

need be said here is that *fixed* implies all that is stable and enduring, rotatory, or 'static'; *cardinal*, all that which in contrast to the former is mobile, active and changing, translatory, or 'kinetic'; while *mutable* implies that which may by turns exhibit either quality though less in degree, a mean oscillating between extremes, 'vibratory.' Three words borrowed from the war-vocabulary might be used—*defensive*, *offensive*, *neutral*.

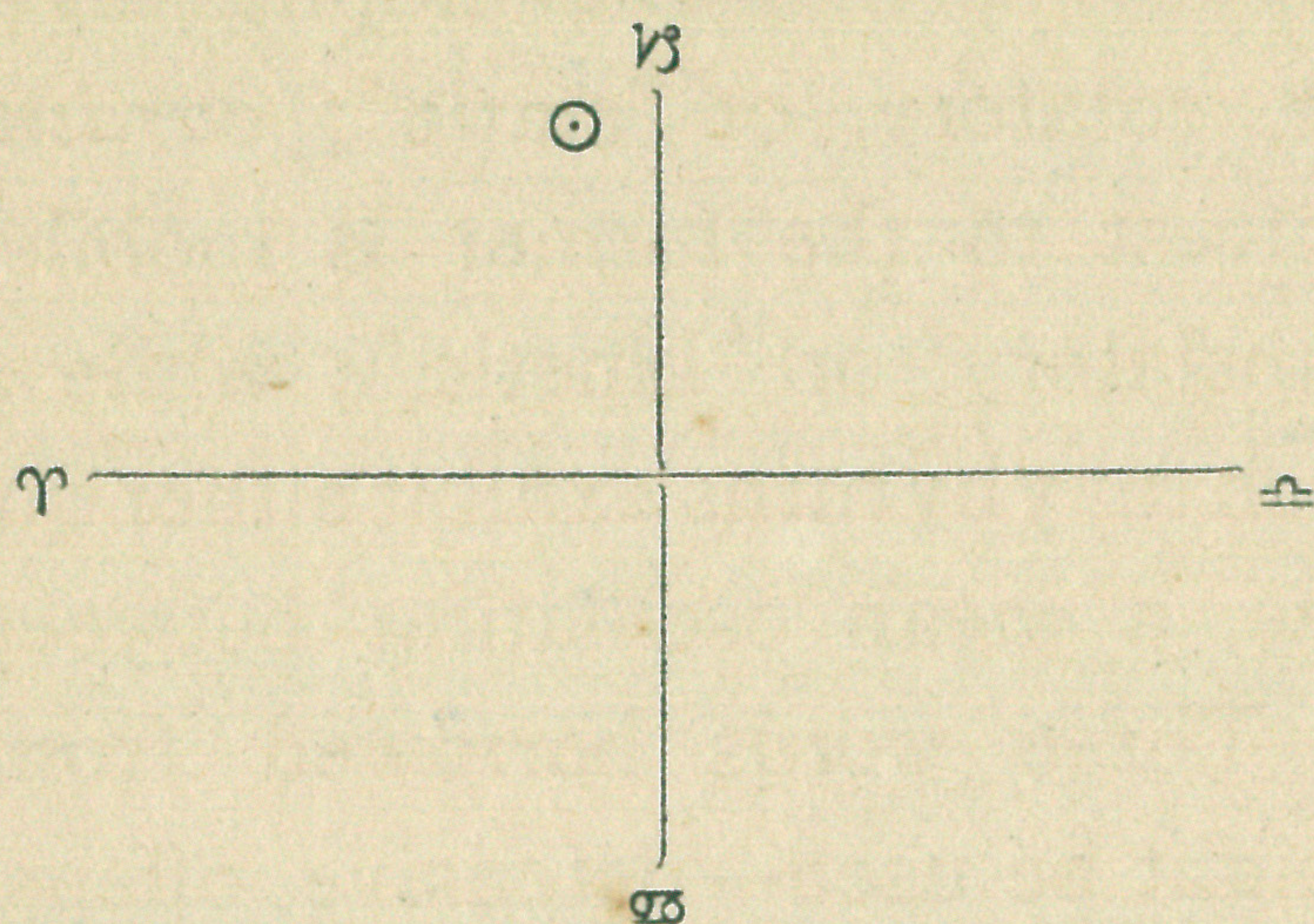
The words 'fiery' 'earthy' 'airy' 'watery' sufficiently explain themselves.

The Twelve Signs of the Zodiac, and their planetary "rulers," form the foundation of all Astrology as at present understood.

There is only one thing more which it is necessary to explain, and that is, what is meant by a "horoscope." To put the matter clearly without technicalities we will attempt a pictorial description.

Let us suppose we are standing on some high ground at any place in the Northern Hemisphere, at noon on Christmas Day, and that we are facing towards the south. On our left due east the sign Aries ♈ will be rising, and in the west the sign Libra ♎ will be setting. Overhead and towards the south the sign Capricorn ♐ will be culminating, with the Sun just within it. Underfoot beneath the horizon and towards the north will be the sign Cancer ♋. We might put this in the form of a diagram thus:—





This might be called the 'skeleton' of a horoscope, and it would in fact be part of the horoscope of any person born at that time. From a glance at the list given on p. viii we can see that between ♈ and ♋ we need to interpolate ♉ ♊, and between ♋ and ♌ we need to interpolate ♍ ♎, and similarly ♏ ♏ and ♐ ♑ in the remaining quadrants. If after this we inserted in each sign the correct position of any planet that happened to be occupying the sign, at that date, we should have a veritable horoscope of the person born at that moment.

This illustration has been chosen because it is particularly simple, but, in principle, the casting of any horoscope is identical with this; except that we do not always find the sign Aries rising in the East. That depends partly upon the day of the year, partly upon the time of day, and partly upon the place of birth: the reasons for this we are not concerned with at present.

What is essential to remember is that the sign which is rising in the east at the moment of birth (known as



the 'Ascendant' or 'Rising Sign') is the most important point of the horoscope, and the ruler of that sign ('Ruling Planet') has a very great influence, more or less throughout the whole life, upon the person then born.

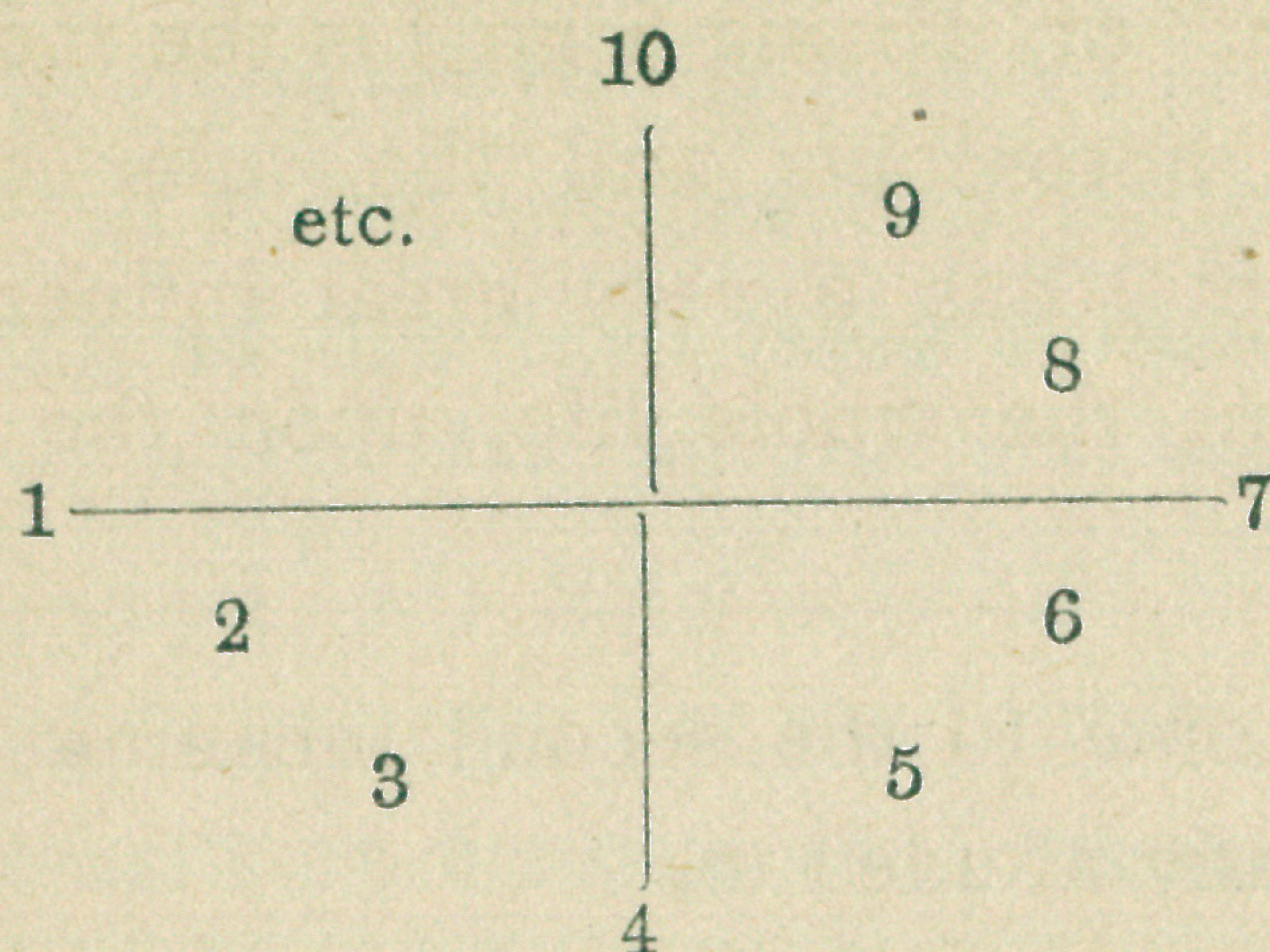
We now come to the second meaning of the word "house" already alluded to.

If we refer to our little "cross" diagram on p. xi and if, in order to fix our ideas, we imagine it to be a real cross of solid wood, and the Zodiac a circular band of iron fitting over it, we can easily see that as this band is shifted about, different parts of it will be cut by the two sticks of the cross, (which represent the circles of the horizon and meridian respectively); and if we were to add eight other sticks, so as to turn our cross into a 12-spoked wheel, each spoke would cut into a part of the band or "tyre" that would depend upon its general position with regard to the cross.

Viewed in this way the 12-spoked wheel may be taken as a representation of what are termed the Twelve Houses of the Horoscope, which are formed by first dividing the celestial sphere by the meridian and horizon of the birthplace, and then sub-dividing each quadrant into three sectors.

The First House commences with that part of the zodiac cut by the horizon, and extends to one-third of the quadrant (not above, but) *below* the horizon: the Second House follows the first, and so on in this order:—





—as though one took a clock-dial and started with the figure IX and counted backwards,—the point of the zodiac cut by each spoke of the wheel being known as the “ cusp ” of the respective house. Thus the point of the zodiac cut by the eastern horizon is the *cusps* of the *first house*.

The following scheme will give a clue to the significance of each house so far as it can be imprisoned in a word:—

1. Personality, identity, capacities.....“ I ”
2. Possessions, powers, fortune.....“ mine ”
3. Reason, consideration, adaptability.....“ why ? ”
4. Home life, environment.....“ we ”
5. Children, enterprises, hazards.....“ our ”
6. Ways-and-means.....“ how ”
7. Individuality, partnerships, self-mergence...“ you ”
8. Payments, losses, fatalities.....“ yours ”
9. Aspiration, religion, travel.....“ try ! ”
10. Citizenship, avocation, honour.....“ they ”
11. Friendships, altruism, self-abnegation.....“ theirs ”
12. Self-undoing, failure.....“ bow ”

Each ‘house’ corresponds to a ‘sign,’ the 1st house to the 1st sign (Aries), and the second house to the second sign (Taurus), and so on. This correspondence



is important, and forms a key to the study of horoscopes. The exact relation between the two is not quite easily expressed, though a great deal will be gathered from what is said later (*e.g.*, pp. 26, 34). But to put it in a phrase it may be said that what the 'houses' are to the individual, the 'signs' are to humanity at large.

The word "aspect," as applied to planets, indicates their distance apart as measured in the zodiac. Good or harmonious aspects are the *trine* and the *sextile*, ( $\Delta \ast$ ) one-third and one-sixth of the circle respectively. Evil or discordant aspects are the *opposition* and the *square*, ( $\text{♁} \square$ ) one-half and one-quarter circle respectively. The *conjunction*, ( $\text{♁}$ ) as its name implies, indicates a position in or near the same degree of the zodiac, and is either good or evil according as the planets concerned blend or do not blend: thus  $\text{♁} \text{♂} \text{♀}$  is good,  $\text{♁} \text{♂} \text{♃}$  evil.

Other aspects are recognised, but these are the chief.

The reader is now sufficiently acquainted with the common terms of Astrology to be able to follow without confusion the main ideas set forth in this book. Study alone will enable him to determine whether they are grounded on truth; but in any case the enlarged outlook prompted by a contemplation of the astrological view of life cannot fail to be stimulating and helpful.



## NOTE ON THE ZODIAC

The Signs of the Zodiac as treated of in this book are counted from the Vernal Equinox and measured along the Ecliptic, in accordance with the instructions of Claudius Ptolemy<sup>3</sup> and the practice of all astrologers since his time.

The statement often made, that the fact of the Signs being no longer coincident in position with the Constellations of the same name *invalidates Astrology*, is a result of the ignorance of astronomers regarding Astrology already alluded to, for a very little investigation would disprove it. There is a relation between the Constellations and the Signs, of that there can be no doubt;—a relation of the kind known as “sympathetic vibration,” such as is the basis of wireless telegraphy and which does not depend upon coincidence of position for its efficacy.

But with the influence of the Constellations *per se* we are not here concerned, and it belongs to the Mysteries of Astrology.

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<sup>3</sup> *Tetrabiblos*, I. xii. p. 32, Ashmand's translation, 1822 (reprint 1896).



“In most speculations there is in truth an underlying egotism. We are not satisfied to believe that we are simply part of those elements and conditions which surround us. We must needs think that we are in some way differentiated.

“On the one hand our human conception of Time, with its divisions into years, days, hours, and minutes, is regarded habitually as if it were in some way divorced from the eternity of which it forms an infinitesimal part; and on the other it is assumed that because ‘this queer little speck we call Earth’ does not include the whole of the Universe, it lives apart from the loftier forms of spiritual law, and is despicable to the transcendental eye.

“It will be useful in the formation of a truly sane philosophy to acknowledge to ourselves that Time as we count it is neither more nor less than an episode of Eternity, and that, since we share undeviatingly an obedience to all the laws our powers permit us to recognise as operative in the universal scheme, it is in the highest degree probable that the scheme at large yields an enforced allegiance to those laws which impinge upon ourselves.”

DAVID CHRISTIE MURRAY in the “Referee,” 1903.



# Mars : The War Lord.

## LECTURE I.

SYNOPSIS.—The Rising Star of the Material World—Science, Youth, the Age of Force and Assertiveness—National Consciousness—The Struggle for Individuality—The First Lesson of Mars.

To deal with the influence of the planet Mars upon our globe, and the manner in which that influence affects humanity, in part, and as a whole, we  
Adam should need to commence with the story of ADAM, the *first* man, who was created out of the dust by Jahveh, or Jehovah. We should have to follow his adventures in the Garden of Eden, where he had control over all living things; his relation to Eve, created from his rib, his temptation by her, through the serpent, to eat the forbidden fruit; and his exile from the Garden of Eden, which rendered him mortal, and compelled him to labour for the means of his sustenance.



This story is however far too long for our present purpose, and we must be content with the statement that the vibrations which we summarise *The Animal Soul in Man* as the influence of the planet Mars represent Animal-Man, or the animal instincts and the fire of passion in human beings, the emotional-soul in every human creature, and the unconscious quickener of the birth of the spiritual. Jahveh or Jehovah is "Adam Kadmon," or the Heavenly Man, who is pictured in the heavens in the celestial zodiac; and from the heavenly man the primitive Adam was created from the dust and made in the image of his divine prototype—Adam Kadmon.

The circle of the zodiac begins, so far as our earth is concerned, with the sign Aries, the day house of Mars, from which the living fire or influence of  $\Upsilon$  to  $\text{♄}$  his celestial sphere flows into the brain of physical man. The planet Mars is therefore the giver of life, energy, and motion to the *animal-man*. So far as the zodiac is concerned with the evolution of animal-man, the signs governed by the planet Mars are mainly concerned with his physical birth and death, denoted by Aries and the first house, Birth; Scorpio, and the eighth house, Death. While Mars through the sign Aries gives the living fire of passion, desire and animal magnetism, Scorpio gives the living water of eternal life through the purifying waters of the vital fluids, or the regenerative life.



Students of Astrology should never forget that Adam Kadmon is androgynous, while Adam and Sexless Eve are sexed. Mars has always been the sex planet; Aries is always a masculine or positive sign and Scorpio feminine or negative.

To understand the influence of the Martial sphere, we must first know something of the celestial influences in connection with the three aspects of Man, Origin his Spirit, Soul, and Body, (☉, ♃, +).

The Spirit which overshadows Man is a radiation from the CENTRAL SUN and the Pole Star,<sup>1</sup> the Central Sun being a Fixed Star around which are grouped a hundred Solar Systems. This radiation from the CENTRAL SUN and the Pole Star, when united with the divine essence of our physical Sun, symbolises the Spiritual Soul in man, and the *rays* from the Sun symbolise the mind and the emotional-soul of the personal Ego.

We are not at present concerned with the influence of the Seven Rays from the Sun, represented by the seven planets, but with *one* ray only, the Red Ray RED ray, wholly under the influence of that sphere of which the planet Mars is the physical centre. As already stated, this ray, which constitutes the emotional-soul in Man, is the unconscious quickener of the birth of the Spiritual.

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<sup>1</sup> Ref. *Secret Doctrine* ii., 251.



Dealing with the planet Mars and its influence over the mortal or animal man, we find that it symbolises the SENSES, or the animal instincts. And here **Martial Ray** we come at once to the suggestion that the red ray of Mars is subject to a process of sub-division, for while the senses as a whole are under the lordship of Mars, the separate senses are under the six subdivisions of the Martial ray.

For instance, Mars practically dominates the sense of TASTE, while all the other planets bring in their influence as subdivisions of the primary sense of **Senses** taste. Mars-Venus governs the sense of Touch. Mars-Jupiter governs the sense of Smell. Mars-Saturn the sense of Hearing. Mars-Mercury governs the sense of Sight. All of these are subject to further subdivisions, and these subdivisions, we may add, lead to the inner senses. Touch, to feeling internally as well as externally; smell through Jupiter to astral or keener scent; Saturn to a deeper sense of hearing, giving the musical ear, clairaudience, etc.; Mercury to clearer vision, and finally to etheric sight, clairvoyance, and so on. Mars-Uranus governs the organ in the brain known as the Pineal Gland; and Mars-Neptune the Pituitary Body, organs the functions of which are as yet little known to science.

These classifications must not be taken as hard-and-fast divisions of the senses. They are general, constantly interchanging and being modified by the forty-nine



combinations caused by the seven subdivisions ; but we can accept as a definite statement the fact that Mars governs the five normal or active senses, particularly when expressed outwardly.

The influence of Mars on the senses is through the blood, which is the form or medium for the influence or mode of consciousness of the Red Ray of Mars. From this it will be seen how very closely related is Mars to the earth, and to the *physical body* of man. Astrologically placed in relation to our Earth, Mars is the physical planet on the left hand of the Earth, and Mercury on the right hand,—very significant positions.

It may be necessary to say, that in the chain of the seven globes connected with our Earth Chain, the first, Globe A, corresponds to the Mineral kingdom under the influence of the planet Saturn, or the signs Capricorn and Aquarius. The next, Globe B, to the Vegetable kingdom, under Jupiter and the Moon, or the signs Sagittarius and Pisces. Globe C, Mars, to the Animal kingdom. Globe D, our physical earth, is the place of struggle between the animal and the human ; and Globe E, on the upward arc, is the planet Mercury, related to the definitely human evolution, free from the animal. The relationship of globes C, D, E, is shown in the following diagram.

Blood,  
Muscle,  
Sinews

Descent of  
Spirit into  
Matter