

**THE
PHILOSOPHY
OF ASTROLOGY**

MANLY PALMER HALL

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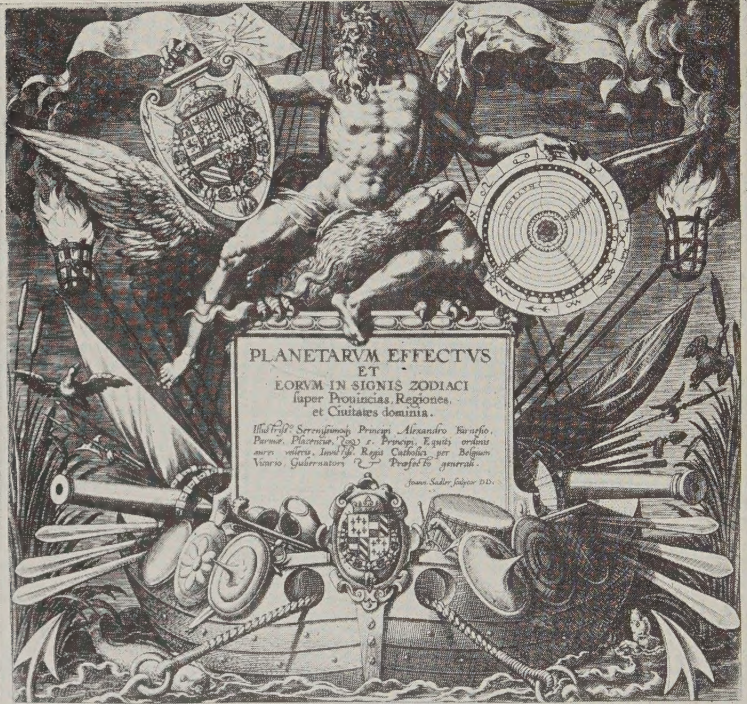
THE PHOENIX

REINCARNATION: THE CYCLE OF NECESSITY

THE PHILOSOPHY
OF ASTROLOGY



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Te Virtus celebrem facit, ac Prudentia, qui Rem
 In loca cunctando praestans, res tutas.

Ob tua te merito tam splendida facta Poeta
 Cum Sole & Luna semper ad altura ferent

Engraving by Sadler, 1683

→ THE PHILOSOPHY OF ASTROLOGY

BY MANLY PALMER HALL, 1901-



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ASTROLOGY, medicine, mathematics, music, and architecture were the great sciences of the ancient world. It is not possible to discover the origin of these primary branches of learning. Nor is it possible to discover the races or nations which first cultivated these refinements of knowledge. Various countries have laid claims to the distinction of having cradled the great sciences, but it appears from the perspective of our present time that all the world enjoyed in almost equal measure the cultural influences of these five orders of learning.

Today astrology is often referred to as the Chaldean Art because it was especially venerated and widely practiced by those ancient people who inhabited the valley of the Euphrates. But if the Chaldeans were great exponents of the astrological arts, so likewise were the Egyptians, Hindus, Chinese, Persians, and the great civilizations of the ancient Americas.

It has been observed that no nation or race has reached the flowering of culture without the civilizing influence of astrology. The study of the stars and the effects of their motions upon the lives of mundane creatures has intrigued the minds of men since the beginning of recorded history. It appears that men developed an astrological tradition long before the invention of writing: at least the earliest written records of the race indicate that the astrological tradition was already well established.

Astronomers have called astrology the mad mother of astronomy. While this definition as a whole is quite false, one part of it is true. Modern astronomy is an outgrowth of astrological speculation. The ancients studied the stars primarily for the purpose of interpreting the course of human events. In those older times the modern scientific viewpoint was unknown. The student was concerned for the most part with the effect of universal agencies upon the problem of his own survival. Knowledge for the sake of knowledge was of little interest to him. He was a utilitarian. To his mind the stars were part of a universal order. The star and the star-gazer were bound together in a great cosmic pattern.

The five great sciences originally were part of one esoteric tradition. The priests of the old religion were learned in mathematics, were physicians and architects; they cultivated music and practiced astrology. The old theory of education was very different from the modern viewpoint. Today we thrust education upon the individual. We assure him that knowledge is his birthright, and he must become schooled whether he will or not. As a result we behold the pitiable spectacle of the unscholarly struggling with ideas which are beyond their comprehension.

According to the ancient theory of education, the right to knowledge had to be earned. Learning was reserved for those who desired learning to the degree that they were prepared to prove their fitness to receive it. The sciences were under the protection of the priests who initiated those of obvious ability and fitness into the profundities of deeper learning. It was only after the decline of the great institutions of the pagan world that knowledge became available to the profane.

It might seem that the universalization of educational opportunity would have resulted in a general improvement, but this was not always the case. The unprepared and the unfit could not rise to the challenge of thinking. A man cannot use wisely a knowledge which is beyond his comprehension. What he cannot use he abuses. What he cannot understand he misunderstands. The result is a general collapse of the esoteric tradition. From this the world has not yet recovered. We are plagued to this day with the misunderstandings which resulted from the collapse of the pagan mystery schools.

Let us consider the effect of the profaning of the mysteries with particular reference to the astrological tradition. This we know: the astrology that we practice today is but a fragment of the great astrological tradition which was developed and perfected by the initiate priests of the ancient world.

Astrology is divisible into two distinct sciences. The esoteric science of astrology deals with the mysteries of the cosmos itself, the spiritual, intellectual, moral, and physical chemistry of the world. This kind of astrology is the key to the great analogies in the ancient doctrine of the Macrocosm and the Microcosm. Herein is concealed the mystery of the Great Man which is the world. And the mystery of the little world is man. Esoteric astrology is a religion inasmuch as it reveals the anatomy and psychology of God. It is a philosophy inasmuch as it sets forth the rationale of existence and the intellectual and moral relationships between things. Esoteric astrology is a science inasmuch as it reveals with mathematical exactitude the universal pattern of living

and the means by which the human being builds himself into the fabric of the universal pattern.

Exoteric astrology is the prognostic aspect of the science. Within it are the seven branches of horoscopy, the delineative and predictional arts. What the average astrologer does not understand is the relationship between the philosophy of the stars and the system of divination which is based upon astrological lore. Astrology works because it bears witness to the truths of celestial dynamics.

Let us attempt to understand the relationship between astrology as philosophy and astrology as predictive art. For example: man himself consists of two parts. The greater part of man is his spiritual unity—his divine nature. The spirit of man is the great overshadowing reality, and the personality of man is merely one manifestation of his spiritual nature. What the body of man is to the spirit of man, prognostic astrology is to philosophical astrology.

In order to practice the physical science of astrology adequately the astrologer must understand the great philosophical foundation of this profound subject.

Astrology is much more than an art or even a science: it is a way of life; it is a complete formula for living. It is a universal truth manifesting physically through a particular technique; but never for a moment should the astrologer indulge the fantasy that prognostics is all of his subject. Predictions are only the beginning. It is the philosophy which is the greater part.

The beginning of the study of esoteric astrology is to examine the mystery of the Macrocosm. Here one point must be very carefully clarified. The Macrocosm is not the cosmos of modern science. Rather it is what the ancients



REGIONES

1. Arabia, Carthago, India,
2. Italia, Gallia, Hispania,
3. Persia, Siam, Sibiria, &c.

1. Luna regis, 2. Luna regis, 3. Luna regis,
4. Luna regis, 5. Luna regis, 6. Luna regis,
7. Luna regis, 8. Luna regis, 9. Luna regis,
10. Luna regis, 11. Luna regis, 12. Luna regis.

1. Luna regis, 2. Luna regis, 3. Luna regis,
4. Luna regis, 5. Luna regis, 6. Luna regis,
7. Luna regis, 8. Luna regis, 9. Luna regis,
10. Luna regis, 11. Luna regis, 12. Luna regis.

REGES

1. Luna regis, 2. Luna regis, 3. Luna regis,
4. Luna regis, 5. Luna regis, 6. Luna regis,
7. Luna regis, 8. Luna regis, 9. Luna regis,
10. Luna regis, 11. Luna regis, 12. Luna regis.

called the *World*. This term has a very special philosophical meaning. The world is not the solar system. It is the wholeness of nature both visible and invisible, corporeal and incorporeal, physical and spiritual.

Modern scientists complain that astrology is basically untrue because it is founded upon the geocentric theory of astronomy which passed out of scientific favor after the death of Tycho Brahe, the last of the great geocentric astronomers. The basic principle of geocentric astronomy is that the earth is in the center of the solar system. The Moon, the planets and the Sun are represented in the old drawings as moving in orbits about the earth. Modern astronomers assume that the ancients were unaware of the heliocentric system which places the Sun in the midst of the solar system with the planets, including the earth, revolving about it. Only the Moon remains in an orbit about the earth.

There is sufficient evidence available to indicate that at least some ancient peoples were quite aware of the heliocentric theory. Pythagoras, living in the sixth century B. C., declared that the planets moved about the flaming star of the Sun. It should be remembered that Pythagoras spoke not with his own voice alone, but with the authority of the great esoteric schools into which he had been initiated. Pythagoras had gained his knowledge from the Brahmans of India, the priests of Egypt, and the hierophants of the Greek Mysteries. If, therefore, he taught that the planets moved about the Sun he spoke for these schools and bore witness of a doctrine which they held secret.

It may be difficult for the materialists to reconcile the heliocentric and geocentric systems of astronomy. It is immediately clarified, however, if we understand that the helio-

centric system applies to the physical solar system and the geocentric system applies to the world. The Ptolemaic concept of geocentric astronomy represents the qualitative world, and details with conditions of matter rather than the mechanical arrangements of planets. When the ancients referred to the world they meant the complete nature of a creation, not merely its physical structure. The earth that is in the middle of the geocentric diagram of the world is not the planet earth, but the element earth, or matter. The seven planetary orbits that surround the earth in the geocentric systems are zones or planes of magnetic energy and are referred to as the bodies of "Blessed Gods." Together these form what the medieval mystics called the *Anima Mundi*, or the soul of the world. Beyond the orbits of the planets, according to Ptolemy, lie the great circles of the fixed stars often represented by three rings of flames. These great constellational groupings were the source of the pure spiritual energy of nature, and were the abodes of the three manifestations of the Supreme Deity.

Thus we have a formula: the *spirit* of all things from the stars, the *soul* of all things from the planets, and the *body* of all things from the elements or matter. These three great divisions—spirit, soul and body—consciousness, intelligence and force—will, wisdom and action—are related to stars, planets and elements. The geocentric figure which represents these three parts in their proper relationship is called *The World*.

Space is filled with stars. Each star is a sun, and all these suns together are the manifestors of the pure spirituality which sustains the world. Each of the suns has its planets which are the reflectors and distributors of its energies. There

are innumerable planets in space and through these planets energy is specialized and a second kind of energy termed *reflective* is produced. This reflective energy consists of two qualities—the positive solar quality and the negative elementary quality. Reflected light is conditioned by the surface from which it is reflected; so planetary energy is called formal, because form is a compound of spirit and matter.

The physical structure of the world consists of the physical body of the various planets, luminaries, asteroids, meteors, etc. There is no such thing as dead matter. Material bodies are composed of a kind of material energy; and this energy likewise has a certain emanational power, but this power is less than that of stars or planets reflecting solar life. The physical energy of the elements themselves is called force, and force exercises a profound influence upon such structures as are in close proximity to the source of that force.

Thus, man living on the planet earth receives three kinds of energy into his own nature: spiritual energy, from the countless stars of heaven; physical energy reflected from the other planets of his own solar system; and elementary energy or force from the physical earth beneath his feet.

The Egyptians taught that all superior natures influenced inferior natures. They believed that energy was constantly flowing downward from the spiritual fountain of life through all the qualities of living, to be absorbed finally by the abyss of matter. As rain falling from the sky is absorbed by the earth, so all the spiritual forces of nature act upon matter which absorbs these energies and later releases them in the form of living things.

The energies of the stars and the planets were called *seminal* because whenever they fell into matter they became

seed-like and rose again from matter in the form of evolving creatures. The flowers in the fields, the birds in the trees and man himself with all his complex structure, are forms of energy rising up from and through matter toward their own source—the stars in space.

Plato taught that creatures coming into birth fell like drops of living dew from the Milky Way. After falling through the arches of the planetary orbits this energy descended into the dark womb of the earth. From this darkness it rose again triumphantly through the developing life of the planet. And at last in the process of evolution it ascends again the ladder of the seven planets and returns to the stars. It descends as life and ascends as living things.

It is this magnificent conception of the universal process which is the foundation of philosophical astrology. From the father fountains, the stars, are flowing forever the streams of living water and it is this Water of Life that makes fertile the fields of space. Growth is the increase of the manifestation of the spiritual part of the compound of form. Spirit is active, matter is relatively inert; forms contain within themselves both activity and inertia. Materiality is the victory of inertia over life. Spirituality is the victory of life over inertia. The struggle of activity and inertia is present everywhere in nature. Theologians symbolize it as the struggle between good and evil. God and the Devil are spirit and matter.

Recognizing three basic qualities of activity in the world, it is next necessary to understand the classification of these energies according to the esoteric tradition. We may turn to the Orphics for assistance in this problem. They divided the world into three parts which they called supreme, supe-

rior, and inferior. The supreme world was the abode of the first gods, or as one of their writings says: "The first gods from the First." These were the old gods who remained aloof from the world. Seated upon their ancient thrones, the great gods of the first order are the servants and administrators of the One Life which flows from all of the stars. The superior world is the abode of the secondary gods the creators, the powers—these are the wandering gods, the planets, lesser orders of divinities, servants of the great gods, and the source of intellectual and moral spheres. The inferior world, the third world of the Orphics, is the abode of mortals, creatures who are rooted in matter and who receive into themselves the energies of life. In the old mythology the supreme world is the abode of those who give life, the superior world the abode of those who distribute life, and the inferior world the abode of those who receive life.

Astronomers object to what they call an arbitrary allotment of various divinities to the various heavenly bodies. They assume that the ancients arbitrarily assigned the god Jupiter to one planet and the goddess Venus to another. One astronomer made the extremely superficial statement that the ancients first assigned various gods to the planets and then attributed the attributes of these gods to the planets, assuming that each planet affected the world according to the nature of the god to which they had assigned it. This is an entirely erroneous viewpoint. The planets were not named after the gods, the gods were named after the planets. Having established the great pattern of the Macrocosm, the old civilizations settled themselves to the task of discovering the quality of the energy radiated by the various heavenly bodies. Their researches were thorough and careful and the

process required thousands of years of painstaking investigation. The records of this great process of building up esoteric knowledge was lost to the modern world with the destruction of the Atlantean civilization.

Each of the fixed stars differs somewhat from the others in the quality and quantity of its energies and its distance from or proximity to some other body in space. Modern astronomy believes this difference to be basically chemical. The ancients believed the difference to be basically alchemical.

The accompanying figure is from an early wood-block print of the world according to Ptolemy. It is especially interesting because it shows the three zodiacs which inclose the orbits of the planets. The first of these zodiacs is called the *Primum Mobile* or the First Motion. It corresponds to the first power of the God-head. It is the source of all the energies which manifest through the process of creation. The second zodiac corresponds with the intellectual sphere and the third to the material world. Through the three zodiacs emanate the forces which sustain the three parts of the world nature. The Spiritual Zodiac corresponds to the stars, the Intellectual to the planets, and the Material Zodiac, called the firmament, corresponds to the elements.

The firmament is the dividing line between the world of spirit and the world of soul. In Genesis it is described how the waters which were above the firmament were divided from the waters which were beneath the firmament. By reference to the accompanying diagram it will be seen that the Crystal Sea (the Intellectual Zodiac) is above the firmament. This is the Sea of Life, in the midst of which stands the throne of the Almighty. This figure is the key to the revelation of St. John. Patmus is the elementary world

described in the Apocalypse as an island. John being in the Island of Patmus beheld a vision. In this illumination he



An early wood-block print of the world according to Ptolemy.

was lifted up to the orbits of the seven planets to the door in the firmament. Having passed through the sphere of the world soul he discovered himself on the shore of the Crys-

talline Sea. Of course, the seven planets are the Seven Churches in Asia. They are also the seven rungs of Jacob's Ladder, upon which the angels descend and ascend. Jacob's Pillow—the stone upon which he rested his head during the vision—is of course the material world at the foot of the planetary ladder. The seven steps are the seven gates of Omar Khayyam and the seven arches of the Prophet Enoch. It is through these same gates that the Babylonian goddess Ishtar descended into the underworld (elementary matter) in search for the lost Tammuz. These also are the gates through which Mohammed ascended in the celebrated vision which is called the Night Journey.

In his dream Mohammed was carried to Jerusalem and stood upon the rock Moriah, which was the foundation of Solomon's Temple. This rock was the ancient threshing floor of the Jebusites—again a reference to the material worlds in the midst of the symbolical figure. As Mohammed stood upon the rock Moriah, a ladder with golden rungs fell from heaven, and the prophet ascended through the gates at each of which stood one of the Patriarchs. The planets represent the Patriarchs, and the symbolism of the Old Testament and much of the religious mysticism of the New Testament is concealed in this curious symbol of the world orbits.

The three zodiacs correspond with the Cabalistic foundations. The Supreme Being of the Cabala is called Ain, which means the boundless. From Ain emanates Ain Soph, Boundless Life; and from Ain Soph, Aur, Boundless Light. These three are one essence entirely spiritual, and from this concept was developed the doctrine of the Christian Trinity, of one Person in three Persons—One Life existing in three conditions. In this symbolism the Primum Mobile is God the

Father. The Christallium is God the Son, and the firmament is God the Holy Spirit. These are the Greek Ouranos, Kronos, Zeus, and Brahma, Vishnu, Shiva of the Hindus.

Within the body of the celestial Zeus are differentiated the seven parts of the world's Soul—a secondary order of deities, the creators of the mundane or sublunary sphere. The seven planetary orbits are described in our symbol as the seven heavens. The spirits of the seven heavens are the Elohim of the ancient Jews, the seven Cabiri of Samothrace, and the Ammonian artificers of Egypt.

Pythagoras describes eight extensions of the soul, of which seven are superphysical and relate to the planets; the eighth is entirely physical and is the power of generation and belongs to the Earth, which is the eighth sphere of the ancients.

Beneath the orbits of the planets will be observed the sphere of the elements. The first is fire. Within the ring of fire is the abode of air, and within this circle is a little world made up of earth and water. This innermost part was called the garden of Eden, the abode of the first man. This explains the ancient belief that Eden was in the middle of the world. Eden simply signifies the elements of earth and water, or solidity and humidity.

The alchemists had much to say about this mysterious design which is the true and proper symbol of the *Lapis Philosophorum*, the Stone of the Philosophers. This is the Ruby Diamond, the living stone. This is likewise the true symbolism of Solomon's Temple. The orbits of the seven planets plus the orbits of the three heavens constitute the mystical number ten. This ten is the Tetractys of Pythagoras. From this arrangement it is possible to grasp the significance

of the numbers in the ascending order of soul power. From this arrangement we can see why Pythagoras and most ancient peoples venerated the number four. It is the number of the Sun. Seven is the number of cosmic law which belongs to Saturn; five, the number of the senses, to Mars; six, the number of equilibrium, to Jupiter; three, the number of harmony, to Venus; two, the number of division, to Mercury; and one, the number of Life, is assigned to the peculiar guardian of life in the mundane world, the Moon.

The seven orbits of the planets are the seven strings of the Orphic Lyre and the seven pipes of Jupiter-Pan, the classical symbol of the *Anima Mundi* or World Soul. If the four spheres of the elements are considered with this group the number fourteen develops. This number had a special veneration because it equalled the days of the increasing light of the Moon. If, as in this symbol, earth and water are united in one sphere the total number is thirteen instead of fourteen. Thirteen is the unfortunate number because, according to religious symbolism, thirteen sat together at the last supper and one betrayed his Lord. The thirteenth, the traitor, is the physical world which betrays, that is, aborts the energies of the hierarchies.

In the esoteric system the earth (matter) is not included among the orders of energy. It was viewed as a recipient of energy; therefore, if this thirteenth part is no longer regarded as a principle, twelve remains. The twelve are the twelve hierarchies of the ancient scriptures, and the hierarchies in turn are the signs of the celestial zodiac, the twelve active forces which operate upon the passive sphere of matter.

With this foundation of understanding we continue in the next chapter a consideration of the esoteric significance of the parts of this magnificent scheme of cosmic manifestation.

2

THE ancients believed that the cosmic forces which affect the life of mundane creatures emanated from the great constellational patterns which we call the signs of the zodiac. It is important, therefore, that we understand the origin of the signs and examine their energies in the light of the old doctrine of the Macrocosm.

Several origins have been traced by researchers seeking to know the beginnings of the astrological theory. An examination of these various findings is in order at this stage of our researches.

There is a popular belief that the constellational patterns were traced in the sky by ancient shepherds. These men while guarding their flocks through the long vigil of night were supposedly intrigued by the strange clusterings of the stars. Some of the star patterns bore resemblance to birds and animals and geometrical symbols. Where the patterns themselves failed, imagination filled in the designs until in the end a kind of stellar mythology was developed and from this basic symbolism the early religions and philosophies of mankind gained much of their inspiration.

To me this explanation is entirely unsatisfactory. In the first place many of the zodiacal signs bear little if any resemblance to the star clusters assigned to them. It is also quite unlikely that different races widely separated in cultural viewpoint would have been in general agreement as to these sym-

bolical designs. The constellation which we call Cancer, for example, does not resemble a crab in any way. That some shepherd might have imagined such a resemblance is of course possible, but that the rustics of several ancient nations should have seen the same thing appears quite unlikely. Such findings obviously were not justified by the star patterns themselves.

There is a second theory which was favored by the Latin writers who attempted the interpretation of Egyptian fables. They held that the constellational signs were not based upon the star groups, but upon the solar phenomena of the seasons. The sun apparently moving along the path of the star clusters caused seasonal changes which affected the life of man. When the Sun was in one part of the sky the time had come for planting; when the Sun moved to another part of the sky the season of the harvest was at hand. The constellations according to this theory gained their symbolic forms from the activities in nature brought about by the annual course of the Sun. For example, the ox was used to drag the ancient plough; the season of the ploughing was, therefore, the month of the ox. This corresponds to the present period between the 20th of April and the 20th of May. The part of the heavens occupied by the Sun at this time of the year was, therefore, called the sign of the ox, or Taurus, the bull. The origin of the theory was observational. Whenever the Sun reached the stars of Taurus the season of the ploughing came. This interpretation implies that the astrological theory was developed in the northern hemisphere.

There may be considerable truth in the claim made by the Egyptians that the inundation of the Nile was the reason for one group of stars to be called the Scarab, the winged beetle of immortality. It is this Scarab which is the crab of

the constellation of Cancer. While the viewpoint is ingenious and may be partly correct, I do not feel that this hypothesis exhausts the potentials of the subject.

A third ingenious solution is inspired by the writings of Manilius. This author suggests that the constellations are a celestial map of the terrestrial Earth. The constellations are distributed according to the land and water distribution of the Earth's surface. Manilius says that the celestial river corresponds to the terrestrial Nile. One ingenious author has worked with this idea and remarks the extraordinary coincidence that in many cases animals which are emblematically associated with various nations are located in the heavens above the continents where these nations flourish. For example, if the map of the heavens be laid upon the earth according to a certain arrangement, the constellation of the Bear lies over Russia. The constellation of the Eagle lies over the United States, the constellation of the Dragon lies over China, and the constellation of the Serpent lies over South America, where the feathered serpent was the symbol of God.

If this were actually the inspiration for the constellational patterns it means that peoples of the greatest antiquity knew the spherical shape of the Earth and had reasonably accurate maps showing its continental distribution. The entire theory is intriguing, but again falls short of a complete explanation of the mystery.

The Greeks had a fourth notion about the subject. Their early mythology declares that at various times great heroes were honored by being lifted up to become constellations in the sky. Thus Castor and Pollux became the twins of the constellation of Gemini; Hercules was similarly honored. The ship of Jason sails forever in the great ocean of the sky.

Much later the Venerable Bede, an enthusiastic churchman, resented the heaven of Pagan gods and goddesses moving above a Christian world and conceived the notion of renaming the constellations to make them symbols of the Christian order of the world. Building upon his ideas the twelve signs of the zodiac were changed into the twelve Apostles; the Argo became Noah's Ark, and Cetus, the great fish, took on new ecclesiastical dignities, becoming Jonah's Whale.

The Venerable Bede and his pious followers did not realize that they had exposed a large part of the biblical astrological symbolism. What he really accomplished was to prove that Pagan gods and Christian saints were interchangeable and in actual meaning were identical. Possibly this idea gradually dawned on medieval theologians, for the Christian zodiac enjoyed but slight favor and disappeared from popular notice and attention. The Pagan heavens still circle triumphantly above the Christian world.

The substance of the Greek theory is that the constellations are themselves proper gods, for each of them is the body of a vast spirit. Argus, whose body is filled with eyes, was the god of the starry heavens.

Astronomically speaking, the constellations are merely fanciful groupings of stars. There is nothing to indicate that these star patterns have any homogeneity. The zodiac, therefore, is merely a band of star patterns seen from a point of observation on this planet. The area of the sky which is called a sign of the zodiac is really an immense field of stars containing thousands of solar systems. The ancients believed that our solar system was part of the constellation of Pisces.

Our constellational patterns depend for their existence upon the point of perspective from which we see them. Were we dwelling in another part of space the heavens would have an entirely different appearance.

What then is the basis for the belief that the great fixed stars exercise group influence upon mundane affairs? James Gaffarel, astrologer to Cardinal Richelieu, declared that the star groupings formed the letters of a celestial alphabet. These letters were consonants, the planets were the vowels, and the motion of the vowels through the pattern of consonants resulted in the formation of words. These words were the handwriting on the wall of heaven. This, according to the old priests, was the true explanation of the biblical story of the flaming writing upon the wall of Belshazzar's house.

Let us suppose that each of the fixed stars is a great center of radiant energy. With this, astronomy will have no argument. Each of these radiant centers emits a different quality of vibratory light. By examining the spectra of the various stars it becomes evident that each is a kind of alchemical formula. The constellational patterns are compoundings of these formulas. Thus, various areas of the sky are fields of various complex energy patterns.

It is quite likely that the ancients depended entirely upon their observational faculties in their discovery of the peculiar qualities emanating from various star clusters. There is no evidence that the older astronomers knew the chemical constituents of the various stars. Their knowledge was based upon a process of checking and rechecking from experience. Sir A. E. Wallis Budge, of the British Museum, tells us that the Chaldeans claimed to have kept a record of the nativities of all persons born in the valley of the Eu-

phrases over a period of twenty-five thousand years. What boasted science of the moderns can claim such a background of research and study? The Chaldeans discovered that when the various planets reached different parts of the sky they invariably caused certain distinct changes in the lives of human beings. Nor were the observations of these old Magi limited to human matters. Natural changes and disasters, climate, weather, seismic disturbance, and various moral and emotional changes coincided with the mutations of the planetary bodies.

In certain parts of the sky the planets appeared to exercise a most favorable influence, and in other parts of the sky these same planets lost some of their vitality. All these observations were duly noted and subjected to further checking when years later the planets returned to similar positions.

That the constellational patterns do variously modify planetary influence has been established beyond reasonable doubt. How and why this influence exists is not yet fully understood, but I am inclined to believe that the constellations are complex environments of energy, and in this way modify the influences of the planets as the planetary bodies themselves move through these environments.

The human body is one among the innumerable centers throughout nature which are constantly receiving energy into themselves. Consider for a moment the two great theories of optics, ancient and modern. Ancient people believed that the visual energy emanated from the eye, and that some kind of a strange magical connection existed between the person seeing and the object seen. I have read curious accounts of this process of which the following is typical: A man seeing a ship at sea accomplishes this feat by emanating from his

eyes a kind of ectoplasm which flows out to sea and encloses the ship and binds the ship with a band of vibration to the person who sees it.

This complicated exhausting process of sending one's energy out to contact the objects of sight is of course no longer held in scientific repute. Today we hold that sight depends upon light reflected from the surface of the object seen, and recorded by the sensitive filaments of the optic nerve.

A man looking at the sky sees the great panorama of the stars because their light travels to him. Has it ever occurred to you that these light rays may be carrying with them some kind of moral or intellectual energy? Pythagoras taught that it was possible to heal disease by administering medicine through the eyes. He borrowed from the Egyptians their esoteric doctrine that by looking at various shapes and color combinations it was possible to modify the impulsiveness of the consciousness and correct disorders of the body.

In the process of seeing the heavens the visual equipment reacts to the innumerable impulses of light radiation from the stars and organizes them in the brain into the patterns that are familiar to us. This proves that these rays converge everywhere, for no matter where a man may go he can still see all of the stars that are above the horizon. Because he has a sensitive visual organism he is always a center toward which light impulses are flowing.

For each man, therefore, his own center of consciousness is a center of the Universe; The Knower is always in the midst of the thing that he knows.

Astrological dynamics, therefore, are the heavens in relationship to any sensitized center capable of receiving into

itself and responding to the impulses of the cosmos. While theoretically, therefore, man is only a tiny atom somewhere in the world, practically in terms of his own nature he is a center upon which all of the energies of space are operating. As light reflected from innumerable objects converges to the center of sight in the brain, so the energies of the stars converging upon various sensitized fields within the human body and mind affect the life of the individual and bind him to the common life of space.

The ancients recognized thirty-six constellational groups; twelve of these they called the zodiac, or the constellations of the ecliptic. These were the magic jewel-studded belt of Hercules. In addition to the equatorial constellations there were twelve others in the northern hemisphere and twelve in the southern hemisphere. The constellations of the north were peculiarly sacred in Asia. The star spirits of the northern sky were called Suras or Genii of Light, and the twelve star groups of the southern hemisphere were made up of the Asuras or spirits of darkness. The southern stars are the third part of the heavens that fell with the fallen angel in the mythology of the Persians and the ancient Jews. The northern stars were spiritual, the southern stars material, and the equatorial stars, formal.

It must be understood of course that in space itself none of the stars are either good or evil, but exercise a moral energy according to their own nature. The terms good and evil, benefic and malefic, are significant only when applied to the relationship of the star groupings to the magnetic field of the Earth itself.

Then let us consider the esoteric construction of the Earth so far as this is involved in the mystery of the constella-

tional influence. The planet Earth is a living being consisting of a physical body and a series of electric and magnetic fields. The Earth is an embryo sun, a world as yet unborn. It is bound to the Sun of our solar system by etheric cords which correspond to the umbilical cord of the unborn child. There is an ancient Oriental axiom which says: "Only the suns are born." The Earth's constitution consists of seven electric zones in a form of concentric layers from the surface of the Earth inward to the core. These concentric zones are equivalent to the orbits of the planets, the innermost corresponding to Saturn, which is the zone of azoic rock, the primordial core of the planet. From the surface outward the Earth consists of seven magnetic rings which correspond likewise to planetary orbits. These rings are the auras and surround the planet with a spectrum of light too high in its vibratory rate to be seen by the eyes. Thus we understand the ancient Cabalistic statement that the Earth "is seven within and seven without." These fourteen parts are symbolized in Egyptian mythology by the division of the body of Osiris into fourteen parts.

The seven internal structures of the Earth are continually releasing septenary patterns in the world of form. Thus the Earth produces seven continents, seven races, seven great orders of life, etc. The outer magnetic auras of the Earth are releasing seven qualities of life to ensoul and vitalize the forms which the Earth produces. When the Earth produces its continents the outer magnetic field ensouls these continents producing the flora and fauna natural to them. As the Greeks so wisely knew, all bodies are receptacles of energies. As rapidly as the earth produces capacities, space with its energies flows into these capacities and fills them.

The magnetic field of the Earth is nourished by the etheric cords which bind it to the Sun. The great artery of solar power connects with the Earth through the north pole, and from the pole an immense system of etheric arteries sustains the life of the planet. The pole of the Earth binds together its three parts in the same way that the spinal column in the human body supports the human economy. The heart of the Earth, electrically speaking, is its electric core of azoic rock. From here energy flows to the body of the planet. This is the internal constellation. The intellectual energy of the Earth is polarized in the magnetic field above the north pole and the generative energy of the Earth is polarized in a magnetic field above the south pole. The south pole also is the center of the venous circulation of the planet. It is from here that the great etheric veins return again to the Sun, which is the great purifier in the planetary circulatory system. The entire solar system is sustained by the pulsing of the solar heart which expands and contracts once every eleven years. In this way the Sun, like the heart, pumps its energies through the great body of its planetary system.

The Earth, if seen clairvoyantly, is therefore a luminous bubble floating in solar space. The outer wall of this bubble is patterned after the structure of the zodiac, as this zodiac would appear reflected upon the surface of a spherical mirror. The energy from the spheres outside of the magnetic field of the planet is distributed throughout the planetary structure primarily by the energy from the Sun. The Sun itself is one of the great family of stars. It is the link between the Earth and the cosmos.

According to the doctrine of the Macrocosm and the Microcosm, every part of outer space affects the correspond-

ing part of the Earth's metaphysical constitution. The magnetic planets in the Earth's atmosphere and the electric planetary centers within the Earth's surface are centers for the receiving and distributing of the energies of the great planets and suns outside of the Earth complex. Paracelsus brought this out very beautifully when he said: "For every star in the heavens, there is a star in the Earth, and for every planet in space there is a planet within the body of man." To realize this is to become aware of the unity of the worlds. This realization brings to man the key to the mystery of astrological theology. The Universe is a great sequence of similars decreasing in magnitude as we descend the orders of life, but from the highest to the lowest one principle and one light is manifesting through the symbolical pattern of the astrological order.

One of the reasons why astronomers have never understood astrology and why they have persecuted the subject so relentlessly is that the astronomer has no understanding of the metaphysics of the Universe. Modern science is working from a material foundation. Even those scientists who are personally religious men are comparatively uninformed in the metaphysical values in religion itself. Modern theological systems can do very little to broaden the perspective of the scientist because these cults themselves teach little that is significant from the esoteric viewpoint. Astrology cannot be scientifically proven until science itself becomes aware of the superphysical worlds and their effect upon the orders of physical life.

The material scientist is working in the direction of mysticism without realizing it, but his progress is slow be-

cause he has circumscribed himself with so many arbitrary limitations of thought and action.

The ancient doctrine of the Macrocosm and the Microcosm is just beginning to find favor with modern intellectuals. We are beginning to see again the analogies that were the keys of ancient thinking. The microscope and the telescope are playing a useful part in conditioning the materialistic thinker for a metaphysical viewpoint. The scientist is beginning to perceive the intelligent world about him. He is slowly breaking down the artificial barriers of his empirical system of thinking. Intensive study of any form of life must finally result in the realization that all living things are part of one magnificent pattern. When this pattern has been conceived and realized it is no longer difficult to accept the harmonics of the world.

The great constellational forms in the sky are a race of gods dwelling in space. As men divide into races and nations so these vast beings are patterned into constellations and clusters. Nations and races upon the Earth, though composed of separate individuals, may exercise a collective force upon the moral fabric of their time. Some nations lead mankind to appreciation of the arts, others to appreciation of the sciences, some build philosophical empires and others industrial commonwealths. Yet each of these nations affects the harmony of world civilization and civilization itself is a compound of the consequence of past empires and the forces exercised by the diversities of existing states.

Political force is invisible, social customs are intangibles, economic impulses are abstract things, and yet all of these may bring about visible and tangible effects. Man is directly influenced by the imminent environment of his nation and

his community. In the same way all men and all living things upon the Earth are subject to the modifying influence of their environments. The great environment of the world is space itself, populated by its vast race of giants, luminous gods moving in stately procession through eternity.

Is it so wild a speculation to dare to believe that these great spirits abiding in the firmament influence the destinies of those minute creatures which have been born from their very selves? Man has grown up upon the Earth, nourished by the Earth, sustained by the light and the moisture which result from the phenomena of nature. The Earth is a tiny globe born from the luminous substance of the Sun. Our Sun is one tiny star in a galaxy of stars. It is one of these luminous gods, one of that race of immortals that dwells in the sky. What sustains the Sun, whence comes its nourishment, from what invisible fountains flow its life? All this world is one gigantic motion, one supreme life flowing endlessly through an infinite diversity of lives. If all this be true, is it a superstition to believe that this world is one creation and that each of its parts is bound to all the other parts by mysterious electrical and magnetic bonds of sympathy?

Accept this and it is only reasonable to become an astrologer, for astrology is that science of the ancients which teaches of the effect of cosmos as environment upon the lives of all those creatures which exist within this environment.

In our next chapter we shall consider the nature of the planets in their relationship to the constellations according to the philosophy of the ancient astrologer-priests.

THE planets were the wandering gods of the ancients. Although the old astronomers lacked scientific equipment of the type we use today, they accomplished a great deal with the simple equipment available to them. Astronomical observatories existed in all parts of the ancient civilized world. The Egyptians studied the motions of the heavens by means of stone instruments. The Chaldeans built astronomical towers called ziggurats, and on the upper platform of these towers they set up curious devices for estimating heavenly motion. There is a remarkable observatory on the wall in the city of Peiping. The instruments are of cast bronze, fantastically ornamented with dragons and symbolical design. There is even a telescope without lens or mirror. Simply a hollow tube which assisted in isolating a single star for study.

The great observatory at Jaipur in Central India includes sun dials more than sixty feet in height. There are also giant astrolabes, and basins of marble marked with strange astronomical symbols. The keeper of this observatory, a distinguished Hindu savant, still uses the old instruments and was particularly pleased the day I talked with him because he had found a minor error in the *BRITISH NAUTICAL ALMANAC*. In Chichen Itza, one of the Mayan cities on the Peninsula of Yucatan, an astronomical observatory at least a thousand years old has been discovered and reconstructed.



Die Welt als ein grosses Theater
von J. G. Schickel del.
G. G. Schickel sculp.
CIVILITAS
Civitas, Civitas, Civitas
Civitas, Civitas, Civitas
Civitas, Civitas, Civitas

This building is called El Caracol, the house of the snail. This is because the interior of the central tower contained a spiral passageway resembling the structure of the snail's shell. The ancient Americas developed astronomy to the degree that the early Spaniards corrected their calendar to conform with the astronomical knowledge of the Mayans.

Whether the old astronomers had better eyes than the moderns or whether in certain climates the atmosphere is clearer is something which cannot be decided at this time. But one thing is certain, without the aid of the telescopes the ancients anticipated a number of discoveries which we regard as comparatively modern. The Babylonians, for example, must have seen the rings of Saturn. When they drew pictures of this god they showed him with a great ring about his body. They also knew the crescent form of the planet Venus, and there are indications to suggest that they were aware of Jupiter's moons. The tower of Babel was a Chaldean ziggurat. This was the tower that was to be built up to the heavens so that men could commune with the gods (stars).

The study of the heavens was originally inspired by desire to discover the effect of the heavenly bodies upon the affairs of men. All ancient astronomers explored the sky for divinatory purposes. It was not until the seventeenth century of the present era that astrology was generally renounced as the principal motive for astronomical research.

The Pantheon of most of the old religions included seven principal gods and goddesses related to the planets. These planetary spirits were regarded as having peculiar dominion over mundane concerns. Mythologists have wondered why all religions are grounded in astrolatry. The question is, did

the seven gods first arrive in the human consciousness and later these gods were assigned to the planets, or did an observation of the number of planets visible to the ancients result in the creation of seven divinities as planetary gods?

All origins are obscure. We know very little about that twilight time of history which preceded the dawn of organized thinking. Possibly we should search further into the subconscious processes of the race to discover the answers to our questions. Perhaps mythology itself would answer its own questions if we examined the fables with an open mind.

In the Cabala, the early mystical teachings of the Jews, it is said that before Adam was driven out of the Garden of Eden he was taught by the angels. In the quaint terms of the old text it is said that he attended a heavenly college where all the secrets of the universe were taught to him by the spirit of the world. It could be that there is an unsuspected truth in this account.

Modern evolutionists are always thinking in terms of the ascent of man. The human being is regarded as the supreme triumph of the vertebrate. He is traced backward and downward until science discovers his origin as a tiny single cell floating about in some primordial puddle. Having completed its survey, science solemnly points out the majesty of human achievement. From so little we have become so much. This viewpoint may limit our perspective toward life in its larger sense. The old philosophers have no argument with the amœba-to-man theory, but advance the question—before the amœba, what?

The esoteric tradition teaches not only the ascent of man physically through the evolutionary processes, but the descent of man spiritually prior to the beginning of the cycle of

physical development. The evolutionary processes have resulted in the building up of man's objective consciousness at the expense of his subjective awareness. Primitive man was clairvoyant; that is, he was sensitive to the impulses of the spiritual world. He was aware of the mystical structure of the cosmos. Gradually this consciousness which linked him to the inner plane of life and the causal nature of the world faded out until nothing but a kind of dream memory remained. This dream memory is the root of mythology and fables, and also the cause of man's intellectual impulse to learn and to know. This is the meaning of Plato's immortal words, "Learning is remembering."

Before man possessed eyes with which to see the natural world about him he retained the use and function of the third eye in the center of the brain. By this eye he was united to the invisible energies of the super-mundane sphere. While this faculty continued to function the human being was aware of the mechanics of the magnetic and electric universes. This is the meaning of the cabalistic story of Adam studying in the school of the angels.

When the pineal gland retired into the brain and the third eye ceased to function, man could no longer walk with the gods in the cool of the evening. But the memory of the gods lingered on to become religion. The memory of the great pageantry of the metaphysical universe also remained dim, but indestructible. It is this memory which is the foundation of esoteric astrology. The early history of the science was the struggle of the mind to prove in terms of the outer world the convictions which survived in the subconscious as an abstract pattern of fact. This I think is the answer to the dilemma of the modern thinker who is at a

loss to understand why all ancient people held the same beliefs concerning the gods, the nature of the universe, and the immortality of themselves.

In the vision of Hermes, which is called *The Pymander*, is described the descent of the human soul through the orbits of the seven planets into the mystery of birth. In the Hermetic formula the spiritual nature of man emanates from the stars, descends the ladder of the planets and takes up its abode in the dark house of the elements. As the soul descends through the seven orbits, the gods of the planets each bestow some attribute or quality to the nature. When man, therefore, emerges into the physical state he brings with him into birth the seven souls which are called vestments. This ascent is the evolutionary process after birth. The soul begins to manifest through itself the qualities which it gained from the planets. It, therefore, builds seven natures or one nature in seven parts. This nature becomes the personality, which is the chemistry resulting from the compounding of abstract impulses. The perfection of the individual is achieved by the perfecting of his seven natures. This is called the seven steps of self-mastery.

We must understand the planets as spheres of moral impulse. By moral in this case we mean energy directed to the accomplishment of moral consequence, life in terms of good and evil, love and hate, constructiveness and destructiveness. The energy of the Sun, conditioned through the structures of the seven planets, produces various effects according to the structures which are sustained by its rays.

For example, the seven planets dominate the septenary constitution of all living creatures. The evolutionary process is the release of the planetary energy through appropriate

patterns according to geometrical laws. The seven planets are released through the Earth as seven continents. The continents each sustain seven orders of life, and the earth beneath contains seven orders of minerals, and seven orders of metals, and seven orders of gems. Each kingdom of life is divided into seven subdivisions. There are seven races of mankind, each divided into seven sub-races. The human body contains seven vital organs. The skin has seven layers. There are seven openings in the body, and seven primary systems within the body itself. There are seven sensory perceptions; each organ, like the heart, has seven chambers, and the brain with its seven divisions repeats the septenary.

Man passes through seven principal changes during life which are called the seven ages, and his bodily structure is completely revitalized every seven years. There are seven great ganglia of the sympathetic nervous system, seven important glands of the ductless chain. When man speaks words he vitalizes them with the seven vowels. The spectrum has seven colors and the harmonic system seven complete tones. Everywhere the septenary and this sevenfold division bears witness to the seven qualities of moral energy. The various forms in nature are building up as distributors of moral life; thus the seven gods rule the world and are themselves shadowed into each of the structures which make up the world form. Here then the doctrine of the Macrocosm and the Microcosm is stated once more. Every inferior nature is stamped with the pattern of the superior causes which have brought it into existence.

The planets are not the source of man's belief in the sacredness of the number seven. The planets are only one form of evidence to prove the universal truth that this world

system is keyed to the septenary design; the Divine Will forever operates through repetitions of the number seven.

The great alchemist, von Welling, was one of the few to discover the stone of the philosophers. He declares that he compounded from the seven metals the *Lapis Philosophorum*, the stone of immortality. Having achieved this supreme chemical mystery, von Welling describes an experiment which he made by placing a minute particle of the Stone in a basin of water and watching. He describes the experiment thus: "After a few seconds the tiny particle began to rotate in the water and to glow in a luminous way. Immediately thereafter several small particles separated from the central substance and rotating likewise began to revolve about the glowing center." Von Welling immediately observed that a miniature solar system had come into existence. He then pointed out that all matter is made up of seeds, each atom capable of becoming an entire world. When it becomes a world it will become septenary, or sevenfold, for it is stamped with the seal of seven angels.

Now let us examine into the nature of the planets as symbols of the seven powers of the zones. The highest and chief of the planets is Saturn who dwells in the furthestmost part of solar space, according to the ancient belief. Saturn will be remembered in mythology as the god who ate his own children. He represents the rational power of the soul. He is that part of soul power which most naturally verges toward the contemplation of truth. He is soul power in terms of pure reason. He is the eternal thinker, forever thinking noneternal thoughts, then devouring the progeny of his own thinking.

Jupiter is the contemplative part of the soul. This is the power of understanding. The faculty of veneration inspires men to the recognition of truths even though they do not possess the faculties fully to explore the object of their veneration. Jupiter believes, Saturn knows. These are the great brothers of the skies. Jupiter was the one child of Saturn to escape his father's appetite. To believe may be the offspring of knowledge, for we believe what we know, but this strange pattern works both ways, for we likewise know what we believe.

Mars is the impulsive energy of the soul. It is the source of the power to accomplish. Mars is the courage of conviction. It is also the impulsive nature and combative instinct. Knowledge must be served, truth must be protected, belief must be sustained. Mars is the sustaining and protecting power and the very enthusiasm which preserves in man the urge to achieve.

The Sun is the vital principle of the soul. It is the symbol of life itself. It manifests as a will to reveal or release. The man who teaches becomes a symbol of the Sun. The priest, the physician, the philosopher, the teacher, the artist, the musician, the builder, all these are manifesting solar soul power. It is the duty of the Sun to sustain right. It is the impulse of the Sun in each man that he too shall in some way contribute to the preservation of life, physical, emotional or intellectual. Who brings light to another becomes in very fact the Sun.

Venus is the harmonic power of the soul. It is that power which struggles toward the discovery of the substance of beauty. Venus is the lady of harmony and rhythm and order. She governs, proportions, symmetrizes and coordinates

as potential order in the soul of man. Venus has given us the arts of which the noblest is the art of life itself. Venus is the temptress because beauty is of two kinds, corporeal and incorporeal. Corporeal beauty is for forms alone and is impermanent; incorporeal beauty transcends forms and partakes of universal order. Who serves universal beauty perfects through that service the harmonic part of himself.

Mercury represents sensory function itself. It is the system of communication which binds together all the parts of nature and binds the Universe to man and man to the Universe. The duty of the Mercurial art of the soul is that it shall record and bear witness, shall observe and compare, analyze and relate. Like the winged messenger of the gods, the Mercurial nature is that zone of sensitivity through which we become aware of the entire nature which extends about us.

The Moon is the imaginative part of the soul. It is related to the power of fancy, which, according to the ancients, was a kind of generation. The sympathetic powers which are under the dominion of the Moon conspire to bring about a flowing pattern of images relating to things hoped for and things feared. The faculty of imagery leads toward the mystery of generation. It was believed by the ancients that the human consciousness entered into the mystery of physical existence as the result of projecting images of itself and then flowing into and binding itself to these reflections.

The five elements which form the physical world were described as within the orbit of the Moon, or sub-lunary. Once consciousness has been caught in the lunar maze of imagery the descent into a corporeal body is inevitable.

The alchemical analogies should now be obvious. The seven metals represent the soul power of the seven planets.



John Bull engraver
for the author

ANNO 1757
CIVITATIS
MARS

Prælia Tiberis, minatur orbem Terrarum
Cuius R. presentis, omniumq; Sæculis effro,
Civitate sup. Arvis, Spiritus dominatur, ingenti,
Tolluntis, puppis, Nævis, compes, pedes, atq;

Civitate, Sæculi, Sæpæ, Civitate, Prælia
Participes, Civitas, et Civitatis, pedes, arvis,
Promittit, Sæculi, et Sæculi, ingentibus, arvis,
Summus, omni, puppis, Nævis, per, ora, telluris.

R. J. J. J. J.
CIVITATIS
MARS

As Basilus Valentinus, the great Benedictine alchemist, expressed it, alchemy is not an art of gross metals, but of subtile metals. The copper of alchemy is not the material copper but a spiritual metal; and thus of all the rest.

These spiritual metals are the soul powers of the world. They are the seven souls of both nature and man, from which in each case is compounded one soul uniting the seven principles in an immortal and indestructible compound.

When man masters the seven powers of his own soul nature and brings them into perfect harmony he is called in alchemy an Adept. He has accomplished the Magnum Opus, the great work. He has bound up the diversity of nature and formed from it a unity of purpose and achievement.

In both Pagan and Christian symbolism the seven souls are represented in the vestment of the religious order. The robes of the high priest of Israel, Joseph's coat of many colors, and the robes of blue and gold worn by the hierophant of the Egypto-Masonic Rites are all symbols of the soul garment. This is likewise the golden wedding garment referred to by St. Paul.

The science of the seven souls was anciently part of the esoteric tradition of the mysteries. In the modern world it has been differentiated as a subject for separate consideration under the name, psychology. Modern psychologists are just beginning the exploration in the great sphere of the subjective personality. If they continue their investigations they will eventually come face to face with the mystery of the seven souls. Until such time, they will continue to wander in the mystic labyrinth of mental phenomena.

The Egyptians and Chaldeans taught a curious doctrine about the chemistry of the soul in terms of astrology. Accord-

ing to them each human being was born with a basic soul pattern. This pattern is symbolized by the positions of the seven planets, by sign and house, and the relationship of these planets by aspect. This soul complex is an entity, one nature formed of seven natures, and it is referred to as the natal dæmon. In many old civilizations children when they were born were given what was called a milk name. This was the name by which they would be known as children, until they were brought to the temple for initiation into their mystery name. This name was secret and was used only in reference to the spiritual and philosophical problems of their lives. This mystery name was discovered by a secret system of assigning letters to the planets and the degree of the zodiac. Usually the consonants were distributed among the zodiacal degrees and the vowels were assigned to the planets. By a cabalistic system of connecting the planets with each other a magical symbol was drawn which by its form and by the letters assigned to its points revealed certain spiritual truths concerning the person.

Several efforts have been made to reconstruct this ancient system, but so far as I have been able to learn the results for the most part are unsatisfactory. The great magician, Agrippa, did some interesting research on this subject, and the Rosicrucian, John Heydon, in his rare tract *The Harmony of the World* constructed an astrological alphabet. Possibly the greatest difficulty in the way of this construction is the effort to adapt a system devised for ancient languages to the requirements of our rather confused modern alphabet.

Most ancient languages were developed from the temples according to the great cosmological laws and the old alphabets were themselves of magical origin. The English alpha-

bet has no such mystical background and as a result it is not exactly scientific, and the old methods of relating letters are not entirely satisfactory when applied to the common language of our time.

If the practicing astrologer will acquaint himself with the symbolism of the seven soul powers it will enrich his understanding and deepen his viewpoint when interpreting charts. There is a tendency to bind astrology to the utilities of our time. Most people are interested only in the imminent and the obvious. They come with their small problems seeking not so much for understanding as for the pat formulas to remove the responsibility of personal decision. The astrologer, to be truly practical, must be able to discover the cause which lies behind the problem of the moment. The client may be interested only in finding a job, and *why* he is out of work is of small concern to him. The particular personal difficulty in which people find themselves is always suspended from basic faults which lie behind the personality. The astrologer who is content to predict that his client may have a business opportunity next Tuesday is falling short of the true dignity of his art. He is separating the soul of astrology from its body. He is destroying it as a means of perfecting the individual when he is satisfied to use this great science merely to gratify the desire of the moment.

The predicaments in which we all find ourselves are the manifestations of asymmetrical soul patterns. To correct this asymmetry within is to remove obstacles from the outer life. The science of balancing and equilibrating the seven orders of internal impulses is the deeper part of astrology. This is the esoteric science of the ancients—the sacred and secret art practiced by the Chaldeans of old. The rediscovery

and reapplication of these great keys to life will restore astrology to its original dignity as mother of the arts.

In the next chapter we shall take up the mysteries of the five elements as these elements play their parts in the mystery of life.

THE old philosophers applied the term *element* to the five conditions of physical matter which they recognized in their analysis of the structure of the world. These elements in their ascending order are: earth, water, fire, air, and ether.

The origin of elements concerned the minds of many ancient scholars. Various explanations were advanced, some ingenious, others lacking in imagination. On one point there was general agreement: the elements were a condensation of matter. The cabalists taught that when the processes of creation began space contracted toward a center. This contraction resulted in the manifestation of solids, liquids, and gases. When matter retired from the circumference to the center in the process of world formation the area left vacant of basic matter was termed the Abyss or the *Privation*.

The conversion of matter resulted in the manifestation of substances which the Brahmans called the Egg of the World. This was also the Orphic Egg of the Greeks, the Druidic Egg of the Britons, and the Serpent-encircled Egg of the Persians. The Druids called the world egg, the Egg of the Serpent, because it was generated by the cyclic motion of matter. It was the Chaldean Oracle that declared that life moved with the motion of the serpent and from its writhings in space the worlds were formed.

Ether, the most attenuated of the elements, was the first to come into being, for the world according to the old cosmologists was formed from the circumference inward. From

the luminous sphere of ether, grosser particles fell inwardly to form the sphere of air. Air released from itself the igneous principle, resulting in the formation of the sphere of fire. Fire released its opposite, the humid principle, and water came into being. The heavier principles locked within the element of water precipitated, and from this sediment the lowest of the elements, earth itself, was manifested. The five elements are the negative magnetic poles of the five universal principles. Ether corresponds to spirit and is the vehicle of spirit in the material world; air corresponds to the principle of intellect; fire to the complex of the soul; water to the principle of generation, and earth to corporeal bodies, the negative extremity of the creation processes.

The elements exist in two forms, material and super-physical. The material elements are the abode of the orders of the physical life, and from these elements the bodies of all creatures are formed. By the energies intrinsic to the elements (vitamins) all bodies are sustained, and at death all bodies return to their basic elementary substances. The incorporeal or intangible elements are also the abodes of orders of life. The creatures inhabiting the elements are called elementals, and their reality was universally accepted in ancient times.

Such writers as Paracelsus and the Comte de Gabalis have left extensive treatises relating to elemental creatures and their effect on the economy of nature. The nymphs, dryads, hamadryads, and other creatures of Greek mythology were elementals, otherwise called nature spirits. In his last dialogue, Socrates tells his disciples of his conviction that there are creatures that live along the shores of the air in the same way that mortals live along the shores of the sea.

Bodies are compounded from the elements, and because of this compound the principle of disintegration is present throughout the structure of body. On Lord Bacon's tomb are the words, "Let all compounds be dissolved."

Whenever two or three elements are united there is a factor of stress involved. The operation of elements upon each other involves wear and tear.

The element of earth objectifies from itself the kingdom of the metals, the minerals and the gems. As these are composed almost entirely of one substance they endure for vast periods of time unless subjected to some active process of destruction. The element of water is involved with earth in the production of the plant kingdom. In this kingdom two elements are united. Being a comparatively simple compound, some forms of the plant kingdom have great enduring power. The oldest living things in the world are trees, some of which live for several thousand years.

The animal kingdom is compounded of three elements: earth, water and fire. This kingdom is involved with the most destructive of the five elements, fire, and with the exception of certain mammals such as the whale in which the fire principle is retarded these creatures do not endure for a great period of time and are most subject to mutual destruction. Man is composed of four elements. In him the element of air is added to the three which form the animal kingdom. This airy principle contributes to the impermanence of man's physical existence in several ways. The more complex the structure the more easily it is disarranged. The fifth element, ether, belongs to the fifth order of life recognized by the ancients; this was called the heroic race by the Greeks, the

order of the supermen. Ether is the sphere of the extra sensory senses and its power is increasing in man.

The elements are the vehicles of the powers which emanate from the stars and are conditioned by the planets. The elements are reservoirs of conditioned vitality and each element confers some moral or intellectual force upon the organisms of which it is a component part.

Earth as an element bestows stability, endurance, and foundation. Its energy manifests in binder forms, natural cohesive potentials which hold minute atoms in solid geometric patterns. Water bestows upon the organism in which it is involved as an element the principle of vitality and fecundity, also the power of growth. Plants generate their kind. Generation is associated with the humid principle. Fire is related to the power of motion, emotion, and sensory perception. These principles manifest throughout the animal kingdom. Air is the vehicle of the intellectual impulse. This in the case of man is added to the sensory and emotional powers of the animal. Ether is the vehicle of the intuitive, inspirational, and extra-sensory energy. It increases in those who have developed these faculties and powers.

The physical elements are each precipitations of more subtle substances. Physical matter, for example, that is, the element of earth, is a precipitation of a kind of earth energy. This living earth, which is the higher octave of the physical element, is the source of the qualities found in the physical element itself. For example, all physical forms are patterned. The element of earth is full of geometric formulas, such as crystal formations, fissures and lines of faults. There is no birth in the mineral kingdom during the period of the world's continuance. Minerals do not die, but they have the power

to extend themselves and restore integrity that has been destroyed by accident and circumstance. As we ascend the order of minerals we find the element of growth gradually appearing to link the higher minerals with the lower plants. Gold is the highest in the order of metals. The diamond is the highest in the order of the gems. Gold grows. Several interesting articles relating to this metal may be found in early alchemical writings. For example, the grape corresponds in the plant kingdom to gold among the metals. It has been recorded that where grapevines have been planted in ground containing gold the grape will draw the gold to itself. Later, if the grapevine is torn up and burned, metallic gold can be extracted from its stalks, because of this affinity. The diamond, because it is a carbon formation, is a link between the gem and the plant. Another such link is amber, venerated through the ancient world because of its magnetic powers. These mysteries all relate to the interplay of elements and element-principles.

In the plant kingdom we observe the gradual addition of fire to the natural combination of water and earth. Fire bestowing motion, emotion and sense, begins to modify plant structure. The result is the sensitive plant and certain carnivorous plants such as the fly trap. In this sphere of mystery there are also two orders of plants that have special significance. One is the orchid and the other is the mistletoe. These combine both fire and air in the structure of a plant. The mistletoe in particular has profound significance and was recognized by the old physicians as being the plant which most perfectly captured and held planetary influence. Many experiments have been made with the properties of mistletoe. These experiments depend almost entirely for their success

upon the time at which the plant is gathered. Its internal chemistry responds to the positions of the planets and the phases of the Moon. It becomes a remedy for various ailments, according to the planetary rays which impregnate the atmosphere at the time it is gathered.

The link between the animal kingdom and the human is to be found in various animals. The highest member of the animal kingdom is the elephant. The brain convolutions of this animal most nearly correspond to those of man. Those who have worked with these animals are amazed at the memory faculty which they possess and also their ability to work out comparatively complicated formulas by exhibitions of true thinking. Certain members of the anthropoid family, that is, the true ape, also possess important mental abilities. By test some of these creatures are able to think with an ability that corresponds favorably with that of a human child from eight to ten years of age. The links between man and the next order of life above him are the Adepts and initiates of the mystery schools—the mystics, saints, and philosophers in whom higher dimensions of consciousness are coming into manifestation. Thus we see the elements are not only present in their pure forms, but blend with each other in an ascending order of qualities.

The Paracelsian doctrine of elemental spirits should be considered in passing. According to this great scientist, each of the elements produces a form of life which exists only in the subtler parts of the element. These forms of life are composed of but one substance. They are not compound; therefore they are not subject to the rapid disintegration which breaks down the physical bodies of plants, animals and human beings. The elementals are regarded as crea-

tures possessing form and intellect, but no spiritual principle; therefore they are incapable of immortality, but ultimately fade back into the element from which they came.

Paracelsus and the others who have written about these creatures refer to them as nature spirits because they are the direct administrators of natural energy and are concerned in all chemical processes of life. The earth spirits are called gnomes, the water spirits undines, the fire spirits salamanders, and the air spirits sylphs. There is an ancient belief that these elementals occasionally involve themselves in the affairs of mortals, especially the undines and the sylphs. There can be no doubt that these elemental beings are the origin of the fairy tales and folklore to be found in the traditions of all races and nations.

For example, the Nordic and Gothic fables include the story of the Nibelungs. These were gnomes that dwelt in the caverns of the earth and gathered up treasures of gold and jewels obeying the will of Alberich their despotic ruler. The Irish have legends of the little people who inhabited Ireland prior to the coming of human beings. Driven from their homes by mortals, the little people retired to the forests, the marshes and the fens. Here they still live and are occasionally seen. The undines are the mermaids and nereids of classical mythology. Of this order can be mentioned the famous Lorelei who sang from her rock in the Rhine and also the mysterious Lady of the Lake in the Arthurian cycle of the Holy Grail. The salamanders seldom mingle in the affairs of the human race because of their fiery, combustible qualities. There is an ancient legend that the father of Zoroaster, the prophet of Persia, was a king of the salamanders. When Zoroaster died with the spear of the assassin in

his back, it is said that his fiery father reached down from the elements and carried his son away in his flaming arms. The sylphs are the typical fairies, winged sprites, the Persian Peris. The Arabian Nights contain many stories of giants and sprites, the genii and creatures identified with the elementals of Paracelsus.

The worship of elemental beings was common to many old civilizations and even such sober minds as Plato and Aristotle and cynical old Socrates paid homage at the altars of the nature spirits. The Romans had their household divinities—the lares and penates, and most Asiatic people worshiped the gods or spirits of particular localities. With us these beliefs are all regarded as superstitions, but how can we deny the existence of elementals when we have not as yet explored the elements which are supposed to be their abodes?

The Brahmans believed that the five elements were distributed throughout the body of man according to the following pattern: the element of earth governed the body from the feet to the knees, water from the knees to the waist, fire from the waist to the throat, air from the throat to the forehead, and ether from the forehead to the crown of the head. They picture this arrangement in their figures of their God Brahma who is the Lord of Creation and the creative process.

Astrologically, the elements form an environment through which planetary energy operates in the material world. Each of the planets has an elemental affinity. Thus Saturn responds to the earth element, Jupiter to the air, Mars to the fire, the Sun to ether, Venus to water, Mercury to air, and the Moon to water. It follows that when these planets are in signs of their own elements or compatible elements, their energies are most favorably expressed.

The signs of the zodiac are distributed among the elements as follows: air—Gemini, Libra and Aquarius; fire—Aries, Leo, Sagittarius; water—Cancer, Scorpio and Pisces; earth—Taurus, Virgo and Capricorn. There is no sign allotted to ether, which is regarded as permeating all of the other elements and sustaining them.

In the nativities of individuals, one of the elements nearly always dominates the others in the dignities of astrological influences. The element which has the most dignities in a horoscope is said to be the ruling element in the life of that person for whom the horoscope is erected. If two elements share honors almost equally then the personality reflects this complex. Certain elements are compatible with each other, while others are comparatively incompatible. Fire is the most difficult of the elements to adjust in personality problems, and where it dominates the chart the emotional quotient is excessive.

Air is compatible with fire and earth, but usually exercises an unfortunate influence upon water. Fire is compatible with air and earth, but is the deadly enemy of water. Water is compatible with earth, incompatible with fire and the victim of air. Earth is compatible with water but incompatible with fire and air. These values are of great assistance in determining human relationships. They reveal symbolically the effects of elemental temperament upon environmental circumstance. It is usually unfortunate for one element completely to dominate a nativity. It places the individual in a position of isolation and makes it difficult for him to adjust with the other elemental temperaments about him in nature.

A dominance of earth tends toward materialism. A dominance of water tends toward instability and vagueness.

A dominance of fire tends toward emotional excess, and a dominance of air tends toward intellectual sterility. To achieve success in life the human being must be calm, balanced within himself. The elements must be brought to equilibrium. To accomplish this requires a thoughtful consideration of personal chemistry. Nature attempting to bring about the state of equilibrium usually causes opposites to be attracted to each other. Thus a person who is dominantly air, a most changeable and unstable element, will associate with a person within whom the element of earth dominates. The result is a challenge to both parties to understand the alchemical mysteries of their own elements in reference to each other. Earth can impede the motion of air and various formations of earth will result in the creation of intense air currents. These are noticeable in the mountains, and wherever there are great irregularities in earth formation. This simple symbolism works out in the life of the human being exactly as in the life of nature about him. This is the basis of the old doctrine of elemental sympathies and antipathies.

The deficiency of an element in a human personality means that certain types of energy find no medium for expression through him. If, for example, the element of fire is insufficient there will be a lack of the subtle field of fire in his own subjective structure. This means that the various personality traits which depend upon this intangible fire for their expression have no suitable medium and, therefore, fail to manifest in proper proportions.

The ancient theory of medicine included the use of various foods and drugs to increase magnetic polarities in the body. It was the ancient conviction that all medications were effective because they increased the amount of elemen-

tal polarity in the body. In this way these substances drew more rays from the planets and increased the activity of the planetary energy in the body. A simple example is iron. This metal increases the fire principle in the body, which in turn serves as a medium for attracting and holding the ray of the planet Mars. It is the ray of Mars and not the familiar iron that is the tonic.

It was the belief of the old priest-physicians that diseases of the body had their origins in the derangements of the four subtle ethers. These ethers connect the physical body with its metaphysical principle as follows: the mental principle is connected to the airy part of the brain by a mental ether. The emotional principle is connected to the fiery parts of the liver by means of the emotional ether. The vital principle is connected to the humid (watery) parts of the spleen by a vital ether. The physical principle is connected to the earthy (material) structure of the heart by means of a physical ether.

It is evident that any derangement of the etheric media will interfere with the flow of cosmic energy into the physical structure of the body. Years ago science postulated a hypothetical medium which it called "ether" to explain the motions of energy in space. In the case of the radio the broadcasted impulse retains its form and pattern in the interval traversed between the sending unit and the receiving set. It appears then that so-called space contains some medium which preserves the integrity of intangible impulses in their motion through it. If the planets be regarded as broadcasting units and the body of man one of the receiving sets the function of the etheric elements becomes obvious.

Thoughts and emotions and habits of action affect the etheric elements which lie behind the material elements. Patterns set up in the ether result in gradual modification of physical structure. All physical diseases are transmitted to the body from the ethers which correspond to the organs or functions involved.

The earth principle is involved in basic body chemistry. If the earth ether in the body of man becomes disorganized and its flow impeded, crystallization immediately sets in. This is manifested through the deterioration of function. If the water ether is disorganized, the recuperative power is affected; there is loss of vitality and the process of growth and repair are interfered with. If the fire ether is disorganized, digestion, assimilation and the excretory processes are affected, the emotional reflexes are interfered with and the sensory perceptions disarranged, and the motive power may be affected and toxic hallucinations result. When the air ether is disorganized, the thought processes are confused, the judgment suffers and the attitudes of the individual become abnormal. If the derangement is too great the sanity balance may be destroyed.

The four elemental ethers bind the personality to what Emerson calls the oversoul, or the superphysical self. From the horoscope it is possible to determine the balance in the personality by examining the distribution of planetary power according to the order of the elements. Planets afflicted indicate potential disarrangement in the element balance in which they are located. A complete system of therapy can, therefore, be developed from a study of the horoscope. The late Doctor Rudolph Steiner carried on extensive researches in the etheric origin of disease. His experiments were made



no campfire's rest

at Dornach, in Switzerland, on the estate that once belonged to the great Paracelsus.

Paracelsus believed in the existence of what he called a sympathetic *mumia*. This was an etheric substance which formed a medium for all chemical and bio-chemical therapy. Nutrition and remedial power were not from the physical substances themselves, but in their *mumia*, or humid magnetic fields. This subject should be given the deepest consideration in the field of modern medicine.

Thus we see that the life which flows from the stars is gathered up and reflected through the temperaments of the planets and radiated into the etheric field of the earth. From the earth it is redistributed into the organism of all organic creatures to become the vitality of those creatures and the sustaining power of their various functions. Each order evolving in nature manifests this vitality through an evolutionary process. Growth is the release of cosmic energy through form. The energy first builds and perfects suitable organisms and then flows through these organisms as function.

In the next chapter we shall take up the problem of aspects, or the influences of various bodies upon each other, and the compound of qualified energies resulting from aspects and position.

5

THE interpretation of a nativity requires a study of the planetary aspects and positions. It is this part of the astrological art that demands the greatest judgment on the part of the interpreter. The basic elements of the chart cease to be simple and direct factors, but are involved in a compound. The nature of this compound must be discovered if the horoscope is to be of practical assistance in the delineation of temperament and aptitude.

The amateur tries to interpret the effect of a planet according to house and sign, and most books are written to encourage this approach to the subject. While it is true that Jupiter in Aries, for example, assumes certain qualities by a position, and being in a second house is further defined in its effects by placement, this is not all of the story. Jupiter's effect is modified and specialized by the position and placement of all of the other planets. This is true even if there be no direct aspect between Jupiter and some of the other planets.

The human personality is a compound made up of faculties, perceptions, instincts, appetites, functions, and organic and inorganic chemical reaction. As the result of the dominance of certain faculty activities, the man may become by profession a botanist. But this does not tell all. Even botanists are not alike. There are numerous modifying and qualifying circumstances which will affect this man, and will

profoundly individualize his reaction even within his own field. General terms are seldom illuminating. General conclusions are not sufficient to define the complexity of human temperament. Each thing that a man does is conditioned by factors outside of the sphere of the specific action itself. What a man does not know about music qualifies what he does know about botany. Temperament is defined not only in terms of strength but in terms of weakness. The unknown always conditions the known. Emotions condition thought, environments condition emotion, and the chemical processes of the body condition ideals. Every part of life reacts upon every other part of life, producing the strange pattern which we call dispositional and temperamental.

In our study of esoteric philosophy we are now concerned with the modification brought about by reactions of energies and vibration reacting upon each other in various ways. The question may be reasonably asked, why should the effect of Jupiter change by position? Jupiter and Saturn moving in their orbits are always close to each other in terms of space measurement. True, their rate of motion differs and they may be separated as far as the extremes of their orbits will permit, but why should this cause them to change the basic temperament of their influence? In other words, what is the philosophy behind the phenomenon of aspects? To understand this important subject we must have recourse to those great systems of thinking of which astrology is a product.

When Pythagoras visited the temples of Egypt he found the priests worshipping geometrical solids, declaring them to be the proper bodies or symbols of the great gods. Plutarch substantiates the reports of Pythagoras, and Plato involves geometrical formulas even in his political writings. All forms

are built up by processes of natural geometry. Mathematics is the mother of the sciences, for it reveals the workings of nature in the very terms by which these works themselves are produced.

The Pythagoreans would have explained this mystery in the following way: suppose we take three short sticks [like match sticks.] If we take two of these sticks and lay them in a vertical parallel and cross them in the center with the third stick we have the letter H. In this process three sticks have submerged their identity to create a new identity. In terms of symbols and design the three sticks have ceased to exist in terms of three and have become a unity dissimilar in every way to the factors which produced them. Thus one stick plus one stick plus one stick equal the letter H. This letter is a pattern which releases into objectivity the *idea* of H where it had not previously existed. Now, if we take the center bar of the H and slant it at an oblique from the top of the left vertical to the bottom of the right vertical the letter H ceases to exist, and the letter N comes into being. As a pattern ceases another pattern was born. Yet the three matches themselves remain unchanged. They are no better and no worse, no more and no less than before. Yet in some mysterious way their moral nature has changed and a new kind of formal energy has been released through them.

Supposing we now arrange the three matches in the form of a triangle. The letter N and letter H both cease and the Greek letter D, the Delta, comes into existence. The Delta has an important philosophical overtone because it is the first letter in the Greek name of God $\Delta\iota\acute{o}\varsigma$. The God Idea is, therefore, symbolically released by the forming of an equilateral triangle. The philosopher gazing upon this symbol

perceives the design of the entire mystery formalized before him. At this stage in the situation what has happened to the three matches? They are still there with no change whatsoever in their own constitutions.

From this simple illustration it is possible to realize how simple unities combine to form patterns and are absorbed in these patterns. If, for example, you ask someone what you have constructed by arranging the matches in the form of the triangle, the answer will be you have made a triangle. If you ask what the triangle is made of the answer will be matches, and if you ask what the triangle means, the philosopher will reply—God. Thus, God, a triangle, and three matches exist together in one symbolic fact, and are natural progressions of elements, forms, and formal extension as idea.

Let us, therefore, accept an axiom. The natures of things depend upon the formal arrangement of their parts, and not upon the basic nature of these parts themselves. For example, three matches, three foot rules, three broomsticks or three flagpoles, if arranged in a triangular form, would in each case become a triangle.

Triangle as form does not depend, therefore, upon the quality of the materials which compose it. So long as these parts are of equal length the equilateral triangle will be produced.

In order further to clarify this situation let us use an entirely different symbolic medium. Let us imagine two men each about to paint a picture. Both men are working on a canvas of the same size and shape. Each is working with one brush and each is going to use the complete contents of five tubes of paint. These tubes in each case contain precisely the same colors; therefore, all our basic physical fac-

tors are the same. Artist number one is an ultramodernist, and he combines his colors into one of those ghastly outbursts of morbid ultramodernism. The other artist is a classicist and his picture is a delightful study of natural beauty. When the two pictures are finished and hung side by side, the first is decidedly offensive and the second stimulates the most aesthetic reactions. Yet the elements involved in the physical composition of the two pictures are the same. There is no difference in the paint, but there is a vast difference in the painting. Of course, the roots of that difference lay in the consciousness of the painters, but the difference that is most important to us at the moment is the formal difference. The shapes in the two pictures differ, the blending of the pigments is different, and the result obtained is entirely different. Thus, five tubes of paint can be stirred together and applied to result in an atrocity or a work of art.

The Egyptian priests worshipping their geometrical solids were teaching that designs are mediums for the release of the moral force of patterns. The modernistic painting causes disgust. The pattern releases an unpleasant mode of moral reflex because asymmetry is the basic principle behind the sense of personal distaste which it releases.

Another problem must now be examined. Is the moral effect produced by formal patterns an energy emanating from the pattern itself, or is it merely bestowed upon the pattern by the person looking at the pattern? I think the modern philosopher would be inclined to believe that certain forms stimulate association in the minds of those examining these forms. In other words, the reactions are formed by the process of mental association. The designs remind us of various

interpretive overtones. We in turn extend these overtones by a psychological process termed associationism.

If this be the modern conviction we may accept it in so far as it proves solutional. The ancient did not deny the stimulating power of symbolic form; in fact, a large part of their religious art was designed for the purpose of causing such stimulation.

The old priests, however, held firmly to their basic doctrine that patterns and formal images possessed certain magical powers. This explains in large part the strict adherence to traditional design evident throughout the field of sacred art. Ancient writing contained numerous allusions to the magical properties of statues and symbols. In fact, figures of the various gods came to be regarded as the proper persons of those gods, not in an idolatrous sense, but because of a mysterious sympathy which flows through similars. The gods, therefore, were bound to their images by likeness. It was an ancient axiom that similars could never be entirely separated and dissimilars could never be actually united. It is a belief of the Pueblo Indians of the Southwest that they can be bound to their gods by the magic of masks. There is a great esoteric symbolism behind the mask tradition. When the Indians put on the masks of certain gods they become those gods. In all probability the American aborigines derived this mask tradition from the Shamans of Siberia. Here the mask form binds the god to his own likeness so that part of his energy flows through his mask.

The Greek masks were originally part of the sacred dramas in which actors not only portrayed divinities, but attempted a mystical identification with the gods. The figures or human beings with the heads of various birds and animals represent masked priests. Writers describing the

sacred ceremonies often describe certain gods as being present. Apuleius describes how he was brought into the assembly of the blessed gods. Such statements have been criticized as falsification by modern scholars. The answer is the mystery of the masks.

This deviation from our principal theme is intended to emphasize to the modern reader the ancient belief that energies are bound to their formal equivalents by a magnetic sympathy. This is talismanic magic, and explains the strange cabalistic symbolism of the sorcerers and necromancers of the medieval world.

In terms of astrology, therefore, we may say that while the energies of the planets never actually change, the effects of these energies upon a person dwelling in a certain place must be interpreted according to the pattern of the planets in reference to that place. The planets are in constant motion; therefore the compound pattern made up of their positions is constantly changing. One pattern flows into another like the changing designs seen in a kaleidoscope.

A horoscope is a figure of the heavens for a certain time; therefore it is a pattern of a formal image. The planets as separate bodies are like the separate match sticks which we made use of in an earlier example. But in the pattern of any given moment the planets cease to be separate entities and are submerged in the composite entirety. The nature of the moral energy of the heavens for a given time is therefore not the natures of the separate planets themselves, but the compound pattern which is a complete nature in itself.

Thus we see how planets constant in the quality of their emanations may release by their relationships qualities foreign to them as separate bodies.

Pythagoras sounded the keynote of aspects when he declared that the divine energies emanating from the heavens flowed not through the planets directly but flowed through the intervals between them. Aspects are intervals. Energies are released by the conversion of rays. The angles at which these rays meet determine the quality which will be released, and the angle of these conversions in terms of another point—that is, the place occupied by the person receiving these emanations to himself—these are the factors which determine the moral force of planetary power.

The ancients recognized certain angles as basic patterns or aspects. The sextile or interval of 60 degrees of a circle was called the lesser benefic aspect. Planets separated by an interval of 60 degrees are in a harmonic relationship. The interval of 90 degrees was the greater malefic position. Planets in such relationship were in an inharmonious relationship. The interval of 120 degrees was the major benefic placement called the trine; and the interval of 180 degrees, or the opposition, was the lesser malefic placement. In addition to these aspects there is a position which is called conjunction, in which the planets are in the same degree of longitude. This placement is good or bad according to the compatibility of the planets themselves.

Kepler, the great astronomer, increased the number of aspects recognized by the ancients, adding several minor positions of planets in relationship to each other. All aspects are formularized according to laws of geometry. This science reveals the keys to forms in terms of their basic patterns.

All forms are masks. Each bears witness to some universal geometrical pattern, and the pattern binds a quality of energy to itself by a bond of sympathy based upon similar-

ity. If you strike a tuning fork which has a certain pitch, another tuning fork with the same pitch will pick up the sound. It picks up this sound because by shape it is similar to the one that has been struck. Here is a simple example of the sympathy which exists between all similars in nature. Bodies differ from each other in magnitude and in design. Magnitude is an ascending order of greatness which proceeds in octaves. Design is an arrangement of parts and proceeds in mathematical sequence. Similars are those natures which agree in design although they may differ in magnitude. The energies flow downward through magnitudes along channels of similars. All similars, therefore, are bound together regardless of magnitude. To understand this formula is to grasp the full import of the doctrine of the Macrocosm and the Microcosm.

Sympathies are the bonds which unite similars and these sympathies may exist in any order or pattern. Sympathy may exist in terms of vibration and is a universal bond. Sympathy may exist in pattern and design. It may exist in color and number. It may exist in quantity or quality. Emotional sympathy is termed compatibility. Mental sympathy results in mutual understanding. Spiritual sympathy is the power which binds human consciousness to the divine will. Whenever sympathy exists, that which excels in quantity or quality will dominate and will assume the active polarity in the chemistry of the bond.

Because the universe exceeds man in both quantity and quality, the human being is negative or receptive in his relationship to space. This is the reason why the ancients declared virtue to be human obedience to divine or universal impulse.

Two human beings approximately equal in quantity and quality and bound together by common sympathy will react mutually upon each other. Whichever one may exceed slightly in quality or quantity will be the more positive of the two. In his relationship with the lower kingdoms man assumes the positive position in quality but is sometimes defeated in quantity. He may outwit the tiger because of the qualitative superiority of his intellect, but the tiger may destroy him because of the quantitative superiority of its strength.

This brings another consideration, namely, the effect of dissimilars or those forms in which sympathies do not mutually exist.

Awareness is the acceptance of the existence of something previously unrecognized. Awareness may proceed to the recognition of similarities. When this occurs sympathy is engendered and awareness changes to interest, and from this any of the orders of similars may come into being. If awareness leads to the recognition of dissimilars the attention may fall into indifference. If the dissimilars are retained in the attention, dislike may be released. The absence of similars also engenders man's most dangerous and negative reaction—fear. For our purpose fear may be defined as the failure to discover similars that become the basis of sympathies.

In terms of astrology planets may be either sympathetic or antipathetical to each other by nature or by position or by aspect. Astrologers term essential the qualities intrinsic in the planets, and term those qualities arising from position or aspect accidental. In the latter case it might be more correct to say transitional rather than accidental. Thus Jupiter, by nature benevolent, is sympathetic to Venus, by nature gracious and gentle. If these two are in sympathetic aspect to each other,

as Jupiter trine to Venus, a concord is established. Jupiter, being the major planet, assumes dominance in the pattern, strengthening and directing the artistic qualities of Venus. The effect of Venus upon Jupiter is less forceful, but tends to refine and sensitize the Jovian force. Two sympathetic natures meeting in a benevolent relationship create a harmonic, compound nature. The philosophy of these compounds has been developed by the Arabs in their Philosophy of Parts—a subject little studied by western astrologers.

If Jupiter and Venus are in an inharmonic relationship, for example, Jupiter square Venus, we must weigh thoughtfully the consequences of this arrangement. The two planets sympathetic by nature are now antipathetical by aspect. The result is that the sympathies meet in an asymmetrical arrangement. Jupiter now reacts unfavorably and generosity becomes extravagance. Venus in turn inclines Jovian extroversion toward emotional and appetitive excess. Neither force is changed in its nature, but it is definitely altered in its effect upon a person born under the configuration.

A simple example of this chemistry can be found in the associational relationship of human beings. We are often distressed at the effect which association can produce in the lives of individuals temperamentally unsuited for each other. Each may be admirable in his own disposition, yet if the two attempt to work together in any close relationship each damages the other and the compound of their united efforts is unfortunate. Personality adjustments are among the most important problems that human beings can face. This is because forces admirable in themselves may fail in compound because of lack of natural bonds of psychical or chemical sympathy.

By connecting the planets in the horoscope with lines, uniting each to all the others, a curious symbolical figure will result. This figure represents the compound of the planetary factors in the life of an individual. The ancients regarded these figures as magical and talismanical. The pattern produced by connecting the planets is the symbol of the world at the moment of the birth of an individual. In other words, it is the form through which the world energy flowed into the orders of nature at a given moment. This pattern is no longer a number of separate planets in various places or parts of the world; it is one structure through which one force will move into mundane expression. It is the pattern also which determines the order of living things that will be affected most directly at that moment and time.

Each living creature has its own pattern. This pattern is its Microcosm. When the world pattern becomes similar to any of the orders of Microcosm patterns, the cosmic forces operate according to the laws of similarity and sympathies. This is the reason why every position of the planets is not vital to the functions of every creature.

While it is true that energy is flowing into man at all times from space, only at certain times is it peculiarly significant to him. One man is being born while another is dying. On a certain day one man succeeds and another fails and on that same day great numbers of persons are affected in no appreciable way. This is because of similarity and dissimilarity. Whenever a state of similars comes into being between the Macrocosm and one of its Microcosms there is a definite effect produced. When the world pattern is dissimilar to the individual pattern there is no vital consequence manifested.

In nature it is the same as in man. The Earth is a pattern, a geometrical form made up of an intricate design of correlated energies. Great convulsions of the Earth, storms, tidal waves, volcanic eruptions, great climatic disturbances and the lesser phenomenon of weather, all these come about when the universal pattern enters into a state of similarity with the Earth pattern. When catastrophes result it is because the universal pattern is antipathetical in its effect, but a sympathy must exist or no effect whatever could be produced. When the asymmetry in the Earth pattern is stimulated by the world pattern assuming similar design, then great natural disasters may be expected.

While astrologers have not yet been able to clearly distinguish the basic pattern in the Earth, they have discovered by experimentation the approximate positions of the planets which invariably result in the Earth being affected. This likewise is true in great social structures which have been set up in the world through human effort. Nations, religions, political systems, business organizations, industries and arts, crafts and sciences—all of these are patterns. Each has a compound vibratory intensity. When the Macrocosm enters into sympathetic relationship with these patterns they are variously agitated.

To understand this sympathetic bond uniting the lesser to the greater is to grasp a vital truth, not only of astrological importance but true in each department of life.

An artist wishes to paint a picture of a mountain. First he studies the mood of the mountain, expressed in terms of its shape; that is, its design or pattern. Then he considers its transitory aspect. This he does by watching the play of light and shadow upon it during different hours of the day. Hav-

ing determined the quality he wishes to express, he paints on his canvas a likeness of the mountain at the hour selected. To the degree that he correctly patterns his picture from the original, to that degree he releases the mood of the original through the painting.

If his picture is as nearly perfect as human skill can accomplish, he has created a bond of sympathy between the mountain and its likeness and they become conditions of one fact. The mountain is the Macrocosm and the painting is a Microcosm thereof. A man looking at the painting can feel the mood of the mountain. This is one of the secrets of Oriental art. The painter, the sculptor, the silversmith, and the potter are creators of patterns. Each of the forms which they create is a miniature of some world design. To the degree that they have correctly captured that pattern they have achieved beauty. Wherever they have departed from the pattern they have departed from law and symmetry. There is an ancient Oriental belief cherished by artists that imperfection bestows mortality. The asymmetry in form dates the disintegration of those forms. If the neck of the vase is a fraction too long for the symmetry of its width, that fact mathematically computed will tell when that vase will die.

Stylization is again a matter of sympathy and similarity. When the old Flemish painters depicted St. Joseph in the clothing of a fifteenth or sixteenth century dandy the people of that time were duly impressed with the accuracy of the depiction, but today we are amused by the inaccuracy. This is also the tragedy of last year's hat. Style is similarity; that which was stylish in 1914 is not stylish in 1943. In substance there may be no change, but the article is no longer part of its time. It is not contemporary. The lady who wore it with

enthusiasm thirty years ago, would be deeply humiliated if she had to wear it today. This is an example of patterns in terms of time.

Life is a mysterious force and its patterns are changing not only in terms of duration, but in terms of intensity. A man may live a lifetime in a single night, and the following day all his time patterns may be profoundly changed. As the patterns change, sympathies and similarities change. Growth in at least one definition is man refining his own pattern through thought and experience, and in this way adjusting himself to a new order of patterns in space.

In the next chapter we shall confront ourselves with man, the Microcosm upon which the universal patterns operate according to the laws of genethliological astrology.

6

MAN is bound to his world by a sympathy of similarity. Although the human body is less than the world in magnitude it is like the world in the arrangement of its parts. By this likeness certain bonds are maintained and because of this mystical sympathy universal energy flows into man and through him into his objective life. The cabalist called the human body the "Mirror of the Universe."

Only the thoughtful student who has devoted years to the examination of man's composite constitution can appreciate the full stature of human dignity. The human being is an inexhaustible laboratory of wonders. So much that we take for granted in daily living remains beyond our comprehension when we attempt to analyze the processes involved. The human body is the most perfect organism within the knowledge of man. We have only begun exploring its profundities. The functions of the body, the whole great subject of reflexes and reactions, is still in great part beyond our comprehension. If we continue from the physical man to the spheres of his emotional and mental overtones the mysteries become still more complex. The challenge of man is the greatest challenge to man of all the phenomena of life. It was Socrates who said, "The proper study for mankind is man."

Above the doors of the ancient Egyptian Temple were the words, "Man, know thyself." Self knowledge leads to the knowledge of all other things that are knowable and

necessary to know. As we concentrate our attention upon the riddle of man we begin to realize how completely the human being does reflect his world. There is no motion or structure in nature for which there is not a polarity in the human being. Man in the little world stands in the Middle Distance between the Gods and the Abyss. Man is Lord of the Middle Distance. Into himself he receives the powers of the Great Gods whose symbols are the stars. From himself he emanates these powers through thought, emotion, and action. Thus he distributes throughout the environments which he has created those various universal energies which sustain the intellectual, moral, and physical life of nature.

To the kingdoms which are beneath his feet, to the orders of living things less than himself, man is God and Devil. The human being stands on the horizon of his globe like some giant feared and hated by those orders of living things which he sacrifices to his own ambitions.

Man the hunter carries death to the animal kingdom; man the master enslaves the beast, thoughtless of the rights of all creatures to security and survival.

When Thomas Payne wrote his book, *The Rights of Man*, Thomas Taylor, the English Platonist, published his *The Rights of Brutes*. Mr. Taylor sought to prove from the great philosophical systems of the classical Greeks that man should be the guardian and not the destroyer of those lower kingdoms over which he exercises the power of dominion.

Man enters the forest and the trees fall beneath the blows of his axe. He mines into the earth, bringing forth the metal for his wealth and adornment. Man walks rough shod across the earth taking what he desires with little conscience and less gratitude.

As artist man is creator, as artisan he is a builder, as philosopher he is a thinker, as physician he is a healer. In all departments of his life man reveals his potential identity with the gods. His powers are divine, but his uses of power are still dominated by the inadequacy of his personal understanding.

Astrology helps the individual to the knowing of himself. It increases his realization of his true estate. He is the first-born of the gods and the tyrant of nature. Within him is the power to do all things well, but this power must be brought to manifestation through the disciplines of self achievement.

You may ask how astrology comes to have a part in the growth of human spiritual purpose. In the first place, consider the whole constitution of the human being both visible and invisible. From this consideration it is possible to understand the planetary forces as they operate in a highly complex structure.

If we ascend from the visible to the invisible, after the fashion of Aristotle, our values are substantially as follows:

The physical body is composed of the elements of physical nature and is basically mineral in consciousness and structure. The physical body is to the whole of man what the skeleton is to the physical body itself. The physical body is not a source of energy nor is it a source power. It is like the vessels which Omar the poet describes as he watched the potter thumping his wet clay. The body is a receptacle into which energy flows. It is the negative extremity of a great vibratory sequence. It is the only part of man that we can see. Yet, seeing the body we have not seen the man. We know him far better from the overtones of his character and

understanding than we can ever know him by the analysis of his material structure. A physician once told me that he had performed many operations, autopsies, and dissections, but he had never found any trace of the human soul in the tissues of either the living or the dead.

Beyond the physical structure itself, and extending two or three inches from every part of the body surface is a soft luminous light, electric blue in color and flickering with the pulsation of the heart and the reflexes of the nervous system. This blue haze flows through the skin pores and surrounds the body with a fur-like fringe of light. This is the vegetative man. It is this light, this ether, which binds the functions to their organs. This ether enlivens tissue and performs the endless tasks of body reconstruction. This ether flows in the ventricles of the heart. It moves like living light in the tiny threads of the nerves. It resides in the visual capacity of the eyes. It dilates the ventricles of the brain, and flickers in the streams of blood as they flow through the arteries and veins. This ether pulsates in the inner tissues of the lungs, sustains the processes of digestion and assimilation. Eighteenth-century research into animal magnetism called this ether an insensible perspiration. So long as life remains the body is fringed with its halo of bluish fire.

Outside of the magnetic field of the ether lie the rings of the auric body. The human aura consists of seven bands of color arranged according to the spectrum and forming zones of sidereal energy. These zones are arranged one outside of the other as concentric bands. This aura is the human solar system. The zones of the aura correspond to the orbits of the planets. The entire structure of the aura extends from

four to six feet beyond the extremities of the physical body in all directions and its outer zones are egg-shaped. The effect when seen clairvoyantly is that the human being is walking around in an iridescent bubble. The aura is the origin of all the emotional, instinctual, reproductive and æsthetic impulses of the human being. Together the seven parts of the aura are the seven transcendental members of the soul. The seven zones of color are the seven robes, garments, or adornments described in the ancient mystery rituals. The auras are living light, and their tones are in constant agitation. Every thought and feeling of the individual profoundly influences the auric coloring and intensity. The higher parts of the aura are divided from the lower, and within these higher color bands are distinguished the intellectual principles. As these are seated in the brain the upper extremity of the aura is dilated, and through it thought patterns are constantly flowing. Every attitude of the mind produces in the aura a geometrical pattern in harmony with its own nature. These patterns increase or fade, unfold or decline, burst forth or retire into their own designs with every change of intellectual perspective and every modification of attitude and thought. The seven layers of the aura are the seats of the seven planetary systems in the human composite structure.

Outside of the zones of the aura is the circumference of the sphere of individualized existence. Beyond this wall of light reside the space principles which correspond to the constellations. These space principles together are called spirit, and all man's growth and development occurs within a many-dimensional space filled with divine powers.

Such then is the constitution of the Microcosm. In the Ptolemaic diagram which accompanies the first chapter the

Macrocosm is represented as the sphere of the three-fold world, and the whole figure becomes likewise the Microcosm. The Ptolemaic diagram of the world is a cross section of the human aura. Thus indeed the Macrocosm is reflected in the structure of man whose living essences mirror the world.

Paracelsus wrote extensively about the internal constellations, declaring them to be the true secret of the astrological art. He declared that these interior stars were the secret of the effects of planetary influences on human life. According to Paracelsus there are constellations in the brain, solar systems in the heart, and planets everywhere. Man is filled with stars shining with the light of space, and by virtue of these internal stars the human being is bound to the majesty of the cosmos.

There is nothing hidden in nature that the human mind cannot ultimately discover. There is nothing abiding in the farthest part of space that human consciousness cannot search out and finally understand. All that man learns of outward nature is discovered by virtue of the diversity of his inward constitution. In the words of Paracelsus, "There is a star in man for every star in the skies." And because there is this star within himself, man can find its counterpart in the universe; and because he has this star in his own soul, man can understand and mingle his energies rational and emotional with the most distant in the heavens. There can be no understanding between dissimilars. Man can only understand that which he himself is. It is because he *is* all things that he can ultimately understand all things. This is a great mystery that was first taught in the old Temples. It is because of this sublime truth that the human being is unlimited in his potential, and contains within himself the possibility of all growth and all knowing.

The astrologer realizes the true meaning of the concept of universal vibration. Mentally he can perceive the constant interplay of vibratory forces. He knows how the metals in the earth gather up the rays of the stars, in this way binding the parts of the cosmos into one vast electric and magnetic structure. The astrologer understands what the old cabalists meant when they declared that a meadow filled with flowers reflected the starry heavens. One mystic wrote, "There is a flower in the field for every star in the sky." Electrons are tiny stars; stars are vast electrons. Every cell is a solar system, and every solar system is a great cell. The organs of man's body are made up of countless tiny universes, and our universe with countless others make up the organs in the body of some vaster being. There are worlds so tiny that the most powerful microscope cannot discover them, yet these worlds, like our own, are sustaining in themselves orders of living creatures evolving and unfolding their Universal potentials, and bound to the universal economy as man is bound to the cosmos.

Astrology is more than an art or science. It is a vision of realities—a philosophical conviction concerning the substance of the world. It is a religion, because of all the sciences it is the only one which attempts to discover the spiritual, intellectual, and moral forces locked within the rays of energy which flow from the farthestmost parts of space, creating, sustaining, and unfolding the forms with which space is filled.

The power of astrology in the moral life of man depends upon the vision of the astrologer. Every practitioner in the astrological field becomes a channel for the release of

the moral energy of astrology. Astrology is called the Uranian art, and the power or ability to practice this sublime science of the ancients depends upon the release of the Uranian ray through the consciousness of the individual.

While it is true that the average person consulting an astrologer has little conception of the more profound implications of world substance, this does not relieve the astrologer of his personal responsibility. The astrologer is a priest in the temple of the cosmos; he speaks for the old gods who reside in the farthest and the innermost. It is his duty to teach as well to delineate. The surest way to re-establish the dignity of the science of astrology is to challenge the astrologers themselves. They must realize that it is not enough to delineate charts according to the opinions of diversified authors. The astrologer must practice his science from deep and beautiful convictions within himself. He must realize his responsibility not only to his client but to the great assembly of the stars to which he has dedicated himself as a servant in their house.

The arts and sciences are orders of thinking which have their origin in the chemical constitution of the planets. The power to achieve in the arts and sciences is resident in the planetary polarities in the human body. There are, for example, seven planetary polarities in the human brain. The sympathies which exist between these brain poles and the planets in the heavens determine the human aptitude to excel in various branches of knowledge. It is the province of the sciences to examine into the orderly procedure of nature and to determine therefrom the orderly procedure of the human mind, to the end that man may become in turn a creator. The musician who would compose must be wise in

the science of harmonics; in other words, he must become a creator by learning the laws of creation. The painter to create a picture must study the laws involved in drawing and the combining of colors. If we would create, we must create along lines of law. Theoretical knowledge discovers and practical knowledge applies. In all the arts there is a subtle intangible called taste, and good taste is essential to survival. In the sciences good taste is called ethics. In both cases it is the moral responsibility of right use. It is the recognition that knowledge brings with it obligation.

The ancient astrologers were bound by oaths and obligations to a basic pattern of ethics. They were also sworn to a fraternity of secrecy. This was not because of a desire to exercise monopoly in their own field, but rather because the gravest consequences could result from the unethical abuse of their science. In the course of ages the esoteric arts were profaned and astrology as a science was divorced from the great moral structure of the Mysteries. In this respect it paralleled the course taken by medicine. When the physician ceased to be a priest, the ethics of medicine languished. The undevout doctor is as bad as the undevout astrologer. There is more excuse, however, for lack of devotion in medicine than in astrology. The whole concept of the sciences has changed in recent centuries and a sterile materialism has become fashionable. The physician has directed his attention so completely upon the bodily state of man that he has forgotten that the body is suspended from great spiritual vortices of causation. The astronomer, fascinated with the mechanics of the universe, has forgotten the source of the mechanics. He has ignored the Geometrician who brought forth the world, and is content to function in the

sphere of material effects. This is serious, and is the result of environment, tradition, and the educational system of our day.

No such excuse is valid in the case of the astrologer. He is not dealing with the effects but with the great structure of causations which produces these effects. He believes in the spiritual, moral, and ethical forces which sustain the world. He is more fortunate than the theologian who believes much but can prove little. He not only recognizes the powers of the gods, but he is aware of the workings of these powers through the various states of matter and form. He is able to demonstrate in terms of his science the facts of ethics. He is, therefore, peculiarly responsible for the use of that which he knows.

Most astrologers have developed some proficiency in the methods which they use for delineations and predictions. The majority likewise are open-minded, willing to learn and anxious to improve themselves. They are a devout people dedicated to a program of research and study. The late Evangeline Adams once told me that she was but a novice in astrology because her researches had extended for only about fifty years. She added, that no one could live long enough to perfect themselves in the subject and that she was learning something new and important every day. If only the other sciences had an equally scientific viewpoint toward the ultimates of knowledge! When this attitude becomes general we shall have the Golden Age of the Arts and Sciences. There is no place for dogmas in the thoughtful mind.

Great lives are lived from patterns of great convictions. Our daily conduct is based upon our convictions. Our inward ethics has its source in our conviction concerning the nature of God, time, space, and the great laws which

bind the universe together. The practice of astrology, therefore, demands an adequate foundation in astrological theory. It is this theory, this astrological philosophy of life, that distinguishes the true astrologer from the mere horoscopist.

Astrology is part of the old esoteric tradition. He who would become truly great in the Chaldean Art must become wise in the wisdom of the Chaldeans. He must possess in part at least the vision of those masters who saw in their raptured meditation the great order of the worlds. He must hear with Pythagoras the Music of the Spheres. He must learn the mysteries of the Orphic Lyre with its seven sounding strings. He must explore with the Dionysians the secrets of the seven orders of architecture. He must contemplate with Plato upon the mystery of the great God who set his geometric seal upon the form of space. He must share with Buddha the knowledge of great laws, and like Plotinus he must be lifted up within himself to a realization of conscious identity with the One, the Beautiful, and the Good.

Most of all he must learn the mystery of the Macrocosm and the Microcosm. He must see the grand man of the Zohar standing forth in all the majesty of the Universal form. This is the mysterious father of the Phrygians who walked in the midst of the candlesticks in the vision of St. John. This is the Ancient of Days who has no eyelids because the God of Israel neither slumbers nor sleeps. Then in his vision the astrologer must perceive this great form of the world reflected from the face of matter as mountains are reflected in placid pools. He must behold the Microcosm, the infinite order of reflections. He must see the Great Face reflected from every particle of substance. He must witness the Great Being reflected in the countless beings which

emerge from the abyss to adore their maker. The world is an image composed of innumerable images.

In India is the ancient city, Ambar. Its walls rise from the tops of hills, and within are the palaces of the ancient Moslem Kings. In one of the deserted palaces is a guest room for royal visitors. The interior of this room is decorated with innumerable pieces of tiny mirrors set in marble like mosaic. If a light is lit in this room it shines back from tens of thousands of bits of mirror and the whole apartment glitters like a star strewn sky. Thus it is that from one light there comes the great order of lights. From what Pythagoras called the blazing altar of the world arise innumerable fires—reflections of the sovereign Sun. These reflections are the Microcosms of the flame. Their light is not their own. No matter how carefully we may examine a mirror we shall not find therein the source of its reflection.

This is the ancient concept of life. All lives from one light, all forms from one form, all thought from one mind, that light, that form, that thought—the Macrocosm.

By this same rule all the artificial structures which man builds up external to himself must abide by the laws governing universal structure. The individual opening a business, or entering upon a career, or creating a home, or building a house, or forming a state, writing a charter, or creating a profession, all these must obey the basic patterns of nature or their productions are unsound and impermanent.

Most seriously minded people regret the tremendous pressure of physical necessities. They believe that the human being liberated from bondage to his economic problems would achieve much more in the worlds of philosophy and art. This viewpoint is unsound, however, for the reason that the

world is a kind of laboratory in which human beings are experimenting with the mystery of creation. Man is not wise enough as yet to create life, but he is wise enough to experiment with the creation of form. Institutions are a kind of form. They are born, grow, achieve maturity, and then gradually disintegrate. The arc of their endurance is measured by the degree of integrity which launched them into being. Man is learning the mysteries of the universe through the complex relationships and institutions which he builds in this world.

The little corner grocer does not realize the magnitude of the patterns of buying and selling, profit and loss which are involved in his business. He is only trying to make a living and survive the vicissitudes of financial change and the complexities of business policies. He is a small part of a great pattern of distribution. This pattern is cosmic in its implication. The failures in business, the tyranny of competition, and the innumerable injustices which afflict this little grocer, are indications of man's deviation from the orderly process of the world. If this deviation be too great an entire industry will collapse. If the grocer himself is unethical his business will ultimately fail. It can fail from other reasons. If the grocer be honest by intention, but unequipped by knowledge for the maintenance of his business, he will fail from inexperience. In this we see another working of universal law. Ignorance will destroy the grocer in his business, and it will destroy the individual in his living. Ignorance is inadequate knowledge of the basic laws of life as these laws apply to the perfection of the human soul or the maintenance of the corner grocery store.

This is another example of the doctrine of the Macrocosm and the Microcosm. The universe distributes life according to law. The grocer distributes a kind of life, food according to the laws of distribution which men have set up. The distribution system of the universe cannot fail because it is perfectly constructed. The distribution of groceries may break down because man has not patterned the operations of his industries in perfect conformity with natural law. Here is an important lesson. Man is not a free agent in the sense that he may do anything that he wills to do and still survive. The moment his personal purposes depart from the universal pattern they fail. This failure causes misery, misfortune, and distress to the human being, but he seldom realizes the true cause of his unhappiness. He blames the times, his competitor, his location or his bank. The truth, however, remains that neither society as a unit, or the small merchant as a lesser unit within that society, can succeed if they depart from the great pattern. To depart from pattern is to cut one's self off from the sympathies which flow through the channels of similarities. So long as a business is conducted in harmony with the laws of life it will succeed, because it is sustained by its similarity in geometric form with the geometry in space. Disobedience to pattern isolates the disobedient structure and leaves it lifeless and unprotected. When this occurs disintegration is inevitable.

This, then is the substance of an old teaching concerning the mysteries of life. This teaching should be studied and understood by every astrologer who would practice his science in harmony with the law. When the astrologer practices from this viewpoint and perfects and adjusts himself and his work with the pattern of universal will he will then

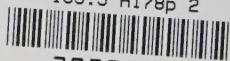
endure until the full length of his days. The work which he does will be a permanent benefit to society and the advice which he gives will mould lives into identity with universal purpose.

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