

# HERMETIC ASTROLOGY

## Tenth Series in the Astrology of Concepts A COMPLETE SYSTEM OF NATAL READING

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## HERMETIC ASTROLOGY I -- THE ASTRAL BODY

This lesson is the first of a series of twenty-four (Class 45 in the Philosophy of Concepts; lessons 1127-1150) and it inaugurates a tenth group of studies in the "stellar science". Of the nine preceding series, ("Sabian Astrology", class 21; "Pythagorean Astrology", class 24; "Temple Astrology", class 26; "Professional Astrology", class 29; "Divinatory Astrology", class 31; "Symbolical Astrology", class 34; "Theosophical Astrology", class 36; "Directional Astrology", class 39; and "Arabian Astrology", class 42) the two series, Sabian Astrology and Theosophical Astrology, or their equivalent, are necessary for the present work. This is the fourth of the "advanced" departments into which the "Astrology of Concepts" is divided, and to it the student must bring--in addition to the ability to erect a chart easily and without appreciable error, and a developed capacity for identifying any and all events of life in terms of astrological coordinates--a reasonably trained gift for considering both the phases of life and experience and the facets of selfhood upon various levels of being and expression, so that all the elements of existence are subjected to analysis by the astrological or occult spectrum made possible in this advanced study; in other words, the philosophy of the Theosophical astrology is an absolute prerequisite of the present work. There will be no definite reference to prior lessons, and if the general idea of preceding work has been gained, and the present lessons are taken in proper order, the student will have no difficulty with anything now to be presented. In very broad terms there is now added to the "Neural Man" (or "Neural" pattern of being) of the Theosophical system a "Glandular" or "Endocrine" man, and these two "zodiacal men" are the first of five in Personal Astrology & the consideration and outline of the other three following in the next series, Hegelian Astrology). With the "zodiac" of the autonomic nervous system (Theosophical astrology)

there was developed the "body powers" of man, and to these are added the "mind powers" in the present series (to be followed by the "spirit powers" of man). From a practical point of view the mind powers most approach the genius of the man as an individuality apart from the Physical entity through which "he" expresses himself, and Hermetic Astrology teaches us therefore the astrology of personality, and the most vital of the six advanced departments of study. The present lesson is the first of six upon Mind as Mood, and it introduces the student to the personality as it may be charted and studied apart from the body upon the one hand and from the mentality (and the indwelling spirit of divine spark in man) upon the other.

The astral body is the concept common throughout occultism, and especially in Hermetic Art, for the expression of the independent personality of man. In a general way it is synonymous with the word "soul", but unfortunately the word "soul" is used to express the immortal spark in man (that which in all Sabian material is termed the "spark" or the "spirit" only) and also all the various "higher principles" as the "vital soul" or habit nature, and the "intellectual or rational" soul" or mental nature, as well as the "emotional or rational soul" or personality principle, the astral body which is the foundation of Hermetic astrology. In Theosophical astrology it was seen that there were various levels of life, the castes for human kind and the related planes of human experience (that is, each man belongs to a "caste" primarily, and yet within himself is also potentially all of the other castes, and so able to express himself within them for the moment: the basis of true social being), and therefore the body was charted in terms of caste levels, the "principles" of being, and life was charted in terms of its experience levels, the "planes" of the world. This was done from the physical point of view, from the consideration of the "body powers" of man, and although the same structure is now to

be used, both here and in Hegelian astrology, the point of view is very different. When a man acts as he does so as a manifold and not as a manifold and not as a simple entity. Simplicity is at the root of selfhood but complexity is the actuality of being, and astrology is the science of the relationship of all things to all other things, therefore of the ultimate of maximum complexity of being; and it requires in the student a mind increasingly capable of concurrent grasp of diversity per se, that which is "mind" as opposed to simple sense perception. The present series is the approach to this mind and therefore it is mainly concerned with the problem of charting complexity per se. An act of man is focused on a certain plane of being, but all other planes cooperate socially: which is to say that other men meet it physically, mentally and emotionally although usually conscious of only one of these. And within the man is a complex cooperation between all parts of self, so that there is thought and action in what is identified as an emotion, emotion and thought latent in every act, and action and emotion inherent in every thought; To make possible the grasp of this maze of all being the technique of astrology identifies all phases of being separately, all in each major focus. Therefore, in emotion or mind power, as in the present series, there are separate terms for physical reflex and thought, as facets of emotion or mind, and separate terms for the phases of being and life, to give an Ariadne's thread through the labyrinth of the Sabian astrological analysis. The "caste" in self is therefore seen as "mind", and the "levels of life" in general are identified as the Hermetic or alchemical "elements" of being.

The student must be very careful not to confuse mind with mentality. The mind is the focus of awareness, and it is the practical manifestation of the will or true individual being; perhaps accurately to be described as the legate of the will or of the selfhood or individuality. When a woman says, "I have a mind to do it" she is exactly expressing the real nature of mind. What is "in mind" is what



is focused towards the center of the being's complex. The "mind powers" of man are the powers of his personality per se, or the immediate center of his actuality now to be visualized as an "astral body". Mind is the lens of being, therefore--the focus--and the habitual state or states of mind are known as the temperament. Hermetic astrology therefore becomes the study of temperament.

Mind or temperament may have a threefold manifestation. In terms of realization or emotion it is most itself, and this is Hermetic astrology proper, to be considered in Lessons VII, XVIII: Mind as Personality. Mind as Sensation is the mind of reflex, Lessons XIX-XXIV. Mind as Mood is the consideration of mentality or idea in and through the personality, and the concern of Lessons I-VI, now begun.

Here then is the task before the student: an orientation of his own self as the type of all selves, and a mastery of the facets of selfhood as typical, and of all possible typical experience as a key to mastery of the race; such is Personal astrology in general. And now he has the second stage in this personal centralization, through his personality rather than the social reflexes of Theosophical astrology. What was there generalization of destiny is now to become the localization of experience; what was here supreme adaptation of life must become supreme mastery over life.

## HERMETIC ASTROLOGY II -- THE VOLATILE TEMPERAMENT

This lesson is the second of six upon Mind as Mood, and it introduces the student to the first of five root temperaments of being or to that one of them which is most typical of the basic genius of mood itself. In Theosophical astrology the approach has been from the foundation of man on up through the flowering of his individuality, the "generalization of destiny", and the basis of consideration was the human body or the anchorage of man and the pattern of his individual being in the objective or tangible world of experience. Now the approach is from the other extreme of being, and in the other direction, and the basis of consideration is the stirring of the eternal or "real" man in his physical embodiment, a "localization of experience" which comes from an observance of temperament as the actuation of the physical expression of selfhood. Attention has turned from the objective to the subjective world, from the visible to the invisible man. The astral body must be learned as a fully functioning though hypothetical organism, and personality must be seen to be as real, or more real, than the body itself. Of course there is a vast difference between the "astral body" of an extreme occultism and this vehicle of self in astrology. The functioning is apart from body only in a dynamic sense, but its existence is dependent upon the body and its shape, when clairvoyantly seen "out of " or apart from the body is in exact duplication or direct idealization of the body. In astrology it is identified through a subordinate but independent organism or system in the body which actually functions quite apart from the body so far as sensual evidence of it is concerned: i.e., the endocrine glands or the mechanism of chemical administration of the body's affairs in contrast with the more familiar neural or nerve reflex administration. All bodily function is social in the largest sense, and the neural operation is wholly a matter of stimulus-response, but the glands are par-

ticularly social in their operation because they are more responsive to idea, imagination and the higher faculties than to direct social contact in the behavioristic sense. To understand them it is almost necessary to see them as non-physical; and the fact that this is over-done in occultism in the portrayal of the independent and "superior" operation of the astral body does not subtract from the usefulness of the concept when it is properly understood. The personality is an entity to all practical purposes, a part of self but a part capable of acting for self as a complete actuality upon its own account; and capable of acting socially, that is, at a distance and also projected out of the point of focus in time: so-called "occult faculties" of "spiritual gifts" that will have later consideration.

The astral body is approached through the volatile temperament because this type of individual, and this type of mood when an individual is for the moment of the volatile temperament (even if normally of quite a different type), is the most purely social or non-physical in a practical sense. The other four types are more separate, as if to demonstrate their withdrawal from body limitation or their culture of personality by inductive opposition to body functioning (a point to be explained in Lesson IV), but the volatile temperament is strikingly independent, in appearance at least, from the physical actuality that supports and sustains it. Here is the individual that can turn from one complex of life situation to another with the least degree of necessary inner adjustment. There is here a supreme loyalty to selfhood, and to the moods of selfhood when these are strong enough to obscure the real face of selfhood, and this is at the expense of loyalties to external and practical considerations. The rulership is Cancer and the endocrine center of the temperament is the double gland, the pituitary, which later will be seen to be the center of growth and self-development both in the body and in the character.

There is in this temperament--when it is the underlying actuality of the character, and when it is the transient mood also--the supreme capacity for experience. Its keynote or "desire" is a joy in the projection of self into the fresh stimulations of life complex. There is in it the most marked lack of deeper inhibition, and this temperament can give of itself easily to the point of exhaustion. In its utter devotion to self it may seem selfish, in its utter intensity it may seem cold--that is, giving little of self except to the focus of interest--but in it is the greatest convenient example of self-projection or the pure elevation of self above physical consideration. The conscious desire of the type is practical wisdom, to be able to meet the exigencies of any occasion instantly, and therefore this type may have slight patience with conventional knowledge and customs.

The question of chart interpretation in the Hermetic system at once arises. Is a person with Cancer as his rising sign of the volatile temperament? The predisposition is such, of course, but rising signs and the balance of the being through the houses is more a matter of an astrology of circumstances, whereas now the student is approaching Personal astrology, or the analysis of the inner and complete being. Every chart contains Cancer, and there is some of the volatile temperament, some capacity for its most typical "astral-body functioning" in any individual. Therefore the dynamic side of beings is approached through the planets. The sun is the will factor, and where the sun is there will the temperament or mood manifestation of the will be seen; and so on, of the other planets, together with what "parts" and "nodes" may be commonly employed. The two systems of planetary implication in terms of dynamics of pure selfhood (the points of view of spirit and matter, thought and substance: "protoplasmic" and "chemical" respectively) have been given in Theosophical astrology (page 78) for use in that system and this, and the Hegelian to follow,

but any system of planetary differentiation may be used. The planets are taken in signs without reference to house or to each other (aspects), and where a sign contains no planet but it is desired to analyze that which the sign rules, that other sign containing the lord of the one in question is taken as a planet, that is, its genius is expressed as a dynamic: i.e., if Cancer contained such a lord the "planetary nature" of Cancer would be the "volatility" of the being.

What becomes possible now with the Hermetic system is a very genuine medical astrology, and the entire shaping of the present series will be to the needs and necessities of a therapeutic point of view. The genius of all astrology is analysis, but "stellart art" is fortune telling, successfully, only as the powers of the astrologer are raised to a point of a real life mastery. The events of life are foreshadowed but not predetermined; prediction is limited by the genius of free-will and therefore is an element of slight importance in genuine astrology. Medical astrology is diagnostic, not curative, necessarily. While its greatest service is to Materia Medica, it has no allegiance with any healing system; such is wholly beyond its scope.

All analysis of life, after all, is for the purpose of giving greater understanding of life, and so greater power; and in this sense all astrology is medical or diagnostic. But specifically the approach in these three related series is to the living or dynamic man, whose existence is less ordered by the social scheme and whose genius is more hurt by the temperamental maladjustments allowed to become so common in life; body healing is the helpful type of greater healing.

## HERMETIC ASTROLOGY III -- THE CHOLERIC TEMPERAMENT

This lesson is the third of six upon Mind as Mood, and it introduces the student to that temperament which most successfully stamps itself upon the social pattern, and which is the most apt of all to commandeer cooperation from life for its own particular purposes of the moment. This is perhaps the least permanently popular of the five temperaments, but it is capable of assembling great immediate support for some project, and because it has a more consistent and a greater sustained outspilling of itself than any of the other types, not excepting the volatile temperament, it is the most certain to get things done in life and it is essentially the pattern of accomplishment in human make-up. The rulership is Gemini, and the gland is the thyroid, or that endocrine body which has a preponderant part in the general body "tone" and with which so much has been achieved by the endocrinologists. The choleric temperament--often also termed the "bilious", but not quite so happily--is not to be visualized as the high-tempered individual primarily, because any of the temperaments in the direct proportion of their strength of character, are capable of consuming anger and depth of feeling. The choleric temperament however, is very likely to reign anger or to take advantage of its own welling-up feelings, to accomplish some purpose in mind. This is the type of individual that is perhaps the most objectively purposeful of all, and so the one that is the most closely linked with life in the practical actualities of every-day. Because of this there may seem to be much of the ingrained politician in the temperament, as well as what often has the earmarks of definite dishonesty. But behind it all is the desire to increase the actuality of selfhood by a more and more important place in the life complex at hand, and because the desire or keynote of this temperament is "honor" or objective "place" among men, there is really a very deep honesty, or wish to conform to

the established values and standards of life. Indeed, the weakness of the type is at times its willingness to conform, to compromise.

Not every one is influenced by one of the five signs that give the five temperaments, but the genius of all five is to be found in every individual; and in normal instances one and one only of the five signs will be particularly emphasized in the distribution of character facets in the wheel, and one of the temperaments will be discovered to be at the root of being. This offers a focus in the interpretation of character, and consequently is of supreme value. Perhaps the most practical approach to such a result is through a consideration of the planets in these signs (taking "parts" and nodes if none of the nine "planets" is present) and either seeing the root of being from the several points of view afforded if several planets are present, or selecting one of these as the most important (as sun or Jupiter; down though a descending choice) and judging accordingly. It must be remembered through all of this that the temperament is an inner thing, a functioning of the astral body, and not a physical characteristic. There are parallels in temperament and appearance, but the old and too-literal idea that stature and girth, or coloring or general pattern of facial features or skull shapes, are indicative of character, is now known to be more stimulating to the imagination than the knowledge of man. Huge-fisted individuals have been great artists and feminine-featured men have been great soldiers. Blondes are not fickle as blondes; not are grey-eyed people crafty or green-eyed ones passionate as such. The astral body is wholly independent of the physical vehicle; the only parallel between the one and the other are the general ones in the indications of double significance--such as Gemini as a risy type and as indicative of the general temperament--a factor that has so many more literal exceptions than conformities to rule that no system can safely be built upon it (although such was the

attempt of the medieval astrologers). Temperament is therefore an inner thing; it is mentality as a phase of emotion, mood as an idea sustained in the reactions of pure selfhood, the "localization of experience" by the acceptance of ideas in their implication to individuality. Emotion in its own genius, and emotion as a matter of stimulus-response have been left for later consideration. Temperament is idea, primarily; the mental make-up of the individual taking on its foundation pattern, in the character as a whole and in the aspect of selfhood in any immediate situation.

Because the choleric temperament is the most deeply self-expressive of these ideas or temperaments in which the self holds itself, it is most conveniently the example of the fundamental nature of the astral body, just as the volatile temperament was the most convenient example of the dynamic functioning of this inner self as an entity quite separate from the physical body. The Hermetic principles that is at the root of all Egyptian occultism, and that gives the name to this series, is the familiar "as above, so below": the idea that the physical universe is a small but tangible pattern of the invisible but real whole cosmos; that earth is a reflection of heaven that man is created in the image of God, and that --of immediate importance in the present analysis--the predicaments in which life places the physical body (faceted in the image of God as representative of the individual, family, national, racial, color or root-racial and life-stream images; and the consequent myriad complexes) are exact reflections of the "net image" of the inner being. Because the physical body represents primarily the factors focused in the individual as a social entity, the astral body or the operation of temperament and that which the temperament sustains is taken as the basis of hisher analysis. The choleric temperament is almost pure cosmic instinct, or undilute and non-conditioned selfhood; it reveals the astral body not in its most inten-



sified operation (the volatile temperament) but in its most identifiable aspect. The possible depth of living in emotion, or in an idea is here shown not only in the capacity of the temperament to administer to itself, but in its rather characteristic genius for living in the idea and emotion of others; the marked "politician" phase of Gemini in which the Geminian will make another person feel that the whole world revolves in him.

What the choleric temperament makes manifest is the projection of the astral body, seen more frequently but less markedly in the volatile type, and this projection is the basis of all mentality in man, his ability to "be", i.e., to "reason" out and beyond himself. Thought in the usual sense of the word is a function of the "living" of the body, as "astral" phenomenon, and in Lessons VII-XVIII the whole pattern of interaction of selfhood is a cosmic complex of pure being will make it possible a medical diagnosis, a "psychoanalysis" of being at root, Reason or mentality is experience as truly as is physical participation in a life complex it is astral body activity.

All twelve of the signs are of equal importance in Hermetic astrology; but five of them are specialized in nature and in the make-up of a man to the basic or sustaining temperament, and seven to the superficial or fundamentally experiencing element in the inner man; a division of the twelve made familiar in Theosophical astrology and to be explained further in Hegelian. The student's first task here is in gaining an understanding of the five fundamental specializations.

## HERMETIC ASTROLOGY IV -- THE PHLEGMATIC TEMPERAMENT

This lesson is the fourth of six upon Mind as Mood, and it introduces the student to the temperament which most successfully stamps the social pattern upon itself, and which is apt to be the most foolishly self-sufficient or seararative from life. In a broad way this is the general type of the average person, representing in part the unawakened individuality as a curious but not uncommon phenomenon and in greater part the vast mass of people who might be said to be spiritually lazy (although there is a great amount of unknown and uncomprehended spiritual "suffering" deep within them), the great group of those who are content to leave their personal evolution to the conditioning of the social scheme in which they find themselves. Outer quietness of manner, and lack of capacity for social or living excitement to any real degree in a person, are no sign of the absence of life drama deep within the being; and there is no one who can be said to be wholly devoid of a root temperament. The phlegmatic individuals of life are those who are primarily more focused inwardly than outwardly, and for the understanding of this most usual of all temperaments it is necessary to catch a little of the inner struggle in terms of an outward social action in which there is no conscious recognition of such. There is here neither the spontaneity of the volatile temperament nor the "bodiness" of the choleric. The rulership is Taurus, and the glands are the two adrenals or superarenals in which so much of the stimulation of the body to action, the adjustment of the body to the demands of sudden emergency motion, has been found to rest. This is perhaps the most efficient point of the endocrine system, at the present state of evolution, and the phlegmatic temperament seeks more than any other to be most efficient in its action and being; it wishes to stir itself the least because it has none of that joy in

"stirring about" which is highly characteristic of the two preceding temperaments. The desire or keynote of the temperment is "luxury" or "security" for self, and its quiet is a conservation of self, or at least a disinclination to expend itself socially.

But the law of being is self-expenditure (a passing of the "substance" of the cosmos through selfhood, the consequent maintenance of selfhood) and in the phlegmatic temperament there is that exercise of the inner life which is all the stronger for its lack of normal outer evidence of itself. The body is a complete universe in its own right, as the genius of Hermetic understanding makes clear, and more than a majority of mankind are enabled to get their social experience wholly within themselves. As an addition to the technique of interpretation at this point it may be said that when there is no direct emphasis of temperament in the astrological wheel the temperament by default is at base the phlegmatic; also that when there is a clash or confusion of several temperaments in a life, not clearly organized in its being, the emphasis is left to the social complex and then is shaped to phlegmatic. When a man rests he slips into the phlegmatic facet of selfhood, as before and after the productive years of his life--the period of struggle for the placing of individuality among men--the phlegmatic temperament prevails; it is above all the focus or center of the five in the social matrix or pattern of all humanity. Therefore this temperament must be understood before all others.

Characteristic of the phlegmatic temperament is the inner life, or the astral body in its role of self-discovery. There is here the most baffling of all human problems to meet, baffling because with it is a necessary touch of dishonesty (that which "is" primarily because apart from the social scheme cannot "honestly" represent itself to the social scheme, of which it would be a part if successful in so doing). This problem is a "playing with self" which often takes the

form of sexual self-stimulation (although such practises are a small part of it, and of no importance as such unless they become an issue in abnormal physical or mental cases) and which, as the characteristic manifestation of the phlegmatic temperament, is on its most social level a mere pleasure loving; a living for the enjoyment of the day, a refusal to be concerned with any vital issue either of life as a whole or of the immediate social situation. This may seem selfishness of a callous sort, but it is the abstraction of a self-interest that has remained wholly of the astral body, wholly of the ideas rather than the facts of life; and in extreme cases the senses cannot respond to or be stimulated by exterior or physical agencies except as these first to or lose themselves in the inner conception. On a normal level the souls here are merely the "fill in" of life, the mass--including the "young souls" and the "senile" ones--that move only with some cosmic surge. In the unusual case the self-centering becomes intensified and without changing its emphasis demands a stimulation and sustainment of being impossible to ordinary phlegmatic participation in things. Then "playing with self" becomes a vice. Gluttony, drunkenness, drugs, sex abnormalities, "phobias" and "grandeur complexes", distortive social manifestation of all sorts create a condition for the specialist in abnormal psychology, whether astrologer or physician.

The overlapping and interweaving of the various temperaments has already been brought out, and in all of them there is some measure of the "opposition to body functioning" in the astral body manifestation which, in the phlegmatic temperament, may become extreme. This is nature's means for developing consciousness; for out of the phlegmatic temperament may come excitation to the greatest social achievement. The normal means to this is the development of spiritual or "occult" gifts or "faculties", such as "second-sight" and the like in the exceptional case. When the inner life is developed parallel to the outer there is a perfect meshing and so a perfect unity or normal

ity of being. But when the inner life is developed ahead of the possibilities of outer life, or when the inner life lags behind the social situation, there is a sensitiveness which must make itself manifest through the senses. In the former case this is "illumination" or growth into a capacity to "see" ahead of things and to think to the genius and power of all life, when social service may become superb. But in the latter case, although yielding clairvoyance and fortune-telling ability, is yet a "seeing" of life on its basest and most "defeatest" level, contributing to the "playing with self" in self and others rather than to a social exaltation and fulfillment of self.

For a real grasp of the interaction of the various temperaments in the character, since every individual possesses all five of them in at least certain phases and moments of his being, it will be

necessary to carry the consideration deeper into the substance of selfhood, and for this the medieval "humors" and "principles" are very valuable.

Sign	Gland	Humor	Principle	Temperament	Desire
Cancer	Pituitary	Spirit	Air	Volatile	Wisdom
Gemini	Thyroid	Yellow bile	Lymph	Choleric	Honor
Taurus	Adrenals	Phlegm	Mucus	Phlegmatic	Luxury
Aries	Spleen	Blood	Blood	Sanguine	Excitement
Pisces	Liver	Black bile	Gall	Melancholic	Affection

## HERMETIC ASTROLOGY V -- THE SANGUINE TEMPERAMENT

This lesson is the fifth of six upon Mind as Mood, and it introduces the student to that temperament which most successfully adapts the social pattern to its own purpose, the temperment which to the average point of view most thoroughly typifies the normal and healthy nature of man and so stands as the conventional ideal in human character make-up. In a general way this is the point of normality in every man as well as the focus of normality in a particular temperament, and this does not so much mean that it is of a fixed nature as that it is the focus of the race in the individual, and the racial focus in terms of mind. Theosophical astrology presented to the student the levels of selfhood and of the race in terms of caste and plane, and for these terms there has now been substituted "mind" and "element". Mind represents the caste level of selfhood or the astral body apart from its physical embodiment, and also the focus of awareness upon one of these levels, and the elements represent the planes of experience in the higher or cosmic sense of inner being. While the consideration of experience levels must be deferred (Lessons VII-XVIII), since the approach of the inner life to experience is altogether different from the physical approach, the function of mind must be grasped at the very beginning. If it were not for the fact that it is necessary to use the mind to understanding the mind it would be possible to chart the mind levels in self as conveniently as the caste levels, but first the mind has to be learned of itself and this it does by the contemplation of other minds and "other mind", or by what has been identified as "temperament" primarily. Other individuals are seen as of different temperament (general mind focus in their make-up) and then such temperament, learned so that it can be recognized in its extreme manifestation, can be recognized as the essence of mood or the temperament of the moment's focus in self. The advantage of the sanguine temperament

now to be considered, is not only that it is one of the root types but that it is the root of all type, the basis of normality. Naturalness however, is meaningless of itself, and therefore three temperaments easier to grasp at the start have been presented first. Now naturalness may be seen by contrast, and may be analyzed within the experience of the self by the criteria of judgement set up within the self. The desire or keynote of this temperament is "excitement" or "self-expansion", or just simple and non-calculating out-spilling of self; absolute "interested" normality.

The social instinct is at ~~the~~ root towards social participation, therefore, and the student is able here to observe the unconditioned emanation of self which is the focus of selfhood cultivated in all Hermetic art. Excitement is not to be seen as the catering to pleasure or sense-straining proclivity of the phlegmatic type, but as the fullness of life which is the characteristic of simple health. Experience here is the sustaining of emotion of "interest" as the divine stirring of spirit in matter, the source of being itself, and this stirring must be approached not only through the sanguine temperament, and through the others, but also through the root seven sensations of being, the giving of self to the social pattern as this has yet to be charted in the function of Mind as Sensation (Lessons XIXOXXIV). But here is the level at which all experience in life has its anchorage, hence from this point and through this temperament the medieval "principles" and "humors" must be organized for the plumbing deeper into selfhood necessary if man is to obtain any real mastery of his own mind.

It must be realized that these medieval terms, as so any of their kind in occultism, are the result of an intuitive understanding rather than a scientific knowledge of the functioning of the body, and that in terms of physical science they have been long discredited. But it must also be seen that the astral body has remained unknown to modern thought outside the occult field, and that the

analysis of the temperament by the medieval mind is in reality an analysis of this inner structure of selfhood; scientifically true as a mechanism of expression of the chemistry of pure character. For a start the ideal normality of human living is taken, the sanguine temperament of any age and among any people of social environment; for this temperament both principles and humor are "blood". In the physical body the bold stream is the carrier of the "hormones" or chemical agents of the control of the body by consciousness, and as either a principle or humor the "blood" of man is the stream of interacting phases of being, the normal fitting of self to society and of society to self. Under Aries the "head of consciousness" is seen in terms of blood, not literally but in and through the astral body; it is the social flow within the self of the current of normal interest. The "life" is the "blood" literally in inner selfhood to the extent that inner selfhood is wholly dependent upon its circulation in its complex of social being. The spleen, the gland of which science knows little beyond attributing to it a storage and renewing function in the blood circulation, is occultly known to be the focal mechanism by which pure spirit is "strained" into the being, or the substance of pure consciousness "filtered" to individual use. The bold of the higher or astral self is the flow of this social or pure consciousness in and through the individual, and its influence is always a social stabilizing or normalizing one. Therefore there is an attempt within the self, when not happy at a point of normality, or not complete in a sense of selfhood, to resist the flow and to impede growth through the effort to mobilize the resources of being. This becomes rebellion in a consciousness sense; flushed feelings and overabundance of energy in a physical sense, as such is brought about by induction. At this point in the chart there is therefore the maximum of interest, or of self-mobilization to the point of action, the extreme of normal outer selfhood.



The Hermetic art in the history of man is the stirring of the social reality within him, the sustainment of individuality in the exercise of itself. The principle of blood is manifest in the resource of pure energy, or "interest"; that element in the will which makes it possible for a person to awaken the activity and the functioning he needs in his physical body. Psychology in its laboratory work has determined that there are unlimited "locked-up" resources in self and that proper stimulation will release these to use. Nearly every leader in the field has written upon the subject; and a host of itinerant teachers of "practical psychology" have sought to teach men to release these, and most successfully when the factor of interest has remained sufficiently active (indeed, the usual method is one or another device to keep the interest stimulated).

Aries, therefore, in every astrological wheel, indicates the point of focus in self-awakening, revealing what capacity for interest lies in the normality or sanguinity of temperament. It also reveals what abnormal degree of interest may be aroused, and how this may be done (by society, or by the individual himself). This is the disclosure of the humor, which is individuality's self-sustainment apart from help by the social scheme. In and at the point of normality this is no different from the principle--i.e., blood--but it may and must be seen that "interest", as this very link between inner and outer is a very potent key to all life-mastery through the horoscope.

## HERMETIC ASTROLOGY VI -- THE MELANCHOLIC TEMPERAMENT

This lesson is the last of six upon the Mond as Mood, and it introduces the student to that temperament which most successfully divides the social pattern, as it were, and sets up a little social pattern all its own. There is a certain similarity, therefore, between this and the phlegmatic temperament, but while the latter is in a large degree self-sufficient the melancholic type is utterly dependent upon that from which it rigorously separates itself. What is here to be seen, then, is the phenomenon of the intensive development of the astral body of such, the culture of the environment of the imagination and the higher reality in the sphere of self. Great spiritual illumination is consequently to be found under this type, but it is not by such a token the ideal representation of spirituality because what it makes possible in the self is the process rather than the results. Spirituality is a racial level of being, and its point of greatest consummation is that of greatest normality or tielto racial pattern: the sanguine temperament, but upon a higher level than the particular individual had known before. The desire or keynote of the melancholic temperament is "affection" or a "personal reality" in which selfhood has a constant increased justification of self. In this temperament there is a great agony of cosmic loneliness, due to the depth of touch with reality, and of itself it can know no real fulfillment of its spirit and its hopes. Here is the mood of stark tragedy in the self, the stirring of self to cosmic creation and to participation in the ultimates of life. This is not extremism of an unbalanced sort, but rather it is the ultimate of pure mood as such. The liver is the gland ruled by Pisces, and the point at which the melancholic level of self is established. As aducted gland its function is perfectly known to science, but its endocrine activity is unknown for the very good reason that it does not exist, in a true sense, except in individuals

who have gained high initiation and have an astral body of the type known in the New Testament as the "resurrection body". There is an occult goal in the conscious development of the liver to this point, and perhaps nothing short of a real crucifixion of the spirit will bring about such a result. This is melancholy in the sense of a "bearing the burdens of the race"; to which perhaps a true higher astrology will challenge the seeker for an occasional mood if not a lifetime.

The greatest difficulty in life is here made a matter of importance to the astrologer; to wit, the "defeatest attitude" of so large a number of souls who have been plunged into melancholy but who have had neither the wisdom nor the guidance to enable them to make use of the mood, or the temperament--or at least to lift themselves to a focus or level of life activity in which they can function with some justice to themselves. Therefore Pisces becomes the part of the wheel to which attention looks for light upon the root weakness of the being (or to that weakness which is at the root of strength, in the case of the spiritually adult individual), almost as the actual liver may be looked to for light upon the general temperamental tone of the average person, the "state of his digestion". No more need be said upon the constructive service of the melancholic temperament, but its dangers need a word. Where there is a lapse from this into the phlegmatic temperament, without stimulation of the inner being, the result is apt to be vice in the form of definite perversion of body and soul (i.e., astral body) function, a building of "defeatest" ideas into the fibre of the being, and then saving the face with the "esoteric complex", the sense of belonging to a select separated company that, unlike the invisible fellowship of those achieving initiation (whose impulse is to enfold all and share all), is dependent upon separation and secrecy for self-respect, the "misery company" of perverts.

Above all other considerations the function of the astrologer is to serve humanity; and his greatest service is the direction of human impulse into proper channels, recognizing that all elements in the ultimate destiny of the individual. The principle of "gall" associated with liver sustains the individuality in the judgement of itself; the determination of values in the light of inner or real and astral body experience. Everything in life that does not "sit well" in memory is gall to the consciousness, as are all lost opportunities, mistakes and unkind or unsocial acts. Gall is primarily itself at the pole of pure experience; Pisces in the chart will reveal the strength of the native's capacity for self-suffering and so self-estimation and self-awakening to deity. Here it may be seen whether or not a person is to be extricated from a life predicament or to be strengthened in his building to the substance of his own eternal substance. Therefore, when a consideration turns to "black bile" or the humor of Pisces and the liver, the type of individuality's self-sustainment is seen to be bitterness or the intensification of the self's moment of separation from all but itself. When life turns to "dust and ashes" there is indicated not weakness of character, for weak character is never aware of the ruins of its own inadequacy, but of strength: and astral body capable of recreating the essence of experience in a pure inner reality;. It is through the functioning of this last of the four points of mind as mood that the progress of the deeper battle of selfhood is best seen; the practical evaluation of life as the individual sees himself sustained upon his recognized mistakes and he is able to withdraw and reshape himself in the depths of true self-realization.

There remains in this last of the first six lessons of the series the description and application of the first three principles and humors (possible now that their genius has been brought out). In

gall the individual is seen sustained by the race in self-judgement, and in blood he has been seen sustained similarly in self-exercise. Associated with phlegmatic temperament is the principle of mucus or the sustainment of the individual by the race in self-isolation; so that under Taurus there is an emanation of self, of varying strength as the temperament complex may be, which either will repel others or else draw them to the self in slightly hypnotic fashion. This is the point of "fetal" in the body, and as it serves to bring alien elements into bondage to the self it also enslaves self to the environment where the mucus is discharged. With the choleric temperament is similarly the principle of lymph, an astral solvent by means of which the higher self absorbs values of its environment, causing a sustainment of the individual by the race in self-sharing. Here, therefore, is the point greatest social liason in the chart. The principle air is the infinite projection of the astral body and the sustainment of the individual by the race in self-awareness of social ambition

The individual's self-sustainment through the humor of blood has been seen to lie in normality, and through the humor of black bile in the intensification of selfhood apart from social dependence. The self-sustainment through the humor of phlegm under Taurus lies in the capacity of the individuality to flake off elements of self in which it no longer joys; through the humor of yellow bile under Gemini in the capacity of the individual to make all substance his own; and through the humor of Cancer in the capacity of the individual to draw the whole of his being to the focus of the moment

## HERMETIC ASTROLOGY VII -- THE STOKER

This lesson is the first of twelve upon Mind as Personality, and it introduces the student to Diagnostic Astrology or that which is usually called, less accurately, medical astrology. Maladjustments of all sorts, whether physical disease or psychological and mental abnormality, is approached by the astrologer as the result of a situation in the complex of the being and never as, except incidentally and conveniently, the result of external causes. It is approached as the effect-manifestation of a cause which, capable of development from a norm of health and proper functioning, is equally capable, in principle at least, of a disentanglement or a "cure". Astrology properly does not provide the cure. It is ~~the~~ true that there are astrological affinities between certain individuals and certain planets or chemical substances ("salts" and the like), but unless there is a distinct "suggestive" value in such correspondence, helping to stabilize the patient's mind through an appeal to his imagination, it is largely useless in practice for the reason that the social conditioning (environment and habits) provides a greater potency of relationship than the astrological correspondence. What is overlooked by the student who is untrained in the principles of research is that astrology is a science of the division of wholes for analysis, not of the interrelation of fundamental different factors. When it is said that an individual is a "Cancer type" it is meant that in the pattern of his being there is an emphasis of the genius and weakness of Cancer. But whether or not he has good or bad digestion is due entirely to the "planetary pattern" of his own being, and what is true of him is true of the digestion of everyone else, irrespective of whether such a one is a "Cancer type" or any other one of the twelve. Moreover, it would be silly to say that a Cancer individual is related to the stomachs of all

other men, primarily; he is related to them as men, as wholes, and to his own world as a whole (or to the parts of it as a whole). It has been necessary, in the analysis of character, to learn that the interpretation is more social than astrological, and in sickness the social factor must no less be taken into account. The chart will indicate tendencies, but will not suggest their manifestation. If tuberculosis, influenza, syphilis exist in the social complex, certain charts will indicate greater natural susceptibility than others, but for the knowledge of the disease in the individual, and of the most effective remedies, a knowledge of the social complex (a full conventional medical training, in other words) is more vital than a knowledge of astrology. For the Sabian student in general the use of Diagnostic astrology will be for psychological analysis; as an aid to the native in the conquest and control of psychological and spiritual maladjustments which, as a matter of fact, underlie all physical conditions. No attempt at healing by physical remedies is legal (or spiritually proper) without the license to practice following upon special training, but spiritual healing (and psychological analysis of causes at work in the complex of self; intuitively if not directly, the basis of all spiritual healing) is not only the privilege but is the duty of every true astrologer. It is to this function that these twelve lessons address themselves.

An approach to the being in terms of its adjustment or lack of adjustment within the structure of its complex of selfhood must begin with the "urge to be", or the most simple component of its actuality. This, occultly and astrologically, is the solar force, or the impouring of spirit for its sustainment or incarnation in matter; astrologically the element of fire, and the fire triplicity of Aries, Leo and Sagittarius. Consideration begins with the common sign, or Sagittarius, because it is through the common quadrature that life stands at its immediate or most practical aspect. In Hermetic astrol-

ogy the gonads are ruled by Sagittarius (the ovaries in the female and the testes in the male), and it is through them that the solar fire is specialized for use in the being. There are two function of the Gonads, the biological (the "production" of germ cells) and the chemical (the contribution of "tone" to the being), and in the interweaving of these two wholly different activities there is a reduction of life to prime. Thus, offspring are only sentimentally a product of selfhood. While the facts are disputed, there is either a development of the germ cell directly from original germ cells (so that the child is a split-off not from the parent but from the parent when the parent was likewise at exactly the same stage of development) or what occultly is a precise equivalent. This is commonness: parent and child on identical levels; and both on the racial level at touch with root. "Tone" in the being is the distribution of this element as specialized in terms of individuality, a chemical reduction of the personality to commonness; illustrated most easily on its lowest level when sex itself is seen as the great social leveler, but most valuable upon its highest level when the stirring of the "tone" in self leads to a "Commonness" with the highest divine and creative forces in the cosmos. Emotion is now to be seen as "experience in particular" and the spiritual root of all emotion is to "be at commonness" with whatever may be brought to a center in consciousness. The gonads, and what medically attends upon them, and Sagittarius, or what follows from the specialization of the solar fire in selfhood, meet in the manifestation of being as fundamentally rooted in emotion.

In Hermetic astrology, as in Theosophical, the houses are ignored, and are of no concern in the reading of and interpretation. But for the student the "rising sign" is a great aid in learning the nature of the sign itself, and therefore, even though it involves the houses (to know what sign is "rising"), a paragraph in each of these lessons will be given (for instruction and not for practice) upon the light



thrown upon the sign's nature in the "asxendent" type. Sagittarius is the sportsman, the life-<sup>lover</sup>~~giver~~, and the easy-going individual with the greatest capacity for commonness of experience (in the astrological, not derogatory sense), In the complex of society he tends to bring about a touch at root between the solar force and selfhood, the "good fellow", the "enthusiast". To parallel the idea of this within the self, Sagittarius is consequently termed the "stoker".

The most simple of all healing ideas lies in the touch with Source. Healing here is indicated (i.e., "called for") when either the chart or the life shows a lack of enthusiasm for just living, a perversion of "focal emphasis" emphasis involving Sagittarius, and its keyword for healing is DELIGHT. The native must be given gratification, a satisfaction that enhances rather than antagonizes the ideals and deep inner hopes of selfhood, he is reached through his mind directly, or through his imagination by an indirect method.

The student will find it more than worth his while to make a comparison between the Hermetic and Theosophical lessons, to see the interweaving of the conditioned and the emotional selves and so perhaps gain additional diagnostic grasp of the nature of the signs. The emotional power of Sagittarius, upon the plane of experience ruled by that sign in the Theosophical system (p.10), is expressed in the keyword 'CONDITIONING' or the root of all experience, the basis of all emotion from the reverse of the present point of view: the outside-in.

## HERMETIC ASTROLOGY VIII -- THE CIRCUMCIZED

This lesson is the second of twelve upon Mind as Personality, and it introduces the student to the definite technique of an interpretation based primarily in social factors. There is more to this than the mere balancing of known physical facts against known astrological considerations, although such is the safe road for a beginner, (and the real insurance for the skilled astrologer against the natural errors of judgment of the normal mind). In theory the astrologer, granting that he has full medical and psychological knowledge of the operation of human consciousness and the human body, should be able to proceed in diagnosis with no information other than astrology supplies. He may compensate himself for any lack of social information, the space factor, by the additional light gained from a horary chart, the time factor; since the relation to him is a relation to his knowledge and the horary expresses the condition of the native entirely in terms of relation to him; but even this is a method which falls short of the ideal. Of course all men are related to all other men, and it has been pointed out constantly in the lessons that the astrologer finds himself in every chart he reads (so that the native's figure itself is likewise a "horary" for the diagnostician), but over and above all this is a spatial or social interrelation which is inherent in the chart itself; the balance between the point of view of the conditioned being upon the one hand, the influence of the outside world working inward, and the emotional being upon the other, or the inside selfhood working out into the world. Any disease condition, or psychological upset, is no more than a cooperative difficulty of the emotion in getting out and of the lesson of life in getting in. There is no experience that is complete until it has given birth to a new emotion; so that sickness may picturesquely be termed "unemotional experience" or identified as

experience attempting to etch itself into the being by a mere rehearsal of old emotion. And by the same token no emotion is complete until it has created some sort of new implication in life for itself, until it has anchored itself in an experience, and sickness may also be termed "inexperienced emotion" or emotion not completely affixed to its object. Therefore, for the astrological diagnostician, the comparison between the idea of each sign in Theosophical and Hermetic astrology becomes exceedingly important. Consideration began with Sagittarius because of the rulership of the solar force by which emotion gains its "urge to be" (becomes the actual "urge to be" of life itself), and by which life and exterior being are most primitively shaped to their destiny in form of social predicament. CONDITIONING is that which, under Sagittarius, must gain cooperation of the understanding, and DELIGHT that which must gain the cooperation of the emotion--if healing is to take place. Sagittarius therefore is of first importance because it is "fire", and so associated in the rulership of the fire signs; but it is also of first importance because it is a common sign. The quadrate of commonness gives the practical interaction between selfhood and social being; and as this has been seen in its outworking in terms of primitive fire, or "urge-to-be" (in the prior lesson and this), so it will be seen to be the key to the operation in practical life of the three other triplicities. Diagnosis, however, is primarily a special emphasis of the common signs.

In Theosophical astrology the emphasis was social, or upon the conditioned or "every-day" side of life; therefore the signs were taken according to the pattern of their space or social relationship, beginning with the "chakric centers" and concluding with the great "systemic circulations". Here the emphasis is of primary emotion or root selfhood, the persistence of being or the time factor--the inner sense of life--and the signs are best taken according to their elemental nature, concluding with the discussion of "urge-to-be" or the solar

force specialized in selfhood ("fire"), before moving to the other root elements. In Hermetic astrology the pineal gland is ruled by Leo, and it is here that the thoroughly individualized solar force of the being is conserved. The student of course, will discriminate between "occult" and "scientific" knowledge, although it is true that the latter is about as often revised or discredited as the former. The term "solar force" may be taken to be actual or symbolical, as the temperament dictates; the practical results is the same. Science knows very little of the function of the pineal gland, but to-day has turned away from the extravagant early theories; almost coming to deny it all function whatsoever. The "third eye" of both occultism and science, although given much aid and comfort by comparative anatomy, has turned out to possess little but suggestive value. The sustainment of volitional consciousness in the spinal axes, and the support of introspection and reflection, may perhaps typify a "third eye" idea; but in general it is sufficient to give to Leo the rulership of the self-centeredness of absolute selfhood, or the conservation of pure individuality.

The Leo idea, therefore, as perhaps best dramatized in the rising type, is the "circumcized" individual, or the one who has attained to a genuine sensitivity to the indwelling solar fire. The occult allegory is that the pineal gland gradually turns inside out and presents its sensitive or "solar fire" surface out and into the social realm; so that its possessor makes inner or invisible and immediate touch with all that is higher and finer in others, and in life in general. Usually this is interpreted as a matter of exalted spiritual status, but it is impossible to characterize the Leo ascendant type as one always far above his fellows in the spiritual scale of being; rather he is more sensitive to life in its inner or enduring values and consequently less immediately moved by the external swirl of life and being. The self-centeredness of Leo is not a withdrawal from others but more an intuitive greater touch with others. What is dif-

difficult to put in words i easier to recognize and observe; self-containment in form of a marked and often unconscious inner acquaintance with self.

Touch with Source, as a healing idea, is shared by the three fire signs. In Sagittarius is required a free and full flow of the solar force into the being; in Leo a full and free exercise of this inward substance of selfhood. When healing under Leo is indicated by a perversion of focal emphasis involving the sign, or when the chart or the life in general shows a lack of self-appreciation or a real or constructive and spiritual sort, the requirement of the being is expressed by the keyword LIGHT. Above all other situations the maladjustment of Leo (which, by way of remembering, has nothing to do with the rising sign) requires that the individual be able to "save face",--that is, respect himself in all life and experience--and the way to this is directly through the mind in a revelation of the real processes at work in experience, or indirectly through the imagination by one or another form of spiritual commitment of the self.

The comparison between the Hermetic and Theosophical systems reveals the emotional power of Leo, upon the plane of experience ruled by the sign in the latter system (o.40), as expressed in the keyword OMNISCIENCE, or the sense of absolute confidence at the center of <sup>self</sup> ~~1/1~~. Some measure of perfection must be wrought in all life if it is to justify itself, and in the chart it is Leo which reveals the point at which this may be and must be made manifest for every individual.

## HERMETIC ASTROLOGY IX -- THE DISTILLER

This lesson is the third of twelve upon Mind as Personality and it introduces the student to the technique in a determination of the balance of pure selfhood in a chart. As has been made the whole basis of instruction in Professional Astrology, the best approach to the interpretation of any chart is through the "determination of focal emphasis", but in Theosophical and Hermetic astrology the entire reading procedure is through the place of the planets in signs, ignoring the houses entirely and so eliminating some focal determination. Moreover, in Theosophical astrology, because the approach is broadly social, it is necessary to consider the planets as they may in any way influence each other (so that reading is a deduction entirely based upon each planet taken singly by sign; but in the present system a sense of the general planetary or focal determination is needed for a basic patterning of the selfhood. If the student is familiar with the focal determinators of the Professional system, there will be the basis of his attack upon the chart; otherwise he must use his general judgement to decide where the planetary strength as a whole is concentrated and where it is weak. Ideally the focal determination of any chart will somewhere touch the fire signs, and the first judgement is the degree to which the concentration of planetary strength lies in fire signs. If to a great degree, the native is a "root type" individual: i.e., one who is living primarily for the sake of living (and so one who may serve as the basis of the thinking out of the character of all). The older astrology will concentrate this all in the "Aries person", but such is an overemphasis of the ascendant or sun-sign type and also a giving of too much to one out of the three fire signs. The pioneer spirit is more objective in Aries, but the love of life for life's sake is fully as obvious in a Leo or Sagittarius emphasis;

there is merely a difference in its expression. To interpret a natal chart, therefore, the astrologer looks first to the operation of the fire of the being: the "touch with Source" in the individual under observation. Ideally there should be a rounded out part in the three fire signs, usually only one or two will be involved in focal emphasis; sometimes not one. For the sake of interpretation, if there be more than one emphasized, one is taken as of greater importance or strength, or they are taken one at a time as from differing points of view; and if there is none the strongest participation of the lord (sun, Mars, or Jupiter) is used to identify the sign of the native's "root interest" in being alive. Every man has the solar force operative through him. These elements (fire, etc.) in astrology are the "experience levels" in life, and through the glands in his own physical system the individual administers himself as a functioning being on one of these experience levels: an appreciation of selfhood upon a basis of inward cooperation with the primordial components of life. What is now to be grasped by the student may be "difficult going", especially if he has given only superficial attention to the lessons in passing, for here is the step beyond mind as mood (the attention of the individual as a moment of cooperation between the inner and outer being); here is mind as a reality of selfhood, as personality per se.

Personality is pure "urge to be", primarily, but this undercurrent of outcropping energy has a reality other than some sort of physical force (which conception gives an "infinite regress" to more and more subtle forms of cosmic actuation until the mind is lost in its own maze); it is rather a primary force in terms of difference; individualization or specialization as distinct from the absolute likeness of pure physical force and energy. Personality is the focus of reality in individual life; in a larger point of view it is the only reality known to man, it is individual mind; a replica of cosmic mind, ab-

solite in its own sphere and absolute in its relationships to "all mind" or cosmic personality as God. Through the fire signs this personality is "trapped in its lair" (in terms of analysis): found at its point of practical cooperation with life in Sagittarius, in its power of self-conservation in Leo, and now, in Aries, to be seen in its point of source in life. The spleen is the gland ruled by this one of the fire signs, and it has been pointed out (Lesson IV) that science knows little of its activity, giving it a storage and renewing function in the blood stream, but that occultly it is known as the gland through which occurs the "straining of pure spirit" into the being. In part allegory (of what is primarily an inductive process) the energization of the blood stream (the understratum of consciousness and of continued life) is here given an astrological localization. Aries is the point at which the life actually busies itself about itself. If there is focal emphasis here, or if focal emphasis is denied, an indication of what is required in healing is given through the "elasticity of being".

The "Aries" idea, therefore, as perhaps best dramatized in the rising type, is the "distiller", or the individual supremely capable of self-renewal in his root approach to life. What drives the pioneer out into the wilderness or keeps the prospector busy at an uncertainty without a particle of social compulsion, is the power-creating facility of this sign. And, of course, it is operative to more or less extent in every individual. It is the elasticity of being in the sense of being's capacity to relax perfectly into itself, and so return to the impact of experience without any necessary or consequent change in the consciousness. Aries is the point in the chart at which the most literal experience is gained, and from which the least degree of self-orientation will come. The actual planets in Aries, by the system of interpretation laid down in Theosophical astrology, give clue to the immediate operation of the spleen in its



adaptation of the blood at any instant to the preservation of the integrity of personality, but the place of Aries in the focal emphasis of the chart as a whole will determine the degree to which the individual will not meet the mood onslaughts of life without clouding of the personality.

The maintenance of equilibrium in personality is the touch with Source which is invested in the fire-sign triangle in the chart; the experience level of basic or nascent selfhood. At Aries a free and full flow of the social force is required, through and out of the being. Sagittarius is the flow of this force through the mechanism of the body and conditioned being, Leo through the conscious or individual selfhood, and Aries through the social predicament. It may be symbolized thus: the force enters the spleen, is distributed into the body at the gonads, is stamped as personality in the spiritual axis under the "traffic direction" of the pineal gland; then is regathered from the body in the gonads and projected into the "social predicament" from the spleen through the solar plexus. The healing idea of Aries is therefore the FLAME by which the being becomes cosmically alert.

The comparison between the Hermetic and Theosophical systems reveals the emotional power of Aries, upon the plane of experience ruled by the sign in the latter system (page 52), as expressed in the keyword ADORATION, or the sense of an absolute and non-self-conditioned pouring out of the real self into an ideal of the real self; the greatest and most perfect expression of genuine personality.

*The maintenance of equilibrium in personality is the touch with Source which is invested in the fire-sign triangle in the chart as a whole will determine the degree to which the individual will not meet the mood onslaughts of life without clouding of the personality.*

## HERMETIC ASTROLOGY X -- THE ADJUSTER

This lesson is the fourth of twelve upon Mind as Personality and it introduces the student to the personality as an essentially composite manifestation of selfhood. The age-old problem of the One and the Many needs no rehearsal here, but it may be said that the One aspect of all this is selfhood and the Many aspect is personality. Selfhood withdraws from things, expresses itself in its development to its extremes in an increased degree of faceting itself in and through the whole of the circumstances surrounding it. Indeed, one of the commonest ways of describing Mastership in occult instruction is to speak of the "aura" of a Master as including larger and larger dimensions in the development of the mastership, until a whole town or city will be embraced in and touched by the higher consciousness of such a one. God in His intimacy of relationship with the whole of the Many in the universe becomes pure Personality. The touch of man with God is the touch of personality with Personality; there is here the Oneness of all life in the absolute identity of the "urge to be" in the Many, and yet the absolute difference in every "That" which has an "urge to be" or a perfection of the One in Many as a completing of the perfection of the Many in One. Personality is the many-ness of life, and the many-livingness of the individual. The first great "experience level" of Personal astrology has been seen to be the "urge to be" of the fire signs; the second great experience level must now be seen in the "urge to be many" or to reach the full roundness of self in an adequate personality. Occultism makes possible a real analysis of self with the various "vehicles" of selfhood--that which in the Sabian work is (1) the body, (2) the conditioned or habit nature, (3) the emotional nature and (4) the thought or mental nature --and with the earth triplicity, which stands at the opposite pole of consideration from the fire signs, the interpenetration of the vehicles of

man is seen. The greatest difficulty in personality, and in all life, and being for that matter, is the problem of interrelation of divergently different elements. In Cartesian philosophy, out of which modern science and modern thinking has come, the "substances" of matter and spirit were seen as impossible of real combination, and God was, with some of these philosophers, a necessary agency for the interaction of body and mind, of tangible things and thoughts. In astrology there cannot be a fortuitous introduction of outside agents for the functioning of the various vehicles, rather the "interpenetration" is seen as an experience level. The test of true personality, or being on the first level (and this first level, of course, is not the "lowest", or to be described spatially except as a convenience in diagramming; it is foundational rather than primitive) has been seen in the prior lesson to be a matter of elasticity or capacity to return absolutely upon and into itself. The test of self-integrity or proper and complete interpenetration of the elements of selfhood is the capacity for self-extension in every part of self, of elasticity in a different *sense; capacity to stretch out to meet difference and to maintain and sustain evenly this stretch or touch with difference. Thus thought stretches in one direction to meet emotion, in another to meet spirit or the absolute One exterior to self; and by the same token emotion must maintain strength to meet thought upon one side and habit upon the other; and habit must touch emotion and body; exactly as body must touch habit and also pure matter or the absolute Many exterior to self. This is all symbolization or allegory, but a complete and correct patterning of the psychological structure of being.*

Virgo is the common sign in the earth triplicity and consequently the approach to an understanding of these signs, and it will be observed by the careful student that Virgo and Sagittarius therefore

primary  
 have exactly the same importance in Hermetic as in Theosophical astrology, although for quite different and unrelated reasons so far as the astrological principles are concerned. This is the one and great demonstration, very common in the Sabian system, that a proper astrology is not just a mechanism of the mind (which of course would be fully as effective in mere character analysis) but really is a touch with the pattern of nature itself, and so of value for an extension into realms of pure research; the real destiny of the science in the Sabian scheme. The parathyroids are the glands ruled by Virgo, and upon these science has done a great deal of work.. They have nothing to do with the thyroid, upon which they rest, but have a ductless function largely associated with the chemical balance of the body, to control the purely physical "tone" of the body in the way gonads (and the thyroid with them, a point yet to be brought out\* seem to control the psychological tone. Occultly the parathyroids make possible the maintenance of the "stretching" of the various ~~of~~ vehicles out and into each other, and occultism visualizes this as the creation of "areas of varying density" in the blood stream, where their hormone or secretion operates.

The "Virgo" idea, therefore, as perhaps best dramatized in the rising type, is the "adjuster" or the individual supremely personal in his own special make-up. Virgo is perhaps outwardly more gregarious and seemingly more dependent upon others than any other sign on the ascendant, and yet at the same time almost least able to surrender its own notions and concepts; a "skittishness" that has led to its symbolization as a virgin. Virgo supremely is able to facet any and all problems of others in itself, it is superlatively man-sided, and therefore, in the individual, Virgo is the point of contact with the Many and the point of outward or social certification of the One; it is the place in the chart where touch with life becomes most "interesting", or least so, and where the practical interests of life are supreme.

Probably more individuals are in difficulty in life because

of an inability to maintain orientation with all that concerns them than for any other reason. When the "salt has lost its flavor" the indication is a healing in and through Virgo, and the "salt" may fail either the Many outside the self or the Many inside the self. As a matter of fact, of course, the outer and inner from this point of view are merely reflections of each other; it makes no difference which is approached. There must be more of a One in the Many and more of the Many in the One. The Virgo healing idea is therefore expressed in the keyword TRANSPARENCY, which suggests the nature of the being prop- and permanently as well in touch with the Many as in touch with Source; the being so perfectly well-attached in the facets of self that nothing is interposed between the vision and the whole of self. The nature becomes a mature ingenuousness, simple (virgin) in a spiritual sense; and likewise the sympathies and interests of the being cease all involvement in internal disattunements of self.

The comparison between the Hermetic and Theosophical systems reveals the emotional power of Virgo, upon the plane of experience ruled by that sign in the latter system (p. 32) as expressed in the keyword HUNGER, or the sense of absolute need of interpenetration, not only of self in self but of self in themselves all around, a perfect dedication of the One to the Many. Personality becomes, in this fashion, an alive and compelling selfhood, a perfect social entity.

## HERMETIC ASTROLOGY XI -- THE POLICEMAN

This lesson is the fifth of twelve upon Mind as Personality and it introduces the student to personality as expressed in the idea of health or essential well-being. Personality has been seen to be, in the preceding lesson, the aspect of the Many in the self, so that the cultivation and strengthening of the One, the inner selfhood, must be paralleled by the development of that which permits the One to know itself, or the Many. Health is full efficiency in the "Many aspect" of living, and is found upon all planes and all experience levels. But there must be a focus in the Many, a point of first meeting of the One by itself in the maze of outer differentiation, and this focus is well-being or "high efficiency" in self manifestation, i.e., personality. The balance between the One and the Many has been found in the two triplicities, the fire and the earth signs. The cultivation and sustenance of health, or efficiency in being, is a function of the quadratures, and of the fixed signs in particular. The common signs have been seen to be the fundamental point of the tie between one and another of the various phases of life. Practical living is centered in them, and in astrology the efficient foundation of medical diagnosis has been seen to rest largely upon Sagittarius and Virgo, common signs in the two primary triplicities. The fixed signs suffer in conventional astrological idea because of the confusion of their false correlation to the cadent houses. It is the underlying common signs that the cadent idea rests; the fixed signs are "succedent" in nature (if such a correlation be made) and are "fixed" in the sense that from the point of view of dynamic fact all "idea" is fixed and unchangeable. This is the necessary astrological point of view, because astrology is a patterning and a measurement or evaluation of tangibilities; there is no possible pattern for a pure abstraction. (Indeed, this alone makes horary astrology possible because, while many charts may be put up, for

many ideas, yet each one presents a true picture of the idea which, when held, is held in perfect conformity to cosmic pattern, since otherwise it could not be "held"). The common signs are the practical touch with practical life, so that patterning begins with them. The fixed signs are the inner touch with and emphasis of, primarily, the one, as opposed to the primary association of the cardinal signs with the Many. Of course it is a matter of convenience to describe these in terms of the One and Many, because of the discussion in such terms of the fire and earth triplicities, but the description is valid. The fixed signs reveal the primary manifestation of the One in the chart, a manifestation in enhancement of the Many; they therefore reveal the personality in its most widely spread and efficiently "stretched" conformity to its own genius, or that great and bubbling health in which human personality is most "itself". The fixed signs therefore give personality at its point of "in and of itself", as has already been seen in connection with Leo and the One in terms of self-sufficiency. In the fixed signs the strength of the being to sustain itself upon its different experience levels is ~~at~~ most clearly seen, and through them the adjustment of selfhood are most easily made, as will be made clear.

Taurus is the fixed sign in the earth triplicity, and consequently the point of adjustment in personality whenever the selfhood is smothered in the Many; lost either through its fear of its greed in the multitudinous details of every-day living. Taurus is the most docile and helpless of signs at times, exactly as it is the most ideal type of pure physical free self-expression at others. It is, preeminently, the point of sickness or health in a horoscope (even though Virgo has a more direct correspondence with the sixth house; but the sixth house and Virgo show the circumstances of body adjustment and so will labor and expenditure of effort in any connection of the One with the Many, whereas Taurus and the second house show the conquest and

utilization of the Many in terms of possession, the pure enchantment of the Many in primarily manifestation of the One). The vitality is indicated, and also the fundamental outlook upon which health is predicted. The superarenals are the glands ruled by Taurus, and they are the endocrine bodies with which science has possibly achieved the most: a commercial preparation of their secretion, adrenalin, seeming at times to have almost magical properties, such as "raising the dead" by its injection in ~~in~~ cases where all consciousness and evident life had fled. They largely provide the stimulation of the body to action, and give the body its adjustment to sudden emergency, as has already been said. Blood will be withdrawn from the surface of the body and concentrated in the muscles. Digestion and all needless use of energy, for the moment at least, is inhibited. Heart and lungs are stimulated. The blood is able suddenly to clot with reater efficiency if one is wounded, and so on into almost unbelievable detail; especially when it is realized that this happens almost instantly. Health primarily is adjustment, and Taurus, on the purely physical or Many level is the point of adjustment or health per se.

The "Taurus" idea, therefore, as perhaps best dramatized in the rising type, is the "policeman", or the person supremely able to order the details of life. Naturally, the visualization is of the policeman as the friend of children and the keeper of order, not primarily the enemy of criminals. For a healthy living in life a genuine discipline of the details of living is necessary, and it is this that Taurus supplies in the individual. Health is a capacity to rise to the interests of life. When a native is always "tired", or always sees the difficult or impossible side of things, then the sign Taurus in the chart gives a clue to the trouble. And by the same token when he is always being "run ragged", and he has an overabundance of vitality plunging him into constant social difficulty, the same sign gives



a clue to the nature of the unhealthy or improper approach to life.

In Diagnostic astrology the approach to the native is to the living or dynamic man, less ordered by the social scheme and so less in bondage to the accident of his "life predicament". Body is to be seen as the manifestation of the idea, rather than the reverse, and healing, so far as astrological agency is concerned, is applied to the understanding rather than the direct but secondary situation. In diagnosis, therefore, the fixed signs become of paramount importance, because here the interaction of selfhood is seen in its touch with the root pattern or the inner activation of the being. In Taurus the pattern of the Many is indicated, as in Leo the pattern of the One was reached. The Taurus healing idea is therefore expressed in the key word ALARM, which suggests the physical sensitiveness of the selfhood and especially the identification of those things in the being which first give clue to improper functioning in the selfhood.

The comparison between the Hermetic and Theosophical systems reveals the emotional power of Taurus, upon the plane of experience ruled by that sign in the latter system (p.56\*, as expressed in the keyword ACTUATION, or the touch with the individual being at its root of cooperation with life, the first stirrings of the One in an awareness of the Many. Personality here becomes an ordering element, a harmonizing and vitality-giving outpouring of selfhood.

## HERMETIC ASTROLOGY XII -- THE JANITOR

This lesson is the sixth of twelve upon Mind as Personality, and it introduces the student to mind as cognizance of the Many per se, to the root focus of selfhood in complexity or in the actuality of life and experience. Simple sense perception, as this lies behind the body powers of man, offers little difficulty to astrological analysis, but in Diagnostic astrology the individual is met as he stands in the midst of a whole "life predicament", and it is necessary to "unravel" him and endow him with health or physical well-being in terms of the multitudinous factors of the predicament in which he is located. The Mind Powers of man are the means for this, and they are the whole basis of the consideration in this present series of lessons. Human experience has been such, and the course of science so directed by the accidents of its discoveries, that mental things are wholly associated with the nerves in the functioning of the body. Because it is easy to visualize the nerve system as a sort of vast telephone system it has seemed almost axiomatic that action and reaction are the manifestation of the will of a consciousness enthroned in the brain, operating by means of messages telegraphed back and forth; and this by loose common assent is mental. But mind is primarily awareness, and consciousness is inclusive of mentality rather than seated in it. The nerve systems have a great deal to do with the interaction of mind and body, mentality and function, obviously; nevertheless it must be realized that by far the greatest functioning of the nerves is automatic and that even the relative few matters of action that are "taken up into the brain" are there administered as a matter of automatic response. Here are no more than the body powers, or the purely animal nature of man. Here is simple tactile touch with the social order; here is mentality only as that simplicity in which the self achieves self-awareness as the One. Mentality or mind initiates higher and more

real (actually human) manifestation is through the Many, and the Many operates through the endoctrine system of that which to occultists is known as the astral body. The mind powers of man are those in which he has spiritual communion with life in the form of a concurrent awareness of tall things, in which he has patterning and capacity for establishing moments of unity or Oneness in the universe of the Many and its infinite complications. Diagnostic astrology is first of all an analysis of the personality of man, and if personality is the capacity to be One in an infinite variety of aspects of the Many, the diagnosis is not of the Oneness, which is merely obscured or attenuated in any maladjustment (no matter what it may be), but of the Many in revelation of the real genius of the One. Mind powers are "facet powers", which on a practical level are pure adaptability, but an adaptability in which all things are related to the self are made contributory to the enhancement of the personality. The earth triplicity is the point of approach to man's capacity for finding himself in everything, and also for finding everything in himself. Thus the most perfect psychism, or interpretation of self in other-self, other-self in self, is almost inevitably made in a horoscope by a great emphasis of earth signs. Man lives as man, has his social being, in the endoctrine system, and he is most of the Many and so most broadly One in the earth signs.

Capricorn is the cardinal sign in the earth triplicity and here Manyness is at its point of greatest contribution to the One. Infinite vitality is the characteristic of the sign. As Taurus, in any chart, shows the reserve or fact of vitality, Capricorn shows the degree of possible self-expenditure without cost. Capricorn is the magical pitcher of the Greek myth, forever filled and capable of outpouring so long as there is real fidelity to the gods or the higher ideas of life. This sign is a point of mastery over the Many as such, the sheer joy of participation in the complications and myriad

challenges of life. The capacity of the male goat to serve upward of two hundred females in a single night is symbol of the expenditure of self (in more elevating self-giving, however, on the human level) as this is fo nd in every horoscope. The little coccygealgland at the base of the spine is ruled by Capricorn, and its function science knows nothing, and is barely sure of its existence. Occultly, however, the gland is seen as the chalice or cup from which emanate the spittitual forces of being, rising upward to bather and purify the whole of selfhood. From this little gland streams teh fire to support and sustain the "auric egg" of selfhood as this is pictured in old Rosicrucian symbolism. Here is perosnlity in a role of sustainment and renewal of itself in terms of purification and rediscovery. Cspricorn reveals in the horoscope the inborn sympathy of the individual with outer life as outer life is as yet inidefferentiated to elfhood; it itthe point of pioneering, not in action or self-expression but in feeling or self-recognition; it is the mind power of pure social instinct. Here per-sonality r finds itself after loss of focus, restrengthens itself after fruitless expenditure.

The "Capricorn" idea, therefore, as perhaps best drama-tized in the rising type, is the "janitor", or the person who stands behind life to "clean up" life and restore it to its proper order. Here is ideally, the individual who spiritualizes existence, for he finds the reason for all things, and the promise in all things. Here is Mind Power in its most divine aspect, the sign of the zodiac that stands at the poont of natural honor and brings a justification to the consciounes s which "heals wounds" and makes possible a genuine resur-ection of higher values. Because of the nature of the Capricornian interest in life, and the human tendency to observe the dirt rather than the process of cleaning that has stirred it up, the "janitor" is looked down upon, and so not seen in his real significance. But a genuine regalness is resident in the idea; it was the Capricorn in

Jesus that led him to wash the disciples feet, and it is the "janitor" in all men that polish up all the facets of life and reveals life as a great and glorious adventure, a spiritualized opportunity.

Diagnosis at the point of Capricorn is therefore of supreme importance so far as the psychological conditions underlying the physical upset are concerned. In the Organic Zodiacal Man (to be covered in Hegelian Astrology) the sign rules the skin or the whole outer covering of man, and here it rules the psychological envelope of man or the "aura" per se (that part of the astral body which extends beyond the physical form), i.e., the Many as the Many are of moment and importance to the One of self. Capricorn healing is consequently best expressed in the keyword MANNER, which suggests the mind or inner rather than body or outer relationships with the external universe. Culture and civilization here meet personality, for as the One can make its oneness symbolical to the Many (by the "manner" of acting) so is it able to "live in" the Many and be real personality.

The comparison between the Hermetic and Theosophical systems reveals the emotional power of Capricorn, upon the plane of experience ruled by that sign in the latter system (p.28), as expressed in the keyword ANCESTRY, or the foreshadowing of individual personality through the purely social inheritance. Man masters the Many as he makes the Many manifest through him; and the Many are first evident in him through the Many that have given him his heritage.

## HERMETIC ASTROLOGY XIII -- THE DRUNKARD

This lesson is the seventh of twelve upon Mind as Personality, and it introduces the student to the third of the four triplicities and to the first of the direct component elements in personality (as personality exists in and of itself), the water signs. There is a basic difference in approach to the triplicities, according to point of view, and this creates an unending confusion for the superficial student, for both earth and water signs appear as the natural opposite or compliment of fire. There is no difficulty in seeing that fire is the primeval or fundamental spiritual and basic element, but it is not so easy to see that earth is matter or substance or non-spirit only in the practical point of view: the Many as the Many may be seen manifest <sup>in</sup> ~~the~~ other-self. Earth is the foundation of the visible world or the world of sense, and the earth signs are revealing of the Many as they touch man through his "general predicament" in life. Earth is the complement of the cosmic fire in terms of a conditioned and apparently self-sufficient universe; earth is the extreme of non-self in the horoscope, and therefore it is in a way as cosmic and detached as fire. Now it is necessary to get the absolute or "detached" sense of the other two triplicities, of which the first is water. Water is the true cosmic compliment of fire. The primeval waters are the non-differentiated "stuff" of a universe in the making, a universe in a constant disintegration and reintegration. Water in an occult sense is actually as remote and cosmic as fire, and so as persistently established in its own nature. Fire actually is never known, and this is true also of water. Water is eternal potentiality, illimited resource, just exactly as fire is eternal actuality, limitless selfhood. Fire is the One and earth the Many of "identity", water the One and air the Many of "being"--a most subtle and yet a most necessary differentiation --and by a translation of water and air into the point of view of the elements just considered--a transposition of coordinates necessary in

any reversal of point of view--water becomes the Many instead of the One and air the One instead of the Many of personality. Further employment of the One and Many ideas in this fashion would be confusing, however; therefore the Many of Personality, or the Many within the sphere of self as opposed to the Many exterior (in comparison with which it is really the One) the water signs will be identified as the "Distribution" and the air signs as the "integration" of selfhood. Distribution is a One from the standpoint of source of that distributed but a Many from the point of view of the process of present concern; Integration is a Many from the larger perspective but a One from the consideration of the end result of immediate interest. In human personality the very essence of personality is Distribution, or self-knowing, the reaching out of self to "live in" and master its general life "predicament". In Diagnostic astrology the signs of Distribution, the water triplicity, are the basis of the body or physical magnetism, or the power or embodies personalities to simulate and sustain each other in various phases of literal interaction. This is largely the root of personality because in water is found the fundamental emotion of personality, more than in any other of the signs. Mind as personality is fundamentally mind in its active or directly social emotions (opposed to mood on the other hand and mere sensation on the other), and this, most directly, is "it" or magnetism.

Pisces is the common or root sign in the water triplicity and it has been, from time immemorial, the seat of pure personality in the individual. Described usually, in conventional astrology as a sign of "wish-washy" indecision, it is often overlooked in its real significance: its power to be true to itself in terms of its sinking to the "REal" in the depths of self. Superficially Pisces will seem almost the weakest and most pliable of signs, but upon deep study it will be found to be almost the strongest and most stubborn. Self is distributed through Pisces in terms of consciousness and inner realiza-

tion . The eternal sea and the evolution of backbone are rehr symbolized ( in the water, and in the fishes of earliest bertebrates) and it is interesting to note that the greatest of our religions--in terms of potentiality, at least: Christianity--is symbolized by the fish in the catacombs and by the "fishing for mne" of its first dsiciplehip. The liver is ruled by Pisces and from ancient times this gland has been seen as the seat of personality. Literally and physically, or ~~so~~ it would seem, the distribution of self is largely determined by the "state of the liver" in man. As a ducted gland, almost an organ the functioning of the liver and its specialized lobe, the gall bladder, is perfectly known to science; and occultism teaches that <sup>also</sup> itxas~~d~~ has an endocrine function which does not develop in normal life at all, but in the highest initiation or in those who "have developed their resurrection body" (as has been pointed out in Lesson VI). Personality, in other words, does not reach its apex, does not really begin to develop in the realm of the mind power at allk, without definite initiation. Ordinary "personality" is conditioned into being, cultured by the race and so borrowed from the race.

The "Pisces" idea therefore, as perhaps best dramatized in the rising type, is the "drunkard", or the one who wastes rather than creates personality. If ordinary personality is borrowed from the race, ordinary living is a wasting or spending of that which is not of the self; humanity is thus seen in bondage to its own inadequacy in the "predicaments" of its own being. Pisces therefore becomes, in the average chart, the point of basic weakness of character, even while the same sign, in a superlatively strong chart, is the sign of strength. Here is the Calvary, the Gethsemane, the "auction block" of slavery in the individual horoscope. The one who taps the roots of real seiffhood is able, through Pisces, to become the Exalted One, tje Initiate, the Illuminated Soul; but the one who merely passes on



and distributes what he gets from others, or his own heridity, is the Drunkard.

Diagnosis at the point of Pisces is primarily the evaluation of personality per se, the determination whether the individual is wastrel or creative in his social sense and the interior processes of self-knowing. Richness of magnetism and paucity of grace are here indicated. Pisces or its ruler should tie deeply into the pattern of character shown by the planets in focal determination (obvious enough from other point of view when it is remembered that Jupiter is the planet of the primitive out-reaching of soul) and its strength should be directed from wastage to distribution of self, and its weakness from uncertainty to knowledge of self. Pisces healing is best expressed in the keyword POETRY, suggesting the approach to life through a larger or inner sense, a distribution of significance within rather than outside the self. Every life must touch the underlying rhythm of life and being, and this is only possible through the body magnetism reaching from within to the withinin all outer touch.

The comparison between the Hermetic and Theosophical systems reveals the emotional power of Pisces, upon the plane of experience ruled by that sign in the latter system (p.48), as expressed in the keyword INDUCTION, or the calling out of the inner significance in everything exterior to the self. Here is genius living because here genuine personality knows and expands itself. Here is the point of real satisfaction in self-acquaintance.

## HERMETIC ASTROLOGY XIV -- THE ELECTRICIAN

This lesson is the eight of twelve upon Mind as Personality, and it introduces the student to the third of three quadrates, the cardinal signs. Although attention, from the point of view of fire and earth, has been given to the cardinal Aries and Capricorn, the significance of the "moveable" or "cardinal" element, or the quadrature factor in the endocrine functioning of the body, has yet to be analyzed. True, it has been seen that the cardinal signs reveal the "primary" manifestation of the Many in enhancement of the One", but nothing has been brought out to show what this might be in practical terms. In Aries the cosmos is found attentive to individual personality, and individual personality is endowed with cosmic fire through the spleen. In Capricorn the selfhood is identified as attentive to its own identity by a self-insulation permitting the greatest degree of self-manifestation in the immediate predicament, and individual selfhood is bathed in its own fire through the occygeal gland. The common signs and the glands they rule represent the sustainment of selfhood in pattern, and as already has been seen in Sagittarius, Virgo and Pisces, in the gonads, parathyroids and liver, the identify of man is made possible by his suspension in identity through these common signs, and the one to follow. The fixe d signs represent the sustainment of selfhood in its own little pattern of selfhood, the microcosmic sustainment as contrasted with the macrocosmic sustainment of the common signs, and in Leo and the pineal gland, and in Taurus and the suprarenal capsules, much of the basic "stubbornness of physical being" has been found. It has been necessary to utilize the common signs for a judgement of an individual horoscope in its touch with pattern or general source, and to refer to the fixed signs for the judgement of the welfare of the being within the periphery of its own self; i.e., in any judgement of health per se. The "attentativeness" of the aspects of

cosmic Many and Oneness and personal Many and Oneness to selfhood is descriptive, and has been employed above, but the cardinal signs in Hermetic astrology, and the glands they rule, must be seen in more simple and usable terms; and so they may be presented as the points of mediation between touch and outer (common) and inner (fixed) source, or as an immediateness or pure pactivity of being. In other words, the glands of the cardinal signs are the focus of all gland activity, and it is through these glands that any direct healing work is indicated by Diagnostic astrology. The student must lose all idea of organic functioning here, because organs have diverse and easily differentiated functions, whereas the glandular system operates as a unit. Thus, if some glands are lost (i.e., the gonads) others will actually take on much of their function; and all operated in "check and balance" upon each other. Indeed, the glands are the physical operation of "astral body" reality, and their tendency is to cancel rather than contribute to cause and effect; the whole activity of the endocrine system is to free the individual at all times from his heredity (common) and environment (fixed) "predicaments", and to plunge him into a direct immediateness of being. Here is something almost beyond words because it is not only obvious but unmistakable once it is recognized.

Scorpio is the fixed or selfhood-sustaining sign in the water triplicity, and it has been from time immemorial the place of the self-sufficiency of personality in horoscope art. Scorpio is truly the "accursed sign" when the individual with a strong Scorpio emphasis is unable to get hold of himself, because its self-sufficiency (as a water sign, emphasized in the drift of environment or the complex of individual predicaments) will carry it on down to absolute annihilation of identity if a native persists in self-pandering without attention to any of the challenging values of life. Yet, because it is the fixed sign in the most personal of the triplicities, it is also the greatest healing sign, actually the "sign of the physician".

Scorpio is the most dreaded of all signs by the astrologer because of its mountain stubbornness, evident in an irritating disdain or a cloaking and impossible agreeableness. The pancreas is the gland ruled by Scorpio, and as a ducted gland its function is as well known and understood as that of the liver, to which it is most closely allied. The ductless function, quite separate and a matter of distinct structures, rests in the "islets" of Langerhans"; and it is rather well worked out by science in terms of an energy control of the being. Occultly the gland is seen as functioning more basically than as indicated in present day medical knowledge; concerning itself with the fixation of consciousness in physical association: a process picturesquely described in occult books as "etching experience in the etheric records". Actually, here there is a conditioning of natural function to particular selfhood, an adaptation of racial tendency to individual personality, so that Scorpio becomes the great creative sign. Its gland actually is the first developed in the evolution of animal form.

The "Scorpio" idea, therefore, as perhaps best dramatized in the rising type, is the "electrician" (taking a figure from quite modern life), the one who arranges the distribution of energy, the fire or cosmic electricity of being, to its place of immediate usefulness. Originally the elements of glandular tissue which in man are the "islets of Langerhans" are distributed throughout the broad sheets of connective tissue (the mesenteries) upon which the food tract is suspended, ideally, and the pattern-fact is the establishment of induction centers upon the "root plane" of being, or the setting up of a consciousness "control board" in the physical manufacturing plant of experience. As a rising type Scorpio is the exceedingly self-sufficient individual already described, and there is the paradox of a temperament so fond of manipulating the "control board" of life that actually there is an enjoyment of "life predicament" for its difficulty; self-sufficient Scorpio therefore will create dependencies, on

or of itself, and manifest its self-sufficiency as a "hardness" or "coldness" that is yet greatest warmth within the artificial periphery set up. In any chart Scorpio therefore is best seen as the point of greatest <sup>self-</sup>manipulation, or the place where personality most adequately judges or may judge and evaluate itself.

Diagnosis at the point of Scorpio is primarily a matter of estimation and direction of the forces of applied selfhood, the point of greatest potential healing and of greatest aid to healing (note the control of "elimination" in other rulerships, and of basic interest in life; vital in all modern technique), and also the point at which the being most involves itself and so must come to need healing. Scorpio healing is therefore best expressed in the keyword MEDITATION, the squaring of self to eternal rather than ephemeral fact.

The comparison between the Hermetic and Theosophical systems reveals the emotional power of Scorpio, upon the plane of experience ruled by that sign in the latter system (p.16), as expressed in the keyword IMPULSE, or the free and full utilization of the genius of Scorpio in its creative power, to which, of course, must be added social discipline and a personal development of some sense of discrimination.

## HERMETIC ASTROLOGY XV -- THE ENDOWER

This lesson is the ninth of twelve upon Mind as Personality and it introduces the student to some added and review notes upon the reading technique of the Theosophical and Hermetic systems. In the prior lesson it has been seen that the endocrine system functions more as a unit than as a chain or association of organs, and the significance of this is that in the lower or purely physical man (the Organic Man or system of organs, Heglian astrology) the individual is primarily a Many in which a One is to be identified, and as a consequence, in all conventional astrology and in all Sabian systems dealing with other than the "higher vehicles" of man, the interaction of the planets and the interrelations of the houses must be taken into account to identify and analyze the One-ness at work in and through the Many-ness of actual physical being. Of course, the nerve centers and circulation, glands, and the mental factors to come (the Cerebro-spinal Man of Heglian astrology), are just as physical as the organs, but they are legates of the higher vehicles and show the operation of the higher vehicles in the physical world; so that it is logical to refer to them as the "etheric Double" or "astral body" or "mental body" functioning (in the familiar occult terms). The "higher" man is the "inside individual" who is a One by his own nature, and is manifest in the world in a squaring of the Many rather than a One. Physically man presents all distribution of himself and is essentially ego-centric. His chart is read, from the organs and in all usual natal astrology, in terms of a unification or One-ing of his being, but his "etheric double" and "astral body" activity is a matter of his basic "finding himself" in the facets of life, or his reaching to the Many: instinctively or as a part of his socialization in the case of Theosophical astrology, consciously and as a matter of desire and fundamental interest in life and experience in the Hermetic system. For the sake

of clarity the technique in using the Theosophical system is to identify "facets of selfhood" or the Many as identifying the basic conditioning of individual personality, but in the Hermetic system the technique is the identification of centers of interest exterior to self, as these facets no so much self as the mind of self; the mood, the judgement and the satisfaction in order. The planets are known and used exactly as in Theosophical astrology, making deductions from each, of an by itself, as it stands in one of thi signs. The table of planets is here reproduced, for the convenience, from Theosophical astrology.

	The Protoplasmic Planets	The Chemical Planets
Moon	Adsorptionn	Nutrition
Mercury	Karyokinesis	Catalysis
Venus	Irritability	Disso <del>lution</del> tion
Sun	Segregation	Combustion
Mars	Contractility	Replacement
Jupiter	Activation	Augmentation
Saturn	Fixity	Solubility
Uranus	Syngamy	Volatility
Neptune	Meiosis	Inaction
Pars Fortuna	Mutation	Saturation
Dragon's Head	Symbosis	Acidity
Dragon's Tail	Parasitism	Basicity

Cancer is the cardinal or "pure activity of being" sign in the water triplicity, and it is essentially the sign of growth or of rounded-out expansion of self. Water is the "primeval stuff" of personality, the first of the two direct components of personality (as a cardinal focus the personality is seen in its tendency to shape itself to its own individual pattern or basic selfhood. Cancer is therefore a sign of infinite resource. The crab, alone of the zodiacal creatures, can regenerate a claw or restore any member of itself to pattern of self, and in the collateral rulerships by Cancer of the breasts of the mammalian mother and the stomach among the organs the sign may be seen to have root association with the nourishment and culture of the being. The pituitary gland (two glands actually; in intimate association but of vastly different origin in organic evolution and in the individual embryo, a situation somewhat paralleled in other glands, as the adrenals, but detail not needed here) is ruled by Cancer, and here is control of growth in the body (skillfully traced out by science). Giantism or dwarfism, as well as acromegaly and elephantism are pituitary disorders of growth. Here is perhaps the simplest and yet the most important of all glandular functioning--personality at its point of greatest immediation or physical self-sufficiency--and here especially may be seen the great degree of unit-cooperation in and among all the glands in the body. Pituitrin, the extract from this gland has proved to be of the greatest value in child-bearing, and a very broad picture of the physical operation of non-physical personality may be gained by the student who will care to follow up his study with examination of the scientific material on this gland.

The "Cancer" idea, therefore as perhaps best dramatized in the rising type, is the "endower", or the physical distributor of the "karma" of being (to put the whole in conventional occult terms). Whether at the mother's breast, or in the absorption of the nutriment material in the egg (or as the process otherwise is carried out by na-



ture), there is in the life of every individual an early stage of dependence upon source, and this is allegory of what should become a fact in all development of personality. Life demands that every individual must "nurse", as it were, at the "fount" of personality-stuff (seen in the myriad of "outside interests" in higher life). The social structures, the hierarchies of thought and understanding, the business and political aggregations of men, all these things are the

"breasts" of civilization at which man gains support in his individuality. The Cancer is therefore the most "giving" and most "taking" of all astrological rising types, symbolical of the significance of the sign in general. Cancer in any chart is consequently best seen as the point of literal "give and take" in life, and the place where may be determined the scale of personality of an individual in reference to the general "life predicament", the pliability and personality potential of self.

Diagnosis at the point of Cancer is primarily a matter of physical adjustment of character to environment, and of circumstances to temperament. Occult healing is a matter of conscious manipulation of the mind, so that the being may be conditioned according to desire, and may in turn be able to modify life according to plan. This manipulation of the core of being is most possible in Cancer, and Cancer healing therefore is best expressed in the keyword SHAPE, or a molding of life by making personality here most primeval, a life mold.

The comparison between the Hermetic and Theosophical systems reveals the emotional power of Cancer, upon the plane of experience ruled by that sign in the latter system (p.36), as expressed in the keyword DISCRIMINATION, or the selection of the factors to be allowed to represent the being in molding life, or to be permitted to contribute to the growth of self.

## HERMETIC ASTROLOGY XVI -- THE CONQUEROR

This lesson is the tenth of twelve upon Mind or Personality, and it introduces the student to the final triplicity of the four; the air signs or the Integration of selfhood, as it has been described (Lesson XIII) in contradistinction to the Distribution of the water signs. Personality in and of itself is revealed in both the water and air signs, in water as its outward self-presentation and in air as its inward self-rumination. Because of this the air signs are commonly taken, in the chart, as the indicators of wisdom and mentality; Earth becomes body per se, and individuality as basic identity is fire; these two elements being remote to the manifestation of personality or social interchange in the life of man. Water and air therefore are intimate. Water is the emotion or the selfhood in social realization, and air the mentality or the selfhood in idea realization. Air becomes associated with the cooperation of the vehicles of man in contrast with the body manifestation of water, and in complement of the interpenetration of vehicles of the earth signs; just exactly as water or body magnetism is a complement of the solar force of the fire signs and in contrast with the inward or idea life of the air signs (and, of course, as fire and water have been seen in contrast with each other). Being is the interplay of fire and earth, personality of water and air, and this may be traced out through the glands, quite literally if cardinal be balanced with cardinal, fixed with fixed and common with common. Thus being is intermediate in the cooperation of the coccygeal gland and the spleen; bathed in the fire of the universe at the earth point and accepting the fire for inward use at the spleen; perfectly impersonal and unconditioned functions that remain forever primitive. Being is sustained in general pattern through the cooperation of the parathyroids and gonads, creating the substance of selfhood at the latter point and distributing it at the former. Being is sustained

in the particular pattern of selfhood through the relationship between the suprarenals and the pineal gland, selfhood mobilizing itself at the former point and centering itself in the latter. All this, of course, is merely suggestive, but with the three final glands under the air signs the student may make the same correlation for himself with the corresponding water rulerships. Integration of selfhood is the recovery of self in and through every experience of life, and this is visualized as a mental process in contradistinction of a physical manifestation. Life is a movement from a conditioned awareness of external factors (facets of an inner and immediately unknown state of being) to a ruminant realization of a change or development in their interaction of the "predicament of being". Individual life actually is real in its memories and it is to the air signs and their glands that the remembrance or realization or wisdom of man has been given. Here, with the exception of the common sign or focal gland of the triplicity, are the endocrine points of balance least obvious to man and most unknown to science. In this triplicity the inner intimacy or ultimate reality of personality is found, so that there is a distinct and subtle shading of selfhood to be identified at all times in air sign rulerships.

Gemini is the common or focal sign in the air triplicity and it is essentially the sign of every-day activity in life, and of the basic placement of self in life. Probably no other sign is quite as busy or as accommodating as Gemini, and from many points of view it is the most volatile and unstable of all signs. Whereas all common signs are "double bodied" ("Virgo is normal self-balanced against sex conscious self; and very double-bodied even of commonly not so symbolized). Gemini is the most "twin" of all, and it is the focus of mind as such, or knowing and wisdom, because there is never an idea in the functioning of Gemini that there is not also the "reserve idea" or that which is (really a constructive factor) the ulterior motive. Gemini

rules the thyroid gland, that of which the extract is best known and most widely used. There is so much that is basic in the control of selfhood here and at the gonads that the two glands often seem to function almost interchangeably, the association of voice or "idea creation" and sex or physical creation" being one of the very pet ideas of nearly all inner occultism. and the tie in consciousness here being recognized in even the earliest symbolism of man (seen in the concurrent growth of phallic practice and magical formula for chanting). The gonads provide the general "tone" of being as the being is individual among beings (not personal magnetism but rather an obviousness of selfhood that makes acquaintance and cooperation possible among men) and the thyroid provides the general "tone" of being, not socially but in reference to the inner functioning of man on all planes, physically to mentally. The thyroid makes conscious, self-cohesiveness possible, and it is even more basic in growth than the pituitary, the latter merely controlling the growth but the thyroid producing and sustaining it by keeping the inner "points" of self at attention.

The "Gemini" idea, therefore, as perhaps best dramatized in the rising type is the "conqueror" or the individual that establishes "place" in life, that adjusts the various relationships of men in the social structure, that arbitrates and administers the structural destiny of personality in society at large. By other rulerships the sign of Gemini is seen to be the hands and arms of man, or his most prehensible members, so that Gemini is the great and perfect "fixer" of life, and is the lungs, so that Gemini is the eternal vivifier of all social intercourse. The Gemini type is not a very stable individuality because it is too busy, because its mind is too divided, and because it is an inveterate politician and gets altogether too much pleasure out of the manipulation of the affairs of others. But there is no sign that has half the ability of Gemini to make other people feel well, and

to coax others into cooperation with some scheme, or to help them in the carrying out of their own ideas. In every chart, therefore Gemini is the point of greatest cooperation with others, and of superficial or practical understanding of others; it is the point of "daily tone" or sheer practical participation in all life everywhere.

Diagnosis at the point of Gemini is always a matter of an unraveling of life entanglements, or else a rectification of some sort of condition in which the poor starved Gemini has no "back yards of others" in which to "play", and the technique of healing is some sort of reorientation or reestablishment of the individual life in its environment. Healing for this and the remaining two signs is of necessity wholly mental, and requires reasoning more than manipulation of the mind by pure appeal to feeling, so that it is best expressed in the keyword TONE, the very genius of the gland's operation.

The comparison between the Hermetic and the Theosophical systems reveals the emotional power of Gemini, upon the plane of experience ruled by that sign in the latter system (p.60), as expressed in the keyword TRANSMISSION, or the participation in the affairs of life as a "toning" agent, living with a constructive superficiality that avoids unnecessary or uninteresting meshing of life.

This lesson is the eleventh of twelve upon Mind as Personality, and it introduces the student to some of the basic "occult" ideas and information upon which the astrological analysis of gland function is based. In the face of material of this sort the skeptic is very apt to say, "What assurance have you of the accuracy of occult information, and what happens to your structure if subsequent investigation and discovery proves you wrong?" The answer is that, on the whole, the occultism of Babylon, so far as it has been truly reconstructed through the Middle Ages and the modern era, has had remarkably literal substantiation of its "facts", and a complete vindication of the principle involved whenever a fact has been found literally inaccurate. There may be later modification of material now taught as occult "fact", but if so there will be found some fact that will more perfectly present the principle (at least there is little indication now that a structure of principle so far substantiated could be attacked successfully in any vital part), and in any instance such as this it will then be possible to see that the false fact has served as symbol, and has been of great practical value <sup>as</sup> as the real fact. The occult teaching of the vehicles of man stands wholly symbolical in the scientific mind, and this point of view is wholly acceptable in the astrological student; indeed, when it comes to the "seed atoms" of the vehicles it is best at the outset to see that these have no literal existence, but serve to identify the center of relationships, or of given "predicaments" in life. A "seed atom" is like the secretary of a club, through whom the active life of the organization may flow. The club is a real living entity, and the secretary is real as a focus of this club-life, but the physical man who is secretary is not physically real as a secretary because another may be elected or appointed without any physical interchange. The club cannot locate its secretary in its constitution or pattern; he is wholly ephemeral even while deadly con-

crete in his functioning. The idea of the placement and movement of "seed atoms" is the location of points of influence, but in terms of body they are as purely symbolical as a center of gravity or a center of population. The linking between vehicles, and the identification of the five glands in which theseed-atoms of the vehicles lie, has already been covered in Theosophical Astrology (pp. 92-96), and there need be no restatement of the principles. The student, however, should now check the rulership of the mental seed-atom in the thyroid, the emotional in the liver, the habit in the suprarenal capsules and the fifth or "solar man" principle or vehicle in the spleen, since much additional light has now been thrown upon these in the present study. He should be able to see that the higher or personality "tone" of Gemini is of a general focal nature in the mentality (for this is particularly illustrated in the psychological phenomena of hyperthyroid and hypothyroid cases). The centering of the basic emotional and habit functioning of the whole body in the suprarenal capsules and the liver has been brought out in detail in the present series; and there is more material to come on the liver. The lesson on the spleen will particularly bear restudy from this point of view.

Aquarius is the fixed or selfhood sustaining sign in the air triplicity and it is "the" sign of seed-atomship because it rules the seed-atom of the physical body and acts, among the signs, as the focal point in all physical being. The Hindu astrologers well understood this, because they gave to the sign the seat of all desire (life being wholly undesirable, and desire being the basis of all continuance in personal or distinct existence; according to root Hindu philosophy), and they placed it at the navel, the point of contemplation in the yoga practice where life is attacked and freedom from it is most quickly brought about. Aquarius is the harbinger of modern occultism, which would have the world entering an "Aquarian age", so that all the finest and "highest" and most "advanced" things of life may be termed "Aquari-

an". In these things there is real truth and high symbolism, for the fixed sign of wisdom or Integration of self is the seed-atom of actual practical and tangible being, and consequently one of the most important of all. Living is a being in the focus of a "predicament", or a moving from one to another "predicament"; and for any mastery of the practical world it is necessary that an ability be gained to place this focus according to the will of self. Self-mastery naturally seats itself in Aquarius. The vermiform appendix is the "gland" ruled by the sign, and the great occult "fact" is that there is no gland at all. For the average individual there is here merely an idea, an idealization in function, and for the seeker it makes no difference whether he has an actual appendix or not, literally. The occult teaching is that, with very high initiation, an endocrine function is set up by this little annoying pocket on the intestinal tract, or at the point where it is placed, but, while this is literally true, the point of importance in general astrological study is that here there is convenient rulership of the "point in nothing" of the "seed atom" of all being, i.e., basic interest in life.

"The "Aquarius" idea, therefore, as perhaps best dramatized in the rising type, is the "agitator", or the individual who must constantly "seed atom" his life predicament, keep in turmoil) everything in which his own degree of centralization may be sustained and caused to seem more centralized. Here is the temperament that is most distressing to people on the average, for mankind loves the grooves of being, but a temperament of the greatest social value. It is silly of course, to apply too literally the "agitator" idea to all individuals with Aquarius rising (since other factors are needed to make this temperament an obvious social phenomenon), but at this point in any horoscope the capacity of the being to stir up its affairs in life, and to struggle for a place ~~in life~~ for self and for an adjustment to



the ideals of self, will be most effeciently identified. Here is the focus of least cooperation with others, and of most demand upon others.

Diagnosis at the point of Aquarius is almost primarily in all diagnosis by astrological means. Here the blood circulation is touched and "the blood is the life" as the ancient Hebrews who gave history the phrase wll knew. Here is the practical seed-atom of selfhood, and the point of manifestation of the will: the self in i s expression which socially is closest to a manifestation of pure inconditioned selfhood. The technique of healing is mental (as it myst be for these last three of the signs to be studied) and at the fixed point in air the need is for clean or real adventure, or (if adventure has gotten out of hand) ~~and~~ inward appreciation of the proper adventure element inlife. Healing consequently is best expressed in the keyword RISK, or the development of a faith in the capacity of self to survive experience.

The comparison between the Hermetic and Theospophical systems reveals the emotional power of Aquarius, upon the plane of experience ruled by the sign in the latter system (p.44), as expressed in the keyword CIRCULATION, or the throwing of self into the full richness of life and being, being or becoming a geniune part of things. Here is no cheapness, no bondage to the senses, no vice or moral carelessness, but a genuine outflow of interest inlife.

## HERMETIC ASTROLOGY XXIII -- THE WATCHMAN

This lesson is the last of twelve upon Mind as Personality, and it introduces the student to a further and necessary discussion of the problem of the physical or literal place of the glands and the widespread and almost non-physical functioning of their secretions. First, however, it might be advisable to tabulate the keywords of the nerve and gland centers for the sake of convenience, and to warn the student again that unless he observes the operation of the powers of body and mind in actual life, identifying them in cases known to him and comparing the facts with the astrological significance as this is brought to a head and typified in the keyword in each case, all study of the principles will be useless. The planets must be known in a depth of experience for which words are wholly inadequate, and they must be seen in the signs in the cases familiar to the student, so that the operation of the glands also be known in a way possible only in direct observation and by a picture-consciousness freed from the limitations of words. The keywords follow:

	<u>The Neural Zodiacal Man</u>	<u>The Glandular Zodiacal Man</u>
Aries	ADORATION	FLAME
Taurus	ACTUATION	ALARM
Gemini	TRANSMISSION	TONE
Cancer	DISCRIMINATION	SHAPE
Leo	OMNISCIENCE	LIGHT
Virgo	HUNGER	TRANSPARENCY
Libra	LOVE	SWING
Scorpio	IMPULSE	MEDITATION
Sagittarius	CONDITIONING	DELIGHT
Capricorn	ANCESTRY	MANNER
Aquarius	CIRCULATION	RISK
Pisces	INDUCTION	POETRY

Libra is the cardinal or "pure activity" of being sign in the air triplicity, and it is concerned therefore with the Integration of self at the most immediate phase of such an integration. In occultism it is customary to term this "spiritual", or the "higher" aspect of human life--an exercise of consciousness in touch with universal pattern rather than space-limited fact--and Libra becomes as much the "spiritual head" of the zodiac as it is the conventional system although there gaining such a designation from the fact that in Libra the sun starts southward and the autumnal equinox marks the harvest time and the turning inward of all life to its mystic winter. The extraction of essence from experience is symbolized here in the Organic Zodiacal Man (Hegelian astrology) and its rulership of the kidneys, which are known occultly to "strain" knowledge from experience. Libra touches the blood at all points in the three zodiacs so far covered or considered in the study; the kidneys, to keep it "clean" (that is, to aid it in its clearance of life from conditioned awareness to eternal memory); the cardiac plexus, to help it flow with experience and to touch life at both normal and ecstatic moments; and now the glands which regulate the pulse or flow of individual life in and of itself. The cartids are the glands--collectively, the gland--ruled by Libra, but while there is no question of their existence, their glandular or endocrine nature is disputed of their existence, their glandular or endocrine nature is disputed and nothing of the function is known to science. Occultly the cartids form a "pole" to the spleen in the manner the coccygeal may be seen to stand at balance with the pituitary, but the relationship between spleen and cartids is more marked and important.

~~IA/KN/KN/KN/KN/KN~~ The dense capillary structure of the carotids in the throat region is physically unlike the spleen, but extraordinarily similar in "higher" functioning. As the spleen specializes the

solar force for the use of the body, it may be said that the carotids specialize "social" force: they serve as the sensitiveness of pure or immediate personality in the general predicament of universal personality, they are somewhat like an elaborate "sensitized plate" of selfhood, and from their point of great evolutionary importance upon the blood stream they control the rate of the heart beat and the temperature of the blood, i.e., the body norm of functioning as an immediate or truly spiritual entity. The key to an understanding of the functioning of this gland is key to the functioning of all. Science has isolated many of the hormones or chemical secretions which are poured into the blood and which act as catalysts, but actually little is known scientifically of the mode or operation. There is such and such a chemical stimulation but how is it directed, and why is it secreted, and released? Occultism cannot answer in terms of localized fact because there is in the blood as a unit and in the special areas of minute chemical activity in the blood a shading into non-physical activity (activity beyond physical measurement, that is), and it is far more convenient to symbolize the whole as action in an "astral body" than to see a universal activity in a limited pathway of blood streams.

The "libra" idea, therefore, as perhaps best dramatized in the rising type, is the "watchman" or the "intelligence" (the "immediate" reality of selfhood) which, behind all bodily function, shapes such to the interplay of the factors of consciousness. Body, after all, has no existence apart from the indwelling of consciousness, and everything in bodily phenomena must properly be seen as making consciousness manifest. The glands are the internal administrators of the interplay of consciousness and of them Libra is the custodian of the norm of life and its rising type is an immediate custodian of livingness, giving the enthusiasm characteristic of the sign on the ascendant, and also the instability of this enthusiasm, which is and must always remain immediated or non-fixed by an external standard. In any

chart the sign Libra is the point of normality and the place to which horoscope analysis must look for a determination of the degree of eternal stability of the character. Inherent values of character, as the norm of personality, are here revealed in their strength and weakness; here the native's gift of essential honesty or capacity to be himself irrespective of external pressure is also shown.

Diagnosis at the point of Libra is always social in nature for in Libra the being is too spiritually independent to reveal anything of its own make-up in terms of repercussions to or from external life. Socially, however, the being is at Libra seen unhampered and unhindered by itself, and in this sign more than all others the balance of the one individual among all others may be worked out quite accurately. Psychological ills may be seen at root. Since every man must "fit into" life, and have his free place for the sake of his well-being, healing at Libra is best expressed in the keyword SWING, or the getting of the being into the real underlying rhythm of living.

The comparison between the Hermetic and Theosophical systems reveals the emotional power of Libra, upon the plane of experience ruled by that sign in the latter system (p.24), as expressed in the keyword LOVE, or the rhythm of life as idealized in and through the basic values of all living. For health, even in his habit nature, man must have a swing in living, and it is this that love makes real in human experience.

## HERMETIC ASTROLOGY XIX -- THE LORDS OF FLAME

This is the first lesson of six upon Mind as Sensation and it introduces the student to the mechanism of the mind through which man actually orders and controls his own immediate destiny. In the present lesson the student is studying "personal astrology" and his concern is not so much the body as the social creature or the "man" as an intelligent and relatively self-sufficient entity. The body, however, remains the means (and the sole means) of approach to the individual man, and again the distinction between Theosophical and Hermetic astrology may be seen in the fact that, while the former gives a means for the mastery of the body as such, the present lesson deals primarily with the use of the body for the mastery of the environment of the body, the predicament or life-opportunity for the entity inhabiting and creating the body. In Mind as Mood the primitive touch of the individual with his own roots of being was analyzed, and in Mind as Personality the problem was basically the healing and medical task of mobilizing the potentialities of the body, adjusting its functions and otherwise making it available to the greatest degree for carrying out the full destiny of its sovereign entity (the real substance of Hermetic astrology). Now, in Mind as Sensation, the problem is the orientation of the body, and so of the being, to a utilization of the outside "spiritual" forces of life; so that "selective conditioning", or a control of the place of self in the vortices of general being, may be determined and controlled. Here is a partial turning back to the pure reflex side of being (Theosophical astrology), but it is upon a higher level; it is reflex in personality; in effect the deduction of the response to higher outside agency of conditioning (spiritual influences, in other words) in the way the response of former consideration (Theosophical astrology) was to the lower or purely physical and directly

social conditioning agencies of life. The student here again studies life as life is lived on planes, but he faces not the spatial planes of conditioned social being, rather an element impossible of description in ordinary terms. In all occult work it is found convenient to describe the transcendence of space in terms of time (and the reverse) and the higher spatial or spiritual creative influences of life are always visualized temporarily. Thus in the roots of every man will be seen the influences "out of the night of time" of those things which condition his eternal selfhood rather than his external character, and in conventional teaching of Rosicrucianism and Theosophy the various "lords" of hierarchies of spiritual consciousness are seen as manifest through the roots rather than through any present situation of self. In astrology the factor of time is astrological art itself, hence unavailable for such symbolism, and these higher levels of personality must be seen in spatial reality, in the "now". This is accomplished by the concept of Mind as Sensation; of sensation as a participation in the spiritual reality. While this is a simple idea, it is foreign to all normal grooves of thinking. When man is conditioned, all physical being has a part in it. By the same token, when he "feels" what occurs, either as awareness or mere sense recognition, all non-physical being, has a part in it. And as physical being exists on levels, so does sensation.

A terminology is needed for the concepts here presented, so that a practical use may be made of them in chart reading. Therefore sensation will be identified in terms of its fullness, or the maximum of itself apart from physical situation identifying it, and to this fullness the convenient term "satiation" may be given. If the "levels" of selfhood's expression of itself are to be seen as the "temperaments" of the ideal expression upon such a level, the "satiations" and "temperaments" may conveniently be balanced against each other. The "temperaments" correspond with the "solar breaths" of the Theosophical

system, and they have been seen to be five in number; the "satiations" correspond with the somatic centers of the Theosophical system, and will be seen to be seven in number. This seven-and-five division of the zodiac in each of its systems is a constant characteristic of Sabian higher astrology, but in the Hermetic system is subordinated to the four-times-three structure because here, in personality, the foundations of conventional horoscopy is found. In the glands there is a universalization of all facets of personality, squaring with the nature of conscious life itself; nevertheless there is in them the seven-and-five structure of all organic manifestation, and the strictly organic functions of the glands (as opposed to "circulatory", in terms of comparison with the Theosophical system) remain for present consideration; that which now has been termed the "satiations" of personality. Indeed the glands so key into the functions of each other that it would be very difficult to make an organic-circulatory distinction; hence all references will be to the "temperaments" and the "satiations" in this connection.

In turning to the satiations of being the student comes back to the "particular", after twelve lessons upon the "general" or the ~~THEosophical Astrology~~ diagnosis of personality and its general orientations to life as a whole, and this is a consideration of "emotions" upon the level of its factual substantiation. Experience in particular has been defined as "emotion" (Theosophical Astrology p. 10) and the levels of substantiation of emotion are to be charted as at once the particular experience of the self (recapitulation, reorientation; regrasping of its experience in general) and the history of the development (the conditioning) of personality itself. Occultism teaches that the beginning of the conditioning of the "real" or "inner man" began with the Lord of Flame, who endowed man with mind per se. This is the capacity to "be aware"



of things, the first and continuing root sensation of selfhood, and it is ruled by the pineal gland and by the Thrones of Saturn in the planetary order or hierarchy (the highest point reached by man on his "upward climb" back to a "conscious divinity").

The first satiation is the absolute fullness of selfhood, visualized as bestowed by the Lord of Flames, and this is a pure ministration of being, an offgiving without possibility of repayment or response, the clean unselfishness of sheer interest in things. The interest of a baby is of this sort (that interest apart from its conditioned animal instincts, of course), so that the "kingdom of heaven" must indeed be reached as a child, and the interest that in reality sustains a genuine personality is this sheer unseeking, wholly giving first stirrings of the deepest parts of selfhood. Ministration in its highest sense is therefore not a reciprocal giving and taking but a reciprocity in a being that gives of a fulness, already "taken" through an inexhaustible divine rooting in Source.

Diagnosis upon this level is of the proper self-sufficiency of the individual; the capacity of personality to be exalted while alone, and yet not demand that its solitude be sustained by betterness. The capacity of the individual to live in and of his own genius is shown by the sign Leo, and especially by the cooperation between the sign and the planet Saturn related to it in the magelic hierarchies. Where these are strong, and especially where they are strong together, the personality is capable of survival in the heat of any situation.

## HERMETIC ASTROLOGY XX -- THE LORDS OF WISDOM

This lesson is the second of six upon the Mind as Sensation, and it introduces the student to the problem of sex, ever a difficulty because of the inhibitions surrounding its consideration, and particularly an astrological difficulty because its reality is largely placed, by the human mind, in the phantasies surrounding it (so that its aspects and the charts indications are at times hopelessly separated from each other). These are advanced lessons, and there is consequently no need to give any attention to the moral issue involved in sexual intimacy, or to anything but the natural mechanisms for the accomplishments of nature's purposes. The moral issue is vital in any horoscope interpretation, but it is determined by social usage and by the conditioned ideas involved, material which is a part of the social information that the astrologer must have and not any inherent part of the complex forces represented by the horoscope. In a general way (as has been stated) a participation in sex experience accompanies a situation in which the directions of a chart "work" more obviously, but there is no cause and effect here in fact; merely an empirical observation of the literal working out of directions in a life lived more on a lower or animal and literal level. Sex is not vile of itself (the Gnostic idea) but is exalted or debasing upon the basis of the phantasy surrounding it, and any attempt to divorce it from phantasy is futile because it is the root phantasy-creating instinct of man; therefore Astrology cannot consider sex in its social import with any degree of success, but can only analyze the operation of the instinct, leaving all interpretation and implication to the astrologer's skill in application of principle. In general, in astrological work, the whole question of sex itself is best made taboo; its applications to the esthetic life being given in other terms. In study of bodily function however any other term is needlessly indirect; and certainly the ana-

lyst dare permit no inhibitions in his own reasoning. Sex, as an astrological phenomenon, is any meeting of personalities on any plane of interest, it is that "immediate knowing" which is power of life. On its lowest level it is bestializing indulgence, on its highest is intuitive interchange as in the arts. It is served by physical structures and nerve-tension releases but it is basically mental in nature, Mind as Sensation at the second level.--indeed, it is because it is mental that its discussion is so difficult, ideas notoriously being incapable of understanding themselves, and students, through often unsuspected sex-inhibitions, violently opposing any and all discussion until they can train a clinical attitude of mind for themselves and in its broadest sense it is wisdom, that is, the capacity to enter into things and to leave in all things the stamp or a residue of self.

In Hermetic astrology the student will need a seven-and-five column arrangement of the twelve signs as was given to him in the Theosophical system (but there reading up at the left in the "five" column: Pisces, Aries and so to Cancer, and up at the right in the "seven" column: Aquarius, Capricorn, Sagittarius and so to Virgo and Leo) and he will see that new signs are brought into "body level" relationship, and that Leo and Virgo stand "above" the fourfold somatic divisions to which later attention is given. Leo has been seen as the basic superior awareness of self, and Virgo, similarly with its correspondence in the five "temperaments", is the power of the higher self to sustain and maintain itself. This is generative power as contrasted with creative-power; the capacity to stimulate and influence things without physical agency, the overt phase of intuitive interchange, or the spiritual or artistic sense of man. It is properly and fundamentally "Virgin", never descending to purely animal expression without losing and embittering itself. The paradox of sex is that while it offers expression to spirit it usually puts spirit in bondage to expression, and substitutes a slave for a free consciousness without spirit becoming

ing aware of the substitution. Emotion may sublimate sex, but sex usually debases emotion. Therefore the consideration belongs on the higher plane where sex may be termed wisdom, or the "virgin" intimacy with all the realities of life. The astrologer, if a true student of the Solar Mysteries, cultivates wisdom and knows sex for what it is, a mechanism; he aids people as he can and does not despise that which even at its lowest level is an agency that conditions towards wisdom. The animal predicaments of man cannot be solved upon their own level. and there is no solution for a "sex problem" per se, but it may be seen that the human involvements emanating from sex impulses on any level are themselves pointing towards a solution of a soul problem in terms of wisdom. Virgo is wisdom desirous of itself, esthetic or artistic impulses coveting themselves as a larger reality of personality.

The second datiation is the absolute giving of selfhood, vizualized as bestowed by the Lords of Wisdom, and this is a pure sharing of being--that which in other work is termed the "invisible fellowship" of seeking souls--or a manifestation of the nascent discrimination given to every soul descending into experience (the glorious shyness or reticence of the "virgin" heart in man or woman), and this is ideally made manifest in the Dominions, or the angelic orders, and is ruled by the pancreas (islets of Langerhans) in the endictrine zodiac system. Jupiter is the planet of the Dominions, so that again the planet of power in Min as Sensation is a planet in its detriment, a fact true of the rulership of the three highest orders only (the "higher triad") and indicative of the inward or eternal nature of the datiations.

Corresponding to the levels in the seven-and-five arrangement of the signs in Theosophical astrology, Pisces and Aquarius in the Hermetic system are "below" the somatic divisions, and is this fact lies the entire astrological charting of the primary and secondary phenomena of physical sex. Leo and Virgo above the somatic divisions

are both satiations, and through them and his sexual instincts mandde-  
scends into bondage to outer beings, but also achieves freedom from  
this bondage if he chance to catch his destiny as a spiritual entity,  
and rise to it. Pisces tules a temperament, and Aquarius a satiation,  
and on this sub-being level (the sustainment of man in radical pattern)  
the sole temperament placed, as it were, "outside" the somatic levels  
of normal being, is the melancholic, and in it all sex is motivated  
or given effective relationship to selfhood. In opposition to the  
clarity of the "virgin" intuitive interchange of Virgo, there is on  
the lower level the moods or "pointed moments" of immediate selfhood,  
sex figurative and literally as intesnsification of the ex~~p~~erience of  
sefl predicament.

Diagnosis upon the level of Virgo is an analysis of the task  
of escape from, or avoidance of, the involvement of self, on the low  
level of uncontrolled an unwanted moods, through an enchantment of the  
capacity of the being to function on the far higher level, that which  
Theosophists term Buddhi or the sublimated or initiate personality.  
The potentiality wisdom of the individual is therefore shown by the  
relationship of Jupiter and Virgo in the chart.

## HERMETIC ASTROLOGY XXI -- THE LORDS OF INDIVIDUALITY

This lesson is the third of six upon Mind as Sensation, and it introduces the student to the first of two phases in the astrological charting of the physical phenomena of sex. It already has been pointed out, in the previous lesson, that a great deal of the trouble in any attempt to deal with sex rationally is that discussion is inhibited and so restrictive largely to the esoteric and unlovely side of the matter. This is fatal to the astrologer, if he allows himself to be caught in the whispering concept of the subject; and it is wholly unnecessary, as may be seen on the analogy of food. Polite people do not talk of food in terms of digestion, of the mechanics of eating and elimination, but they do not shudder and yield to inverse and suppressed delight when the matter is treated clinically. The astrologer must not risk social difficulty by frankness, and he must not psychologically unclutter his clients to their faces; but he certainly must be clean and frank within himself, respecting rather than secretly rejoicing in the nakedness of the soul before him. He must see sex, therefore, not as a phenomenon primarily, but as a manifestation of the polarity of being, specifically the only mechanism in human nature for linking the "poles" of being (spirit and matter) in terms of consciousness. Sex is the physical "time element" of being; embodiment of self awareness is the physical space element. In the cycles of being the individual is an entity on his own account, and in cycles the whole science of astrology is founded. The cycles of self, the phases of consciousness, are far removed from physical sex in all but "high moments" of life--love, fear exaltation, self abnegation and the like--but they are rooted in the sex-mechanism (if up the eliminative mechanism, to carry it a step further back in evolution of purely physical phenomena) and must be learned through this mechanism. The

key table is as follows:

INFANCY	MENSTRUATION	PREGNANCY
<i>uuu</i> <i>uuu</i>	<i>uuu</i> <i>uuu</i>	<i>uuu</i> <i>uuu</i>
Parasympathetics	Corpus Luteum	Placenta
H	H	H
Thymus	Mammary	Mammary

No detailed instruction can be given here for astrological diagnosis of conditions of improper functioning of the human generative system, since the average student will not possess the medical background and will not be licensed to give medical aid. For those who do have the background, sufficient information will be given to make the chart a tremendous aid in medical work. But the task for all is primarily an understanding of the operation of the mind in its aspect of sensation, and especially for an understanding of the mechanism by which any or all experience is intensified and stamped in the permanent or eternal "memory" or mind of being. It has been noticed that no endocrine function is ruled by Aquarius or Pisces, and in this the remarkable intuition of Madame Blavatsky is shown, for she caught this in her curious teaching that the zodiac once consisted of ten signs only. Also there is touched here the common occult teaching that higher initiation rises far above sex or any touch with sex, because endocrine functions ruled by these signs do develop in genuine initiation. There is no normal endocrine function in connection with the cyclic development of life and consciousness, and in this the non-initiate (non-"saved-soul") linking of the poles of being takes place, a linking that is bondage to the general predicament of the individual life. Thus, under Aquarius, the parasympathetic glands in infancy, and the corpus luteum and placenta in adulthood, provide a chemical element which is supplanted under high initiation by a hormone secreted in the vermiform appendix or at its place in the digestive canal; and the same procedure is observed by Pisces, although at a far higher

stage of development. )Parenthetically, it may be observed that the only way these occult facts can be taught is in terms of present scientific knowledge, and that here and at several points in the glandular system there are later corrections to be made, not in the principle but in the "facts" that make the principle manifest.) The first approach to the intensive cycles of the generation and development of human consciousness is the moving downward in the "higher triad" of being, from LeO-Virgo to Libran, and under Libra the normal (non-sex) enthusiasms of being are found. In the development of the body the "kidney" ducts are adapted to the purpose of sex, but the "kidney" function is separated in highest mammalian form; and in the higher feminine body the separation is made complete. But the approach to an understanding of Libra (the "kidney" level in consciousness) is through the infancy recapitulation upon the sub-being level, ruled by Aquarius-Pisces. The parasympathetic glands are the exciters of childhood, giving the nervous restlessness that brings experience, but it is a pre-sexual self-stimulation that is a type of the "kingdom of heaven" interest in things, such as should characterize the Libra level. Similarly the thymus gland is a sort of "blood reserve" gland for childhood (before the organism is capable of the manufacture of its own blood, as it were) and this is the sustainment of practical interest in things that should characterize the Capricorn level, a support of the phantasy power illustrated in the gift of the child for play, and the gift of the initiate for world-creation. After childhood the phenomenon of sex (or the secondary sexual manifestations in the body and in consciousness) takes over the infancy functions of the special glands, so that experience may primarily involve others, always (be social), and initiation is the sole escape from the bondage that this means on the lower planes of being.

The third satiation is the absolute sustainment of selfhood; visualized by the occultist as bestowed by the Lords of Individuality,



and this is a pure manifestation of the being, of that which is the "enthusiasm" of genuinely conscious existence. Ideally this state or level of consciousness is represented by the Virtues, among the angelic orders, and they are associated with the Planet Mars, which is thus brought into its point of highest correspondence in its detriment, Libra. Here is the highest level in the four somatic divisions of self, and the lowest member of the "higher triad", or that which Theosophists call "manas". At this level the higher self and lower self are linked in emotion, or in the universalized personality of the Glandular Man in astrology. The control by Libra of cyclic (time, heart beat) and of temperature (spatial integrity) is the mechanism of the first step above infancy upon the one hand and sex bondage upon the other (that is bondage to the rights and fears of sex or of too close to ch with others, as well as bondage to physical instincts); it is the spiritualized enthusiasm of a higher temperature of interest and a keen and regular beat to the thrills of every-day living.

Diagnosis upon the level of Libra is an analysis of the enthusiasm of life, or of the volatile temperament as this is possessed by everyone, and exploitation or usage of the talents and interests is the way to initiation on this level. Astrologically the consideration is of the special relationships of Mars and Libra.

## HERMETIC ASTROLOGY XXII -- THE LORDS OF FORM

This lesson is the fourth of six upon Mind as Sensation, and it introduces the student to the second of two phases in the astrological charting of the physical phenomenon of sex. What must now be grasped is the real nature of sex distinction in the higher animal organism, basically a realization that this is no distinction whatsoever in the male and female personality except insofar as the personality permits itself to be conditioned by the sex mechanism and thus put bondage to the lower appetites (or to the temperamental eccentricities that conceal and attempt to deny such bondage when there is an abnormal bend to the expression of the appetites). In higher occultism no consideration of any sort is given to the question of whether an aspirant is male or female. "Sex" as a specialization of the physical form is a pure convenience of functioning, from an occult point of view, and in astrology must be seen as such. Thus, the chart will not indicate the sex of its native, although the convenience of male or female outer form for a given temperament will make a deduction possible, and with some degree of pure intuition, quite successful. To the female sex is given the greater individual or purely physical burden of sex, and to the male is given the greater social and purely conditioned burden of sex, and this means that the normal feminine temperament is more sustaining and the normal masculine more stimulating in human relationships and values; but there is by no means the difference in the sexes that might seem to exist on the surface of things. The substratum of temperament is given to the female, which occultly is regarded as the primitive sex (even though Genesis reverses this, and the freemartin calf is proof of the compliance of the male sex hormones). Study will be of the female phenomenon in adult life, with the male an adaptation of female substratum characteristics, and sex will and must be seen as a mechanism of the

inner stimulation of the being at the hands of nature itself. The operation is wholly within the lower quaternary of being, study of which is now begun, and within the somatic divisions of the body, the second of which is under consideration. The distinction between the "quaternary" and the "somatic divisions" must be left for Hegelian astrology, but the clever student will realize that the pattern is of a higher intelligence than that which utilizes it. Libra, in the previous lesson, was the highest stage in the pattern of the body proper, the pattern itself, and Scorpio, in the present lesson, is the highest stage of the lower quaternary of pure personality, or the sheer persistency of the being itself; the being's capacity to stimulate itself and so endure.

There are two phases of internal stimulation of being at the hands of sex, and the first of these is the periodic tides of mood, charted in the female physical organization in menstruation. There is the fourfold process here, centering in the menses proper and in the actual ovulation, so that the phenomenon is not merely a matter of a few days out of each lunar month but rather of a definite and continuous physical traction upon the substance of personality which by latering the outer appearance of things to the senses (due to inner distortion) produces the stimulating variance of conditioning factors and makes life a thing of "progress", i.e., of experience. Under Aquarius the emotional being is adjusted to the core of its own temperamental state, and the hormone mechanism here is a regulation of the menstrual cycle, and of what in brute animals is called the oestral period, the anticipatory warming to the hope of experience which in higher life is never directly sexual in normal or truly social individuals: the physical substratum of charm, paralleling the "lovableness" of childhood and the divine personality of initiation. Under Pisces the emotional being is adjusted to the personality of the exterior predicament of life, the thrilling to the challenge of life as a whole,

or of any of its particular moments: charm, lovable-ness or divine personality in a complementary aspect of social receptivity. In the male organism there is no direct correspondence to this hormone pattern, but the function takes place none the less in what occultists term the "etheric double" but what now has a physical, or scientific terminology in the pattern of the "psychic fixations" of the personality. "Male menstruation" is actually diurnal rather than ecliptical (corresponding to the daily rather than monthly motion of the moon) and is social rather than physical in its cycle basis. Sleep is a basic male "ovulatory" phenomenon of the daily cycle, and fatigue marks the hormone control under Aquarius as attention marks the hormone control under Pisces. The female, as the basic sex, shares these functions physically, but through reduces physical structures; and the male shares the monthly menstruation, but through the psychic fixations in turn shared by the female. Nature makes the greatest possible functional difference in the sexes, but society seeks to break these down since social instinct is, as it were, created within the pole of these differences; and so leading to the horrible perversions of man when he seeks to reach his destiny on a physical or sex rather than upon a social or spiritual plane of being. There is, in what has been put down here, the material of the highest initiation, so that "he who hath eyes" may see and understand, but direct instruction in the limitation of words is an impossibility; ~~by~~ the "way" is a clean heart and a mind that catches the beauty even in the midst of what is often sheer ugliness.

The physical approach to immortality is through offspring, and pregnancy is to be seen, from the point of hormones linkage between the body and the indwelling personality, as "menstruation" in a greater or more social cycle. Under Aquarius the physical conditioning of a creation of self is controlled, and under Pisces the creation is

nourished or sustained. The female contribution is post-conceptual, the male ante-conceptual, physically speaking. In terms of temperament this is, in principle, reversed. Thus motherhood is idealistic and fatherhood pragmatic in its physical approach to the child as a living entity or a definite temperament, and so to all the "children" of personality in the social scheme.

The fourth satiation is the absolute control of selfhood, visualized by the occultist as bestowed by the Lords of Form, and this is the being's sheer trueness to self, or that which is the "Qpoere" of conscious existence. Ideally this state or level of consciousness is represented by the Powers, among the angelic orders, and they are associated with the sun among the planets. Here is the light of life itself, the keystone of the lower quaternary, and it is here that the being chooses to exult or bestialize itself, to take its own place in the broad fellowship of men or be a pariah among its kind.

Diagnosis upon the level of Scorpio is an analysis of the self-sustainment of life, or of the choleric temperament as this is a part of the chemistry of every personality, and meditation or a turning within self to find there the absolute eternalities is the cooperation with initiation on this level. Astrologically the consideration is of the special relationships of the sun and Scorpio.

## HERMETIC ASTROLOGY XXIII -- THE LORDS OF MIND

This lesson is the fifth of six upon Mind as Sensation, and it introduces the student to the charting of the focal "interests" of life in terms of their stimulation of the being and its continued existence, and to its development of higher expression of itself. This is the adaptation of sex to the daily, the moment-by-moment functioning of selfhood, or that which is nothing of sex at all except in the underlying structure of the being. Sex may be dismissed as the mechanism of the "great moments" of selfhood (upon all levels) with the observation that the life of the individual must be punctuated with such great moments to give it perspective and growth but that ordinary living is wholly apart from these great moments. The being must reconstitute itself, in other words, and in this it is akin in its psychic or personality necessity to the physical necessity of the highest development in non-cellular life, the paramecium (slipper animalcule) which after indefinite multiplication of itself by division must reverse the process and by "conjugation" or a "great moment" get a new span of persistent stimulation of being. Now the consideration, however, passes from the great to the normal moments of experience, and the charting of these is through the levels of self, especially as these levels are created in the Glandular Zodiacal Man and its rulership of the personality per se. The table of the levels the student has made for himself (Lesson XX) and the completion of the tabular arrangement is the principal consideration of the lessons to follow in Hegelian astrology. The tabular relationship is not of most importance, but rather the blending of the temperament and station in each case to create an actual "level of personality". The blending of the satiation of angelic realization and the melancholic temperament is on the sub-being level, and this is adapted to the "great moment" necessity of the being through sex in all its ramifications.

But above this there is, and must be, a normal fourfold rounding out of the being through (beginning with the highest, or most individual and least physical) the blending of the satiation of individuality and the volatile temperament (Lesson XXI), the satiation of wisdom and the choleric temperament (Lesson XXII), and now the blending of mind (in its pure function of sensation) and the phlegmatic or basic temperament, on the level of reflex or sensation (to be followed and completed Lesson XXIV), with the blending of the satiation of social group-spiritship and the sanguine temperament; and a review of the sub-being blending). The bright and quick "flashes" of individuality" are the daily touch with divinity by which the individual recalls himself as Source. These are characteristic of healthy and uninhabited being, marked in unspoiled childhood and strikingly present in real initiation. These are the first requirements of any freedom from the lower bondage of the appetite, indicated in their potentiality in the chart by the relations between Mars and Libra, in association with Cancer. The flashing sense of the fineness of things is similarly the next level. personality in its warmth of being: the sun and Scorpio in association with Gemini.

The fifth satiation (third of the somatic divisions of the being, the level of sensation per se) is the absolute orientation of selfhood, visualized by the occultist as bestowed by the Lords of Mind, and this is properly the individual functioning as a part of the general social scheme, and so living in a situation where he can find stimulation for his own enduring by means of relationships with others on a normal social plane rather than otherwise, remaining in bondage to sex and to the long train of secret inhibitions and esoteric practices and covert moods that on this level gain their reality. Ideally this state or level of consciousness is represented by the Principalities, among the angelic orders, and they are associated with

Venus among the planets. Here the clue to mastery of the being, lifting it above the drab and destructive lower levels, is through beauty or the pure esthetic approach in all manifestation. Upon this level principally is fought the battle between the bestializing and elevating factors of existence. If beauty can be seen and respected no greater surrender to mere physical sensation is possible, because sensation as itself and of itself requires a cumulation in the stimulating agency, whereas the appreciation of beauty is a cumulation of appreciation or stimulation of a spiritual order, gained from the inner depths an inner values of self. These draw their being into center and lead to a stronger union with Source; at the opposite pole from bestialization and all that goes with it. Sagittarius here yields the most social level of selfhood, and in its rulership of the gonads gives the hidden or spiritual support and sustainment of the great moments of life, and at the same time the daily and lesser moment-by-moment toning of the being through which the well-being of absolute social relationship is possible. Associated with the Principalities on this level is the phlegmatic temperament, bringing Taurus in association with Venus and Sagittarius, and creating the only instance in Hermetic astrology where a planet of a level of selfhood is lord of either of the signs associated with it. The phlegmatic temperament is therefore the root temperament (as brought out from another point of view in Lesson IV), and the battle in self for a direction of the being to beastilization or to illumination must be fought out on the level of the phlegmatic or "relaxed" and off-guard moments of self (the self in its danger of reacting to outside stimulation without any real control of itself.) On this level the self plays with itself, permitting the consciousness to drift this way and that, making mind a lens of bondage, only seeing what marks the limitation and the cheapening of self. Again it must be <sup>sa</sup> pointed out that man dare not permit



his being to demand stimulation of a grade above or beyond his willingness and desire for self-mobilization. No relapse into the phlegmatic moods of being can <sup>be</sup> permitted except after a full giving of self upon the level of its stimulation; failing this, as has been stated, act becomes vice. A thorough knowledge of the levels of selfhood therefore becomes a prime essential of initiation, and to his table of five temperaments (Lesson IV) the student must add the seven satiations:

SIGN	GLAND	HEIRARCHY	PLANETARY ORDER	
Leo	Pineal	Lord of Flame	Thrones	Saturn
Virgo	Parathyroid	Lords of Wisdom	Dominions	Jupiter
Libra	Carotid	Lords of Individuality	Virtues	Mars
Scorpio	Pancreas	Lords of Form	Powers	Sun
Sagittarius	Gonads	Lords of Mind	Principalities	Venus
Capricorn	Coccygeal	Archangels	Archangels	Mercury
Aquarius	Appendix	Angels	Angels	Moon

Diagnosis upon the level of Sagittarius is an analysis of the sensuality of life (or, on a higher level, the warmth of the being in its response to the values of life, and of other-personality), and of the phlegmatic temperament as a substratum of the social being, the individual as a conditioned member of society at large. Astrologically the consideration is of the special relationship of Venus and Sagittarius, as has already been brought out in the general summary.

## HERMETIC ASTROLOGY XIIIV -- THE ETHERIC DOUBLE

This final lesson is the last of six upon the Mind as Sensation, and it introduces the student to one of the most effective of all devices in modern occultism for the charting of general social experience in and through the pattern and the functioning of the physical body, the "etheric double" or reflex "vehicle" of man. Great care must be taken at this point not to be confused in the maze of correspondences and recapitulations of the occult scheme. The Glandular Man in general corresponds with the "astral body" or the personality per se. In its recapitulation it presents Mind as Mood, Personality itself, and Sensation. Mind as Sensation is that in the Glandular Man which the Neural Man (Theosophical astrology) is in its entirety, the reflex nature of the "etheric double". In a larger sense, however, the higher vehicles of man are distributions of personality in their substance or actuality, and it is through the glands that the etheric double gains actuality (the octoplasm of the spiritualists); what might be put as the personality's substratum of its physical embodiment. In the way the Neural Man reaches down to establish and administer the Organic Man or the physical body, the Glandular Man reaches down to establish and administer the etheric double or the socially responsible self of man. Occultism visualizes the "double" as made up of four "ethers" (so possessing the usual fourfold somatic structure) and the "ethers" as layers of "world-stuff" more rarified than the chemical elements, the so-called "alchemical elements" (the lighter interpenetrating the heavier but extending further out from the globe, and Aristotelian concept of no value in its details; a convenience for diagramming only). In the Neural Man the "centers" of the reflex being are charted but in the Glandular Man the reflex being is related upwards to spirit, not downwards to matter, and so is universalized. The "ethers" are a concept of this universalization of man

in social being, to symbolize which the table now given is upside down (although it employs conventionalized occult terms).

THE REGIONS OF THE ALCHEMICAL PLANT:			THE ENTERS OR HORMONES	
Chemical Ethers	Fourth Region	Cancer	Pituitary	P ASSIMILATION
(Solid-like)	Growth	Scorpio	Pancreas	Equilibrium
WATER		Pisces	Liver	N EXCRETION
Life Ether	Fifth Region	Aries	Spleen	N VITALITY
(Fluid-like)	CONSCIOUSNESS	Leo	Pineal	Equilibrium
FIRE		Sagittarius	Gonads	P GESTATION
Light-Ether	Sixth Region	Libra	Carotid	P CIRCULATION
(Gas-like)	FUNCTION	AQUARIUS	Appendix	Equilibrium
AIR		Gemini	Thyroid	N PERCEPTION
Reflecting Ether	Seventh Region	Capricorn	Coccygeal	N INSTINCT
(Ether-like)	MOVEMENT	TURUS	Adrenals	Equilibrium
EARTH		VIRGO	Parathyroid	P MEMORY

The numbering of the regions is upon the erroneous assumption of a continuous series in a shading of matter into spirit (the early nineteenth century idea), so that the chemical ether would be a state of matter next above "gas" (the fourth if solid, liquid and gaseous supply the first three). The fourth and fifth regions represent the embodiment of personality in form, the sixth and seventh regions the ensoulment of form by personality, and the consideration follows the usual point of view of the fourfold self. The chemical and life ethers are therefore the substantiality of Mind as Sensation, and this in turn is growth upon the one hand and consciousness upon the other. In growth man puts more and more of himself in the world, in consciousness he puts more and more of the world in himself; therefore these must be considered together. The student has before him a series of positive-negative relationships, each "positive" or "negative" dividing into positive or negative on its own account. From the point of

view of personality the general substantiation of the two regions is negative, growth the subordinate negative and consciousness the positive. In growth itself the negative phase is elimination, ruled by the liver; the positive phase, assimilation of substance into the pattern of being, ruled by the pituitary. No more need be given in this distribution of positive-negative pairs; but there remains the matter of the equilibrium, or the manifestation of sensation itself as the focus permitting the turning of positive and negative cooperations into a substantiation of physical actuality for any incarnating individual. In all growth the pancreatic hormone is the substantiating agency by its control of basic metabolism, and in all consciousness the pineal hormone gives the axial equilibrium or the "backbone" of being by its scientifically unknown function in connection with the spinal fluid. Thus Scorpio and Leo take on new and great importance in diagnosis.

The sixth and seventh regions of the alchemical plane of the occultist are similarly understood. So far as general function is concerned the average individual is held in sex (social) bondage in the equilibriums, as has been pointed out now in greatest detail; and not only is the power of the science of psychoanalysis (or, better, the New Psychology) shown in its real foundation, but also the need of initiation in any higher questing or in any immortality of the personality. Thus Aquarius takes on major importance in diagnosis. In movement the equilibrium role of the suprarenal glands is perhaps the most thoroughly established by medical science; through this the importance of Taurus may be grasped.

The sixth satiation (the fourth of the somatic divisions of the being, the level of physical existence or pure equilibrium per se) is the absolute establishment of selfhood, visualized by the occultists as bestowed by the Lords of Heaven, more generally termed the Arch

angels, and they represent the ideal manifestation of this level of consciousness, associated with the planet Mercury as ruler of the level of selfhood, and with the sanguine temperament as normal legate of an established selfhood. Here the four equilibriums make possible the survival of personality in and through the sensation that gives it substance. The seventh and final satiation (the sub-level of the being, where it is molded by the demands and traditions of the race, administered by the forces of sex and subordinately by the functional equilibrium, now charted for the student in all major detail) is the absolute judgement of selfhood, the determination of its final destiny, visualized by the occultist as bestowed by the Lords of Experience, or the guiding and inspiring agencies of higher fellowship commonly known by the name of the planetary order, the Angels, and they represent the ideal manifestation of this level of consciousness, associated with the moon as ruler of the level of selfhood, and with the melancholic temperament as normal legate of a judged or self-discovered selfhood (cf. Lesson XX, par.4).

Diagnosis upon the levels of Capricorn and Aquarius is after the pattern put down for the other levels in the preceding five lessons. Capricorn has a special relationship with Mercury, and they are associated with Aries; similarly Aquarius has its special relationship with the moon, and they are associated with Pisces.