

ALAN LEO'S
ASTROLOGICAL TEXT BOOKS

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



PLANETARY TYPES



URANUS: No. 1



URANUS: No. 2

Uranian: OCCULTIST

Neptunean: MYSTIC



Jupiterian: PHILOSOPHER

Positive and Negative Types

JUPITER

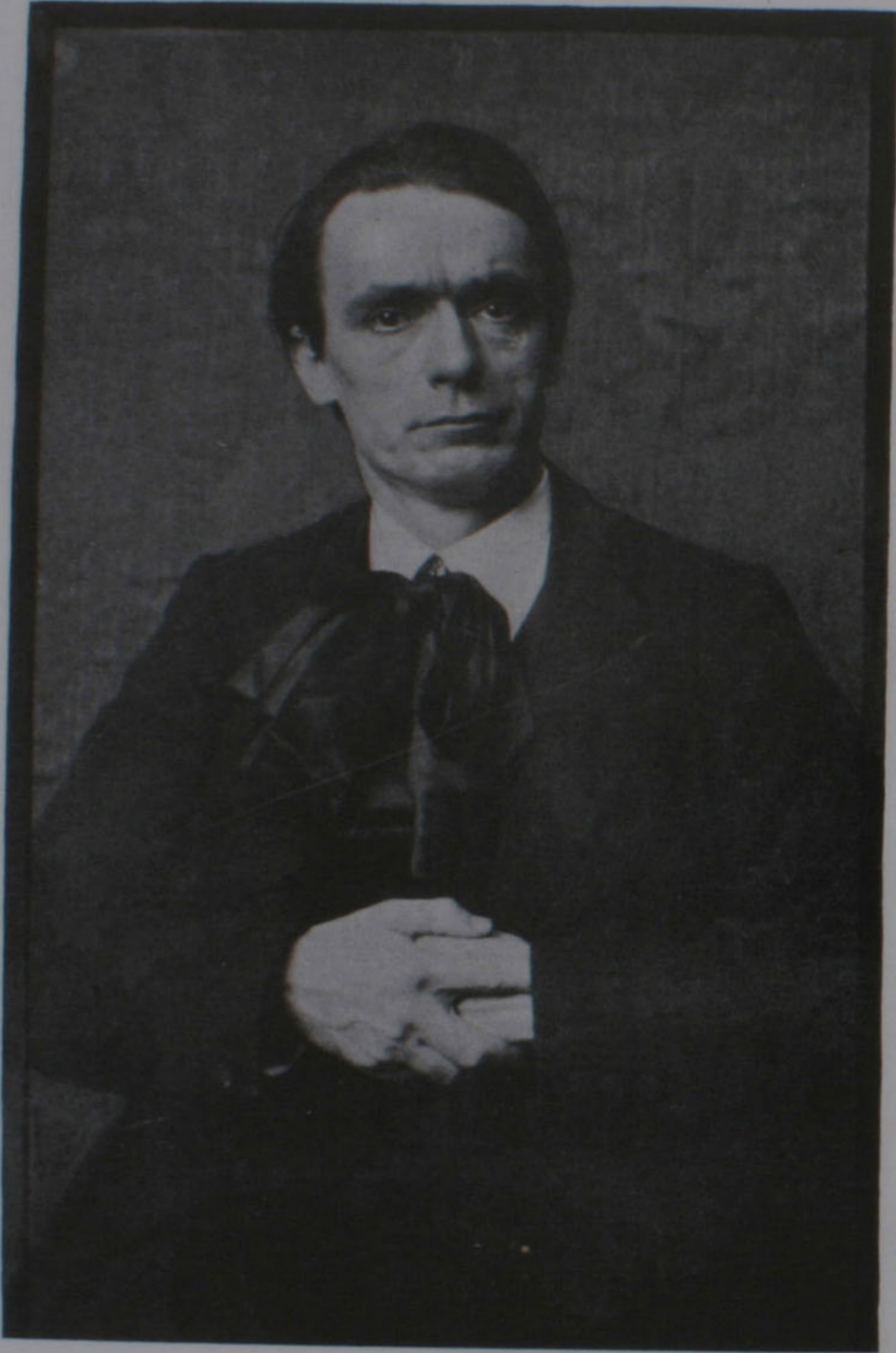


NEPTUNE: No. 1.



NEPTUNE: No. 2

PLANETARY TYPES



Zur froh. Erinnerung
bezüglich
Dr. Rudolf Steiner

Martial-Jupiterian Type

PLANETARY TYPES



SUN: No. 1



SUN: No. 2

Solar Types:
RULERS

Lunar Types:
SERVERS



MARS

Martial Type:
ENERGIZERS

Solar Positive
Lunar Negative
Types



MOON: No. 1



MOON: No. 2

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

Mercurial Positive
Type:
ANALYSIST
(STUDENTIAL)

Mercurial Negative
Type:
ADAPTABLE
(STUDENTIAL)



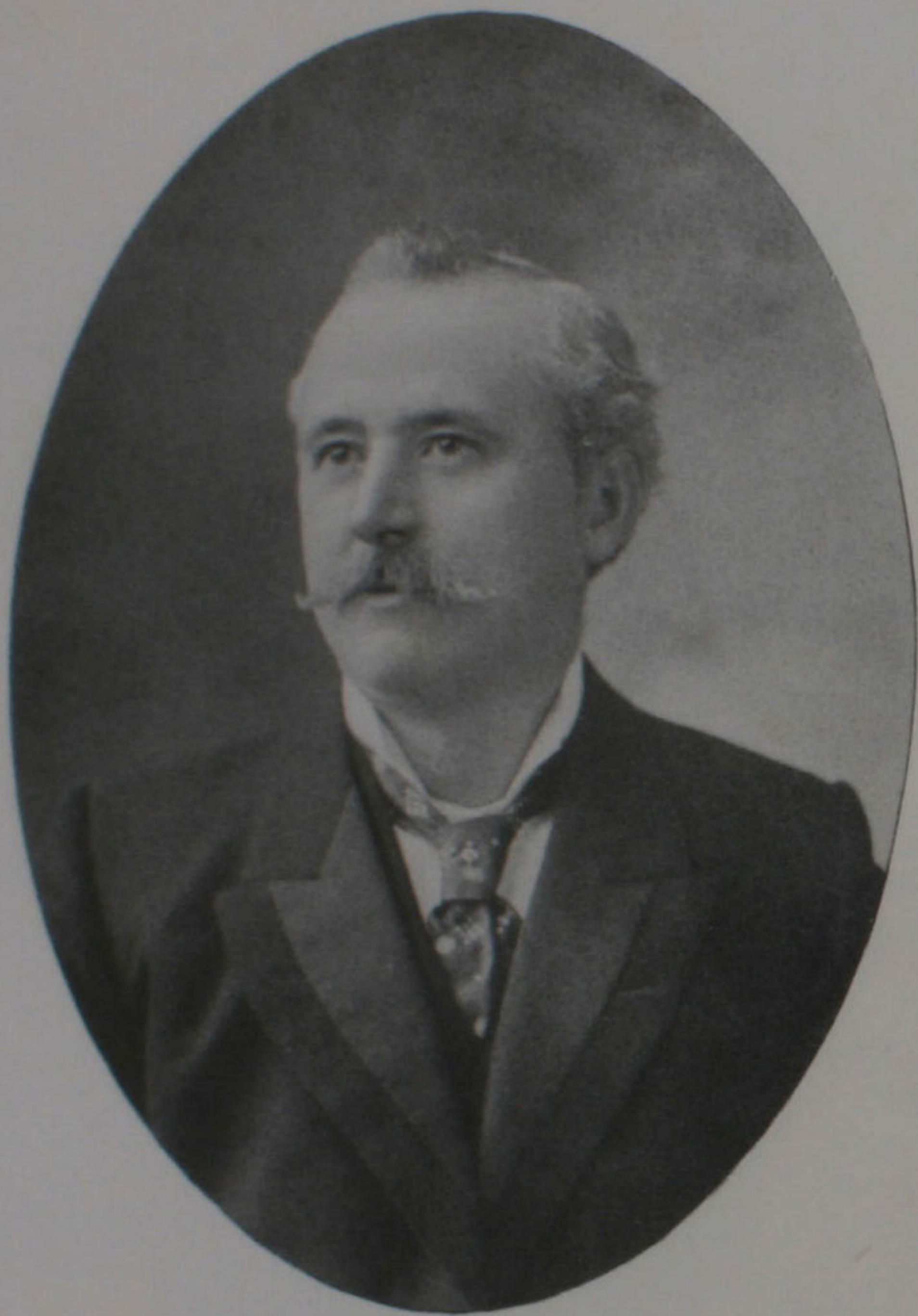
CHARUBEL



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	<i>Astrology for All, Part I.</i>
" II.	CASTING THE HOROSCOPE	"	" " " <i>Part II.</i>
" III.	HOW TO JUDGE A NATIVITY	"	<i>How to Judge a Nativity, Part I.</i>
" IV.	THE ART OF SYNTHESIS	"	" " " " <i>Part II.</i>
" V.	THE PROGRESSED HOROSCOPE	"	<i>The Progressed Horoscope</i>
" 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. * * **

"Astrology for All" Series.—Vol. IV.

The Art of Synthesis

by

ALAN LEO

THIRD EDITION, REVISED

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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

THE ART OF SYNTHESIS

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.



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 Viceroy; 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.

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; oculists, 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 OF *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 changeable 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 *atmic* 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 one¹; 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.

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 aspect¹ 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

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 thralldom 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 portrayed 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 susceptible 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 *prāna* 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 'prenatal 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 *prāna*, 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 foetus 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 $12\frac{6}{7}^{\circ}$ 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 1s., 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 Nativity, 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 familiar '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 (\simeq) 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 (Π) 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 (\simeq).

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
<i>Perception</i>	<i>Discrimination</i>	<i>Will</i>
<i>Sensory Nerves</i>	<i>Brain</i>	<i>Motor Nerves</i>
♈ ♉ ♊ ♋	♌ ♍ ♎ ♏	♐ ♑ ♒ ♓
<i>Gnyânendriyas</i>	<i>Intelligence</i>	<i>Karmendriyas</i>
<i>Râjasic Manas</i>	<i>Sâtivic Manas</i>	<i>Tâmasic Manas</i>
MANAS	BUDDHI	ATMA
or	or	or
<i>Creative Mind</i>	<i>Pure Reason</i>	<i>Abstract Spirit</i>

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 position 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 passionate 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 *Kriyashakti*. 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 agreeable 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, philanthropy, 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 essential 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, passionate, 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 Akasha, 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 'sāttvic 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 is 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 beneficent, 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 sannyāsi 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, incompatibility 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 (*Cælus* 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.

~ ♃ exalt. in ♒?

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 $\pi \times 10^{12}$ 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,

$$\pi \times 10^{12} = 3.14159... \times 1,000,000,000,000$$

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 succedent 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 aberration, 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 odylic 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 teleological 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 naticities 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 $\approx 26^\circ$.

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* (*τριτόδους, 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. tredecile Neptune con. zod. formed, a Gaspard di Salo violin was purchased. Coincidentally, 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