has been spoken of as male, or as androgyne, or even as being a triple power in itself; and the 'Man in the Moon,' once a good deal more than a man, has now become the hero of a nursery tale. To the eye of modern science these fables and myths seem the credulous stories and imaginings of humanity in its unintelligent infancy, and all are alike dismissed to the limbo of exploded superstitions. But the astrologer, who can test for himself the subtle and universal influence exercised by the 'Queen of the Night' every hour of the twenty-four upon every man, woman and child alive, and who has at his disposal facts as valid as any in the whole history of science, can go a step further and recognise the harmony of his own experience with the principles enunciated by occult science on the one hand, or hoary tradition on the other.

According to the ingenious speculations of modern astronomy the Moon is simply a splash thrown off from the earth by the force of axial rotation when both were in a molten condition. At first very close to our globe, it has gradually receded, we are told, to its present distance; and, being small in size, has cooled much more rapidly than its parent. Occultists, while admitting that the two were once much closer together than at present, deny the accuracy of this hypothesis of the origin of our satellite; and although affirming the importance of much of the nebular hypothesis, maintain that it requires supplementing in a multitude of details. Scientific speculations of this sort invariably proceed upon the assumption that the solar system has reached its present condition through the operation of the known laws of matter and force, uninterfered with by any intelligence more important than man's. It is just here that occultism parts company with such speculations and assumptions by teaching the existence of a universal Life, permeating every atom of matter, and thus giving to it its known properties; a universal Mind, omniscient within the solar system, originating and controlling every form of manifestation, spiritual and material alike; and a vast host of agencies of all grades and degrees, who carry out intelligently the ideas pre-existent in the universal Mind. Without going into unnecessary detail it will be evident, as soon as the differences between these two positions are realised, that, without denying the validity of the scientific attitude as a whole, there is room for a multitude of modifications of the general hypothesis; modifications due to the intelligent interference of the agencies just referred to, and to the existence in

matter of properties and potencies not yet discovered by ordinary science.

The account given by the occultist is that the Moon was in existence before our earth, and that for long ages it pursued its course round the Sun as the field of evolution for living beings. When its period of activity began to come to an end, a great planetary Intelligence, sent forth by the mighty Being represented by the Sun, gathered together a nebula, directed its course, superintended its condensation into our earth, and, with a vast army of subordinate workers, still presides over its destiny. The air and water on the surface of the Moon were volatilised and brought over to the new globe, and with them a good deal of once solid matter as well. The living beings who had finished their evolution—(so far as it was possible to finish it, that is)—on the Moon, were also handed on to its terrene successor when the time was ripe, to continue their growth in an environment offering much more extended possibilities. Our earth, then, has gained its atmosphere, its oceans, and all its surface matter by inheritance, so to speak, from its lunar parent. The air we breathe, the water we drink, and the matter that forms our bodies, are really from the Moon ; and we ourselves, the spiritual nomads, are now continuing here the evolution, an earlier stage of which, amid very different surroundings, took place upon that cold and mysterious satellite of ours.

Of the many beings who thus came over from the Moon, only a very few had reached the definitely human stage. The first 'men,' if such they can be called, upon this earth were from among the comparatively unevolved of the lunar inhabitants, and had bodies constructed of ether only. Being without solid, liquid or gas, they could live upon this globe when it was still at a temperature such as would have made life as we know it to-day an impossibility. Between that long past date and this, 'mother earth' has provided us with dense physical bodies without ; while, as the result of manifold incarnations, we have developed intellect within ; having been greatly assisted, however, in this latter process by the fostering care of those 'Lords of the Flame' to whom reference will be made in the chapter on Venus.

It is evident that we have here the elements, at any rate, of a much fuller explanation of the controlling influence of the Moon upon everything terrestrial than that furnished by a mere reference to the proximity of the two heavenly bodies and their mutual attraction by gravitation.

The belief in the triple power of the Moon is so far justified that the astrologer can detect its influence over birth, over the preservation of life, and over death. Conception, the feminine functions, and child-birth, may be said to be, astrologically, almost wholly dependent upon the Moon and the references to these facts in the myths of various countries, ancient and modern, are innumerable. Diana, the Moon-goddess, was sometimes called *three formed*, and was held to be Selene (Luna) in the sky, Diana (Artemis) on earth, and Proserpine (Persephone) in the world of the dead. She presided over child-birth, but was herself vowed to virginity. The crescent Moon was connected with her, as it also was with the Chaldean Astarte and the Egyptian Isis. The Hindu myth of the Moon being the parent of Mercury will be referred to in the chapter on Jupiter. The Moon represents water, the sea, *mare* in Latin, and this becomes the names Mary and Maia or Maya. Mary as the mother of Jesus; Maia as the mother of Buddha; Maia as the mother of Hermes (Mercury); Soma (the Moon) as the mother of Budha (Mercury); all these are allegorical statements of the same truth, which can be applied in more ways than one. Intellectual humanity is the child of lunar humanity. Wisdom is the result of illusory life in matter. Initiation follows the awakening of psychic faculty.

It is affirmed that the astrological conditions under which conception can and cannot take place were well-known to ancient astrologers, but that the utilisation of such knowledge was considered black magic. This knowledge appears to be lost at the present day, or only vaguely guessed at; and it is open to doubt whether it is desirable that it should be rediscovered. When once conception has taken place, the manner in which the Moon's motion regulates the development of the embryo, differentiates the sex, and limits the possibilities of birth, is illustrated in the theory of the pre-natal epoch. That theory cannot be dwelt upon here, and is not accepted by all astrologers; but even those who reject it in its present form admit that lunar regulative action certainly exists in some form. The period of gestation, in the higher animals as well as in man, is measured in weeks, and a week is a quarter of the Moon's period. It seems that a double current of energy passes between the earth and its satellite; one flowing in towards the earth, promoting fertility and growth of all kinds, in animal and vegetable as well as in man; and another returning from the earth to the Moon, comparable

with negative magnetism and venous blood, and apparently deprivative, disintegrative, and vampirising in its action. The mother provides the embryo with the purely physical particles necessary for its upbuilding, but the psychic or astral influence that flows in upon her originates outside her, proceeding from the astral body of the incoming soul; and this, as well as the normal physiological process of growth, appears to be regulated by the Moon. The influence of the mother's mind upon the unborn child is well known; but the opposite side of the case, the effect of the incoming soul upon the mother, is less well recognised. Peculiarities of temper, fancy or disposition in the mother at such a period may in reality proceed from the child. For instance a soul that is bringing with it into physical life an irritable disposition may be the cause of irritability in the mother. An inspection of the two horoscopes would show this; and any very special disturbance would be indicated by the progressive changes of the heavenly bodies in general, and the Moon in particular, between the horoscopes of conception and birth.

With the Moon is connected the old divisions of the zodiac into twenty-eight parts, the so-called 'Mansions of the Moon.' The period of the Moon's revolution round the earth is nearly twenty-eight days (27.3) which, when divided into quarters, gives four of about seven days each. When this method of sub-division is applied to the zodiac, it gives twenty-eight equal parts of $12\frac{6}{7}°$ each, starting from ♈ 0°. To these 'mansions' a distinct influence was attributed by some of the old astrologers, although the available records are extremely vague and of little value; and the subject is almost ignored by astrologers of to-day. This is one of the many points of astrological practice that requires further investigation. In recent years this same mode of dividing the zodiac has been claimed as underlying that basic polarity which differentiates sex in the embryo.

As stated in the previous volume of this series, the trinity of Sun, Moon, and Earth can be applied in a variety of ways, both symbolically and practically in the horoscope. Probably the highest of these applications from the symbolic standpoint is that in which the Sun represents the universal Self, Atma, all-pervading, omnipresent; the Moon, the mysterious spirit of wisdom, Buddhi; and the earth, the individualised human soul, Manas. These are then reflected downwards and reappear in a much lower mode as: Sun, the vital force; Moon, animal instinct; Earth (ascendant), the brain mind. Each of these latter applications

will vary somewhat according as to whether the application is intended to the physical body pure and simple or to the three lower human principles. Another and perhaps more interesting correspondence still is that in which the Sun represents the individuality, the permanent soul, whose evolution the long series of births and deaths is intended to subserve. The Moon then stands for the personality, which is a ray from the individuality sent out from it for the purpose of gathering experience and playing a definite pre-determined part during one life of physical incarnation. Only a few scattered observations on this subject have been made by the one or two practical occultists who are alone competent to make them; and much further experience is therefore required; but so far as is known this correspondence appears to be genuine and reliable. In each case it is the zodiacal sign indicated that seems to be the important factor; that is to say, the individuality is not represented so much by the Sun itself as by the sign in which the Sun is situated at the person's birth; and similarly with the Moon and Ascendant. So far as we know, no information is available as yet concerning the relations these three bodies occupy to each other in a series of incarnations; but seeing that the soul grows, evolves, *i.e.*, changes, there is evidently no need for them or for the planets to occupy the same position at the successive births of the same soul.

Although this correspondence of Sun, Moon, and Ascendant to the threefold incarnate man cannot be fully tested except by the very few persons who have developed a high degree of clairvoyance, yet their outer effects can be observed and recorded by any careful student of Astrology. That the personality in general—including more especially under this term the feelings, passions, instincts, emotions—high and low, good and bad—varies according to the position of the Moon at birth is simply a matter of ordinary observation. Generally speaking, the zodiacal sign in which the lunar orb is posited will declare the innate characteristics of this department of the nature. These are to be judged partly according to the sign itself; its quality (fixed, mutable, or cardinal), its elemental nature (fire, air, water, earth), its planetary ruler; and partly according to the Moon's aspects. For instance, when the Moon is placed in a Saturnian sign, the personality will be largely coloured by Saturn's influence, and this may be either good, bad or mixed, according to circumstances: among the good influences being steadfastness, self-control, sobriety of conduct, gravity, thoughtfulness, patience, etc., and

among the bad ones despondency, hardness, worldliness, selfishness, lack of humanity, lack of courage, enterprise and candour, etc. And with other planetary signs other effects will follow, according to the known nature of the signs. By careful observation, slight variations may be detected according to the Moon's progress through the signs by secondary direction after birth For instance, when entering the Martial signs there will be some little tendency for the good or bad characteristics of Mars to be manifested; among the good ones being courage, enterprise, self-reliance, generosity, activity, practical ability, etc., and among the bad, rashness, ill-temper, pride, hastiness, tendency to disputation and contradiction, lack of restraint, etc.; and these qualities will sometimes play an important part in bringing about the various events, lucky and unlucky, that happen during these periods. In fact, the Moon is continually pouring in upon the earth an influence that constantly varies according to its distance from the Sun (as measured in the zodiac), according to the sign it occupies, and according to the planets it aspects.

These facts have an interesting bearing upon the doctrine of the evolution of the soul, in its application to astrological symbology. Science teaches that during the intra-uterine life the human embryo passes through states of development characteristic of all the sub-human kingdoms, cellular, vegetative, and animal; and the theory of evolution explains that it is because man has actually evolved through all these kingdoms in the past, and that embryonic development rapidly runs them through and sums them up. Science and occultism both agree upon this as a broad and general principle. Let us therefore examine its application to Astrology. If we avoid exceptional cases and take an average it may be stated that, supposing conception (human) to occur when the Sun is just entering Aries, the child will be born when the Sun is about entering Capricorn. During the period signified by the first nine signs the Sun has been pouring out its influence, and the embryo has been slowly built up in accordance with it; but none of that which is signified by the passage of the Sun through Capricorn, Aquarius, and Pisces is represented in the child. If we then apply the principle just stated it is evident that the past evolutionary career of the soul is symbolised in the solar passage from Aries to Sagittarius; that the individual qualities now being evolved are represented by the Sun's position at birth; and that the three remaining signs necessary to complete the

circle represent either (1) powers lacking in the soul, which this incarnation is intended to assist in developing, or (2) the karma of the past coming to fruition during the present, and symbolised by the Sun's progression by secondary motion after birth, or (3) some special work for the accomplishment of which the incarnation was undertaken. While the Sun has passed through three quarters of the zodiac the Moon will have travelled round the whole circle about ten times, but no lunation will have fallen in the three signs untraversed by the Sun. The ascendant will have swept round the circle about 280 times, but not once will the Sun have risen in the three uncompleted signs. The present condition of the soul will be represented by the solar position at birth; its past by the motion of the Sun before birth; and its future by the same motion continued afterwards.

The Moon's influence varies so greatly, according to the sign in which it is located at birth and the planet with which it is in closest aspect, that it is not a very easy task to give a definite account of it apart from sign and aspect. It is usually considered moderately cold and moist, and to be feminine, negative, receptive, plastic, magnetic, fruitful, and changeable. It gives a middle to full stature, round face, fair or pale complexion, grey eyes, rounded contours, a tendency to plumpness or stoutness, or if not stout, more fleshy than bony. It governs the stomach, digestion, absorption, nutrition; and has more or less influence over nearly all the soft parts of the body, glands and their secretions, lymph, fat, the breasts, the womb, bladder, the feminine functions, and child-bearing.[1] The Sun and Moon together are stated to rule the eyes and sight; and when these afflict each other or are afflicted by malefics, especially by Mars, the sight is liable to suffer; but there seems to be most danger when the luminaries are in fixed signs or are afflicted from angles. The Moon is also found to influence the brain and nerves; but it probably has closer relation with the sympathetic system than with the cerebro-spinal, and in the latter with the cerebellum more than the cerebrum. When the Moon and Mercury are both seriously afflicted by malefics and receive no good aspects from the benefics, the Sun, or the cusp of the ascendant, there is danger of mental instability, or even madness or idiocy. The waxing Moon relates more to the arteries, motor nerves, and muscles;

[1] For further details see Manual IX, *Medical Astrology* (*price* 1*s.*, *post free*).

the waning Moon to the veins, sensory nerves, sense organs, and glands.

The influence of the Moon over health was given in the previous volume of this series (*How to Judge a Natvity, Part I.*), and cannot be repeated here in detail. When seriously afflicted the part of the body governed by sign or house is liable to suffer from either disease or injury. Its good aspects are considered particularly desirable during infancy and the early years of childhood.

The occupations and pursuits governed are those connected with the water and liquids generally, and with travelling; such as sailors, fishermen, brewers, publicans, wine merchants, fishmongers, owners of vessels, whether of pleasure or profit; travellers, commercial or otherwise, by land or water. It also stands for the common people in general, as contrasted with the Sun, which represents the upper classes and those in authority; but when strong and dignified, or when supported by the Sun or in Leo, it may signify women of high rank or in some kind of authority. It stands for women in general, and for nurses, midwives, female servants. In any horoscope of birth it signifies female relatives in general and the mother in particular. When angular, especially if in moveable signs, it favours travelling, changes of residence, and changes of all kinds, fortunate or otherwise, according to aspect. Its influence upon money and property depends upon aspect. It is very fortunate when in good aspect to planets in the second and tenth, and to a less degree in the fourth and eighth. Bad aspects to these positions are apt to result in trouble or loss. The Moon's evil aspects, generally speaking, are liable to cause reversal, overthrow, instability, unpopularity, discredit or downfall; this applies chiefly to oppositions and squares, but may take place in some degree even if the aspected planets are benefics; the matters involved will, of course, vary according to the planet and house.

The Moon has also a great influence over such matters as spiritualism, mediumship, dreaming, and physical investigations and experiences generally; and therefore to the list of the occupations must be added those arising out of these affairs; mediums, mesmeric subjects, crystal gazers, untrained seers of various kinds, etc. This applies chiefly when the Moon is in good aspect to Neptune or Uranus: and if Jupiter assists by good aspect, and one of these bodies is in the ninth or third house, considerable success may result. The good

aspects of the lunar orb to Uranus often give a strong inclination for Astrology.

The influence of the Moon over the feelings, according to its position by sign, has already been referred to. Everything outside the realm of intellect, from the lowest animal instinct up to the higher emotion, is very largely swayed by the Moon. The older and more highly evolved the soul, the weaker will be this influence, and the more will it be under the control of the will; and *vice versâ*, the younger the soul from the evolutionary point of view, the more is it the slave of lunar attraction and the less is it able to resist passions and appetites rushing upon it from without or surging up from within. This question of the degree of evolutionary status gained by the soul and innate at birth is by no means easy to read in the horoscope, and yet very important issues obviously hang upon it; in fact the whole question of personal morality is here involved. Broadly speaking, young souls and those who are very unevenly developed in some department of human nature seem to have many bad aspects, especially from malefics, the planets not dignified, and the benefics neither prominent nor strong; while the older and more highly evolved souls tend to reverse these conditions. The question is complicated by the fact that most souls evolve very unevenly, are strong in one respect and weak in another; highly advanced, perhaps, in intellect but deficient in morality, or *vice versâ*. This must be largely left to intuition to decide, for it is a subject that seems to have been left out of account hitherto by astrologers, and no adequate rules are on record to enable the student to decide it. The degree of affliction in the horoscope of birth is not always sufficient to solve the problem, although it usually indicates imperfection of some sort.

The sway of the Moon over the feelings is illustrated by its importance in questions of marriage in a male horoscope. The planet to which the luminary first applies is held to indicate the type of person to which the native will be attracted; but it is doubtful if this rule is adequately stated in the books. The planet in question is rather the one in closest association with the Moon by aspect and by dignity in the lunar sign. If the Moon indicates the feelings, the planet in question will show which subdivision of the feelings is most active and is therefore most likely to come to the fore in the question of matrimony; but the planet most strongly affecting the Moon in this way is not always that to which it first applies. This influence over the feelings can be traced

quite as unmistakably in women as in men, but is not held to have the same importance in marriage. A woman lives more in the feelings than does a man; and with her it is the solar half of the nature that is awakened in matrimony as a rule. The motives for marriage, however, vary with both sexes; and it is open to doubt whether the old rule of the Sun for the husband and the Moon for the wife applies in all cases quite so rigidly as is sometimes supposed. The planet in closest association with the luminary does not necessarily indicate the ascendant of the marriage partner; in some cases it merely points out the strongest planet in the partner's horoscope, irrespective of the ascendant; in others it indicates the planet ruling the sign occupied by the luminary in the partner's horoscope.

Considered by itself, the Moon gives an easy-going nature, sociable, domesticated, changeable, and good-natured; but sign and aspect make such a great difference that these qualities may undergo considerable modification.

In relation to the intellect, the Moon signifies imagination and intuition rather than logical reasoning; but when in any strong aspect to Mercury or Uranus, it may considerably increase the intellectual power of those planets and give an active, resourceful, and fertile mind. Its imaginative and æsthetic side comes out when in aspect to Jupiter, Venus, or Neptune, but the assistance of Mercury or Uranus, or both, is necessary to raise this to genius.

CHAPTER VI

Mercury, The Thinker

Mercury 'the winged Messenger of the Gods,' is the expressor, the mirror of all the planets. All who study Astrology for any length of time sooner or later become aware of the fact that the planet which represents the *conscious* human being more directly than any other, and which most effectually acts as an agent or interpreter of the influence of other planets is Mercury.

It is truly said that each planet plays its part in forming and influencing the mind, but it is the planet Mercury which governs the *abstract* mind, or the mind in its totality. Probably the best definition of Mercury's vibration would be that it was lord over the rational mind or mental body, and in that respect signified the *memory* of each individual.[1] It is distinctly the 'spiritually-human' portion of the ego, the Messenger of the Gods to man, whose wings carry him from earth to heaven. If we think of man as possessing a soul having three phases, or aspects, *i.e.*, animal, human, and spiritual, Mercury will represent that phase which is neither animal nor spiritual, but distinctively spiritual-human.

Apart from all considerations of good, bad, or indifferent, Mercury connected with Saturn causes the mind to become crystallised, solid, concrete and material, thus rendering it matter-of-fact and practical or grave and studious. Allied with Jupiter it becomes more expansive and philosophical, inclining the mind to reflection, either moral, ethical or religious in its nature. In the same manner, if allied to Venus the mind is artistic, cheerful and refined, while if connected with Mars energetic, smart, self-assertive and impulsive.

It would seem that whatever planet Mercury is joined to by aspect is interpreted in its true character by conforming the mind to its own nature; and for this reason it is said that Mercury is a 'convertible'

[1] The individual or permanent memory is meant, not the personal, which is governed by the Moon.

planet, being affected according as it is aspected by, or placed in relation to, any other planet. It is in Mercury that sex distinctions are usually lost, for on the plane of pure mind sex disappears.

When freed from all contact with other planets, and the Ego is able to use its influence without being led captive thereby, Mercury represents The Thinker.

Meditation upon the 'Caduceus,' which forms the true symbol of Mercury, will reveal many of the mysteries connected with this planet. The two serpents twisted round the rod denote the 'life' and 'form' side of the ego's expression, the rod in the centre symbolising the one eternal changeless Self.

A considerable portion of the correct judgment of a nativity is derived from a study of Mercury, its position, aspects, and progress, the tendency of the mind being easily seen from the sign which Mercury occupies at birth.

Thoughts are things. As Mercury forms the mind, by acting as a mirror of all images to be reflected, so the Ego is absorbed by or identifies itself with the form, taking the image unto itself, so to speak. But, of itself, Mercury is only the representation of *that which thinks*, and so for the time of the one earth life Mercury is The Thinker, transforming the essence of all thought into memory.

Mercury is therefore God's instrument, the word of God or a ray of the Sun. By thought, speech and action it either builds forms or breaks and dissolves them, for it is the power of the three in one. In conjunction with each planet Mercury has a special mission to perform; also when in any aspect to any planet.

If connected in any manner with the planet SATURN it makes all things corporeal, substantial and practical, inclining those born under this influence to science and all work requiring concentrated thought and careful analysis. It is the most tangible and permanent vibration that Mercury can express, but it acts according to the nature of the aspect.

The Conjunction is the most potent; for in this case thought and action become one, whether for good or ill, there being concentration and much power of continuity displayed,—modified, however, in its expression by the sign through which it is manifesting.

The Adverse Aspects cause grave anxiety, worry and a constant disturbance of the mind, which is gradually consolidated by sorrow,

grief, and continuous limitations of action which cause the mind to ponder over the restrictions and obstacles it meets.

The Benefic Aspects refine and chasten the mind through harmonious thought and action, causing a philosophical attitude which tends to depth and sincerity, faithfulness and truth. The Opposition is as powerful as the Conjunction, but thought becomes liberated by disappointments, failures, and errors of judgment caused by fear, lack of initiative, and procrastination.

The planet Mercury, as analogous to quicksilver, largely used as is well-known for extracting gold (the Sun, ☉) from its ores, opens up a wide field of new thought in connection with its influence in every nativity. A simple laboratory experiment will very well convey its nature, as illustrating at once its powers of perception and reflection, and also its function of *memory*, both personal and individual. If a little quicksilver be rubbed in a mortar or basin with a little prepared chalk it will soon be found to run into small globules which will not again coalesce; indeed, this process can be carried on till it is so finely divided and so intimately mixed with the chalk as to present a smooth bluey-grey appearance, being apparently one uniform substance in a powdery form. It has, in fact, become the familar 'grey powder' of the chemist. In this state it corresponds to the separated memories of countless earth-lives, incarnations: the chalk symbolising the material conditions of those lives. If now a little diluted nitric acid be added there will be a brisk effervescence, and after the reaction has subsided the chalk will be found to have vanished, while the quicksilver is found again as one bright shining globule at the bottom of the basin. This corresponds to the synthesised memory of many lives which is one day attained, and which constitutes experience, being represented in the horoscope by Jupiter—Wisdom. Suppose the chalk in the above experiment had contained many particles of various metals, gold, tin, silver, copper, etc., it will easily be seen that only those tiny globules which came into contact with them could amalgamate therewith: but since all of these particles are capable of being absorbed by mercury, then, on the solution of the chalk by the acid (typifying the dissolution of the material universe) the remaining globule of mercury would contain the whole of the various metals (experience) extracted. And by distilling off the mercury these could be regained as a pure alloy (transcendental wisdom).

Little wonder, then, that Nebo or Mercury was worshipped as the greatest of all the lesser gods, being the divine Messenger of the Sun, chief of all Gods, the God of the Solar System (and also ruler over all lesser systems).

When Mercury is influenced by MARS the separative principle is the stronger, and the mind has no adhesiveness or attachment; for the fire of Mars burns in the mind and makes it a tormenting fire in which desire is ever leading it captive, a slave to passion and anger. For Mars is 'the wrath of God,' the separative and destroying element. the counterfeit of the spirit, which must either be transmuted into Venus or otherwise can only be destroyed by dissipation: it is the elemental of the astral plane, the Hell in which the mind is consumed until all dross is burnt out and the soul or 'Manas' is set free to fly heavenward.

Mercury in conjunction with VENUS shows the heaven-born mind, which is the artistic, refined and pure love desire. This is the only aspect or position of Mercury which leaves it absolutely free to rise into the heaven world—the Deva-kingdom, the land of the Shining Ones.

Mercury is the Christ between the two thieves on the cross, Saturn and Mars; only one of which can enter into Paradise with his lord. Mercury is the principal planet to study in every nativity; for it is the *ruler* of the abstract mind, the highest part of human existence during its pilgrimage through the 'circle of twelve.' It is that which in conjunction with Saturn incarnates afresh at every new birth, retaining the cream of memory as a memento of each earth life; and therefore no time or labour can be considered wasted that is spent in the study of all that this planet denotes in each nativity.

In its highest expression Mercury is in the planet of the adept, the man for whom earth lives are numbered, and who is within measureable distance of final release from physical matter. In the youngest as well as in the oldest ego it denotes the powers of adaptability possessed. The adept can adapt himself to all environments and to every phase of existence, and in this fact lies the secret as to the growth of every ego and its stage in evolution. Some can only adapt themselves to physical environments, though these may be of all grades, from coarse to fine. Others can extend beyond this to emotional conditions of all kinds. But only a few at our present stage of evolution can adapt themselves

to mental states of consciousness, enabling them to understand every type of mind and to respond to all the numerous and various mental vibrations which come from the Manasic Plane. These are the souls who are preparing to become adepts by controlling their minds, realising that the mind is only an instrument for the soul's use; or, in other words, that Mercury is but the Word of God, which is to be made manifest in the flesh—the divine Messenger, the Prometheus, who stole the fire from heaven that it might become a living flame on earth.

If a clue is wanted to the essential nature of the planet Mercury, regarded from a psychological standpoint, it is apparently supplied by the word *Knowledge*. It is therefore necessary that there shall be a clear understanding of what this word means; of the mode of operation of the mind when 'knowing' anything; and how the knowledge aspect of consciousness is evolved.

It must be borne in mind that this word is used here in a broad and comprehensive sense, as covering all operations of the mind that are included under such terms as 'reason,' 'intelligence,' 'understanding,' 'intellect,' 'wisdom.'

The simplest act of consciousness in any entity is the inward response to a stimulus from without. This may be regarded as the fundamental unit of consciousness, and out of it all mental processes whatever are built or evolved. In itself it is neither intellect, feeling, nor will, although it carries all three as potential within it. There is the passage of the shock from the surface to the centre; the response at the centre; and the passage outward of a wave or vibration reversing the first. The unit of consciousness is one, but these three elements are inevitably implied in it, although not separated as such in consciousness.

When accompanied by a sense of either pleasure or pain, no matter in how rudimentary a degree, it forms the germ of what in man become feelings, emotions, passions, etc. The consciousness registers each of these feelings, and their reproduction from within, in the absence of the exciting stimulus without, constitutes memory.

When the entity is so far evolved as to be capable of noting a relation between any two acts of consciousness, whether simultaneous or successive, the foundation is laid for what in man becomes intellect, knowledge, understanding, etc. This consciousness of relation may, of course, also be reproduced from within as memory.

A creature eats a piece of food, and experiences pleasure in doing so; this is consciousness as feeling or sensation. The memory of this pleasure causes a craving for its repetition; which is desire. After a sufficient number of repetitions, the creature arrives at the stage of knowing that a certain object gives pleasure when tasted. If we suppose that the object is recognised by the sense of sight, this act of 'knowing' means that a relation has been established between two distinct acts of consciousness, which in this case are seeing and tasting; and that the relation is so definitely fixed that when the act of seeing takes place the memory of past pleasures in tasting is immediately revived. The knowledge consists not in the sight alone nor in the taste alone but in the bringing of the two into relation with each other in consciousness; in the recognition of the fact that the thing seen is followed by an agreeable taste.

A concrete object is 'known' when the evidence furnished to the consciousness by the various senses is held together as one whole in the mind, so that the presentation of one portion recalls the rest; as when the smell of an orange suggests its shape, colour and taste, to one who has previously seen and eaten oranges.

The degree of knowledge obviously varies with the amount of previous experience that has been stored in the mind. For instance, when an astronomer 'knows' a star, his consciousness reproduces a highly complex group of past experiences. A child may also 'know' a star when he sees one, but this knowledge implies the reproduction of a very much smaller group. The difference, however, is only one of degree and not of kind.

Abstract knowledge implies that an enormous number of units of consciousness have been united into one whole, consisting first of small groups and then groups of groups, and that these groups are contemplated in the mind apart from the separate acts of consciousness out of which they were originally built. For instance, the law 'that the radius vector of a planet revolving round the Sun sweeps over equal areas in equal times,' implies the presence in the mind of such ideas as velocity, weight, momentum, mass, area, etc.; each one of these in its turn is built of a number of smaller groups; and the whole could, theoretically at least, be resolved into a vast number of separate units of consciousness.

All human knowledge, concrete or abstract, is built up in this way,

and the action of the mind in so building it may apparently be divided into three stages : Perception, Discrimination, and Unification.

Roughly speaking, the first of these three is observation or *Perception*. The perceptive faculties are active. The mind goes out readily to the world and gains rapid and accurate impressions of the appearances of things. The mind is active through the senses. This is prominent in natives of 'cardinal' signs, and of cardinal air, Libra (♎) in particular.

Discrimination, the second of the three, takes place within the mind itself, and implies that perception has previously been active and has stored the mind with images of things. These are then compared, arranged, classified, grouped. The unlike are separated, the like are united, groups of ideas are formed, underlying laws are recognised, first principles are understood. Analysis and synthesis both go on side by side here, for the two are opposite sides of the same mental action, and neither can exist without the other, though one may be more or less latent as regards manifestation. Recognition of differences separates objects and groups of objects from each other; recognition of similarities builds up groups and classes of groups in the mind; and both these processes are necessary to the establishment of basic laws and principles. This is the work of 'mutable' signs in general and of mutable air or Gemini (♊) in particular. It may exist in all degrees, superficial or profound.

The third of the three, here called *Unification*, is that mysterious background of consciousness in which are blended in one all past thinkings, the memory of the soul, to be brought forth again as innate wisdom or genius. This is part of the work of 'fixed' signs, and, in its mental aspect, of fixed air, Aquarius (♒).

The second of these three seems to be more particularly the region of Mercury. This planet can associate itself with any influence, whether mental, emotional, or practical; but if an effort is made to define its characteristics when alone and not combined with any other heavenly body, this is apparently the class into which it falls. Thought, knowledge, understanding, discrimination, are its mode of operation. To use technical terms, it belongs to the Buddhic or pure reason sub-division of Manas; or at least this is its highest function in the humanity of to-day, although it would seem to follow of necessity that an even higher mode will exist when the purely intellectual stage of evolution has been

passed. To speculate about that higher mode is difficult; but if we assume that the mind in its evolution is first stored with facts of the outer world, experiences, and afterwards with all-embracing laws founded on these facts, in all departments of being, a time will come when the outward presentation of any fact is immediately answered, fully and completely, by the inward response of the soul. The outer appeal and the inner reply are identical, and the result is perfect sympathy, absolute harmony, infallible wisdom.

When this high level of evolution has been attained, knowledge and love have become one, and are no longer separated or contradictory as at present. Knowledge or Mercury, and love or Venus, both alike imply duality. There can be no knowledge without the existence of both Knower and Known; there can be no love without the existence of both lover and loved. When the two become one, nothing remains that we can recognise as either knowledge or love. Both these have their origin when unity produces duality-in-unity, symbolised by the conjunction of Mercury and Venus. In the language of mysticism, the Absolute gives birth to Father-Mother, the two-in-one; knowledge, symbolised by man, and love, symbolised by woman, diverging from a common root.

If a search is made through the literature of mysticism, it will be found that among practically all schools, Mercury, Hermes, Buddha, whatever name is used, stands for the adept. Why is this? Because this is the planet and god of *knowledge* in the fullest and highest sense of the word. To take an illustration. The ordinary man of to-day, when not too sceptical, believes in a life after death, but has, for the most part, at any rate, to take it on trust; he cannot prove it. In what respect does the adept differ from him? In this, that *he knows*. He is as fully and completely acquainted with the life after death as he is with that of this world. He has visited and explored both, and holds the facts of both in his memory, not as the result of hearsay or of book-learning, but of personal first-hand experience and knowledge. The one believes, the other knows. This is the gift of Mercury.

The symbol both of the god and of the planet is the Caduceus, a winged rod round which two serpents are twined in such a way as to present nodes and internodes. This has a very profound significance, which varies, however, according to the method of application. It represents the spirally-moving creative energy both in man and the universe. Cosmically this takes its origin when primal unity is differentiated into

duality, positive and negative, with a current of energy flowing between them; and, as has been shown, it is just this state of inter-related duality that is signified by Mercury. The same energy is said to be aroused in man in the course of evolution and also by occult training; it is represented as being practically all-powerful and therefore extremely dangerous in the hands of the unfit. Herbert Spencer has shown that all motion is rhythmical, and Sir William Crookes has proved that the evolution of the chemical elements from one primordial substance can be accounted for by a spiral movement of condensation round a central axis: exactly that which is represented symbolically by the Caduceus. Hindu mystic literature contains frequent references to two currents, positive and negative, of vital force in the human body, represented as circulating on each side of a central and neutral third connected with the spinal cord, controlling the vitality of the whole body, and themselves capable of control by the mind.

In the horoscope, Mercury stands for intelligence in all shades and degrees of development, from the merest superficiality and cunning up to the sublimest genius. It also represents the influence of the mind upon the body in health and disease; and its position and aspects can often be shown to influence disease. It has to do with all circumstances relating to the acquisition and diffusion of knowledge, in small things as well as in great. Its duality and relationing are shown in its rulership over those matters classed under the third house and Gemini. Inasmuch as it represents that intelligence without which human co-operation and civilised life are impossible, there is scarcely a business, occupation, or profession, high or low, in which it is not a factor of more or less importance.

Probably the most unique characteristic of Mercury is its power of combining with the other planets, and taking upon itself many of their qualities, while at the same time not losing its own. In aspect to the Sun it will gain in comprehensiveness and dignity; to the Moon, fertility and intuition; to Venus, social and emotional qualities; to Mars, energy, ardour, and a lively wit; to Jupiter, soundness of judgment and breadth of human sympathy; to Saturn, depth, sobriety, and will; to Uranus, intensification of intellectual power and activity, with inclination to matters characteristic of that planet; and to Neptune, receptivity, and adaptability in matters of feeling.

This power of combination is of course thoroughly characteristic of intellect, which is represented by Mercury. As previously shown, its

lowliest and most primitive form is the combination of two simple acts of consciousness, the bringing of them into relation with one another and comparing them. The evolution of intellect in its further stages consists in acquiring greater power of combination between separate mental acts, greater storage of mental experiences, and the ability to reproduce by either deliberate or instinctive memory any combination the moment it is required. To do this, the mind has to be stored with the result of doings and feelings as well as with abstract thinking. It must have noted past acts and their results, and must be able to adapt the body instantly to any combination in the environment likely to call for similar acts. It must have observed feelings, sensations, emotions, passions, the causes that originated them, and the results, favourable or adverse, by which they were followed; and must have within itself soundness of judgment to separate the beneficial and desirable from those which are the reverse. In short, the mind holds the balance between feelings and acts, and must be able to combine with and respond to all varieties of these.

The simplest classification of the nervous system is into sensory nerves, brain, and motor nerves. The *sensory* nerves, which convey sensations inward to the mind, correspond to Cardinal signs and their associated planets. The *motor*, which convey acts of will outward, resulting in contractions of muscles and movements of organs, correspond to the Fixed signs and associated planets, while *The Mind* at the centre holds the balance between the two, co-ordinates the two, is in touch with both, corresponding to Mutable signs. This is the oriental division into Gnyanendriyas, or centres for receiving sensation; Karmendriyas, or organs of action; and the balancing intelligence at the centre within.

If these three are brought into relation with the three divisions or stages of mental action given a few pages back, we have the following table of correspondences suggested.

Cardinal	Mutable	Fixed
Perception	*Discrimination*	*Will*
Sensory Nerves	*Brain*	*Motor Nerves*
♈ ♋ ♎ ♑	♊ ♍ ♐ ♓	♉ ♌ ♏ ♒
Gnyânendriyas	*Intelligence*	*Karmendriyas*
Râjasic Manas	*Sâttvic Manas*	*Tâmasic Manas*
Manas	Buddhi	Atma
or	*or*	*or*
Creative Mind	*Pure Reason*	*Abstract Spirit*

This power of combination shown by the planet has a parallel in the metal associated with it alchemically; for mercury or quicksilver unites with other metals to form a series of combinations called amalgams which are quite characteristic of it. An illustration of this has already been given.

In its application to the horoscope, and as representing intelligence, Mercury varies its influences according to the planetary ruler of the sign in which it is situated; in this respect resembling the two luminaries. Its nature is active and changeable. It governs the brain and nervous system, in common with the Moon; and through the nerves it influences that part of the body signified by the sign in which it is placed, and the planetary ruler thereof. It relates to the tongue and the hands as agents for the expression of the mind.

Among those following occupations ruled by Mercury may be mentioned speakers and writers of all kinds, such as lawyers, preachers, public speakers, clerks, accountants, authors; students and teachers of all degrees, high and low; those engaged in the diffusion of knowledge, such as reporters, editors, telegraphists, secretaries, messengers, travellers, booksellers.

When angular, especially if in the first, seventh or tenth houses, it gives ability for public speaking. In reality it has a bearing upon such a great variety of occupations and pursuits that it can never be taken alone but always in connection with the sign in which it is placed and the planet with which it is in closest aspect. Mercury is subordinate to the Sun, just as the mind is an instrument of the will; and unless otherwise indicated, it seldom signifies superiors, authorities, heads, those who are supreme; but generally a person who, however many he may have under him, is himself controlled, nominally at least, by a superior or a partner.

When rising it gives a moderately tall and slender stature, long or oval face, full forehead, long nose, brown or black hair, thin beard, hands long and mobile; but these may all vary according to sign and aspect. The mind is active and often the body as well. The intelligence is well developed and the mental ability good, and there is the capacity to receive an education to almost any extent, if circumstances should be favourable. When angular there is often considerable ability for languages. The native is inventive, ingenious, argumentative, of lively wit, learning things easily, imaginative, fond of novelty, and changeable.

It is generally known that there are many types of mind. Just as the sign-position of the Moon is a clue to the particular type of feelings and emotions innate in each personality, so that of Mercury indicates the type of intelligence, intellect, reason. In each case the type is inborn, and shows out more or less clearly throughout the whole of life from the earliest years to the latest. Education, training, the influences of family life, of business, and of the world, may each and all have much effect in refining or coarsening, widening or narrowing, the mind; for within each class there are many grades, high and low; but the type itself does not alter. For instance, if the innate quality of the mind is represented by, say, a combination of Mercury with Saturn, this will give the general colouring for the whole of the life. No training, no effort of the will, no amount of experience, no 'conversion' will change one type into another. All that these can do is to effect modifications, to produce sub-types, by bringing the influence, good or bad, of other planets to bear upon that which is indicated by the radical combination. Careful observation and experience will fully corroborate this statement.

In the descriptions given of Mercury's posititon and aspects, in *The Key to Your Own Nativity*, an attempt has been made to summarise these types briefly; but there are certain principles to be borne in mind in applying them practically. In the first place, it is not always easy to separate the type of intellect from that of the feelings. In some persons one of these may be very much stronger than the other, the intellect than the feelings or *vice versâ*; and then the stronger so overpowers and sweeps aside the weaker as to render difficult the task of identifying it. Actions springing from the one are attributed to the other, and the basic lines of character are misunderstood. Again, in some directions the two may blend very closely; and in art, music, poetry, the drama, some kinds of authorship, oratory, etc., feeling and intellect are almost equally essential if success is to be attained.

As previously stated, Mercury can and does combine with any of the planets; but for purposes of classification it is best to follow the type indicated by the ruler of the sign in which Mercury is placed at birth, according to the ancient scheme of lords of signs handed down by Ptolemy. This gives what may be called the basic type, but as a matter of course it is seldom found alone. The planet with which Mercury is in closest and strongest aspect at birth is very important, and in some cases its influence may become as strong as that of the lord

of the sign. For instance, if Mercury is in conjunction with Venus in Capricorn, the Saturnian influence of the sign will give gravity and thoughtfulness, while Venus will impart those social instincts that are often foreign to Saturn. The result of such complex blends of influences must be decided by judgment and experience.

There are obviously many varieties of each type, superficial and profound, and many combinations; and each may vary somewhat according to the degree of education and refinement of the native. The good or bad luck attending each is a matter for separate consideration under the head of aspects.

CHAPTER VII

Venus, the Unifier

Venus is the planet of refined *taste*. It is the planet governing the soul, as apart from or opposed to the senses. Mars being the representative of the *animal soul* in man and Venus of the *human soul*, Mercury the 'winged messenger of the gods' flies between the two as 'Memory' and is thus the *spiritual human soul*.

Venus cannot act directly upon the physical plane until the reign of Mars is over and the passions have changed their blood-red hue to the pure crimson of purified emotion, which finally fades into that delicate rose-pink which is the colour of the highest emotion of the spiritual Nature.

We thus see why Venus is 'benefic' and Mars 'malefic,' the one having affinity with earth only and the other with heaven. Yet they are but the two poles, as it were, of the one Great Centre of Bliss; Mars working through form and finding its expression only through *form* in 'existence,' and Venus finding expression through *life* as 'being.'

All things that are sweet and pleasant come under the rule of Venus, and all gifts that come without effort or labour flow from the influence of this planet; for it represents, so to speak, the cream of past affections and the best attractions, and brings the fruition of past strivings. It governs all things that are lovely, ideal and excellent, and causes those charming and lovable dispositions which please without any effort to do so. Everything that is complete, symmetrical, harmonious, graceful and beautiful belongs to the domain of Venus, as the fruit of each personal effort in the past to gain perfection.

The refinement and delicacy of the elysian planet is the outcome of that which began in sensibility and sentiment, being formed by the nourishing and preserving and sustaining power which has its genesis in that immortal spark or divine fragment which Venus watches over

and protects throughout 'the long pilgrimage of the soul,'—from its birth in time, ages ago, to its final self-conscious realisation of its living unity with the One Supreme Being. From start to finish it shows forth all the latent harmlessness and true innocence which is the permanent possession of every soul, for its essence is harmony and perfect bliss.

Venus is the Aphrodite of the Greeks; also called Lucifer when a morning star, and Hesperus when an evening star; and represented under various names in various mythologies. Shukra and Ushanas in Hindu astrological writings; Lakshmi, Freya, Astarte, etc. The Greek myth runs that when Saturn mutilated his father Uranus, Venus sprang up out of the foam (*aphros*) of the sea into which the mutilated part had been thrown. In India Lakshmi was the wife of Vishnu and was born of the churning of the ocean by the gods. By the Greeks Venus was often styled *Uranian;* but other parentages were sometimes ascribed to her; thus Homer gives her Jupiter as a father, and Empedocles gives Saturn. Although generally referred to as female, Venus was not always so; thus Ushanas, the guru (instructor) of the Daityas, or giants, was a male deity; and statues of the bearded Venus have been found.

Astrologically, the planet is looked upon as a benefic, in this respect being second only to Jupiter; it is temperately mild and moist. Exoterically it is regarded as the planet of the love emotion, marriage, friendship, pleasure, etc.; but esoterically and occultly a remarkable and unique position is given to it in human evolution, a position which has by no means as yet been fully explained, or reconciled with the characteristics exoterically attributed to it. It was under the influence of highly evolved Beings from the planet Venus that humanity, long ages ago, first developed intellectual self-consciousness; that is, passed from the 'superior animal' to the 'definitely human' stage. Evolution on Venus is stated to be enormously further advanced than on this earth; and the influence of the Beings who came here was of a fostering and nurturing nature, and greatly hastened human evolution. To this day the evolutionary passage of the soul or 'monad' from the animal to the human stage takes place under the influence of unselfish love and devotion. This descent of the 'Lords of the Flame,' as the Beings who came from Venus are called, is what is referred to under the story of Ushanas teaching the giants, or primitive humanity. And the Greek

myth of Venus being born from the sea indicates the evolution of the human soul out of the astral 'sea' or passional animal nature. Saturn, the mutilator, stands for the separative influence acting on the mental plane; Uranus, the mutilated, is perhaps the super-conscious soul; Venus is the resultant human soul.

Zodiacally, Libra represents this human soul, considered apart from incarnation; and in Taurus we seem to have the rebellious giants, or the same soul in incarnation. It is symbolically stated that formerly there were only ten signs of the zodiac, Libra being absent and Virgo-Scorpio being one. This is only another way of describing the same evolution of the soul. Virgo-Scorpio stands for the undifferentiated non-humanised soul; then the separative influence comes into play (Saturn is exalted in Libra) and Libra is differentiated out as the definitely human soul.

The exaltation of Venus in the sign Pisces is another interesting species of symbolism. 'Water' stands for the next interior plane of being to the physical, the so-called astral or psychic; and a 'fish' symbolises a being belonging to that plane. Venus in Pisces therefore signifies the unfolding and awakening of astral consciousness in a human being; the first small step on the long path that leads to real occult initiation. Berosus tells us that ancient humanity was civilised by Oannes, a man-fish, who during the day-time gave instruction in every kind of art and science. 'He instructed them in everything which could tend to soften manners and humanise mankind. From that time, so universal were his instructions, nothing material has been added by way of improvement. When the Sun set it was the custom of this Being to plunge again into the sea, and abide all night in the deep; for he was amphibious' (Cory's *Ancient Fragments*). The man-fish symbolises an initiate in incarnation, one of the many who have taught men in different ages. The fish was a symbol much used by the early Christians; and the bishop's mitre is to this day a modified representation of a fish's head, although the symbolism is now a mere empty form so far as the bishop is concerned.

The Sun, Mercury, and Venus are types of the trinity. The Sun stands for the all-creating, sustaining, and universal *First Aspect* of the One Life. Mercury represents the all-permeating, blending, and understanding *Second Aspect*. Venus, the life-giving, energising, and cyclically-moving *Third Aspect*. At the creation of a cosmos (whether one world or a solar system), undifferentiated matter is first of all drawn in from

outside and God, acting as the Third Person of the Trinity, starts it on its long path of differentiation by infusing it with His own life and consciousness; He determines on each plane the mode of vibration of the atomic life of that plane; and He brings order out of disorder, cosmos out of chaos. This is typified by Venus, the benefic life-giver, the planet of cyclic motion (whether expressed outwardly as atomic vibration, or in consciousness as song, music, rhythm, etc.), and the producer of harmony. ♀

In trying to define the inner nature of any planet, we are really endeavouring to grasp the fundamental principles underlying the whole universe. The mind can only understand so much of external objects as it finds reflected within itself; and anything not so reflected, or only half reflected, will be either wholly or partially misunderstood. The humanity of to-day is imperfect; its evolution is not finished; and therefore the cosmic principles, reflected in an imperfect mirror, appear distorted and only half-intelligible. The planet Venus, in particular, has suffered from this imperfect comprehension; and its lowest reference to sex in the physical body, and that as lust rather than as love, has often been mistaken for its fullest and most radical signification. At its best, the planet is as high above this as the heavens are above the earth; and it is scarcely going too far to say that the man of to-day does not and cannot understand it.

As the producer of orderly harmonious motion, Venus may symbolise that Creative Word or sound which brought the universe into being. Its creative power is seen in man in the three departments of his nature; physical creation, or generation, being only one of the three. Everywhere it produces order out of disorder, harmony out of discord; whether in action, feeling, or intellect. As the planet of love, it gives but does not take. That which takes is desire, and is binding and productive of pain and death. That which gives is love, which is therefore free and not bound, and results in expansion, increase, 'moreness,' life, and joy.

The highest creative power of Venus is that called in occultism Kriyâshakti. This is spiritual creation on the mental plane. It is defined as 'The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy.' Reference has already been made to the highly developed Beings who came from the planet Venus to guide and teach the infant

humanity of this earth. This was before the evolution of the sexes, and therefore before the establishment of physical procreation. The bodies in which they took up their abode they themselves created by this power of Kriyâshakti, and they became the spiritual ancestors of all subsequent adepts. Even in the ordinary humanity of the present day, the power by which the individuality or permanent soul radiates forth its own duplicate to act as its personality during one incarnation, seems to be this very power of Kriyâshakti in a comparatively undeveloped condition. This is apparently one of the reasons why Venus is given by occultists as the planetary correspondence of the Higher Manas or creative mind.

Let us now turn to the more detailed significations of Venus in the horoscope.

Among occupations it signifies all those that are productive of beauty, whether in form, colour, sound, or outline; all ornamentation, whether in dress, jewellery, pictures, sculpture, or motion. It therefore indicates all who deal in flowers, perfumery, confectionery, drapery, millinery, music, dancing, etc.; as well as all that side of domestic life that conduces to beauty, order, and harmony in the home. If Mercury gives speech, it needs the assistance of Venus to give beauty in speech, *i.e.*, oratory; and Venus is therefore essential for poets, musicians, singers, actors, artists, etc. It rules toys, fancy goods, articles of the toilet, and everything giving pleasure, increasing happiness, whether inwardly in the feelings or outwardly in personal appearance. Those who have Venus rising or culminating, or in conjunction with the ruler of the ascendant, have generally some claim to beauty of person; but the mere fact of Taurus or Libra rising is not in itself sufficient to produce this effect. Venus natives are often short in stature, especially women, although this is by no means always the case; they are generally of good complexion and skin, dark-haired, well-nourished, inclining to plumpness and rounded contours, but not, normally, to excessive stoutness. They are usually popular, agreeable, friendly, amiable, sociable, domesticated, fond of family, children, and pets; fond of articles of beauty, pleasure, and luxury, and all occupations yielding these. They are usually tidy and orderly, but may be quite the reverse if the planet is much afflicted. Like the natives of Jupiter they often seem to succeed quite as much by luck as by merit; for a friendly and aggreeable manner will often make a way in the world where strength or intellect

alone would fail. The influence of Venus upon health is good normally as it is vitalising and nourishing; although it does not usually give that positiveness of vitality and tenacity of life that is characteristic of some of the planets. The period of life signified by it is youth in general and the marriageable period in particular. Its influence upon money matters is also good, especially if in good aspect to Saturn or the Moon. It may then give considerable success in business, money, property, possessions; but if in bad aspect to the money rulers, there is waste through things signified by Venus and by the afflicting planet. Like Jupiter and the Sun, Venus may sometimes give some tendency to ostentation, fashion, pomp, and show; and this not in worldly matters only, but mentally also, in exotericism generally.

With the world of feeling and emotion Venus has, of course, very close associations. Love and marriage are pre-eminently under its rule, but it also expresses itself through friendship, domesticity, parental love, benevolence, philanthrophy, charity, brotherly love, humanity, fellow-feeling and human sympathy in general. In all its spheres of action it stands for expansion, fruitfulness, renewal, creative energy; whether physically in the growth and multiplication of plant, animal, and man, or in its more mental modes of working as emotional life and intellectual fertility. As previously stated, it is the origin of the sense of beauty and harmony in poetry, music, painting, the love of nature, etc., although here feeling and intellect are blended. And in every case the native of the creative Venus takes pleasure in his art; the poet in his intellectual creations, the orator in his mode of expression, the musician in his creation of sound, the lover in the object of his love, whether it show as reverence, benevolence, or love pure and simple.

In the intellectual world Venus does not seem to act as logical reasoning or the ratiocinative faculty, but it has a very important influence upon the higher mind, nevertheless. It is an essental factor in most if not in all the higher forms of genius; and, as previously stated, it gives mental fertility, plasticity, receptivity and creative power. Through its sign Taurus it is certainly associated with mathematical ability, probably through the power already hinted at of partially objectifying mental concepts, whereby in such a case numbers or mathematical relationships assume the form of definite and tangible entities to the mind gifted with that particular faculty; so that with little or no calculating the result of arithmetical or algebraical operations appears

to that mind as an inevitable consequence of the factors given—much as a 'logical consequence' appeals to the argumentative type of mind.

It may now be as well to devote a few words to Mars and Venus in their reciprocal relationship as polar opposites.

Mars, as the planet which stimulates, acting as the 'desire elemental' causes impulsive and hasty attachments, which often lead to an imprudent marriage, entered into before sufficient time has elapsed to distinguish between love and what may be termed selfish desire. In nine cases out of ten, unions resulting from a Martial influence are purely impulsive, produced by sheer fascination or abandonment to peculiar 'swirls' of feeling and emotion, corresponding to a dancer's ecstasies.

To females the influence of Mars is inimical so far as marriage is concerned, great care being necessary to avoid such hasty and ill-considered unions as have just been described, when Mars is the prominent planet. Sex is the dominant note of Mars, from the first impulse of sex desire to that attraction which results from 'magnetism,' which may be either *physical*, *psychic* or *mental*. In the rank and file of women Mars by its position and aspects in the horoscope will denote the nature of the man to whom the native is drawn, and this type of man will always be able to exercise a certain amount of influence over her, according to the strength of Mars in his own nativity. Females in whom the martial element is stronger than any other influence either owing to the majority of planets being in martial signs, or by the prominence of Mars at birth, are drawn towards doctors and medical men generally, if not attracted to military or very passionate men.

Mars is the general representative of the male sex in all female nativities, while Venus similarly represents the female sex in a male nativity. Thus, for instance, a well-aspected Mars in a female (and similarly Venus in a male) indicates that the native will get on well with, and benefit by, the opposite sex generally; and conversely when either planet is afflicted.

Mars as a death ruler in nativities is the Destroying Angel, separating the various vehicles—physical, etheric and astral—when the life forces depart from the body at what is termed death.

First the etheric or lunar body is separated from the physical, and the life remains in the lunar body for a short time; then the life is withdrawn from this lunar body into the astral body; and so on, until

the mental body is reached, when Mars no longer reigns, giving over his rulership to Saturn. Mars is the symbol of animal life, and causes also the separation of that animal life from the human, until the animal is saved alive: *i.e.* until the martial influence is transmuted into that of Venus, its counterpart in heaven.

Mars as a ruler of finance gives to the desires of the lower nature the impulse and energy to acquire wealth, and hence governs all enterprise and activity of a commercial or business nature, and it also gives a generous and liberal—or rather prodigal—nature, the desires either taking or giving according to the fancy or impulse of the hour, and the liberality being of an unreliable character, fitful and uncertain in its manifestation.

Mars is 'the counterfeit of the spirit'; the 'Wrath of God'; that which is necessary to cause motion and activity—in a word, 'the desires of the flesh and of the world.' Mars can save itself when in difficult situations by its own inherent quality, that of sudden conversion, quick change from one state to another, impulse on the one hand and attractive influence on the other, Mars governing the lower astral world, the world of personal feeling and emotion. The behaviour of the true coquette furnishes an illustration of this principle, for it is only by sudden changes of manner and mood that she is able to extricate herself from the difficult position her love of conquest leads her into.

The only true and real salvation of Mars, however, is by 'transmutation'; when Mars *loves* it is redeemed and saved. But it must be the true Venus love of pure and unalloyed friendship and affection, in which sex distinctions have disappeared and the Self within is loved for the Self's sake only; such a love as is spoken of by the Teacher who said 'Greater love hath no man than this, that he lay down his life for his friend.' The life that is to be laid down is the animal, passional, sex life, the force of Mars being then directed to other channels and used for aspiration and to serve the world through the true quality of Mars, which is strength.

Mars governs the lower regions of the astral world, and Venus the higher; the hell, and the heaven, of the orthodox religions; and Venus and Mars are thus in a certain sense, complements of each other.

CHAPTER VIII

Mars, the Energiser

Mars was the god of the Romans, and held in honour next to Zeus; he is also, if the term may be allowed, the god of the Britons, who are declared to be reincarnated Romans. In ancient Roman days Mars was lord over the New Year, their first month, March, being ruled by this planet; and even in our times he is the lord over the first month in the astrological year, governing the sign Aries. There is not so much mystery connected with this planet as with other more ponderous planets, as we have more opportunity to study Mars from the physical and lower mental plane than the others. Just as the other planets are connected with other pairs of opposites, Mars on earth, and Venus in heaven are connected with the passions and desires of mankind in a very marked degree. If Venus alone, apart from Mars, governed the actions of men, however, there would be no enterprise and no endeavour, no strength to battle with the elements, nor with that adverse fortune which falls to the lot of all men sooner or later. Thus we see that Mars, though generally called 'malefic,' is just as important in the scheme of evolution as the more favourable planets.

The whole of the purely animal nature in man is under the influence of Mars; and the greater the animal the greater the god eventually; but all this force and energy of Mars must be gradually transmuted into the higher vibrations of Venus. This may be more easily understood by a study of the handicrafts and the fine arts, the former being concerned with metals and stone, and the latter with music, painting, etc. In every nativity Mars shows the courage, capacity for heroism, endurance, strength and power: thus Mars can work for good as well as for evil: and, indeed, it is only when its influence is perverted, when the force given by this planet is abused, that it 'mars' the fortunes and leads the native to destruction.

It would be impossible to find in our day a nativity in which the

planet Mars *alone* dominated the life of the native, although it may still be the leading and primary influence in the horoscope. But there was a time when the race as a whole was solely governed by the planet, the earth being then occupied by what we call 'young egos,' young souls, who had not yet learned to govern or control the force coming from this fiery planet.

. In Natal Astrology Mars plays a very prominent part, governing as it does the first and eighth signs of the zodiac, Aries and Scorpio, life and death, generation and destruction. In savages and the younger races of mankind the first germ of feeling arises out of passion and gross desire; and we may learn a wonderful lesson if we follow the history of any race from infancy to manhood, from blind force and impulse to energy and strength. In the unregenerate and lower and less evolved types of humanity the martial influence arouses the desire to annihilate or destroy foes and enemies, which desire when knowledge is gained changes to an attitude of defensiveness and alertness. Circumstances and environment call out all those active, outrushing impulses which eventually cause men to be acute, keen and sharpwitted; so that from sheer muscular strength and a state in which boldness, defiance, temerity and hardihood, or even foolhardiness, is the main expression of the life, we find evolved fortitude, courage and strength, enabling the native, through practice and experience, to attain to 'skill in action.'

From the first response of the feelings to stimuli from without we find gradually awakening the whole range of passions; love or hate, attraction or repulsion, for the time dominating the whole of the animal nature. In the undeveloped man who has not learned to control his passions the bestial and brutal, or sensual desires, run riot until the slowly growing Mind begins to take the upper hand. Then in the mental world Mars gradually loses its power over man; for there a higher and more subtle force is waiting to humanise the man and gradually wean him from the plane of the senses. But so long as the senses, governed by Mars, dominate the mind, then the mind itself is coarsened and made tricky and designing. The purified martial tendencies, however, will make the mind brave, fearless and courageous; inclining it, moreover, to practical things, such as trading and general commercial enterprise.

In the physical world Mars causes accidents, fevers and violence. But if we could see the growth of the Ego, if we could trace its history,

we should find that impulse and rash action in the past had brought its inevitable reaction in accident or fever; for every effort has its cause, and there are no mishaps or misadventures which could not be traced to a cause set in motion by the Ego in the past. Indeed without going back to past existences on this earth, we could trace many apparent accidents to rash and heedless conduct (although perhaps long forgotten in the present life). On the physical plane most of the adverse influence of Mars is, as it were a 'ready-money transaction.' Men who rise to positions far above the sphere of their birth use the influence of Mars in what we call 'grit'—strength of character, be that character good or bad. In cases where an excess of martial force is used we find men coercing and compelling others to do their bidding, fearing no conflict or contest in their eager fight for position and wealth. At the present day, the influence of Mars is mostly seen in self-assertion and in a struggle to maintain self-interests. But in those who are developed, the true Martians, we find the power to direct, to govern, to superintend: they have courage and confidence in their ability to accomplish and achieve the ends sought for.

When Mars is weak in any nativity it gives cowardice or faint-heartedness, which may lead to criminal tendencies; a cruel and brutal nature is often the result of a weak and uncontrolled martial nature—the man is a coward, he *fears*, and hence he ill-treats.

There is nothing beyond the mortal and perishable so far as the direct influence of Mars is concerned; but its influence takes the man to the feet of Venus, so to speak, where the force and passion of the animal man is changed and transmuted into the higher and purer emotion of love, and the generative instincts are changed into the creative principle which eventually makes of man a god. Thus truly is Mars the god of life and death: of physical animal life, which is yielded up when the animal dies and the human soul is born; then the passions are dissolved and pass away and the man loses his animal life only to find life eternal and immortal. At each advent into physical existence a critical stage is reached, wherein the mind and the senses struggle for supremacy, the senses either dragging the man down into another unconscious existence, or the mind extricating itself from the senses and rising self-conscious into the heaven world.

It is the fiery Mars who binds the soul in hell or purgatory, and holds it in the bondage of the astral plane for a longer or shorter period

according to the power it has gained over the mind and the soul. For the same force, energy and vigour that the man was able to use through his muscular system can now be used when the man has lost his physical body to keep him enslaved in the regions of the astral plane, wherein the desire-nature is constantly craving sensation without possessing the means to satisfy its cravings. This truth is hinted at in the story of Tantalus.

Violence and murder result from the elemental forces under the rule of Mars being uncontrolled and allowed to move blindly and indiscriminately without the guiding power of reason and judgment. Force must have some outlet either in well-guided energy or else in mere impulse and passions; but just as crude pig-iron may be changed into fine steel, so may all destructiveness or passion be changed into fortitude or courage. The heavy lumbering engines and crude mechanical contrivances of the past are slowly but surely giving way to fine and delicate mechanism, which not only does the work more effectually, but also gives greater joy and pleasure to all who have need of its power. In the same way our demonstrative enthusiasm will eventually become 'skill in action,' in which the conservation of energy and the avoidance of waste, in every sense of the term, will be the study of all who are passing out of the plane of Mars.

In the horoscope, and in the outer world, Mars represents a person who is active, strong, energetic, muscular; of average height, not usually tall; hair sometimes red, but not invariably so (occasionally black), and often curly or wiry. Of average proportions, oftener slender than stout; eyes hazel, quick and observant. Perceptive faculties as a rule more developed than the reflective. There is sometimes, but not always, a scar, mark, or mole on the part of the body ruled by the sign or house containing the planet.

The trades or occupations signified by the planet are those of soldier, sailor, surgeon, dentist, coroner, lawyer, chemist; while all workers in iron, fire, and metals generally (such as cutlers, ironmongers, gunners, engineers, stokers, smiths), and all who use knives, edged tools, or weapons, such as barbers, reapers, butchers, sportsmen, carpenters, etc., come more or less under the rule of the red god Mars. The parts of the body signified are head (chiefly forehead, nose, and left ear), outer sex organ, lower bowel and bladder, the gall bladder, and to some extent the muscles, sinews, and arterial system.

The nature of the planet is positive, hot, and dry. When in good aspect to the rulers of life, it greatly increases the vitality, energy, and activity of the body. In affliction, it causes fevers, accidents, wounds, burns, bruises, surgical operations, poisonings, injuries from fire or water, infectious and germ diseases arising from filth, impurities, bad drainage, or high temperature. Mars natives are usually practical men of affairs, men of the world and of action. They usually abhor confinement, or indoor and sedentary occupations; they love to be out and about; and dislike restraint of any kind, fretting exceedingly when ill.

In the feelings and character, Mars gives bravery, courage, love of freedom, an independent pioneering spirit, with often a good deal of executive power and organising ability. The natives of Mars are usually capable of making their own way in the world, and prefer this to being under the control, direction, or authority of anyone else—even when this control is for their own welfare and profit. They are self-willed, high-spirited, and proud; are very self-conscious; easily take offence for trivial reasons, and see personal slights where none are intended. In affliction they are apt to be irritable, bad-tempered, vain, conceited, unreliable, untruthful, deceitful, rash, and imprudent. They bring trouble upon themselves by their own actions and then blame other people, and often render themselves ridiculous without knowing it. When well aspected, they can earn money easily, but are either lavish and liberal, spending too readily, or else lose through circumstances beyond their control. They may gain through legacies or through the marriage or business partner; and are generally practical and capable in business matters if the planet is dignified and well aspected. They are apt to be somewhat hasty, demonstrative, and over-enthusiastic both in speech and action. In love and marriage they show the same characteristics, both good and evil, according to the aspect. If Mars is well placed, they may be ardent friends and affectionate lovers and husbands; but are somewhat apt to be exacting, jealous, and masterful. They usually marry early, and when Mars is in bad aspect to the marriage significators, may suffer seriously through the opposite sex. They are not naturally religious; when other influences urge them in this direction, however, Mars gives, on its good side, courage and enthusiasm for the cause they espouse, ardour, a militant spirit, and the devotion of the martyr; on its evil side, the planet gives scepticism and an aggressive anti-religious spirit.

In the world of the intellect, Mars endows the mind with energy, enterprise and activity. When it is in good aspect to the mental rulers, the mind is observant and apt at fact, illustration, and detail; the memory is alert and responsive; there may be ability for the practical side of art or science, the executive or experimental branches. It has some bearing upon drawing, illustrating, etching and sculpture; brass or wind instruments in music; and experimentalism, practical adaptation or invention in any science, whether chemistry, physiology, analysis, metallurgy, geology, etc.

In occultism, the planet shows the same characteristics of power, ardour, practical work, experiment, and organising or executive ability. They become practical or experimental occultists, mesmerists, healers, etc. Mars in good aspect to Mercury, or well placed in a mental sign, gives ready and fluent speech, making a good debater, apt at argument and retort. It seems to be the basis of wit rather than humour or fun, giving verbal dexterity and smartness, a keen sense of absurdity by contrast or exaggeration, and in some cases ill-natured sarcasm, irony, and caricature. When too prominent or in affliction, the planet gives exaggeration in speech, boastfulness of manner, and untruthfulness. Mars persons usually have considerable strength of desire, the opposite pole of will; they can be very fixed in their purposes both for good and evil; they are bitter enemies, and seldom or never forget or forgive a slight or injury.

Philosophically Mars represents that irresistible *Desire to Be* which is the cause of creation, underlying all manifestation, and which urges on all evolution. In the lower man it appears as turbulent, ill-regulated passions and desires, anger, lust, cruelty, antagonism, warfare, murder and hate. From bitter experience these become gradually reined in, regulated and refined as evolution proceeds. They then reappear as what are sometimes almost equally turbulent emotions and mental energies. Finally they are perfected and transmuted into an imperial and indomitable Will, which is used in the service of humanity.

CHAPTER IX

Jupiter, the Uplifter

The influence streaming from each planet is, to us, mysterious in its effect upon the subtle bodies of human beings; but there is a mystery concerning Jupiter's influence that is much more profound than that of the other planets, for it is concerned with those subtle bodies in a manner that cannot be understood without a clear knowledge of man's seven principles. Jupiter governs in every sense of the word man's *possessions*, therefore is in very truth the planet of *fortune*.

The planet Jupiter is especially related to the magnetic *aura*, that surrounds every living creature, and rules its four divisions in the triplicities of fire, earth, air and water; corresponding to the physical or health aura—earthy signs; the astral, or psychic aura—watery signs; the mental aura—fiery signs; and the aura of the higher self—airy signs. Everything that is related to expansion, in the growth and development of living creatures, is under the benefic rule of Jupiter, so that his dominion is over upliftment, increase, abundance and fullness; giving bliss, happiness and pleasure to all who expand under his mighty power. From the tiniest cell in the physical body to the whole aura—(in some cases extending many feet from the body; in the case of the Lord Buddha it is said to have extended three miles)—Jupiter's influence is daily manifesting: while Saturn contracts and densifies, Jupiter expands and liberates; thus Saturn is the Lord of fate, and Jupiter the Giver of fortune, the ebb and the flow, in constant motion fulfilling the divine law of perfect rhythm.

Jupiter may be said to represent the aspect of power, of harmoniously-balanced expansion, growth; that which urges on evolution. Although this planet has its highest correspondence in the more glorious life of the individuality, yet, because the two answer to one another, it equally represents the same principle in the lower life of the personality and even of the physical body. It is the first step downwards into

limitation from the all-pervading life of the Sun; and it carries with it the ability to receive that life, also the tendency to merge back again into it. It stands for the highest matter, life, and consciousness—in the universe as a whole, and, by correspondence, on each plane. In a sense it may be said to stand for the ultimate atom.

If we take Saturn as a binding and limiting force, whether acting in matter as gravitation or in consciousness as *self*, the birth of Jupiter represents the operation of that creative Will-power by which primordial chaos was limited and conditioned—focussed, so to speak—into a cosmos. This is apparently the implication when Virgil calls Jupiter 'Omnipotent Father Æther,' the latter here being that living substance called Akâsha, which underlies and builds up the universe: Jupiter standing for the cosmos as child, and Saturn for that ordering power which 'strikes its being into bounds,' as Tennyson puts it. A similar process is seen in that differentiation of the animal group-soul which results in the individualised human soul; Saturn here being the growing mind, separative and restrictive in its operation, and Jupiter the resulting individuality in its egg-shaped sphere of aura, the 'auric egg' as it has been called. Applied in another way Saturn stands for that mental concentration which results in the birth of Jupiter, or the conscious soul freed from the entranced or sleeping body. To this day Saturn is held to be the planetary significator of the father, although Jupiter does not appear to be identified with the child.

Another point to bear in mind is that Jupiter is never an extreme, but always a mean between extremes, a harmonising and reconciling power, corresponding to that guna or quality in nature called by the Hindus 'sattva.' This is seen in its association with Sagittarius and Pisces, both mutable 'double' signs. It may seem at first sight that this analogy has been departed from in calling Jupiter, as we have done, the first step downwards into limitation; but this is not really so. For beyond the universe, with its highest forms of matter, life, and consciousness, is the Creator—the source of all three. Jupiter thus becomes, as it were, the agent or vehicle between the Creator and the created; a messenger bringing the higher influence downwards, and a vehicle raising the lower consciousness upwards. Its theological correspondence to the second Person of the various Trinities is here obvious; and it may be noted that in one respect it pairs off with Mercury, the ruler of the two remaining (and opposite) mutable signs. Both these planets

seem to be correspondences of the 'sâttvic guna' or, harmonious temperament; but this, in terms of consciousness, represents a state much higher than anything we can realise to-day; and all we can do, therefore, is to compare it with forms of consciousness which we *can* realise. Mercury then becomes the representative of the 'knowing' half of this state, and Jupiter that of the 'feeling' half of it. The state itself is not really split up like this, for there the two become one; but in vainly trying to realise it we cannot avoid so splitting it up. The nearest approach to this state of consciousness is perhaps seen in the true *intuition*—by which, of course, is not meant psychic impression, or mere fancy.

Jupiter is usually described as temperately warm; it is thus contrasted, on the one hand with Mars, which may be described as intemperately hot; and on the other hand with Saturn, which is intemperately cold. Each of these three planets has its good influence and each its bad. Saturn may represent steadfastness and strength of will; or sluggishness and extreme selfishness. Mars may stand for that strength which consists not so much of steadfastness as of resistless energy and activity; or, it may represent unintelligent restlessness and purposeless destructiveness. Jupiter occupies a mean between these two extremes, and has some points in which it may sympathise with both. Its warmth easily passes into heat (electricity, lightning, thunder); its positive sign, Sagittarius, shows much impulse, and has distinctly martial sympathies; while the diseases of the planet are usually those resulting from plethora, excess. On the other hand, its negative sign, Pisces, has some clearly saturnian connotations, both good and evil; its inertness, its secrecy, its concealment, its lukewarmness or even coldness of temperament. And yet, in spite of these points of resemblance, Jupiter never loses its own characteristics; and what these are, in the various departments of human nature, we will now proceed to summarise.

In the outer world of 'will in action' Jupiter indicates occupations connected with the churches and religious bodies; law (the judicial rather than the contentious side of it), travelling, shipping and the various modes of transit such as steam or horse traction and other vehicular traffic; hospitals, asylums, prisons, workhouses, charitable institutions, and occupations connected therewith; physicians (*not* surgeons), especially consultants, and to some extent exponents of preventive medicine and sanitation. It has a bearing upon almost all the higher forms of

education, professional, collegiate or professorial, though rather the moral and social than the purely intellectual side of them. It must, however, be remembered that few, if any, occupations are connected with one planet only; most belong to a combination of planets or signs.

The fruitful side of the planet is seen in its influence upon money matters; but here a good aspect from some other planet to Jupiter is much more important than is the latter when taken alone, especially if one of the two is in the second, eighth or tenth house, or has dignity therein. It gives gain quite as much by 'good luck' as by merit or industry, perhaps more so, being the 'rewarder of past Karma.' In good aspect to Mars, gain by personal work and enterprise,—the native being a lavish spender, however; to Mercury, through educational and intellectual pursuits and those of the planet generally, also travel; to the Moon, through the mother and family. In short, when Jupiter is in good aspect to any planet, and one of the two has influence over money, through its house position or rulership, there will be gain through things signified by that planet. In this respect it is necessary to look at all parts of the horoscope, however, and not to predict from one aspect only. For instance, a luminary in good aspect to Jupiter will not bring much from the parent if the tenth and fourth houses are afflicted. Saturn in good aspect to Jupiter is particularly favourable for money and possessions, and there is usually gain through the father and by legacy. This influence often gives considerable practical financial ability, especially if assisted by the enterprise of Mars, or the good luck and caution of Venus and the Moon.

Jupiter in good aspect to the cusp of the ascendant or the luminaries is extremely good for the health. It often stimulates the growth and increases the size of the body. It sometimes does this even when badly aspected by the hyleg, but it is then liable to result in an unhealthy stoutness and to cause digestive, liver, and other disturbances according to the sign and house it occupies. In good aspect to the hyleg, the vitality is abundant and rapidly generated; the body may be kept youthful and plastic even into old age; and the native can live through diseases that would kill ordinary persons.

With the inner world of the feelings, Jupiter has very close relations; in fact its influence may almost be said to originate here, and then to pass outwardly into action on the one hand or inwardly into intellect on the other. The person born under a well-aspected and dignified Jupiter

is humane, benevolent, philanthropic, sympathetic, honourable, sincere, devout, social, popular, and respected; and the planet's influence is favourable for friendship and marriage, for all family and social relationships, and for all religious and charitable enterprises. Its less desirable qualities vary a great deal, according to the nature of the afflicting planet and the type of horoscope. What may be called its negative side, that is when afflicted by adverse aspects, etc., sometimes causes lack of candour, concealment of motives, underhand dealing, subterfuge, etc., also irresolution, sloth, hypocrisy; chiefly when afflicted in negative signs or by negative planets, or when the general nature of the horoscope is negative. Its positive side gives too much impulse, an impetuous, dogmatic or self-righteous nature, lacking in discretion, and acting in haste, perhaps from very praiseworthy motives, but often having cause to repent at leisure. When afflicted by Mars, the religious side of its influence is largely spoilt, and the native is either hostile to ordinary religion or too rash and extreme in support of it; and all the disabilities of the positive side of the planet are liable to come out, as they also may when the Sun afflicts.

Jupiter gives considerable appreciation of society life and its functions, with a desire for the good opinion of the world and the favour of the great. The native is usually on the 'correct' side, and moves with the fashion of the day; is orthodox not only in religious observances but in social customs as well, or at least is careful not to overstep the limits of 'good form.' It is this tendency in the ordinary person, no doubt, that is the reason why Jupiter has been sometimes taken as the type of commonplace orthodox exotericism. One of the Hindu fables has it that the Moon God eloped with Jupiter's wife, and the union of the two resulted in the birth of Mercury. Here Jupiter is taken as ordinary exoteric religion; the Moon stands for the awakening psychic faculty; and Mercury for that first-hand personal experience and *knowledge*, as distinguished from faith, which results from it.

In the region of the intellect, Jupiter, when in good aspect to the mental rulers, generally gives much openness of mind, 'common sense,' tact or persuasiveness, and sound judgment. The mind is plastic, receptive, fertile, and sensible. While Jupiter cannot give intellect pure and simple, yet if combined with Mercury or Uranus it may vivify and fertilise almost any of the higher regions of the mind, philosophic and scientific, or oratorical, imaginative, poetic, etc., giving breadth of

horizon, intuitive grasp, power of mental combination, mental fruitfulness and vigour. It keeps the mind healthy and gives cheerfulness, hopefulness, mental balance and good humour. When in affliction with Mercury, some of the drawbacks above mentioned will show out, positive or negative according to the sign; when in affliction with the Moon, they are more likely to be of the negative type unless the signs involved are very positive; but in any case of affliction, the evils mentioned may quite likely be due to no great moral fault on the part of the native, being rather forced upon him by the exigencies of circumstances, fate or Karma rather than character. In some cases, even when the native of Jupiter does wrong, he may do it from what to him are honest, sufficient, and conscientious motives, however much others may condemn him. This is not always the case, however, for it often accompanies the positive type of affliction; and it does not alter the fact that the extreme of Jupiter's negative evil may be deceit and hypocrisy.

In aspect with Venus or the Moon, Jupiter strengthens the imagination; and in strong aspect to both there may be an intense appreciation of the beautiful, with extreme ideality.

The influence of Jupiter is in many respects that of a higher and transmuted Saturn, the latter being for purposes of evolution the workman or labourer for Jupiter, the lord and master. Each planet is the duplicate of another, the one acting in the lower manifested world for the 'other half of itself,' whose sphere of influence is more active in the higher or ideal world. Thus Jupiter is considered a planet that is concerned with the transcendental world, while Saturn is engaged in all that is materialistic and essentially practical or demonstrable. In fact, from an esoteric standpoint the one is the planet in which the life is more prominent than the form; thus Jupiter is the spirit of Saturn, while Saturn is the material or denser body of Jupiter, so to speak.

Hence Saturn inclines to form or ceremony, and all external methods of worship, Jupiter to devotion through service, benevolent actions, and pure sympathy. Saturn represents justice, stern and rigid impartiality; Jupiter, mercy, forgiveness and compassion.

We have in them, as 'pairs of opposites,' love and hatred, pleasure and pain, life and form; they are, in fact, counterparts or complements, being 'subjective,' and 'objective' expressions on one plane of manifestation of the same eternal spirit, the Sun and Centre of all

things. Saturn, therefore, has sympathy with the Moon, and Jupiter with the Sun.

In all readings of nativities it is wise and profitable to study these two planets at the same time, looking upon Jupiter as the representative of all that is beneficient, generous, free and good; thus favouring all advantages and inclining to service, charity, philanthropy, kindness, and general good will. It is only an evil influence in the life when afflicted by Mars, or when not working harmoniously with its formative half, Saturn.

When afflicted by Mars, the liberal and large-hearted tendencies of Jupiter are turned into prodigality, extravagance, dissipation, and wastefulness, but when free from these afflictions and well placed in any horoscope, the native is what is generally termed 'lucky' or fortunate, being happy and contented, thus courting those conditions which lead to prosperity and success.

In all who absorb more of Jupiter's vibrations than Saturn's, the disposition is mirthful and joyous, hopeful and trustful, expectant and confident; but when the disposition is affected by the afflictions of Saturn then the native becomes hypocritical and deceitful, or presumptuous and boastful. If Saturn is well aspected by Jupiter the native has good judgment, is a lover of justice, a good arbitrator, and one well able to compare and review in a methodical and dispassionate manner.

Jupiter in good aspect gives discrimination, understanding, and judgment to all who come under his benign influence, and when the whole life is dominated by this benefic influence the native is ever merciful, compassionate, gracious, humane, and sympathetic.

Jupiter is the planetary representative of the Roman God of the same name; Zeus of the Greeks; Brihaspati or Brahmanhaspati of the Hindus (called also *Guru* by Hindu astrologers); the Scandinavian Thor; Ammon of Egypt; with other names in other mythologies and religions. Astrologically and mystically it has a great variety of interpretations; depending upon whether it is employed in the highest spiritual sense (whether cosmic or human), in a lower personal sense, or physically only. By the ancient astrologers it was termed the 'greater fortune' and its influence was considered very benign and propitious; nevertheless, although modern experience entirely confirms this view in

a general sense, it is yet certain that by the abuse of a so-called bad aspect the planet can work much evil.

To sum up, Jupiter is a representative of the 'higher mind' in man, not as pure *reason* but as innate *wisdom*, expansive, unifying, and harmonising. It holds within it the higher powers and instincts of the soul to a far greater degree than can be manifested through the physical brain to-day. Its benefic influence, as seen in the horoscope, is only a very feeble foreshadowing of the more glorious possibilities that lie in the future, but which cannot be manifested until man has fitted himself to receive them.



CHAPTER X

Saturn, the Subduer

Saturn is the most important planet in all horoscopes at our present stage of evolution, marking the critical stage between the real and the unreal, the true and the false, the subjective and objective, light and dark, good and evil.

In no sense is it an evil planet essentially, but its restraining and materialising influence offers more opportunity for its interpretation into direct and deliberate evil than any other planet, owing to the solidifying and hindering influence which it produces; for while it gives stability and firmness, it also inclines to weakness and inconstancy. In common with other planets it has a dual aspect, but at the same time its vibrations through matter tend to produce greater *extremes* of good and evil than any other planet.

Thus, the influence of Saturn is at work in all cases of degradation, degeneracy, debasement and humiliation, servility and shame; but it can also be seen in martyrdom, true humility, reverence, perseverance, endurance, sacrifice, surrender and serenity, the work of the purifying angel—Saturn.

In every sense of the word Saturn is the planet that chastens, and to all who strive after purity, virtue, and modesty, the words 'Blessed are the pure in heart for they shall see God' will have a special meaning; for by leading the continent life which Saturn demands, the gates of heaven will open and the blessed will see as God sees.

All the myths concerning Saturn are deeply interesting, but it is unnecessary to quote that which has already been written, therefore with the exception of a reference to the mythological relation of this planet to *Chronos* or Time the student may be left to study the myths for himself. As Time Saturn marks a boundary, denoting the finite and limited, and symbolises the imprisoned consciousness bound to form. Saturn is Jehovah, God of the Jews. He is also supreme ruler

over all religious forms and ceremonies, ceremonial magic, etc. Moreover, all mystical religions, and Jesuits, priest, monks, and rabbis, come under his rule.

Saturn rarely has much influence upon the early portion of the native's life, governing and controlling chiefly the latter half according to the strength of the planet at the time of birth.

In his three modes of expression Saturn governs all the actions of humanity, and therefore becomes the chief ruler over fate and destiny. He is the mighty lord of the mineral kingdom, in which the life flowing from the source of all life and light is imprisoned and bound for the purpose of its final separation and individualisation.

The highest mental attribute of Saturn is *perfection*, produced by the power to achieve through industry and perseverance, and to effectually plan and organise through deep thought and careful meditation. Responsibility, accuracy, precision, and definiteness are saturnian qualities, giving power to consider and reason on all things with caution and solicitude; and when powerful for good in any nativity this planet gives mental culture, prudence and refinement.

When the nativity denotes mystical or occult tendencies there is a profound and abstruse mentality; while in all Saturn inclines toward the scientific attitude, giving an intense desire to find out the true state of things; requiring zeal, industry, promptitude, and heedfulness. The higher the mind is raised above the purely concrete and objective, the more will the native incline towards comparison, discrimination, judgment and tact; thus developing (when Saturn is strong and unafflicted) the saturnian love of truth and honesty, straightforwardness and impartiality, justice and sincerity. The true Saturn man is always economical and provident, avoiding waste and all forms of extravagance; and he will always make some endeavour to succeed, by persevering and never failing in punctuality and carefulness. He may be serious and thoughtful, but is never giddy or frivolous. Gifted with a mind that is watchful and wary, his chief delight will consist in study and research, or in any work requiring a studious, contemplative and reflective attitude of mind.

The undeveloped side of the Saturnian influence, when acting mentally, is very undesirable, and inevitably leads the native to severe pains and misfortunes; for in the majority of cases it makes him very narrow and limited, giving rise to a mental attitude of antipathy, in-

difference, and heedlessness, thus making the native captious, cantakerous, carping and negligent. When the influence is very strongly towards the concrete, the native gives way to avarice, cupidity dominating the whole of the mind, and if Saturn is much afflicted the native will resort to fraud and trickery, imposition and deception, usurping the position of others, stealing name or fame, and harbouring dishonourable and despicable thoughts.

The abuse of Saturn's influence may be clearly seen in general incapacity and incompetence, the mind being indolent and dilatory; while in those who fail to touch any of the mental qualities, but lean solely to the adverse side of this solidifying nature, it causes doubt, uncertainty, hesitation and suspense.

Mentally the vibrations of Saturn are decidedly good or decidedly evil, as the case may be, their power in either direction depending upon the crystallised thought-forms generated in the past; and this planet being so slow in motion, its influence remaining practically constant throughout life, renders it necessary to take more than ordinary care in studying his position and aspects before forming a definite judgment.

When acting upon the feelings, Saturn has a very peculiar effect upon those who come under his retarding forces, for the province of Saturn is to separate mind from lower feeling, and, through analysis of the feelings, to extract the *virtue* latent in each vice of the animal nature. Any feeling or emotion affected by Saturn tends to cause pain and sorrow, the chastening and purifying influence of Saturn tending to solidify the emotions and preserve the feeling for future reflection. Thus we may have from the afflictions of Saturn stern, uncompromising, inflexible and exacting states of mind, bringing the native into a permanent attitude of austerity and arrogance. In undeveloped persons there will be a constant feeling of antipathy, fear, mistrust and suspicion, tending to misery and despair, and finally crystallising into a torpid, apathetic coldness.

The good effect of Saturn upon the feelings and emotions is to induce endurance, consideration for the welfare of others, self-discipline, coolness, self-control, discretion, patience, temperance, obedience, submission, respect and attention to duty. It gives self possession, regularity, sobriety and steadfastness. All these marked traits of character lead to devotion and pure affection, carrying the native safely through that great

ocean of feeling in which so many whirlpools draw under those who have not learned the strength of Saturn, namely chastity and purity.

As regards actions, Saturn has a beneficial effect upon those who have conquered passion and also the lethargy that sometimes follows this conquest. To those, then, who have succeeded there is a steadily growing tendency to make actions complete, effective, and productive: and those who are working under a beneficent Saturn are efficient and able, using method and system, and displaying perseverance and steadiness. They usually justify their actions as worthy of labour, and their position as the result of merit, and they rarely enter upon any project that is not premeditated, planned and determined; having entered upon any course they carry it out to the end, and success though slow is sure, bringing honour and credit.

When weak, this planet brings failure into actions and their frustration or ruin, causing the native to suffer through negligence, apathy and indifference. Loss and misfortune are caused by injurious and offensive habits, or through adverse fate, arising either from lack of merit or of opportunity. In the case of failure the native is easily inclined to leave matters unexplained and involved. There is a tendency to procrastinate, and put off; a common saying with those who are disinclined to act because of a weak Saturn being 'there's another day to-morrow' or 'let them wait,' valuing neither their own nor other people's time. They are always trying to forget duties, and thus embarrass and muddle themselves and others. When involved in difficulties they will beg, importune and implore, but rarely take steps to accomplish definitely by their own efforts; thus they induce poverty, want, and sometimes starvation.

It is remarkable that Saturn causes effort to be aroused in all those who would use his vibration for the achievement of whatever goal the soul may be seeking. He increases the load of all who are pilgrims in any sense of the word, and he is thus said to represent a carrier of burdens, the greatest burden of all being responsibility; but in the very task that Saturn sets for each of his children there is the surety of each virtue he bestows bringing its own reward.

The true Saturnian is a faithful friend, a reliable husband and a just father; while on the other hand a bad Saturnian is a treacherous enemy, an improvident parent, and an inconstant partner. For Saturn is the planet of fate and destiny, and represents the crystallised thought-forms

of the past: so that in melting as it were the leaden pellets of past 'karma,' pain and sorrow are likely to arise from ignorance. Nothing so clearly proves the fact that each man is absolutely his own lawgiver as the working out in each nativity, through Saturn, of the limitations and bondages forged in other lives by the action of the desire nature; for Saturn the Reaper, *i.e.*, the physical body of environment, gathers in the harvest of seed sown long ago.

Saturn; reaper; husbandman; lower self; personal ego; Satan; mystic; magician; etc., etc. Many and various are the names and interpretations of Saturn, that cold ringed planet shining with a dull pale leaden light only just visible to the unaided eye. The secret of Saturn and his influence is a difficult one to unravel; for he represents in Natal Astrology that critical stage at which the animal merges into the human, the point in the human consciousness where all the strength and force of the animal or lower self is concentrated and crystallised into the self-centering atom of the Personality.

Saturn, as St Peter, keeper of the keys of heaven and hell, guards the path leading upward and downward between the light and life immortal and the darkness and death of the mortal lower self. Esoterically Saturn is the planet of The Self buried in matter and chained to the lower mortal bodies. Hence he governs that part of the Ego in manifestation which represents the sum total of the Personality—the concrete half-animal half-human soul whose immortality is conditional, depending upon the desires being polarised heavenward instead of earthward, and upon the personal will being surrendered to the divine will, when the true humility which belongs to the sphere of Saturn recognises the will of the Father as the supreme and all-embracing love which draws all men unto Him.

Esoterically considered, Saturn is not an easy planet to interpret, for it is exceedingly difficult to explain the wide range of his dominion. In the physical world his first great sphere of influence is exercised over the whole of the mineral kingdom, in which stability or permanence is the leading feature. All solids of every kind, and all dense forms of matter, such as rocks, minerals, crystals, etc., are under the direct limiting and binding influence of Saturn. Thus in the physical body Saturn governs the bony structure and the rigidity and firmness of the human frame, as well as the stability of trees in the vegetable world, and the solidity of all animal forms. In the world of feeling he rules over fear and grief,

sorrow and pain, and all emotions that are deep and prolonged ; and he reaches his final solidifying centre in the mental world, as the limiting or focalising point of the mind in the personal will, and in those mental states which endure in meditation.

In the human kingdom Saturn represents all stages of endurance and permanence; greed, and economy ; impotence, and purity ; dearth or stint, and conservation of energy ; and he embraces all forms of humanity, ranging from the grovelling miser to the divine ascetic, from the humblest puritan to the sannyâsi or yogi.

From the first moment of individualisation Saturn governs the whole of the existence, until the consciousness passes into the plane of the true individuality and realises its immortality.

Each Manu or great teacher who descends to guide the world's evolution comes when the influence of Saturn is strongest; and each new race, whether it be root-race or sub-race, commences its fresh cycle under Saturn's mighty sway.

Saturn delays, retards and hinders for no other purpose than that perfection shall be reached by all things and all men. Saturn concentrates and purifies until all impurities are as it were precipitated to the bottom of each earth life, until right action is performed *for right's sake only.*

The key-note of Saturn for each individual, nation or race, is therefore Dharma, or Duty.

None can neglect duty and escape the hard fate which Saturn imposes upon those who through ignorance or selfishness disobey the law. Through obedience to Law and by the performance of Duty, Saturn slowly brings his children toward the path of Renunciation. A hard task-master, he exacts to the utmost those qualities which produce self-control and self-restraint; and thus he *individualises* every virtue, each becoming the permanent possession of those who come under his influence. There is no vice, crime or sin so potent for evil as that which has the solidifying touch of Saturn in it, and on the other hand there is no virtue or ideal so permanent and secure as that which Saturn has produced through his chastening and purifying influence.

From a study of esoteric Astrology we find that Saturn is the lord over duty, and the path of action; and we know that the final emancipation and freedom from bondage of all those who

are grouped under Saturn's ray is only reached by 'non-attachment to the fruit of action.' From first to last Saturn binds, and from beginning to end Saturn individualises and purifies. And thus the two watchwords for every Saturnian are OBEDIENCE and HOMAGE, the first leading to true humility, and the latter to reverence and respect.

CHAPTER XI

Uranus, the Awakener

The planet Uranus was re-discovered by the astronomer Sir William Herschel on the night of March 13th, 1781, when it was situated in the 25th degree of Gemini.

As stated elsewhere, the planets may be classified in terms of the three departments of human nature, action (will), feeling and thought. Some planets are stronger in one of these departments and others in another, but Uranus is remarkable for being equally strong in all three. This accounts to a large extent for the sudden and unexpected nature of the events it brings about; for whether in the horoscope of birth or in directions, and whether for good or evil, its effects are often unforeseen and therefore surprising and not easily guarded against. It is a planet of great power and energy, and may be compared in some respects to chemical explosives, which contain a large volume of energy locked up within them, but which are extremely unstable in nature and liable to undergo sudden decomposition on a very slight stimulus being applied from outside. In the case of Uranus, we have not only the great energy and the suddenness of its action, but also the fact that it may produce its effects in any one or in all of the three directions just mentioned.

Because it is equally powerful in each of these three departments, those persons in whose horoscopes it is very strong often show marked and peculiar changes in their lives. It sometimes seems as if the planet's influence were exerted for a series of years in one direction only, largely to the exclusion of the other two; and that a change, often quite sudden, then takes place, under the influence of which the native lives a quite different kind of life for another series of years. In some cases, a third series can also be detected. With some people, this change will affect the occupation (as for instance when Uranus is in the mid-heaven at birth): and when it occurs, one pursuit may be abandoned

and a different one entered upon. With others, it may alter the affections or the religious opinions; and yet again it may affect intellectual affairs and studies. The manner of these changes will depend upon the position of the planet by sign and house in the horoscope of birth, but in any case they are remarkable, often sufficiently so to divide the life into chapters, so to speak, each telling a different tale.

It must not be supposed, because of these changes, that the person in whose horoscope Uranus is the strongest influence is changeable in the sense of being vacillating, irresolute, easily led or of weak will; for exactly the contrary is the case. It is true that such a person may change his opinions or his mode of life, sometimes within a short period only; but in each case he is intensely in earnest. The planet gives a strong-willed, positive, enthusiastic nature, very set on its own ends, difficult to influence, and disliking control.

If the whole solar system be taken into account, the Sun stands for the king, emperor, president, or head of the state. But the Sun is not really a planet; it is a central star, giving life to the whole system and synthesising all influences within it; being to the system exactly what the heart is to the body. If therefore the Sun be put aside and the classification of influences be confined to the planets, Uranus has better claims than any other to represent the king or ruler. The natives of this planet frequently work their way to the front, in their own sphere of life, in one mode or another; sometimes through ambition and pride, and at other times through energy, enthusiasm and determination. They find it difficult to work in a subordinate capacity, and are so independent that they do not easily co-operate with other people at all, even in a friendly way. They seem intended by nature either for posts of authority and responsibility or for venturesome positions and pioneering work. They are sometimes discoverers, inventors, or explorers: either actually in the outer world around them or inwardly in the mental and moral worlds, where they formulate new rules, laws, methods, ideas, codes, and opinions. They seldom keep to the beaten track, but prefer to explore the unknown and to try new methods.

The influence of Uranus may be summed up under the three heads of action, feeling, and thought.

In the outer world of will and action, the planet dignifies those who are in authority over others, whether in a relatively humble sphere in

life or in an exalted position. Its good aspects bring its natives to the front, even if only as a superior servant over others; and it ranges from this to the highest positions of power in the state. If in good aspect to the Sun, or when well placed in the mid-heaven, it is very fortunate for a monarch, prime minister, statesman, member of Parliament; also for those occupying official positions in the state, in the national services, or in municipalities. It is thought by some to favour societies, companies, associations, and public bodies, and occupations connected therewith. It has certainly been prominent in the horoscopes of several public men, leaders of popular opinion, those who possess what is called a magnetic personality. It tends to bring the native before the public, to broaden the horizon, not only of the mind, but also of action and occupation, as its interests lie with the many rather than the few. It influences those who follow new employments or out-of-the-way occupations; inventors and discoverers, but especially those who work along the most up-to-date of modern scientific lines, and those engaged in employments furnished by these inventions. It also attracts towards such subjects as mesmerism, hypnotism, astrology, spiritualism, psychical research, etc.; and most people who follow these lines, either professionally or otherwise, have Uranus prominent or strongly aspected in the horoscope. It is doubtful whether, when considered alone, it has any very direct effect upon the accumulation of money; although if its aspects to the second, eighth, or tenth houses are fortunate its natives may acquire wealth through 'strokes of luck,' fortunate ideas, or through occupations governed by it or by the planet to which it is in good aspect. It favours travelling to some extent, partly on account of novelty and change of scene; and it gives a tendency to bohemianism, and change of residence and of occupation. It gives antiquarian tastes and inclines to some particular hobby, and to broad humanitarian views. With regard to health, it seems to act largely through the nerves and mind, and to be of more value in respect of vitalising power in middle and old age than in youth and infancy. It inclines to the newer and more unconventional modes of medical treatment, such as electricity, hypnotism, radiation, etc. When afflicting, the diseases it causes are usually deep seated, complicated, and often wholly incurable. With regard to the will, considered by itself, Uranus gives a very strong and positive tendency to this side of the nature, and a very determined will while the impulse lasts; but it is a little apt to act erratically, to change suddenly, and to cause apparent

contradictions in conduct. Yet there may be very intense and concentrated activity capable of accomplishing much.

In the department of the feelings, emotions, and passions, Uranus imparts great impulse, power, or enthusiasm, which may find its outcome in any direction indicated by the planets with which it is in aspect. In good aspect to the Moon it strengthens the imagination; to Venus it intensifies the affections, as well as giving love of beauty in colour and melody; to Jupiter, it increases the imaginative side of religion and mystical ritualism as well as beauty in form and harmony; to Mars, it gives great ardour, enthusiasm, and enterprise in any work that may be undertaken. It causes romantic attachments, often of a sudden and unconventional nature. When afflicting, it causes estrangements, separations, wrong views, incompatability of temperament. It has sometimes been regarded as the cause of all sorts of marital irregularities and as extremely inimical to a virtuous marriage. But this is probably only the result of its characteristic impulse, unconventionality, and carelessness for established laws and customs; for its influence is not worse here than when it afflicts the mental rulers. Uranians have a great many acquaintances if few intimate friends; they are often widely known and popular; it is easy to make their acquaintance and to associate with them, although it may be difficult to get on with them at times.

With the intellect this planet has very close associations, as it seems to have direct action upon the brain and nervous system. It gives originality of thought, independence of mind, inventive genius, intuition, intellectual and metaphysical ability, appreciation of new ideas and advanced forms of thought, as well as mental hastiness and impulsiveness, independence and self-will. When afflicted, or when acting through an inharmonious nature, it causes eccentricity, abruptness of manner, brusqueness, neglect of or disrespect for established opinions and customs, and unconventionality sometimes amounting to rudeness and rebellion. It has a close relation with the occupations and characteristics of Mercury, at least in its intellectual influence: such as writing, speaking, travelling, etc.,; but in whatever direction its activities are carried on, the native of Uranus will think his own thoughts and go his own way, irrespective of opinion, custom, or precedent, and will show a great love of mental freedom. In those who are really responsive to the higher influence of this planet, there is much intuition, response to

higher thought, and ability to bring through into the waking consciousness knowledge gained in inner spheres of being.

Uranus and Neptune in many respects pair off together.* They are the two planets discovered in modern times, although names taken from ancient mythology have been given to them. No record has been handed down that would suffice to prove that ancient astrologers were acquainted with their existence; but in spite of this occultists report that occult investigation shows them to have been known in very ancient times, and that such knowledge had been gained, not by the methods of the modern scientific astronomer, but by the exercise of those faculties of seership always inherent in mankind, though dormant with most.

From what has been said it will be seen that Uranus differs in one important respect from other planets. Every other planet has a distinct bias towards one of the three departments of consciousness, will, intellect, or feeling. Uranus is the only one that is equally strong in all. It manifests a passional energy not unlike that of Mars, intellectual power at times equal to that of Mercury, and a will that can be as determined as that of Saturn. It is stated to be the planet for which the Sun was used as a substitute by those astrologers to whom the existence of Uranus was unknown. Its ideal is that of the *King*, regarded as gathering up in his own person all the different lines of activity in his kingdom.

Although the names given to Neptune and Uranus by astronomers are, from the ordinary point of view, arbitrary and fanciful, it is remarkable that astrological experience is, to some extent, justifying them. Neptune (Poseidon) was the god of the watery element; and the planet is found to have some sympathy with water, while those born under it often display characteristics associated with that division of human nature which is held to correspond to water, namely the feelings and emotions.

Uranus or heaven (Cœlus in Latin) was the husband of Gæa, the earth, the father of Saturn and the grandfather of Jupiter. 'Earth' here means primal matter, and 'Uranus' stands for the creative Will that shapes it into forms and evolves a cosmos from it. This Will,

* For further remarks on this head see 'Uranus and Neptune Contrasted,' pp. 119 *et seq.*

individualised in man, becomes the creative power of the intellect, the energiser of the feelings, and even the motive force of the physical body; for the muscles only contract to move the body in response to the stimulus of the will.

In recent times the theory has been suggested that the planets in the solar system may be classified on a septenary scale, starting from Mercury. If the asteroids are reckoned as a unit, Uranus will then become the octave of Mercury, and Neptune that of Venus. While this supplies many suggestions of interest, it must not be accepted without reservation, and certainly does not exhaust the subject. It does not seem to have been noticed that a slight modification of this theory would agree as well if not better with modern experience. If we imagine a creative wave starting from the Sun and travelling outward to Saturn, the latter planet will represent the outermost limit of things, a position which it actually occupies in astrological analogy and mystical interpretation. The wave may then be supposed to return on itself, not literally in space but metaphorically in the characteristics of the succeeding planets. Uranus then becomes an analogue of Saturn, on the inward or return wave, and Neptune that of Jupiter. There is much in what is known of these two planets to bear out such a view as this. As previously remarked, Uranus is by many astrologers associated with Saturn's day sign, Aquarius; and Neptune is believed by some to be the real ruler of Pisces, the night sign of Jupiter and the exaltation of Venus. In their influence upon the weather, this resemblance again shows, to some extent; for Saturn and Uranus are both classified as dry and cold, although the latter will often cause winds as well, thus showing its partial resemblance to Mercury; while Jupiter and Neptune may both be considered temperate, the former with a bias towards warmth and dryness, and the latter towards moisture and dampness.

The invariable suddenness and unexpectedness of Uranus' action is quite peculiar to this planet and distinguishes it from all the rest. No adequate explanation seems to have been given as yet to this unique trait, which has been likened to the action of dynamite and other explosives. It has been shown by scientific examination that chemical compounds that are very complex in constitution, and that contain a large volume of energy locked up within them, are extremely unstable in nature and very liable to undergo decomposition.

Herbert Spencer says (*First Principles*, § 101):

'The most striking and conclusive illustration is furnished by the combinations into which nitrogen enters. These have the two characters of being specially unstable and of containing specially great quantities of motion. A recently ascertained peculiarity of nitrogen is that, instead of giving out heat when it combines with other elements, it absorbs heat. That is to say, besides carrying with it into the liquid or solid compound it forms the motion which previously constituted it a gas, it takes up additional motion; and where the other element with which it unites is gaseous, the molecular motion of this also is locked up in the compound. Now these nitrogen compounds are unusually prone to decomposition; and the decompositions of many of them take place with extreme violence.'

Here we have a close analogy to the mode of action of Uranus. Like a violent explosive, we have to look upon the planet as containing an unusually large quantity of energy, apparently ready to exert its characteristic effects suddenly and on slight provocation. This is the reason for its suddenness and therefore also for the *unexpectedness* of the effects it produces. They are unexpected because they occur so suddenly.

If we return for a moment to the classification of the effects of this planet's influence, we shall have a clear picture of its mode of operation. Its cold-producing nature, which allies it to Saturn, means the absorption of energy from outside. It contains within itself, apparently in a very unstable condition, a great volume of energy, which operates chiefly through the mind and nervous system. Just as a small spark falling upon gunpowder will produce enormous effects through the sudden liberation of the energy previously locked up in the compound, so what may seem a trifling cause sets free the energy of Uranus, and effects are produced suddenly which are quite out of proportion to the apparent cause. Then more energy is absorbed from outside, which produces more cold, and after a sufficient interval the planet will be again ready to act in its usual abrupt and explosive fashion. When well aspected, this liberation of energy will of course act through harmonious and fortunate channels, and the planet will prove the *Regenerator;* but when afflicted, its disruptive effects will truly entitle it to the name of the *Destroyer.*

In his article upon 'The Occult Influence of the Planet Uranus' Mr G. E. Sutcliff shows a number of exceedingly interesting relation-

ships—such as between the diameter of Uranus' orbit and the height of man for instance.

The number $\pi \times 10^{19}$ is found to be of great significance, as connecting together several natural units. The number π (pronounced *Pi*) is the ratio of the circumference of a circle to its diameter and its value to five places is 3·14159.... The above number,

$$\pi \times 10^{12} = 3{\cdot}14159\ldots \times 1{,}000{,}000{,}000{,}000$$

since 10^{12}, or ten to the twelfth power, is equal to a million million.

This number forms the keynote of the article referred to, which is too full of suggestive thought to admit of a synopsis without sacrificing much of its value, but a lengthy quotation from it is given in *Appendix I.*

CHAPTER XII

Neptune, the Mystic

The nature of Neptune is at present little understood. This chapter consists of notes by several close students of Astrology, who have devoted special attention to this planet. The statements made must, however, be read as *opinions* and not as definite knowledge.

Neptune is supposed to be the planet of Chaos, representing a state of things undifferentiated, disordered, without shape or definite form; it is therefore the planet of confusion, causing hypochondria, hysteria, etc. It does not however solely imply chaotic conditions without any other interpretation, for, in common with all the other planets, it has a two-fold expression; but it has least influence upon the physical plane of any of the planets, and this is probably the reason why it is taken to be indicative of Chaos, at least as regards this plane.

When Ulysses, after his numerous adventures, was allowed to return home by the command of Zeus, Poseidon (Neptune) contended against his release. The majesty of Zeus prevailing, however, Ulysses was allowed to depart, but Poseidon was nevertheless permitted for a certain period to harass him, and at every step covered him with confusion.

Poseidon (the Greek name for the god Neptune) was given kingship over the sea, and he is usually pictured lashing the ocean with his trident. Over all things said by the ancients to be governed by Poseidon this god exercised a baneful and destructive influence, producing earthquakes, storms, and disturbance. It is evident, also, that Neptune had some mysterious influence in connection with the flood during the Atlantean period, and more especially over the last portion to be submerged of ancient Atlantis, which was named after Poseidon.

But all this does not go to prove that *per se* Neptune is an evil planet, or that it has no other meaning than that of chaos. It simply means that Neptune has little or no direct influence over action upon the physical

plane, its sphere of influence being largely confined to the psychic or emotional plane.

In the phenomenal world it may be expressed as magic, black or white: but its power is manifested rather *in the essence* of things, and not in that *of which it is the essence*. Through Pisces, its house, it may be connected with the waters of Lethe, in the oblivion to all objective expressions of consciousness these waters are said to produce. According to the latest interpretation, this planet is concerned with an evolution that is not destined to reach a very high level of unfoldment upon the physical planet known by this name. The connection of Neptune with the sign Pisces may account for the strange attraction drugs have for certain types of Pisces persons, and for those who have Neptune in the ascendant, or angular in a watery sign.

The 'pairs of opposites' appear highly accentuated in this planet, and there has been more confusion in the minds of students over its influence than over that of any other. By some it has been considered an 'out-and-out malefic,' the veritable dust-bin of humanity, the demoraliser of all that is good and virtuous. Undoubtedly, there are two sides to its nature: one that may at first sight seem malefic and barren, the other benefic and fruitful. There is thus a reason for our failure to fully understand the precise nature of this most mysterious planet. On the physical plane, to the majority of mankind at the present day it must represent chaos, confusion, disorder and emptiness. To the few it is the planet of pure love and friendship, of wisdom and bliss. The true elements of Neptune are fire and water, representing the higher and the lower emotions—the purified passions, or hysterical and fanciful personal notions.

The influence of Neptune in any horoscope will entirely depend upon the native's ability to respond to its vibrations. The 'black magician' will use them to cast confusion upon his victims, and will expend their force through himself in various chaotic schemes, or in phenomenal magic, having no definite aim or purpose, save that of gratifying curiosity and perverted wonder. The unconscious 'medium' will interpret its influence in vague and distorted ramblings. Those who are not yet fully self-conscious will bring through from sleep into the brain strange nightmare fancies; while the drunkard will, in passing through the stages of his delirium, see devils and goblins under its influence. To those who have little or no self-control the effect of this

planet will be a force playing upon them that they cannot understand, and according to their ignorance they will toy therewith until they become the victims of their own misuse of its subtle tendencies.

For in every horoscope Neptune represents the nebulous stage which all must pass through, even in the shutting off of memory between day and night, sleeping and waking, and from life to life; for in each and all of us there is some chaos in our consciousness, and some part of our being not yet brought into cosmos, or harmony and order. In some cases, rare at our present stage of knowledge, we may find a nativity in which it is the only influence to account for extended vision and clairvoyance. In some cases, again, that have come under our observation, Neptune represents a pure and chaste sex life, and exalted and purified love nature. So sublime are the vibrations of this planet that only the few can raise their consciousness to its level of expression; for its dual nature, which seems to be in some way more emphasised than any other, causes it to be expressed in its highest only through the finest vehicles; therefore the mind and body must be pure, and well under control, before the higher and psychical expression can be made manifest in the flesh.

When in an angle Neptune will affect the actions of the native according to the sign it is in, and the nature of the aspects it receives. In the majority, it will be found to give a peculiar fascination and an unusual magnetic condition. When this planet is acting favourably, the skin will be fair and the complexion clear, in some cases assuming a semi-transparency. Students of human nature will know, on seeing the native, how far the vibrations are acting for good, and how far the influence is being, through ignorance, misused. From a physical standpoint, those having Neptune in an angle should exercise great care in regard to personal cleanliness, and should also avoid associating with those who are morally not quite accountable for their actions, as the influence of this planet is always more or less 'mediumistic.'

In a succeedent house, Neptune will affect the feelings, their nature being in accordance with the house and aspects. When thus acting through the feelings, the influence of Neptune gives subtle and unaccountable attractions and aversions, peculiar drawings to psychic centres, a love of strange places, curious perhaps unpleasant feelings when in the society of others, impressions about things and persons—sometimes correct intuitions, at other times 'notions' and erratic behaviour.

Many quite inexpressible moods will be felt; from vague semi-hysterical nonsense, to trance, ecstasy and bliss, any number of subjective states may be experienced.

In a cadent house, Neptune affects the mind, according to the particular house it occupies and the aspects it receives. Its influence then causes the native to practise thought-transference, thought-reading, clairvoyance, crystal-gazing, etc. It gives artistic tastes of an exalted order, blending feeling and mind into an emotion or intuition that is carried away from the objective to the purely subjective planes of being.

In aspect to the luminaries, Neptune affects the native physically: ☽ if to the Moon, toward subtle feelings, intuitions, and eccentric and ☉ undefined actions; to the Sun, it gives great finesse and superior refinement, with considerable musical skill, especially in connection with stringed instruments.

In aspect to Saturn or Jupiter, it affects the feelings of the native; ♄ if to Saturn, toward the psychic, mystical, weird and ghostly; to ♃ Jupiter, toward the religious and sympathetic sentiments.

In aspect to Mercury or Uranus, it affects the mental constitution ☿ of the native; if to Mercury, toward magic, with spasmodic fits of mental abberration, or forgetfulness, sometimes also towards deception ♅ and fraud; to Uranus, toward transcendentalism, metaphysics, new thought, mental healing, and general reform of mental expression.

In all cases this is modified by the *nature* of the aspect, and the house from which it occurs.

The colour of Neptune is, *from an occult standpoint only*, dark blue, or a deep sea-blue. When rising or otherwise manifesting a strong influence in the horoscope, the skin is very fine and clear, and the eyes have a bluish tendency.

None who claim this planet as their ruler can be too practical or too severely honest; for their ideals, to be of any lasting value either to themselves or to others, must be lived out and put into practice *here*, on this physical plane.

The further information given below about this planet has been selected from contributed articles because it would be difficult better to convey the ideas concerning the mysterious influence of this much-maligned planet than is here done. Neptune, as has been before said, is related to feeling in much the same way as Uranus is to thought, and

each is concerned with a step in evolution which, if it be missed or wrongly taken (indicated by affliction of the planet in question) leads to an *inversion*, either of idea or of emotion as the case may be.

In the *Bhagavat Gita* there are two chapters severally devoted to two types of 'yoga' or methods of attaining spirituality, and which are there termed 'The Yoga of Discrimination between the Real and the Unreal,' and 'The Yoga of the Renouncal of Action.' Over these two typical modes of spiritual evolution Uranus and Neptune respectively may be considered to have dominion, and by meditating upon the true significance thereof the earnest student will most readily arrive at the meaning and mystery of these two planets, so intimately connected with all forms of occultism.

I

The planet Neptune seems to be a typical representative of the psychic plane in Nature, and to have affinity with the watery signs of the zodiac. Water stands for the woman as opposed to the man; for the Moon-nature as opposed to the Sun-nature; for that which is receptive and responsive to stimulus from without, as contrasted with that which is positive, non-receptive, and self-motived. The following are the keys to the nature of this planet:—

(1) 'Unstable as water' is a suitable description of Neptune; unstable, constantly changing, unreliable, and not to be depended on. It overthrows things, and operates in some cases even more unexpectedly than Uranus (though rarely so *suddenly*). Uranus is the Wind, blowing where it listeth; Neptune the Water, less stable even than the shifting sand, engulfing the solid earth and overthrowing the ambitious works of man.

(2) The 'watery' nature, as manifested in human character, is instinctive and intuitive rather than intellectual. It is not bound by the rules of the logical faculty, and its conclusions are based, in part, upon evidence not furnished by the five senses. When prominent for good, therefore, Neptune may assist the manifestation of genius, may inspire the mind with ideas derived from inner planes of nature, and may attract towards the spiritual. But when afflicted in an evil horoscope this planet may be the vehicle for all sorts of undesirable influences from the astral plane of Nature, temptations that appeal to the passional, emotional, and sense-loving side of the animal man; and it may incline

towards a passive and injurious kind of mediumship. When well aspected in a good horoscope, however, this may take on a much higher form, resulting in normal seer-ship.

(3) A third key to the planet's influence lies in the emotional and sensational characteristics shown by those in whom the passional nature predominates. A love of luxury, of fine sensations and the things of the senses; an emotional nature easily aroused by slight stimulus: a fondness for novelty, and anything that causes a new sensation; a changeable and versatile nature, with fickle enthusiasms—these are characteristic of Neptune.

(4) Just as water passively reflects the images of things, and shapes itself to bodies with which it comes in contact, so the child of Neptune is imitative, thinks the thoughts of others, is too much influenced by the example of others and is almost as much moved by the joys and sorrows of others as if they were his own. Neptune thus provides actors of all sorts; visionary enthusiasts who create their own Madonnas, and reproduce the stigmata on their persons; detectives, who reflect in themselves the thought of the criminal; thought readers, novelists and lawyers, who work by plot and counter-plot; imitative imaginatives, who resort to opium and other drugs to produce fictitious visions and artificial exaltations of faculty; also pretenders and impostors, as well as natural actors.

Viewed clairvoyantly in the crystal, Neptune appears as a nebulous plasm, bright within, and of a dull bluish, or slate colour externally. It changes its form like a protoplasmic amœba in rapid activity, and seems capable of fission or self-duplication.

Having regard to this general statement of Neptune's influence, the reasons for the remarks that follow will be easily seen.

Neptune's power for good is due to its receptivity, openness to new ideas and methods, versatility of genius, willingness to abandon that which is old and useless and to accept that which is new and improved; to its intuitive perception of truth, its ability to rise above the merely material, towards ideal, imaginative, and spiritual conditions; and to its sympathy with the feelings of others.

Its power for evil is great, and is due to its unreliable, unstable, changeful, undependable nature; lack of cautious self-control, and consequent liability to be led away by impulse, by love of sensation and emotion; its willingness to be dominated by a stronger mind; its

unregulated sympathies; and by its liability to undesirable forms of mediumship or psychism.

Whether the planet will manifest for good or evil, or partly for both, depends upon the aspects it receives, and also the general state of the horoscope.

Acting on the physical plane and in the body of man, it produces all kinds of excitements for which there is little real cause, instability in the fortunes, a fickle celebrity, fame liable to reversal—like a comet that attracts everyone's attention and then disappears, perhaps never to return. Like the cometary mass, there is likely to be a good deal of show and little substance, and undertakings begun during its period of influence have unhappy issues or fall into disrepute. It seems to rule over the odyllic circulation in the magnetic nature of man; hence its obstructions are liable to produce serious nervous and cerebral affections. Charles Dickens (born February 7th, 1812), who had the Moon conjoined with Neptune in Sagittarius, died of cerebral apoplexy. Robert Louis Stevenson (born November 13th, 1850) with the Moon in conjunction with Neptune in the eighth house, died of the same disease suddenly, after complaining of a strange pain in the head. (*See Footnote*, p. 112)

When afflicting the mental rulers, Mercury and the Moon, it causes nervous excitability, leading, perchance, to fatal results; while in old age it causes a complete exhaustion of the nervous forces, a withering up of the vital processes, a general debility and pining, or syncope. Similiar results are to be feared when the planet is afflicted in the third or ninth house in the horoscope of birth; also when the Sun or Moon by direction afflicts Neptune, although these effects will be but ephemeral if Neptune is fortunate at birth. In common signs, it chiefly affects the brain and nervous system; in the fixed signs, the glandular and secretory processes of the body; in the cardinal signs, the circulatory and absorptive systems. These physical effects are the more to be feared when the Ascendant or the Moon is the afflicted point. When afflicting Mercury it affects the body through the nervous system; while when it afflicts the Moon it affects the nervous and mental health through bodily disorders.

On the *psychic* or *emotional* plane of life, it affects the subject with extreme excitability and changefulness of emotion and desire. It leads to an undue enthusiasm that allows the feelings to get the upper hand of the judgment. The impulses control the reason, and so render the native liable to acts of indiscretion. Such persons are disposed to be

rapidly affected by their environment, and conform themselves thereto so readily that they are apt to show a different front with every change of surroundings. They are capable of exciting a good deal of transient enthusiasm in others, even though there may be no basis for it in themselves. Their enthusiasm is catching and seductive, but yields readily to opposition. It produces strange and unnatural appetites, in which, however, the love of luxury is the dominating factor, and thus makes its slaves effeminate, weak, and morally debilitated. Oscar Wilde (born October 16th, 1854) had 16° Virgo rising, Saturn culminating in square to Neptune on the cusp of the seventh house. The Archduke Rudolf of Austria (born August 21st, 1858, 10.15 p.m. Vienna) had Mercury, lord of the ascendant, in the fifth house, in opposition to Neptune in the eleventh.

The general tendency of Neptune in this respect, *i.e.* in its action on the emotional plane, is to make the native feel and act by imitation, or from impulses not his own, due to external stimulus or psychic impression. It leads to fictitious representation and to a kind of masquerading, though not, it may be, with conscious intent to mislead; either circumstances will force the native into this position, or his mind will be dominated and obsessed, as it were by an idea. If other positions in the horoscope agree, he may become a cheap popular character, a *chevalier d'industrie*. General Boulanger (born April 29th, 1837, 8.15 a.m., at Rennes) had Neptune in the eighth house, in opposition to Jupiter, lord of the mid-heaven, and in square to the Sun.

On the *mental plane*, and when afflicting the mental rulers, Neptune conduces to shallowness of character, simulation, conscious deception or aptness for all kinds of intrigues, and disposes to short-sighted acts of misrepresentation. It tends to enslave the intellect with every new phase of opinion, and makes the mind fickle, deceptive, disposed to imitation, plagiarism and even forgery; but for the production of the more culpable acts there must be affliction by one of the other malefics, especially Mars. It causes, when its influence is for evil, corrupt practices, bribery, secret processes, and duplicity.

When in good aspect to the mental rulers, it produces a love of mysticism, and success with all teleogical subjects such as spiritualism, theosophy, and religious movements having an abstract or mystical basis. It also gives a fondness for the occult arts and means of divination, with abilities for mesmerism, telepathy, psychometry (especially the

latter), and other methods of nervo-mental divination. It conduces to strange theories and novel ideals, chiefly connected with other-world conditions, and what would be called extravagant notions. It sharpens the intuition and makes good readers of character and destiny, gives much earnestness and enthusiasm and strong incitements to action. It gives foresight and penetration, and inclines strongly to the deductive method of thinking. In the fiery or airy signs it tends to develop spiritual faculties of a high order, as well as the psychic gifts. The subjects of this benefic influence are able to follow very fine and exalted tracts of thought to their proper issues, and to originate new and subtle ideas. They are subject to admonitions, spiritual and mental inspirations, and lucid dreams.

In good aspects to the Moon in a man's nativity, or to the Sun in a woman's, Neptune produces success in the things governed by the house and sign it occupies. The planet is far stronger in the watery signs than in any others, and is best in Cancer and Pisces. It brings success in all matters and occupations connected with the watery element, with shipping, boating, fishing, swimming, dealing in liquids, etc.

The following nativities may be alluded to as those of remarkable people in whose careers the influence of this planet was strongly marked.

S. T. Coleridge, poet (October 21st, 1772, 11 a.m.)—♆ ☌ ♀, in the ninth house.

P. B. Shelley, poet (August 4th, 1792, 4.59 p.m.)—♆ ☌ ♅, ☌ in the ninth house.

John Keats, poet (October 29th, 1795)—♆ ☌ ☉, ♀.

Edgar A. Poe, poet (January 19th, 1809)—♆ ☌ ♄ (*query*, in Asc. ?).

Franz Liszt, musician (October 21st, 1811)—♆ ☌ ☽.

Anton Rubinstein, musician (November 16th, 1829)—♆ ☌ ♀.

A. C. Swinburne, poet (April 5th, 1837)—♆ ⚹ ♀, ☍ ♅ ☌.

Jean Gerady, musical prodigy (December 6th, 1878)—♆ △ ♇ △ ☿.

King George V. Neptune rising.

The above account gives in a succinct form the tendencies of Neptune as found operating in the large majority of horoscopes, but there will be many who will desire further information on its higher influence apart from the mystical interpretation that has gone before; and

for them the following by a writer who has himself Moon conjunction Neptune in the ninth house, will be of great interest :—[1]

II

Neptune is the remotest planet of our solar system known to physical science, although it is believed by many occultists that two more lie beyond, and will be discovered only when mankind has advanced sufficiently to appreciate their special forms of influence. They must, therefore dominate senses of which at present we can have no conception, states of being and existence which have not as yet dawned in us. Indeed Uranus and Neptune themselves cover ground which even now few are prepared to travel; but while the former of these is making itself felt unmistakably, and while we can judge its effects pretty accurately, and already have done so, the latter remains to the great majority unspecialised, almost devoid of attributes, a drawback in rendering judgment, and a *bête noire* to the astrologer in estimating the effects of 'directions.' We need not traverse the history of the discovery of Neptune, except to note that it was found at Berlin on the night of September 23rd, 1846, when it was in ♒ 26°.

Like Uranus, Neptune is supposed to have no tabernacle, but just as the former is indissolubly linked with Aquarius and the eleventh house, so we shall find Neptune associated with Pisces and the twelfth.

Its influence can be divided under several heads. First for its general action on the physical plane. The action of Neptune is of a restricting tendency, operating to circumscribe, handicap, hamper, exile

[1] At the moment of going to press we have received the following letter from this gentleman, which we print here as it has a bearing on what has gone before :—

'In looking through the proofs of this chapter I note you mention R. L. Stevenson as having Moon conjunction Neptune in the eighth house. According to the evidence I have succeeded in obtaining at various times, and which has also been substantiated in various quarters, the true time of birth was one hour thirty minutes p.m. This shows Aquarius rising and the conjoined bodies in question located in the *Ascendant*. Mr A. J. Pearce wrote me as far back as July, 1901, that an intimate friend of the novelist gave him the same time. Mrs Mary Bell of 526, Eddy Street, San Francisco, Cal., wrote me also, the following being a copy of her letter : "Your present study running in the magazine *Modern Astrology* has interested me very much. I note you regret not having Robert Louis Stevenson's birth hour. I have it and as it makes your deduction stronger, I herewith send it to you and vouch for its being correct, as it was secured from his immediate family when they desired a horoscope. The data given was Edinbro', November 13th. 1850, 1 hr. 30 m. p.m."'

and tantalise. The native feels 'cribb'd, cabin'd, and confined.' All these are imputable to the twelfth house, which as astrologers well know rules prisons, asylums, exile and places of detention and confinement in general. As examples of Neptunian influence in this light may be given Robert Louis Stevenson and his exile in Samoa. In his nativity he had Moon conjunction Neptune. Again Prince Prisdan, who retired from a royal sphere to become a Buddhist monk at Waskadua in Ceylon, was born with the Sun in conjunction with the same celestial body. Other instances might be cited, but it may be taken for granted that the sense, and even the physical actuality, of being circumscribed, confined and hampered, will certainly show in the life of the individual who has an unfortunate Neptunian influence. It may not always be apparent to the world at large, but it will exist and annoy nevertheless, although no special malefic character need be attributed. Cases, however, have come under my notice in which the evil side has been very apparent. In *Fate and Fortune* a correspondent gives a horoscope, the native of which, a female by the way, was confined in prison synonymously with a transit of Neptune over ascendant. Exactly the same thing transpired in the case of a male whose scheme of birth is known to the writer. Chaotic events occur under the transit of this planet—events of an involving, inveigling, ensnaring deceptive nature. This chaotic power is widely associated with Neptune. In the early chaos, Pisces, Neptune's sign, symbolised the waters in which was deposited the primordial egg.

Further, Neptune is connected with enchantments and enchanters. It is the spider's web of humanity, the toils of the ensnarer's and decoyer's net. We may instance the Roman gladiators called *Retiarii*, so named from the net (*rete*) which they carried, and with which it was their aim to surround opponents. Besides the net they were equipped with a three-pronged fork (*fuscina tridens*)—Neptune's symbol. The *tridens* (τριόδους, τρίαινα) was specially used also for spearing fish (*Pisces*). Similarly, such sense-enchainers as tobacco, hashish, chloroform, opium, morphia, cocaine, Indian hemp, chloral, chlorodyne, nitrous oxide, sulphonal, paraldehyde, etc., are drugs associated with the outermost planet of the solar system. Some of them procure a partial release of the astral soul from the physical vehicle, and the phenomenon is especially attributed to Neptune.

The planet is highly musical and conduces to inspirational composition, dream-melodies, melodic hauntings, and so forth. It thus

again betrays its affinity for the watery, receptive, musical Pisces and the twelfth house. The latter house is closely in touch with these things probably by reason of its representing and symbolising the expression of the emotions. Neptune is concerned chiefly with string-bowed instruments. The sensuous, enchanting, flexible, extensive-ranged nature of this class of instrument is pre-eminently fitted for the expression of the emotions musically. It may be difficult for the average reader to understand and realise exactly what it is sought to convey, though the writer is endeavouring to treat the subject dispassionately, because *to really grasp the peculiar capabilities of Neptune necessitates a prominence of that body in the scheme of nativity*, and an actual inner feeling of its elusiveness.

As some substantiation of these statements certain passages in the writer's own life can be adduced.[1] Under the primary direction of Sun *par. dec.* Neptune con. zod. he commenced the study of the 'cello. The Sun by transit was in square to the radical Neptune at the same time. When Sun trine Neptune con. mund., and Ascendt. trecile Neptune con. zod. formed, a Gaspard di Salo violin was purchased. Coincidently, too, the Moon was applying by secondary or zodiacal motion to a conjunction with Neptune and completing a trine to Mars in the twelfth, while upon the exact day of making the bargain the lunar orb transitted the radical Neptune. These are very striking testimonies and substantiations of the ideas already advanced, but this planet's prominence by transit or direction has been repeatedly noticed upon such occasions when kindred matters have been on the *tapis*. ['Even as I write,' remarks the writer in a footnote, 'the postman delivers me a package of violin strings; and the Moon is exactly over Neptune in my radix!']

Other evidence may be adduced. One sidelight in especial may be thrown across our purview. The scroll indentations in the waists of instruments of the violin tribe are wave-like, as are also the *ff* holes. Here again is suggested the Pisces-Neptune influence.

The violin 'cello, etc., may be fitly compared to the fluidic element —Pisces the ocean sign—by reason of their elasticity and adaptability. They contain likewise in their names a goodly proportion of the labial letters, letters which I have considered always to have connection with the twelfth sign. As for the characteristic letter of the sound holes we find

[1] He has ☽ ☌ ♆ in the 9th and △ ☌ and ♅ in 12th.

it the initial of such words as flux, flow, float, fluid, fleet, etc., and in German fluss, flüssig, flüssigkeit, fluth, fluthzeit, flössen, etc., all having aqueous connections. Peculiarly enough, too, *violon* in French bears a subsidiary meaning of *prison* (*cachot d'un corps-de-garde*), and we know that Pisces and the twelfth have dominion over this necessary institution.

We are thus led gradually to the metaphysical side of Neptune and its inspirational capabilities. Two very important functions fall to its share—no less than the liberating of the astral soul from its physical vehicle and the 'remembrance of former things.' Those having Neptune in the ninth are subject to the strangest and weirdest as well as the most beautiful dreams—visions that haunt one for days afterwards, which are like nothing on earth, and which make one dissatisfied with mundane life. The faculty for dreaming music, poetry, etc., is frequently very pronounced, although the productions are not, as a rule, retained upon waking, except in fragmentary form. In the present writer's own case there is little memory save of a few tag-end couplets, generally epigrammatic and moral; sometimes a ridiculous antithesis to human conditions and human thought, but right and consistent from the dream point of view. To wake up with long pieces of verse or prose, or musical themes, ringing in his ears is a very common, indeed almost regular experience with him. In default, musical scores and printed or written pages are exhibited. Moral apothegms, too, short and pithy, are imparted in various ways. Let it also be said that they are—like the trance speeches, of which the spiritualist press is full—often trite, commonplace and not profoundly informing. The fault is in the race, not Neptune. We have not progressed far enough to receive the whole teaching of this immensely mystical body. Its chief value lies in suggestion, (R. L. Stevenson relates that most of his work was suggested in dreams); one must make the interpretation and application oneself.

As mentioned before, Neptune allows the soul to leave the body and it is through this remarkable ability that one learns the relationship between the tangible and the intangible, double and changed conditions. Virtually Neptune disposes to a double physical life, and its special aptitude in the direction named throws some light on the reason. In its common form it gives heavy slumbers, drug-produced stupors, comas, and deaths under chloroform, nitrous oxide, and so forth. But exactly in accordance with the planet's power and prominence in a geniture are

the knowledge, memory, realisation, of the soul's wanderings in the night watches obvious and surviving. The intelligent principle oozes out, as it were, from the inert body, and if the essential predicaments are favourable, makes short excursions in the astral. The sensations of flying and floating are pronounced, and frequently a sense as though skimming with the feet a short distance above ground by a mere effort of the will exerted by an amount of endeavour actually realisable, is experienced. The return of the soul is felt in a curious manner, especially where the sleeping body has received a shock, such as a sudden noise, or a rude awakening. It is as though it wrestled with one to gain entrance. Under the Neptunian influence the reversed outlooks of which I have spoken are shown by the ability to stand by and look upon one's own body. If the objective sight is rare, at least there is a *sense* of the phenomenon conveyed in some occult way.

Again Neptune bestows that hazy, indefinable, but acute and vivid impression of experiencing a set of conditions, a train of thoughts or feelings coinciding with a similar series which must have eventuated at some remote period not capable of being connected mentally with this life; glimpses from the outer world—floating motes from that inner transcendentalism, and something akin to what Tennyson describes in one of his early sonnets :—

> As when with downcast eyes we muse and brood,
> And ebb into a former life, or seem
> To lapse far back in some confusèd dream
> To states of mystical similitude ;
> If one but speaks or hems or stirs his chair,
> Ever the wonder waxeth more and more,
> So that we say, ' All this has been before,
> All this hath been, I know not when or where.'

While many consider Neptune's influence entirely malefic, there are some, nevertheless, who regard it as benefic, somewhat similar, in fact, to that of Venus. The true astrologer, however, knows the duality of good and evil to be not in the stars but ourselves, and therefore some power of modification is implied—the restriction of evil tendencies, wherever found, within the narrowest possible limits, and the unfolding of whatever is good to the utmost possible extent. Besides this, *permutation* is a power; a poison may be changed to vitaliser, as in the common *manioc* or *cassava* of commerce.

There is one side, and the writer believes the real and true one, to Neptune's character which he does not think has yet been noticed. He has for some time held that Uranus and Neptune rule Aquarius and Pisces respectively, and intuitively has never been able to get beyond the idea.

There is, however, one limiting condition or modifying factor, which imposes some restraint in the general practice: that is to say, as the two planets are only in evidence in comparatively few persons among those now existing,—or rather, as their true nature is only exerted and can only function when the Ego has grown up to it, as it were,—it follows that in the great majority through ignorance and abuse a 'permutation' occurs, because the divine and human nature are at enmity. In such cases it is to be expected that sign and planet will not agree, and that the *real* rulership (♒ ♅, ♓ ♆) is nonplussed and held in abeyance.

In the advanced egos found among the ranks of astrologers, theosophists, esoterics, occultists, and generators of spiritual or revealers of concealed thought in any direction, the two far-away denizens of our solar system, Uranus and Neptune, will, I feel assured, be found to dominate the respective zodiacal signs Aquarius and Pisces.

A side-light is here thrown upon the much-vexed question of 'exaltation,' in that it would appear that the exaltation of a planet is the *house of its octave expression.* Uranus, it seems certain, stands in the relation of an octave power to Mercury (to be 'an octave higher,' to borrow a musical analogy), and the latter is frequently stated to have his exaltation in Aquarius, the house of the former. Venus, again, has her exaltation in Pisces, and if Neptune is, as I thoroughly believe, the 'octave expression' of her ray, then its house is well given as the twelfth sign of the zodiac. Of course, by 'octave expression' is meant a more subtle and penetrating, a more refined and delicate species of emanation, of what in the main may be considered a similar constitutional quality in the lower manifestation. The essence, and perhaps even the quintessence, is implied, just as the musical tone has its octave not radically different from the lower generator, but composed of a greater number of vibrations, which in successive octaves may become so rapid and so numerous that only *the most acute and finely developed ear can distinguish any sound at all,* as for instance in the piercing, needle-like cry of the common bat, which is absolutely inaudible to a great many people. It is just so in regard to colour; a tint may be lighter or darker without

altering in fundamental character, but the particles constituting the colouring matter may be so separated and in so minute a state of subdivision as scarcely to be perceptible to any but those possessing the finest and most artistic sense. So with the planets under consideration. We are *weaned* as it were from Mercury only, (when growth has outstripped the conditions and quality of its supply) to be 'switched on' to Uranus, and to rise into a higher type of humanity, such as cannot be even partially realised by those who still cling to and have not overcome the purely Mercurial instincts—and who therefore naturally suppose the trend of life under Mercury to be the highest that one can aspire to. These forget that the *brain-mind* perishes.

But to return to Neptune. The great function I perceive in this orb is the conservation of the Scorpio-Venus faculties on the lower Moon-plane, to the eventual freeing of the soul from the flesh. From this ability to conserve the life-force there results the creation of a finer element which contributes to impart a high degree of vibration, radiation and energy. Consequently, it may be imagined that, like that of Uranus, the malefic influence of Neptune is terrible in those who have not yet overcome.

To come under the true influx of this planet's nature means spiritual awakening of the highest kind; to be under the dark side is enthralment of the fleshly senses. It is the planet of REGENERATION (Latin *re*=back, *genero*=I beget), that is, the turning of the material generative forces to purposes of spiritual enlightenment. In other words, to disenchain the soul from the instincts of the clay and the action of generation in the world of matter, and hold it to its duty to know the will of the divine Father. We are to foster and create spirit instead of matter, and to seek and know At-one-ment, the act of being at one with the Christ —the casting out of the self, the leaving without regret the 'lower quaternary' as the Easterns call it, 'the personality.'

Until a man has control over the Scorpio faculties, denominated among the ancient mystics *Foundation*—whereby their great importance is typified to those who would rear a solid structure—he will not appreciate anything that Neptune has to bestow. There are grades of advance, and the probationer can measure his or her progress; if an astrologer, can 'direct' to this planet and closely watch for effects; and when promotion has so far come and the nature has grown better, wiser, nobler, and less selfish, then such 'directions' and positions,

instead of being undesirable, will set in vibration the highest spiritual attributes: but of necessity they cannot act through coarseness of spirit, soul or body.

III.—Uranus and Neptune Contrasted

An American writer contrasts these two planets thus:

'It is almost impossible to give any idea of Neptune to a person in whose horoscope he is poorly placed.

'First of all, one must grasp the fact that the light that Neptune's favour gives is of the *spirit*, not of the *mind*. As Uranus is "the higher Mercury," so is Neptune "the higher Venus," though immeasurably above the lesser planet, on a plane where love is purified of all that is animal and much that is human till little but the divine remains. As Uranus would bring universal knowledge; so Neptune would give universal spirituality. It is not *mental* but *soul* gifts that he bestows.

'Uranus favourable gives marvellous mentality, to which the ordinary mind compares but as a candle to a great arc light. The man who comes under this planet has the power to see the past, the present. and far into the future, and to see them clearly, coldly, and impersonally.

'Even as Mars is physical force, Uranus is mental energy. Perverted, he makes the fanatic and the destroyer; friendly, the originator, the prophet, and the seer.

'Uranus is "the higher Mercury." He is the great illuminator, and throws light upon dark places, but it is always *mental* vision that his favour brings—clearer sight, not intuition. It is the *mind* and not the *spirit* that sees. He differs from Neptune as does day from night. While his nature is sharp and clear-cut, that of the other planet is so illusive as to be practically indefinable.

'Uranus turns the light of scientific and intellectual knowledge upon men and things. By it, he separates the worthy from the unworthy, "the wheat from the tares," and those whom he has "weighed in the balances and found wanting" he casts aside. He is intellect without emotion, the *judge*, dispassionate but ruthless.

'Neptune, on the contrary, "condemneth no man." The spiritual vision is beyond the intellectual and there is no creature so mean or despicable but that Neptune can see the soul within, blinded and ignorant though it may be; and since "to know all is to pardon all," he rejects none. Like the Christ, who "ate with publicans and sinners,"

he would draw to himself, to comfort and to save, the wretched, the outcast, and even the vicious, for while the standard of Uranus is intellect alone, that of Neptune blends spiritual knowledge and supreme compassion.

'Perverted, Neptune causes strange fancies and delusions, deeds that are monstrous beyond ordinary conception; friendly, he gives on the lower plane mediumship, trances, and visions, on the higher, clairvoyant sight and that inner power through which the soul possesses memory of past births, and knowledge of other planes of life beyond ours of to-day. To understand his influence, one must experience it —it cannot be described, and to try to do so is as useless as to paint a picture for a blind man. Few persons at this present respond to his vibrations, and to that is due the lack of comprehension of this greatest of the planets; for those of us who owe all to him have no means whereby to express it, since the Spiritual cannot be drawn in terms of the Material, and the Infinite reveals Himself but little through the Finite. Yet to those he favours no power can come so close, for of him who is within us it may truly be written: "For thou art closer than breathing and nearer than hands or feet." He it is who makes the unseen worlds as real to us as are the visible, and through him comes our knowledge of those Powers and Beings that are divine.'

Another American student says:—

'Neptune highest spiritual vibration—Uranus occult; Neptune mystical—Uranus giving mere knowledge of hidden forces, leading to *adeptship*; Neptune giving realisation, through union of the spiritual ray within with the spiritual vibration of the fourth dimension of space, or God without—*The Master*. Neptune is universal love, universal sense of unity with all life. Theosophically speaking, Neptune represents the spiritual plane; in Christian phraseology, "the Christ,"—also the "Deva" powers, as lowest vibration.

'I have found those people who have Neptune harmoniously active at birth to be spiritually intuitive, able to grasp first-hand knowledge of the eternal verities. Uranus and Neptune in good aspect from good signs, a spiritual psychic—the Neptune psychic, *never* the Black Magician. Only very old souls have Neptune active; those connected with universal thought currents, and likely helpers of humanity. Neptune is *not* malefic in a harmonious horoscope—except bad "karma" is made, and then he brings terrific surprises.

'Those born with Neptune in affliction have attained spirituality in past embodiments, but have lost balance, either through martyrdom or extreme ecstasy of devotion. There is some danger of insanity: sometimes it is Neptune that produces that genius which is akin to madness. "Neptune, most important of planets at this period, is bringing in spiritual workers on *universal* lines."'

The following short essay goes into greater detail:—

'The planets Neptune and Uranus are complementary to each other. Thus, while Neptune is related to the spiritual, motive or *non-form* side of the Universe, so is Uranus similarly related to the mental or *essential-form* side. They are thus positive and negative, and govern the *circle* (or triangle) and the *square* (or cross) respectively.

'This ascription of a positive or male character to Neptune, and a negative or female character to Uranus, must, however, be taken as applying to their "essential" natures. It is a primary or *real* attribute, not a secondary or *manifesting* condition.

'For it must be remembered that the physical and spiritual are as it were opposite poles of Being, so that that which is masculine on one plane is feminine on the other. Just as *plus x*, taken in a negative direction, is equivalent to *minus x* taken in a positive direction.

'Uranus, then, in the objective world is the lord of mind—mind *per se*, often transcending intellect as represented by Mercury—perceptive, distinguishing, analytical. It is essentially penetrating and separative and has the supreme characteristic of *individuality* and domination.

'Neptune, on the other hand, is the ruler of the emotions, the spiritual emotions or *motives*. It is essentially unifying, blending, amalgamating and synthetic.

'From what has been said above in regard to positive and negative attributes interchanging as we pass from one plane to another, it will be easily understood that the characteristics of Uranus, while generally applying to the *mind* in men, will affect the *feelings* in women; similarly, while Neptune will chiefly sway the feelings of men, it will largely operate on the minds of women. This will be readily perceived by analogy, when we consider that in regard to love matters, for instance, we are accustomed to look to Mars in a female and to Venus in a male geniture.

Neptune and Uranus, being epitomes as it were of the other planets, govern not one house, but a combination of houses; Uranus governing the cross generally and the cardinal signs in particular, while Neptune governs the triangle in general and watery signs in particular; Uranus ranking as a cardinal and Neptune as a fixed planet.[1] Hence the operation of these planets in physical matters is usually the reverse of what has been said as to their internal nature—*viz.*, Uranus appears as positive, masculine, compelling, authoritative, and Neptune as negative, feminine, persuasive and docile. It is the reverse of common for a strongly Neptunian person to take a prominent part in any concern he may be interested in; if he does, he sways by sympathy or magnetism, or persuades by humour, rather than compelling by force of reason or dazzling by wit, as would the Uranian.

'Both of these planets which are truly occult, while concerned on the one hand with the higher or spiritual side of things, are liable to perversion on the material side. When this is the case, the wickedness is either satanic (as in the witch, or the black magician), or diabolical (as in the soul-less being, the ghoul—the "Mr Hyde" of Stevenson's story). Uranus may be described as *neuter*, while Neptune is *hermaphrodite*. The typical work of Uranus is translation; of Neptune, transmutation.

'To those people who are familiar with music—or, indeed, who are intuitive at all as to the meanings of sound—a consideration of, and meditation upon, the chords of the "diminished seventh" (Uranus) and the "augumented fifth" (Neptune),[2] whose very titles are significant, will convey more to their internal understanding about the real nature of these mysterious planets than pages on pages of description. Note that these are the only chords that are indeterminate as to key, that there are only three positions of the "diminished seventh" containing different notes, and similiarly four of the "augumented fifth,"—corresponding with the properties of the *cross* and *triangle* respectively, when applied to the zodiac of twelve signs.

'Just as the more truly spiritual is the least apparent on the physical plane, which is commonly agnostic as to that Spirit of which it is the manifestation, so do these two outer planets represent formlessness

[1] Mercury, of course, being common—it is noteworthy that these three are the only planets whose symbols typify the union of spirit, soul and body (circle, half circle and cross).

[2] For instance C, D sharp, F Sharp A (♅); *and* C, E, G sharp (♆).

on the material plane, but, the essence and substance of all forms on the spiritual plane. And in proportion as they are incomprehensible on the phenomenal plane, so are they real and intelligible on the noumenal plane.

'They represent at once *chaos* and *perfection*, the Beginning and the Ending, so far as our cosmic existence as individuals is concerned; and by their aspects at birth they largely represent the state of attainment of the Ego. To thoroughly grasp their significance, however, requires (as has been before hinted) such intuition as only belongs in its fulness to the Coming Race of mankind.

'URANUS in its highest aspect typifies the Universal Mind, which holds all forms (however contradictory) in its consciousness, harmonising and reconciling them all. It is The Comprehender, who, unlimited by space, commands infinity. It represents to us the ETERNAL MAN.

'NEPTUNE symbolises the three orders of Nature, cardinal, fixed, and common, harmonised into one unity—the Universal Soul. It is the All-Lover, who, transcending time, dwells in eternity. It represents to us the ETERNAL WOMAN—"*das ewig weibliche*" of Goethe.'

CHAPTER XII

The Nativity and its Relation to Heredity

A great deal of stress has been placed upon the Nativity of Jesus, quite sufficient to convince any earnest enquirer that it was an astrological event of much importance to the world. And as that birth was as much symbolical as historical, if not more so, it may yet be used as a means of educating many into the fact that there is a law governing physical birth, as well as one that is concerned with the birth of the Christ in every human being.

The nativity of everyone is governed by a law that none may break, for there is a time to be born and a time to die. From the cradle to the grave, animal man is under stellar rule and not until his spheres are reversed can he take the definite steps that shall lead him to freedom from the wheel of re-births.

All mortal births depend upon the Moon, who is the mother of the earth. All life on the globe came from the Moon, the planet previously inhabited by the humanity of this Earth. This is the occult teaching, and in a similar manner the Moon, or all that substance which it governs in the ether of space, represents the parent mould upon which the physical body is built. At a time approximate to that of conception the Moon's place in the heavens symbolises the type of body that is to be born, with its peculiar temperament and quality.

By some mysterious occult force there is attracted to the magnetic vortex that is set in motion at that time, a pattern shape into which all the physical particles that go to make up the physical body are built. This lunar position, at what has been termed the 'Pre-natal Epoch,' determines the ascending degree of the rising sign at the moment of physical birth. The pattern mould is but a *psychic embryo*, dying out of the invisible world of ether to be born into the physical world of visible matter. No physical body can be built without it, and none can die until it has been withdrawn from its outer sheath, the

physical body. Seen with clear astral vision it is of a violet colouring, when separated from the other colourings that it readily absorbs; it is that duplicate of the physical body which, absorbing the solar rays, specialises them into vitality; and the indrawing of the solar life at the moment of birth produces the 'breath of life,' which gives the child its independent life. For it is through this etheric body, governed by the Moon, that the physical organs receive their life and vitality, and thus allow the physical body to become a fitting instrument with which to contact the outer world.

It is in this sense that the Moon is the ruler of forms plastic and adaptable to all requirements. It is this 'etheric' or lunar body that contains all the fatalistic tendencies, the sins of the past, and the possibilities of the future unfolding of the personality. Its impression upon the physical body is brought out by the ascendant at birth; the details of this are known only to those who study the deeper side of Astrology in its metaphysical aspect. It may, however, be said that the sum total of each life is mirrored in the forthcoming 'etheric body,' and thus the past is linked to the future, each man reaping as he has sown; for none can be born at any other time than that destined for him by his own making; every thought, feeling, and action being photographed upon the plastic ether which incessantly and automatically registers everything that takes place within it.

'When the time for reincarnation comes, and the presence of the permanent atom renders possible the fertilisation of the ovum from which the new body is to grow, its keynote sounds out, and is one of the forces which guide the ethereal builder, the elemental charged with the building of the physical body, to choose the materials suitable for his work, for he can use none that cannot be to some extent attuned to the permanent atom. But it is only *one* of the forces; the karma of past lives, mental, emotional, and in relation to others, demands materials capable of the most varied expressions; out of that karma, the Lords of Karma have chosen such as is congruous, *i.e.* such as can be expressed through a body of a particular material group; this congruous mass of karma determines the material group, over-riding the permanent atom, and out of that group are chosen by the elemental such materials as can vibrate in harmony with the permanent atom, or in discords not disruptive in their violence. Hence, as said, the permanent atom is only one of the forces in determining the third "colour" or "keynote" or

"temperament," which characterises each of us. According to this temperament will be the time of the birth of the body; it *must* be born into the world at a time when the physical planetary influences are suitable to its third temperament, and it thus is born "under its" astrological "Star." Needless to say, it is not the Star that imposes the temperament, but the temperament that fixes the epoch of birth under that Star. But herein lies the explanation of the correspondences between the stars—Star-Angels, that is to say—and characters, and the usefulness for educational purposes of a skilfully and carefully drawn horoscope, as a guide to the personal temperament of a child.'—*A Study in Consciousness*, by Annie Besant, p. 98.

The physical body that is built upon the etheric counterpart is composed of countless 'lives,' all contributed by Mother Nature, in whose service there are millions of nature spirits to do her bidding and build around the mould the myriads of atoms that congregate together to make man's physical form. Amidst all these myriads of cells there is one at the centre that is permanent; it is the permanent atom of the physical body that never dies, but is resurrected life after life until every other atom in the body of the latest physical life responds harmoniously to its vibrations.

Into these atoms is poured the 'Breath of Life' by the Sun, and the vitality that permeates them all is the animating life of the Sun, which is the life drawn into the physical body as 'Prana' through the 'Etheric Double,' thus making it complete as a living entity.

Thus the Sun is the Father, the Life-Giver to all; the Moon is the Mother, giving the form or mould out of which the physical body, as the child, comes forth built up from the 'Dust' of the earth, and represented by the zodiac and the twelve houses of which the ascendant is the head.

From an astrological standpoint this is the basis of the personal physical man, represented by the Sun, Moon and the Ascendant.

☉ The Sun gives the golden health aura, the life forces and the vitality of the body. Its colour is golden or orange, and governs the 'breaths.' Its principal seat is in the heart, thus governing the circulation, the constitution, and that which gives *life* to actions, feelings, and the mind.

☽ The Moon gives the violet aura of the mould or casting for the physical body; its receptive tendency makes it a link for contacting the other worlds, and the principles that find expression through the body;

and it thus governs all the functional conditions. Its seat is the stomach, and its particular ruling affects the brain cells, the most sensitive and responsive part of the body.

THE ASCENDANT of the Nativity represents the projection of the Moon's image at the prenatal epoch, and shows the limitations imposed upon the incarnating Ego, as the result of the fulness of the past expressions awaiting further realisation.

These three centres are represented in each nativity by the triplicities, and that particular triangle having its apex in the Ascendant, with its reflections, or base, in the fifth and ninth houses.

The Ascendant symbolises the image, the model, or pattern upon which the flesh has been built, and is the house of the *present;* its reproductive character, and the life that animates it is shown by the fifth house, the house of the *past;* and the cell lives, constantly coming and going by the ninth, the house of the *future.* The cell life is under the domain of the planet Jupiter, symbol of the future, and of the power to expand and divide, an idea postulated by Weissmann when treating of the immortal cell.

'There are now living in us and in the animal world certain cells that have never died, immortal since life appeared on earth. Living beings of the lower forms never die. A certain cell grows, then divides into two, but exists in the two. So the cells of, at any rate, lower life are immortal; they do not die but only divide.'

In this sense Jupiter is lord of the physical body, or at least of that permanent cell that is the basis of all future physical bodies; but also much more than this, as we shall see later.

The Personality, or mortal part of man, known as 'The Lower Quarternary,' therefore consists of four points or centres:

The Moon at Epoch, corresponding to ASCENDANT			*at birth*
The physical cells	„	„ JUPITER	*allowing expansion*
The 'Breath of life'	„	„ SUN	*giving 'Prana' or Vitality*
Lord of Ascendant	„	„ MARS	*giving Astral link, or Personal Ray and Colour*

Each part of a nativity has its counterpart, or symbolic ruler. Mars is thus nominally the ruler of every ascendant, being the natural ruler of Aries, the first sign of the zodiac. It is the universal representative of the Fifth Race that we are in at present, it therefore represents the animal soul in all who have not so purified themselves as

to be entirely above it. In a general sense, in all nativities the ruler of the ascendant and the planet Mars are joint rulers, the state of the animal in us being judged by these part rulers.

Constellations, Signs, Houses

It is well known that in a general way signs and houses correspond, Aries to the ascendant, Taurus to the second house, and so on. The zodiac used in Astrology to-day is that of our earth only, the twelve signs being so many subdivisions of the vital magnetic forces emanating from our globe and radiated outwards in all directions just as prâna is radiated from a healthy body.[1]

The Twelve Mundane Houses might be described as the zodiac of the personality; because they form the most localised and limited of the circles drawn in the horoscope, being definitely related to the place of birth only, and to the physical body born in that place.

The Twelve Signs and their rulers, considered without relation to place, form the horoscope of the earth, being universal in their influence, and not more related to one part of the world than to another.

The Twelve Constellations form the zodiac of the whole solar system, the horoscope in which its fate from beginning to end is written. And just as the rotation of the earth makes the signs rise and set, a new sign being on the ascendant every two hours, on an average; so, as the result of what is known as 'precession,' the far greater circle of the constellations passes, across the earth's ascendant, the equinoctial point, the beginning of the zodiac. In this way the great day of precession, comprising over 25,000 of our years, comes to correspond with one of our days, because during that period all the twelve constellations rise and set once.

At present the constellation Pisces is on the ascendant of the earth's horoscope, and it has been there for many centuries past, the vernal equinox having entered that constellation soon after the dawn of the Christian era. The effect it has had upon the world in general and upon western civilisation in particular has been only too evident. The twelfth house and constellation correspond to the sign Pisces. This is the house of imprisonment, bondage, grief, loss and treachery; and since the world came under the influence of this constellation, these evils have been manifest enough in history. Its record has been one of

[1] This is more fully explained in *Casting the Horoscope* (*Third* Edition).

darkness, ignorance and bigotry; for the formalism and external ritual of the priest has taken the place that should be occupied by the spiritual illumination of the prophet.

Jupiter, the ruler of Pisces, expresses the embodiment of consciousness, life in form, spirit clothed in matter. In our own small cycle of birth and death it stands for the soul on the threshold of incarnation, just about to be reborn. In a still lower application, it signifies the child in the womb of the mother during the month immediately preceding birth. For if the first house and Aries correspond to birth, the fourth house and Cancer, with the Moon, signify conception; that which is conceived in Cancer being born in Aries; and the intermediate signs correspond to intermediate stages of antenatal life. Birth is thus the transition from the darkness and imprisonment of the twelfth house to the freedom and separate existence of new life in the ascendant.

Man cannot express to-day one tithe of the splendour and magnificence of the fully-developed soul that is evolving under the influence of Jupiter. Old as the soul appears to be when numbered in years of earth, it has hardly passed the first stage in its long pilgrimage; and that which will one day be divine wisdom is to-day little more than unreasoning ceremonialism, an acquiescence in accustomed forms, rules and rituals without the first-hand personal knowledge that alone can illuminate them. Jupiter may be described as belonging to the dominion of the second Life Wave, both in terms of body and in terms of consciousness. In terms of body it builds up into one coherent harmonious whole the otherwise scattered units called the 'tiny lives,' of which our bodies are formed, unifies and co-ordinates them into a vehicle that shall subserve the purposes of the indwelling soul. In this way it signifies, on the physical plane, the etheric mould or model[1] round which the dense physical body is built and upon which its vitality and growth depend; but, as remarked in a previous chapter, when no reference is made to any plane in particular it stands for 'body' in general, that is, for any form or vehicle in which the soul is functioning in a fully awake condition.

In terms of consciousness, Jupiter exhibits a similar tendency. Here also it builds up otherwise separate units into a harmonious whole; but these that are so builded are here ideas. The scattered and

[1] Previously given by the Moon.

apparently unrelated experiences of many years and many lives are gathered up and synthesised, and the result of the integration is wisdom, that knowledge of the soul which is never learned out of books or imparted by a teacher, although both these may serve to call it forth in a small degree if it already exists in the soul from before birth. Jupiter gives the sense of harmony (as distinguished from melody) to the musician; the eye for form and shape to the artist, sculptor and architect; and the love of beauty in form to mankind in general. Under its influence knowledge becomes wisdom, and intellect intuition, although never in the course of one life only. Its weak side arises from the fact that, because it transcends reason, it is apt, in the ordinary imperfect man of to-day, to act in defiance of reason: mistaking its way in the darkness of the world, it tramples the intelligence under foot; and so it has come to signify the priest as the persecutor of the prophet, the ecclesiastic as the enemy of the scientist, the ritualist or formalist in any department of life as opposed to the lover of freedom from conventionality.[1]

These characteristics have been clearly written upon the pages of history while the earth's ascendant has been progressing through the constellation Pisces. Its many shortcomings have been due to human imperfections and not to any essentially malign influence from the heavens. A perfect civilisation cannot be built up of imperfect materials. The conduct of a nation can be but little better than the average conduct of its citizens; and if these, abusing their sacred and inalienable right of freewill, neglect their opportunities and misuse their privileges, an evil karma that nothing can avert descends upon races and nations.

These three circles or zodiacs, to which reference has been made, correspond, in a general way, to the three parts of man's being, spirit, soul and body. The constellations are allied to the Sun, or spirit, above; the circle of the mundane houses, to the body, below; and the zodiacal signs, like the soul, are intermediate between the two extremes.

The average unevolved person is dominated largely by the mundane houses, by the energies that surge to and fro in the matter of the

[1] The building-up influence of Jupiter is sometimes shown in bringing people together into societies, groups, etc.; and its love of etiquette and ceremony has a direct bearing upon churches, state functions, legal ceremonies, masonic ritual and, in occultism, ceremonial magic. Many of those who have natural psychic or occult gifts are born under Jupiter or have the planet prominent or the luminaries in signs of Jupiter.

physical, astral and mental bodies, and by the lower side of the planetary influences that impinge upon these bodies. The sense of 'self' is very strong, and it throws its illusion over everything. Such a person thinks 'I love, I hate, I am happy, I am miserable, I am strong, I am weak, I desire, I do not desire'; when the truth is that planetary forces from outside him, by their impacts upon his vehicles, call forth an answer from within, and his consciousness automatically lends itself to the response, which he fancies originates within him. He has not sufficient wisdom to discriminate between ideas and feelings arising within his own consciousness and those impressed upon him by vibrations coming from outside; and when he begins to realise that neither his thoughts nor his feelings are his own, but that they are largely a mere tidal ebb and flow, even then he has not sufficient strength of will to control them. We are all of us more or less in this condition; the strong personality frequently failing to discriminate, and he who can discriminate failing to achieve.

As evolution progresses the soul becomes more clearly outlined in each department of its being, clearer in insight, purer in motive, and more capable in action. That is, the man is less dominated by body, and becomes more definitely affiliated to that sign and planet to which he belongs. His character is more his own, he is growing more clearly like the planetary ruler along whose ray he is evolving, and under whose protection he has been from the first. He is no longer a child, even if he has not yet reached the full manhood of the soul, but the promise of the perfect man can be seen within him. At this stage soul is growing stronger and body weaker, and he belongs rather to sign and planet than to mundane house.

The third stage pertains to the spirit, and lies far beyond the humanity of to-day, although all will one day reach it. The soul is still planetary in its characteristics, as it must always be during manifestation; but it must now be classed rather with constellations than with signs. Not that the two, constellation and sign, are contradictory, for the one is a reflection of the other, although smaller and more localised. The constellations are common to the whole solar system; the signs of our zodiac belong to our earth only; and the mundane houses relate to one definite place on the earth. Therefore, to descend from constellation to sign, and from this to house, is equivalent to descending into successively denser layers of matter and more circumscribed regions.

These three zodiacs correspond, as has been stated, in a general

way, to spirit, soul, and body. But each one of these three is itself triple, and reflects the whole within it.

It is therefore true that, in one sense, there are only three states or modes of consciousness and being in the whole solar system. These we might name Sun, Moon, and Earth, *if we are careful to employ the words in a very general sense only.* Sun means that form of life and consciousness which pervades the whole system. Moon means substance in general, relatively uniform in its source but actually multiform during manifestation. Earth means the child of the two, a separated manifested unit composed of the father life surrounded by the mother substance. Earth therefore in this sense is not our earth only but any evolving unit whether a planet, a man, or an atom. Each such unit has its own three aspects, its father life, spirit, or will; its mother substance, soul or wisdom; and its own resultant activity in body.

Bearing this in mind, and remembering that the ascendant is a synthetic expression of the twelve mundane houses, the following correspondences may be suggested to the reader as an addition to those that have been given before.

CONSTELLATIONS	Signs	Houses
SUN	Moon and Planets	Earth or Asc.
SPIRIT	Soul	Body
MONAD	Individuality	Personality
WILL	Wisdom	Activity
DESIRE	Cognition	Action
FIXED	Mutable	Cardinal
SUCCEDENT	Cadent	Angles

These are only meant as suggestions to be taken in a very general sense. They must not be applied in too rigid a manner or contradiction will result; for it is evident that tables of correspondences may be arranged differently according to the application intended.

It has been previously stated that when we have such a trinity as that of spirit, soul, and body, each one of the three reflects all three within it. This is illustrated in the following table:

SPIRIT, Will	Spiritual Will Spiritual Wisdom Spiritual Activity
SOUL, Wisdom	Individual Will Individual Wisdom Individual Activity
BODY, Activity	Personal Will, *desire* Personal Wisdom, *intellect* Personal Activity, *action*

Any trinity is a threefold expression of an underlying unity, and this, together with the three, being taken as one whole makes the sacred Tetraktys. This is true of each trinity in the above table. Spirit, Soul and Body are only *three aspects of one* evolving entity, which makes each such entity a Tetraktys in itself. Similarly with each of the subordinate trinities ; Spiritual Will, Spiritual Wisdom, and Spiritual Activity make a Tetraktys ; the Individual three make a second, and the Personal three a third.

Here then we have the Tetraktys three times repeated, as Spiritual, as Individual, and as Personal. These three sacred Fours make a duodenary which corresponds to the twelve signs of the zodiac.

If instead of synthesising each trinity separately, we take the nine as being so many aspects of *one* entity, this synthesis, added to the nine, will make the ten, corresponding to the ten numbers of the Sun.

Again, if we take Spirit as a unity instead of a trinity, this unity added to the six aspects below it, the Individual three and the Personal three, make the seven corresponding to the seven Principles of man, seven colours, sounds, planets (seven groups of planets really), etc.

This numerical classification could be continued indefinitely, for the whole universe is built in accordance with the properties of numbers.

CHAPTER XIV

Character is Destiny

A few practical illustrations of how Character makes Destiny will now be useful, and for that purpose a judgment of some nativities from the exoteric as well as the esoteric standpoint will bring out both methods of looking at a human life.

As pointed out in previous chapters, every human being is a separated 'self,' a 'Divine Fragment' of the One Eternal Self, gradually acquiring fully awakened self-consciousness in time and space. So far as the unfolding of consciousness is concerned, therefore, some egos may be termed young, while others are older. This brings into the world, alongside of the average or normal evolution, on the one hand the undeveloped, and on the other the very highly evolved; the savage at one pole, the Adept or Master at the other.

These we may illustrate by a small dark cloud to represent the manifested self-consciousness of an undeveloped ego in which 'awareness' is only just beginning to be active. A larger, and brighter, cloud to represent the normally awakened self-consciousness responsive to surroundings, to the environment and general worldly requirements; and large cloud of bright and flashing colour to show that of the fully awakened and unfolded life responsive to all the vibrations that come from the three worlds, mental, astral and physical.

It is quite reasonable to suppose that an undeveloped ego will be altogether subject to environment, led by circumstances, and affected by the natural elements he does not understand. The experiences of life alone will call out the latent germ of mind, stimulating in turn the perceptive faculties and memory. For many lives such an ego will be under the influence of the planet Mars, and his feelings will be swayed by passions and appetites responding only to the coarser vibrations of the physical world.

The normally developed man of our own time will to a greater or lesser extent have subjugated the coarser passions, will have refined his tastes, and will be more or less conscious of his limitations. The martial forces will be transmuted to higher planes, and he will have come more under the prevailing influence of the planet Saturn, having exchanged the out-rushing impulse and forceful tendencies of Mars, the astral planet, for that of the restraining, reflective and cautious influence of the mind-ruling Saturn. The highly evolved man will have transcended both Mars and Saturn and will no longer be separative and confined to the use of the physical body, but will exhibit characteristics like those of the 'houseless wanderer' Uranus, and will respond to that planet's vibrations to such an extent as to know that all are sons of the Light, the same in essence, though manifesting differently by reason of the matter through which the consciousness is working. His consciousness will now be expanded to the extent of contacting the consciousness of all.

From the finest atom of spirit-matter to the most solid rock or densest metal, there are innumerable degrees of life and form, the life always conditioned and circumscribed by the form; the more highly evolved having power over the less evolved, owing to its greater rate of vibration. Over the highest and most refined state of spirit-matter the planet Uranus presides. In this state matter instantly responds to every vibration of life or consciousness. It is the plane of Will, or supreme consciousness. Each planet corresponds to one of the types of matter as well as to one of the modes of consciousness. In the most concrete state of matter, rock or stone, life is the prisoner, and in this state it apparently sleeps. Over this plane or sphere of influence the planet Saturn presides, and the physical earth is the plane of its densest manifestation.

The life in the cells of the physical body is governed by the planet Jupiter. In the *living* man the Sun and Jupiter govern the physical life, the Sun ruling the heart and vital organs and Jupiter the blood that circulates through them. In every cell Jupiter gives the nutritive, and the Sun the vital heat. In this sense the Sun is on the life side and Jupiter on the form side, the physical consciousness resulting from the union being synthesised in the bodily instincts governed by the Moon. The instincts of the body are transmitted to the brain cells, and there make up the brain-consciousness of the whole body, breeding desires for sensation, and finally comprising the Kâmic or *desire-consciousness*.

That department of nature to which all desires gravitate is known as the Astral Plane. The matter of this plane is of a finer quality than the physical; it responds to all sensations and feelings of a personal and separative character, for each desire attracted to this plane ensouls the matter of that plane and becomes an 'elemental.' This plane is governed by the planet Mars, through the influence of which desires become energies and promptings to action. The whole of the muscular system of the body is under the control of this planet; it also, however, is dependent upon the Sun for vital energy, because the Sun is the life of all forms, and without it there could be no expression.

The Sun on the physical plane is thus life to all forms and represents the mortal man symbolically as follows:

☉ *giving life to*	♃	Physical cells of the body.
	♂	Sensations, feelings.
	☽	Objective mind, brain, thinking.

This represents the well-known 'lower quaternary,' and forms the Aura surrounding the body, beginning with the lowest ether of the etheric double.

This personal aura is a cloudy sphere enveloping and interpenetrating the physical body, and through it various colours are constantly flashing; and according to its function various names are given to it, thus:

The Health Aura. This radiates out in an infinite number of straight lines in all directions round the body. This only when in perfect health, for when the health is imperfect they radiate but feebly or droop and are in confusion.

The Etheric Aura. This is of a greyish tint and is the first portion of the aura to be seen by those of quickened sight. It usually appears as a mass of faintly luminous bluish grey mist, which interpenetrates the physical body. Jupiter and the Moon both correspond to this body and further its evolution, while the Sun yields the vital force that animates the whole quaternary and is specially seen in the health aura.

The Kamic Aura. This mirrors every desire and feeling. Its colour is usually a red, of varying shades according to the *tempering* of the feelings. When anger is expressed, deep red flashes on a dark background are seen. Animal passion is denoted by a lurid flaming red. Thick and very dark, almost black red, denotes hatred or malice; crimson

denotes strong affection, and a fine clear rose-pink a pure and unselfish affection. Mars has great influence here.

The Lower Mind Aura. This is a mixture of the mental and the astral or kâmic aura. It is clear and bright if the disposition is unselfish, and dark and cloudy when the desires are impure. The Moon and Saturn both have strength here.

This, as said, makes up the body, or bodies, of the mortal man. For life is common to all, and man's physical vitality is but the specialised life used by him while a living man, and yielded up to the great ocean of life at physical death; and when it leaves the etheric form two parts of the physical man disappear; life and form on the lowest plane are then dissipated. There then remains the life of the desire nature and the lower mind, to be dissipated on the astral plane.

The desires, and that portion of the mind that clings to them, then pass into the plane of the departed, Kâma Loka; the Hades of the Christian, the purgatory of the Catholic; to be purified. In other words, the pure and unselfish consciousness is separated from the gross and more material particles, the soul afterwards passing to a higher plane termed Devachan or Heaven; the empty shell falling back into 'hell,' to form material for the bodies of the less evolved.

So far as the manifestation of each planet is concerned, in connection with humanity, each has seven modes of expression, or governs seven planes of matter, and the corresponding state of consciousness belonging to them. Note these facts:

(i) Each one is supreme over its own plane of matter, but has also a sub-influence over the other six planes. Each has its own primary colour with sub-divisions, making seven in all.

(ii) The influence of each is modified by, and expressed in terms of, the Zodiac, according to the sign through which its rays pass.

(iii) This influence is again modified by the house in which it is placed in the horoscope.

These three aspects correspond to the Spirit, Soul, and Body, or Will, Wisdom and Activity aspects of the Self.

Apart from the Sun, which represents life on *all* planes, although manifested on each differently, each planet may be said to symbolise a plane of matter with its corresponding state of consciousness. As already stated, Jupiter corresponds to the cells or sheaths; Mars to Kâma, or the

emotions; Moon to lower Manas, or the brain-intellect. (The Moon, it should be remembered, is said to be a *substitute*.)

If the law of correspondence is used symbolically and not taken too literally, it may be stated that these three conditions of matter with their states of consciousness are but reflections of three higher states and conditions, with a dividing state between, acting as a bridge, intermediator or communicator between the two, the higher representing the immortal and imperishable and the lower the mortal and impermanent.

The correspondence may be thus stated:

	Mortal.	Bridge.	Immortal.	
Life or	♃	♄	..... ♅	*Spirit or*
☉	♂		..... ☿	☉
Prana	☽		..... ♀	*Atma*

Here we have two triads, each of which may be taken as a tetraktys; the personal or mortal, and the individual or immortal. Each is a unity with three aspects. The individuality has its own unity, which is gathered up in that one of the seven rays to which it belongs; but it manifests as a trinity, the three aspects of which correspond to the divine three called Will, Wisdom, and Activity, and are symbolised by Uranus, Mercury, and Venus. The personality has also its own unity, its own specialised sense of 'I am I'; which, as a unit, may belong to any one of the seven rays, although in truth it is only a sub-division of the individual ray.

Between these two triads, the personal and the individual, comes Saturn as a sort of bridge of communication; and the Sun signifies the life and energy that animates the whole, both above and below. Saturn in this position reminds us of Janus, the two-faced Roman god from whose name we have January, the month of the Saturnian sign Capricorn, when the Sun, having touched the winter solstice, looks with one face back on the past and with the other forward to the future. So Saturn looks downwards towards the personality and upwards towards the individuality; the downward centrifugal consciousness beginning with the first step down into incarnation, and lasting until middle age, the 'downward arc'; and the upward centripetal consciousness dominating the return journey from middle age through death and the after death states until it is once more withdrawn into the individuality.

A similiar expansion of one into three, and a withdrawal back again of three into one, is seen in the four points of the mundane circle mid-

night, sunrise, noon and sunset. The night half of the circle with its central station at midnight stands for Self as a unit withdrawn from manifestation. The day half of the circle with the other three points, sunrise, noon, and sunset, illustrate the Self as a trinity during manifestation. The positive current of mundane influence begins at midnight and increases until noon is reached, after which the negative return current prevails until midnight, when the three aspects of waking consciousness, after having been 'out-breathed' during the day, are indrawn, and 'pralaya' reigns in the sleep of the body.

We have dealt here with the personal and the individual triads, but as has been stated previously, beyond these comes the divine Self or spiritual Monad. It is extremely probable that these three, each one a unit as well as a triad, together correspond to the twelve signs in order thus:

Spiritual (Will), the first four signs—♈ ♉ ♊ ♋
Individual (Wisdom), the second four signs—♌ ♍ ♎ ♏
Personal (Activity), the third four signs—♐ ♑ ♒ ♓

The three groups are synthesised in the so-called thirteenth sign which has been referred to in another chapter, and which is not really a sign at all, but the Sun at the heart of all. The whole in this way forms a tetraktys of three in one, which is reflected in each of the parts.

Every human being, as a 'Divine Fragment,' is an expression of the Self or Monad, the Father in heaven, in whose image he is made; and the three modes of expressing the Self, Will, Wisdom and Activity, are latent in most, but are active in those who have attained to full self-consciousness and are only seen as reflections on lower planes. The pure *abstract* mind, represented by Venus, is, in the average man, ♀ reflected in the brain as flashes of intuition, gleams of artistic preception, impulses or desires towards unselfish action, and interests for the common welfare of humanity. The critical state of consciousness between those governed by the Moon and Venus is that of Saturn. Saturn is the planet that produces full self-consciousness in each individual, and thus represents ♄ the fully individualised and perfectly separated consciousness. He is the giver of supreme egoism.

Personal immortality therefore turns upon the Saturnian vibrations, since he only is the Satan that each individual must meet, face and conquer. Mars is the Devil who brings the soul into the hell of the senses, although Saturn is the tormentor of the mind by fear and doubt.

All preserved religious sayings such as 'It is easier for a camel to pass through the eye of a needle than for a rich man to enter into the kingdom of heaven,' etc., allude to the difficulty of passing Saturn or Satan; and in every system of thought there is a correct astrological interpretation which will be revealed the moment that the soul is free from the bondage of Saturn, whose mission is the highest of all the gods connected with the physical world. Saturn is, therefore, the 'high-water mark' of the personal and individual consciousness. He balances the emotions and finally purifies them through *suffering*, not as punishment for wrong-doing, but as the result of the clinging to form, which binds the consciousness to matter when it should have let go all repetitions of that experience for those of a higher and finer quality. The rings of Saturn accurately symbolise the limitations of this planet in its various modes of operation.

On the physical plane Saturn governs the old age of human beings, and the bones, and all acid desposits hindering the circulation and checking exuberance of physical life, cutting it off at the appointed time.

In the Kâmic, or desire consciousness, he represents all sorrowful and melancholic emotions, all forms of depression, checking the wild rush of-feeling by reaction.

In the lower manasic consciousness he brings the mind to reflection, concentration and fixity of purpose, and limits the mind's diffusiveness in order that definite knowledge may be gained; hence the scientific and philosophic mind is the result of his constant concentration.

None may pass Saturn who have not acquired the virtues his vibrations tend to produce.

Firstly, physical purity, for a pure body alone can reflect pure thoughts.

Secondly, purified emotions, and dispassionate feelings.

Thirdly, love of truth, patience, perseverance, chastity and a meditative attitude of mind.

Finally he brings every individual to true humility, and the condition in which all that is material is finally renounced, so that the latent powers of the real Self may cross that bridge, made by Saturn, into the personality, and be saved by liberation from the concrete side of matter.

Beyond this stage Astrology, so far as it concerns individuals, ceases, for the individual is no longer subject to the law of bondage, and at the mercy of circumstances but, having conquered matter in its more or less

solid form, can leave his body at Will and function upon higher planes than the astral or mental, for, having reversed his spheres, he works consciously with the Ray to which he belongs, or definitely chooses that particular Ray along which he desires to work for the peculiar type of evolution it represents.

It must not be supposed that the states of consciousness relating to the planes over which Uranus, Mercury and Venus preside, are unmanifest in those who have not finally passed Saturn by initiation into the higher consciousness. Will, Wisdom and Perfect Action, although normally latent in the average man, are occasionally manifested. But to be *self*-conscious on those planes means 'liberation' and the assurance of finally attaining to the supreme consciousness of a God. For the present, however, our studies are confined to Astrology from the individual standpoint.

CHAPTER XV

The Rise and Fall of Planets

We have seen in a previous chapter that the circle of the twelve houses is divided into the lower or night half, and the upper or day half; that the midnight point or cusp of the fourth house stands symbolically for the Ego as a unity withdrawn from manifestation; and that the other three points of sunrise, or the ascendant; noon, or the mid-heaven; and sunset, or the seventh house; stand for the three aspects of the Ego during manifestation,—namely action, desire, and cognition.

We know also that each one of the planets exhibits precisely the same three aspects, varying according to the degree of preponderance of each and their mode of combination. It follows from this that the different planets have different degrees of strength when rising, culminating and setting, and that there is no uniformity of strength or importance in this respect. For instance, if we consider the ascendant only, apart from the question of what sign may be rising, two planets placed there will not necessarily be equal in strength; and the same holds true of planets in the tenth and seventh.

Speaking generally, the ascendant seems to correspond to the manifested Self as activity; and those planets that lend themselves readily to action are stronger here than those that pertain rather to some other department of the character. The mid-heaven seems to exhibit desire or will as an outgoing energy operating as ambition, or acquisitiveness, or the manipulation and control of persons and affairs; and planets stationed in the mid-heaven have this side of their nature called out according to their power and mode of response. The western angle belongs rather to cognition, contemplation, wisdom, and sympathy based upon understanding.

Neptune.—Too little is known of the inner nature of this planet to justify any very confident analysis of its strength or weakness. On the whole it seems to have more affinity with the fourth house, which links

the physical and astral sides of life together, than with any one of the other three points in the circle. When rising, it gives a sensitive, emotional, mediumistic nature, with the psychic astral side of the personality strong.

URANUS seems to be at its weakest in the fourth house, and to be fairly strong in each of the other three positions. When rising it gives an active, positive nature that generally goes out in some independent or unconventional direction. When culminating it exhibits will, ambition and determination. When setting the understanding is very active and penetrating, but sympathy is easily turned to antipathy, and a large and wise tolerance to a hasty and critical intolerance. A very evenly balanced nature is necessary if the best side of Uranus is to be manifested, no matter where placed. Its type is The King.

SATURN, when rising, gives a strong sense of self, and a strong personality with a well-defined object in life. It lends itself readily to the life of action, and gains its object through will power, patience, persistence, and ability to overcome difficulties and obstacles. When culminating, it is very strong and gives considerable ambition, will power and ability to control and mould both self and others for any end. When setting, it is also strong, and, if fairly free from affliction, can give a sense of impartial justice and can hold the balance evenly between contending ideas, emotions or persons. Saturn at its best, if slow is sure, if cold is just. Its type is The Statesman or Prime Minister.

JUPITER is strong in the ascendant. It gives a full, fertile, resourceful nature, capable of action, especially in activities based upon social needs and affecting groups of persons rather than units. Its influence is similar in the mid-heaven, where it gives pride and a generous ambition, a strong sense of dignity, and (if not afflicted), a respect for what is proper, correct, orthodox, conventional; liking for form, ceremony, pomp, and etiquette; a sense of proportion in all things, out of which grows a love of beauty and harmony. It bestows reverence, veneration, and devotion. When setting it is not quite so strong in some respects, but may call out benevolence and philanthropy, willingness to co-operate or combine with others, not only in marriage, which is the technical meaning of the seventh house, but in friendship, partnership, associations, brotherhoods, combinations, societies and movements of various descriptions. It conserves and builds up both in body and mind, and is more

synthetic and intuitional than analytical or critical. Its type is The Priest and Ceremonialist.

The Sun is strongest when rising and culminating. In whatever sign or house it is placed it gives life, energy and activity to the things signified. When rising it bestows a strong constitution and long life, and usually goes with good heredity. The native is positive, enterprising, active and independent. It is very similar when culminating, but gives perhaps still more ambition, sense of dignity, love of mastery, and strength of will, with ability to manage others and to organise. When setting the mind is very active and positive but not necessarily intellectual; there is much sympathy and devotion to any person or cause that is favoured, and a full and generous nature. Its type is The Divine Man, or, at a lower stage, The King.

Mars resembles the Sun in being strong in the ascendant and midheaven. When rising it gives much force, energy, impulse, and spontaneity. The actions are quick, but are rarely persistent or patient. The feelings rush out into hasty speech or action. The personality is strong and there is great love of life. When culminating, there is much strength of will, ambition, and a masterful nature. When setting if free from affliction, there is mental activity and vigour, with sympathy and devotion, but rather less of the ambitious domineering tendency. Its type is The Warrior and Practical Worker.

Venus when rising gives a pleasant, easy-going nature, with inclinations for music, poetry, art or dancing. The native often follows one of the occupations of the planet and is likely to succeed in life. In the midheaven, there is acquisitiveness and some financial ability, with much popularity. When setting, it is strong and shows its full nature; it refines the mind and may give real ability and warm sympathies; if in good aspect to Mercury, the higher mind is strong. Its type is The Poet or Philosopher.

Mercury when rising shows a very active mind, capable of dealing with a wide range of subjects; but in any position it is largely modified by the nature of the sign in which it is placed. If close to the cusp of either the first or tenth houses, it has a bearing upon the occupation or profession and may give ability for speaking or writing, as it may also do in the seventh house. In the midheaven, intellect is brought to bear upon worldly affairs; but if afflicted in this position, the native is sometimes a little unpractical, or is thought to be so for various reasons, such

as being too subtle, too changeable, too dualistic, etc. When setting, the understanding is strong, intuition and insight often very good, and the sympathies and the mind are closely allied. Its highest type is Buddhic consciousness, or pure reason, The Initiate or Adept; universal understanding and universal sympathy.

The Moon in any angle gives some ability for practical affairs, especially as applied to property, money-making, or financial undertakings ; and it inclines to cautiousness and acquisitiveness. There is often impressionability, versatility, changeable moods and sensitiveness. In the first, tenth, or seventh there may be many friends and acquaintances; in the fourth house, psychic tendencies. Its type is The Concrete Mind applied to practical uses in business or elsewhere.

Planets exalted, accidentally dignified, or in their own signs, are powerful. Care should be taken to judge accurately the true meaning of a planet in the sign of its exaltation, especially when it is the ruling planet. If in its own sign, dignified by house or position, it gives the native much power according to the nature of the ruler and its position. The nativity of Prince Bismarck may be taken as an illustration: he was born under the sign Leo, the Sun (ruler) being in the sign of its exaltation, Aries ; this gave the Prince great power over others and denoted his rise into fame and eminence.

When the ruling planet has been decided upon, and thoroughly examined, then each planet in turn should be carefully studied. For the remaining planets denote others than the native who will affect his life favourably or adversely: they may signify relatives, partners, friends or enemies, and each will influence the native according to the significators.

With regard to the planet Uranus, in quite a general sense he rules over the sign Aquarius, but very rarely in any particular sense. Thus it would not be safe to assume that every person born under Aquarius had Uranus for ruler, yet all advanced Aquarian persons can more readily respond to his vibrations than others. It may be here stated that Aquarius and Pisces are signs extremely positive and negative: and while rapidly exhausting the good or 'evil' influence of their normal rulers, Saturn and Jupiter, those coming under their influence would appear to have the opportunity of absorbing more of the Uranian and Neptunian vibrations respectively, than persons born under other

signs. It is also true that there are three sides to the expression of each planet as ruler, namely the physical, emotional and mental; the one or the other being the most in evidence according to the strength and position of the planet.

All who give their lives to the world in some unselfish work of the positive order such as requires skill in action, which is usually associated with occultism in its positive sense, come more or less under Uranus, which is the synthesis of the planets themselves as a whole.

It may be that the negative, or devotional and mystic order, may be represented by NEPTUNE, and those who do such work as 'slumming' or engage in prayer, missionary work, and tending to the bodily needs of others in the sympathetic sense come under the planet's influence, which in all probability is a synthesising influence of the whole twelve signs of the zodiac. This is merely put forward as an opinion after much thought on the subject, and having published in the earlier part of this work the views of others on both Uranus and Neptune, especially the latter, it is well to make this statement here while attempting to deal with the strength of the various planets.

If the terms are clear, Uranus symbolises the *occultist*, and Neptune the *mystic*. Readers who understand the full meaning of those terms will require no further definition.

In this sense, Uranus can have no sign of exaltation, and its correspondence with Aquarius can only be considered as connected with the 'spiral' of superhuman evolution which commences with Aquarius and having no relation to the ordinary circle of signs which commence with Aries. The same remarks apply to Neptune, with the exception that it may be possible that in some cases, the spiral is temporarily renounced for a *conscious* re-circling.

If, as now seems to be the case, Uranus represents the specialised essence generally distributed by the Sun, if in other words the Sun is a substitute for Uranus, then it may be that as Uranus represents the concentrated *life essence* of the adept and very advanced soul, so may Neptune be the final permanent *form* or vehicle for which the Moon has hitherto been the substitute. This is merely given as a hint, not as a demonstrated fact; students of esoteric or occult astrology may work out the problem for themselves.

Another suggestion that may be thrown out is that in the personal man and the early stages of evolution, the influence of Uranus is closely

allied to that of the astral plane, exhibiting the impetuous outrushing energy of that ill-regulated side of the nature. At a slightly higher stage, when the personality is more under control, Uranus stands for the will, the controlling and governing power, derived from the individuality. Higher still it corresponds to Atmân, the fully self-conscious spiritual man.

Similarly, the lowest aspect of Neptune is the etheric double, which plays so large a part in mediumship and in many psychic gifts. At a slightly higher stage, it refers to the concrete mind, not as intellect but as the passive mirror in which the outside world is reflected, allying it to imagination and fancy. There seems some evidence to justify the idea that it gives psychic vision. Higher still, it possibly allies itself to one of the aspects of Buddhic consciousness or pure reason.

From these digressions, a return must be made to the consideration of other planets.

Saturn is ruler over Capricorn and Aquarius and is exalted in Libra. This seems to imply that Saturn has greater affinity with the airy triplicity than the earthy, and but little dignity in the fiery or watery—Aries and Cancer especially, these signs being opposite to the exaltation sign Libra and house sign Capricorn.

Saturn in Capricorn gives practical ability and materialistic tendencies, and usually much ambition of the worldly and financial order (thus having affinity with Taurus and Virgo), giving love of responsibility, fixity and criticism; and similarly in the other signs of the earthy triplicity. In the airy triplicity the mental faculties are more to the fore and the ideals are refined, and less selfish from the physical standpoint. In the earthy signs Saturn would favour the builder, the merchant, and the agriculturist: but in the airy signs he would influence the lawyer, architect and designer, etc.

Saturn is powerful in the midheaven, and is not always evil there; for with a good moral nature it denotes a laudable ambition and power to assume responsibility. As ruler, very much depends upon the position and strength of Saturn, for no planet affects the character or destiny more, it being rare to find milk and water characters, or uneventful lives, when this planet is ruler.

Jupiter rules Pisces and Sagittarius and finds exaltation in the sign Cancer, thus giving more affinity with the Watery than the Fiery triplicity and less in the earthy and airy signs, being weak in Virgo,

Gemini, and Capricorn. Jupiter has great affinity with all that is *best* in the physical world, and favours *pure* bodies, being the lord over all cell life, always seeking to attract the best and the highest. His affinity with the Watery signs as a cleanser can only be understood from an esoteric standpoint. He favours all who live in the open air and those who study physical growth and culture: therefore, his best influence comes through signs of *expansion*.

Mars rules over Aries and Scorpio and is exalted in Capricorn. These are all signs of strength on the physical plane, the concrete and hard matter of Capricorn, the icy solidity of Scorpio, and the dense smoking fire of Aries. The volatile and rapid vibrations of Mars can only be subdued in those signs, in which the limitations are set for that planet in a manner that can only be fully understood esoterically.

Venus is ruler over Taurus and Libra and is exalted in Pisces and therefore has affinity with watery, airy and earthy signs, but none with the fiery signs. Venus brings all things on earth into beautiful form, and favours the artist, the sculptor and the singer, and is therefore exalted in the sign of perfect rhythm.

Of Mercury, Sun and Moon little need be said, for Mercury always maintains a neutral influence in the signs until affected by other planets, when the nature of that sign appears to be more or less absorbed. The Sun is exalted in Aries as leader of the signs and gives life to the brain; the Moon is exalted in Taurus, the most physical form sign of the earthy triplicity.

All planets acquire some dignity in the Cardinal signs, where they act in a decisive manner for good or ill, and always accentuate the influence of the sign in which they are placed, bringing all that they signify into prominence.

Persons born in Northern latitudes gain most by having the majority of planets between Aries and Libra; the reverse of this is the case with those born in the Southern hemisphere.

It is essential to find out those who are represented by other planets than the ruler. A woman born under Venus with Mars in the eleventh will find friends amongst martial men, especially if they are born under Mars, the quality of their friendship will be shown by the position and aspects of Mars, and the power of the person, if exalted or in its fall, etc. If Mars is in the twelfth judge them enemies, etc.

If the sign Leo is on the cusp of the eleventh, solar men will influence their lives. And so on with other planets and signs.

Always take the ruling planet to represent the native; but remember that it will be coloured by various other influences. None but advanced souls will stand out as clear representatives of that planet in its primary sense, for all are affected by environment just as they affect that environment by their own influence.

A Venus woman, having Mars ruler of her seventh, will, if she marries a Mars man, and if she comes thoroughly under her horoscope, absorb the qualities, vices and virtues, of her husband, according to the power of their respective representative planets.

The Ruling Planet in each nativity is of such importance that it cannot be too carefully studied; according to its strength or weakness, so will the life be affected by the surroundings met with in daily life. All people are more or less affected by environment; but those who are strong, physically, mentally and morally, react upon their environment, and, instead of being wholly coloured by it, add considerably to it, and thus impress others through that environment.

To illustrate the value of the rising sign and ruling planet in every case the following account of twin girls is here inserted, the horoscopes being as follows:

Houses

	X.	XI.	XII.	I.	II.	III.
'A'	♍ 10.30	♎ 12	♏ 7	♏ 25.49	♐ 27	♒ 4
'B'	♍ 17.14	♎ 17	♏ 17	♐ 0.43	♑ 3	♒ 10

Planets

	☉	☽	☿	♀	♂	♃	♄	♅	♆
'A'	♊ 24.46	♓ 1.38	♋ 2.41	♉ 13.29	♎ 28.24	♌ 26.21	♒ 1.48R	♌ 3.42	♈ 28.0
'B'	♊ 24.47	♓ 1.54	♋ 2.43	♉ 13.30	♎ 28.24	♌ 26.21	♒ 1.48R	♌ 3.42	♈ 28.0

A Case of Twins, Illustrating the Importance of the Rising Sign and Ruling Planet

'A case of girl twins, very well known to me, so well serves to illustrate the importance of having the correct rising sign of birth, that it may be of special interest to students.

'They were born in Boston, Mass., June 15th, 1873—one at 5.11 p.m. and the other at 5.36 p.m.

'They were seventh month babies, and when born so delicate that life hung in the balance for the first year, after which time a fortunate

change of climate and environment so benefited them that they made slow but sure gain.

'The ego born at 5.11 (whom for convenience we will call "A") found its correspondence to a configuration of the heavens giving the *26th degree of Scorpio* on her Ascendant.

'The other ego (whom we will call "B") could not manifest under that sign and so waited just long enough for the *1st degree of Sagittarius* to come upon the ascendant.

'Now the contrast between them as types—A, described by Scorpio, ruling planet Mars in Libra, and B, described by Sagittarius, ruling planet Jupiter in Leo—is very marked and hardly needs emphasis to students except in so far as *facts* are always of value in this great study.

'Physically A, ♏-♂-in-♎ is of medium stature, while B, ♐-♃-in-♌, is a little above it. A is more "stocky" in build (yet not heavy) but differently set. She has short limbs, while B has long. They both have dark brown hair and eyes, but A's are darker and her hair is inclined to curl. B has the straight Sagittarius hair, her face is longer and her eyes distinctly Jupiter ones.

'A as the first-born has always been physically more vital than B, yet as time goes on B's fire sign rising is telling in her favour. Both have the sensitive organism of Sun in Gemini polarised with Moon in Pisces, but A gets balance through her fixed sign rising and B her special order of balance through her ruling planet Jupiter in the fixed sign Leo.

'In temperament these twins have of course many points in common owing to the positions of the planets in the same signs. Mercury and Uranus fall in different houses, as anyone who might care to erect the charts would see; also A gets intercepted signs in second and eighth houses—this giving some indication of the differences which have marked their experiences.

'The individuality and the personality through which it functions, differ so radically that only Astrology can tell satisfactorily WHY!

'Both characters have the high ideals of Gemini, both its restlessness and ambition to hold themselves above the mediocre, both fine appreciation for the beautiful and artistic, demanding it in their respective environments so far as possible, but A, the Scorpio-Mars, is the more positive nature, is more initiative and constructive than B. A has the greater sense of the "fitness of things," and can put forth in the outer

more readily than can B. She is more clever with her hands and is very apt at getting artistic effects quickly (Mars in Venus' sign), yet while B, the Sagittarian, has all the appreciation she cannot so freely embody it, being not so apt at the technique. She has perhaps more patience than A, however, although both like the quick results of the Gemini.

'They both love to work in the mental and intellectual spheres (Virgo on cusp of tenth house) that is their home, and they turn naturally to the metaphysical and mystic (Uranus in the ninth house, Moon in third in Pisces). A, however, accepts with the Scorpio reservation, and must be convinced of the value of a practical application, while B accepts more intuitionally, more unconditionally, with the Sagittarius tendency to faith in the UNSEEN. Both have Jupiter in the ninth house. This planet being B's ruling planet, and the whole of Sagittarius occupying her first house, gives her the full Jupiter nature. Her sister's is more martial and combative, yet tinged richly with the moral and heart influence as well (27 degrees of Sagittarius fall within her first house).

'A, the Scorpio-Mars-in-Libra, is reserved, exclusive, tenacious, very critical, of excellent judgment, independent, and possessing a matter-of-fact way of looking facts squarely in the face. She is self-protective on the material plane, well-balanced, keen in her perceptions and her head rules her heart. Her will is strong, but she has constantly to overcome the Gemini tendency to diffusion.

'B, the Sagittarius-Jupiter-in-Leo, is more of the impressionable and intuitional order, the dual signs having such predominance. She has had to strive for more independence of thought and action, more stability, and her heart has ruled her head until the more mature years have brought her better balance. Her sympathies have been more active than her sister's, she is naturally trusting, ingenuous, and less self-defensive and critical, yet has plenty of courage when the occasion demands, while if lacking the initiative of A she is not backward when she finds the necessity for action.

'Owing to B's different quality from A's the approach to others has differed correspondingly. A's critical Scorpio nature has sifted out her friends with characteristic discrimination. B wins her way to the centre of the hearts of her friends. Spiritual attachments to some exceptional personalities have been the experience of each.

'The paths of these twins have, while running parallel at times, been much in contrast.

'B having her ruling planet occidental (in ninth house) has been the more protected and lived in more retirement owing not only to temperament but the lines along which her life has been cast. Her work has been along that of occult studies, she being proficient in Astrology and true to the nature of the ninth house; it is the *moral* side of the science, its use as an aid to character building and its esoteric symbology, that claims her largest interest.

'A's life has had more of the social element and she has received the brunt, as it were, of life's shocks, her character drawing it to her.

'A has travelled to Europe, B has not yet been. Neither are as yet married.'

There is abundant room for speculation as to the *past* lives of these two souls, which precipitated them simultaneously into embodiment at seven months and caused such contrasts of experience and character.

Anyone attempting to describe these sisters without a knowledge of their rising signs, would fall sadly short of a truthful delineation; and if any students happen to imagine that the Sun's sign is of all-sufficing importance, this one example should serve to convince them of the value of our geocentric system.

CHAPTER XVI

Methods of Synthesis

In all systems of studying and investigating a man's character, fate, or fortune, there are always a great many divergent, and sometimes even contradictory indications to be taken into account, and it is often no easy task to balance and co-ordinate these so as to be able to indicate the prevailing tendency of the whole. Astrology, phrenology, physiognomy, palmistry, the interpretation of cards, of numbers, of colours, all present this difficulty, which is a very real one to the beginner and occasionally also to the experienced student. Horoscopes differ a good deal in this respect, some being quite easy to read and others extremely difficult; and even in the same horoscope, one part of it, such as marriage, may be quite plain, while another part, such as money matters, is involved and difficult.

There is really no one sure and certain method of overcoming these troubles. A good knowledge of the subject and practical experience are the only safe guides. The various rules given by ancient and modern authors are intended to point the way and to indicate what is likely to be the outcome of the many possible and divergent positions and aspects; in fact each rule is a short synthesis in itself. But in any extensive or comprehensive study of the subject, the different features and possibilities increase so rapidly that the rules themselves require synthesising under larger rules; and probably the ideal state of the science would be reached if this process were continued until all possible contingencies had been included under some simple but definite system of syntheses. This tendency has been more prominent in books of modern writers than in those of the older authors, and it is to be hoped that the process will continue until the various methods are more precise as well as comprehensive.

In one sense this is an ideal that can never be completely attained, for two reasons. Firstly, the possibilities of free-will and individual

choice can never be eliminated, and it will be found that two persons placed in exactly the same situation will behave differently; and more than this, the same man will not behave in the same way at different periods of his life, even in similar circumstances; so that no one hard and fast interpretation of a planetary position or direction, applicable to all cases, is possible. Secondly, the possible number of planetary positions with regard to each other, to signs, and to houses is almost infinite; and although systems of synthesis may classify and so facilitate the interpretation of these many possibilities, yet the fact remains that every position and aspect in the horoscope, whether simple or complex, has to be taken into account.

The student collects many horoscopes, no two quite alike, and there are many factors in each that have to be considered. There are different ways of approaching each one. Probably in every case he will begin by enumerating the influences resulting from the rising sign; but when it is desired to do something more than state isolated positions, when an attempt is made to co-ordinate and synthesise, how shall he start best? The idea underlying this question is that in every horoscope, no matter how complex and apparently contradictory, there is some one central factor round which all the rest can be made to congregate, and in terms of which they can be interpreted; like an intricate telephone system the headquarters and central exchange of which are located in some large city.

This idea seems to be sound from every point of view. The occultist, studying the matter quite apart from astrology, tells us that every personality belongs to one of the seven rays and is evolving under its influence; and that, for that personality, everything else may be regarded as subordinate in importance to that ray for the time being. The astrologer, in his turn, usually starts from the rising sign, finding it the best initial representative of the owner of the horoscope; and from it he branches out in various directions towards the different planets and houses. So that, in a sense, the ascendant is the starting point of every synthesis, and all other influences and groups of influences have to be brought into relation with the rising sign. For instance, Mars in Aries bestows some definite power which is the same for everyone who possesses it, but it will not be employed in the same way by the man born under Leo as it will by another who has Virgo rising. Venus rising is always a fortunate influence, but it is

not quite the same for the Cancer man as it is for the native of Gemini.

Every position modifies every other to a greater or less extent, and all are more or less centralised in the ascendant. Beyond the ascendant other centres are to be found, round which other influences group themselves. Some writers consider the Sun to be the most important of these, with the Moon next in order; while others maintain that the ruling planet has chief claim to distinction; and various methods of expounding the horoscope follow from these different views.

It is not safe to ignore any system. Probably a perfect exposition of the whole subject would show each to be useful for a different purpose and all to be capable of correlation. The notes that follow are intended to assist in the systematisation of the many methods of approaching the problem. In some horoscopes one method will be found to be a clue to the mysteries of the many influences, and in others a different one will serve better as a means of correlating the facts and building them into one organic whole. They are useful as classes or heads under which may be gathered together a number of otherwise unrelated factors, and they serve as means of interpreting different departments of the horoscope.

I. The Triplicities and Quadruplicities. This seems to be the best method suggested up to the present of giving a general view of the type of horoscope as a whole; but as it is described at length elsewhere not much need be said about it in this chapter. The number of planets in signs of fire, earth, air, and water will show which of the triplicities is strongest; the number in movable, fixed, and common signs will indicate the predominant quadruplicity; and finally the juxtaposition of these two results will make still more definite the type of the whole. In Ruskin's horoscope, the order is—Cardinal 4, Mutable 3, Fixed 2, Earth 3, Air 2, Water 2, Fire 2. This combination gives Cardinal-Earth as that which is characteristic of the horoscope when planetary sign-positions are taken alone and apart from the Ascendant. Of these the Cardinal influence is much more important than that of the Earth, because the former contains the Moon in Cancer, whereas Earth contains neither the ascendant nor its lord nor a luminary. Cardinal-Earth practically means the sign Capricorn, and when this is united with the influence of the Ascendant, Aquarius, Fixed-Air, we bring out

the following facts :—(1) Saturn has dignity in both of these signs, and the map shows it to be in the first house, so that it is a much more important planet than might be supposed at first sight. (2) The Fixed Ascendant moderates the Cardinal influence, renders it more stable and less changeful but not less practical. (3) The Airy Ascendant intellectualises the Earthy influence; Earth alone might give a statesman, a business man, or a practical worker, but the added Air imparts intellectuality, intuition, and originality. (4) The reaction of the Cardinal influence upon the Air tends to call out Cardinal-Air, the perceptive faculties, which were very active in Ruskin the art-critic and very characteristic of him, and this tendency is strongly supported by the conjunction of Mercury and Mars.

Sometimes two of the triplicities or of the quadruplicities will be found to contain an equal number of planets, and then they should be examined carefully to discover which is the more important. For instance, in Dr Rudolf Steiner's horoscope the grouping of the planets is—Mutable 5, Fixed 3, Cardinal 1 ; Air 3, Water 3, Earth 2, Fire 1. This might be described indifferently as Mutable-Air or as Mutable-Water. On examining the horoscope, it is found that the Sun is in a watery sign and the Moon in an airy one, so that the luminaries do not incline the balance either to one side or to the other; but the Ascendant, Scorpio, is water and this fact serves to give Mutable-Water a slight predominance.

When two of the groups are nearly equal like this, and when examination does not disclose much difference between them, both will have effect at different times and in different departments of the character and fortunes.

II. Sun, Moon and Ascendant. These three highly important points in any horoscope may be compared and classified according to their position in the quadruplicities. The three following groups are possible :—(1) The Sun, Moon, and Ascendant may all three be in the same quadruplicity, *i.e.* all Cardinal, all Fixed, or all Mutable. (2) Two out of the three may be the same quadruplicity and the third in a different one. (3) All three may be different quadruplicities.

(1) When Sun, Moon, and Ascendant are all three in the same quadruplicity, the effect is to emphasise strongly the qualities and characteristics belonging to that quadruplicity. These need not be repeated

here because they are given in Chapter XVII on the Quadruplicities Synthesised. The result of this kind of grouping may be said to develop Will, corresponding to the Sun and Uranus, because of the concentration of the three powers into one. When all three are Cardinal, this gives the type of Will that accomplishes its end by rapid movement and impulsive or enthusiastic outbursts of energy, sweeping aside difficulties more by the swiftness of its action than by any other quality. When all three are Fixed, there results the type of Will characterised as slow but sure, capable of enduring unchanged through months or years of effort; and this is often what is meant when the word Will is used alone, or when the expressions Strong Will, Iron Will, or Indomitable Will are employed. When all three are Mutable, we have what may perhaps be called, for lack of a better term, the Wise Will, exhibiting foresight, adaptability, intuition, intellectuality, and the power of co-ordinating contraries. The first of these corresponds to Will combined with Rajas or activity, the second to Will combined with Tamas or stability, the third to Will combined with Sattva or harmony.

(2) When two out of the three are in the same quadruplicity and the third is in a different one, the stronger influence prevails, tempered and modified by the weaker. Just as the first group corresponds in a general way to Will, so this corresponds broadly speaking to Wisdom and the Moon; and there are six possible varieties or classes of it, depending upon which quadruplicity contains the two and which the third. Further investigation will probably show that each of these six classes corresponds to a planet, which gains in importance in the horoscope on this account.

The following are the six classes, but as this is the first account that has ever been published of them it will probably be capable of development in the light of further experience.

Two Cardinal One Fixed. A worker capable of accomplishing much, active in mind or body or both, ambitious, masterful, willful, and rather unyielding. The feelings pass quickly into action, and action is impelled more by quick or warm feeling than by the slower and colder thought. Likes and dislikes, attractions, repulsions, and prejudices are rather marked and some amount of criticisim or opposition will be encountered in consequence. It gives suitability for a more or less public position or career, even if only in a small way, and whether for

good or evil; and in some cases these persons may occupy a prominent position in the public eye. In a favourable horoscope many acquaintances or friends will be made, and some degree of popularity, power, dignity, or fame may be won; but in an unfavourable one there will be enemies, rivalry, ill-will incurred, notoriety, separation from friends or relatives; and in some cases even danger of some sort of downfall. When in a business or profession there is sometimes the ability to earn considerable sums or to embark on extensive undertakings; but in other cases or even along with it, there may be found free expenditure, voluntary or compulsory, generosity, or extravagance.

Two Cardinal One Mutable. Original in ideas, enterprising mentally and sometimes physically also, resourceful, ingenious, inventive, versatile, adaptable, and very receptive of the new. They have ability for original work and thought, whether in practical affairs, in applied science, in discovery and invention, or in more abstract directions in literature, philosophy, or elsewhere. It may give skill in action, dexterity of hand or movement, and suitability for occupations or games where skill or expertness is required. There is sometimes lack of steadfastness, persistence, and endurance; a changeful and somewhat inconstant nature; or much love of variety, with passing impulses rather than long sustained effort. In some cases there is a good deal of travelling and many changes of residence; and sometimes change of occupation or of views, religious or otherwise.

Two Fixed One Cardinal. Steadfast and persistent, unchanging, and not easily influenced. Often slow to begin and not brilliant, but persevering, strong-willed, and not easily thwarted by obstacles. The early part of life may afford very little evidence of what these persons are capable of accomplishing, and they show to better advantage in later life. The feelings, emotions, and passions are deep and strong, but in the better members of the class are securely under control. In some cases they are more noted for will, strength of character, and activity of feeling than for intellect, but intellectual power is more prominent when the Moon is Cardinal. There are times when they seem slow-moving, both mentally and physically, and sometimes very indolent, lacking in adaptability, unreceptive of new ideas or ways, stolid and unresponsive; but when once they are aroused or have assimilated the new they will adhere to it as tenaciously as they formerly opposed it. They make many friends or acquaintances, join societies, or belong to public bodies, and in some cases act as leaders,

heads, presidents, the centres of some movement, or are responsible persons round whom others congregate, according to their sphere of life. Their natural instinct is to save, but they sometimes go to the opposite extreme and spend freely or are compelled to do so by circumstances. Similarly they are natural protectors and conservers of the established order of things, but nevertheless in some cases become promoters of great changes, and may even be revolutionary, aggressive, or violent, or else have changes forced upon them by circumstances. They usually put their feelings and opinions to the test of action and endeavour to be practical.

Two Fixed One Mutable. There is much strength of will, power, and resolution, but it is of a quieter and less active and showy kind than in the previous class. They 'look before and after' more readily, and display more foresight and method. In some cases they try to plan out their schemes and undertakings fully beforehand, both in small things and great, and may make plans for weeks, months, or years ahead, and then carry them out patiently, persistently, and unchanged. What they lack in brilliancy of genius and rapidity of thought or action they make up in patience, steadfastness, forethought, and circumspection, or else in strength of will. The feelings and affections are strong and lasting but are sometimes slow to be roused and not readily expressed; they lack spontaneity but have much staying power. Sometimes they feel discouraged or thwarted by circumstances, but generally recover themselves and work on as before; in other cases they miss their opportunities through hesitation, too much caution, or lack of receptivity. Some of them show a comprehensive and widely reaching thought adaptable to great ends in literature, science, or philosophy; much sympathy and strong imagination are also sometimes found.

Two Mutable One Cardinal. An active and ingenious mind is often found with this combination, which may be adapted either to a practical life or to more intellectual uses. It gives much resourcefulness, many plans, and a fertile mind, which may accomplish much in favourable circumstances. Sometimes more may be undertaken than can be carried out; more ideas will pass through the mind than can be put into practice; and there may be a tendency to have too many irons in the fire. In other cases this becomes restlessness, mental or physical, and may be accompanied by indecision and lack of patience, of persever-

ance, or of concentration. Some show liability to despondency, undue reserve, or secrecy, but this is not always the case. Wit, liveliness, versatility, and even brilliancy may be manifested, inventiveness, and originality of tongue or pen. Some are quick or copious in speech or writing. There is a tendency to changefulness, change of residence, of views, of occupation, of methods ; and likelihood of travelling unless the tendency exhausts itself in some other direction.

Two Mutable One Fixed. This gives a comprehensive mind combined with strength of will. The intellect is sound and strong and capable of development in more than one direction, and a variety of talents can be cultivated ; occasionally a many-sided genius. Sometimes ability for practical affairs is combined with mental cultivation in some direction ; or two occupations or lines of activity may be followed either together or at different periods in the life. In some of these persons, imagination is strong and capable of development in the direction of art, music, or literature ; in others, abstract thought of the scientific or philosophical kind is prominently present ; in many cases they are better adapted for the professions than for business life. Sympathy and the affections are generally well-developed ; but occasionally they are considered cold, living too much in intellect ; or they may alternate and show different sides of their character at different times ; for the character may be dualistic or even contradictory. They sometimes show hesitation, uncertainty, or vacillation ; but in spite of this, and of a tendency to dualism in character or in pursuits, they have considerable patience and quiet persistence, and may devote themselves for a lifetime to their main pursuit.

(3) When Sun, Moon, and Ascendant are all three in different quadruplicities, one Cardinal, one Fixed, and one Mutable, a group results in which there is the greatest possible room for variations and divergences, although there is only one class of it. It corresponds in a general way to the principle of Activity and to the Ascendant.

This group is very difficult to characterise. Those who belong to it come strongly under the influence of the rising sign and the ruling planet. Many changes and even contradictions of character and fortune are possible, not only with different members of the group but with the same person at different times. Changes between public and private life ; between popularity and the reverse ; two occupations or pursuits followed at different times or even at the same time ; two different

aspects of character; considerable changes in habits, views, and beliefs. They have many points of contact with the world and with life. When intellect is strong, this may be of the all round comprehensive kind capable of working in more than one direction. When the feelings are active, much sympathy and humanity may be displayed and affection be felt for quite different types of character. When the practical life of the world is lived, there may be more than one occupation followed, or ability may be shown in quite different directions.

When a horoscope is found to belong to this group, it will probably be best to follow one of the other methods of synthesis until further information is available.

III. Positive and Negative Temperaments.—These two contrasted temperaments or general attitudes of the whole personality, may be estimated in three ways, all of which should be taken into consideration in judging a horoscope:—(1) The relative predominance of the Sun or of the Moon; (2) the relative prominence of male or of female planets; and (3) the presence of the majority of planets in odd or in even signs.

The Sun, male planets, and odd signs give the positive temperament, of which man is the type. The Moon, female planets, and even signs give the negative temperament, of which woman is the type.

(1) *The predominance of the Sun or of the Moon* depends upon which is the stronger and the more prominent. Strength depends mainly upon zodiacal position, and prominence upon mundane position.

The positions of zodiacal strength or weakness may be arranged in series, as follows, the first mentioned being the strongest, and the last one the weakest:—House, exaltation, friendly signs, unfriendly signs, fall, detriment. Judged in this way, if the Sun is in Leo, its house, Aries, its exaltation, or in Sagittarius, the remaining sign of the fiery triplicity, and if the Moon has no such dignity or only a weaker one, the Sun will be stronger. If, on the other hand, the Moon is in Cancer, its house, Taurus, its exaltation, or in Virgo or Pisces, friendly signs, while the Sun has less strength, the Moon will be the stronger.

The positions of mundane strength depend upon elevation and presence in the angles. That luminary is the stronger which is in an angle when the other one is not. If both are in angles, that one which is nearer the cusp of the angular house is the stronger. If neither is angular, that which is the more elevated is generally the stronger. Of

the four angles, the first and tenth houses are the most important, and the fourth is the least so; in fact the eleventh and ninth houses are both stronger than the fourth.

(2) *Male planets* are—Mars, Jupiter, Saturn, Uranus; *Female planets* are—Venus, Neptune. Mercury is neither, and its nature is considered to vary according to the planet with which it is in closest aspect.

If the male planets are, on the whole, stronger by zodiacal position and by prominence in the mundane houses than are the female planets, they will strengthen the positive temperament; but if the female planets, the negative temperament. Their strength or weakness is judged similarly to that of the Sun and Moon in the previous section. The task of judging all the planets in this way may seem complicated, but only a general estimate is necessary; and if only one is near the first, tenth, or seventh cusp, or if there is one planet decidedly stronger and more prominent than the rest, that one may be sufficient to decide the point.

(3) *Odd signs*, when containing the majority of the planets incline to the positive temperament; *even signs*, to the negative temperament.

It sometimes happens that, when these three methods have been applied, the two temperaments seem very nearly balanced, the one having only a slight excess over the other. The person will then exhibit the effects of each in his character, according as to whether the circumstances of the moment strengthen the one or the other. Occasionally one method may contradict another, as when the Sun is rising but the majority of planets are in even signs and the Moon below the earth. The positive temperament will then predominate, but the receptivity and other qualities of the negative temperament will exist strongly in the character and will come to the front when circumstances require it.

The Positive Temperament indicates a person of strong will who more readily controls circumstances than is controlled by them. He is not easily influenced against his will, is rather unyielding and unadaptable. Whether he is quick or slow, whether open or reserved, he resists circumstances, opinions, and feelings that are not his own, does not easily assimilate his habits or views to those of others, resents any form of control, regulation, or law that is contrary to his own ideas, and finds it difficult to submit or remain indifferent. These principles apply all round, to thought, feelings, and actions. He may or may not be original in thought, but he acquires his opinions in his own way to suit

himself, and is more likely to impose them upon others than to abandon them without a struggle.

The Negative Temperament manifests through such qualities as adaptability, plasticity, and receptivity. The persons who possess it exhibit characteristics that vary from openness of mind, fertility of thought, readiness to receive new ideas, studiousness, imagination, intuition, down to mental indifference, unoriginality, inertness, or a mirror-like reception and reflection of other people's views. In feeling, they vary from the sympathetic, affectionate, friendly, responsive to every sign of distress in others, humane, and philanthropic, to the indolently emotional, selfishly sensational, indifferent, or passively reflecting their surroundings and the moods of others. In the world of action, they are at their best when associated with others, with a superior or partner, or with some person of the positive temperament, so that each can supply the qualities the other lacks. They are more often servants than masters, whether in high or low stations, but not necessarily in the sense of showing servility or lack of self-respect.

As a type, the positive temperament corresponds to man and to action; while the negative temperament corresponds to woman and to feeling: but this is only in a very broad and general sense. Both are found in each sex and in every position of life, from the palace to the slum, from the archbishop to the gaol-bird. They are attitudes of the personality as a whole; but no man is absolutely positive or exclusively negative; it is only a question of their relative preponderance, for both exist in every human being.

IV. The Ruling Planet.—A good deal of difference of opinion has been expressed at various times by astrologers upon this question of the ruling planet in a horoscope. All will agree that the heavenly bodies differ in strength and prominence not only in different horoscopes but also in the same one. In some cases only one or two planets may be accidentally or essentially dignified, while in other cases there may be four, five, or more; but, whether many or few, it is probable that there must always be some one planet better fitted than the rest to represent the owner of the horoscope.

It is on this point that differences exist, the reason being that there are various ways in which a heavenly body may acquire strength and importance; and because it is not yet possible to apply quantitative methods and decide in what exact proportion one planet may be stronger

than another, it is not easy in all cases to point with confidence and certainty to the ruler of the horoscope.

A distinction must be made between the ruler of the horoscope and the ruler or lord of the rising sign; for although the two may sometimes be the same it does not necessarily follow that this is always the case. The ruler of the rising sign is strong when in its own house, or exaltation; or when angular in the first, tenth, or seventh house; or when in the ninth or eleventh house; or when elevated over all the planets. In such a case it will probably be the strongest planet in the horoscope and may, therefore, be considered the ruler of the horoscope.

If, however, the ruler of the rising sign is in its fall or detriment, such as the Moon in Scorpio or Capricorn, and some other planet in the map is strong, the latter may be the lord. Care should be taken to see what kind of strength the other planet has, and also what it rules. Any planet is strong when in its house or exaltation; or when very close to the cusp of an angle; or when elevated above all the other planets; or when it rules the sign or signs containing a number of planets, as explained in Section V of this chapter under *Majority Sign Rulers*. But a rising or culminating planet in its fall or detriment is not likely to be strong enough to be the ruler of the horoscope; and in such a case, or when the ruler of the rising sign is also not strong, or when two planets are both strong, some careful balancing of the claims of one against another will be necessary before deciding which to treat as the ruler of the horoscope.

In any case the ruler of the rising sign must not be overlooked when delineating a horoscope: for until the person born under it is able to respond to a stronger influence, the ascendant and its lord are his true representatives.

A person seeking the path of the higher occultism may find a Master represented by the strongest planet in the horoscope, and by responding to that influence may come under its vibrations to such an extent as to make it represent himself as well as his Master. For instance, a person born under Aries, with Mars in Taurus but Uranus rising, may live under Mars in early life and later on change to Uranus, the representative of his Master. Such a case is known to the author. Similar results may follow in other cases where occultism is not in question; the servant may meet with an employer signified by the strongest planet, the pupil with a teacher, and so on, and by assimilating himself to the older

or stronger nature may awaken the influence within himself; but it does not always follow that the strongest planet is the actual lord of the ascendant of the employer or teacher.

The relationship between the ruler of the rising sign and the strongest planet may be either benefic or malefic. Qualities are evolved in men quite as often by misfortune or enmity as by good luck and friendship. The aspect, if any, between the two and their house-positions should, therefore, be taken into account. If the strongest planet is in good aspect to the ruler, good fortune, strength and increase of power will result from their association. If in bad aspect but the ruler not otherwise weak some difficulty or trouble will result according to house-position, but the native will gain spiritually or intellectually if not materially in the long run. If in bad aspect and the ruler very weak nothing but misfortune or ill-feeling is likely to result. If the strongest planet is lord of the seventh house, the person concerned may be the business or marriage partner.

V. Majority Sign Positions.—This term is adopted for lack of a better to signify the influence that results from the presence of several planets in the same sign or in two signs that are ruled by the same planets. In some cases planets are very much scattered, and no sign is more important than another so far as the number of planets it contains is concerned; but occasionally it happens that, say, Aries and Scorpio, both ruled by Mars, contain four, five, six, or even more of the heavenly bodies. This strengthens the martial influence in the person's character and fortunes very considerably, quite irrespective of the actual position of the planet Mars.

Similarly, many planets in Taurus and Libra give a Venusian tinge to the horoscope; in Gemini and Virgo, a Mercurial colouring; in Sagittarius and Pisces, one pertaining to Jupiter; in Capricorn and Aquarius, a Saturnian effect; and in Cancer and Leo, an increase in importance of the Moon and Sun.

Influence such as this is readily overlooked and not always easy to take into account when noted.

In Ruskin's horoscope, five planets were in Saturnian signs, three in those of Jupiter, and only one elsewhere, namely the Moon in Cancer.

Because of these variations, tabulation should always be made of

planetary position in the pairs of signs, and allowance made for the increase of influence of the planet ruling the signs containing a large majority of heavenly bodies, when this happens.

When the planets are very scattered through the zodiac, versatility of gifts and variety of experiences will result. When they are very concentrated, the planet ruling the majority-signs will tend to tinge the whole character and fortunes in every direction, for good if it is well placed, but attended by trouble or weakness of character if badly placed. It takes four or more planets to produce this result in a marked degree; a smaller number, two or three, will not be so effective unless the sign or its ruler acquires strength from other sources, such as position in the ascendant or mid-heaven. When four or more heavenly bodies are concentrated in this way, the planetary ruler concerned acquires an importance out of proportion to its apparent strength, and the life experiences are largely dominated by it. When the planet so marked out is neither lord of the ascendant nor angular, the character may seem to have two phases, one signified by the rising sign and one by the majority-sign ruler.

CHAPTER XVII

The Quadruplicities, or 'Qualities,' Synthesised

A study of the three quadruplicities or 'qualities,' by which the signs are classified as Cardinal or Movable, Fixed, and Mutable or Common, affords an important clue to unravelling the mysteries of the Nativity; and time spent in considering them carefully will be well repaid. The philosophy of the subject, in their bearing upon the three aspects of man's nature as the mirror of the universe and of the divine Trinity, has been dwelt upon in previous chapters; and the practical application of the ideas to the horoscope will now concern us.

It will be readily understood that the three 'qualities,' although always the same in themselves, may be employed either for evil or for good, as may almost any power or faculty possessed by man. It therefore follows that the manner in which they impress themselves upon a very backward and unevolved soul will not be quite the same as that in which they are exhibited by a highly evolved and well-balanced person. This is true of the planets also, and in fact holds good in every department of Astrology.

If most of the planets are in any one of the three quadruplicities, that particular 'quality' will be strongly impressed upon the native, and will constitute a type of personality or *Temperament.* There are thus three characteristic temperaments corresponding to the three qualities; and their general relationships are exhibited in the following table:

Fixed	Mutable	Cardinal
Sun	Moon	Ascendant
Will	Wisdom	Action
Desire	Thought	Self-consciousness

The Active Temperament is bestowed when the majority of planets are in cardinal (movable) signs. This is perhaps the most pronounced and acute of the three groups, and stands for energy, activity, change, ardour, enthusiasm,—self-consciousness realised in a life of action.

Persons with this temperament are easily spurred into activity, either by the force of circumstances or by their own inherent nature, and they generally come more or less prominently before the world because they prefer a life of action to inaction. Generally speaking, their Karma requires to be worked out in action more than in feeling or thought; but this activity may be turned in almost any direction according to the kind of horoscope. If operating in the life of the outer world this type gives the 'practical man' or 'man of action,' in any rank of life from the labourer to the statesman. When combined with feelings, desires and emotions, the movable quality spurs these into great activity. With an intellectual type of personality they give a character that may accomplish great things through a fertile, restless, insatiable mind.

Cardinal signs also give opportunity, and denote ambition, progress, love of fame and recognition, much energy, alertness and quick perception. They produce a reforming and pioneering spirit, with readiness of response to changes in the world around them. They are the most pronounced and acute of the three groups of signs; and without this movable influence the other two qualities might remain latent indefinitely.

The evil side of this temperament arises out of its proneness to change without a sufficiently weighty reason, from its instability, restlessness, excitability, over-activity, unwise enthusiasm, lack of caution and concentration, insufficient restraint, hastiness, ill-regulated or destructive activity, or a reckless, adventurous spirit. In the early stages of soul evolution, this is the kind of influence that is liable to manifest; but, with greater experience, the energy of these signs is turned into work devotedly and untiringly performed. Yajña, or the Yoga of Action as Sacrifice, is the ideal mentioned in the Hindu scriptures that seems to belong here.

The nature of the separate signs forming the cardinal group should be noticed if the planets happen to be concentrated in one of them instead of being scattered throughout the group. In such a case as this, also, the planet ruling the sign in which they are concentrated is sure to impress its nature strongly upon the character, no matter where it may be placed.

Aries gives impulse, excitability, activity, desire for leadership or to be at the head of things, assertiveness; also devotion to persons or causes, but there is also some liability to arouse enmity through disputatiousness.

CANCER gives more silent ambition and quiet persistence, a conserving of energies but much inner activity, mostly of the feelings, for the mind is largely swayed by the emotional and sensational element. There is often ability for business or for practical science, and great tenacity of purpose.

LIBRA is more co-operative and less separative than Aries. The activity may take a more intellectual, imaginative, or artistic direction in this sign, with devotion to an ideal, which may be embodied either in a person or a cause.

CAPRICORN is political, official, or scientific, with strength of will, steady resolution, and ideals that are generally quite capable of being reduced to practice There is much ambition, a good deal of self-will and egoism, but also practical ability and a desire to work for the multitude rather than the few, notwithstanding that there is a distinct striving after rank and high station, with its attendant exclusiveness and sometimes a certain amount of snobbery.

Extremists of all kinds often have all or nearly all their planets in one of the three groups of signs; and when this is the cardinal group and angles are occupied, a more or less public career, for good or ill, is certain. When the planets are confined to one of the other two groups a marked or very distinct type of personality is produced, each after its kind. What is known as the strong or dominant personality is not always formed in this way, however; for it may be due to one or more planets being exactly on the cusps of the first, tenth, or seventh houses; or to a large number of planets being grouped in signs ruled by one planet only, such as Aries and Scorpio, or Gemini or Virgo. This produces a distinct type, according to the planet ruling the two signs, especially if the luminaries and the ascendant are involved in the grouping.

THE FIXED TEMPERAMENT arises from the majority of planets being placed in the fixed signs. This is, in principle, the opposite of the Active Temperament, and is characterised by firmness, inertia and changelessness. In any nativity it will incline the native to become more or less set, to run in a groove, and, if the horoscope does not show any modifying flexibility, to be over-determined and somewhat dogmatic. It denotes 'grit' and thoroughness, and when energised, gives the power to be firm, rigid, and unyielding in either good or evil according to the moral growth.

The tendency of these signs is to hold together, organise, build up, accumulate, and make steady rather than to scatter, disrupt or change as do the cardinal signs; but, like the latter, they may result in either good or bad traits. Thus there may be manifested either patience or indolence, firmness or obstinacy, strength of will or stubbornness, conservation or bigotry, concentration or sluggishness.

In the sphere of action, this temperament means work steadily and perseveringly performed. In the department of the intellect, it gives a profound and comprehensive mind suitable for dealing with serious subjects, of steadfast views and often a good memory. With desires and feelings it has very close affinity both for good and evil; for, according to moral growth, so may its influence vary, from passions and emotions of every description almost, good or bad, up to supreme strength of will, self-control, and mastery both of self and others. There may be either dignity or pride, and a love of power apart from ambition.

Although naturally slow to move, people with this temperament often rush out into action in order to obtain some desired end or object; and under sufficient stimulus they may act with suddenness or violence, much as does the planet Uranus. But, in a good horoscope, there will be sincerity, thoroughness, reliability and conscientiousness.

Fixed signs have some affinity with the artisan or trading caste, but in a higher application, they may signify the king or anyone who has authority over others.



If considered separately, Taurus will add to the obstinacy, and incline to jealousy and stiff-neckedness, sometimes to pride.



Leo gives love of power, great persistence, determination, self-reliance, ardent feelings, but sometimes austerity.



Scorpio increases positiveness, pride, extravagance, love of dominating others, with resentment or vindictiveness in an unfavourable horoscope.

Aquarius, although refining the temperament, sometimes tends to sloth and indolence, and the mind is apt to get too fixed, to run too much in a groove. The native may be very agreeable and companionable (as may any of the fixed signs if benefics are prominent), but he has very decided opinions of his own, and a quiet way of carrying out his own plans undeterred by opposition or unpopularity.

The Harmonious Temperament comes from the majority of

planets being in Common or Mutable signs. On the surface this may not seem the best name to give to what is often a monotonous temperament, but it tends towards harmony and peace more than discord. It has more affinity with intellect than with desire or action, but it may vary a good deal in its nature; it is not easy to describe or to understand, and the persons who exhibit it are not easy to know. It is sometimes a rather useless temperament for those who have to mix with the world, if unassisted by the cardinal quality. The intellect it gives may vary greatly, from the superficial, changeable and unpractical to the profound and comprehensive; but in most cases it is accompanied by a considerable amount of finesse, subtlety, and reserve. In some natures this may amount to craft, cunning, deception, stealth, lack of candour and duplicity; but in others it may show as insight, understanding, intuition, ability to look beneath the surface of things, to grasp the underlying unity amidst apparent outward diversity; the tactful diplomatic mind on the one hand, or the comprehensive philosophic mind on the other. It often manifests, with this understanding, a very profound and wide sympathy and a large tolerance that seeks to include all humanity, the sinner as much as the saint, and the unfortunate more than the prosperous. The idea of 'the brotherhood of humanity' seems to belong largely here and to be based more upon intuition than upon Kâmic emotion.

The tendency of these signs is to develop a methodical, sympathetic, sensitive, nervous and highly-strung nature, but there is apt to be too much duality, a proneness to vacillation, irresolution, to 'sit on the fence' and to shirk responsibilty. They have points both of resemblance with and of difference from the other zodiacal signs. They resemble the cardinal signs in being often productive of change; but this is generally due to their adaptability and duality of nature, or to indifference and drifting, and is of quite a different character from the prompt, rapid and decisive change of the movable quality. They lack both the obstinacy and the strength of will of the fixed signs, and yet they may show a monotonous uniformity of action and a quiet phlegmatic life that looks very much like deliberation and firmness.

The mutable signs require a great deal of support from other influences to bring out the best that is in them, among which are aptitude for details, mental flexibility and ingenuity, and an easy adaptability to circumstances. Because these persons are rather lacking in decision but

are apt in comprehension they usually make better and more fortunate servants than masters; and they would be well advised to be content to play 'second fiddle' and not to aim at positions of power or responsibility. They make good agents, intermediaries, interpreters, commentators, counsellors, advisers, arguers, secretaries, diplomatists and tacticians, and many make impartial judges, critics, editors, arbitrators and generalisers. They can fill any position in which they carry out or express the will of another, interpret another's ideas, or act as go-betweens, either mentally or in the more literal sense of travelling; but if placed in positions of authority are apt to display a lack of breadth and power, and show a proneness to be 'niggling' over matters of detail, and to be more particular regarding trifling distinctions than fundamental principles, and for this reason are far less desirable persons for such posts than those who have a good supply of the fixed sign 'ballast.'

The two Mercurial signs are prone to continual repetition of past experiences in consciousness, hence to worrying, anxiety, day-dreaming, and sometimes absent-mindedness; but they tend to go beneath the surface of things, for good as well as for evil. They easily adapt themselves to intellectual, literary, scientific and philosophical studies; and, if Mercury is strong or angular, may make omnivorous readers and prolific authors. Virgo adapts itself to a business career rather better than does Gemini, but sometimes inclines to carping and faddiness, and to become too critical and analytical. Gemini children often show much aptness for books and lessons, and later in life considerable versatility and flexibility of mind, sometimes garrulity in speech or writing. Both Gemini and Virgo have a natural tendency either to great reserve or else to attach themselves to a stronger will, to whose nature they easily adapt themselves; hence partnership, friendship, companionship, devotion, sociality, founded, however, more upon adaptability and understanding than upon emotion. But they are both rather difficult to know, and one may live with them for years without fully understanding them.

The Jupiter signs are rather more open and on the surface, being fond of the beautiful, the harmonious, the peaceful, the properly balanced and proportioned. They are somewhat inclined to precision in forms, customs and etiquette, to fine clothes, beautiful houses and rooms, neatness and orderliness, to pride, dignity, pomp, show, correctness and orthodoxy. A prominent Mars or Uranus, however, will easily upset

this tendency in Sagittarius, and will give rebelliousness, rashness and perversity; while Pisces may become, under other influences, indolent, inert, flaccid, talkative and indifferent. Both often display an active imagination; and a good many people who possess clairvoyance or some psychic gift are either born under these signs or have important planets stationed in them. Priests, judges and physicians often either have Sagittarius or Pisces rising, or else Jupiter angular, or several planets in these signs.

Of these three qualities the Cardinal is perhaps the most important, for it quickens, energises, and stirs into life and activity the other two. The Fixed signs, while denoting stability and firmness, are apt to remain latent and inert; they require the stimulating properties of the movable signs to bring out the powers locked up within them. The Mutable or Common signs, while producing concordance, rhythm and harmony, cause a monotonous recurrence and repetition, which has a tedious and iterative effect, and needs to be broken up by the disturbing and invigorating movable signs.

On the other hand, the Cardinal signs by themselves are too discontinuous, too unrestful, and need the steadying influence of the Fixed group and the balance and impartiality of the Mutable.

The Cardinal signs energise and vitalise; the Fixed bring back to stability and stolidity; the Mutable are intermediate in nature, harmonising and adjusting. In a very general sense, if the idea is not materialised too much, the Fixed signs may be compared to motionless solids; the Cardinal to gas in rapid motion; and the Mutable to the liquid state, intermediate between the other two. The three, when properly balanced, correspond to the laya state or latency, which preceded the dawn of creation and which will follow its close.

It is the combination of these groups that denotes the quality or kind of vehicle through which the native is manifesting his mind, feelings or actions. Taken separately, the Fixed signs have to do with the Will power, the motives, the heart and the foundation of the man. They govern the trunk of the body, and, in a general sense, favour what is known as the Vital temperament.

The Cardinal signs have to do with the direct forces, the guiding and propelling tendencies, and the brain generally. They govern the head and favour what is known as the Mental temperament.

The Mutable or common signs are the servers, agents, conveyers,

and have to do with carrying out the orders of the heart and brain. They govern the nervous system, the limbs of the body, and favour what is known as the motive temperament.

To combine these groups is the greatest work of art an astrologer can accomplish, and gives at once the key to the line of least resistance normally adopted by the native. In the example horoscopes these combinations will be explained. In concluding this chapter it will be well to note that affinities are built up by these combinations.

A person born with the majority of planets in fixed signs gains by coming into contact with another having the majority of planets in Cardinal signs, for this reason: the active qualities stir into life and manifestation the qualities of the fixed group, and the two work better together, having a united force of great strength. What the one gains in stimulation the other gains in solidification and steadiness. Neither should hurt the other, unless the law of complements is totally ignored or misunderstood.

Each, therefore, has his mission in life, and the one can supply the needs of the other.

If the Cardinal signs produce in the one intolerance and too much impatience, the desired effect cannot be accomplished. Similarly if the fixed signs produce too much obstinacy and aloofness, or if the Mutable signs become too irritable and rebellious. Each must be prepared to give and take, and then mutual benefit is assured.

In a general sense, and for all practical purposes, Uranus may be considered the head or ruler of the fixed group, Mercury ruler of the Mutable, and Mars of the Cardinal; but only in a general and not in a particular sense.

If any difficulty arises in deciding as to which group should be considered as containing the majority of the planets, give preference to that containing the Sun or Moon, and give a 'casting vote' to the Ascendant.

It sometimes happens, for instance, that the qualities are evenly balanced, the nine planets being evenly distributed throughout the signs, *i.e.*, three in Cardinal, three in Fixed, and three in Mutable: this gives what is known as a balanced temperament. It is not always good, except in the case of advanced souls who know how to use the three qualities; it is, therefore, sometimes very good but at others very inimical to progress, for balance sometimes means *inertia*—lack of power

to tilt the scale to one side or the other. In the advanced soul it would mean readjustment of all qualities, thus producing a harmonious blending of all sides of the nature.

In a very young or undeveloped ego it would denote stagnation, requiring a very exceptional environment to act upon and disturb the balance for progressive purposes. In the advanced it would mean a balancing of the temperaments. In the ordinary person the life would be too even and unprogressive, or rather progress would be exceedingly slow and the life very tame. Excess of one quality over another always denotes an eventful life. In the case of Prince Bismarck the balance of the temperament was justified, but here as in most cases the rising sign had the 'casting vote' and gave him the tendency toward the fixed quality.

CHAPTER XVIII

The Triplicities Synthesised

If the quadruplicities or 'qualities,' as they are often termed, form the best means of synthesising the temperament, and opening the judgment of the nativity, the triplicities combined with the qualities furnish the method of synthesis for the purpose of summarising the whole nativity.

Every nativity is, properly speaking, a representation of seven distinct notes or colours and these seven are sub-divided and re-divided, again and again, until the notes and colours are an interblending of numerous tones, and shades, of sound and colour. Of the first sub-division, producing forty-nine clear notes and colours, the qualities and triplicities constitute the most important part.

The three quadruplicities, as already explained, may be considered as representing the energies of the matter with which the ego is clothed, thus denoting the temperament, and the first, or primary, limitations through which the native has to express himself—Cardinal, Fixed and Mutable. They are, in the aggregate, the representatives of the three modes of motion (translatory, rotary and vibratory), or figuratively speaking the three sides of the permanent and immortal triangle, the Ego.

The four triplicities form what has been termed the Lower Quaternary, and metaphorically speaking are always at the base of the triangular 'qualities.'

In themselves the triplicities are perfect triangles, but are never broken up or separated like the qualities.

The fiery, watery, earthy and airy triplicities are always harmonious in themselves, but are not harmonious when opposed to triplicities of a diverse character such as the fiery and watery, or the fiery and earthy triplicities; water quenching fire, and earth smothering it. The triplicities affect everyone, more or less, according to the preponderance of

planets in them; and when blended with the quadruplicities, form the final synthesis of every nativity. But before they can be blended their nature and tendency must be known. For all practical purposes, the earthy signs represent the physical body; the watery signs the astral, or body of feeling; the fiery the mental body or body of mind and intellect; the airy signs the body of pure reason, the higher and most refined part of human nature.

The Fiery Triplicity is the symbol of Separateness. Air commingles with and interpenetrates all substances; fire burns and disintegrates, allowing the finer particles to escape and mingle with the air: thus fire is a separator, and air a unifier. The airy triplicity symbolises the higher mind and the fiery triplicity the lower. There are four airs, the sum total of the airy triplicity making the fourth, after *fixing* the 'air' of Gemini and Libra in Aquarius. There are likewise four fires, the fires of Aries and Sagittarius being *fixed* in Leo, and the whole transmuted into the divine flame over which the God Agni presides. On the physical plane fire is the highest element, it manifests as light, heat, life and death. It is the magnetism that is around all things, absorbing all things about it, and projecting from itself the subtle aura in which are constantly flashing the colours of each planetary ray. In the fiery signs are concealed the greatest energy and the greatest activities. In Aries, the flexible and spasmodic outbursts of fiery energy, in which there is more smoke and less flame, but much evaporative heat. In Leo the concentrated solar fire that burns steadily in the heart and purifies by a slow but sure combustion. In Sagittarius the flashing flame and intermittent heat that bursts forth, and returns, in constant action and reaction, the whole being transmuted into the fire of knowledge that burns up the dross of ignorance. Thus the fiery triplicity is the torch or flame from which the other triplicities are lighted. The fire itself cannot be soiled or made impure and the steady flame of the Ego burns on for ever, lighting each personality to which it is attached life after life, until perfection or supreme consciousness is attained.

The Earthy Triplicity is the symbol of the Dense body of man; it represents the concretions, excretions, and the residue of the other planes. It is the plane of action, conservation of energy, and concentrated forces. Earth and water make 'mud,' the physical and the astral are in juxtaposition, and more or less interwoven. Taurus and

Scorpio are counterparts, as also Virgo and Pisces, and Capricorn and Cancer; they are polar opposites, complements and duplicates on the two planes.

Capricorn-Cancer, cell life; Virgo-Pisces, molecules; Taurus-Scorpio, atoms.

Taurus is the sign of sound, the physical utterance. The desire is in Aries, positive sign, and the expression in Taurus, negative sign, and the death of sound is in Scorpio. The two poles, Taurus and Scorpio, cannot be operative at the same time, hence chastity brings forth the true Vach, the power of speech, manifested through the airy sign Gemini. Each sign is inextricably interwoven the one with the other, but the earthy signs show forth the manifested life of fire and air, and of the watery triplicity by *reaction*. Taurus is therefore the sign of speech, the highest expression of which is song, or the correct pronunciation of Mantrams.

Virgo is the sign of power, on the physical plane, to interpret sensations more or less correctly. It governs the solar plexus in the human body, the most sensitive part in which astral impressions are received and interpreted, truly or falsely according to the development of the Ego. It is thus the sign of psychic memory. It is the great psychic sign for physical domonstration. It interprets force from the unseen worlds, as sickness, phenomenal magic, labour and service, and has truly a sixth house influence. It is the root of the sympathetic nervous system, and from it all psychic phenomena spring. This is the mysterious virgin sign.

Capricorn is the sign of physical expression as a whole, the perfected *physical* man in which all the cells of the body work in unison, changing and interchanging, with a perfect circulation, replacing old and wasted cells for new, and building up the perfected temple for the coming of the heavenly man—Aquarius. The sun in this sign gives longevity and the promise of a ripe old age. Mars is exalted in Capricorn, the inner meaning of which is *skill in action*. The moon has her 'detriment' in Capricorn, denoting *restricted action*.

The Airy Triplicity is the symbol of Unity. It is the unifying triad, and when this trinity is operating in unison with a favourable quality, true harmony is the result; but when the planets are all located in one of the airy signs and not well distributed, there is danger of stagnation or

'peace at any price,' and a submission to that which should be striven against and overcome. I marvelled for many years at the refined, peaceful and serene behaviour of a lady who had all her planets in one of the airy signs, and it was not until I remarked to the friend with whom she lived, how far advanced she *appeared* to be, that I found reason to wonder no longer. 'Yes,' was the reply, 'but she is so very lazy, and has been living on her friends all her life!'

Each of the airy signs makes for unity, even the dual sign Gemini, 'the twins,' which teaches the equality of relationship, neighbourly considerations, and harmonising of differences; in Libra unity is sought through marriage, partnerships, and the people as a whole; and in Aquarius through the friendship that is found amongst equals.

The most indifferent persons under the airy triplicity, fraternise and express the social spirit in which there is liberty of feeling and mind that allows an interchange, which is only really happy when it is as free as air, and unhindered by denser conditions.

There is nothing in this triplicily that has any permanent link with the grosser conditions of the other triplicities, and yet it permeates them all, and abstracts from each their essence. In this respect it is allied to the higher mind, the Buddhic plane; and although ever making for unity, it is never bound to anything lower than itself. There is only one planet exalted in this triplicity, Saturn, the separator, whose grosser particles are dissolved in air in order that the finer experiences of the individuality may ascend into the heaven world of which the airy triplicity is the physical representative.

In each of the airy signs there is a decidedly dual symbol: Gemini —The Twins; Libra—The Scales, or Balance; Aquarius—The Water and the Man, or the Two Serpents, (♒). In Gemini, the real and the unreal, the higher and lower mind as twin souls; apparently two, yet one, symbolised as the Pillars or Porch at the entrance to the Temple of Knowledge.

In Libra, the balanced intellect, the equal-minded one, perception and reflection, object and subject, united in true partnership. The divine marriage of Personal with Individual, Man with God.

In Aquarius, the Man complete as Water-bearer, passing from the exaltation of Saturn in Libra to the Uranian, the intuitive mind—Manas, ready for the spiral ascent to unity with Buddhi. In its highest symbology it signifies universal Brotherhood, not talked about but lived.

There is the airy triplicity composed of the ideal signs, each sign containing the whole triplicity in its decanates, each having thus its link with the three qualities, permanent, active, and harmonious—or the three Gunas.

The Watery Triplicity is the symbol of the Psychic Man. It is the fluidic, impermanent and changeable triad, in which sensations, feelings and emotions are ever coming and going like the waves on the ocean. It represents the lower, mortal and perishable man, and as such its centre is the fixed-water sign Scorpio.

In Cancer *instincts* are strong, and sensations are held and nursed into feelings that are changeable and fluctuating, bringing a repetition of moods with more or less tenacity, until finally fixed in personal feelings, around which all things turn and thus help to build up the personality.

In Scorpio passions and feelings are fixed for good or ill, personal moods harden into vices, producing tragedies and hatreds that are hard to dissolve, often resulting in death, or the transference of the personality to another world, the purgatorial plane in which the dross is separated from the finer emotions that ascend into the fiery triplicity. Those in fever say, 'I am burning in hell'; those in whom the hatred of jealousy burns fiercely exclaim 'I am in tormenting fever': and the passionate slave of lust is pursued with a vice by which he is eaten up and literally destroyed. All this is the result of fixing the sensations and feelings into the personality that can only be dissolved by the action of the fiery triplicity, which melts the ice-bound stagnant emotions centred in the powerful 'sting' of the Scorpion. In this sign the fabled Phœnix rises from the ashes of her dead self to a higher world.

In Pisces the emotions are active in deep sympathy. The highest aspect of this sign is symbolised as the 'Universal Solvent,' the sign of compassion and true hospitality or, when not expressing the higher side of the emotions, the sign of transmigration or retardation, the sign of 'spooks,' 'elementals,' 'dwellers on the threshold' and 'lost souls.'

The watery triplicity as a whole symbolises the plane of feeling from which the purest emotions are preserved and, after passing through the fire of knowledge and experience in connection with the reincarnating ego, become permanent emotions of love and wisdom.

Qualities and Triplicities Combined*

Cardinal-Fire. This combination gives much energy, a very high-spirited nature, quick perceptions, much independence in thought and action, ardent but changeful feelings, passionate impulses, enthusiasm, good mental ability of the objective type, keen understanding, resourcefulness, high ideals or aspirations, with lack of practical ability, though observant, penetrative and often talented. This combination gives flashes of genius, but the egotistical tendencies prevent its permanent manifestation. There is often great breadth of mind, but impulse and the strongly separative nature of the combination tend towards selfishness and too much ambition for material fame and recognition, unless a favourable horoscope denotes moral growth above the average. It favours professional avocations of a speculative and uncertain character, where risk is undertaken and great 'chances' are at stake. It is more favourable for males than females, for it tends to harden the nature of the latter and make them too positive and assertive. It favours 'push and go,' and all positions that are prominent. It is good for military men, surgeons, dentists, and all whose movements are quick and skilful. It is a combination that always brings recognition and raises the native to a good and often to an exalted position in life. It is a combination capable of great possibilities.

Cardinal-Earth. This combination gives great desire for physical or material advancement and a practical, active ambition. Those under its influence are tactfully reserved, prudent, systematic and judiciously cautious. It favours business avocations where organising power is required, or diplomatic methods. It is good for scientists, chemists, agriculturalists, horticulturists and those who can combine sagacity with stability and who although active and alert can at the same time persevere and unite a progressive spirit with reserve and firmness.

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* These readings, although intended for *the majority of planets* in the signs, may also be employed for the Sun and Moon, in which case the *first-mentioned* applies to the Sun. Thus 'Cardinal-Air' would be suitable for a horoscope having ☉ in ♈ and ☽ in ♊ ; but for a horoscope having ☉ in ♊ and ☽ in ♈, the reading should be 'Mutable-Fire.' Similarly, of course, in other cases. This method of making use of these combinations is useful when, for example, the heavier planets are all in one or two signs, while ☉, ☽ and ☿ are in three other signs of an altogether different tendency.

Natives under this combination are fully alive to their own interests, have good financial ability and know how to appreciate the material plane at its true value. It usually produces an independent nature, and, although often egotistical, the native can also give as well as take. It sometimes produces a pioneering, active nature in which the progressive spirit is to the fore and is fully conscious of the necessity of practical common sense. It therefore gives high ideals of physical possibilities and tends towards a truly socialistic spirit, more or less of the communal order, in which the ideal of perfection colours all material action. The self-protective and self-preservative instincts are fully developed and well manifested under this combination.

Cardinal-Air. This is a combination that gives much refinement, honest and honourable intentions, and noble aims. It refines all the activities, makes the native polite in speech, courteous in action, a lover of the beautiful and of perfection. The intuitions are good, the mind is cultured, able to assume authority and definitely and clearly define intuitions. The native is assiduous, endowed with favourable acquirements, full of aspiration, mental ambition and pure tastes. He is rarely ambiguous or vague but usually comes to the point quickly, being diligent, capable, and generally of good ability.

The mind being clear and usually dispassionate this combination often produces 'skill in action,' and thus favours a professional career; it is good for lawyers, architects, designers and arbitrators. It also makes good orators, and would be a good combination for politicans or those connected with companies, associations, societies, clubs and public organisations. Females under this combination would be a social success, and well adapted for delicate and refined occupations requiring skill and discretion. Under a good moral horoscope it is a most successful combination.

Cardinal-Water. This combination gives good social abilities, a strong personality of a somewhat romantic or sensitive frame of mind. It denotes much feeling and sympathy, but of an impermanent or changeable character; it gives the ability to absorb and monopolise the attention of others, and those under this combination are usually very expressive, fond of demonstration, and if affectionate often sentimental, capricious, fretful and apprehensive. It denotes psychic or impressionable tendencies; the feeling or sensational side of the nature is very easily affected, and where feeling is concerned much may be expected, good

or ill. This combination favours avocations of a semi-professional character, such as agents, brokers, commercial travellers, detectives, inspectors, railway men, stewards, attendants, etc. Females under this combination do well in business for themselves, especially in laundry work or as mantle-makers, dressmakers, milliners, etc., or as matrons in hospitals, housekeepers, stewardesses, etc. It is not favourable for fixtures or permanent positions in life unless change and movement are combined at the same time, but a more or less prominent position is better than an obscure one, and more is gained by coming to the front than keeping in the background. It often produces very pronounced experiences.

Fixed-Fire. This combination is good for practical purposes where feeling and determination are combined. It gives a strong will and the possibility of obtaining knowledge that will accomplish great things. It increases the magnetism of the native, as he energises himself; for there is much latent heat denoted by it, which produces magnetic attraction and conduces to success in life. It favours a philosophic attitude of mind, reserve and silent ambition. The native is more often moved from within than without and he is capable of displaying much passion and persistent energy. It denotes much pride, conscientiousness and fidelity, also loyalty to a few or to ideals. It favours government employ or scientific pursuits. It promises success in life through persistent effort, and silent will-power.

Fixed-Earth. This combination depends largely upon the positions of the planets in the nativity. It usually denotes a very materialistic mind, a considerable amount of reserve and often very obstinate and persistent tendencies. The nature is generally over-confident and uncompromising, with large self-esteem, rigid and inflexible, or too circumscribed and limited to use this combination to the best advantage. Those who are morally developed have much pride, exercise a great deal of method and are less restricted, although slow and often over cautious. It favours farmers, land-owners, miners, labourers, etc. It gives more than ordinary patience to the nature. It may be termed a critical combination in which the limitations of fate are more marked than in other combinations.

Fixed-Air. This combination gives a refined trustfulness, a firm will, a noble and dignified attitude. It favours elegance of the rigid aristocratic order, reserved manners and stability. It promises success

in all civil appointments, artistic work of all kinds that are of a permanent nature, such as modelling, sculpture, painting in oils, etc. It inclines to orthodox methods, respects ancient customs and limits the sphere of usefulness to actual needs and gives a style that although graceful and beautiful is more or less rigid and apt to be stereotyped. This combination assists all conservative methods, ancient customs, the society of the élite and those who value caste and belong to a circumscribed circle.

Fixed-Water. This combination gives strong and often silent or unexpressed emotion; there is always the possibility of extremes of feeling, tending to either love or hate. It denotes a receptive or psychic nature and usually gives impressionability. The desires are keen but often of a mysterious character, in which distrust or doubt is largely mixed. It often happens that there is much that is latent in this combination with regard to the feelings, which are slow to be aroused. In the undeveloped, it denotes jealousy, sentimentality or sensational tendencies, and a great deal of moral courage is often required to combat the many temptations such a fateful combination brings in its train. It sometimes causes laziness or a slackness that produces many sorrows in life. It favours mercantile pursuits, government officials in subordinate positions, etc.

Mutable-Fire. Much demonstration of affection may be expected of this combination, or it may be some genius or a very talented mind. It gives ardent feelings, some passionate expressions, and at times a very independent and keen temperament, almost amounting to indifference where the mind, but not the feelings, is concerned. It favours religious avocations, manufactures, brokers, bill discounters, and financial agents. It is not so favourable for females as males, for it inclines to sporting enterprises and adventures. In an unfavourable nativity it gives irritability, and a liability to some eccentricities. It does not promise fame or many opportunities to become prominent in the world, although it often denotes an eventful career into which many strange experiences may be crowded.

Mutable-Earth. This combination gives a nervous temperament, methodical, slow and reserved methods of expression. The life of the native is usually too formal or monotonous. It favours business habits that are more or less commonplace, such as shopkeeping, bookbinding,

upholstering, etc. It is not a fortunate combination as it usually denotes indifference, or the lack of power for full expression. The critical and analytical attitude of the mind, however, often stimulates the native and helps to break down the rigid and reserved tendency of the body. Clever people born under this combination often lack opportunity, or the ability to make use of it when it comes, owing to a timorous and fearful nature, dreading results and hesitating to take risks, etc.

Mutable-Air. This combination denotes a keen intellectual ability, a very refined and complaisant nature, and the possibility of great development either in scientific or literary pursuits. There are, however, difficulty, indifference and the vaguer tendencies to contend with ; but if born into a favourable environment the native usually shows much acumen and there may be the unfoldment of a polished nature. This combination favours refined professional vocations, makes skilful accountants, secretaries, cashiers, teachers and novelists. It is not good for prominence or public recognition unless it be in refined circles, where polite and courteous behaviour is essential ; then some post of distinction may be held without attracting special attention ; more depends upon environment for the best expression of this combination than any other.

Mutable-Water. This combination gives a susceptible and punctilious nature. It inclines to much formality, a capricious and fanciful disposition. It is more favourable for females than males, and is often disastrous to the latter. It is favourable for barmaids, invalid attendants, saleswomen, nurses, etc. There are many dangers attached to this combination, and unless the planetary positions are very favourable it weakens the character and causes moral lapsing or makes the life a very paradoxical or contradictory one. It tends to make the career unfortunate and obscure. It gives much apprehension and often melancholic tendencies.

The 'Mantle of Elijah' does not go a-begging where the final judgment of horoscopes is concerned, nor does it fall promiscuously upon students of Astrology. If, by any possible means, it could be handed on to every reader of this book—then there would have been no necessity for its publication! This may seem a strange statement, and a slight digression must be allowed in order to convey something of the idea behind it.

Who has not enjoyed a beautiful 'painting, not so much by

examining every detail of form and colour, but by obtaining a clear synthetic view of the whole as a *picture?* Who has not listened to the rich surging of sound in the orchestra, and enjoyed the harmony produced by the many different instruments sounding together in a *symphony?* Yet to achieve these results the painter and the musician must have given many years of arduous study, first to the mastery of detail, and then to the subordination of detail to the general effect: yet the power of conceiving the whole AS A WHOLE must have been latent within him from the first, else there could have been no artist, no composer. Hence we say the artist, the poet, the musician, is born, not made—though even the genius needs *training*.

The same is true, to some extent, of the appreciator of art, the true critic. The judge of pictures, first a careful observer of details, finally learns to gauge the whole at once, as the result of many parts; or rather, as the *one idea* expressed through the arrangement and grouping of many parts: the intelligent hearer does not listen to observe individual notes, but his ear is attentive to the complex blend of tone arising from instruments of varying compass and quality; he hears the successive changes of harmony as an expression of *one idea*, pourtrayed through a succession of sounds.

The true painter, the creative artist, catches up the whole of Nature's picture, and possesses the power to reproduce it, not so much by separately noting the several parts, as by the ability to grasp the view *as a whole;* which he can then dissect at will. This is the secret of all true art. The poet's rhyme does not come by a laborious piecing of words into verse, but by a flowing forth of perfect speech into song; it is a soul quality, not born of the personal mind, but the result of many lives of perception and of practice, which blossoms forth in some one life as *genius*.

Now these considerations will throw light upon the strange statement made in the paragraph on the preceding page. Just as poets, musicians, and artists are born, not made, so are those astrologers who are blessed with the true gift of prophecy born with this power latent within them; it can be fostered only, not created, by cultivation.

The art of synthesising a nativity consists of the putting together of those influences (shown by the various planetary positions and aspects) that are either harmonious or discordant or complementary so as to form an organic whole, in order that a final synthetical reading may be given.

For the most part the readings of horoscopes are purely analytical. At our present stage of evolution, however, this is less regrettable than would at first sight appear, for the following reason;—Only the lives of Adepts, Masters and World Saviours can be so perfectly harmonious as to produce a true synthetical outcome, like the picture, the symphony, or the poem; for in those who have arrived at this perfect expression there are blended thousands of incarnations corresponding to those of the ordinary man.

For mankind at large no single horoscope can ever be perfectly synthesised, since none save those already mentioned live perfect lives. It might be possible to obtain a fairly accurate synthesis of the horoscope of two true lovers, and for the most part a child born of these twain would approximately represent a synthesis of the joint expression in the horoscope.

In the foregoing pages the putting together of various influences has been more or less successfully achieved, and from what has been written the Art of Synthesis may be acquired, or rather its cultivation may be attempted, by all who have sufficient inborn knowledge of astrology to do so.

Every horoscope is—to borrow an expression from the studio—a 'study,' a 'composition,' in itself; and a synthetical blend into that which shall result from the composite whole must be made by the ego who is finding expression through that particular composition.

But a complete series of such composite horoscopes is required to make up the perfect whole, corresponding to the One Ray belonging to a particular Hierarchy. Just as a painter will prepare a number of sketches which must all be perfected and then incorporated in the great painting which he has in his mind's eye; courtiers, princesses, attendants, common people,—all are necessary, and require equal study.

No synthesising can go further than that attempted in this book, so far as individual horoscopes are concerned. If any student is desirous of going further he must learn the art of 'self-effacement,' to the extent of 'putting the Moon under his feet' and resolving all elements into the primal unity of The Sun.

That which is a compound cannot be a unity.

'The pupil must regain the child state that he has lost.'

To those who would attempt to gain a still deeper insight into nativities, this fact must be firmly established in the mind:—*The Human*

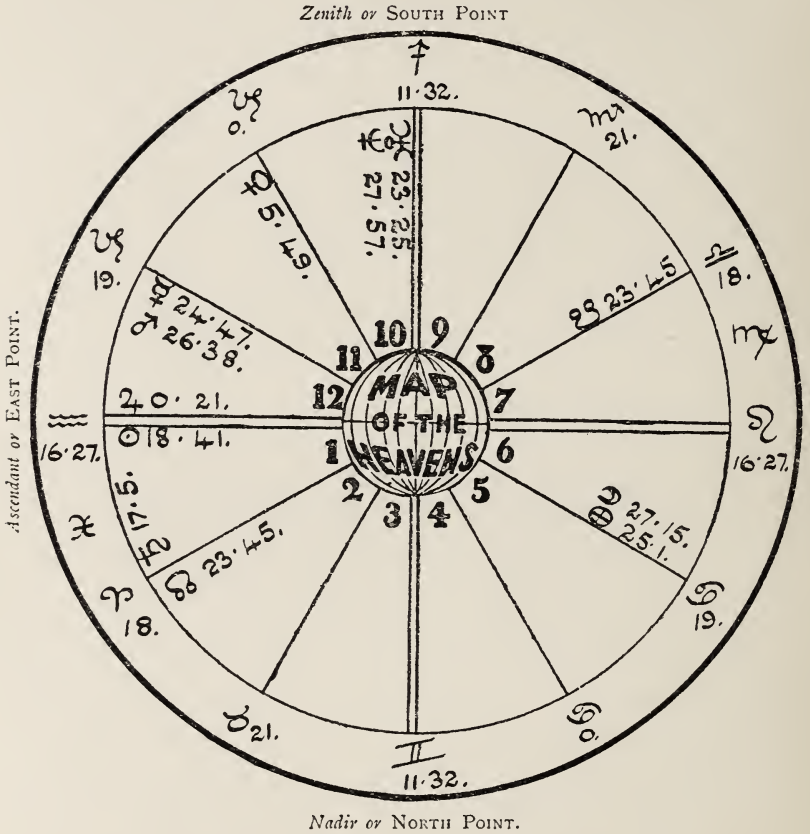
Monad is BEHIND *every horoscope, it is that which is* UNMANIFEST, *and therefore non-existent to those who think that the self is a composite being.* The fact is that the Ego of each horoscope identifies himself with parts, and during that identification is represented by the Sun, Moon or any planet, The Monad, the Real Self, is NOT consciousness, but the Ego is the manifested part of it, knowing itself as 'I am I.' Hence there may be two egos shown in every horoscope, the personal and the individual. The former ranges between the Moon and Saturn, from pliability to rigidity, and the latter from the Sun to Saturn,—either to be held for ages by the latter or finally emancipated into Wisdom through the Sun.

To be able to pour all one's life into a horoscope and give it full or perfect expression, and then to withdraw at Will, is the Yoga of action that all true astrologers seek to acquire.

This is the secret of illusion, and the true Mukti.

EXAMPLES OF HOROSCOPES

EXAMPLE HOROSCOPES No. I



Planet	Lat.	Declin.	Rt. Ascen.	Mer. Dist.	Semi. Arc.
	° ′	° ′	° ′	° ′	° ′
☉	...	15s13	321 12	108 44	110 1
☽	5n1	2sn39	120 17	50 21	52 51
☿	0s23	21s34	296 47	46 51	60 11
♀	5n10	18s10	276 6	26 10	65 37
♂	0s55	21s45	299 6	49 10	59 53
♃	0s21	20s26	302 27	52 41	62 3
♄	1s56	6s54	348 54	81 2	98 45
♅	0s6	23s24	262 49	12 53	57 1

John Ruskin. *Born* 7.30 a.m., 8th *February* 1819, *London.*

EXAMPLES OF HOROSCOPES

'*Degrees infinite there must always be, but the weakest among us has a gift however seemingly trivial, which is peculiar to him, and which if worthily used, will be a gift also to his race forever.*' RUSKIN.

SOME attempt will now be made to illustrate the Art of Synthesis by giving a synthetical reading of a few horoscopes of uncommon personalities who are sufficiently well known to make their nativities an interesting study.

In the previous edition of this work some thirty pages were devoted to the delineation of the horoscope of John Ruskin, and it was therein stated that the only facts concerning the nativity of John Ruskin that have been obtained by the author are the following :—

The birth data are from W. G. Collingwood's *Life of John Ruskin*, a work which the author of the judgment has however neither read nor seen : birth is there stated to have taken place at 7.30 a.m., February 8th, 1819, in London.

The information was published in *Star Lore* for December, 1900, p. 21, and the foregoing delineation was written from the horoscope there given. The quotation has since been verified, and the passage referred to is here reproduced for the benefit of those who desire authority for the birth-time given :—

The Life and Works of John Ruskin, by W. G. Collingwood : (Edition in One Volume, published by Methuen & Co. in 1900); chapter II, p. 13. . . . 'Into this family John Ruskin was born on February 8th, 1819, at half past seven in the morning. He was baptised on the 20th, by the Rev. Mr Boyd.' Elsewhere in the same book we read that the place of the birth was 54, Hunters Street, Bloomsbury, London, W.C. His father was married 27/2/1818.

The hour of birth is not to be found in the larger two-volume edition published in 1893, and in his courteous reply to a letter of enquiry the author of the work referred to says (under date of 4/6/1908) . . . 'I took the information from existing records, not from Ruskin's statement. I cannot now remember whether it was in a family Bible, but I think so.'

No allusion to the actual hour of birth is given in the biographical introduction by E. T. Cook to the handsome 'Library Edition' of Ruskin's Works, published by Messrs George Allen & Co., so that the above statement comprises all the information at present available.

From the *Encyclopædia Britannica* we learn that his youth was spent in travel. At five years of age he visited the lake district; at six he went to Paris and Brussels; and at seven went to Scotland. At fourteen years of age he travelled along the Rhine, then through the Black Forest to Switzerland.

He was a 'bookworm' at five; an author at seven; and at nine a poet, so that from an early age his literary abilities were cultivated. He was described when a child as 'a *savant* in petticoats,' and when a boy as 'a poet in breeches.' At seventeen he fell deeply in love; his passion was not returned, and after a period of mute worship in which his feelings sought expression in a number of poems, the intensity of his emotions reacting on the body resulted in a dangerous illness.

He was married on April 10th, 1848, to a refined and beautiful lady, but the marriage was annulled six years later.

He was skilled in drawing.

His father died in 1864, and his mother in 1871. He himself died January 20th, 1900, suddenly, though his strength had been failing for a long time.

This particular horoscope was purposely chosen owing to the somewhat complex nature of the map in preference to a simpler and less complicated one.

It is now unnecessary to give a full analytical reading; and, to save the space that would be required for a long judgment, the following chart has been prepared from which reference may be made to either *How to Judge the Navitity* or *The Key to your Own Nativity*:—

Special Chart

For use in 'The Key to Your Own Nativity'

Description of Paragraph	*Number of Paragraph*
Introduction	
§1 Rising Sign ♒	11
Ruling Planet ♅	19
Ruler's House I	22
Ruler's Sign ♓	117
Ruler's Aspects ☌ ♂	284
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§2 Individuality	
Sun in Sign ♒	152
Sun's Aspects ☌ ♅	221
§3 Personality	
Moon in Sign ♎	157
Moon in House 6	171
Moon's Aspects ☍ ♂	234
" "	
Polarity ☉ ♒ ☽ ♎	609
§4 Mental Qualifications	
Mercury in Sign ♑	187
Mercury in House XII	201
Mercury's Aspects ♀ ♂	250
§5 Finance ♂ R	313
Travel ♀ R	326
Environment ☿ R	337
Enterprise ☽ R	345
Sickness ☽	354
Marriage ♀ ♑	380
Legacies ♀ R	386
Philosophy ♂ R	396
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Occultism ☿	428
Supplementary Paragraphs	
Rising Planet ♅	470
Personal Colouring ☽♎	477
Rising Planet in △ ♅	127
§6 Summary	
Planetary Positions Rising	436
Quality Cardinal-Earth	443-4

Explanation.—R behind a planet means ruler of the particular house it governs. The positions are given, as well as the paragraphs in order that reference may be made to *How to judge a Nativity*, etc.

The Synthesis

There are three elements by which a synthesis of any nativity may be made.

a. The ruling planet, its position, sign quality, aspects, and relationship with the other planets.

b. Temperament; judged by rising or most elevated planets, or the principal planet ruling the nativity, the majority of planets in any sign, or a blend of the whole nativity.

c. The predominating quality, or blending of triplicity and quadruplicity.

Synthesis of the Rising Sign Aquarius denotes:—Refinement; humanitarian ideals inclining to the higher socialism; mental qualifications, giving artistic tendencies in either literature, art, or music; humane principles, and a sacred idea of friendship. It favours a quiet individual resistance, and a sensitive memory.

In the world of action its activities are slow but thorough, and ever inclined to a plodding perseverance which tends to revolve in a circle, rather than to fly off at a tangent. It favours actions concerned with principals and large organisations or undertakings, and the common good rather than small particulars or matters of detail.

Synthesis of the ruling planet Saturn in Pisces denotes:—Emotional gravity, deep and silent attachments, hospitable and benevolent sympathies, an understanding of the masses in preference to interest in units or individuals, and a tendency to despondency and depression. In the world of action it moves more through the feelings and emotions than through reason; and action is largely prompted by generous impulses or passing enthusiasms, often misunderstood and provoking hostile criticism and opposition.

Synthesis of the planet Saturn in the Ascendant denotes:—Reserve, patience, thoughtfulness, steadfastness, self-reliance, a love of solitude, self-control, and truth. In the world of action it is slow-moving, grave, scientific, philosophical and fond of the hidden side of nature and art.

Synthesis of Saturn's relationship to other planets:—Internally, it is centralising and synthetic, balancing through comparison, and it abstracts the influence of other planets through reflective and reasoning methods. Externally separative and analytical, it gains all necessary experience through perception, and long drawn out experiences, and profits more by isolation and withdrawals than by contact and constant associations.

From the rising sign and ruling planet we therefore synthesise the character as undemonstrative, but faithful and constant in feeling. Intellectually analytical and grave, thorough, and self-reliant, and of independent mind. In action slow, persevering and moved by principles and due appreciation of responsibility.

Temperament

The Uranian temperament is denoted by this nativity owing to the elevation of Uranus, and by blending the very mixed influence of the rising planets.

The Uranian temperament is dominant during the major portion of life, but particularly during the latter half. All persons feel the vibrations of Saturn or Uranus to some extent, but none come definitely under the latter planet until they have entirely made their peace with the mighty angel whom we name Saturn. This is owing to the fact that the race in which we are now living has not yet developed sufficiently to allow of that influence to be made manifest, although all must more or less feel a certain touch of the Uranian vibration, as its work is concerned with the humanizing of the race.

We cannot fully interpret all the influences any one is likely to respond to under this temperament, for it is quite certain that men do not express more than a very small part of the Uranian vibration during the current life. To manifest it fully would mean that they were entirely free from convention, and not subject to circumstances and environment, but were able to remain unmoved no matter how adverse the circumstances. For the true son of Uranus is not only independent, but free of all ties and limitations, having broken the bonds of Saturn and attained to full and complete self-consciousness on this physical plane; and that very few have as yet accomplished. Uranus represents the higher octave of the senses wherein physical sight becomes clairvoyance and spiritual insight, and physical hearing becomes spiritual understanding and clairaudience; and until we have manifested these higher faculties we shall not have come fully into our birth-right. It is possible for the Uranian to pass from the wheel of necessity and to ascend the spiral staircase leading from the limitations and restrictions imposed by Saturn—no matter how wide and profound the consciousness may be, and to advance greatly during the current life. The characteristics which belong to the Uranian temperament are independence of spirit combined with the true humanitarian principle which is tolerant of all; is original, inventive, and expansive without being eccentric, abrupt or irritable; and is intuitive, meditative and concentrated in thought without being selfish, reserved or too self-centred. These are large ideals but are within the compass of a perfect Uranus as soon as we have outgrown the limitations of Saturn.

Quadruplicity Synthesis

There are a few nativities, and this is one of them, where much difficulty is experienced in obtaining a synthesis from the combination of the triplicities and qualities, and for the most part these are nativities of exceptional persons with complex natures.

The ruling planet, the Sun, and the Moon are the three main factors, apart from the majority of the planets in signs, that have to be taken into account when finally synthesising the nativity.

In the horoscope under consideration the ruling planet the Sun and Moon are in signs of the three separate qualities, *i.e.* Saturn in the mutable sign Pisces, Sun in the fixed sign Aquarius, and the Moon in the cardinal sign Cancer; while the majority of the planets are in Cardinal earth signs.

The Mutable Signs are paradoxical and require to be interpreted in

terms of the whole of the nativity. (Saturn ruler therein, governing physical brain and body.)

The Fixed signs denote stability, self-reliance, and love of power. (Sun therein, governing will power and vitality.)

The Cardinal signs denote change, activity, and ambition. (Moon therein, governing feelings and emotions.)

The planet Saturn is the bridge or balance between two states or conditions, and especially between the intellect and sensations; therefore, Saturn in Pisces gives mental analysis as well as reflection upon emotion, and in an advanced soul shows a discrimination between the real and the unreal, where the feelings are concerned, and rarely fails to bring very sorrowful experiences out of which pure and *impersonal* emotions are evolved. It eventually restores the inward harmony and brings the peace which follows a storm. In its higher expression Pisces is the universal solvent, love; in its lower, it is the sign of fretful and wasted emotions in which worry and unrest predominate.

In Ruskin's nativity the 12th house supports the position of the ruling planet Saturn in the 12th sign Pisces; and from this *we should expect to find the 12th house influence made manifest in his life.* Mercury, Mars and Jupiter occupy the 12th house, the house which especially denotes the *fulfilment* of Kârmic responsibilities. From the position of these three planets we find the 10th, 9th, 7th, 4th and 1st houses involved.

The intuitive student who studies Esoteric Astrology may use his intuition to much advantage in trying to decipher its meaning in clearer terms than the writer has already expressed; remembering that the personality of Ruskin was represented by Saturn in the second decanate of the mutable sign Pisces.

The next point to consider in synthesising this nativity is the relationship of the Ruler Saturn *to all the other planets.* It casts a semisextile ray to the Ascendant, which strengthens the Saturnine influence of the latter.

From a *synthetic* standpoint, the rays of Saturn are in touch with every other planet in this nativity, a very important factor from an esoteric standpoint. Its association with the Moon in particular, is very close, for both are in the same triplicity, and they show mutual reception by decanate. The houses these planets represent are those of work and service 6th; honour and ideals 10th; friendship and aspiration 11th; and silence and *personal-self* undoing 12th. It is the house of completion or failure.

The Sun, representing individual power, will, and vitality, in the

fixed sign Aquarius denotes a stable mind, with the power to concentrate. It refines the thought and gives humane tendencies with the ability to draw upon the universal memory of nature. It also shows a mind capable of much resistance and quiet force.

The Moon represents concrete thoughts and feelings, in which the personality is chiefly concerned. Here we find the feelings passive and receptive, affected by mental activities through Mercury conjunction Mars, opposition Moon. Also the Moon and Saturn are closely associated in this horoscope, as previously remarked.

From these three factors we reduce our judgment to essentials regarding the physical, psychic and moral expression.

From Saturn's position we judge a retiring and reserved nature, forced into external expression, oftimes against inclinations, but more *from within* by emotional impulses, through compassion, sympathy or even pity.

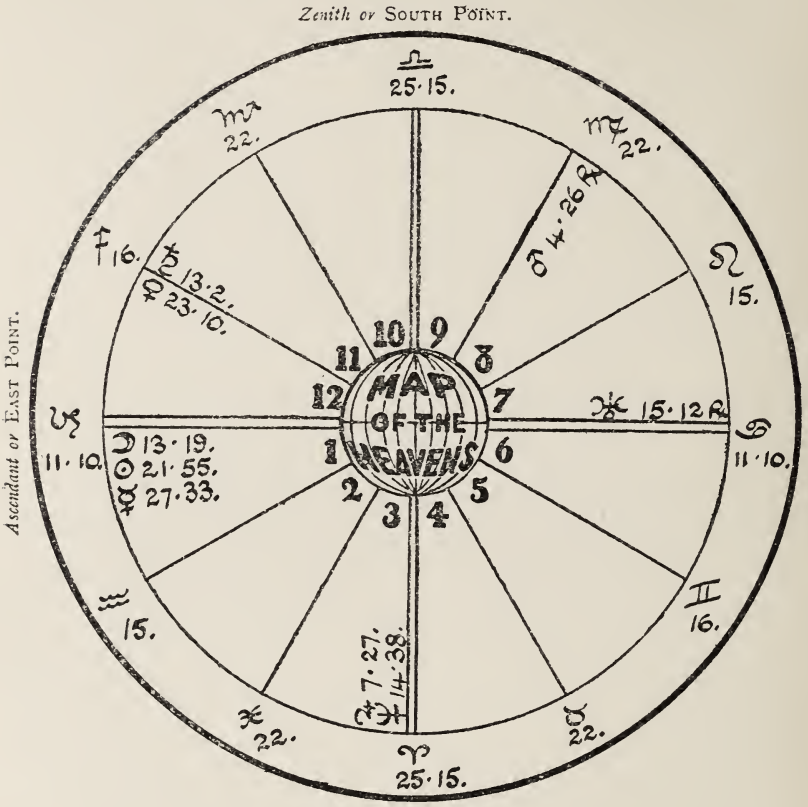
The Sun's position shows good moral stamina, natural pride, and loyalty to principles, and a well tempered individuality, improving as life advances, through Jupiter coming closer to the Sun as the years increase.

The Moon's position shows a love of public work, a desire for service, a very receptive brain, and a keenly sensitive emotional nature.

Passing now to our final consideration of the majority of the planets, we note that the Cardinal-earth is moderated by the strength of the Sun in the ascending airy sign Aquarius, and the Moon in her own watery sign Cancer. These modifications impart a conserved activity to the Cardinal signs, and an absorbent physical expression to the earthy signs. The distribution of the planets in the triplicities gives a more balanced temperament than the cardinal earth alone; and because the Uranian planetary influence predominates, the temperament, is in course of transition from the balanced to the Uranian. The Sun so very close to the Ascendant gives what is phrenologically known as the vital temperament, while the majority of the planets in Cardinal signs favours the mental; and the combination may be summed up in the vital-mental temperament.

Combining the whole of the foregoing syntheses, we conclude that Ruskin was born a Saturnian, but with all the possibilities and probabilities of passing into a Uranian. His attitude toward the external world was highly moral and spiritual; he loved truth for truth's sake. While striving to be a law unto himself, he was ever mindful of his kinship with humanity; and although strongly polarised toward his own centre, was still able to be all things unto all men.

EXAMPLE HOROSCOPES NO. 2



PLANET	DECL.	ASPECTS. ☉	☽	☿	♀	♂	♃	♄	♅	♆
SUN	21 S 40.	☉		☌	☌	⚺	□			☍	□
MOON	19 S 47.	☽						□	⚺	☍	□
MERCURY	22 S 43.	☿	P			☌			L	☍	
VENUS	22 S 14.	♀	P		P				☌		
MARS	13 N 28.	♂								L	
JUPITER	1 N 48.	♃							△		☌
SATURN	20 S 49.	♄	P	P							△
URANUS	23 N 2.	♅			P	P					□
NEPTUNE	4 N 17.	♆									

BHAGAVAN DAS, M.A.

BHAGAVAN DAS, M.A.

author of *The Science of the Emotions*, *The Science of Peace*, *The Laws of Manu in the Light of Theosophy*, *Pranava-Vada*

Born 6.7 a.m., 12th January, 1869, at Benares

Mr Bhagavan Das was born with Capricorn rising, a cardinal earth sign, ruled by Saturn. This sign at its best gives power, strength of will, self-control, and practical ability. It fits those born under its rule for positions of prominence and public work, for it is typically the sign of the statesman; and while it easily manifests intellect under the influence of a strong Mercury, power and will under a prominent Sun and Uranus, and gravity, reserve and endurance under Saturn, these qualities are devoted to practical concrete uses in the world and are not reserved for the entertainment and edification of abstract thought and nothing more.

In this case we have Sun, Moon, and Mercury rising, giving a strong personality, and emphasising the characteristics just referred to as inherent in the sign Capricorn; while Uranus, although in opposition, is angular and increases the strength of will, independence, and originality of mind.

Both luminaries rising is a somewhat unusual feature. When it occurs it brings to the front and into prominence the person who possesses it, and this in two ways. The Sun, especially when supported by an angular Uranus, gives self-reliance, he is fitted for occupying positions of responsibility or authority, and likely to be of note in his sphere of life; while the Moon gives more adaptability, receptivity, and likelihood of popularity with the many.

The rising position of Mercury, lord of the ninth, in parallel declination with Venus and Uranus, gives that power of intellect devoted to profound subjects which has been shown in the volumes published by our author; and the conjunction of Jupiter and Neptune in the third house shows religious and mystical influences working in harmony with intellect and likely to be accompanied by practical psychical experiences.

From more than one point of view it could be wished that there were more good aspects and fewer bad ones in this horoscope, for there

seem many obstacles to fight against here and many risks to be run, and all his strength of will and power of endurance will be needed. The rising of the luminaries is a good indication, taken alone, of vitality and longevity; but here they are seriously afflicted by Mars, Uranus, and Neptune, and are very inadequately supported; so that periods of serious ill-health are threatened, disorders of the alimentary and nervous systems, and diseases arising from rheumatism, as well as danger of overwork.

There are no fewer than six of the heavenly bodies and the ascendant in cardinal signs, four of them also being angular. This indicates an active and rapidly moving mind fitted to play a part on a large stage before the world, and to attract much attention. It is somewhat to be regretted that there is nothing in fixed signs, for the rapid vibrations of the cardinal influence under the cross aspects will be too much for sound physical health, and in addition brings the danger of losses of friends, separation from co-workers, and alienation of those who cannot respond to such a high and intense rate of development. The ruler, Saturn is on the cusp of the twelfth house, and Uranus is in the seventh afflicted, so that differences of opinion and method are likely to arise and to become marked, entailing some amount of hostile comment, criticism, and opposition.

So far as the quadruplicities are concerned, the positions are found to be cardinal 6, mutable 3, fixed 0; a combination of activity and thought, original and individualising. The triplicities show an equality of the practical concrete earth and the more intensely energising fire. The presence of Sun, Moon, and Ascendant in Capricorn, however, give earth the preference, so that the combination emerges as cardinal-earth, with cardinal-fire in the second place.

Tested by what we have called *Majority Sign Positions*, the Saturnian ascendant contains three heavenly bodies, and no other combination shows more than two; therefore by every method Capricorn appears to be the dominating sign and to impress its characteristics upon personality and fortune.

The trine of Saturn to Jupiter and Neptune is the best part of the map from the point of view of mere luck, and indicates considerable success at religious, mystical, and literary pursuits carried on in comparative retirement. The strong angular positions, however, altogether dominate this and introduce less peaceful factors.

ELEMENTS

Triplicities	Quadruplicities	
Fire 4	Cardinal 6	☽ rising
Air—	Fixed 0	in sign of
Water 1	Mutable 3	Detriment
Earth 4	(*Cardinal=Earth*)	

Synthesis

Main Features.—Capricorn, second decanate, rising. Saturn, ruling planet, elevated in the house of Jupiter and in trine aspect to that planet. The Sun, Moon, and Mercury all rising in the ascending sign Uranus setting in opposition to the luminaries. Six planets in Cardinal signs. Fire and earth even.

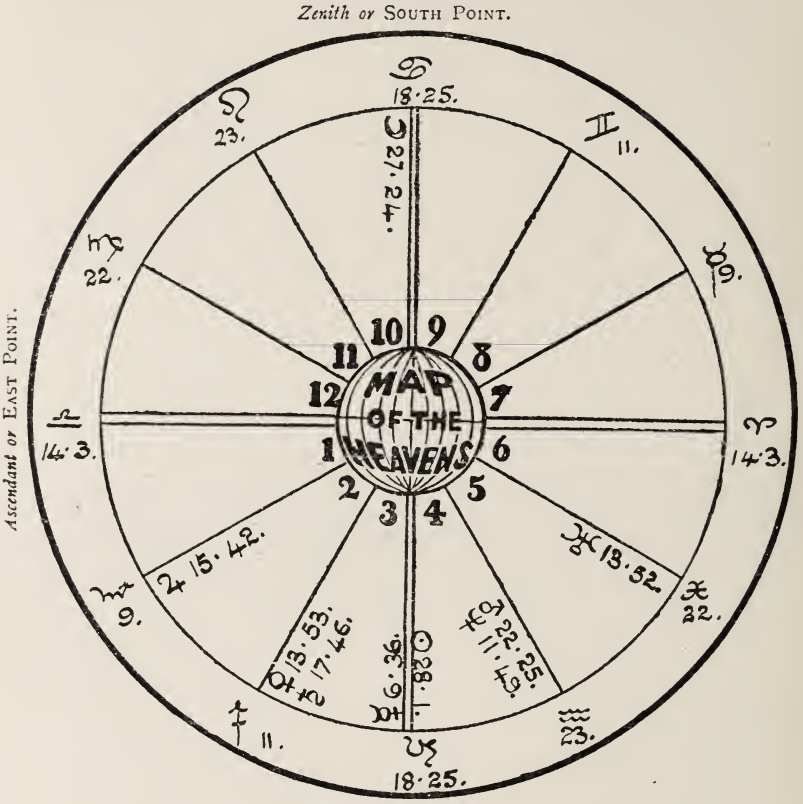
Personality. — Abnormal mental ambition, applied to universal service. Philosophic mind in tune with lower mind. Tactful, yet independent, studious and receptive to new thought, and ever ready to change opinion when necessary, yet firm in adherence to principles.

Horoscope Summary. — Capable of much influence over others. Ability to rise to great heights, mentally, morally, and socially. Intense nature, liable to extremes in work and study, and in danger thereby of overstraining nervous system and affecting health.

Future Prospects.—Lasting fame. Many critical periods affecting health and reputation; danger from enemies in high positions. Sacrifice of material welfare to principles.

Critical and dangerous periods, 1920-1.

EXAMPLE HOROSCOPES No. 3



PLANET	DECL		ASPECTS. ☉	☽	☿	♀	♂	♃	♄	♅	♆
SUN	20 S 34.	☉		☍		∠		⚹	∠	∠	
MOON	23 N 45.	☽				□				□	
MERCURY	23 S 11.	☿		P			∠			✶	
VENUS	19 S 58.	♀	P					☌	☍	□	✶
MARS	15 S 4.	♂						□	✶		
JUPITER	15 S 29.	♃					P		☌	△	□
SATURN	21 S 29.	♄	P							□	✶
URANUS	7 S 2.	♅									☌
NEPTUNE	17 S 21.	♆									

MR A. P. SINNETT

MR A. P. SINNETT

Vice-President of the Theosophical Society, Author of *The Occult World, Esoteric Buddhism, The Growth of the Soul*, etc.

Born 11.30 *p.m.*, 18*th January*, 1840, *London*

Mr A. P. Sinnett was born under the Cardinal-air sign Libra, with its ruler Venus in Sagittarius in the third house in conjunction with Saturn, in parallel and semi-square with the Sun, in sesqui-quadrate with the Moon, in square with Uranus, and in sextile with Neptune.

Libra is a sign that has in it great possibilities both of union and of separation, and sometimes one of these extremes will be shown by the person born under it and sometimes the other. Its tendency to independence and separation arises from its actively movable râjasic nature, because that which moves quickly necessarily separates itself from that which moves slowly or not at all; and hence among natives of the Cardinal signs we often find people who are isolated in some sense, often through their own action, by independence of thought or feeling or belief or career, although in other cases it is more their misfortune than their fault or deliberate choice, and they deplore the separation, severance, and breaking of ties that occur to them.

The contrary tendency, that to union, is illustrated in the correspondence of the seventh sign to the seventh house, where the person who is born under the ascendant becomes associated on terms of equality, more or less, with the mass of the general public, out of which arise friendships, acquaintances, and slighter ties of all kinds, bringing some amount of publicity, popularity, or celebrity. In a more specialised sense, marriage and partnership are both ruled by this house and sign; different kinds of union for mutual benefit. In a higher application, the element air to which Libra belongs, is said to correspond at its best to the intuitional or Buddhic consciousness which lies beyond and above intellect, in which the separate individual becomes aware of his union with his fellows and with the greater consciousness beyond himself.

In this horoscope the quickly moving and somewhat separative tendency is accentuated by the presence of Sun, Moon, and Ascendant, all three in Cardinal signs. In other respects, however, the positions

of the heavenly bodies are balanced to a rather unusual extent. There are three each in the Cardinal, Fixed, and Common Quadruplicities; there are two each in the triplicities of fire, earth, and air, with three in water; and there are four planets in odd signs and five in even; so that the balance is very nearly even.

The ruler of the Ascendant, Venus, is in the third house, which is also the only house that contains as many as three planets. This directs the consciousness strongly towards thought, study, and literary pursuits, which have won him many friends and must have brought him much pleasure, as is the nature of the ruling planet. Mercury, the intellectual planet, is always strong and well-placed in the third house, and as it is in parallel with the Moon in the mid-heaven and in sextile to Uranus, it brings success at writing, publishing, and to a less extent at speaking. The presence of Saturn in the third house inclines the mind to serious subjects especially during the latter half of life; while in the opposite direction, in connection with Venus, may be mentioned Mr A. P. Sinnett's successful ventures as novelist and play-writer.

The presence of Jupiter in the second house is very much praised by many astrologers for its benefic influence upon money matters; but it is important that the planet should not be seriously afflicted there. Jupiter is in trine to Uranus and is lord of the third house, which is favourable for earning money through literary undertakings and especially from those connected with the occult. But Jupiter's square to Neptune, and its parallel and square to Mars are serious drawbacks entailing loss, high expenditure, and unprosperous investments.

From the point of view of the hyleg or giver of life this horoscope seems to depart slightly from the ordinary. According to Ptolemy's rule the Moon is hyleg, because it is above the earth, while the Sun is below, and it receives no strong good aspect of any kind, and two sesqui-quadrates to Venus and Uranus. It is true the Moon is in its own sign Cancer, but this hardly seems sufficient of itself. On the other hand those who regard the Sun as always hyleg find it here with afflictions to the Moon, Venus, Saturn, and Uranus, and no good aspects but the parallel of Venus and the quintile of Jupiter. Seeing that Mr A. P. Sinnett has completed his seventy-second year at the time of writing this we doubt whether either of these theories is adequate to explain the result; and the good apects to the ascending degree seem

better to fit in with the facts of the case, sextile Venus and Saturn, trine Neptune.

This horoscope helps to justify the observation made many years ago that a large number of prominent theosophists have been born under Cardinal signs; whether that characteristic will continue through subsequent generations time will show. Comparison will reveal the fact that Mme H. P. Blavatsky had the Moon and Venus on Mr A. P. Sinnett's Ascendant; that Col. H. S. Olcott had Neptune on Mr A. P. Sinnett's Sun, and had the same Ascendant if his estimate time of birth is correct; and that Mrs Besant had the Moon and Jupiter on the mid-heaven of this map, and Venus and Mercury on its Ascendant.

ELEMENTS

Triplicities	Quadruplicities	
Fire 2	Cardinal 3	☽ elevated
Air 2	Fixed 3	essentially and
Water 3	Mutable 3	accidentally dignified
Earth 2	(*Balanced*)	

Synthesis

Main features:—Libra, second decanate, rising. Venus, ruling planet, in the second decanate of Sagittarius, in the third house of the Nativity, and in conjunction with Saturn. Highest planet the Moon, in opposition to the Sun from Cardinal signs. Rising planet Jupiter in the second decanate of Scorpio in trine aspect to Uranus.

The planets at birth were well balanced in the Quadruplicities.

Personality:—Positive; intellectual, philosophical, well balanced; much dignity; good sympathy and humane tendencies.

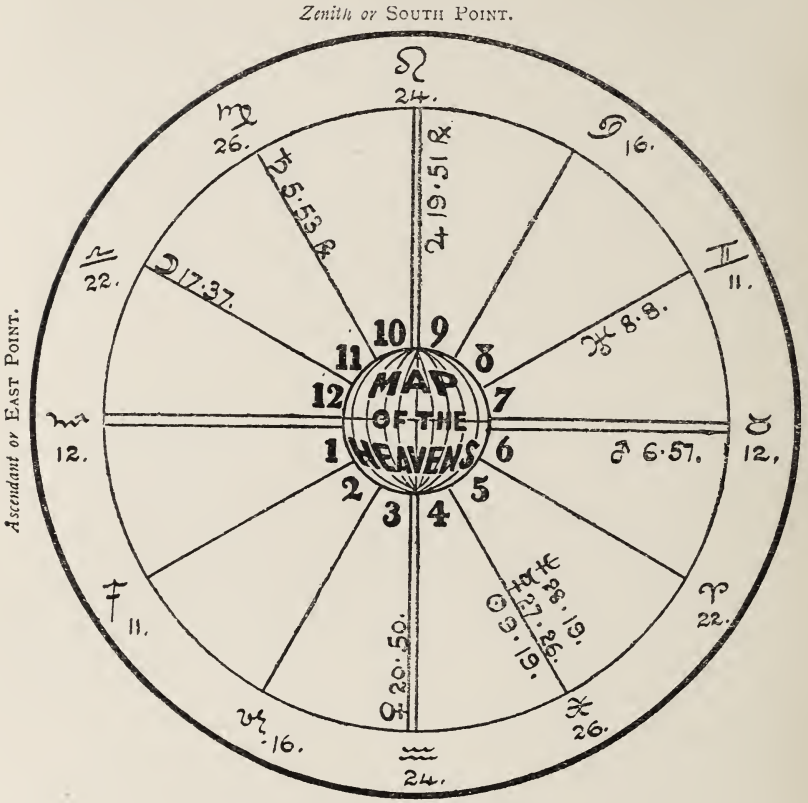
Horoscope summary:—Capacity for public work, with love of retirement pulling against ambitious desires for intellectual service.

Good social opportunities and much power quietly to influence others favourably.

Future Prospects:—Long life, an honourable old age, and a reputation that will live long after his death. Sorrows through deaths, and peculiar estrangements from friends.

Critical periods, autumn 1916, followed by preserving influences until the fall of 1922.

EXAMPLE HOROSCOPES NO. 4



PLANET	DECL		ASPECTS ☉	☽	☿	♀	♂	♃	♄	♅	♆
SUN	8 S 4.	☉					✶		☌	□	
MOON	11 S 33.	☽				△		✶	∠		
MERCURY	0 N 27.	☿									☌
VENUS	15 S 30.	♀						☌			
MARS	14 N 24.	♂				P			△	⚺	
JUPITER	15 N 51.	♃				P	P			☍	
SATURN	11 N 9.	♄		P						□	
URANUS	21 N 39.	♅									
NEPTUNE	1 S 51.	♆			P						

DR RUDOLPH STEINER

DR RUDOLPH STEINER

Occultist and Mystic

Dr Rudolph Steiner was born at Kraljevic, in Upper Austria, at 11.15 p.m., 27th February, 1861.

His youth was passed in a mountainous and secluded region, where he was a choir boy in a Catholic church, and he had clairvoyant experiences from an early age. From the age of sixteen and onward he studied the great philosophers, Kant, Fichte, Schelling and Hegel, by whom he was much attracted. He added to this the study of science at Vienna, mathematics, chemistry, mineralogy, botany and zoology. 'These studies,' he said, 'afford a surer basis for a construction of a spiritual system of the universe than history and literature. The latter, wanting in exact methods, would then throw no side-lights on the vast domain of German science.' Fond of art and poetry, he also cultivated literary composition and oratory. Later on he took the degree of Doctor of Philosophy, wrote many scientific articles, acted as tutor in several families, and was chief editor of a weekly Viennese paper. He made the acquaintance of Friedrich Nietzsche, the philosopher, and Ernest Haeckel, the naturalist, both of whom influenced him considerably.

At the early age of nineteen Rudolph Steiner had met his Master: 'One of those men of power who live, unknown to the world, under cover of some civil state, to carry out a mission unsuspected by any but their fellows in the Brotherhood of self-sacrificing Masters. They take no ostensible part in human events. To remain unknown is the condition of their power, but their action is only the more efficacious. For they inspire, prepare and direct those who will act in the sight of all. In the present instance the Master had no difficulty in completing the first and spontaneous initiation of his disciple. . . . Swiftly he made him clear the successive stages of inner discipline, in order to attain conscious and intelligent clairvoyance.'

Dr Steiner joined the Theosophical Society in 1902. 'He did not, however, enter it as a pupil of the Eastern Tradition, but as an initiate of Rosicrucian esotericism who gladly recognised the profound depth

of the Hindu Wisdom and offered it a brotherly hand to make a magnetic link between the two.' He became General Secretary of the German Section of the Theosophical Society, and has since then written many books on Theosophical subjects. His lectures in Germany and Austria are crowded; he has a multitude of pupils and followers, and is by far the most famous occultist and mystic in that part of the world.

On turning to his horoscope it will be seen that Dr Steiner has Scorpio rising, with Mars, its ruler, in Taurus in sextile to the Sun in Pisces and in trine to Saturn in the mid-heaven. Mars is free from bad aspects, but the Sun is in opposition to Saturn and in square to Uranus.

The position of Mars, setting, indicates a life spent largely before the public gaze; for the seventh house stands, not for the marriage partner only, although it has this signification in its more restricted application, but for all those who are associated in a general way with the native on terms approaching equality. A similar interpretation is possible in the case of the mid-heaven, but in that position some amount of power, authority, or dignity is usually bestowed as well; whereas the seventh house and the ascendant balance each other like the arms of a pair of scales, neither being above the other. If Mars as lord of the rising sign had been afflicted here, it would have indicated serious enmity, open opposition, and the probability of defeat or disaster; but good aspects give the power of co-operation with others, support from co-workers and from the public, and that union which gives strength and success. The aspects from Mars to Saturn and the Sun give courage, zeal, energy, and executive ability; the presence of the fiery planet in a fixed sign adds endurance and steadfastness; and these qualities combine to give great will-power and masterful determination.

The afflictions between the Sun, Uranus, and Saturn will put many obstacles in his path and prove that the way of the reformer is never smooth. They disturb the harmony of the ruling planet, and show that new methods and ideas will not prove so acceptable to persons of power and position as they will to the generality of the public. Earnestness, seriousness, and self-control are prominent features of the map; and when inspired by will and energy they must cause changes, disruptions,

and disagreements with those who are wedded to older or more orthodox methods.

The good aspects of the ruling planet modify these indications considerably and show that patience and enthusiasm, aided by the support of many faithful friends can overcome difficulties which would otherwise be very serious.

The Moon's position and aspects are more fortunate than those of the Sun, for there is a sextile to Jupiter and a trine to Venus. These give considerable popularity, the support of the public, and a position of prominence before the world, which combine to make him a man of mark. The Moon rules the ninth house and is approaching the cusp of the twelfth in a movable sign, therefore religious ideas both open and occult occupy his time and energy; his activities in these directions will be attended with much success, and will gain a large amount of public recognition and support. A great and successful work is in his hands and he will travel much in carrying it out.

The very close conjunction of the intellectual Mercury with the mystical Neptune is one of the remarkable features of this map, and it may be compared with the similar conjunction of the Sun, Mercury, and Neptune in the horoscope of Mr C. W. Leadbeater. Of the two planets, Neptune is here the stronger, and they are in no close aspect to any other planet. When not overpowered by contrary influence, such a combination as this always gives mystical tendencies and the ability to develop psychic faculties in harmony with the intellect. The conjunction is in the third decanate of Pisces, which is of the nature of the rising sign Scorpio, and it is near the mundane trine of the cusp of the ascendant; these positions strengthen the influence considerably and throw it forward into the personal life.

The various methods of synthesising a horoscope by balancing the planetary positions may be summed up briefly in this case, as follows.

The Moon is stronger and better aspected than the Sun. This gives friends, many acquaintances, and success with the multitude, but brings opposition from those in high positions, superiors, and the orthodox of the day.

The majority of planets are placed in mutable or common signs, so far as the quadruplicities are concerned, five out of the nine being located there; but from the point of view of the triplicities, air and water are evenly balanced, each containing three planets. Perhaps the balance

should be considered as inclining towards water, because a sign of that nature rises; but when two elements are almost equally strong, like this, both will produce effect in the character and fortunes, now the one and now the other being manifest at different times in the life. Mutable-earth and mutable-water, therefore, characterise this horoscope, and indicate one in whom reason and emotion are both strongly developed. At one time the scientific and philosophical mind will be uppermost, and at another time the social faculties, devotion, and imagination; and these will combine to bring out intuition.

If the classification is made not by the heavenly bodies but by Sun, Moon, and Ascendant, these are found each in a different quadruplicity, and this is another testimony to a many sided nature with interests in many different directions, who will have very varied experiences at different times. The will is shown to be strong, steadfast, and capable of pursuing its end patiently and unswervingly; the intellect is active and versatile; and the feelings are very sincere and sympathetic.

The sign containing the greatest number of the heavenly bodies is Pisces, and this fact supports what has been previously said about the influence of thought combined with intuition, psychic faculty, imagination and sympathy.

Odd signs contain four planets; even signs contain five planets and the Ascendant. This gives similar indications to those supplied by the Moon's predominance over the Sun previously mentioned, and is evidence that the feminine, receptive, intuitional, and affectional side of the nature is strongly developed.

ELEMENTS

Triplicities	Quadruplicities
Fire 1	Cardinal 1
Air 3	Fixed 3
Water 3	Mutable 5
Earth 2	*Mutable* (*Air*, *Water*)

Synthesis

Main features:—Scorpio second decanate, rising. Mars ruling planet, setting in the sign Taurus. Jupiter culminating in the sign Leo. Saturn in the Mid-heaven in trine aspect to Mars in the earthy triplicity. The planets are well distributed throughout the signs and houses.

Personality:—Marked versatility, strongly magnetic personality having great influence over others, especially through speech. The power to be firm, yet yielding when necessary. Enthusiastic, and spiritually minded. Intuitive, and practical where method is concerned.

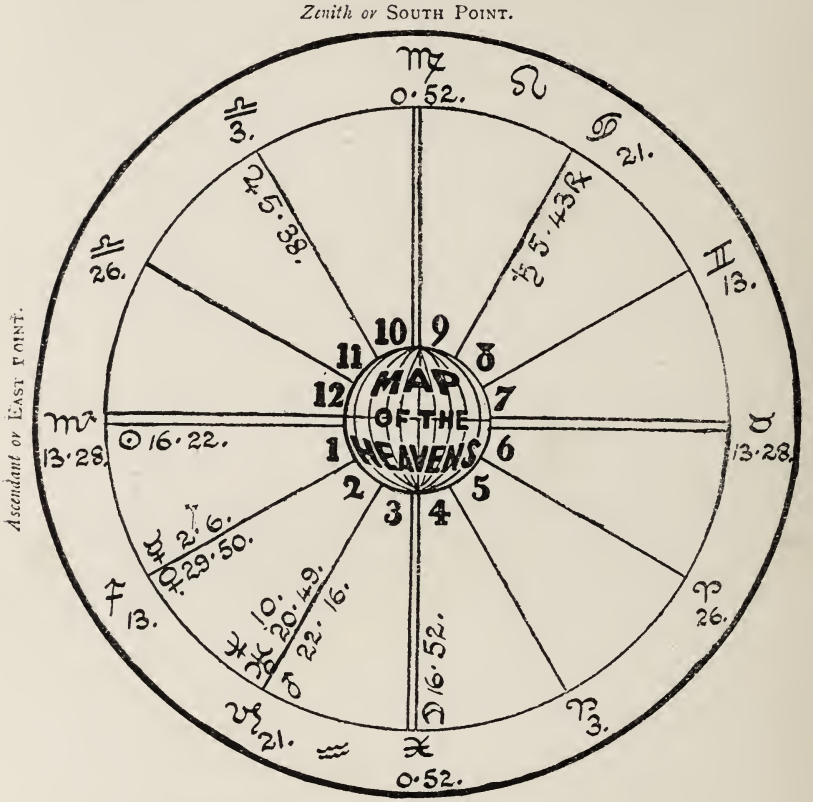
Summary of horoscope:—Inspirational tendencies, consciously or unconsciously under powerful subjective influences. Much independence of thought although affected interiorly through deep feelings. The power to reason and investigate strongly marked; also the power to express thought clearly.

The airy triplicity is peculiarly strengthened, from an esoteric point of view, by taking place in the psychic triangle of the 4th, 8th and 12th houses, by the Moon, ruling the ninth house, being on the cusp of the 12th in trine aspect to Venus on the cusp of the 4th.

The intake of this nativity is through Jupiter on the Meridian, and the outlet through Venus in ♒. The Mutable-Air and Mutable-Water combinations are also well blended.

Future prospects:—Remarkable power from 1914 onward. Culminating in extraordinary spiritual unfoldment, affecting multitudes of people throughout his sphere of influence the physical life ends in glory, and under the most favourable auspices and yet, at the same time, under very peculiar circumstances.

EXAMPLE HOROSCOPES No 5



PLANET	DECL.			ASPECTS ☉	☽	☿	♀	♂	♃	♄	♅	♆
SUN	16 S 46.	☉			△		∟	✶	∟	□	✶	✶
MOON	0 S 40.	☽						✶			✶	✶
MERCURY	22 S 27.	☿							✶		∟	
VENUS	27 S 45.	♀										
MARS	23 S 18.	♂			☍						☌	☌
JUPITER	1 S 10.	♃		☍						□		□
SATURN	22 N 21.	♄			☍		☍					☌
URANUS	22 S 20.	♅			☍		☍		☍			☌
NEPTUNE	22 S 11.	♆			☍		☍		☍	☍		

'CHARUBEL'

'CHARUBEL'

Author of *Degrees of the Zodiac Symbolised*

Born 7 a.m., 9th November, 1826. Lat. 52.40N. Long. 3.9W.

THE writer made the acquaintance of this remarkable man, whose name in private life was Mr John Thomas, in 1890, and joined a Society founded by him, although never sufficiently attracted to take an active part in its work. Each member of this Society was given a mythical kind of star name, a number and a geometrical symbol. 'Charubel' was Mr Thomas's own star name, and others of the names bore some resemblance to Hebrew, although they were not actually taken from that language. The Society, which consisted of members scattered about the world, all interested in psychic and occult subjects, was not as successful as its founder desired, and before his death it had been dissolved, and Mr Thomas promulgated his views in periodical magazines he published and in an extensive correspondence he kept up.

The following account of 'Charubel's' life was published in *The Shrewsbury News* by Mr S. Barnett.

'There has just recently passed away in Manchester one whose name and memory will be easily and gratefully recognised by many, especially elderly residents in the districts of Caereinion, Caersws, Carno, Cefn, Kerry, Llandrindod Wells, Llanfair, Llanwnog, Llansilin, Llanymynech, Montgomery, Oswestry, and Welshpool.

'John Thomas was born at Cwmbau, Castle Caereinion, Mont., 9th November, 1826, and died 11th November 1908, aged eighty-two years. In the year 1851, under President Edwards (senr.), he studied at Bala College for the Calvinistic Methodist ministry. Having a very powerful physique, active psychic nature, and strong spirituality, such a combination induced a temperament suited to seership and marvellous healing powers. Such phenomena were so little understood among the stern Calvinists of that day that the most convenient title available was "devil." So when John Thomas was yet in his twenties he found himself faced with the alternatives of ceasing from these gifts or ceasing his denominational ministry. Preferring the latter, he went out upon his lonely way, followed a secular calling, and pursued his congenial studies of natural law and life. The succeeding sixty years have been filled with ardent research into the secrets of Mother Nature.

'"Internals, not externals," was his motto, and of how well he succeeded there is ample proof in the hands of the writer, himself a Salopian, and thirteen years a Methodist minister in New Zealand, who, with similar gifts and proclivities, had returned to England. In frequent visits to Ryland's Library—a

wonderful repository of ancient and rare literature—he there came across several works by John Thomas. So very charming an author must be found out if alive, and in due course he was ushered into the presence of this venerable octogenarian. Two souls had met attracted by the same electric chord. Here was a tall, full-figured, fine-featured, fresh-complexioned, white-bearded, clear-eyed specimen of Nature's noblemen. An intellect original and daring, reasoning faculties able to grip profound abstract problems, a character solid, deep, introspective, upright and honourable, a genius receptive to inspirations from spiritual sources and occult power of a very high order. Truly he was a great man, the greatest the writer ever knew, and an Arch-Druid, if ever there was one.

'At eighty-one we found him room-fast, but still pursuing his studies, exercising his science, and maintaining a world-wide correspondence and reception of far travelled and instructed visitors. Occultists, astrologers, psychics, healers, and specialists, resorted to him from far and wide, sitting at his feet as disciples of a great master. To the privileged few he was known as the head of an occult order, and father of a world-wide brotherhood. In natural magic he was an adept, and possessed accurate and extensive knowledge of nature-spirits, angels, ghosts, etc., of this earth, also of the inhabitants, conditions, and constituents, of other planets, even of the Sun itself. Sacred names and symbols, with their secret powers, were all familiar to him, and most wonderful natural phenomena frequently occurred in his presence.

'To a wider circle of readers of special literature, he was known and honoured as "Charubel." *Bible Lands for Bible Readers* was his earliest effort. This was followed by *A Vision of the North Pole*, *The Geozonic Spheres*, *The Degrees of the Zodiac Symbolised*. His great and latest literary effort was a half-guinea volume, *The Psychology of Botany*, *Plants and Minerals*. He was editor over a long series of years of the periodicals, *The Seer*, *The Occultist*, and *The Psychic Mirror*. All of the above are enriched with a philosophy of Nature in both prose and poetry, which in later years will be appreciated at the real value.

'While not a public man in the popular sense, yet he was well known throughout England, and especially in Wales. To him as "Julius Balsam" was linked a large and influential clientèle. His services to them took the form of advice on stocks, diseases, disasters, difficulties, mysteries of the past, and previsions of the future. In fact, when doctors failed and outer science fell short, John Thomas, with his interior knowledge and higher science, proved indeed a ministering angel. Tumorous growths and rheumatism were his specialities, and not a few testify to a cure without ever seeing him. From a letter or article sent he sensed their condition, and healed them. Herbs were highly valued in his practice, but he relied for success mainly upon his power of transmitting psychic principles. Of horoscopes and talismans he made hundreds. These latter were drawn according to planetary influences and written on parchment, and worn upon the person for preservation, prevention, and cure, according to the case. So recently as four months ago were they supplied by him to clients. Throughout his long practice as an occultist he preserved an unbroken record of uniform benignity, and hundreds in Wales alone will silently bless his name and mourn his loss.

'To the last he was a devout student of Sacred Scriptures, both Hebrew and Christian, a man strong in prayer and full of the Holy Spirit. To quote his own words, "True religion is true magic. It is union of man with God. This

union is the aim and end of true magic." Here lay the secret of his extraordinary ability to apply inner light to extract knowledge from the heavens above even to the centre of the earth beneath.

'In other days such servants of humanity have been variously styled wise men, conjurors, magicians, etc. Their number to-day is all too few, but the tide is turning, and succeeding generations—less material and external than this generation - will come to realise the truths and appraise the full value of such men. Half a century hence, possibly, Wales, suddenly awakening to her ancient Druidic knowledges, will eagerly call for a print of "Charubel's" MSS. and a reprint of his books, and maybe erect a statue to John Thomas, Druidic Ollam, expounder of Nature's laws.'

His clairvoyant and other psychic gifts were genuine and unmistakable, and he was always willing to use his seership in the interests of astrological research, which he frequently did with good results.

On turning to the horoscope, the Sun is seen to be rising in Scorpio in good aspect to Mars, the ruler of the Ascendant, and to Uranus, Neptune, and the Moon. This is a sufficient explanation of his strong constitution and abundant vitality, for he lived to the age of eighty-two; and taken in connection with his very positive temperament and strength of will, it explains his mesmeric ability and healing powers; for being able to generate vitality easily himself he could readily impart it to others.

The ruler, Mars, is exalted in Capricorn and strongly aspected, a fact which supports the indications afforded by the Sun of the rather forceful and unyielding quality of his mind. Mars in conjunction with Uranus is a somewhat perilous position in any horoscope; and when one of the two is the ruler of the ascendant and they are on the cusp of the third house, forces are let loose which the strongest will and utmost self-control will find it difficult to rein in and master. Moreover Mercury, the mental ruler, is in parallel declination with Uranus, Mars, Neptune, and Saturn; and had it not been for its sextile to Jupiter and the good aspects to the Moon, the powers he used would have been too much for his mental balance, for there are grave dangers in such combinations as these.

At one time he anticipated the appearance of those whom he called the 'Brothers.' When the time arrived for their appearance (he had expected them for some time), he told his friends that a great manifestation of the 'Brothers' was to take place in his own room, to which he confined himself for three days. He was subsequently found lying prostrate on the floor, in an unconscious condition. Whether they were

actually manifested to him or not no one to this day could actually say, for his own statements concerning their appearance were vague in the extreme, and it is quite probable that he himself had no recollection of what actually took place.

On another occasion he said that the form of a tall man wearing a robe marked with the sign of the cross in the circle appeared fully materialised and said to him—'Brother, be of good cheer! He who bears the cross shall wear the crown.'

The presence of Mercury in the ascendant and the planets on the third cusp show how much of his attention was turned in the direction of writing, publishing and correspondence.

In spite of the position of Venus in the second house, he did not prosper financially, and he lived during the latter years of his life in extreme poverty. Venus is quite devoid of good aspects here, and is semi-square Sun, square Jupiter, and opposition Saturn; Jupiter, ruler of his second house, being in square to Saturn. These are very baneful aspects from a monetary point of view, and there is nothing in the horoscope strong enough to over-ride them. The position of Jupiter on the cusp of the eleventh house, however, combined with that of Venus, ruler of the eleventh in the second, brought him many true and helpful friends, and it does not seem that at any period of his life, when his poverty was greatest and his troubles most severe, he failed to receive response to any appeal made by himself or by his numerous friends.

There is one fact that should be placed to his credit, and that is his energy and diligence in keeping an account of his psychic experiences. When his means failed and he was unable to employ a printer, with commendable enterprise he printed his own periodicals and literature, setting up the type with his own hands.

He was twice married, first on 2nd July 1852 and second on 10th December 1898, and it will be seen that the Moon and Venus, the significators of marriage in a man's horoscope, are both in double signs.

His was a very complex nature, for there is evidence of extreme positiveness, strength of will, and self-confidence on the one hand, and much receptivity on the other. The rising sign, Scorpio, lends itself in both these directions. The positions and aspects of the Sun, Mars, and Uranus speak of the positive side of his nature, as previously pointed out; and that he was undoubtedly very receptive to the influence of the

'subconscious mind' is shown by the presence of the Moon in the fourth house in such a sign as Pisces; while other indications are afforded by the presence of six out of the nine heavenly bodies in even signs, and by the position of Sun, Moon, and ascendant in watery signs. The sextiles of Neptune and Uranus to the Sun and the Moon both favour psychic faculty very decidedly. The attraction towards all things psychic became more and more pronounced as his life advanced until it entirely dominated him.

He died at Manchester at 11.40 p.m., 11th November 1908, having had two paralytic strokes and been confined to his bed since the beginning of the year. At the moment of death the Moon was passing over the place of Saturn in the eighth house of his horoscope of birth. By direction he had Asc. P. ☥; Asc. ☌ ♅ r; ☿ ☌ ♅; ☉ ∠ ☌. He carried a good deal of self-consciousness over to the psychic plane, and was probably much more alive on that plane than are the majority of people when they pass out of the body.

Synthesis

Temperament. Mixed Martial-Uranian and Solar, giving very erratic and eccentric moods, a strong and dominating personality, and much psychic sensitivity.

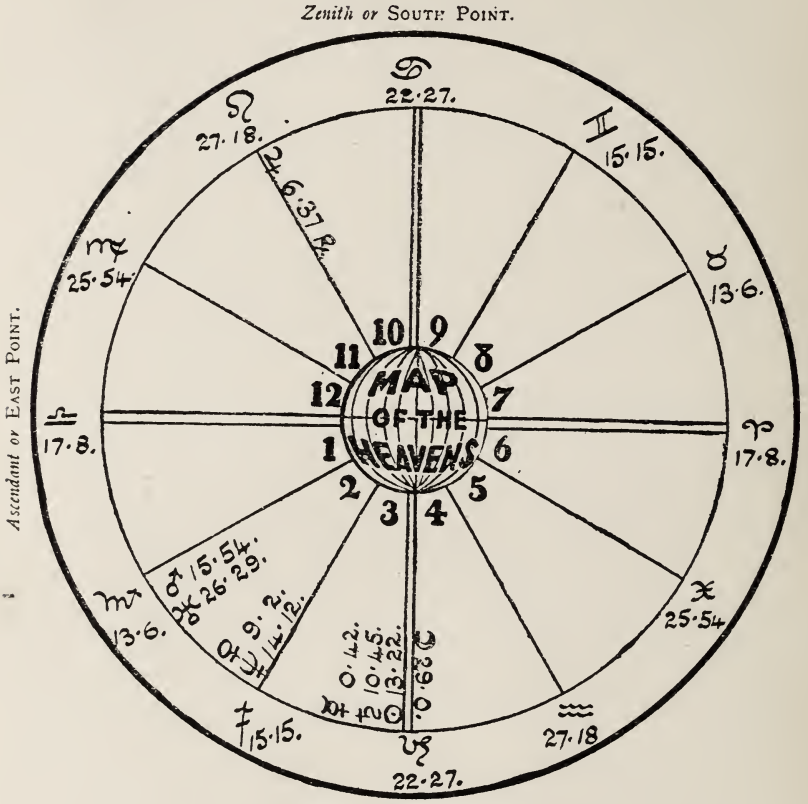
Environment.. Many friends and a large circle of acquaintances, but the planetary positions very unfavourable for worldly prospects. Nothing ever prospered with him but psychic activities and the various developments based upon them.

Future Prospects. Long life and good health; fluctuations of gain and loss; periods of serious privation; the endeavours of a forceful character to win its way to the front; and some degree of fame in a small way growing out of his psychic faculty.

He is best known to astrologers through his work on *Degrees of the Zodiac Symbolised*, which is published in the series of Astrological Manuals. Although unequal, these interpretations of the symbols of degrees are, in many cases, very remarkable indeed and have been put to the test over and over again, by many workers. They were quite original with him and were obtained by the exercise of his clairvoyant and psychic faculty.

(The place of Neptune in the map should be 11°50′, not 10° as stated).

EXAMPLE HOROSCOPES No. 6



PLANET	DECL.		ASPECTS. ☉	☽	☿	♀	♂	♃	♄	♅	♆
SUN	22·S 48.	☉			☌		✶		□	∟	☍
MOON	18 S 26.	☽			☌					✶	∟
MERCURY	20 S 12.	☿					∟		□		
VENUS	20 S 13.	♀			P			△	☌		□
MARS	15 S 50	♂							✶	□	☌
JUPITER	19 N 15.	♃			P	P					△
SATURN	22 S 34.	♄	P							∟	
URANUS	19 S 10.	♅			P	P		P			
NEPTUNE	21 S 5.	♆	P		P	P					

SIR ISAAC PITMAN

SIR ISAAC PITMAN

The Inventor of Phonography

Born 0.40 *a.m.*, *4th January*, 1813, *at Tunbridge in Wiltshire*

A STUDY of the biography[1] of this celebrated man compared with his nativity, is sure to prove helpful and useful to the student of Astrology. His rise to fame and to a position far above that of his birth is shown by Jupiter on the M.C. in trine aspect to the ruling planet.

Shortly after the publication of the biography just referred to, an article appeared in *Modern Astrology* and a copy of the foregoing map was placed in the Author's hands, without giving him any clue to the native's identity. He was asked to 'write a brief delineation, touching more especially upon the native's *career*, *success* and *fame*, and the nature of the causes that led up to it: the native was a well-known man who died some years ago at a ripe old age.' This delineation is now appended.

The horoscope from which the following judgment has been drawn was sent to me without date or place of birth, with the remark that I should say something about the career, etc. As to whether the identity is to be revealed or not I have no knowledge, but this I may say, it is not easy to judge any man's periods of success of fame without knowing the time, latitude and longitude of birth in order that the angles may be directed to the planetary positions at the nativity.

However, making judgment from the map of the nativity alone, any student of Astrology would pronounce a rising fame and fortune from Libra ascending, and Venus as ruling planet, in the house of Jupiter and in trine aspect to that planet in the fiery triplicity. A child born with this type of nativity would be destined to rise in life, have an eventful career, and pass from the physical world with a name that would long be honoured and respected.

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[1] *Life of Sir Isaac Pitman*, by Alfred Baker; Sir Isaac Pitman & Sons, London; (price 7*s*. 6*d*. net.).

The combination of fixed and cardinal signs always denotes ambition allied to grit and determination, and the elevation of Jupiter over all the planets points to a moral character that can bear the strain of a satellitium of planets in Capricorn—a severe test, especially when the luminaries and Mercury have to withstand the individualising process of Saturn.

Fame and success would not come immediately to this individual. He would have first to pass through the impulses of Mars, and many early mistakes would be made from which he would profit in after years.

The conjunction of the progressed mid-heaven with Jupiter at the age of puberty is a good omen, as the Ego would then liberate a considerable amount of force that would have a far-reaching effect in after life; for the native was destined at birth, or rather before it, to rise far beyond the environment into which he was born.

His natural bent would be toward a professional life, but in Governmental positions, literary work and financing he could exercise his practical abilities to great advantage.

There is a dualism shown in the native that does not come from Venus in Sagittarius only, but through the strong contrast between the planets in Capricorn and those in the other signs. The third house denotes a literary talent far above the average, to which the conjunction of Venus with Neptune might easily give an imagination that would produce an exceptional writer of fiction; it surely gives the native inspiration, love of romance and intuition.

With the fixed and cardinal signs in evidence there is always a fine blending of the ideal with the practical, the latter always turning the ideals towards *principles* and sentiment into *philosophy*.

The improvement and expansion of the native's mind would largely result from travel, exploration, and residence in foreign countries, meeting with strange persons, etc., all tending to draw forth the talent, wit and humour supposed to arise from the position; it also denotes that musical ability would find expression in dramatic effort, etc.

All persons born with Mars close to the planet Uranus become marked characters, and display a talent or genius for whatever line of expression the Ego chooses that the soul shall live through. The third house alone in this nativity denotes a grand intellect, diplomatic and discreet in all its modes of expression.

The conjunction of Mercury and Saturn denotes a profound mind,

full of deep and thoughtful ideas, to which the general configuration of the third house adds rather than detracts.

A great change would come into his life in his 15th year, he would then leave home and take his life into his own hands to a certain extent: at the age of 26 he came into a legacy and formed a strong attachment; in his 42nd year he was filled with trouble and passed through a severe crisis in his life when all things seemed to fail him, he lost a relative at this time and suffered severely through some unfortunate speculations. After this unfavourable period his affairs began to improve and by his 57th year he was on the high road to permanent success.

The nativity denotes the favour of Royalty, the possibility of honours or titles in the latter half of his life, and a very successful end to his career.

The close of his life was inclined to be ascetic or much conserved, he had many powerful friends but was not in a strict sense of the word a popular man, though capable of being very sociable and decidedly patriotic.

This nativity could well be that of a great financier or one whose business abilities would be turned into a successful profession. Much wealth could be acquired through speculation and a huge fortune could be made by speculative investments.

Fiery Signs	3	Cardinal Signs	4
Airy „	—	Fixed „	3
Watery „	2	Mutable „	2
Earthy „	4	(*Cardinal—Earth*)	

Synthesis

Main features:—Libra, second decanate rising Venus ruling planet placed in the sign Sagittarius in conjunction with Neptune, and in trine aspect to Jupiter from the fiery signs.

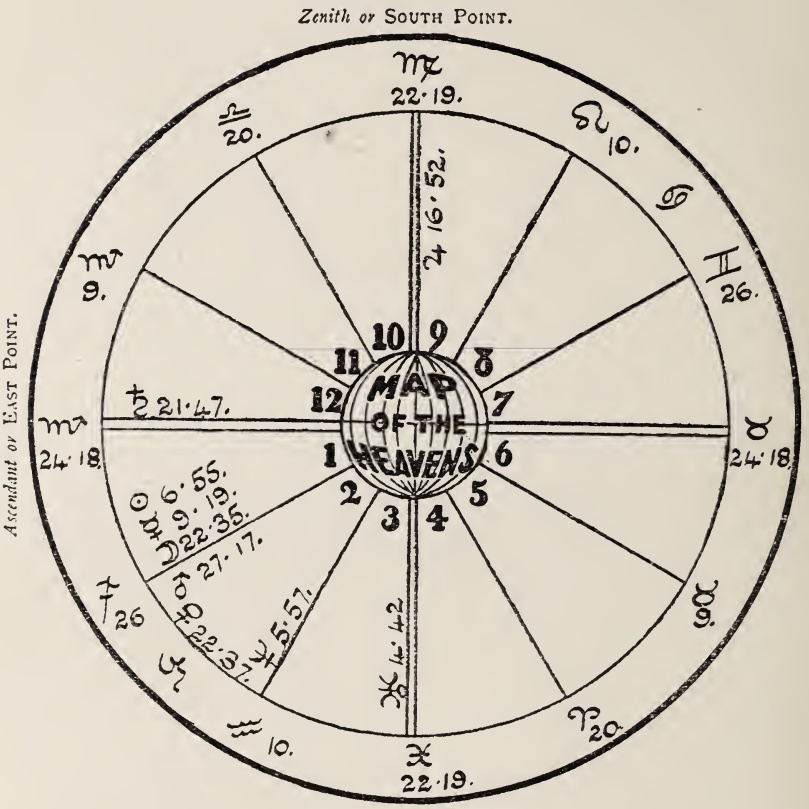
Mars rising conjunction Uranus. Four planets in the sign Capricorn. Cardinal-earth Quadruplicity.

Personality:—Introspective, inventive, cautious and inspirational. Quickwitted and practical.

Summary of Horoscope:—Receptive and practical mind, great powers of expansion from ruler trine Jupiter rare conjunctions.

Future prospects:—Long life; honours, gratified ambitions, and success through merit. Increasing responsibilities, borne lightly Lasting fame.

EXAMPLE HOROSCOPES No. 7



PLANET	DECL.		ASPECTS. ☉	☽	☿	♀	♂	♃	♄	♅	♆
SUN	21 S 29.	☉			☌	⚺				□	✶
MOON	27 S 35.	☽				⚺	☌	□	✶	☍	⚺
MERCURY	22 S 54.	☿	☿			⚺		□	18°	□	✶
VENUS	24 S 9.	♀						△	✶	⚺	
MARS	24 S 21.	♂				☿			36°		
JUPITER	6 N 12.	♃							✶	☌	□
SATURN	16 S 18.	♄									✶
URANUS	10 S 31.	♅									
NEPTUNE	13 S 44.	♆									

SIR WILLIAM ALLAN

SIR WILLIAM ALLAN

M.P. for Gateshead

Born 29th November 1837, 7 *a.m., Dundee; died 28th December*, 1903

THE most interesting nativities to the student of astrology are undoubtedly those of self-made men, and one of the best examples is that of the late Sir William Allan, M.P. for Gateshead, whose death took place in 1903.

The following short account of the native's career, from the obituary notice in the *Daily Telegraph* of 29th December 1903, may be of interest to those to whom the details are unfamiliar.

'We have to announce with great regret the death of Sir William Allan, the well-known member for Gateshead, whose disappearance from the House of Commons removes the most rugged and picturesque figure upon the Radical benches. With many friends on both sides of the Speaker, and not a single enemy upon either, the absence of his genial and breezy presence will be genuinely felt in the next Session and will make a difference in the aspect of the House. The brief telegram announcing that Sir William passed away at seven o'clock last evening records the unexpected close of a remarkable career. Born at Dundee in the first year of Queen Victoria's reign, on November 29th 1837, he owed all to his efforts and nothing to fortune. 'The world has been my chief educator,' he used to say, 'and men my books.' As a working engineer during the earlier half of his life, he served in the Royal Navy and the mercantile marine. When the American Civil War broke out adventures came to the adventurous. He signed on as chief engineer aboard a blockade runner, but the vessel was captured by the Federals, and he was allowed some space for serious meditation upon his future career as a prisoner in the old capitol at Richmond.

'Released on parole, he settled in the North of England as the manager of an engineering business, and ultimately became known as iron-master, politician, and poet. He founded the Scotia engine works at Sunderland, amalgamated two or three years ago with Richardsons, Westgarth & Co., of Hartlepool. As head of this successful enterprise he always showed the keenest interest in the technical progress of the industry with which he was connected and in the relations of capital and labour. A decade ago he voluntarily introduced the eight hours' day at his works, a fact which accounted for much of his popularity upon the Tyne and the Wear. He had written a couple of monographs upon 'Rough Castings' and 'The Engine-room,' and was therefore fully prepared to expound views upon boilers when he became entitled as a legislator to discuss the naval estimates. As a Radical who belonged for a number of years to the school of the late Mr

Joseph Cohen, before that notable man broke finally with his party, William Allan was a politician of characteristic humanitarian fervour, but capable of a stiff independence upon Imperial matters. He was the antithesis of a Little Englander. He heartily approved the more patriotic and enlightened policy adopted by the last Liberal Government upon naval matters when Earl Spencer was at the admiralty, and at the same time Home Rule was with him from first to last a genuine sentiment. When a vacancy occurred at Gateshead in 1893, the Radical majority had been reduced almost to vanishing point at the General Election a few months before, but Sir William Allan worked it up again in three contests. An ardent supporter of the South African War, he was returned at the last General Election by 946 votes, although the two Unionist candidates swept the neighbouring city of Newcastle-on-Tyne by enormous majorities. With his sturdy, powerful figure, his well-known soft hat, and bearded like a viking, the member for Gateshead was always one of the unmistakably distinct types of the House. In debate he was almost exclusively known as the sworn opponent of water-tube boilers, which he denounced with an almost prophetic conviction, but with an eloquence and humour which were pleasing even when they were not persuasive. But the most lovable side of the man was that of which the House of Commons knew least. He could talk politics or sentiment amid a cloud of smoke as thick as ever curled from the pipe-bowls in Frederick William's Tobacco Parliament. But most of all he liked to think of himself as a poet, and in this, as in other ways, some unmistakable suggestion of the spirit of Robert Burns hung about the man. Among his volumes were 'Poems,' 'Heather Bells,' 'Lays of Leisure,' 'Gordon,' 'Sunset Songs,' 'Songs of Love and War.' He wrote verses about as easily as most persons read them, and his pages were full of simple flowing tuneful numbers, and of a singularly unspoiled love of nature and of his kind, with Scotland always first and last in his affections. He appeared to the casual eye to be in hale, and even herculean health, but he passed away of heart disease at his Sunderland residence last night. Life will seem colder without him to all those in the North of England who had been familiar, whether in public or private, with his warm-hearted, impressionable, eloquent, yet practical, personality.'

Sir William Allan supplied the author with his birth time—which he said he had been informed was 'about 7 a.m.'—a few years before his death, and the data for the horoscope have been calculated in accordance with this information.

After carefully studying the nativity the student may very naturally ask: In what manner should a horoscope of this nature be synthesised?

The method would be as follows:

Jupiter elevated over all the planets, close to the cusp of the mid-heaven, is discounted to some extent by this planet being in its detriment and in square to the satellitium of planets in Sagittarius; it is, however, at the same time considerably assisted by the sextile aspect of Saturn from the cusp of the *first* house, and the trine of Venus from the *second house.*

In the horoscopes of all public or notable men it is usual to find many planets in Cardinal signs, here we have only *one* planet in a Cardinal sign and that not the ruler of the horoscope.

With no less than six planets in mutable or common signs the majority of students would at a first glance judge the native to be a nonentity, or at least one who could never make a public name for himself. The careful student, however, would note the fact of all the planets rising, and the most fortunate planet culminating.

Rising planets are powers, which a skilful man may absorb and use to considerable advantage. In this horoscope the third or Cancer decanate of Scorpio rises, a decanate of tenacity, ambition, fixity of purpose, and a peculiar sensitiveness that quickens the intuition, giving power to sense conditions, not only for the immediate present but also for the future. Moreover, Saturn rises in this decanate close to the ascendant bringing a midheaven influence (Capricorn) thereto: it is, too, entirely free from any afflicting influence in the nativity (♄ ⚹ ♀ ☌ ♅).

All persons born with Saturn rising have the power to create their own success or failure, and with an advanced soul it denotes a peculiar independence, which often comes from pride and self-reliance. In some cases it accentuates the self-perfecting qualities to an abnormal extent.

In this horoscope Saturn is a synthesising influence in itself and was an ever-present factor in the native's life. It gave him continuity; a love of justice; faithfulness to a trust; and the ability to keep his own counsel, although in general frank and outspoken through the Sagittarian influence. It inspired others with confidence in his promises and his abilities, and stamped him as a reliable and sincere man of sound and honest principles.

His success in life would be mainly due to his sterling honesty, his insight into human nature, his belief in himself and his love of work, for which he had a great capacity; also his perseverance and careful attention to details, combined with thoroughness and foresight. This is the result of a blend of Saturn and Jupiter (♄-♏ and ♃).

The Jupiterian influence is equally as strong as the Saturnine, giving him tact and the faculty to make a full though honest use of social opportunities.

Note the ruler of the eleventh house in the second, in Capricorn, the tenth-house sign. He received great help from friends, and they were of immense financial advantage to him, never failing him in their aid and support.

The rugged and sterling honesty of Saturn rising in Scorpio were admirably polished by the Sagittarian affability and frankness that must have won him many warm friends and supporters.

He rose from the rank of working engineer to a position of wealth and fame, the whole of which, it has been said, 'he owed to his efforts and nothing to fortune.' He is said to have declared that 'the world has been my chief education, and men my books.'

In synthesising this nativity several factors should be noted. The blending of Saturn and Jupiter is not difficult to follow, and its beneficial influence upon his character and disposition.

The luminaries and Mercury strongly tinged with the Martial influences denote his mechanical ability, while Mars in the second house shows his financial success through it. His political and poetic interest is largely due to his wife's influence, denoted by Venus ruler of the seventh in Capricorn in the second, and his marriage is shown to be a happy and profitable one by the favourable aspects of Venus.

Whatever ambitions he would have latent within him would be stimulated and aroused into activity by his friends (Venus ruler of the eleventh). Enemies we should judge he had none.

There is one remarkable feature about his success that should be noted. His servants and employees would very considerably aid him in his enterprises (Venus ruler of the sixth in the second). He would appreciate and encourage them, and a reciprocal influence of a very marked character is shown by the aspects of Venus to Saturn, and to Jupiter,—in fact, a double tendency, testimony to this helpful reciprocity, is shown by the position of Jupiter in Virgo on the M.C. and Venus in Capricorn in the second, factors that cannot be under-estimated when synthesising this horoscope. In illustration of this it may be pointed out that he voluntarily introduced the eight hours' day at his works, which act made him very popular on the Tyne and the Wear, and he always showed the keenest interest in the technical progress of the industry with which he was connected, and in the relations of Capital and Labour.

ELEMENTS

Fire 4	Cardinal 1	☉ ♂ ☿ ☽ ♂ ♂
Earth 2	Fixed 2	Rulers of 10th and 1st
Air 1	Mutable 6	Luminaries trine ☌
Water 2		

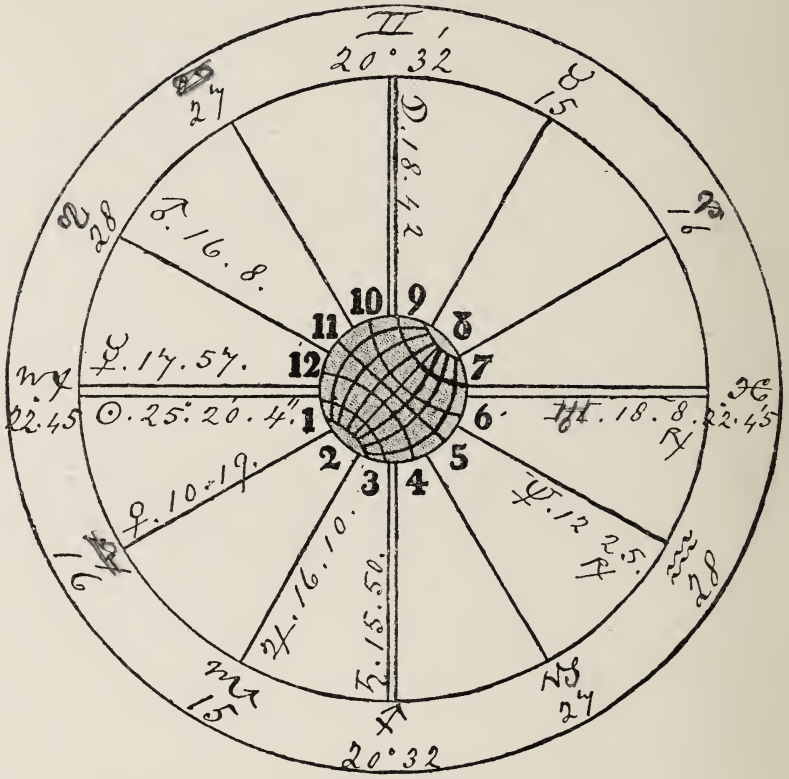
Synthesis

Main features:—Scorpio, third decanate, rising. Mars ruling planet, in the second house, and the third decanate of the sign Sagittarius. Jupiter had culminated at birth, in sextile aspect to Saturn, and trine Venus from the earthy triplicity in the second house. With the exception of Jupiter, the most elevated planet, all the planets were rising.

Personality:—Mental and physical qualities well balanced. A very self-conscious personality, full of hope, combined with much industry and perseverance.

Summary of horoscope:—Mental-motive temperament; in which the blending of the angular planets Saturn Jupiter and Uranus strengthens the whole horoscope, denoting honest motives and good intentions in every direction to which the mind is bent.

Future prospects:—A rising career, a full life, and a satisfactory ending.



PLANET	DECLIN.	ASPECTS.
SUN	1° N. 51	☐☽.☌☿, ☌♅, ☐♆.
MOON	27 N. 49	☐☿, △♀, ✶♂, ☌♄, ☐♅, △♆
MERCURY	6 N. 26	☍♂, ✶♃, ☐♄, ☌♅
VENUS	3 S. 8.	✶♂, ✶♄, △♆.
MARS	17 N. 10	☐♃, △♄, ☌♇♇♆.
JUPITER	15 S. 54	☍♄, △♅, ☐♆.
SATURN	21 S. 28	☐♅, ✶♆.
URANUS	5 S. 27	
NEPTUNE	17 S. 13	

2	FIRE
2	EARTH
3	AIR
2	WATER
1	CARDINAL
3	FIXED
5	COMMON
2	EXALTED

THE NATIVITY OF A BANKRUPT

THE NATIVITY OF A BANKRUPT

Born 5.30 *a.m.*, 18*th September* 1840. *Lat.* 51° *N* 32′ *R.A.M.C.* 5*h.* 18*m.* 49*s.*

During the course of his practice the astrologer will often come across horoscopes which at the first glance are very puzzling and difficult to decipher, this being in some cases due to a knowledge of the native's environment, which appears to be very much more favourable than the horoscope indicates. The following is such a case, the native, a man now deceased, being one who had a very firm belief in Astrology, and who employed many astrologers to assist him in a knowledge of his own horoscope, which to judge by his social position, did not appear to be so favourable as the aspects and positions would seem to indicate. He was a large manufacturer, employing a great number of people, and was well-known to the trade that he supplied. He held many important positions, being at one time alderman for the town in which he resided; he was also a mason in high degree, and was a man generally looked to as an important personage in all civic matters affecting the town in which he lived.

He rose from a fairly humble position in life, and was at one time exceedingly wealthy, owning to a great deal of property and real estate; but his one great drawback was his extreme liberality, possessing as he did an over-generous nature. He was never able to resist the entreaties of his friends and acquaintances either to advance them money or to allow his name to be put down for charities, with the result that he became greatly indebted to his bankers by overdrawing his account on various occasions to the extent of several thousand pounds. Eventually he became bankrupt, lost his position, and finally compounding with his creditors was content to accept a situation as manager to the firm that he had built up himself and made so successful.

Now this horoscope is remarkable for planetary *positions* that are rather contradicted by *aspects*. The Sun and Mercury are rising in the ascendant, which gives great strength and power to these planets, but Mercury ruler of the M.C., is in opposition to the planet Uranus and in square to the Moon and Saturn, which denotes legal troubles, many

obstacles, a great deal of opposition, alternating credit and discredit, and finally the disruption and entanglement of his affairs. The Moon, it will be seen, is accidentally dignified on the cusp of the tenth house, but is in opposition to the planet Saturn from mutable signs, Saturn being on the cusp of the fourth house, so that the natural ruler of the tenth is afflicting the Moon in her position to the meridian. The loss and extravagance in connection with his friends and acquaintances is plainly marked by the square aspect of Mars to Jupiter from the eleventh house, the house of friends, to the third. He was mixed up with a great many religious affairs, and took a very important part in religious concerns in connection with the town in which he became such a prominent personage, and it was owing to religious associations that he was called upon to expend more money than he could actually afford. Indeed, he was considered to be a wealthy man of considerable means, and there is no doubt that he had the faculty for obtaining money, Venus in her own sign Libra occupying the cusp of the second house and being in sextile to Mars. Now it will be noticed that no less than five planets occupy Mutable signs and only one Cardinal ; but then, no less than five planets are angular, the benefics Venus and Jupiter are rising, and all these tended to bring him into positions of trust with a certain amount of power and authority. His fall, remarkable though it was, in reality caused his death ; it was not due to any dishonest acts on his part or careless want of attention to business, although it is said he neglected his business to a certain extent by engaging in civic matters and in affairs connected with the many charities to which he contributed.

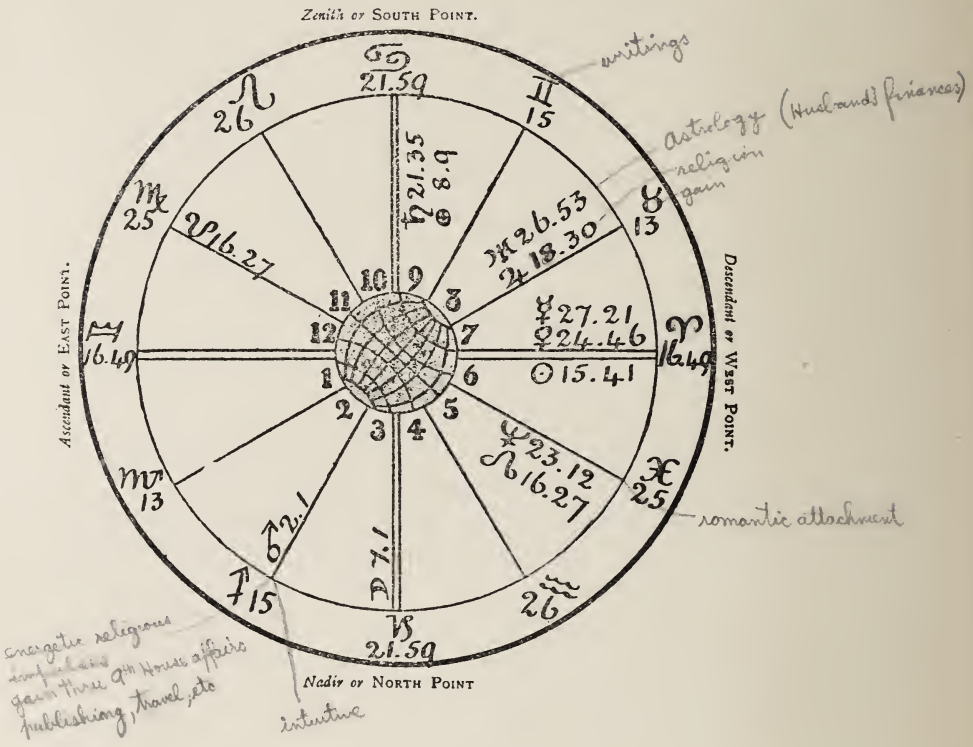
It is singular to note the position of Mars, which being in the eleventh house in square to Jupiter in the third was the cause of his extravagance and suffering through the influence of his friends, yet at the same time (Mars being in sextile to Venus ruler of the second) was a position which brought him gain.

He had a very strange belief in his fate, as he termed it, and although he strove very hard to overcome many obstacles that he had to contend with, and had a persevering, cheerful and hopeful spirit, yet he declared he was doomed some day to fail, ignominiously, through his own foolishness. Several times before the climax arrived he was able to borrow large sums of money ; but he gradually mortgaged estate after estate, and eventually the whole of his business premises, and then drew an overdraft for several thousand pounds, from his bankers. Finally

the collapse came, and he was a man ruined of a splendid business, through his own inability to overcome the severe afflictions in his nativity.

The squares of Mercury and Saturn and the Moon and Uranus were the most trying aspects he had to contend with, and the affliction of Jupiter, ruler of the fourth house, by Mars, together with Saturn on the cusp of the fourth forming adverse aspects to the majority of the planets. It was only through a knowledge of Astrology that he was prevented from committing a rash act, and his last visit to the author was one in which he expressed himself very strongly with regard to precipitating matters in a way which would have disgraced his good name; but fortunately he was prevailed upon to persevere, and although he suffered the great indignity of being an employee in his own factory it was the means of saving him from irretrievable disgrace that would have overtaken him had he taken matters into his own hand and precipitated his fate in the disastrous manner he had contemplated.

In synthesising this horoscope the Cardinal-Air combination should be taken into account, and the effect of the afflictions from angles carefully noted. After his failure, although appointed manager of his own business by the bankers, it was necessary to sell the business to another manufacturer, who placed his own son at the head of affairs; this proved to be the last straw, the native finally succumbing to influences that at first sight appeared to be beneficial. The influences operating at the time of death were :—☉ p. ♂ ♅ p. (lord of the fourth), and ☉ p. □ ♅ p.; ☿ (ruler) p. □ ♅r. sep. ♂ ♄r., near the cusp of the fourth house. It is not necessary to state the nature of his death as it is so very plainly marked, but students might note the fact that the Sun had progressed into the sign Scorpio, conjunction Jupiter, square Mars, from fixed signs; and that Mars by progression had arrived at the exact conjunction with the radical Sun; Venus ruler of the second was also in sesquiquadrate aspect to Mars.



The horoscope of MRS BESSIE LEO, *born* 6.47 *p.m.*, 5*th April*, 1858, *Salisbury England*, 51°4′N., 1°48′W. R.A.M.C. 113°45′.

THE SPECULUM

	Right Ascension		*Meridian Distance*		*Semi-Arc.*		*Mundane Position*			
	′	°	°	′	°	′	°	′		
☉	14	26	80	41	82	18	1	37	under	7 cusp
☽	277	57	15	48	131	35	28	4	from	3 ,,
☿	25	8	88	37	104	7	15	30	,,	7 ,,
♀	23	16	90	29	101	1	10	32	,,	7 ,,
♂	240	7	53	38	116	13	23	51	,,	2 ,,
♃	46	16	67	29	111	39	6	57	,,	8 ,,
♄	113	23	0	22	119	58	0	22	outside	10 ,,
♅	54	37	59	8	115	42	18	0	from	8 ,,
♆	354	13	60	28	94	39	2	38	outside	6 ,,

MRS BESSIE LEO

An interesting romance is attached to Mrs Leo's acquaintance with Astrology which students of Astrology may appreciate. In the year 1893 a free horoscope was offered to all subscribers to *Modern Astrology* and Mrs Leo, who was then unmarried, being informed of the offer by a Mr Whiting of Bournemouth, and declaring her unbelief in Astrology, it was arranged between them that he should use her initials and send, with his subscription to the magazine, the particulars of her birth. This was done, and the following is a *verbatim* copy of the delineation sent by the Editor:

'Born under the just sign Libra, Venus is your ruling planet. Ability for occultism is shown; in fact it is the feature (♆ ☌ ♅, △ ♄).

'I judge you possess clairvoyant powers. You will, if you seek it, gain financially through occultism.

'There is a tendency to disaster when under ill directions (♄ M.C.).

'The disposition seems to be a good, sympathetic and kind one (☿ ♂ ♀), but there is at times a tendency to melancholia (♀ □ ♄), and this at periods may act on health.

'The logical and intuitive faculties seem fairly balanced.

'I judge the throat will cause you trouble and at the appointed time a throat disease will usher in the *terminus vitæ* suddenly.'[1]

The recipient of this delineation was much impressed with its accuracy, especially as at that time she was experiencing much trouble with her throat, and although she had sent for several horoscopes to various advertising astrologers all delineations had hiterto proved very wide of the mark.

The subject of our horoscope has had a very eventful life and has lived through experiences which do not fall to the lot of one woman in a million. Her devotion to Theosophy and its teachings is well-known, and her only regret at the present time (1912) is that owing to indifferent health she cannot lecture and do more outer work for the cause so dear to her heart. Her health has been undergoing a very severe strain owing to a train of adverse aspects which began at the death of her father in 1908. The following is a judgment of this Nativity by Mr H. S. Green.

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[1] A comparative judgment of this Nativity will be found in *Practical Astrology*, page 179.

This horoscope shows Libra rising, the seventh sign of the zodiac, the day house of Venus, the exaltation of Saturn, of the airy triplicity and the movable quadruplicity. No planets are in the ascendant, but the fact that this sign corresponds to the seventh house, which here contains Sun, Mercury, and Venus, strengthens its influence over character and fortunes considerably.

The following account of the nature given by Libra is abbreviated from *Delineations Based on the Rising Sign*,[1] written by a well-known astrologer more than twenty years ago, which frees it from any suspicion of bias on the present occasion.

'Libra confers upon its subject a sweet and gentle nature, very flexible and sensitive, and easily influenced by prevailing conditions. It gives courtesy, honesty, and a sense of justice which controls all the actions of life, with kindness, compassion, and deep affection. The nature is upright and frank, at times very hopeful and anon very melancholy; liable to extremes of temper and mood and easily angered but as readily pacified. The will is strong but does not always endure.

'The native of this sign is quick in learning, has a taste for the arts, and also for business affairs generally; yet the appetites are keen and the love of pleasure great, while the passions are fervent and sincere. The subject is apt to ride a hobby and to pursue a fad to extreme length, and while engaged on anything is very intense, but he is liable to change his views at any moment and to take up some new pursuit. The father is a source of trouble or loss to the native, and frequently has fallen from a high position: in some cases the father dies when the native is quite young; in all other cases there are disputes, hindrances, and restraints brought about by the father.

'There are many voyages to and journeys in distant countries, and some dangers therein. The native will have much to do with the public, and in connection with the occupation he will make many changes of residence and some long voyages. Instability marks the position, and honours are likely to be impermanent, though the family sometimes assist the native in this particular; while dealing in land and houses will lead to honour as well as profit. There are secret enemies among servants and members of the family on the father's side; moreover family affairs will cause enmity.'

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[1] Quoted from *Astrology for all.*

Libra is in some respects a very adaptable sign, for the type of mind it gives may vary considerably according to planetary positions, and to whether these support or contradict the natural characteristics of the sign.

The element 'air' manifests in the ordinary man mainly through thought, although it has a second and higher interpretation in relation to that mode of consciousness which lies beyond intellect. When referred to thought, Libra seems to correspond, under the influence of the quality of Activity, to perception; and in this horoscope the mental powers that result from such a combination are strongly reinforced by the presence of five of the heavenly bodies in movable signs. This gives great alertness and energy to the perceptive faculties; things are seen, heard, and felt instantly, facts are noted, occurrences observed, all five senses are usually quick and active, but especially the sense of sight. This makes a very keen observer, and adapts to any occupation or mode of life in which this characteristic can find a natural outlet; and Mrs Leo's friends will at once recall, in this connection, her unusual skill at physiognomy, phrenology, palmistry, and graphology, and especially the rapidity with which she makes her observations and draws her conclusions; for she seems to have fathomed the inner nature of the person under consideration before a slower observer, such as the present writer, has decided whether he is tall or short, fair or dark.

This naturally leads up to the faculty of intuition, of gaining knowledge through some higher and more rapidly acting mode of consciousness than that carried on by thought based upon observation. It is difficult to comment upon such a power; for those who possess it do not seem to analyse its processes or to state them in language easily intelligible to ordinary mortals not possessed of the faculty. But when Libra is raised to its higher power, the combination of Air and Activity can evidently give a swift intuition; just as the same element, when working with that quality which is given by the common quadruplicity in its superior mode, can manifest what is called pure reason. In this particular horoscope, the conjunction of Mercury and Venus in Aries in the seventh house acts as a channel through which intuition flows. Whatever may have been Mme. Blavatsky's real reason for corresponding these two planets to two out of three of the modes of consciousness of the spiritual man, it seems evident that their conjunction stands as a very real symbol of the potential activity of Buddhi or intuition.

The influence of Libra and the airy element generally upon the

emotional side of the nature is another problem that is not so simple as it seems. As previously stated, in the ordinary man it functions usually as some mode of cognition, and yet the three airy signs correspond to the houses ruling marriage, brothers, and friends; all based upon the feelings and summed up, perhaps, in the word brotherhood, in its widest sense. In the spiritual man, understanding and love are both united as Wisdom, which includes in one the two faculties that are separated in the personal man. Here, however, the case is simpler, for the Sun, Mercury, and Venus in the fiery sign Aries give to the horoscope a strong attraction to the emotional aspect of consciousness. This is not the indolent, plastic emotion of the watery element, but an active, positive, impetuous energy which floods the whole nature and sweeps everything before it. Those who have seen abundant rose-pink clouds of affection in Mrs Leo's aura have not to search very far in order to discover the astrological cause of it. Falling in the seventh house, and with the seventh sign rising, it would be impossible for her to live an isolated life apart from her kind. Marriage, friendship, and the appreciation of the many fall to her lot inevitably; and the same positions enable her to sympathise with many and diverse types of humanity, with whom she is instantly at home and whose joys and sorrows she feels as if they were her own. Positions such as these in fiery signs go with good nature, generosity, and active affections, which, because they fall in the seventh angle, bring an extensive circle of friends and acquaintances and a name that is widely known.

This combination of Libra with cardinal sign positions of the majority of the planets also signifies an active worker. The rapidly moving and changing energies can achieve results in a short time that would be impossible to one of a more fixed temperament. There is always a temptation, with such positions, to attempt many and diverse undertakings; the work performed will be great in amount and will be carried out by swiftness of action and concentrated impulse rather than by the slow, sure and unyielding methods of the fixed signs. All cardinal sign people have also to run the risk of sometimes losing or leaving behind those of their friends whose more unchanging natures cannot respond to such rapid movement in thought or in action; and each step in advance may mean the loss or alienation of someone whose opinions and methods are different The presence of Sun, Moon, and ascendant, the three most important points of any horoscope, all in the

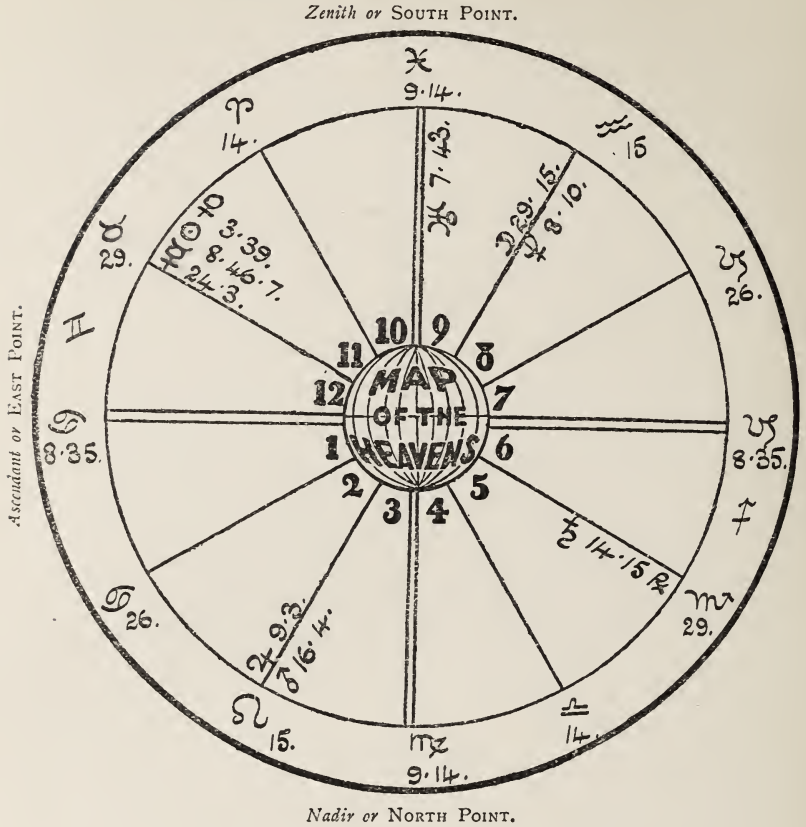
movable quadruplicity, means *Will*, but it is the rapid and executive faculty through which this manifests, and not the steadfast strength of the indomitable nature that moves like the stars 'without haste, without rest.'

Saturn is prominent in this map but it is not strong, being on the tenth cusp in Cancer, its detriment, and ruler of the fourth house. Its square to the seventh house threatens periods of gloom and inharmony, when adverse conditions overpower the natural buoyancy of disposition; for its influence seems to pertain more to the environment than to character in this case, or at least to the latter only so far as all good or evil happenings are ultimately traceable to strong or weak points of character, victories achieved over self or faults not yet overcome. Its not altogether harmonious signification in connection with parents is obvious; and also that a parent would be an obstacle to a public career and to marriage. On the other hand, Saturn is in sextile to Uranus and Jupiter in the eighth house, which apart from its obvious promise in connection with legacies gives power and authority, and adds a touch of reserve and restraint to a map that has not too much of this colder quality.

The square of Saturn to the Sun is very unfortunate for health, and if the solar orb were not angular and strong in Aries, its exaltation, the prospect of life having been prolonged even to the present day would have been poor. The presence of Saturn in Cancer afflicts the stomach and digestion, and the whole alimentary canal indirectly; while Uranus in Taurus and Mars in the second house have weakened and afflicted the throat at different times.

We know little or nothing of the practical occult side of Astrology, but in view of the fire, enthusiasm, and generous ardour that animate the subject of these notes, it is tempting to make one or two speculative suggestions. She seems to possess a full share of that rapidly moving nature which carries the soul through many experiences in a comparatively brief period, both here and in the heaven-world; and this seems to imply a series of incarnations with relatively short intervals between them in the past, and may perhaps mark her out for a rapid return 'to-morrow.' Also it may be asked whether such a soul did not individualise under the iufluence of one or other of the cardinal signs; for she exhibits the characteristics resulting from these and from angular positions in too marked a degree for them to be attributed to the passing peculiarities of one personality only, and a more deeply-rooted cause seems to be demanded.

EXAMPLE HOROSCOPES No. 10



The Tragedy of the Fixed Signs

3 *Earthy Signs* 2 *Watery Signs* 0 *Cardinal* 1 *Mutable*
2 *Fiery Signs* 2 *Airy Signs* 8 *Fixed*

The Horoscope of Georges Ernest Jean Marie Boulanger, *born* 8.15 *a.m., 29th April,* 1837, *at Rennes, in Brittany.* R.A.M.C. 340°49′30″.

	Lat.	*Decl.*	*Right Ascension*			*Meridian Distance*			*Semi-Arc*		
			°	′	″	°	′	″	°	′	″
☉	. .	14N26	36	22	48	55	33	18	106	40	57
☽	4.40S	16S 7	333	4	52	7	44	38	71	11	56
☿	2.21N	20N30	51	11	5	70	21	35	114	38	15
♀	1. 4S	11N44	31	47	8	50	57	48	103	24	0
♂	2. 7N	18N 3	139	10	37	21	38	53	68	41	17
♃	0.54N	18N51	131	44	35	29	4	55	67	36	44
♄	2.55N	13S40	222	33	47	61	4	17	105	43	45
♅	0.45S	9S22	339	41	3	1	8	27	79	23	13
♆	0. 7S	18S 8	310	33	36	30	6	4	68	35	53

GEORGES ERNEST JEAN MARIE BOULANGER

General Boulanger was born at 8.15 a.m. on the 29th of April, 1837, at Rennes. There does not appear to be any doubt concerning his birth-time since it is given upon his certificate of birth.

The main interest in this horoscope is its tragic indications and the remarkable changes of fortune which Boulanger passed through. The immense popularity he achieved in the years 1887 and 1888 is denoted by the sign Cancer rising with the sun in sextile aspect to the rising degree. This popularity he could not sustain, chiefly because it came from the mob, and lacked the support of those who were needed to keep him in a high position. His rise and subsequent downfall may be attributed to Uranus in conjunction with the mid-heaven, and in trine with the Ascendant, an influence which raises a man to the limit of his capacities and depends upon the maintenance of his Will to endure.

At the critical moment when Boulanger's fame was at its height those who held the reins of power and authority deserted him and sought by intrigue and conspiracy to defeat his aims and ambitions. This is denoted by the Sun opposition Saturn from fixed signs and succedent houses.

Translated into terms of Esoteric Astrology this horoscope shows us that Boulanger was on the ray of Power, and his individual star was not sufficiently supported by the sub-influence of his ruling or personal influence; in other words he failed to ascend the spiral of his destiny by yielding to the weakness of his rising sign—sensational feeling, or sentiment.

Looked at from an esoteric standpoint Boulanger was destined to play a certain part in the world's history by responding to a nation's craving for hero-worship evoked by him through the courage and military enthusiasm he displayed in the war of 1870, when his horse

was killed under him, and he led the forlorn hope three times in succession.

Boulanger's military ardour is well marked by power of the fixed cross; Sun in Taurus, square to Neptune in Aquarius and Jupiter and Mars in Leo, and in opposition to Saturn in Scorpio. The conjunction of Mars and Jupiter, in square to Saturn, was a fatal influence which the square aspect of Neptune and Venus finally made tragic.

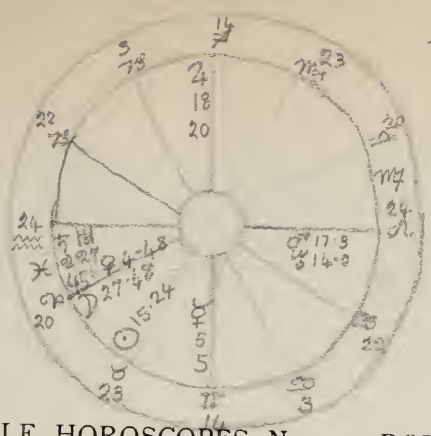
His downfall was hastened by the Moon square Mercury, and the square of the latter to Mars, producing the error of judgment shown in his flight to Belgium in order to avoid arrest. Had he been brave enough to face his enemies his end would have been less tragic, for despair at the loss of his mistress caused the depression which led to his suicide on the 30th September, 1891.

The Sun advancing to the Parallel of Jupiter gave Boulanger a fortunate youth, which culminated with the Moon joining this Parallel at the age of 20 when he gained distinction by his valour in Algeria. He was promoted for his action in the Franco-Prussian War in 1870-71 under the Sun sextile Jupiter.

He became the War Minister for France on the 8th January, 1886, under very mixed influences, the prevailing one being that of Mars opposition Uranus, and this was the beginning of the end for him. As a soldier and a fighter he was sure of success, but as a statesman and a minister he was no match for his political foes. His enemies were able to deprive him of his command in April, 1889, under the fatal opposition of Mars and Uranus.

His tragic end took place while the Moon by secondary direction was passing through Aquarius, and it is curious to note the position of the progressed horoscope at this time, for added to the separation of Mars from the opposition of Uranus and the radical midheaven, Mars was also by progression in square to the progressed Mercury, and the progressed Sun was separating from the sesquiquadrate aspect to Saturn; the progressed Jupiter also was separating from the conjunction of the radical Mars.

The moral of this horoscope lies in the fact that where there is abnormal expansion of consciousness there should also be a corresponding expansion of form. In other words, effort is not *always* stronger than destiny.



EXAMPLE HOROSCOPES No. 11. ROBESPIERRE

Houses and Planetary Position

X	XI	XII	I	II	III
♑14	♒3	♒22	♓24	♈20	♉23

☉	☽	☿	♀	♂	♃	♄	♅	♆
♉15.24	♈27.48	♊5.5	♈4.48	♌17.3	♑18.20	♐2.45	♐27.20	♌14.0

Although little more than a century has passed since the birth and death of Robespierre, historians differ in their statements as to the character of this remarkable man. But fortunately we have an unbiassed and unprejudiced record of his life in his nativity, from which we may judge his character, also many of the motives which prompted him to figure in the history of France, during the Reign of Terror.

He was born when the 24th degree of the sign Aquarius was rising, the third decanate of that sign having a sympathetic relation with the eighth, the house of death. Hence from this alone it might be judged that he would be indirectly the cause of his own death.

The ruling planet Saturn was rising in company with Uranus, in the sign Pisces, intercepted in the first house. These were followed by the Moon and Venus in the sign Aries, the Sun occupying the sign Taurus; Mercury in its own sign Gemini, in the third house; while Mars and Neptune had just set in the sign Leo,—the only planet above the earth being the benefic Jupiter, placed in its own sign Sagittarius, and on the cusp of the tenth house.

It is to this latter position, and to it alone, that we may attribute the rise of Robespierre from comparative obscurity to one of historic fame; for it is to be noted that it was through a bishop that he obtained his first rise in life and eventually became a judge. Through his unwillingness to sentence a fellow creature to death, however, he was led to resign his post. This unwillingness may be easily traced to Mercury in square to Saturn, which all through his life was the counter-balancing influence to the elevation of the benefic Jupiter. The strong

position of Jupiter in the meridian and in its own sign Sagittarius, with Mercury in its own sign in the third house, shows how his successful pleadings and prize essays brought him into the political field; for which work, however, the Moon in Aries (a cardinal sign) alone fitted him. In spite of the derision and criticisms of Mirabeau, which arose from Mercury square Saturn, the splendid array of planets in the fiery triplicity gave him sufficient enthusiasm to evoke from his able critic this tribute: 'The man will make his way; he believes all he says.' Indeed, it was just this enthusiasm, which at times almost amounted to fanaticism, that enabled Robespierre to hold his own against the unlucky square of Mercury and Saturn. For in his case, Mars undoubtedly forged the thunderbolt for Jove, as seen by the trine aspect of Mars and Jupiter from the southern to the western angle. It was this aspect which gave the very strong religious element to all his enthusiasm, and with Sun placed in Taurus, rising, in square aspect to Mars and Neptune, he was at times under that inspiration which comes only to those who have fiery elements operating through fixed signs.

Nevertheless, the lord of the first being also lord of the 12th, caused him to be his own worst enemy; and as Saturn was his ruling planet, placed in the dual sign Pisces, afflicted, he had a weak fate, pitted against his enthusiasm. For it denoted not only that he was always surrounded by treachery, but also that his enemies placed him in power in order that he might take the responsibility for the plans which they in secret formulated. In spite of the elevation of Jupiter in trine aspect to Mars, the Sun, lord of the seventh, in square aspect to the latter showed that enmity finally became sufficiently overt to bring about his downfall. And the ominous conjunction of Mars with Neptune is sufficient to show that in the midst of the chaos for which he was made responsible he himself would find his own downfall, and although both clever and resourceful, as shown by the position of Mercury in the third house, yet this planet as lord of the fourth in square to his ruler Saturn, lord of the first and in the first, clearly denotes his tragic end.

It is also singular that Venus, ruler of the eighth house, the house of death, was placed in the sign Aries, governing the head; and Robespierre was *guillotined* on July 28th, 1794. As a testimony to the truth of Astrology, the progressed ascendant had reached the same degree of Taurus as that held by the Sun at birth, which brought into full activity,

as the culmination of his destiny, the Sun's square aspect to Mars and Neptune; Jupiter being then carried into the eighth house, the house of Mars, and the middle of the sign Scorpio being upon the descendant, in opposition to the place of the Sun and in square aspect to both Mars and Neptune.

Undoubtedly Robespierre meant well, but he was a theorist and a dreamer, and it was not difficult to make him a tool in the hands of stronger minds than his own, since through them he saw what he hoped to be the realisations of his theories. That he loved France none can deny; that his intentions were good and his aims more impersonal than personal, is not to be doubted. But he required a stronger Mercury, with more assistance than the sextile of Venus to counteract that most fateful and mischievous square of Saturn and Mercury from common signs. And although his nativity is a strong and lasting testimony to the power of Jupiter in the meridian, showing political and religious influence, yet the singularly evil aspects to the Sun were too much for even that strong position. Had the sign-positions of the luminaries been changed, a totally different atmosphere would have surrounded Robespierre at the decisive moments of his most critical periods.

All students of Astrology will find this a remarkable nativity to study, for there is little doubt that it is correctly cast, and but very little study will suffice to show that it reveals a remarkable picture of a man who had great opportunities but failed to make the use he himself desired to make of them.



EXAMPLE HOROSCOPES NO 12

The Nativity of 'Viscount Hinton,' the Claimant to the Poulett Peerage

Born: 10.55 *p.m.*, 15*th December*, 1849, *Southsea*

Houses

X	XI	XII	I	II	III
♊ 10	♋ 16	♌ 18	♍ 15	♎ 6	♏ 5

Planetary Positions

☉	☾	☿	♀	♂	♃	♄	♅	♆
♐ 23·56	♑ 8·5	♐ 22·1	♐ 5·25	♊ 27·14R	22♍15	♈ 1·18	♈ 22·29R	♓ 2·19

In the year 1899 a commotion was caused by a report in the press that an organ-grinder had laid a claim to the title of Lord Poulett, and in one of these papers the claimant's birth certificate was printed, in which the time of birth was given as 10.55 p.m., December 15th, 1849, Southsea. It was predicted by the author in the pages of *Modern Astrology* for March, 1899, that the claimant would never succeed, owing to the severe afflictions in his nativity, showing that howsoever he might make good his claim to the title he had no chance of success in his pursuit.

The following were the exact words used: '*Will he succeed in his claim?* There can be only one answer to this question, judging from the above map of his nativity. He will never inherit the title or the property, and nothing but misfortune can attend any efforts he may make in that direction. Even should he succeed in gaining a legal decision in his favour, he would not retain it [the position] for any length of time worth the labour and pains expended in obtaining it. His nativity shows no success at law, and his only hope lies in public sympathy. . . . The case has been described as the greatest romance of modern times, but we might also add that the map indicates one of the greatest failures to achieve anything but notoriety out of that romance which surrounds the native's life.'

The horoscope is in many respects a remarkable one, owing to powerful mundane positions, which were not however supported by favourable aspects or signs congenial to their nature.

The sign Virgo rising shows Mercury ruler of the nativity placed in the fourth house, and most severely afflicted by the square of Jupiter from the ascendant and the opposition of the planet Mars from the meridian. In this nativity the mutable signs are in evidence, six planets occupying these signs, and several of them in their fall or in signs where they have no power or dignity. Saturn in the sign Aries is in the opposite sign to its exaltation; the Moon in Capricorn is opposite to its own sign; and Jupiter in Virgo is likewise opposite its own sign.

Here is a case of misfortune baulking the native from the hour of his birth, for there does not appear to be much doubt that he had some justification for the claim that was made. But he was unable to gain his case owing to the very severe opposition that his ruling planet Mercury had to meet from a sign in which it had no dignity, in the fourth house, the nadir, and being made more weak by being in affliction with planets in its own signs on the meridian and ascendant. As quoted in the article referred to, the Moon in Capricorn tends to bring the native before the public for good or evil, for popularity or notoriety, but it usually has some drawback attaching to it, the native attaining relative fame or notoriety, and moving in a sphere that brings him before many people. It often denotes trouble in connection with the parents, or that the birth may be illegitimate, or that the native is badly brought up by the parents.

No claims to a title can be successful when the rulers of the M.C. and Ascendant are out of dignities, and without sufficient strength to support such positions; therefore it can easily be seen that the native was doomed to disappointment in his claim, and that failure would result from any attempt to gain the honour that he desired. The nativity would be best synthesised by means of the Mutable-Fire combination, bearing in mind, of course, the above qualifying remarks.

APPENDIX

THEOSOPHY AND MODERN SCIENCE. By G. E. Sutcliffe[1]

II. The Occult Significance of the Planet Uranus

"The Man even Jehovah measure."—*Ralston Skinner.*

'Man is often described in occult writings as a Microcosm, and in what has gone before,[2] it has been shown that in the *time* relation of the Microcosm *man* to the Microcosm *Brahmâ* the ratio is accurately expressed by $\pi \times 10^{12}$. In other words a Day of Brahmâ is $\pi \times 10^{12}$ times as long as a human day.

'It remains now to be seen whether the same number also expresses the *space* relation, or, to put the matter in concrete terms, does this same number give the relation between the dimensions of a man, and the dimensions of the solar system in which he dwells. In order to ascertain this, we must first consider what are the correct dimensions of a man.

'The *Secret Doctrine* tells us that man's height has changed with each Race. The First Race was of enormous size, 173 ft., the Second Race 120ft. The first half of the Third Race 60ft., and the second half 20 to 25ft. The Fourth Race was still smaller, and in the Fifth Race the height became still further reduced. (*Secret Doctrine*, Vol. II, p. 355, Third Edition.) In the Fifth Race the ideal height seems to be about 6ft.

'Now which of these dimensions ought we to take? The figures of the Age of Brahmâ seem somehow to be adapted to the conditions of the present Kali Yuga, for the Age is given as 100 years, which agrees with that of man only in the Kali Yuga (*Isis Unveiled*, Vol. p. 468). In the other Yugas man is said to live to a much greater age. Moreover, the Kali Yuga is the period when humanity is in the stage of manhood. It

[1] The complete article from which this excerpt is taken is now to be had only in the Collected Edition of pamphlets (price 12. 6d.).

[2] This refers to the pamphlet entitled *A Day of Brahma*, included in the Collected Edition just referred to.

is the time when man is left comparatively to his own resources, and when he learns wisdom with the greatest rapidity. The Divine Teachers who guided and trained him in the primitive golden age, stand aside in the iron age in order to test man's power of self-government, and to what extent he has effectively imbibed the principles of his early training. The Kali Yuga, therefore, though it is the iron age of necessity, is nevertheless the golden age of man's opportunity, and we are told that there is no other age in which such rapid advance can be made by the energetic soul. It is an age of despair only to the weak and undeveloped, but to souls that are strong and courageous, it is the age of the greatest hope. The Kali Yuga, therefore, is the Age of Man *par excellence*, the age when men act the parts reserved in other ages for the Gods.

'Let us, therefore, choose the height of man in the present age as the standard of comparison and this height is about 6 ft., if we take the finer specimens of humanity; and surely only the finer specimens should be compared with Brahmâ. There is, however, another reason why we should take 6ft. as our basis. This length represents $12 \times 6 = 72$ inches and there is strong evidence for believing the British inch to be of occult origin (*Secret Doctrine*, Vol. III, p. 49); it is the unit of the Pyramid which was built by the members of the Great White Lodge 210,000 years ago during the first 'Divine Dynasty' in Egypt (*Story of Atlantis*, p. 38) and since the ancients made their enumerations generally by using 6 and 12 as factors (*Secret Doctrine*, Vol. III, p. 351) 12×6 or 72 of these pyramidal units, is a promising length to begin with.

'Hence taking six feet as the ideal height of a man, and multiplying it by $\pi \times 10^{12}$ or the ratio of a Day of Brahmâ to a human day, we obtain

$$6\pi \times 10^{12} \text{ feet}$$

This number of feet is equal to

3,570,000,000 miles,

and if there were a planet revolving round the sun in an orbit whose major axis was of this length, its mean distance from the sun would be just half of this or

1,785,000,000 miles,

Now the mean distance of Uranus as given by the best modern determinations is 1,782,000,000 miles and this distance differs from the above by less than one-fifth of one per cent.

'This difference is less than what could be due to errors of observation, for modern astronomers cannot measure the planetary distances *in miles* with this degree of accuracy. They can measure the distances with even greater accuracy in what is called the astronomical unit (the Earth's distance from the Sun) but the length of this unit in miles can be only roughly determined, and it is quite possible therefore, that this difference between the figures, may be due to inaccuracy of measurement, and that the above agreement may be exact. Hence we may say that the major axis of the orbit of Uranus, the most distant planet which is visible to the naked eye, is perhaps exactly $\pi \times 10^{12}$ times the height of an ideal man or six feet.

'When we remember that H. P. B. hinted that Uranus was the outermost planet directly concerned with humanity (*Secret Doctrine*, Vol. III, p. 563) and that Ragon, a writer on Occult Masonry, tells us that Sunday ought to be called Uranus Day (*La Maconnerie Occult*, p. 447), whilst Mrs Besant said in her lectures on the *Pedigree of Man* (at p. 70), that Uranus represented the Sun or Brahmâ, we may conclude that the number $\pi \times 10^{12}$ is the measure of the Heavenly Man both in *time* and *space* relations, in terms of the day and the height of the earthly man.

'We may further note that the period of one revolution of Uranus is 84.091 years, or almost exactly $12 \times 7 = 84$ years, which may be said to be the ideal length of a human incarnation, just as 6ft. is the ideal height of a man.

'It is known further that a man changes the constituents of his body every seven years, in which time Uranus passes through one-twelfth of his orbit, or one sign of the Zodiac. In three years, another human cycle, Uranus passes through one twenty-eighth of his orbit, or one asterism. A three years period of Uranus measures an asterism with most minute accuracy, whilst a day's motion of the moon does so only very roughly. It is, therefore, quite possible that esoterically it is the real basis of these divisions into asterisms. We further find that these asterisms are subdivided into four parts, and even here again an explanation is forthcoming. These Zodiacal divisions are concerned in Astrology with the mystery of human birth, and the period of inter-uterine life is about nine solar months, or ten sidereal revolutions of the moon.

'In this period, Uranus passes over just one-fourth of an asterism, that is, it passes over one of the parts into which the ancients divided it, and this perhaps gives the key to the uses of such subdivisions.

'Some students of Astrology in the West claim to have discovered that from the time of birth, the epoch, or time of conception, can be accurately deduced from the positions of the sun and moon and the ascendant sign, but in order to do this it has been found necessary to divide the Zodiac into twenty-eight parts like the Ancient Zodiac. (See *New Manual of Astrology*, by W. Gorn Old, p. 163.)

'It would seem, therefore, that the planet Uranus was well known to the esoteric schools in most ancient times, and this is indicated in the *Secret Doctrine* (Vol. I, p. 126) and that from its motions and their relations to human cycles, the divisions of the Zodiac into signs, asterisms and quarter asterisms, have originated. It is in a sense, therefore, the occult planet *par excellence*, and it is interesting to note that one of the greatest leaders of the Theosophical movement, Mrs Annie Besant, was born under this planet. (See *Annie Besant, An Autobiography*, p. 12.)

'When we couple with the above the fact that Uranus is the nearest in its orbit to the plane of the ecliptic, and also to the mean plane of the solar system, being less than one degree inclined to either of these planes, we see how suitable it was to mark the divisions of the Zodiac. And when we remember also, that it is just visible to the naked eye, particularly in the clear skies of India, being a star of the sixth magnitude, the evidence that the ancients were aware of its existence, and used it for this purpose, becomes even stronger.

'We may further note, that the occult number 4,320 when applied to the revolutions of Uranus, marks out an important cycle. For every 4,320 revolutions of this planet, Neptune, Uranus, Mars, the Earth, Venus and the Sun, are all exactly in a line stretched across the solar system and twice 4,320, or 8,640 revolutions of Uranus equal

4,406	revolutions	of	Neptune.
385,963	,,	,,	Mars.
725,925	,,	,,	Earth.
1,180,008	,,	,,	Venus.

'This cycle of about 726,000 years seems to be of particular importance in the evolution of the Root-Races. In some articles of mine on the Hindoo Zodiac* (*The Theosophist* for 1904) I indicated that in this period, the forces acting on our solar system were of such a nature as to cause an inversion of the poles such as what we are told occurs at the

* Reprinted in the Collected Edition of pamphlets previously referred to.

beginning of a Root-Race. In this cycle, the figures 432 do not refer to the sidereal revolutions of the Earth, but to those of Uranus, the outer-most planet with which the present evolution of humanity is directly concerned.

'This perhaps explains the reference to these figures in the *Secret Doctrine* (Vol. III, p. 345), where we read, "The combination of the three figures 4, 3, 2, with cyphers, according to the cycle and Manvantara concerned, was, and is, preeminently Hindu. It will remain a secret even though several of its significant features are revealed. It relates, for instance, *to the Pralaya of the Races in their periodical dissolution*, before which events a special Avatara has always to descend and incarnate on earth." I will venture to suggest that the figures 432 or their double 864 are intimately connected with the most occult of all the cycles, "the Naros." Speaking of this cycle Mme. Blavatsky says (*Secret Doctrine*, Vol II, p. 655), "As the years of the Naros are, in India, counted in two ways, either by one hundred 'years of the gods' (divine years) or one hundred 'mortal years,' we can see the tremendous difficulty the non-initiated have in arriving at a correct comprehension of this cycle, which plays such an important part in St John's *Revelation*. It is the *truly apocalyptic cycle*, because of its being of various lengths, and relating to various pre-historic events, and in none of the numerous speculations about it have we found any but a few *approximate* truths."

'The reader will be inclined to ask what connection can there be between the figures 864 and 600 which are the figures of the Naros. The reply is that *when* 864 *is expressed in the duodecimal notation it becomes* 600.

'It was Captain Geo. Mostyn Field, R.N., who first drew my attention to the significance of the duodecimal notation in interpreting occult figures. He had done original work in connection with the dimensions of the great pyramid, and had found that the duodecimal notation was largely used by the builders. They had not used this scale exclusively, as for some purposes the decimal notation was found preferable. Captain Field pointed out to me that 432 in the duodecimal scale was three with two ciphers, and I have ever since found the idea illuminative. Those students who are pursuing investigations on Pythagorean lines will do well, I think, to familiarise themselves with different notations, particularly the duodecimal and the septenary. They will find them treated in works on algebra, such as Todhunter's *Algebra for Colleges* (p. 244).

When occult numbers are inexplicable in the decimal notation, they may be otherwise in the duodecimal or some other scale.

'In the duodecimal scale, the figure 12 plays the same part as 10 in the decimal system, and to change 864 from the decimal to the duodecimal we proceed as follows :

12 | 864			remainders
12 | 72	...	...	0
6	...	...	0

'The first remainder becomes the first digit of the duodecimal scale, the second remainder the second digit, and so on, until the number is no longer divisible by 12, when the last quotient becomes the last digit to the left. Thus 864 becomes 600 and the total revolutions of Uranus during a complete cycle of the terrestrial poles, *viz.*, 8640 may be read as 6000 or the larger Naros.

'The years of the Naros from this point of view are not the revolutions of the Sun, but of the planet for which the Sun was exoterically substituted, that is the planet Uranus. The number of ciphers in the Naros varied very much. (*Secret Doctrine*, Vol. III, p. 351.)

'Another interesting point about the duodecimal notation is that 84 years or the period of Uranus expressed in this scale, is 70 or the three score years and ten which the Hebrew Scriptures (Psalm xc. 10) give as the ideal length of a man's life, so that, it is possible that esoterically this period meant one revolution of Uranus. Similarly, the hundred years constituting an Age of Brahmâ when expressed duodecimally, are 84, thus :

12 | 100			
8	...	...	4

'Hence, by changing an Age of Brahmâ from the decimal to the duodecimal, we get the figures of the period of Uranus, whilst by the reverse process, or changing 70 from the duodecimal to the decimal, we likewise, from the Hebrew ideal age of man, get the same significant figures. In this way we see how very intimately the period of Uranus is interlinked with occult figures, and how it may be taken as the ideal age of man.

'Again, the Hebrew *Kabalah* divides the Zodiac into ten signs instead of twelve, but this is known to be a blind. Now a blind, according to Mrs Besant (*Pedigree of Man*, p. 101), 'does not mean that anything

untrue is stated, but it means, that *the truth is stated in a way which needs explanation* to be understood by the uninitiated.'

'How can we reconcile the above with the fact that the exoteric *Kabalah* gave the number of signs as 10?

'A possible answer is, that the figures 10 should be read in the duodecimal notation, for in that scale 10 corresponds to 12 . . . .'

Later, after explaining the relation of the British inch to the digit and cubit of the Pyramids the author says: 'The above must not be taken as an unnecessary digression from our subject, since it was necessary to show that the inch is not a mere arbitrary unit but is of occult origin—*otherwise, the relationship between the ideal height of man, or* 12×6 *inches, and the orbit of Uranus, would be a meaningless coincidence* [italics ours.]'

The article concludes:—

'The principal results of this and the preceding article on the Day of Brahmâ may be expressed as originally given by Mrs Besant in her recent lectures on *Theosophy in Relation to Human Life* (p. 110).

$$\frac{\text{Day and Night of Brahmâ}}{\text{Day of 24 hours}} = \pi \times 10^{12}$$

$$\frac{\text{Diameter of orbit of Uranus}}{\text{Height of Man (6 feet)}} = \pi \times 10^{12}$$

'As suggested by Mrs Besant the relationship of Uranus to man may seem far-fetched when considered alone, but combined with the many other matters dealt with in this article it will, I think, appear less so even to the sceptical.

'The mystery locked up in these ancient units, the cubit, the inch, and the digit, is deep indeed; and man also is still a profounder mystery both within and without. He appears to be both the riddle of the Sphinx, and its solution. "What is that which is four footed, three footed and two footed?" asks the Sphinx. "Man," replies Œdipus; but the exoteric explanation attributed to Œdipus is a degradation of the true esoteric solution. (See *Secret Doctrine*, Vol. II, p. 543.)

'The real solution of the riddle is probably unknown to any who have not passed the gates of initiation. The figures 4, 3, and 2 occuring in it are a sufficient indication of some deep occult mystery.'

AN ASTRO-THEOSOPHICAL GLOSSARY

ABSOLUTENESS.—When predicted of the UNIVERSAL PRINCIPLE, it denotes an abstract noun, which is more correct and logical than to apply the adjective 'absolute' to that which has neither attributes nor limitations, nor can IT have any.

ADAM KADMON.—(*Heb*). The bi-sexual Sephira of the Kabalists. Also, Archetypal Man; Humanity.

ADEPT.—One who, through the development of his spirit, has attained to transcendental knowledge and powers.

ÆONS.—(*Gr.*) Periods of time; emanations proceeding from the divine essence, and celestial beings; genii and angels with the Gnostics.

ÆTHER.—(*Gr.*) With the ancients, the divine luminiferous substance which pervades the whole universe, the 'garment' of the Supreme Deity, Zeus, or Jupiter. With the moderns, Ether, for the meaning of which in physics and chemistry see any dictionary. In esotericism Æther is the third principle of the Kosmic Septenary; the Earth being the lowest, then the Astral light, Ether, and *Akasa* (phonetically *Akasha*, *q.v.*), the highest.—See ETHER.

AGNI.—(*Sk.*) The God of Fire in the Veda; the oldest and most revered of Gods in India. He is one of the three great deities: Agni, Vayu and Surya, and also all the three, as he is the triple aspect of fire; in heaven as the Sun; in the atmosphere or air (Vayu), as Light-

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[1] No authority is claimed for the definitions here given, which are intended merely as aids to students of the 'Astrology for All' series of books.

For fuller and more technical explanations of the various terms the reader is referred to the Index of H.P. Blavatsky's *Secret Doctrine* Vols. I and II, and to the lately issued *Index to Vol. III of the Secret Doctrine* where more complete information may be looked up. Much of the present Glossary is quoted from either *Five Years of Theosophy* or the *Theosophical Glossary*, but the definitions have in many cases been compressed, or amplified, as has seemed advisable.

The abbreviations indicate the source of the word, thus *Gr.* Greek, *Eg.* Egyptian, *Sk.* Sanskrit, *Esot.* Esoteric Literature, *Occult.* Occult Literature, etc.; *q.v.* (*quod vide*), which see.

ning; on earth as ordinary Fire. Agni belonged to the earlier Vedic *Trimurti* before Vishnu was given a place of honour and before Brahmâ and Siva were invented.

AHANKARA.—Personality; egoism; self-identity; the fifth principle. It is the root of separateness, and gives the sense of 'I am I.' (Not to be confused with ANTAHKARANA, *q.v.*)

AKASHA.—The subtle supersensuous matter which pervades all space.—See the *Secret Doctrine*, Vol. III, p. 397.

AKASHIC RECORDS.—The permanent images of all past events which persist in the akasha, and which may be seen by the exercise of a certain type of cultivated clairvoyance; this is generally alluded to as 'consulting the akashic records.'—See Æther.

ALTRUISM.—(*Lat.*) From *alter*=other. A quality opposed to egoism. Actions tending to do good to others, regardless of self.

ANIMA MUNDI.—The soul of the world.

ANNAMAYA KOSHA.—The gross body; the first sheath of the divine monad (Vedantic).

ANTAHKARANA.—The internal instrument, the soul, formed by the thinking principle or egoism. (Not to be confused with AHANKARA, *q.v.*)

ARCHANGEL.—(*Gr.*) Highest supreme angel. From the Greek *arch*, 'chief' or 'primordial,' and *angelos*, 'messenger.'

ASTRAL BODY.—The body in which the soul functions in the astral world after death.

ASTRAL LIGHT.—A subtle form of existence forming the basis of our material universe.

ATMA.—The spirit; the divine monad; the seventh principle of the septenary human constitution.

AURA.—(*Gr.* and *Lat.*) A subtle invisible essence or fluid that emanates from human and animal bodies and even things. It is a psychic effluvium, partaking of both the mind and the body, as it is the electro-vital, and at the same time an electro-mental aura; called in Theosophy the akasic or magnetic aura.

AVIDYA.—(*Sk.*) Opposed to *Vidya*, Knowledge. Ignorance which proceeds from, and is produced by, the illusion of the Senses or *Viparyaya*.

BRAHMA.—The Hindu Deity which personifies the active cosmic energy.

BRAHMAN.—The highest caste in India; Brahman, the absolute of the Vedantins.

CADUCEUS.—(*Gr.*) The Greek poets and mythologists took the idea of the Caduceus of Mercury from the Egyptians. The Caduceus is found as two serpents twisted round a rod, on Egyptian monuments built before Osiris. The Greeks altered this. We find it again in the hands of Aesculapius assuming a different form to the wand of Mercurius or Hermes. It is a cosmic, sidereal or astronomical, as well as a spiritual and even physiological symbol, its significance changing with its application. Metaphysically, the Caduceus represents the fall of primeval and primordial matter into gross terrestrial matter, the one Reality becoming Illusion. (See *Secret Doctrine*, I, p. 550, First Edition; p. 600, Third Edition.) Astronomically, the head and tail represent the points of the ecliptic where the planets and even the sun and moon meet in close embrace. Physiologically, it is the symbol of the restoration of the equilibrium lost between Life, as a unit, and the currents of life performing various functions in the human body.

CASTE.—Originally the system of the four hereditary classes into which the Indian population was divided; Brahman, Kshatriya, Vaisya, and Sudra (or Descendants of Brahma, Warriors, Merchants, and the lowest or Agriculturalists). Besides these original four, hundreds have now grown up in India.

CAUSAL BODY.—This 'body,' which is no body either objective or subjective, but *Buddhi*, the Spiritual soul, is so called because it is the direct cause of the *Sushupti* condition, leading to the *Turya* state, the highest state of *Samadhi*. It is called *Karanopadhi*, 'the basis of the Cause,' by the Taraka Raja Yogis; and in the Vedanta system it corresponds to both the *Vignanamaya* and *Anandamaya Kosha*, the latter coming next to Atma, and therefore being the vehicle of the Universal Spirit. Buddhi alone could not be called a 'Causal Body,' but becomes so in conjunction with Manas, the incarnating Entity or EGO.—See DIVINE FRAGMENT.

CHALDEANS.—Or *Kasdim*. At first a tribe, then a caste of learned Kabbalists. They were the *savants*, the magicians of Babylon, astrologers and diviners.

CHANDRA.—(*Sk.*) The moon; also a deity. The terms *Chandra* and *Soma* are synonyms.

CHANDRA-VANSA.—(*Sk.*) The 'Lunar Race,' in contradistinction to *Suryavansa*, the 'Solar Race.'

CHAOS.—(*Gr.*) The Abyss, the 'Great Deep.'

CHELA.—A pupil of an adept in occultism: a disciple.

CHIT.—The abstract consciousness.

CHOHAN.—(*Tib.*) 'Lord' or 'Master'; a chief; thus *Dhyan-Chohan* would answer to 'Chief of the Dhyanis,' or celestial Lights—which in English would be translated Archangels.

CIRCLE.—There are several 'Circles' with mystic adjectives attached to them. Thus we have: (1) the Decussated or 'Perfect Circle' of Plato, who shows it decussated in the form of the letter X; (2) the 'Circle-dance' of the Amazons, around a Priapic image, the same as the dance of the *Gopis* around the Sun (Krishna), the shepherdesses representing the signs of the Zodiac; (3) the 'Circle of Necessity' of 3,000 years of the Egyptians and of the Occultists, the duration of the cycle between rebirths or reincarnations being from 1,000 to 3,000 years on the average. This will be treated under the term of 'Reincarnation.'

CLAIRAUDIENCE.—The faculty, whether innate or acquired by occult training, of hearing all that is said at whatever distance.

CLAIRVOYANCE.—The faculty of seeing with the inner eye or spiritual sight. As now used it is a loose and flippant term embracing under its meaning a happy guess due to natural shrewdness or intuition, and also that faculty which was so remarkably exercised by Jacob Boehme and Swedenborg. Real clairvoyance means the faculty of seeing through the densest matter (the latter disappearing at the will and before the spiritual eye of the Seer), and irrespective of time (past, present and future) or distance.

COSMIC GODS.—Inferior gods, those connected with the formation of matter.

COSMIC IDEATION.—(*Occult*). Eternal thought, impressed on substance or spirit-matter, in the eternity; thought which becomes *active* at the beginning of every new life-cycle.

CYCLE.—From the Greek *Kuklos*. The ancients divided time into endless cycles, wheels within wheels, all such periods being of various durations, and each marking the beginning or the end of some event either cosmic, mundane, physical, or metaphysical. There were cycles of only a few years, and cycles of immense duration, the great Orphic cycle, referring to the ethnological change of races, lasting 120,000 years, and the cycle of Cassandrus of 136,000, which brought about a complete change in planetary influ-

ences and their correlations between men and gods—a fact entirely lost sight of by modern astrologers. (See *A Day of Brahmâ*, by G. E. Sutcliffe: also *Modern Astrology* for March, 1908, p. 136, and for January, 1909, p. 44, also February, 1909, p. 92,)

DAIVI-PRAKRITI.—(*Sk.*) Primordial, homogeneous light, called by some Indian Occultists 'The light of the Logos'; when differentiated this light becomes FOHAT.

DEVACHAN.—A blissful condition in the after life; heavenly existence. 'A specially guarded region of the Mental Plane' (*Ancient Wisdom*, p. 137; 1907 Edition).

DEVAS.—Gods; beings of the subjective side of Nature.

DHARMA.—The Sacred Law; the Buddhist Canon.

DHYAN CHOHANS.—Devas or Gods; planetary spirits.—See CHOHAN: see also *The Pedigree of Man*, p. 13 (Second Edition).

DIVINE FRAGMENT.—Represents man's Atma as it came down from the Nirvanic plane, and containing the possibilities of the LOGOS unexpressed. It is at first quite incapable of expressing them—they are existing in germ only. Then comes a slow expansion of the 'Fragment' in its threefold aspect. The third aspect is the principle Manas; the second is Buddhi; the highest is Atma. Atma pouring itself forth appears in Manas as the individualising principle, the 'I' making faculty that gives rise in time to individuality—time as the opposite to eternity. It brings individuality; it builds the Causal body. It draws round Atma, on the upper Manasic plane, matter to express itself; and thus creates as its vehicle the Causal body.

DYNASTIES.—In India there are two, the Lunar and the Solar, or the Somavansa and the Suryavansa. In Chaldea and Egypt there were also two distinct kinds of dynasties, the *divine* and the *human*. In both countries people were ruled in the beginning of time by Dynasties of Gods. In Chaldea they reigned 120 Sari, or in all 432,000 years; which amounts to the same figures as a Hindu Mahayuga, 4,320,000 years. The chronology prefacing the *Book of Genesis* (English translation) is given 'Before Christ, 4004.' But the figure are a rendering by solar years. In the original Hebrew, which preserved a lunar calculation, the figures are 4,320 years. This 'coincidence' is well explained in Occultism.

EGO.—(*Lat.*) 'Self'; the consciousness in man 'I am I'—or the

feeling of 'I-am'-ship. Esoteric philosophy teaches the existence of two Egos in man, the mortal or *personal*; and the higher, the divine and the impersonal; calling the former 'Personality,' and the latter 'Individuality.'

EGOITY.—From the word Ego. Egoity means 'individuality,' never 'personality,' and is the opposite of EGOISM or selfishness, the characteristic *par excellence* of the latter —See EGO.

ELEMENTS.—Refer to TANMATRAS.

ELEMENTALS.—Generic name for all subjective beings other than disembodied human creatures.—See *The Pedigree of Man*, pp. 20, 113, 136, 137 (Second Edition).

ELEMENTARIES.—A name given to the astral shells of defunct human beings, which often take part in the spiritualistic communications, materialisations, etc. Such 'elementaries' are no more human beings than corpses are.

ESOTERIC—(*Gr.*) Hidden Secret. From the Greek *esotericos*, 'inner, concealed'.

ETHER.—Students are but too apt to confuse this with *Akasa* and with Astral Light. It is neither, in the sense in which Ether is described by physical Science. Ether is a material agent, though hitherto undetected by any physical apparatus; whereas Akasa is a distinctly spiritual agent, identical, in one sense, with the *Anima Mundi*, while the Astral Light is only the seventh and highest principle of the terrestrial atmosphere, as undetectable as Akasa and real Ether, because it is something quite on another plane. The seventh principle on the earth's atmosphere, as said, the Astral Light, is only the *second* on the Cosmic scale. The scale of Cosmic forces, Principles and Planes, of Emanation—on the metaphysical—and Evolutions—on the physical plane—is the Cosmic Serpent biting its own tail, the Serpent reflecting the Higher, and reflected in its turn by the lower Serpent. The Caduceus explains the mystery, and the four-fold Dodecahedron, on the model of which the universe is said by Plato to have been built by the manifested Logos—synthesised by the unmanifested First-Born — yields geometrically the key to Cosmogony and its microcosmic reflection—our Earth.

EVOLUTION.—The development of higher orders of animals from lower. As said in *Isis Unveiled*: 'Modern Science holds but to a one-sided physical evolution, prudently avoiding and ignoring the higher

or spiritual evolution, which would force contemporaries to confess the superiority of the ancient philosophers and psychologists over themselves. The ancient sages, ascending to the UNKNOWABLE, made their starting-point from the first manifestation of the unseen, the unavoidable, and, from a strictly logical reasoning, the absolutely necessary creative Being, the Demiurgos of the universe. Evolution began with them from pure spirit, which, descending lower and lower down, assumed at last a visible and comprehensible form, and became matter. Arrived at this point, they speculated in the Darwinian method, but on a far larger and more comprehensive basis.'

EXOTERIC.—Outward, public; the opposite of esoteric or hidden.

FIRST POINT.—Metaphysically the first point of manifestation, the germ of primeval differentiation, or the point in the infinite Circle 'whose centre is everywhere, and circumference nowhere.' The point is the LOGOS.

FIRST POINT OF ARIES.—The point at which the Ecliptic intersects the Equator; (in relation to the zodiac of signs). The First Point of Aries, of the Fixed Zodiac of the Constellations, is said to be the star *Revati*, the situation of which is a matter of dispute. *See* G. E. Sutcliffe's *The Hindu Zodiac*.

FOHAT.—Tibetan for Shakti; cosmic force or energising power of the universe.

FOUR ANIMALS.—The symbolical animals of the vision of Ezekiel (the *Mercabah*). 'With the first Christians the celebration of the Mysteries of the Faith was accompanied by the burning of seven lights, with incense, the Trishagion, and the reading of the book of the gospels, upon which was wrought, both on covers and pages, the winged man, lion, bull and eagle' (*Qabbalah*, by Isaac Myer, L.L.B.). To this day these animals are represented along with the four Evangelists and prefixing their respective gospels in the editions of the Greek Church. Each represents one of the four lower classes of worlds or planes, into the similitude of which each *personality* is cast.

Thus THE EAGLE (associated with St John) represents Cosmic Spirit or Ether, the all-piercing eye of the Seer; THE BULL of St Luke, the waters of life, the all-generating element and cosmic strength; THE LION of St Mark, fierce energy, undaunted courage

and cosmic fire; while THE HUMAN HEAD, or the Angel, which stands near St Matthew, is the synthesis of all three combined in the higher Intellect of man, and in cosmic Spirituality. All these symbols are Egyptian, Chaldean and Indian. The Eagle, Bull, and Lion-headed gods are plentiful, and all represented the same idea, whether in the Egyptian, Chaldean, Indian or Jewish religions, but beginning with the Astral body they went no higher than the cosmic Spirit or the Higher Manas—Atma-Buddhi, or Absolute Spirit and Spiritual Soul its vehicle, being incapable of being symbolised by concrete images.

GNANA.—(*Sk.*) Knowledge as applied to the esoteric sciences.

GNOSIS.—(*Gr.*) *Lit.*, 'knowledge.' The technical term used by the schools of religious philosophy, both before and during the first centuries of so-called Christianity, to denote the object of their enquiry. This spiritual and Sacred Knowledge, the *Gupta Vidya* of the Hindus, could only be obtained by initiation into Spiritual Mysteries, of which the ceremonial Mysteries were a type.

GNOSTICS.—(*Gr.*) The philosophers who formulated and taught the Gnosis or Knowledge.

GOLDEN AGE.—The ancients divided the life cycle into the Golden, Silver, Bronze and Iron Ages. The Golden was an age of primeval purity, simplicity and general happiness.—See KRITA YUGA, also GREAT AGE, KALI YUGA, etc. Also YUGA.

GREAT AGE.—There were several 'great ages' mentioned by the ancients. In India it embraced the whole Mahamanvantara, the 'age of Brahmâ,' each 'Day' of which represents the life cycle of a chain—*i.e.*, it embraces a period of seven Rounds. (See *Esoteric Buddhism*, by A. P. Sinnett.) Thus while a 'Day' and a 'Night' represent, as Manvantara and Pralaya, 8,640,000,000 years, an 'age' lasts through a period of 311,040,000,000,000 years; after which the Pralaya, or dissolution of the universe, becomes universal. With the Egyptians and Greeks the 'great age' referred only to the tropical or sidereal year, the duration of which is 25,868 solar years, Of the complete age—that of the gods—they say nothing, as it was a matter to be discussed and divulged only in the Mysteries, during the initiating ceremonies. The 'great age' of the Chaldees was the same in figures as that of the Hindus.

GUNAS.—Qualities, properties.—See TRIGUNAS.

GURU.—Spiritual preceptor.

HERMES TRISMEGISTUS.—(*Gr.*) The 'thrice great Hermes,' the Egyptian. The mythical personage after whom the Hermetic philosophy was named. In Egypt the God Thoth or Thot. A generic name of many Greek writers on philosophy and alchemy. Hermes Trismegistus is the name of Hermes or Thoth in his human aspect; as a god he is far more than this. As *Hermes-Thoth-Aah*, he is Thoth, the Moon, *i.e.*, his symbol is the *bright* side of the Moon, supposed to contain the essence of creative Wisdom, 'the elixir of Hermes.' As such he is associated with the Cynocephalus, the dog-headed monkey, for the same reason as was Anubis, one of the aspects of Thoth. The same idea underlies the form of the Hindu god of Wisdom, the elephant-headed Ganesa, or Ganpat, the Son of Parvati and Siva. When he has the head of an *ibis*, he is the sacred scribe of the gods; but even then he wears the crown *atef* and the lunar disk. He is the most mysterious of gods. As a serpent, Hermes Thoth is the divine creative Wisdom. The Church Fathers speak at length of Thoth-Hermes.

HIGHER SELF.—The Supreme Divine Spirit overshadowing man. The crown of the upper spiritual Triad in man—*Atman*.

HOMOGENEITY.—From the Greek words *homos*, 'the same,' and *genos*, 'kind.' That which is of the same nature throughout, undifferentiated, non-compound, as gold is *supposed* to be.

HUMANITY.—Occultly and Kabbalistically, the whole of mankind is symbolised, by Manu in India; by Vajrasattva or *Dorjesempa*, the head of the Seven Dhyani, in Northern Buddhism; and by Adam Kadmon in the Kabbala. All these represent the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the *Absolute*, beyond all these symbols and myths of human origin. Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually it is no better than a superior genus of animals.—See MAN.

ILLUSION.—In Occultism everything finite (like the universe and all in it) is called illusion or *maya*.

IMAGE.—Occultism permits no other image than that of the living image of divine man (the symbol of Humanity) on earth. The *Kabbala* teaches that this divine Image, the copy of the *sublime and holy*

upper image (the Elohim) has now changed into *another similitude*, owing to the development of men's sinful nature. It is only the *upper divine Image* (the *Ego*) which is the same; the lower (personality) has changed, and man, now fearing the wild beasts, has grown to bear on his face the similitude of many of them. (*Zohar* I., fol. 71a.) In the earlier period of Egypt there were no images; but later, as Lenormand says: 'In the sanctuaries of Egypt they divided the properties of Nature and consequently of divinity (the Elohim, or the Egos), into seven abstract qualities, characterised each by an emblem, which are matter, cohesion, fluxion, coagulation, accumulation, station and division.' These were all attributes symbolised in various images.

Imagination.—In Occultism this is not to be confused with *fancy*, as it is one of the plastic powers of the higher Soul, and is the memory of the preceding incarnations, which, however disfigured by the Lower Manas, yet rests always on a ground of truth.

Incarnations.—The Immaculate Conception is as pre-eminently Egyptian as it is Indian. As the author of *Egyptian Belief* has it: 'It is not the vulgar, coarse and sensual story as in Greek mythology, but refined, moral and spiritual'; and again the incarnation idea was found revealed on the wall of a Theban temple by Samuel Sharpe, who thus analyses it: 'First the god Thoth . . . as the messenger of the gods, like the Mercury of the Greeks (or the Gabriel of the First Gospel), tells the *maiden* queen Mautmes, that she is to give birth to a son, who is to be king Amunotaph III. Secondly, the god Kneph, the Spirit . . . and the goddess Hathor (Nature) . . . both take hold of the queen by the hands and put into her mouth the character for life, *a cross*, which is to be the life of the coming child,' etc. Truly divine incarnation, or the *avatar* doctrine, constituted the grandest mystery of every old religious system.

Individuality.—One of the names given in Occultism to the Human Higher Ego. We make a distinction between the immortal and divine Ego, and the mortal human Ego which perishes. The latter, or 'personality' (personal Ego), survives the dead body only for a time in Kâma Loka; the Individuality prevails for ever.

Indra.—The god of the Firmament, the King of the sidereal gods. A Vedic Deity

INITIATE.—From the Latin *Initiatus*. The designation of anyone who was received into and had revealed to him the mysteries and secrets of either Masonry or Occultism. In times of antiquity, those who had been initiated into the arcane knowledge taught by the Hierophants of the Mysteries; and in our modern days those who have been initiated by the adepts of mystic lore into the mysterious knowledge, which, notwithstanding the lapse of ages, has yet a few real votaries on earth.

INNER MAN.—An Occult term, used to designate the true and immortal Entity in us, not the outward and mortal form of clay that we call our body. The term applies, strictly speaking, only to the Higher Ego, the 'astral man,' being the appellation of the Double and of Kama Rupa (*q.v.*) or the surviving *eidolon*.

ISHVARA.—Personal God, Lord, the Spirit in man, the Divine principle in its active nature or condition, one of the four states of Brahma.

ISIS.—In Egyptian *Issa*, the goddess Virgin-Mother; personified nature. In Egyptian or Koptic *Uasi*, the female reflection of *Uasar* or Osiris. She is the 'woman clothed with the sun' of the land of Chemi. Isis-Latona is the Roman Isis.

JIVA OR KARANA SHARIRA.—The second principle of man; life.

JIVATMA.—The human spirit; seventh principle in the microcosm.

JNANASHAKTI.—The power of true knowledge; one of the six forces.

JNANENDRIYAS.—The five channels of knowledge.

JUPITER.—From the same root as the Greek Zeus, the greatest god of the ancient Greeks and Romans, adopted also by other nations. His names are among others: (1) Jupiter Aërios; (2) Jupiter-Ammon of Egypt; (3) Jupiter Bel-Moloch, the Chaldean; (4) Jupiter Mundus, Deus Mundus, 'God of the World'; (5) Jupiter-Fulgur, 'the Fulgurant,' etc.

JYOTISHA.—Astronomy and Astrology; one of the Vedangas.

KALI YUGA.—The fourth, the *black* or the Iron Age, our present period, the duration of which is 432,000 years. The last of the ages into which the evolutionary period of man is divided by a series of such ages. It began 3102 years B.C. at the moment of Krishna's death, and the first cycle of 5,000 years ended between the years 1897 and 1898.

KALPA.—The period of cosmic activity; a day of Brahmâ; 4,320 million years.

KAMA.—Lust, desire, volition; the Hindu cupid; is pre-eminently the divine desire of creating happiness and love; and it is only ages later, as mankind began to materialise by anthropomorphisation its grandest ideals into cut and dried dogmas, that Kama became the power that gratifies desire on the animal plane. This is shown by what every Veda and some Brahmanas say. In the *Atharva Veda*, Kama is represented as the supreme Deity and Creator. In the Taitariya Brahmana, he is the child of Dharma, the God of Law and Justice, of Sraddha and faith. In another account he springs from the heart of Brahmâ. Others show him born from water, *i.e.*, from primordial chaos, or the 'Deep.' Hence one of his many names, *Ira-ja*, 'the water-born' and Aja, 'unborn'; and Atmabhu or self-existent.' Because of the sign *Makara* (Capricornus) on his banner, he is also called 'Makara Ketu.' The allegory about Siva, the 'great Yogin,' reducing Kama to ashes by the fire from his *central* (or third) *Eye*, for inspiring the Mahadeva with thoughts of his wife while he was at his devotions—is very suggestive, as it is said that he thereby reduced Kama to his primeval spiritual form.

KAMA LOKA.—Abode of desire, the first condition through which a human entity passes in its passage, after death, to Devachan. It corresponds to purgatory.

KAMA RUPA.—The principle of desire in man; the fourth principle.

KARANA SHARIRA.—The causal body. Exoterically, it is Avidya, ignorance, or that which is the cause of the evolution of a human ego and its reincarnation.—See JIVA.

KARMA.—The law of ethical causation; the effect of an act for the attainment of an object of personal desire; merit and demerit.

KOSMOS.—The Universe, as distinguished from the world, which may mean our globe or earth.

KRITTIKA.—The Pleiades. The seven nurses of Kartikeya, the god of War.

KRIYASHAKTI.—The power of thought; one of the six forces in Nature. 'The mysterious power of thought, by which it is capable of producing external phenomenal results by its own inherent energy.'

KRONOS.—Saturn. The God of Boundless Time and of the Cycles.

KSHATRIYA.—The second of the four castes into which the Hindu nation was originally divided. The warriors or defenders.

KUMARA.—A virgin-boy, or young celibate. The first Kumaras are the seven sons of Brahma, born out of the limbs of the god, in the so-called *ninth* creation. It is stated that the name was given to them owing to their formal refusal to 'procreate their species,' and so they 'remained Yogis,' as the legend says.

KUNDALINISHAKTI.—The power of life; one of the six forces of Nature. 'A potent serpentine force, aroused in the ascetic by certain Yoga practices, which can as easily kill as it can create. It is *buddhi* regarded as an active power, as contrasted with its normally passive condition.'

LILITH.—By Jewish tradition a demon who was the first wife of Adam, before Eve was created: she is supposed to have a fatal influence on mothers and newly-born infants. LIL is night, and LILITH is also the owl; and in mediæval works is a synonym of Lamia or female demon.

LINGA SHARIRA.—The 'body,' *i.e.*, the aerial symbol of the body. This term designates the *doppelganger* or the 'double' of man or animal. It is the *eidolon* of the Greeks, the vital and *prototypal* body; the reflection of the men of flesh. It is born *before*, and dies or fades out with the disappearance of the last atom of the body. It is now called the Etheric Double.

LIPIKAS.—The celestial recorders, the 'Scribes,' those who record every word and deed, said or done by man while on this earth. As Occultism teaches, they are the agents of KARMA—the retributive Law.

LOGOS.—The *manifested* deity with every nation and people; the outward expression, or the effect of the cause which is ever concealed. Thus, speech is the Logos of thought; hence it is aptly translated by the 'Verbum' and 'Word' in its metaphysical sense.

LOHITANGA.—The planet Mars.

MACROCOSM.—Universe.

MAGI.—Fire worshippers; the great magicians or wisdom-philosophers of old.

MAGIC, WHITE.—Or Beneficent Magic, so-called, is *divine* magic, devoid of selfishness, love of power, of ambition, or lucre, and bent only on doing good to the world in general, and one's neighbour in

particular. The smallest attempt to use one's abnormal powers for the gratification of *self*, makes of these powers sorcery or black magic.

MAGNETISM.—A Force in nature and in man. When it is the former, it is an agent which gives rise to the various phenomena of attraction, of polarity, etc. When the latter, it becomes 'animal' magnetism in contradistinction to cosmic, and terrestrial magnetism.

MAGUS.—In the New Testament it means a Sage, a wise man of the Chaldeans.

MAHATMA.—A great soul; an adept in occultism of the highest order.

MAHA CHOHAN.—The chief of a spiritual Hierarchy, or of a school of Occultism; the head of the trans-Himalayan mystics. See CHOHAN.

MAHA DEVA.—*Lit.*, 'Great God,' a title of Siva.

MAHA GARU.—*Lit.*, 'Great Teacher.' The Initiator.

MAHA KALA.—'Great Time.' A name of Siva as the Destroyer, and of Vishnu as the 'Preserver.'

MAN.—Man is defined in Occultism as 'that being in the Universe, in whatever part of the Universe he may be, in whom highest Spirit and lowest Matter are joined together by Intelligence, thus ultimately making a manifested God . . . "Man" is not necessarily of just the form that you now see. He may have a million forms; "man" means that being in whom Spirit and Matter have joined hands, in whom they have become, or are becoming, balanced, in whom ultimately Spirit has conquered, or will conquer, Matter. . . . H. P. B. has said that every being in this Universe has passed through the human kingdom, or must pass, if he has not already passed it; if he has passed beyond it, he must have passed through it; if he has not reached it, he will have to pass through it in the future. It does not depend on this globe, nor on this race. "Man" is the battleground of Matter and Spirit, and every being must, like Yudhishthira, fight his Kurukshetra and conquer, before he enters on his divine kingdom. Such then is Man.' *The Pedigree of Man*, pp. 22, 23 (Second Edition) [see also the *Secret Doctrine*, Vol. I, pp. 297, 298, Third Edition].

MANAS.—The mind, the thinking principle; the fifth principle in the septenary division.

MANASAS.—Those who endowed humanity with *manas* or intelligence, the immortal Egos in men.

MANAS, KAMA.—*Lit.*, 'the mind of desire.' With the Buddhists it is the *sixth* of the Chadayatana, or the six organs of knowledge, hence the highest of these, synthesised by the seventh, called *Klichta*, the spiritual perception of that which defiles this (lower) Manas, or the 'Human-Animal Soul,' as the Occultists term it. Whilst the higher Manas or the Ego is directly related to *Vijnana* (the tenth of the twelve Nidanas) which is the perfect knowledge of all forms of knowledge, whether relating to object or subject in the nidanic concatenation of causes and effects; the lower, the Kama Manas, is but one of the *Indriya* or organs (roots) of Sense. Very little can be said of the dual Manas here, as the doctrine that treats of it is correctly stated only in esoteric works. Its mention thus can only be very superficial.

MANAS TAIJASI.—*Lit.*, the 'radiant' Manas; a state of the higher Ego, which only high metaphysicians are able to realise and comprehend.

MANU.—The great Indian legislator.

MANVANTARA.—The outbreathing of the creative principle; the period of cosmic activity between two pralayas.

MAYA.—Illusion, the cosmic power which renders phenomenal existence possible.

MERCURY.—See Hermes; NEBO.

METEMPSYCHOSIS.—The progress of the soul from one stage of existence to another. Symbolised as, and vulgarly believed to be, rebirths in animal bodies. A term generally misunderstood by every class of European and American society, including many scientists. *Metempsychosis* should apply to animals alone; the kabalistic axiom, 'A stone becomes a plant, a plant an animal, an animal a man, a man a spirit, and a spirit a god,' receives an explanation in Manu's *Manava-Dharma-Shastra* and other Brahmanical books.

MICROCOSM.—Man.

MONAD.—The spiritual soul, that which endures through all changes of objective existence.

MONAD.—(*Gr.*) The Unity, the *one*; but in Occultism it often means

the unified triad, Atma-Buddhi-Manas, or the duad, Atma-Buddhi, that immortal part of man which reincarnates in the lower kingdoms, and gradually progresses through them to Man and then to the final goal—Nirvana.

MUKTA.—Liberated; released from conditional existence.

MULAPRAKRITI.—Undifferentiated cosmic matter; the unmanifested cause and substance of all being.

NEBO.—(*Chald.*) The same as the Hindu Budha, son of Soma the Moon, and Mercury the planet.

NEOPHYTE.—A candidate for initiation into the mysteries of adeptship.

NEPHESH.—One of the three souls, according to the Kabalah; the first three principles in the human septenary.

NIDAA.—(*Sk.*) The twelve causes of existence, or a chain of causation, 'a concatenation of cause and effect in the whole range of existence through twelve links.' This is the fundamental dogma of Buddhist thought, 'the understanding of which solves the riddle of life, revealing the inanity of existence and preparing the mind for Nirvana.' The twelve links stand thus in their enumeration: (1) *Jati*, or birth, according to one of the four modes of entering the stream of life and reincarnation—or *Chatur Yoni* each mode placing the being born in one of the six *Gati*. (2) *Jaramarana*, or decrepitude and death following the maturity of the Skandhas (*q.v.*). (3) *Bhava*, the Karmic agent which leads every new sentient being to be born in this or another mode of existence in the *Trailokya* and *Gati*. (4) *Upadana*, the creative cause of *Bhava* which thus becomes the cause of *Jati*, which is the effect, and this creative cause is *the clinging to life*. (5) *Trishna*, love, whether pure or impure. (6) *Vedana*, or sensation; perception by the senses, it is the fifth Skandha. (7) *Sparsa*, the sense of touch. (8) *Chadayatana*, the organs of sensation. (9) *Namarupa*, personality, *i.e.*, a form with a name to it, the symbol of the unreality of material phenomenal appearances. (10) *Vijnana*, the perfect knowledge of every perceptible thing and of all objects in their concatenation and unity. (11) *Samskara*, action on the plane of illusion. (12) *Avidya*, lack of true perception, or ignorance. The Nidanas belonging to the most subtle and abstruse doctrines of the Eastern metaphysical system, it is impossible to go into the subject at any greater length.—See SAMSKARA.

[See also the article on the 'Nidanas' in *Modern Astrology*, Vol. XIV, (Old Series), p. 7, also Vol. XII, p. 10: *Jati* corresponds to Pisces, *Jaramarana* to Aquarius, and so on in continuing order, *Avidya* being Aries.]

NIRGUNA.—Unbound, without Gunas or attributes; the soul in its state of essential purity is so called.

OCCULTISM.—The study of the mysteries of Nature and the development of the psychic powers latent in man.

OCCULTIST.—One who studies the various branches of occult science. The term is used by the French Kabbalists. Occultism embraces the whole range of psychological, physiological, cosmical, physical and spiritual phenomena. From the word *occultus*, hidden or secret. It therefore applies to a study of the Kabbala, astrology, alchemy, and all arcane sciences.

PARABRAHMAN.—The supreme principle in nature; the universal spirit.

PARAMATMA.—The Supreme Spirit.

PERSONALITY.—In Occultism—which divides man into seven principles, considering him under the three aspects of the *divine*, the *thinking* or the *rational*, and the *animal* man—the lower *quaternary* or the purely astrophysical being; while by *Individuality* is meant the Higher Triad, considered as a Unity. Thus the *Personality* embraces all the characteristics and memories of one physical life, while the *Individuality* is the imperishable *Ego* which reincarnates and clothes itself in one personality after another.

PHILOSOPHER'S STONE.—Called also the 'Powder of Projection.' It is the *Magnum Opus* of the Alchemists, an object to be attained by them at all costs, a substance possessing the power of transmuting the baser metals into pure gold. Mystically, however, the Philosopher's Stone symbolises the transmutation of the lower animal nature of man into the highest and divine.

PLANE.—From the Latin *planus* (level, flat) an extension of space, or of something in it, whether physical or metaphysical, *e.g.*, a 'plane of consciousness.' As used in Occultism, the term denotes the range or extent of some state of consciousness, or of the perceptive power of a particular set of senses, or the action of a particular force, or the state of matter corresponding to any of the above.

PLANETARY SPIRITS.—Primarily, the rulers or governors of the planets. As our earth has its hierarchy of terrestrial planetary spirits, from

the highest to the lowest plane, so has every other heavenly body. In Occultism, however, the term 'planetary spirit' is generally applied only to the seven highest hierarchies corresponding to the Christian archangels. These have all passed through a stage of evolution corresponding to the humanity of earth on other worlds, in long past cycles. Our earth, being as yet only in its fourth round, is far too young to have produced high planetary spirits. The highest planetary spirit ruling over any globe is in reality the 'personal God' of that planet and far more truly its 'over-ruling providence' than the self-contradictory Infinite Personal Deity of modern churchianity.

Point Within a Circle.—In its esoteric meaning the first unmanifested *logos* appearing on the infinite and shoreless expanse of Space, represented by the circle. It is the plane of Infinity and Absoluteness. This is only one of the numberless and hidden meanings of this symbol, which is the most important of all the geometrical figures used in metaphysical emblematology. As to the Masons, they have made of the point 'an individual brother' whose duty to God and man is bounded by the circle, and have added John the Baptist and John the Evangelist to keep company with the 'brother' representing them under two perpendicular parallel lines.

Prakriti.—Undifferentiated matter; the supreme principle regarded as the substance of the universe.

Prana.—Life-principle; the breath of Life.

Pranava.—(*Sk.*) A sacred word, equivalent to *Aum*. T. Subba Row relates the sign Taurus to *pranava*.

Pre-Existence.—The term used to denote that we have lived before. The same as reincarnation in the past. The idea is derided by some, rejected by others, called absurd and inconsistent by the third: yet it is the oldest and most universally accepted belief from an immemorial antiquity. And if this belief was universally accepted by the most subtle, philosophical minds of the pre-Christian world, surely it is not amiss that some of our modern intellectual men should also believe in it, or at least give the doctrine the benefit of the doubt. Even the Bible hints at it more than once, St John the Baptist being regarded as the re-incarnation of Elijah, and the disciples asking whether the blind

man was *born blind because of his sins*, which is equal to saying that he had *lived* and *sinned before being born blind*. As Mr Bonwick well says: it was 'the work of spiritual progression and soul discipline. The pampered sensualist returned a beggar; the proud oppressor, a slave; the selfish woman of fashion, a seamstress. A turn of the wheel gave a chance for the development of neglected or abused intelligence and feeling, hence the popularity of reincarnation in all climes and times . . . thus the expurgation of evil was . . . gradually but certainly accomplished.' Verily 'an evil act follows a man, passing through 100,000 transmigrations' (Panchatantra). 'All souls have a subtle vehicle, image of the body, which carries the passive soul from one material dwelling to another,' says Kapila; while Basnage explains of the Jews: 'By this second death is not considered hell, but that which happens when a soul has a second time animated a body.' Herodotus tells his readers that the Egyptians 'are the earliest who have spoken of this doctrine according to which the soul of man is immortal and after the destruction of the body enters *into a newly-born being*. When, say they, it has passed through all the animals of the earth and sea, and all the birds, it will re-enter the body of a new-born man.' This is *pre-existence*. Deveria showed that the funeral books of the Egyptians say plainly 'that *resurrection* was, in reality, but a renovation, leading to a new infancy, and a new youth.'—See Reincarnation.

Principles.—The Elements or original essences, the basic differentiations upon and of which all things are built up. We use the term to denote the seven individual and fundamental aspects of the One Universal Reality in Kosmos and in man. Hence also the seven aspects in their manifestation in the human being—divine, spiritual, psychic, astral, physiological and simply physical.

Psyche.—(*Gr.*) The animal, terrestrial soul; the lower *Manas*.

Psychism.—From the Greek *psyche*. A term now used to denote very loosely every kind of mental phenomena, *e.g.*, mediumship, and the higher sensitiveness, hypnotic receptivity, and inspired prophecy, simple clairvoyance in the astral light, and real divine seership; in short, the word covers every phase and manifestation of the powers and potencies of the *human* and the *divine* souls.

Psychology.—The Science of Soul, in days of old: a science which

served as the unavoidable basis for physiology. Whereas in our modern days, it is psychology that is being based upon physiology.

PSYCHOMETRY.—*Lit.*, 'Soul-measuring'; reading or seeing, not with the physical eyes, but with the soul, or *inner* sight.

PURUSHA.—Spirit.

RAHU.—(*Sk.*) A *Daitya* (demon) whose lower parts were like a dragon's tail. He made himself immortal by robbing the gods of some *Amrita*—the elixir of divine life—for which they were churning the ocean of milk. Unable to deprive him of his immortality, Vishnu exiled him from the earth and made of him the constellation Draco, his head being called Rahu and his tail Ketu—astronomically, the ascending and descending nodes. With the latter appendage he has ever since waged a destructive war on the denouncers of his robbery, the sun and the moon, and (during the eclipses) is said to swallow them. Of course the fable has a mystic and occult meaning.

RAJAS.—The quality of passionate activity.

RAJA YOGA.—The true science of the development of psychic powers and union with the Supreme Spirit.

REINCARNATION.—The doctrine of re-birth, believed in by Jesus and the Apostles as by all men in those days, but denied now by all the Christians. All the Egyptain converts to Christianity, Church Fathers and others believed in this doctrine, as shown by the writings of several. In the still existing symbols, the human-headed bird, flying towards the mummy, a body, or 'the soul uniting itself with its *Sahou*' (glorified body of the Ego, and also the Kamalokic *shell*) proves this belief. 'The song of the Resurrection,' chanted by Isis to recall her dead husband to life, might be translated 'Song of Rebirth,' as Osiris is collective Humanity. 'Oh! Osiris [here follows the name of the Osirified mummy, or the departed], rise again in holy earth (matter), august mummy in the coffin, under thy corporeal substances,' was the funeral prayer of the priest over the deceased. 'Resurrection' with the Egyptians never meant the resurrection of the mutilated mummy, but of the *soul* that informed it, the Ego in a new body. The putting on of flesh periodically by the Soul or the Ego, was a universal belief, nor can anything be more consonant with justice and karmic law. —See PRE-EXISTENCE.

RISHABHAM.—The zodiacal sign Taurus, the sacred syllable Aum.

ROUNDS AND CHAINS.—Terms employed by Theosophists in explanation of Eastern cosmogony. They are used to denote the various evolutionary cycles in the Elemental Mineral, etc., Kingdoms, through which the Monad passes on any one globe, the term Round being used only to denote the cyclic passage of the Monad round the complete chain of seven globes.

RUPA.—(*Sk.*) Body: any form, applied even to the forms of the gods, which are subjective to us.

SABIANISM.—The religion of the ancient Chaldees. The latter believing in one impersonal, universal, deific Principle, never mentioned It, but offered worship to the Solar, Lunar, and planetary Gods and rulers, regarding the stars and other celestial bodies as their respective symbols.

SABIANS.—Astrolaters, so called: those who worship the stars or rather their 'regents.'—See SABIANISM.

SANSKRIT.—(*Sk.*) The classical language of the Brahmans, *never known nor spoken in its true systematised form* (given later *approximately* by Panini), except by the initiated Brahmans, as it was pre-eminently 'a mystery language.' It has now degenerated into the so-called Prakrita.

SATTVA or SATWA.—(*Sk.*) Goodness, Harmony, rhythm; one of the *trigunas* or the three divisions of nature.

SECRET DOCTINE.—The general name given to the esoteric teachings of antiquity. [Also the title of a great three-volume work by H. P. Blavatsky, which may be regarded as the foundation of modern Theosophical teachings.]

SENSES.—The ten organs of man. In the exoteric Pantheon and the allegories of the East, these are the emanations of ten minor gods, the terrestrial Prajapati or 'progenitors.' They are called in contradistinction to the five physical and the seven superphysical, the 'elementary senses.' In Occultism they are closely allied with varies forces of nature, and with our *inner* organisms.

SEPHIROTH.—(*Heb.*) The ten emanations of Deity; the highest is formed by the concentration of the Ain Soph Aur, or the Limitless Light, and each Sephira produces by emanation another Sephira. The names of the ten Sephiroth are: (1) Kether—The Crown; (2) Chokmah—Wisdom; (3) Binah—Understanding; (4) Chesed—

Mercy; (5) Geburah—Power; (6) Tiphereth—Beauty; (7) Netzach —Victory; (8) Hod—Splendour; (9) Jesod—Foundation; and (10) Malkuth—the Kingdom. The conception of Deity embodied in the Ten Sephiroth is a very sublime one, and each Sephira is a picture to the Kabbalist of a group of exalted ideas, titles and attributes, which the name but faintly represents. Each Sephira is called either active or passive, though this attribution may lead to error; passive does not mean a return to negative existence; and the two words only express the relation between individual Sephiroth, and not any absolute quality.

SIDDHI.—Abnormal power obtained by spiritual development.

SIDEREAL.—Anything relating to the stars, but also, in Occultism, to various influences emanating from such regions, such as 'sidereal force,' as taught by Paracelsus, and sidereal (luminious) ethereal body, etc.

SINGHA.—(*Sk.*) The constellation of Leo; Singh meaning 'lion.'

SHIVA.—(*Sk.*) The first person of the Hindu Trinity (the Trimurti). He is a god of the first order, and in his character of Destroyer higher than Vishnu, the Preserver, as he destroys only to regenerate on a higher plane. He is born as Rudra, the Kumara, and is the patron of all the Yogis, being called, as such, Maha-Yogi, the great *ascetic*. His titles are significant: *Trilochana*, 'the three eyed,' *Mahadeva*, 'the great god,' *Sankara*, Vishnu is the second person, and Brahma the third, etc.

SKANDHA.—*Lit.*, 'bundles,' or groups of attributes; everything finite, inapplicable to the eternal and the absolute. There are five—esoterically, *seven*—attributes in every human living being, which are known as the *Pancha Skandhas*. These are: (1) form, *rupa;* (2) perception, *vidana;* (3) consciousness, *sanjna;* (4) action, *sanskara;* (5) knowledge, *vidyana*. These unite at the birth of man and constitute his personality. After the maturity of these Skandhas, they begin to separate and weaken, and this is followed by *Jaramarana* or decreptitude and death. (*Ref.* NIDANAS.)

SOMNAMBULISM.—*Lit.*, 'Sleep-walking,' or moving, acting, writing, reading and performing every function of waking consciousness in one's sleep, with utter oblivion of the fact on awakening. This is one of the great psycho-physiological phenomena, the least

understood as it is the most puzzling, to which alone Occultism holds the key.

SOUL.—The vital principle or the breath of life, which every animal down to the infusoria, shares with man. In the translated Bible it stands indifferently for *life*, blood and soul. 'Let us not kill his *nephesh*,' says the original text: 'let us not kill *him*,' translate the Christians. (Refer SPIRIT.)

SPACE.—Akasha.

SPIRIT.—The lack of any mutual agreement between writers in the use of this word resulted in dire confusion. It is commonly made synonymous with *soul*; and the lexicographers countenance the usage. In Theosophical teachings the term 'Spirit' is applied solely to that which *belongs directly to Universal Consciousness*, and which is its homogeneous and unadulterated emanation. Thus, the Higher Mind in man or his *Ego* (Manas) is, when linked indissolubly with Buddhi, a spirit; while the term 'Soul,' human or even animal (the lower Manas acting in animals instinct), is applied only to Kama-Manas, and qualified as the *living* soul. This is *nephesh*, in Hebrew, the 'breath of life.' Spirit is formless and *immaterial*, being, when individualised, of the highest spiritual substance—*Suddasatwa*, the divine essence, of which the body of the manifesting *highest* Dhyanis are formed. Therefore, the Theosophists reject the appellation 'Spirits' for those phantoms which appear in the phenomenal manifestations of the Spiritualists, and call them 'shells,' and various other names. Spirit in short is no *entity* in the sense of having form; for, as Buddhist philosophy has it, *where there is a form, there is a cause for pain and suffering*. But each *individual* spirit—this individuality lasting only throughout the manvantaric life-circle—may be described as a *centre of consciousness*, a self-sentient and self-conscious centre; a state, not a conditioned individual. This is why there is such a wealth of words in Sanskrit to express the different States of Beings, Beings and Entities, each appellation showing the philosophical difference, the plane to which such *unit* belongs, and the degree of its spirituality or materiality. Unfortunately these terms are almost untranslatable into our Western tongues.

STHULA SHARIRA.—The gross physical body. Refer LINGA SHARINR.

SUBSTANCE.—Theosophists use the word in a dual sense, qualifying

substance as perceptible and imperceptible ; and making a distinction between the material psychic and spiritual substances into ideal (*i.e.*, existing on higher planes) and *real* substance.

SUKSHMA SHARIRA.—The subtile body.

SURYA.—The Sun.

SYMBOLISM.—The pictorial expression of an idea or a thought. Primordial *writing* had at first no characters, but a symbol generally stood for a whole phrase or sentence. A symbol is thus a recorded parable, and a parable a spoken symbol. The Chinese written language is nothing more than symbolical writing, each of its several thousand letters being a symbol.

TAIJASI—The radiant, flaming—from *tejas* 'fire' ; used sometimes to designate the *Manasa-rupa*, the thought-body, and also the stars.

TANHA.—Thirst ; desire for life ; that which produces re-birth.

TANMATRAS.—The subtle elements, the abstract counterpart of the five elements, earth, water, fire, air and ether, consisting of smell, taste, feeling, sight and sound.

TATTVAS.—The abstract principles of existence, or categories, physical and metaphysical. The subtle elements—five exoterically, seven in esoteric philosophy—which are correlative to the five and the seven senses on the physical plane ; the last two senses are as yet latent in man, but will be developed in the two last root races.

TAURUS.—A most mysterious constellation of the zodiac, one connected with all the 'first-born' solar gods. Taurus is under the asterisk A, which is its figure in the Hebrew Alphabet, that of Aleph ; and therefore that constellation is called the 'one,' the 'First,' after the said letter. Hence, the 'first-born,' to all of whom it was made sacred. The *Bull* is the symbol of force and procreative power—the Logos. Hence, also, the horns on the head of Isis, the female aspect of Osiris and Horns. Ancient mystics saw the ansated cross, in the horns of Taurus (the upper portion of the Hebrew Aleph) pushing away the Dragon, and Christians connected the sign and constellation with Christ. St Augustine calls it 'the great City of God,' and the Egyptians called it the 'interpreter of the divine voice,' the *Apis-Pacis* of Hermothis.—See ZODIAC.

THEOSOPHY.—The Wisdom. Religion taught in all ages by the sages of the world.

TRIGUNAS.—(*Sk.*) The three divisions of the inherent qualities of differentiated matter, *i.e.* of pure quiescence (satva), of activity and desire (rajas), of stagnation and decay (tamas). They correspond with Vishnu, Brahma and Shiva.—See also TRINITY.

[The three 'Gunas' correspond to the three quadruplicities in Astrology, namely, Fixed (*tamas*), Mutable (*satva*), and Cardinal (*rajas*). Also to the three modes of motion, rotary, vibratory, and translatory; and to many other trinities in thought and action.]

TRINITY.—Everyone knows the Christian dogma of the 'three in one' and 'one in three'; therefore it is useless to repeat that which may be found in every catechism. Athanasius, the Church Father, who defined the Trinity as a dogma, had little necessity of drawing upon inspiration or his own brain-power; he had but to turn to one of the innumerable trinities of the heathen creeds, or to the Egyptian priests, in whose country he had lived all his life. He modified slightly only one of the three 'persons.' All the triads of the Gentiles were composed of the Father, Mother and the Son. By making it 'Father, Son and Holy Ghost,' he changed the dogma only outwardly, as the Holy Ghost had always been feminine, and Jesus is made to address the Holy Ghost as his 'Mother' in every Gnostic Gospel.

The three persons of the Hindu Trinity are Brahma, Vishnu, and Shiva (*q.v.*). See TRIGUNAS.

UPANISHADS.—Brahmanical Scriptures appended to the Vedas containing the esoteric doctrine of the Brahmans.

VARNA.—(*Sk.*) Caste; *lit.*, 'colour.' The four chief castes named by Manu—the Brahmin, Kshatriya, Vaisya and Sudra—are called *Chatur-varna.*

VIJNANAMAYA KOSHA.—The sheath of knowledge; the fourth sheath of the divine monad; the fifth principle in man (Vedanta).

VISHNU.—The second God of the Hindu Trinity, the principle of Preservation.

WATER.—The first principle of things, according to Thales and other ancient philosophers. Of course this is not water on the material plane, but in a figurative sense for the potential fluid contained in boundless space. This was symbolised in ancient Egypt by *Kneph*, the 'unrevealed' god, who was represented as the serpent—the emblem of eternity—encircling a *water*-urn, with his head hovering over

the waters, which he incubates with his breath. 'And the Spirit of God moved upon the face of the waters' (Gen. i.). The honey-dew, the food of the gods and of the *creative bees* on the Yggdrasil, falls during the night upon the tree of life from the 'divine waters, the birthplace of the gods.' Alchemists claim that when pre-Adamic earth is reduced by the Alkahest to its first substance, it is *like clear water*. The Alkahest is 'the one and the *invisible*, the water, the first principle, in the *second* transformation.'

WILL.—In metaphysics and occult philosophy, Will is that which governs the manifested universes in eternity. *Will* is the one and sole principle of abstract eternal MOTION, or its ensouling essence. 'The Will,' says Van Helmont, 'is the first of all powers . . . The will is the property of all spiritual beings and displays itself in them the more actively the more they are freed from matter. And Paracelsus teaches that 'determined will is the beginning of all magical operations. It is because men do not perfectly imagine and believe the result, that the (occult) arts are so uncertain, while they might be perfectly certain.' Like all the rest, the Will is *septenary* in its degrees of manifestation. Emanating from the one, eternal, abstract, and purely quiescent Will (Atma in Layam), it becomes Buddhi in its Alaya state, descends lower as (Mahat Manas), and runs down the ladder of degrees until the divine Eros becomes, in its lower, animal manifestation, *erotic* desire. Will as an eternal principle is neither spirit nor substance but everlasting ideation. As well expressed by Schopenhaur in his *Parerga*, 'in sober reality there is neither *matter* nor *spirit*. The tendency to gravitation in a stone is as inexplainable as thought in the human brain . . . If matter can—no one knows why—fall to the ground, then it can also—no one knows why—think . . . As soon, even in mechanics, as we trespass beyond the purely mathematical, as soon as we reach the inscrutable adhesion, gravitation and so on, we are faced by phenomena which are to our senses as mysterious as the WILL.'

WISDOM RELIGION.—The one religion which now underlies all the now-existing creeds. That 'faith' which, being primordial, and revealed directly to human kind by their *progenitors* and informing EGOS (though the Church regards them as the 'fallen angels'), required no 'grace,' nor *blind* faith to believe, for it was *knowledge*. (See

'Gupta Vidya,' Hidden Knowledge.) It is on this Wisdom Religion that *Theosophy is based.*

Worlds.—*Inferior and Superior.* The Occultists and the Kabbalists agree in dividing the universe into superior and inferior worlds, the worlds of *Idea* and the worlds of *Matter.* 'As above so below,' states the Hermetic philosophy. This lower world is formed on its prototype—the higher world; and 'everything in the lower is but an image (a reflection) of the higher' (*Zohar*, ii, fol. 20 a).

Yoga.—(*Sk.*) (1) One of the six Darshanas or schools of India; a school of philosophy founded by Patanjali, though the real Yoga doctrine, the one that is said to have helped to prepare the world for the preaching of Buddha, is attributed with good reasons to the more ancient sage Yajnawalkya, the writer of the *Shatapatha Brahmana*, of *Yajur Veda*, the *Brihad Araynaka*, and other famous works. (2) The practice of meditation as a means of leading to spiritual liberation. Psycho-spiritual powers are obtained thereby, and induced ecstatic states leads to the clear and correct perception of the eternal truths, in both the visible and invisible universe.

Yoga Vidya.—The science of Yoga; the practical method of uniting one's own spirit with the universal spirit.

Yogis.— Mystics, who develop themselves according to the system of Patanjali's Yoga Philosophy.

Yuga.—(*Sk.*) A 1,000th part of a Kalpa. An age of the world of which there are four, and the series of which proceed in succession during the manvantaric cycle. Each Yuga is preceded by a period called in the *Puranas* Sandhya, twilight, or transition period, and is followed by another period of like duration called Sandhyansa, 'portion of twilight.' Each is equal to one-tenth of the Yuga. The group of four Yugas is first computed by the *divine* years, or 'years of the gods'—each such year being equal to 360 years of mortal men Thus we have in divine years:

1.	Krita or Satya Yuga	4,000	
	Sandhya	400	
	Sandhyansa	400	
			4,800
2.	Treta Yuga	3,000	
	Sandhya	300	
	Sandhyansa	300	
			3,600

3.	Dwapara Yuga	...	2,000	
	Sandhya	...	200	
	Sandhyansa	...	200	
				2,400
4.	Kali Yuga	...	1,000	
	Sandhya	...	100	
	Sandhyansa	...	100	
				1,200
				12,000

This rendered in years of mortals equals:

4,800 × 360	... ...	1,728,000
3,600 × 360	... ...	1,296,000
2,400 × 360	... ...	864,000
1,200 × 360	... ...	432,000
	Total	4,320,000

The above is called a Mahayuga or Manvantara; 2,000 such Mahayugas, or a period of 8,640,000,000 years, made a kalpa: the latter being only a 'day and a night,' or twenty-four hours, of Brahma. Thus an 'age of Brahma,' or one hundred of his *divine* years, must equal 311,040,000,000,000 of our mortal years. The old Mazdeans or Magi (the modern Parsis) had the same calculation, though the Orientalists do not seem to perceive it, for even the Parsi mobeds themselves have forgotten it. But their 'Sovereign time of the Long Period' (*Zervan Daregho Hvadata*) lasts 12,000 years, and these are the 12,000 *divine* years of a Mahayuga as shown above, whereas the *Zervan Akarana* (Limitless Time), mentioned by Zarathustra, is the *Kala*, out of space and time, of Parabrahm. See Golden Age.

Zodiac.—(*Gr.*) From the word *zodion*, a diminutive of *zoon*, animal. This word is used in a dual meaning; it may refer to the fixed and intellectual Zodiac, or to the movable and natural Zodiac. 'In astronomy,' says Science, 'it is an imaginary belt in the heavens sixteen or eighteen degrees broad, through the middle of which passes the sun's path (the ecliptic).' It contains the twelve constellations which constitute the twelve signs of the Zodiac, and from which they are named. As the nature of the *zodiacal light*—that elongated, luminous, triangular figure which, lying almost in the ecliptic, with its base on the horizon, and its apex at greater and smaller altitudes, is to be seen only during the morning and evening twilights—is entirely unknown to science, the origin and real

significance and occult meaning of the zodiac were, and are still, a mystery, to all save the Initiates. The latter preserved their secrets well. Between the Chaldean star-gazer and the modern astrologer there lies to this day a wide gulf indeed; and they wander, in the words of Albumazar, 'twixt the poles, and heavenly hinges, 'mongst eccentricals, centres, concentricks, circles and epicycles,' with vain pretence to more than *profane* human skill. Yet, some of the astrologers from Tycho Brahe and Kepler of astrological memory, down to the modern Zadkiels and Raphaels, have contrived to make a wonderful science from such scanty occult materials as they have had in hand from Ptolemy downwards.

To return to the astrological Zodiac proper, however, it is an imaginary circle passing round the earth in the plane of the ecliptic, its first point being called Aries, o degrees; (this is measured from the point where the ecliptic and equatorial circles intersect). It is divided into twelve equal parts called ' Signs of the Zodiac,' each containing thirty degrees of space, and on it is measured the right ascension of celestial bodies. The movable or natural Zodiac is a succession of constellations forming a belt of forty-seven degrees in width, lying north and south of the plane of the ecliptic. The procession of the Equinoxes is caused by the ' motion ' of the Sun through space, which makes the constellations appear to move forward against the order of the signs at the rate of $50\frac{1}{3}$ seconds per year. A simple calculation will show that at this rate the constellation Taurus (Heb. *Aleph*) was in the first sign of the zodiac at the beginning of the Kali Yuga, and consequently the Equinoctial point fell therein. At this time, also, Leo was in the summer solstice, Scorpio in the autumnal equinox, and Aquarius in the winter solstice; and these facts form the astronomical key to half the religious mysteries of the world—the Christian scheme included. The Zodiac was known in India and Egypt for incalculable ages, and the knowledge of the sages (magi) of these countries, with regard to the occult influence of the stars and heavenly bodies on our earth, was far greater than profane astronomy can ever hope to reach to. If, even now, when most of the secrets of the Asuramäyas and the Zoroasters are lost, it is still amply shown that horoscopes and judiciary astrology are far from being based on fiction, and if such men as Kepler and even Sir

Isaac Newton believed that stars and constellations influenced the destiny of our globe and its humanities, it requires no great stretch of faith to believe that men who were initiated into all the mysteries of nature, as well as into astronomy and astrology, knew precisely in what way nations and mankind, whole races as well as individuals, would be affected by the so-called 'signs of the Zodiac.'

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