

Theoretical Astrology

BY

H. S. GREEN

Thou that seest Universal
Nature moved by Universal Mind.

TENNYSON *To Vergil*.

The Moving Finger writes ; and, having writ,
Moves on : nor all your Piety nor Wit

Shall lure it back to cancel half a Line,
Nor all your Tears wash out a Word of it.

OMAR KHAYYAM.

LONDON :

L. N. FOWLER & CO., 7, IMPERIAL ARCADE, E.C.

OR

"MODERN ASTROLOGY" OFFICE, 9, LINCROFT GARDENS,
WEST HAMPSTEAD, N.W.

—
1903

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W. FOULCHAM & Co., PUBLISHERS,

4, PILGRIM ST., LONDON.

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May 25, 1927

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THEORETICAL ASTROLOGY

CHAPTER I.

THE SOLAR SYSTEM.

IN attempting to frame a philosophical scheme embodying the general principles underlying Astrology, one conclusion is strongly borne home upon us, and that is that no materialistic explanation of the subject, expressed in terms of matter and force only, and confined to the observed phenomena of the physical universe, can ever be really satisfactory and final.

That the heavenly bodies do act directly upon this earth is beyond dispute. Animal and vegetable life would both alike be impossible without the Sun's vitalising power. The ocean would be tideless were it not for the Sun and Moon. The feeblest star-ray that reaches us from the immeasurable beyond means the expenditure of energy by the star and its reception by us. The Sun with its system of planets and moons forms one harmonious and balanced whole; and every member of the system acts and reacts upon every other member. All this is undeniable, and strongly tempts belief in the direct influence of the physical planets as active causes; but, unfortunately, it helps us not a whit to understand why a given planetary position should be the cause of the effects attributed to it by astrologers. We can, for instance, understand that the energy

received from the Sun by a planet at sunrise may act in a slightly different manner from that at sunset; for the first is accompanied by expansion and warmth and is preceded by a relatively cold period; whereas, at sunset, the reverse is the case. But these considerations in no wise furnish us with an answer to the question why the setting Sun should, in the case of man, have to do directly with marriage, astrologically. Mars attracts our earth with a force that can be calculated by the mathematician; but how does this help us to explain the undeniable fact that, when in the second division of the heavens, the red planet causes extravagance in money matters? It is likely, indeed it is certain, that the future will bring us a knowledge of facts and laws hidden from us now; but for the present the attempt to explain observed astrological facts by an appeal to the energies and forces working in physical matter and weighed and measured by men of science is a failure.

Let us therefore step beyond the physical, and attempt a very brief description of the principles involved in a more spiritual view of the subject.

The solar system, it must be premised, includes a vast deal more than the visible sun, planets, moons and comets; more even than the interplanetary luminiferous ether. If the whole of the visible physical plane were swept away, the greater part of the true solar system would be left untouched. Behind and above the physical, lie worlds within worlds, planes within planes, each vaster and more spiritual as we proceed, until we reach the very heart and mainspring of all, the dwelling-place of the Creator Himself. How many such spheres of being there may be it is hardly necessary now to enquire, but it must be remembered that the term Solar System includes them all.

The solar system, too, is one organic whole, and not a more or less accidental grouping of otherwise separate bodies. Even here on the physical plane, the idea that one planet is separate from another is largely illusory. The interplanetary ether, which is vastly more complicated than science is as yet aware, is strictly material and unites the apparently separated planets into one complex unity. Looked at with the eye of the spiritual seer, the physical solar system is as much one whole as is the physical body of a man; and just as the latter contains separate centres which we call heart, lungs, brain, etc., so the former contains apparently separated planetary centres, each of which is the focus for a special kind of vital activity. The physical solar system, taken as one whole, may therefore be considered as the physical body of the Creator. Behind this body, both in the solar system and in man, are others, each more ethereal as we proceed inwards; each, too, consisting of apparently separate units combined in one.

From this point of view it will be seen that the solar system, from the highest spiritual point down to the lowest physical, is one vast organised whole; nowhere dead, nowhere unconscious, nowhere useless, nowhere accidental; but carefully gathered, ordered, and supervised to express the indwelling life and intelligence of its Creator and to subserve His plans. In fact it is one gigantic Being, throbbing with vitality and consciousness.

Going back in imagination to the dawn of things, when nothing existed save, on the one hand, the Creator, and, on the other, that incomprehensible Root of what afterwards became matter; we picture a creative idea arising in the mind of the Creator, the plan of the universe as it is to be, complete in all its divine magnificence, self rounded, embracing all things, including all

things that are to be in that universe, from the beginning to the end of it. This creative idea is the model upon which the whole universe is built ; and it not only serves as plan for the system as a whole, but is applied, with the necessary modifications, to every part and subdivision of it. Impressed upon the spiritual root of matter, it sets the universe evolving. The seven divine Beings, called archangels in some systems and "gods" in others, are brought into existence in accordance with its divine scheme of being ; and then, taking up in their turn the task of superintending the kingdoms of nature allotted to them, they evolve all subordinate things and beings according to the one primordial plan :—hierarchies, hosts ; intelligences ; superhuman, human, sub-human ; planes, and worlds, down to the tiniest atoms of which the physical globes are built.

It follows from this that all beings and existences within the system correlate with each other and with the whole. Thus "Jupiter" is not only a planet, it is an archangel, a hierarchy, a man, an animal, a plant, and a mineral. Every being, man included, is an epitome of the universe ; every man contains his own horoscope within him ; and no child can be born until the horoscope within is in accordance with the horoscope without. The positions of the heavenly bodies at the birth of a child thus become a clue to the characteristics of the newly-born personality. Let us take the Sun by way of illustration of this principle. What the Sun is in the physical solar system, that the heart is in the physical body ; each is the great vital centre of its system, supplying the energy of life to the whole ; and without them man, on the one hand, and the solar universe on the other, would cease to live. Therefore if a child is born at a time when the Sun and one or more of the planets are in evil aspect to each other, it means that

the child has brought with it into the world either a deficient vitality or a tendency to some irregularity of the heart's action, which may appear early or late in life and be severe or slight according to circumstances.

To take another illustration, referring not to the physical but to the emotional side of human nature, let us suppose a child to be born when the Sun and Venus are in conjunction. Stated briefly, these two stand for vitality and love, and their conjunction implies that the child is endowed with a warmly affectionate and amorous nature such as will render it difficult for him to remain unmarried when he has grown up, and that consequently it is almost a certainty that he will marry.

Again, in numerous mythologies, Mercury represents speech. When this planet is rising or culminating, as in the horoscopes of Gladstone and Coleridge, it is a sign that the child is endowed with abilities for speaking or even oratory. Here, however, much more than in the case of Venus, it will be a matter for himself to decide whether or not he will utilise this opportunity to the full.

Under these three heads of the physical or practical, the emotional or passional, and the mental or intellectual, most of our human activities can be classified; and therefore in accordance with them are grouped the various characteristics associated astrologically with the planets. Each planet has its correspondences in each of the three classes, but most of them have a closer association with one class than with another, such as Venus with the emotional and Mercury with the intellectual.

If the question is asked *why* a planet is associated with a certain limited group of human activities, to the exclusion of many others, it is extremely difficult to give an answer. In fact, from the materialistic point of view,

no answer has ever been given other than the purely empirical one, that long centuries of practical experience justify the association. This, however, is no philosophical explanation. It may possibly be speculated that varying vibratory influences transmitted through the ether have varying effects upon the human system through the brain and nerves; and if this is taken in connection with the observed effects of angular distances, we may perhaps have the outline of a theoretical explanation, the details of which will be filled in when science furnishes us with more information concerning the ether and its multifarious possibilities in the way of transmitting vibrations of various kinds and degrees than is available at the present day. That subtle vibrations can be received by the brain and translated in the mind into thoughts and feelings the recorded facts of thought transference prove. It has not yet been demonstrated that the different heavenly bodies set up or transmit different rates or kinds of vibration in the ether; but if Astrology is to have any interpretation in terms of physical science, it would seem necessary to postulate some such mode of operation. The other half of the theory, namely the effects of angular distances, is a question of mathematics. Along some such lines as these it may be confidently anticipated that ordinary science will gradually advance, throwing new light upon ancient problems as it goes; and that the result of the advance will be to bring more and more of the old astrological rules within the ever-expanding borders of the scientific domain.

To the mystic and occultist, however, a more expanded view than can be comprised within the physical plane of things will ever attract his attention.

"Science moves, but slowly, slowly, creeping on from point to point."

And the scientific view of physical things is interesting to the mystic because it illustrates the truth of the old maxims that man is the microcosm of the macrocosm, and that that which is below is the reflection of that which is above. No special influence of a planet over a definite part of the body would be possible if that part did not hold in the body the relation the planet holds in the solar system. We have thus a view of the solar system as a "Grand Man," to use Swedenborg's expression, and of man as a solar system in himself, of which the heart is the sun and the various other organs are the planets. No doubt it would be possible to pass inwards and discover yet another microcosm in the constitution of that which is next superior to the physical, namely the so-called "astral body," the seat of man's passions, desires, and emotions, both during life and after death. Further in still we might pass, and discover, in the nature and evolution of the mind, various modes that could again be correlated with sun and planets, and another application of Astrology that might be expressed in terms of pure intellect. And so we come back to the theorem with which we started, that there is a primordial divine plan formulated by the Creator, and that in accordance with it the universe as a whole and each separate portion of it in particular is fashioned. This plan the artist tries, although unconsciously, to express in terms of form and colour, the musician in terms of sound, the mathematician in terms of geometry and number, and the astrologer in terms of planets and signs and their correlations with humanity.

If we are invited to consider the ethical side of the subject and are asked how we reconcile with any idea of divine justice the birth of souls under such extremely unequal conditions, we seem driven irresistibly towards

the theory of the pre-existence of the soul. The student who has once satisfied himself that Astrology has a basis of fact knows that children are born with characters ready formed and fate definitely marked out; and although a strong will may go some way towards modifying both character and fate, yet in the average humanity very little is done in this way. Where is the justice of one child being born with a fortunate horoscope and another with a persistently unfortunate one; one with a desirable character and another with a most undesirable one; one with a nature that makes it comparatively easy to avoid evil and another with passions that will flame out on the smallest provocation? The answer apparently lies in the evolution of the soul as distinct from the evolution of the body. The soul of a child has a definitely formed character that speaks of a history reaching back into the past during which that character has been evolved, and the horoscope of to-day is the outward expression of so much of the inner nature as can be adequately put forth in three-score years and ten, or whatever the length of the life may be. If the inner nature is good, the horoscope will be in accordance with it. If the horoscope is bad, it is because the career of the soul in the past has been of such a kind as to necessitate such a mode of outward expression. The time of birth and the consequent horoscope are therefore chosen for each soul by the responsible superhuman agents of the Creator; and thus each gains that environment most in accord with his deserts and best fitted to subserve his needs and express his ever-changing nature at the present stage of his eternal pilgrimage.

CHAPTER II.

THE TWO ZODIACS.

JUST as any person, animal, or plant may be studied from the point of view of the influence exercised upon him by his surroundings, so the solar system, taken as a whole, may be regarded as conditioned by its stellar environment, enormously distant though this may seem to us. In order to get a clearer grasp of this idea, let us go back in imagination to the time when our system had not begun to be. We picture to ourselves what seems to us void space,* the place to be occupied by the future solar system; and, crossing it in all directions, lines of influence from millions of distant Suns. Here the Divine Architect and Creator of our system begins His gigantic task, extending over incalculable millions of years, and not to be laid aside until every form of being, human, superhuman, and subhuman, that lives and moves and has its being in any of the spheres, visible and invisible, included within the system, has reached its pre-ordained evolutionary goal. Here He manifests His own inherent triplicity, the three-fold nature of which seems to be reflected in every mode of life and form that is brought into being. Here He emanates the seven Divine Archangels, the seven heads of as many hierarchies of being, each comprising countless numbers of entities and grades of consciousness from the highest superhuman to the lowest subhuman. Here the seven material planes are brought into existence, interpenetrating each other, from the highest

* Void in appearance only, not in reality.

nirvanic down to the physical, the lowest, densest, and smallest of them all, and the one we are sometimes tempted to mistake for the whole! On this physical plane, the original nebula forms itself into Sun and Planets more or less in accordance with the method outlined in the nebular hypothesis of astronomers, although supplemented in important particulars that have not yet come under the attention of the man of science. Here too the will of the Architect is carried out in every respect, and the visible physical globes carry out their evolution in connection with invisible non-physical companions. The divine scheme is then complete, and is perfect in each part as well as in the whole; so that we have man as the mirror of the globe he dwells upon; this globe the mirror of the physical solar plane; this latter the microcosm of the entire septenary system; and finally the whole solar system the microcosm of the stellar macrocosmic universe.

Conditioned by this environment, just as a plant is by the climate, the new system grows into being; and its stellar surroundings are capable of being grouped and classified in systematic methodical manner in terms of the influence they exert upon it; in the same way as we may classify the four winds of Heaven according to the favourable or adverse influence they may have upon a growing plant. The constellations or groups of stars so outlined surround us on all sides, above and below, like a hollow sphere. The real stellar zodiac is therefore spherical; but because the planets revolve round the Sun in what is, roughly, one plane, a central band of constellations is marked out by that plane; and gaining in this way an importance beyond the rest, we call it *the zodiac*.*

This stellar zodiac surrounds the whole solar system,

* Zodiac of constellations, not of signs.

although at an immense distance ; and in it we may imagine the horoscope not of one person, one nation, one planet only to be written, but that of the entire solar system, with all its periods, crises, and rhythmic changes of cosmic importance. Before Astrology can be perfected, the nature and influence of every one of these constellations of the spherical stellar zodiac will have to be accurately known and classified ; and that not from the point of view of the modern scientific astronomer only, indispensable as this may be, but from that of the occultist also. The value of the astronomer lies in his accuracy of observation and in the perseverance and intelligence with which he records and classifies the results of his observation ; but from the occultist something more than this will be expected. The scientific man need consult nothing more than his own mathematical convenience ; he neither knows nor cares aught for occult influences ; and the idea that far distant stars may be classified according to the nature of those influences has not yet entered into his calculations. He may begin and end his zodiac where he pleases ; he may divide it into as many or as few parts as he pleases—and a universal application of the decimal scale has been advocated by some as being more convenient and scientific than the twelve-fold zodiac that has been handed down from prehistoric times ; he may group his constellations how he likes ; cut off new ones when convenient ; and draw the dividing lines between them where he pleases. The occultist, however, has a far harder task than this to accomplish. His zodiac must be that founded in nature and not one invented to suit himself ; the number of its divisions and their lines of demarcation must be those laid down in nature by the great Architect, and not dictated merely by the convenience of the student ; and he will therefore be

called upon to explain why a constellation is outlined in one way only, and not in one of a hundred other ways that might be suggested.

It is open to doubt whether these constellations are correctly given on the globes and planispheres of the present day: and even if they are correct they are almost ignored by modern astrologers, at least in Europe and America. Lists of isolated stars are given in the books, and occasional references are made to them in delineating horoscopes; but the art of taking into account the influence of a constellation *as one whole* seems to be lost, or almost so. And yet this stellar zodiac appears to have been the one employed by all nations of antiquity for astrological purposes, and it is that used by Hindus at the present day. It is evident, therefore, that we have here a wide gap in our astrological lore, which the future must fill in. But who among modern writers is competent to undertake such a task?

The zodiac employed by practically all modern astrologers of Europe and America is entirely different from that which is composed of the central band of constellations. It is simply the ecliptic, or the annual path in the heavens apparently traversed by the Sun when viewed by an observer on this Earth. The circle thus marked out cuts the twelve constellations of the stellar zodiac; its first point is reckoned from the vernal equinox where the Sun "crosses the line" in its northward journey; and it is divided into twelve equal parts, the *signs* of the zodiac as distinguished from the *constellations*. The twelve signs are called by the same names as the twelve constellations, Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, Pisces. About two thousand years ago, a sign covered approximately the same extent

of longitude as the constellation of the same name. I say approximately, because while the twelve signs are exactly equal in length, the constellations vary slightly among themselves, if the globes and planispheres of to-day are to be believed, which is doubtful in the extreme. Since then, owing to the precession of the equinoxes, sign and constellation have parted company, so that constellation Aries is now nearly, but not quite, coincident in longitude with sign Taurus; and similarly with the others.

The mathematical zodiac, that of the signs, derives its value from the fact that it is the path of the Sun—by far the largest and most important member of our system. It is of course a zodiac for our earth only, since it is determined by the relative positions of Earth and Sun. Each planet in the solar system might have a similarly calculated zodiac of its own, which might be pictured as a little circle surrounding the planet, like the ring of Saturn, but in the plane of the ecliptic.

As remarked, this is the zodiac employed by all western astrologers, and when the term "the zodiac" is used, it is this circle, the ecliptic, to which reference is made; and the places of all the heavenly bodies are calculated in terms of it. Its employment is simply a testimony to the importance and influence of the Sun: for it is nothing more than the path of the Sun; and a planet's place in the zodiac is its position in the Sun's path. An experience extending back over many centuries fully justifies its employment, but it would be far more satisfactory to the enquiring mind if information were available that would reconcile the apparent contradiction between the two zodiacs. It has been suggested that inasmuch as one is cosmic and the other only terrestrial, the latter may refer to outward affairs of the personal life, and the former to spiritual influences

that transcend the separated personality ; but this is only a speculation.

Another matter for consideration in this question of the two zodiacs, is that of whether we should take the Sun or the Earth for our central point ; that is, whether Astrology should be heliocentric or geocentric. In favour of the former it is pointed out that the planets certainly move round the Sun, and not round the Earth ; and it is argued that if we are to treat the solar system as a "Grand Man," surely we should take it as it really is, and not merely as it seems to us from the point of view of our Earth. While not denying the possible value of a genuine heliocentric system, those who follow the geocentric point out that analogy is really in favour of the latter method, whatever may be the truth concerning the former. The Astrology of to-day and of the long past concerns itself with tendencies of personal character and personal fate ; and it has never been pretended that the spiritual career of the immortal Individuality can be discerned in a geocentric horoscope of birth. The dwelling-place of this personality is our Earth, not the Sun ; and the solar system has therefore to be treated as merely the environment of the Earth, just as the world in general is only the environment of the personality. The Astrology of the personality has therefore the geocentric method as its true analogy, and not the heliocentric. To express the same idea differently : the heart is the correspondence of the Sun, but mankind is not self-conscious in the heart. The essential part of man, that which differentiates him from the animal, is intellect, and this functions in the head, not in the heart. For our good and evil deeds the mind is morally responsible, even though the impulse to them may not originate there. Just as the personality is an aspect during incarnation of the undying soul,

which far transcends it, so the vital activities of the Earth form only one mode of expression of the life of the Sun. As the Sun is to the individuality, so the Earth is to the personality; and, in Astrology, personal concerns must be treated from the geocentric point of view.

In recent years some astrologers have endeavoured to establish a Heliocentric Astrology, and in order to do so have invented a solar zodiac, measured from that point which is our Earth's vernal equinox. The weak point in their system is that there is no reason why our Earth should have the exclusive right of measuring the Sun's zodiac. Why should the other planets be debarred from doing the same thing, each measuring a solar zodiac from the point indicated by its own vernal equinox? It is possible that a "zodiac" so calculated might be of some interest, but only with regard to the one planet measuring it; not to the whole system. It is all but a certainty that the twelve constellations are to be regarded as forming the true zodiac of the Sun.

NOTE.—With reference to the influence of constellations, the following cases are of some interest:

(1) In *Modern Astrology*, VI., 114, a case is reported of a publican who was bitten in the leg by a dog, and who subsequently died of it. He was born 14th September, 1829, latitude 54° N. (no longitude given). Sirius, the greater dog star, was at $11^{\circ}43'$ in longitude, in square to the Moon at $11^{\circ}20'$ and to Mercury in the eighth house at $10^{\circ}31'$. Procyon, in *Canis Minor*, was at $23^{\circ}26'$ in square to Venus at $22^{\circ}37'$ in the eighth house. The cusp of the ascendant was midway between the opposition of these two dog stars.

(2) Male born 6th July, 1885, 6.15 p.m., latitude $54^{\circ}3'N.$, longitude $2^{\circ}46'W.$ Sirius was at $12^{\circ}30'$ in conjunction with the Sun at $14^{\circ}45'$ near the cusp of the eighth house. Procyon was at $24^{\circ}12'$ in conjunction with Mercury at $25^{\circ}17'$ in the eighth house. On 9th December, 1901, he

was bitten in the calf of the leg by a dog, and his health suffered very seriously indeed, so much so that death was anticipated.

(3) In his notes on Shelley's horoscope, Sepharial calls attention to the fact that the Sun, Venus, and Uranus, in the eighth house, were in the longitude of the southern constellation Argo Navis, and that Shelley died of drowning when on a voyage.

CHAPTER III.

THE THREE CIRCLES; REVOLUTIONS; LUNATIONS; DIRECTIONS.

THERE are three movements of our Earth and its one satellite to be noticed astrologically: first, the revolution of the Earth round the Sun; second, the revolution of the Moon round the Earth; and last, the rotation of the Earth on its axis. These form three circles or cycles, measuring respectively a year, a month, and a day; and upon these three hang nearly, if not quite, all the rules of Astrology.

The first of these three, the cycle of the Sun, which is really the cycle of the revolution of the Earth round the Sun, furnishes our Earth with its zodiac. This is made to begin, as we all know, at that point in its path at which the Sun seems to cross our equator in a northerly direction. Why the zodiac should be measured from here and not from the opposite point or from one of the equinoxes, I am unable to offer any conjecture; but it is a fact, confirmed by centuries of astrological observation, that Aries, the first sign of the zodiac, really has its beginning at the vernal equinox, and nowhere else. When divided, this cycle gives us the four quadrants of spring, summer, autumn, and winter; the twelve signs, and other smaller and more technical subdivisions. It is the longest and most comprehensive of the three.

The second and intermediate cycle is lunar, and is measured from New Moon to New Moon. This is the lunar or synodical month, and it is important to notice

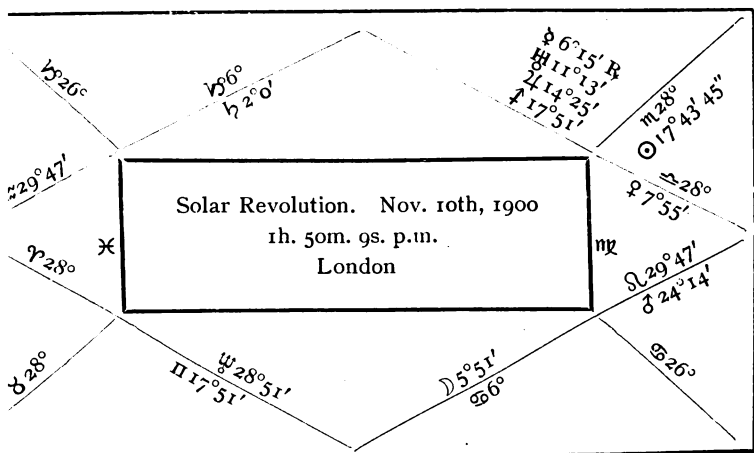
that it starts from a point which is itself movable, namely the point the Sun happens to hold in the zodiac, and that it ends by the Moon's return to this moving Sun. It is not the same as the return of the Moon to a given degree of longitude: the sidereal month. For instance, the New Moon of 12th September, 1901, fell in the twentieth degree of the sign Virgo; then the luminary performed its journey round the Earth, and returned to the same longitude as the Sun on the 12th October, at the nineteenth degree of Libra. This cycle is divided into two halves, the increasing or light half, and the decreasing or dark half of the Moon; into four quarters; and into various other subdivisions, such as twelve and twenty-eight. The important point to notice, however, is that these are *not* positions or stations of the Moon in the zodiac, but distances of the moving Moon from the moving Sun, expressed in zodiacal arcs.

The third cycle is mundane, being formed by one complete rotation of the Earth on its axis, and gives us the day (true solar day, not mean day). It is divided into four parts, the quadrants of the horoscope, and into twelve, the twelve mundane houses.

These three cycles, and the three heavenly bodies that measure them, Sun, Moon, and Earth, afford astronomical symbols of the threefold nature of man, and of the trinities of various religions. In physical life, the Sun indicates heredity through the father, the Moon that through the mother, and the Earth furnishes the materials for the physical body, which is represented by the mundane houses in general, and the ascendant in particular. As regards the three parts of man's being, the Sun may stand as symbol for the immortal spirit or individuality; the Moon for the soul or personality; and the Earth for the body. Again the Sun may stand

for the first person of the Divine Trinity; the Sun and Moon together for the second; and the Earth for the third. Analogies may here be traced in many religions. For instance, in ancient Egypt we have Ra, Osiris-Isis, and Horus.

The three cycles of time also furnish us with three measures of time of great importance in that department of Astrology known as Directing.



DECLINATIONS

°	'	°	'	°	'
22	M.C. 54	23	♄ 32	22	♄ 46
11	Asc. 33	1	♀ 35	22	♄ 8
17	☉ 7	15	♂ 9	22	♄ 12
20	♄ 20	22	♄ 10		

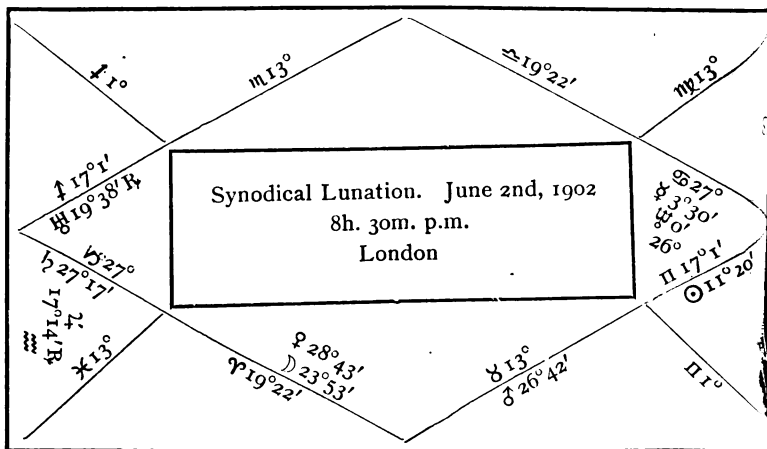
The first cycle, that of the year, is the basis of maps for the Solar Revolution; the idea underlying which is that the Sun's return on each birthday to the exact longitude it held at the moment of birth, when considered in relation to the varying positions of the planets, affords a means of foretelling the events of the ensuing year. To do this it is necessary that the Sun's place at birth should be known to seconds of longitude; and the map for the Revolution is calculated on each birthday for the time when the Sun returns to this longitude. I have recently suggested in *Modern Astrology* that this method might be varied by eliminating precession. As pointed out in a previous chapter, the zodiac employed by western astrologers is the ecliptic or Sun's path; and this is known to have a backward motion, called precession, which amounts to a mean of $50.2572''$ per annum. The effect of this is that every fixed star appears to move forward this distance each year. If therefore the Sun's return at each birthday is to be taken in relation to the fixed stars rather than to our shifting zodiac, precession should be eliminated by adding $50.2572''$ to the Sun's position at birth for each year of life, and then calculating the map for the Sun's return to this longitude. This method may be illustrated by the accompanying map of King Edward's Solar Revolution for November, 1900, the birthday preceding his accession to the throne. If the solar position at birth is taken as $16^{\circ}54'20''$ of Scorpio, the Sun would reach this longitude on 9th November, 1900, at 6h. 10m. 27s. p.m. But the King was then 59 years old, and the annual amount of precession multiplied by 59 gives $49'25''$, which when added to the Sun's place at birth amounts to $17^{\circ}43'45''$ of Scorpio. The Sun returned to this longitude on 10th November, 1900, at 1h. 50m. 9s. p.m., and the accompanying map shows the positions of the

heavenly bodies at the time. The extremely characteristic position of Jupiter culminating in Sagittarius, the planet and sign that were rising at the King's birth, marks the map as notable; the Moon is in opposition to Saturn for the deaths of the mother, the late Queen Victoria, and sister, the late Empress Frederick of Germany; and Mars setting agrees with the prolongation of the South African war.

It must be clearly understood that the effect of the correction here introduced into the Solar Revolution is *not* to convert the ecliptic zodiac into terms of the stellar zodiac; that is quite another matter. What is here done is to take the Sun's position at birth as the standard, and to ignore and eliminate the annual retrograde motion due to precession. The result of an enquiry into a number of horoscopes has been to furnish a few very remarkable maps calculated by the method of eliminating precession; but on the whole the evidence, so far as it has gone, is more in favour of the old-fashioned method than the new. Further investigation by other workers is desirable, and as this matter has an important bearing upon the question of the two zodiacs, the illustration of the King's Solar Revolution calculated by the new method rather than the old has been given in order that the subject may not drop out of sight.

The second cycle, that of the synodical month, is applied in three ways. (a) In the first place, it may be used to indicate the events of the current month precisely in the same way as the cycle of the year is employed to foretell the events of the current year. Further investigation as to the value of this method is desirable; also as to the alternative method of calculating the true monthly lunar return to the Moon's place in the zodiac at birth precisely after the manner of the

annual solar return to the Sun's place at birth. (b) In the second place, the changes of the heavenly bodies during the first synodical month after birth are held to foreshadow the events of the first year of life; the second month the second year; and so on. (c) In the third place, during a synodical month the Sun moves approximately one sign; and this affords a measure of time, one sign for the year. The following illustration of the first of these three methods is taken from the horoscope of King Edward VII.*



DECLINATIONS

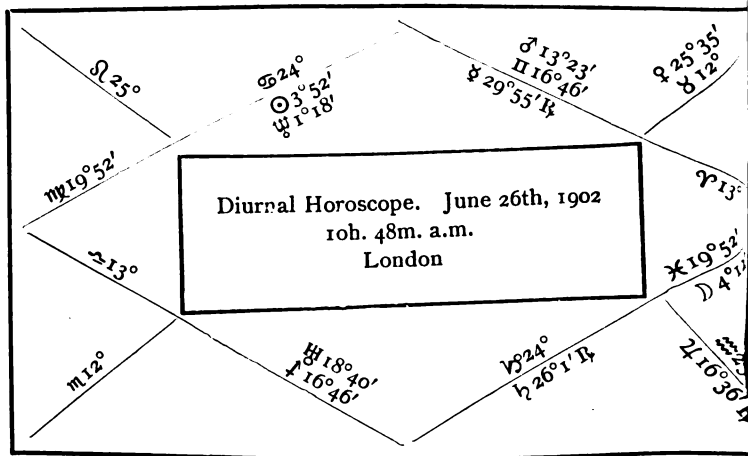
°	'	°	'	°	'
22	♊ 9	19	♈ 23	22	♏ 21
10	♎ 2	16	♌ 19	22	Asc. 50
24	♋ 31	20	♉ 44	7	M.C. 35
8	♑ 57	23	♈ 7		

* See Appendix IV.

At His Majesty's birth, the Sun was situated at $16^{\circ}m54'$, and the Moon at $29^{\circ}m27'$, decreasing in light; the distance in longitude between the two being $47^{\circ}27'$. The coronation was originally appointed for June 26th, 1902, but it did not take place, as the operation for perityphlitis was performed on June 24th. An astrologer who wished to examine beforehand the indications afforded by the current synodical lunation in the King's horoscope, would, on examining the ephemeris for 1902, have calculated that on June 2nd, at 8.30 p.m., the two luminaries held the same positions with regard to each other in longitude as in the horoscope of birth, the Moon being again decreasing in light and $47^{\circ}27'$ from the Sun. The accompanying map shows the planetary and zodiacal positions at that time. The same sign, Sagittarius, rises as at the King's birth, Uranus is near the cusp of the ascendant with the Sun applying to the opposition from the sixth house, and the Sun is in parallel declination with Neptune, Uranus, and the ascendant. This is indicative of a sudden and unfortunate event; the Sun is in that division of the heavens associated with sickness; and the map is not adequate for such an event as a coronation. Such good aspects as there are, namely the trine of the Sun to Jupiter, and the conjunction of the Moon with Venus, agree with the rejoicings over the conclusion of peace in South Africa, and with the fact that although the illness was extremely serious, an unexpectedly quick recovery was made.

The third cycle, that of the day, gives rise to three systems of prognostication precisely analogous to the three of the lunar cycle. (a) It may be used to foretell the events of the current day, just as the circle of the month indicates the events of the month, and that of the year the events of the year. This method was first

described by "Sepharial" under the name of the *Diurnal Horoscope*. There are apparently two ways of doing this; that suggested by "Sepharial" consists in calculating a horoscope for any given day, for the same hour and minute as at birth. A student following this method of examination would have calculated King Edward's diurnal horoscope for June 26th, 1902, the day first appointed for the coronation, and would have obtained the result indicated in the accompanying map.



22	M.C.	41
5	Asc.	40
23	⊙	23
5	♂	57

19 ♀ 0
 17 ♀ 17
 22 ♂ 38
 16 4 35

21 12 0
 23 11 3
 22 10 21

Mars is seen to be on the cusp of the mid-heaven, applying to the opposition of Uranus, and in parallel declination with that planet and with the Sun, while the meridional degree is in parallel declination with Saturn and Neptune. An event of the most sudden and disastrous nature is indicated, and as Mars is ruler of the house of death, the very gravest result might have been feared.

The alternative method of applying the diurnal horoscope, suggested by Mr. E. H. Bailey, consists in calculating the moment of the Sun's return to the same mundane position as at birth. By "Sepharial's" method the Sun always preserves a uniform meridian distance; but by Mr. Bailey's that distance would vary according to the Sun's semi-arc on the day in question. Further investigation is required as to the relative value of these two methods; what little experience is available seems to point in the direction of "Sepharial's." In any case the indications of the day are subordinate to those of the month and year, and these again to the prevailing directions.

(b) The second application of the third cycle is that in which the changes among the heavenly bodies during the first day of life are held to foreshadow the events of the first year of life; the second day the second year; and so on. This is what is called the Secondary system of directing.

(c) Thirdly, the Sun moves, approximately, one degree in one day; and this gives the measure of time employed in what is known as the Primary system of directing.

It will be seen that divinatory methods founded upon these three cycles are really based upon the metaphysical principle that the microcosm is an image of the macrocosm; which, in this application, becomes the

doctrine that a small cycle, if founded in nature and not of merely human concoction, is a mirror in little of a larger cycle. Thus the day and month become mirrors of the year.

The second cycle, by the relation between the Moon and the Sun, also illustrates the rules of aspects; to be referred to later.

These are the principal methods of directing that obtain among western astrologers at the present day; and it seems likely that other methods, when properly investigated, will fall into line with them. For instance, in his account of the Hindu system based upon the progress of the Moon through the asterisms, "Sepharial" points out that "there is a proportion of one degree for each year of life, as in our own systems," and that "the basis of the system lies in the Triad" (*New Manual of Astrology*, 214).

We have seen in a previous chapter that the horoscope for the moment of birth is valuable because, although it is a record of the positions of the zodiac and of the far-away heavenly bodies, it furnishes an outward indication of what the new-born personality is in itself, its characteristics, powers, and weaknesses; and that this is possible because of the likeness that exists between the inward universe of man, and the outward universe of which he forms a part. His physical body, in its visible as well as its invisible component parts, like a garment woven by the backward and forward swing of the lunar shuttle, is fitted to express himself, and no other. He brings his character into the world with him, with all its possibilities and limitations; and when the cosmic man without and the personal universe within are in harmony, birth takes place. For this reason, because a man for the space of a lifetime answers to one particular position of the heavenly bodies and to no

other, his horoscope may be treated as if it were fixed unalterably in the heavens as long as he lives. For instance, if the Sun is in Aries at his birth, any strength or weakness that this implies will be present with him for his whole life, just as if the Sun were to remain always in that sign : and the same is true of each of the other points in the horoscope.

This illustrates afresh for us, if it were needed, the symbolical character of the whole of Astrology. The Sun, Moon, and planets are continually altering their relative positions, and yet the horoscope remains the same while the body lives. It is apparently in the body, so much explored and so little understood, that as much of the inner vital horoscope as is intended for expression in the outer world is written ; and especially in its subtle ethers, unexamined by science.

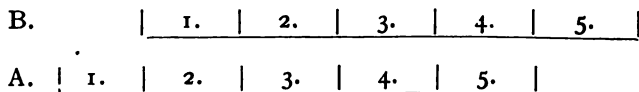
When once the child is born, the heavenly bodies move away from the places that are marked on the chart, and take up new positions with regard to each other. The new combinations so formed are found to answer in certain defined ways to the events of life, and they are called Directions. They are all subordinate to the positions at the moment of birth, and cannot, in their effects, overstep the limits and bounds there indicated. For instance, if extreme rashness is signified at birth, it will remain a constant danger for the whole of life ; and any subsequent combination of influences that might, if unchecked, have signified caution and prudence will be limited in its operation by the innate rashness.

Just as the fact that each person answers to the planetary positions at the moment of his birth shows us that he really carries his horoscope within him ; so the fact that he also answers in a limited manner to planetary combinations formed after his birth, compels

us to assume that changes are going on within him parallel with those in the universe outside him. Science, however, gives us too little information about the play of the ethers and the vital currents in the body to enable us to state the problem in terms of them. Hindu records refer to them as Life Breaths or Prānas.

There are many different systems of directing, and probably several yet to be discovered. The two most popular with western astrologers are what are called the Primary and Secondary systems, which, as has just been indicated, can be classified under the third of the three circles. It would be out of place to deal with them in detail here, but one or two rather important points must be mentioned before passing on.

In the Secondary system, the movements of the heavenly bodies during the first twenty-four hours of life are taken as a clue to the fate and fortune during the first year of life; the second twenty-four hours, the second year; and so on. Let us take a diagram to illustrate this.



Let us suppose an imaginary person, John Smith, to be born on the third day of a given month; and let line A represent the first five days of this month, on the third of which he is born. According to the Secondary system, one day is the measure of time for one year of life; and therefore if we imagine him to have been born on the stroke of midnight between the second and third days of the month, the changes among the heavenly bodies on the third will indicate the events of the first

year of life, and those on the fourth the second year of life. But because the horoscope of birth maintains its importance for the whole of life, these changes have to be considered not only in themselves but also with regard to the position the planets occupied at the moment of birth. In technical terms, we have to note not only the aspects formed by the progressed planets to each other, but also those they form with the radical planets. To illustrate this dual relationship: if we suppose John Smith to be one year old, line B, in its relation to line A, will represent both sets of changes. A₃ stands for his birth and first year of life. B₃ exactly over A₄ represents the fact that the unchanged horoscope of birth B₃ has come into relation with A₄, the places of the progressed planets for the second year of life. A₄ will then represent the aspects of progressed planets to each other; B₃ over A₄ the aspects of the progressed planets to the radix, as the horoscope of birth is called.

Here an important point is to be noticed. B₃ cannot come into relation with A₄ without A₃ coming into relation with B₂. The latter represents the heavenly bodies on the second of the month, *the day before birth*; and A₃ B₂ will stand for what are called Pre-natal Secondary Directions, so called to distinguish them from the ordinary or Post-natal Secondaries. The student calculates them by reckoning backward from birth at the rate of a day for a year, exactly as he calculates the ordinary or post-natal ones by going forward at the same rate. The reader is, however, particularly asked to remember that in order to account for pre-natal directions it is not necessary to assume that the Earth reverses its motion or that the heavenly bodies move backward in their orbits. No such assumption is necessary. If the post-natal principle is true, the

B

pre-natal is also; the one is a necessary consequence from the other; they stand or fall together.*

The same principle may be illustrated in the Primary system of directing. By the rotation of the Earth eastward on its axis, the cusps of all the houses move forward through the zodiac. If we fix our attention upon one of them, the tenth house for example, we shall see that in about two hours after birth the tenth house will occupy the same mundane area as that covered by the eleventh house at the moment of birth (ignoring, for the moment, questions arising out of the latitude of planets, etc.) and that the ninth will cover the area of the tenth. In their relation to the tenth house the eleventh is the future and the ninth is the past. By the same onward motion the present is projected into the future and the past into the present. The Earth does not reverse its motion, but the result is the same as if it did. It is to be remembered that the embryo during ante-natal life has lived through those changes that are afterwards expressed as pre-natal directions, and indeed that its body has been actually built up under their influence. It is well known to all who are acquainted with the literature of modern occultism that every thought, word and event is imperishably recorded in the substance of things, and can be recalled and observed by the skilled worker. What wonder then that ante-natal influences are brought forward into the life history after birth, or that, to express the same idea in the language of the astrologer, the rotation of the Earth on its axis after birth brings forward into the horoscope of birth the positions and aspects of yesterday to condition and modify the life of to-day.

The next point to which reference must be made

* Mr. E. H. Bailey has given several striking illustrations of pre-natal secondary directions in Vol. XII. of *Modern Astrology*.

concerns the theoretical interpretation of the Primary system of directing. In this system, directions are formed by the Earth's axial rotation, as a result of which planets seem to move away from the places they occupied at birth, and take up new positions with regard to the lines of the meridian and horizon; to rise and set, in short; and the new positions so brought about constitute the directions. The measure of time in the system is in dispute, but that employed by most astrologers who work by it is one degree of right ascension (four minutes of sidereal time) for each year of life. It is usually taken for granted that, at this rate, all Primary directions in a life of ordinary length will be completed within a very few hours after birth; and the rules for working the system are modified and restricted to suit this theoretical view of it; and much harsh criticism has been directed at those astrologers in the past who have ignored these restrictions, and worked by methods that would be impossible if the theory just referred to were the whole truth of the matter. Assertions that belong to the domain of theory only have been mistaken for demonstrated facts; and it will be as well for students to consider whether there is no alternative theory that will equally accord with the facts without necessitating the restrictions. Space will only admit here of the briefest reference to such a theory.

When the Earth's axial rotation continues after birth, the lines of meridian and horizon may be regarded as sweeping round eastward, past the various heavenly bodies, until a circle has been completed and return is made to the same sidereal position as at birth. When that is accomplished no change is perceptible in the relation of the angles of the horoscope to the radical positions; everything remains as if no rotation had taken place. Two facts, however, are to be noted.

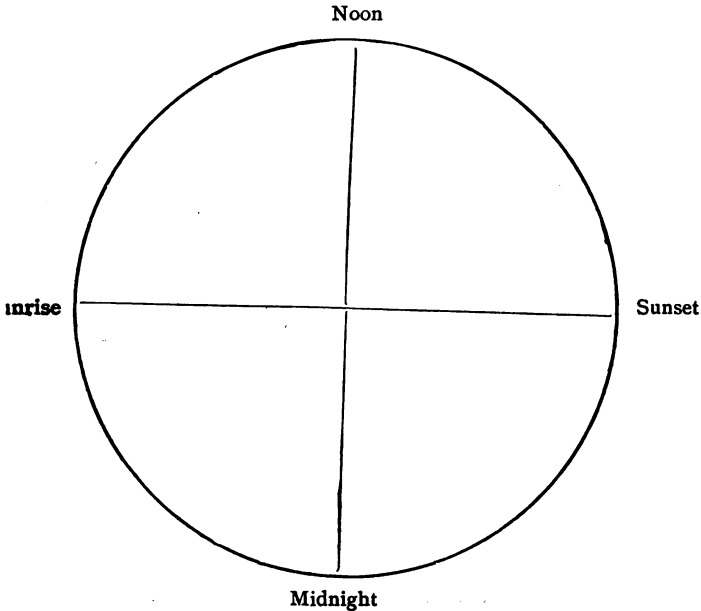
First, the planets have moved away from where they were at birth ; this motion being the basis of Secondary directions. *Second*, one complete day has not yet elapsed, for the sidereal day is about four minutes short of the true solar day. The passage of the meridian through the arc necessary to complete the solar day is that part of the whole circle which belongs to the Primary system ; and it takes place, not in the first four minutes of the child's life, but at the end of the first day. The second, third, and other days follow : the last four minutes of each being Primary, and all the rest Secondary ; and axial rotation and angular directions are common to the two.

Does not this way of looking at the facts afford a basis of reconciliation between these two apparently conflicting systems ? The Primary system, instead of being compressed into a short period represented by about four minutes for each year of life, is in reality extended over as many days as there are years. In fact the Primary and Secondary systems are two parts of one whole ; and they stand or fall together. No change need be made in the accepted rules for calculating Primary directions ; but the theory here outlined affords justification for those astrologers who, like Commander Morrison, have directed the Moon with changes of latitude, a proceeding which, as one critic remarks, is "simply fatuous" if Primary directions really are all compressed into a few minutes or hours after birth. Both methods, with and without latitude, are apparently justifiable ; the latter being the Primary direction of the radical Moon, and the former the Primary direction of the Secondary progressed Moon.

If this way of interpreting the facts has any validity, among the corollaries that apparently follow, this may

be mentioned ; that there is in reality only one measure of time for these two systems, and whether this is expressed in time, as one solar day, or in arc, as the distance between the position of the meridian at noon on one day and noon on the next day, is unimportant. Furthermore, there cannot be the same measure for the whole of life. The measure for the first year is that indicated by the first day ; the second year the second day ; and so on.

THE FOUR POINTS.



CHAPTER IV.

THE FOUR POINTS AND FOUR ELEMENTS.

It is to be noticed that each of the three circles mentioned in the last chapter is divided into four parts. In the circle of the year there are the four seasons, marked by the Sun's ingresses into the four cardinal signs. In the circle of the month there are the four quarters of the Moon. In the circle of the day there are the four divisions marked by sunrise, noon, sunset, and midnight, which form, astrologically, the four quadrants of the figure.

These groups of four correspond to each other, and are symbolised by the well-known cross within the circle, the so-called rose and cross. They are related to the four elements, fire, earth, air and water; to the four cardinal points; to a fourfold division of the cosmos familiar in Hindu scriptures (*Māndukyopanishad*); and to various other groups of four.

For purposes of Astrology, this mode of division is perhaps best illustrated by examining the small circle of the day.

Phenomena are merely outward expressions of noumena; and the alternations of day and night are outward analogies that give us a clue to the astrological meaning of the four points they represent in the horoscope. Day begins at sunrise, and, just as then all living things awake from passivity into activity, in the same way the point in the horoscope corresponding to sunrise, namely the ascendant or first house, represents birth, beginning, the awakening to activity, the com-

mencement of a new cycle, life. But the beginning of any definite motion or expenditure of energy has within it all the possibilities subsequently manifested by the motion; just as when a stone is thrown into the air, the energy imparted to it by the hand determines its future course. That is to say, the beginning, the first definite start, has within it the potentialities of the future. This may help us to understand why a horoscope for the beginning of any undertaking should show the future course of events connected with it; why a figure for the first thought of anything should be significant (Horary Astrology); why the Sun's entry into the first sign of the zodiac at the vernal equinox should foreshadow, more or less, the fortune of the whole astronomical year following; and why revolutionary maps, when the Sun is about to begin a new year of the native's life, should be found of value by astrologers. Seeing then that sunrise is the beginning of the day, the point it represents in the horoscope, the first house or ascendant, must contain within itself the possibilities of all the twelve, and be a general synthesis of the whole circle.

The ascendant may therefore be summed up as representing birth, beginning, life, will, energy; the person born and his general potentialities. It affords indications, in general outline, of personal appearance, character, fortune, health, etc.; although other parts of the horoscope have to be taken into consideration if it is desired to go into detail. It corresponds to Aries.

The next critical point of the day is noon. Here the sun has attained to its highest position above the horizon; and the outburst of energy that began at sunrise (birth) has reached its culmination, and thereafter begins to decline. The upper meridian, or tenth cusp, or mid-heaven, therefore, represents power, achievement, rule, authority, dignity, elevation, publicity, fame, honour,

superiors, occupation. In the state, it stands for the governing power in general and the monarch in particular; in the family, for the head, the father; in occupation, the superior or employer. It is the stage of the fullest possible manifestation and differentiation, and therefore rightly corresponds to Capricorn and Saturn.

The third dividing point is sunset, which is in all respects the polar opposite of sunrise. Sunrise is preceded by a relatively dark and cool period, and followed by one relatively light and warm; while at sunset precisely opposite conditions obtain. These two points are a pair of balanced opposites, and therefore sunset, or the seventh house, or the descendant, may be taken as indicating partnership, in the broadest sense of the word. In business, this becomes the business partner; in marriage, the marriage partner; in rivalry, the opponent or enemy. In national matters, it signifies foreign relations, peace or war. It corresponds to Libra.

The fourth point in the circle is that of midnight. Just as sunset is the polar opposite of sunrise, so midnight is the reverse of noon. At noon the sun is at its highest above the horizon, and the day is at its brightest; at midnight the luminary is at the lowest below the horizon, and everything is darkest. If noon is the point of fullest manifestation, midnight is that of the greatest withdrawal from manifestation. The sun is typically underfoot. Hence with the fourth house are associated such ideas as the grave, the underworld, Hades, Patâla, the astral plane, mediumship, psychism, secrecy, concealment, protection, seclusion, retirement, ending. In human life, the greatest seclusion from manifestation is, at the end, the grave, but, at the beginning, the unmanifested existence of the child in its mother's womb. The fourth house, Cancer, and the moon thus stand for the mother as the protector and

nourisher of the child; for the house as the shelter of its inhabitants; and for fertility in general, in plant life and the fruits of the earth as well as elsewhere. In any matter it indicates that which is lowest, humblest, most concealed: the people as opposed to the monarch; pursuits that are relatively humble, low caste, unrefined, or secret. Primarily its significance is good, as are all the houses, signs, and planets; but it is very evident that when distorted, by the presence of a malefic or a bad aspect, these ideas may be capable of very evil modifications; thus secrecy may become treachery, and seclusion or retirement, degradation or disgrace. Midnight, too, is only relative cessation and rest, not absolute. The activities of day have ceased, but those of night are at their busiest. In drawing such correspondences as these, it is necessary to keep first principles very carefully in mind, and not to confuse separate conceptions. The same thing may have two or more quite different correspondences, according to the way it is taken. For instance, to us the lower or night half of the circle is withdrawal from manifestation, in the sense of death, the after life. But a spiritual being, free from physical matter, might well hold that his glorious life was symbolised by the upper half of the circle, day, and that our descent into the darkness and confinement of physical existence was the real night.

With the four points are associated what are called the four Elements, fire, earth, air, and water; and a few words in explanation of these are necessary.

^s We have already seen that the universe is regarded ² as composed of several regions or planes, of which our visible physical plane is only one. The whole earth and everything on it, with the Sun, Moon, and planets, are situated on the physical plane. The other planes are not distant globes removed from us by space, but are sit-

uated in the "within" of space, everywhere surrounding and interpenetrating the plane we know. To distinguish these interior planes, the expedient seems to have been adopted in very ancient times of naming them after the states of matter with which we are familiar, solid (or earth), liquid (or water), gas (or air), and ether (or fire). When, therefore, any being or thing is said to belong to one of these four "elements," as they are called, what is meant is that it has relation, inwardly, to the plane named after the element in question, and, outwardly, to the corresponding state of matter on our plane. For instance, in taking a bird, or any creature of the air, to symbolise a soul out of incarnation, it is implied that such a soul is freed not only from the matter of this outer physical plane, "earth," but also from the matter of the next interior plane, called "water," and has reached the third plane, that of "air." What these planes really are and what their relation is to the states of matter we know is a question that would carry us too far afield to be entered upon here. We need only note, firstly, that these planes are realities, actually existing everywhere in the universe, and, secondly, that each one bears a definite relation to the state of matter after which it is named.

A short summary of the ideas astrologically associated with the four elements will be of assistance in attempting to unravel the mystery of the zodiac.

Earth is the lowest and outermost of the elements, the most manifested, limited, and differentiated, and the furthest removed from the state of pure spirit. In its reference to a cosmic plane, it signifies the matter of this outer physical plane; and as a state of matter it means the solid state. In terms of consciousness, it implies mere existence, mere being, quite apart from self-consciousness, intellect, or emotion; and it carries with it

the idea of vitality, action, doing, as distinct from feeling or thinking. In reference to man, it means the physical body. It corresponds to Noon.

Water, as a state of matter, means the liquid state. In its application to a cosmic plane, it signifies the next interior one to the physical; called variously the astral or psychic plane, Hades, the purgatorial zone; the plane from which all souls are born into physical bodies and to which all alike return at death. In terms of consciousness, it relates to the feelings, desires, appetites, passions, emotions, from the lowest and most animal to the highest and most refined. It corresponds to the astral or Kâmic body, which is the seat of these feelings. Among the four points, it is associated with midnight.

Air means the gaseous state. Cosmically, it signifies the third plane, counting from below, the mental plane, the heaven-world, the true home of the soul. It corresponds to intellect. Of the four points, it is associated with sunset.

Fire implies, generally speaking, all that is beyond and above Air, both in matter, in planes, and in consciousness. On the physical plane, it signifies the ether, which the most progressive men of science are beginning to suspect is simply the next state of matter beyond the gaseous. It may stand for the energising, all-permeating *life* of the universe everywhere, the mainspring of all evolution, all progress. It may be made to correspond to all beyond the mental plane, in general; and to the next, the spiritual or Buddhic plane, in particular. In terms of consciousness, it indicates a state not yet evolved in humanity, one far above intellect, and carrying love and understanding blended in one. In the average man of to-day, apart from its signification of vital energy, it seems to have closer affinity with the state of conscious-

ness indicated by water than with those of earth or air. It corresponds to sunrise.

In considering a horoscope, the number of planets in each element should be tabulated and conclusions as to character drawn according to the element containing most planets. This is only applicable in a general sense, however; for the element indicated by the rising sign is always important, even when there are no planets in it; those indicated by the signs containing the Sun and Moon are also highly important. It is impossible to go into minute detail in these matters until the modifications caused by the Qualities—to be referred to in the next chapter—and the resulting peculiarities of individual signs have been taken into account; but in general the elemental characteristics will be found to show out in the horoscope.

People coming mostly under fiery signs are impulsive, energetic, enthusiastic, positive, impetuous and active. Like the natives of watery signs, they live more in the feelings, emotions, and passions than in the intellect.

Those born under airy signs show the various gradations of intellect, from that which is busy, practical, and executive, to the profound, comprehensive, and solid. That bent of mind which tends to poetry, music, imaginative pursuits, the fine arts, etc., seems to belong partly to air, and partly to either fire or water.

The watery element expresses mind through the emotions, feelings, instincts, passions, intuitions. Its natives show all the strength and weakness of this side of human nature. They vary from the sympathetic, affectionate, charitable, imaginative, sincere, and religious, to the indolent, luxury-loving, sensational, passionate, selfish, listless, and inert. The correspondence of water to the astral plane is often borne out practically with these people in an inclination for

matters pertaining to mediumship, psychism, dreaming, etc., etc., or in association with these through other people.

Persons belonging to the earthy element are generally referred to as practical, matter-of-fact people of the world, but they show as many modifications and classes as do natives of other elements. They are mostly people who prefer doing to thinking or feeling; but their doings may range from the enlightened, wise, and capable to the reverse of these; from the master who can guide and control others, to the servant who blunders in his work if he is not supervised; from the actively ambitious, selfish or unselfish, to the passively contented and unenterprising.

CHAPTER V.

THE THREE QUALITIES.

LET us now consider the three qualities or modes of being, which, by modifying the four points and the four elements, give us the twelve houses of the horoscope and the twelve zodiacal signs.

Stated in the most general terms, they are simply two extremes and a mean ; and they may be symbolised by a straight line with two ends and a middle, or by a triangle.

In the philosophy of the mystic or occultist, all things and beings in the universe, high or low, divine or human, animate or inanimate, and all varieties whether of force or of matter, of life of body or of consciousness, exist in three great modifications. In short, a radical and basic triplicity runs throughout the whole universe, permeating and underlying everything within it.

The student is of course familiar with the idea that the doctrine of a Trinity is to be traced in most religions. If we take the oldest religion, the Hindu, as a type, we find that here the divine Trinity consists of: (a) Shîva, the destroyer or unifier, destroying the old in order that the evolution of the new may proceed ; that which is destroyed being separateness, when the many are merged in one ; synthesis. (b) Vishnu, the preserver, harmoniser, bringing order out of disorder, and everywhere reconciling and balancing opposing tendencies. (c) Brahmâ, the creator, type of all resistless outgoing

energy, transforming the one into the many, differentiating, separating, analysing.

This is the type of the Trinities of all the great religions and religious philosophies.

Turning now to the matter or form side of the universe, we find that, according to the *Bhagavad Gîtâ* and other Hindu scriptures, the incomprehensible root of matter exhibits, in manifesting, three qualities, the gunas; and these imitate, reflect, or correspond to the divine triplicity, being called out in matter by the action upon it of the divine creative will. These are: (a) Tamas, stability, inertia; (b) Sattva, harmony, the golden mean; and (c) Rajas, restless activity. They are universally operative, and their influence is everywhere to be detected, both in man and in nature. They illustrate, apparently, the triple mode of divine activity in the material universe, and show that, because the Deity manifests as a Trinity, the stream of life and consciousness proceeding from Him and animating all things and all beings in His universe is also triple. They are incessantly appearing, disappearing, and changing. Man, in his origin, is their sport and plaything; but as his long evolution proceeds, he becomes wiser and stronger and, recognising divine law everywhere, consciously co-operates with it, and controls those forces that before controlled him.

The metaphysical triad of the Hindus, again, is an attempt to explain the triple unity of the divine and superhuman consciousness. This is: (a) Sat, being, the incomprehensible state of final unification, where all separateness is lost; (b) Ananda, bliss, harmony, two-in-oneness; and (c) Chit, intellect, type of the ever-moving, never-resting mind.

Before going further it may perhaps be as well to have before us a short table to illustrate the correspon-

dences of these and other threefold classifications. The list might be considerably extended but the following will be sufficient for the present purpose.

<i>A</i>	<i>B</i>	<i>C</i>
Shiva	Vishnu	Brahmâ
Tamas	Sattva	Rajas
Sat	Ananda	Chit
Âtma	Buddhi	Manas
Fixed	Common	Movable
Being	Emotion	Intellect
Acting	Feeling	Thinking
Power	Love and Wisdom	Activity
Sun	Moon	Ascendant

Man, who is made in the image of his Creator, is also a Trinity, the three aspects of which bear the names: (A) Âtma, the highest human; one with the divine; the full unfoldment of which means the attainment of the nirvanic consciousness. In the man of to-day it may be taken as the source of all life, existence, being, action, power. (B) Buddhi, a state of consciousness higher than intellect, and not yet active as such in man. In the average man of to-day, it has more affinity with feelings and emotions than with intellectual self-consciousness. It is the source of the highest spiritual devotion and love, whether directed to God or to one's fellow man. It implies a state of two-in-oneness, that perfect love and perfect understanding which spring, not from logical reasoning, but from the balanced union of subject and object. (C) Manas, intellectual self-consciousness, active and separative.

In terms of the zodiac, the three qualities become (a) Fixed signs, (b) Common signs, and (c) Movable signs. In accordance with these can be classified all activities, those originating in man's own innate character as well as

the others that are forced upon him from the peculiarities of his environment. We thus get three types of character, three lines of development, three modes of each activity of consciousness, three differentiations of each of the four elements, and so on. Each quality is good in itself but becomes evil when distorted. For astrological purposes the predominant quality in a horoscope is indicated by the preponderance of planets in fixed, common, or movable signs at birth; but the most important indications are those furnished by the Sun, Moon, and ascendant.

Fixed signs gather up into a unity; movable signs separate and scatter; while common signs are intermediate in nature, harmonising the two extremes without belonging wholly to either. Movable signs may be compared, for instance, to the outer sense organs, actively responding to impressions from without. These impressions are conveyed by the nerves, which compare with common signs, to the central consciousness, there to be fixed in the memory and unified with previous experience. A similar process is seen to take place on a large scale if we compare the activity of the soul from birth to death with the collecting of experience, an active busy going out towards the world; the operation of the movable quality. This is passed inward through the emotions, sensations, and lower mind, into the soul itself, there after death to be meditated over, pondered upon, and finally fixed as the permanent possession of the soul. On a cosmic scale an analogous process may be imagined to be taking place in the life and death of the whole universe. Or again, on a humbler scale, the reception and digestion of food may be compared with the movable quality; its distribution to all parts of the body, the common quality; and its final assimilation and fixing as living tissue, to the fixed quality. In the

activities of the business man, too, the same three degrees are seen ; the one extreme being the busy outward life by which he earns money, and the other extreme the accumulation of wealth as capital, fixed and definite. In accordance with this, note that " occupation " astrologically comes under the mid-heaven, which corresponds to Capricorn, a movable sign ; and that wealth belongs to the second house, corresponding to Taurus, a fixed sign. Virgo, the common sign of the same triplicity, is intermediate ; signifying servants, the means of carrying on occupation and accumulating wealth.

The fixed signs, then, represent something unified, ingathered, collected together, accumulated ; something definite and uniform ; a centre of power and possibility, relatively quiescent and unchanging in itself, receiving from outside and giving back again when required, just as the memory gathers up its store and gives it out again at the appeal of the will. The movable signs, on the contrary, are all activity, always busy, never still ; they attract most attention in the world, even though their activity may be only on the surface and very liable to change. Common signs are intermediate channels or means, coming in between the two extremes ; and in accordance with this it may be noted that three out of the four common signs are astrologically described as " double."

In terms of character, as applied to the average man of to-day, *Fixed Signs* indicate persons who are patient, persevering, determined, and strong-willed. They dislike change and alteration ; have settled views, habits, and modes of life, which are very difficult to alter, whether good or bad. They are often regarded as the practical matter-of-fact people of the world, who if slow are sure. Although naturally cautious, deliberate, conservative, and unchanging, yet, when they meet with

opposition, they can become even more revolutionary and destructive than those who come under movable signs. They are faithful friends and unrelenting enemies, and make perhaps the worst and most dangerous criminals when they go wrong. The good side of these people may be summed up in the words strength of will and perseverance; the evil side in obstinacy and indolence.

Movable Signs signify persons who are full of energy and activity, either of body or of mind, often of both. They are restless, busy, venturesome, daring, bold; can cut out paths in life for themselves; are innovators, pioneers, abandoning the old and seeking after the new. They are self-reliant and ambitious; often make noticeable figures in their sphere of life; may be found occupying public positions, or exercising authority over others. They are generous and impulsive, move and act quickly, and are therefore liable to change quickly also. They have not the plodding perseverance of the fixed signs, but can work hard and quickly and achieve much in a short time. They rather seek to mould circumstances to their will than to adapt themselves to circumstances as do natives of common signs. They are quick both to love and to hate, easily make both friends and enemies, but their feelings may change as quickly. Activity is the key-note of their character, no matter in what channel it may run, whether practical, emotional, or mental, and whether for good or evil.

Common Signs are more difficult to delineate. Adaptability may perhaps express their meaning. In the practical affairs of life the natives of these signs do not show the activity that moulds circumstances to their will, as do those who belong to movable signs, or the perseverance and strength of will of the fixed signs, but rather seek to gain their ends by adapting them-

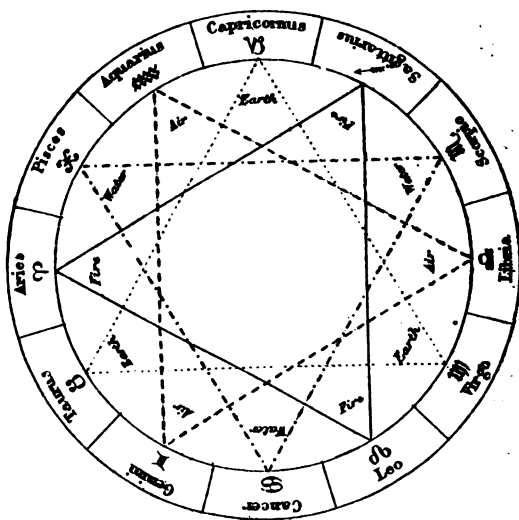
selves to circumstances, by intelligent discrimination, and the avoidance of extremes. They take the circuitous path when the direct road is not open. This tendency shows out in a great variety of ways. They can quickly adapt themselves to the habits and moods of other people; they can easily see both sides of a question; they can honestly sympathise with quite contradictory opinions and principles. In the sphere of the emotions, this may make them sympathetic, humane, and charitable, and lovers of peace and quietness. Intellectually, it may give a very impartial, subtle, penetrating, and discriminating mind. They are to some extent natural servants, agents, or intermediaries, in a general sense; express the opinions or feelings of others; make writers and speakers of all grades, from clerk to author, from lawyer to preacher; and have natural inclinations for music, art, poetry, travelling, education. The evil side of the quality is quite as varied. Here, in practical life, it may show out as vacillation, indecision, difficulty in making up the mind; they constantly allow themselves to be thwarted by circumstances; seem unlucky, and lacking in strength of will. Emotionally, they may become diffident and shy or even pessimistic and doleful. Intellectually, it may show out in craft, deceit, and cunning, or in an imitative and superficial mind.

In applying these descriptions practically, it must be remembered that no person expresses one quality only to the entire exclusion of the others. All three may and do co-exist in the character, and it therefore becomes a question which of the three predominates. The planets may be so evenly distributed throughout the horoscope that it will be difficult to say that any one of the three tendencies is in excess of either of the others. But in most cases there is a distinct bias in favour of one. Interesting questions arise here, the answers to which are per-

haps matters of opinion only. For instance, although theory would seem to imply that the most harmonious natures are those of persons in whose horoscopes the planets are equably distributed as regards the three qualities, it is doubtful whether this is always borne out in practice. If we suppose that souls are not all evolving along the same lines, but that each has its allotted work, it may well be that the râjasic or movable quality is the best for the pioneer, the reformer, the active worker; that the tâmasic or fixed is indispensable for him who has to build up, protect, organise, no matter what his sphere of life, whether social, political, commercial, or otherwise; and that the quality intermediate between these is necessary and best for those whose work is in neither extreme, who judge, discriminate, intermediate, reconcile, bring together, transmit, harmonise, and who follow the occupations indicated by the common signs and houses, *i.e.*, the third, sixth, ninth, and twelfth.

As previously stated, the rising sign, the Sun, and the Moon are the three most important points in a horoscope. In applying the question of the qualities to them, the rising sign should be taken first, because as a rule it has the most marked influence; the Moon usually comes next in importance, and then the Sun. This does not mean that the Sun's influence is the weakest of the three, but only that it is the most general. The Sun remains one month in each sign, and its influence, so far as sign position only is concerned, is common to everyone born during that month. The Moon's stay in a sign is limited to two or three days, and that of the ascendant to from one to three hours. The rising sign is therefore more restricted, more personal, and less diffuse than either the Moon or the Sun.

THE TRIANGLES AND THE MUNDANE HOUSES.



CHAPTER VI.

THE TRIANGLES.

By combining the principles given in the two preceding chapters, we may note how the three qualities, or modes of motion, act upon and differentiate the four points so as to produce a twelve-fold division of each of the three circles.

Sunrise	Noon	Sunset	Midnight
Aries	Capricorn	Libra	Cancer
Fire	Earth	Air	Water
1	10	7	4

This table shows the four parts of the day, the four corresponding zodiacal signs, the four elements, and the numbers of the mundane houses.

Each part, under the influence of the three qualities, then divides triply, or throws off two modifications of itself. This triple activity may be symbolised by an equilateral triangle, the apex of which is placed on one of the four points; its base then, taken with the apex, divides the circle into three equal parts. When four such triangles are drawn, one for each point, the circle will be divided into twelve equal parts.

Let us now glance at the twelve divisions of the lowest of these circles, that of the day, formed by the rotation of the earth on its axis. The characteristics of its four principal points, sunrise, noon, sunset, and midnight, have already been considered in Chapter IV., and therefore need not be repeated here; and we have only to pass in review the remaining eight points, which differentiate out from the first four.

The first triangle is that of fire, with apex at sunrise. It consists of (1) Ascendant, corresponding to Aries, movable fire. (2) The fifth house, corresponding to Leo, fixed fire. (3) The ninth house, corresponding to Sagittarius, common fire. The element fire implies impulse, vitality, energy.

Of these, the first house has already been considered in Chapter IV. The fifth corresponds to Leo, fixed fire, the house of the Sun. Just as Aries stands for the head, and the impulses and intuitions of the restless ever-moving mind, so Leo symbolises the intelligence of the heart, a fixed indwelling instinct. In the average man, it is held to govern all things coming under the general heading of "pleasure," holiday-making, enjoyment, sport, social intercourse, etc., and even the less honourable pleasures that are the outcome of the unrestrained pursuit of the things of sense. But the fact that this house has Leo and the Sun, the signifiers of royalty and majesty, for its correspondences shows that it must have a nobler signification than that of mere pleasure, at least in a higher type of humanity, if not in that of the present day. In the physical body, it stands for the heart and vitality in general; among the emotions, for pure love, that which gives all and asks nothing in return: in the mind, for intuition and power rather than intellect, the indwelling genius as distinct from elaborate reasoning. It is a fixed centre of inexhaustible energy, which bestows upon man a sense of power and authority, but in the average undeveloped man may give the mere feigning of these: pomp, show, and pretence, instead of dignity, honour, and worth; the actor playing the part of a king, rather than the king himself. The fixed or tāmasic quality, as we have seen in the previous chapter, implies being, existence, power; and if that which is called "fire" in the zodiac

is correctly taken as the highest of the four elements, then Leo symbolises existence in the highest spiritual degree, and may typify even nirvanic consciousness, Being, devoid of self. But to follow the four-fold classification given in tabular form in the appendix, it may be technically described as the zodiacal correspondence of the âtmic subdivision or mode of buddhic consciousness.

The Hindu books give "past Karma" as one of the meanings of the fifth house, but do not specify what kind of Karma. Interpreted generally as instincts and impulses to action inherited from past lives, the idea may fit in here. All fixed signs may be taken as centres of accumulated powers and experiences, synthesised and unified, to be thrown out into activity through the movable signs.

Children are also said to be signified by this house, although Ptolemy does not agree here, and the rules are certainly incomplete; but the idea links on to the sign and house in many ways.

The ninth house corresponds to Sagittarius and Jupiter. The duality or intermediate character of the common signs comes out well here. The constellation itself is double, the horse and the man, and all the meanings of the house apparently imply the same idea. Voyages and journeys imply change from one place to another; ships, horses, etc., may be classified under the same heading because they subserve travel; and religion is the link between God and man. By the Hindus, the beneficent effects of Jupiter are attributed to the ninth house: peace, honour, virtue, beneficence. In the *Brihat Jataka*, the ninth house is made to signify the father, but this is because in ancient times the father was the Guru, or spiritual teacher, of his son. The Hindu name for Jupiter is Guru. It is a tempting conjecture that Sagittarius symbolises what is called the

buddhic consciousness, a higher phase than that of intellect, and one not yet evolved in humanity.

This completes the triangle of fire. A fiery vital energy and impulse seem to underly it and act through it in various forms of emotion and instinct, in the average man ; although it apparently typifies something much higher than these.

The triangle of air has its apex in the seventh house and its base in the eleventh and third. Its three points are exactly opposite to those of the triangle of fire. It consists of (1) the seventh house, corresponding to Libra, movable air ; (2) the eleventh house, Aquarius, fixed air ; and (3) the third house, Gemini, common air. As we have previously seen, the element astrologically called "air" is associated with various phases of intellect.

The influence of the seventh house has already been considered. It is the most active and movable of the airy triangle. It separates and differentiates, through its activity, and yet at the same time unites opposites, in its character of the mind, holding the balance.

The eleventh house corresponds to Aquarius, fixed air, and to Saturn in its positive phase. Some modern astrologers believe it to have sympathy with Uranus. Its meaning of friends is a special variety of the influence of the seventh house, and probably means, in reality, the relation existing between any person and all those with whom he may come in contact who are on approximately the same social and general level as himself, or who adapt themselves to that level for a time. For instance, it could not cover such a relationship as the patronage of a ploughboy by an earl, which would come under the tenth house, superiors. Hence it probably includes such bodies of men as societies, associations, leagues, companies, and all groups the members of which

are linked by some common interest. Intellectually the sign gives more steadfastness, perseverance, concentration and practical ability than do Libra or Gemini.

The third house, completing the airy triangle, corresponds to Gemini and Mercury, common air. It has a strong resemblance to Sagittarius and the ninth house, but the impulse and intuition of the fiery sign become here more strictly intellectual. Travel comes out in both, but the vibration of air is more limited in extent than that of fire (or ether). Brothers, in the third house, are what religion is in the ninth; and letters and writings belong to the intellectual side of the house and are one of the ways in which the "common" quality shows itself. If Sagittarius symbolises buddhic consciousness, Gemini stands for the buddhic subdivision of Manas, to employ theosophical terminology.

We have now examined the two triangles that have their origin from the horizontal line of the horizon, which comprise between them the six odd or male houses. Self (self and otherself) seems to characterise this line. We now turn to the vertical line of the meridian, from which originate the six even or female houses. The horizontal line is to the vertical as force is to matter, or as the soul is to its vehicle. The parents provide the newly-born soul with a physical body, and in both eastern and western Astrology the parents are indicated by the tenth and fourth houses.

The triangle originating in the point of noon consists of (1) the tenth house, corresponding to Capricorn and Saturn, movable earth; (2) the second house, Taurus, fixed earth; and (3) the sixth house, Virgo, common earth.

The influence of the tenth house or mid-heaven has already been described. The description, movable earth, applied to the corresponding sign Capricorn, may

apparently be interpreted as meaning intellect in physical manifestation.

The second house has the meaning of money or possessions, a slight variation of that of the tenth house. Fixed or tāmasic earth, the description of the corresponding sign Taurus, implies life in physical matter. This links on to the idea of productiveness, fertility, and also to the accumulation of possessions. Taurus persons always show much self-will and fixedness as well as practical matter-of-fact ability. In mundane Astrology, explosions and earthquakes are associated with the sign; and it is credited with causing fits in infants. These effects are characteristic of the fixed quality; slow to move, but violent when moved.

The sixth house, which corresponds to Virgo, or earth in its sâttvic or buddhic mode, completes the triangle. Its meaning of servants agrees very well with those of the tenth, the employer or the occupation, and the second, money. It also accords with the meaning of common signs in general, which convey such meanings as agents, intermediaries, means of communication, etc. The other subject, disease, said to be ruled by the sixth house, is not quite so clear; but the part of the body ruled, the small intestine (including also, perhaps, the liver and pancreas) may give a clue. Some portion of the transmutation of food into assimilable substance, and the rejection of the unsuitable, certainly comes under this sign; and this has a highly important bearing upon health and disease. Experience shows that Virgo and the sixth house relate to food stuffs, drugs, and people who deal in them. The constellation represents a woman holding three wheat ears in her hand. Raphael, the Hebrew name of the "god" of Mercury, implies healing.

Hindu astrologers classify enemies under the sixth

house, but western writers generally explain this as arising out of the polar opposite, the twelfth house.

The fourth triangle, that of water, consists of (1) the fourth house, the apex of the triangle, corresponding to Cancer, movable water; (2) the eighth house, Scorpio, fixed water; and (3) the twelfth house, Pisces, common water.

The fourth house, the point of midnight, has already been considered in Chapter IV. Cancer, or the active quality in the watery element, may be interpreted as the mental subdivision of the emotional or psychic phase of consciousness.

The eighth house limits and renders less mental and more practical the midnight influence. The seclusion of the fourth house here assumes the very definite and concrete form of death. If the fixed earth of Taurus means mere existence, mere being, in its physical mode, the fixed water of Scorpio implies the same in its psychic, astral, or Kâmic phase. Existence on the astral plane implies temporary or permanent absence from the physical, such as death, trance, or swooning; all of which events have relation to the eighth house and Scorpio. All fixed signs are reservoirs of power, stored-up energy; and people who have to do with this sign and house are usually very practical and matter-of-fact, even the spiritualists, mystics, and occultists; they are not content with knowing or feeling only, but wish to carry out and execute in real life. All occupations that have to do with death and the affairs of the dead and with sanitation are classified here.

In the twelfth house, the influence of the midnight angle is modified to mean the protection and seclusion of the sick and infirm, or of the native (in mundane Astrology, the community) from criminals. The primary meaning of the house, I am inclined to think,

is the charity and humanity the native receives from others, or extends to them ; and the interpretation of "secret enemies" is only to be adopted when there are malefics or evil aspects to be taken into account. In the same way the seventh house means love or hate according to the nature of the aspects. All occupations and places connected with the sick or criminal, such as hospitals, gaols, alms-houses, sick-rooms, nursing homes, tc., are usually classified under the twelfth house.

CHAPTER VII.

SIGNS AND HOUSES, RISING SIGNS, INTERCEPTED SIGNS.

WE have seen that the three circles are, by correspondence, mutually equivalent, both as wholes and in their parts. We have also examined some of the relations between the two dodecads of signs and houses. Let us now glance at the practical application of these correspondences in a horoscope.

Aries corresponds to the ascendant, and that quite irrespective of whether it is actually rising or not. It signifies self, personal actions, self-motived deeds and events.

Taurus has a similar signification to that of the second house, no matter in what part of the horoscope it may be found.

Gemini has the same meaning as the third house, no matter where it may be in the figure.

And so on all round the circle, ending with Pisces and the twelfth house.

In applying this practically, we start with the mundane houses as being the lowest and most earthly expressions of astrological influence, the nearest to us, so to speak; and from them pass on to the zodiacal signs. The ascendant, for instance, signifies the person born, and his general characteristics; while the sign on the cusp of the ascendant qualifies the meaning of the house by pointing to a special zodiacal channel through which its influence may be said to run. Thus, if Taurus rises, the earthy element, the fixed quality, and the meaning of money, or Venus in its negative phase,

will show out in the life history. If Gemini rises, as in Tennyson's horoscope, the corresponding third house influence becomes prominent, writings, intellectual work, the airy element and the common quality. The present German Emperor, William II., is born under Cancer, which is the fourth sign of the zodiac, and relates to the fourth house; a movable watery sign, and the house of the Moon. He is said to resemble his mother in many respects; he is changeable, moves rapidly, both mentally and physically; has a strong respect for the home life, and is fruitful in scheme and resource. Madame Blavatsky, born under Cancer, showed the psychic characteristics of the midnight point.

The same principle will be found to hold good of the other signs as they rise; and, did space permit, the analysis of their influence might be carried out in detail. Kaiser William I. and Bismarck were both natives of Leo; Shelley, Coleridge, Swedenborg and "Sepharial," of Sagittarius; Gladstone, Napoleon III., and Cromwell, of Capricorn. The remaining houses in the horoscope have to be treated in the same way as the ascendant; the sign on the cusp of the house qualifies and specialises its meaning, indicates the source from which the events signified by the house are likely to come, at least in general outline. In actual practice, of course, other considerations, such as planets and aspects, have to be taken into account; but the indications afforded by the sign are perfectly reliable so far as they go.

Other important results follow from this. Zodiacal signs are, in their way, quite as definite and distinct as mundane houses. If, then, the sign on the cusp of the ascendant is known, the signs following after it will also be known, and the modifying influence each exerts can

be tabulated. For instance, when Taurus rises, Gemini must be the second sign in the horoscope, Cancer the third, and so on round to Aries, which will be the twelfth. Therefore, from merely knowing that Taurus is the ascendant, we can tell that Gemini, the zodiacal third, will condition to some extent the functions of the second house; that the native will at some period of his life receive (or lose) money through things signified by Gemini, which are brothers and sisters, letters, writings, intellectual work, skilled work, manual dexterity, short journeys, etc; or, in brief, through third house channels. In the same case, Cancer, the fourth sign, will become the third in the map and will qualify the activities of the third house. Being a movable watery sign, it will favour short journeys, especially by water, or to places situated near water; being a typically feminine sign, there may be more sisters than brothers, or the native may be more attached to his sisters than his brothers; being the house of the Moon, and the mother-sign of the zodiac, some journeys may be undertaken with the mother or on behalf of the mother; because it signifies the dwelling place, short journeys connected with this may be necessitated, and the native may have to do with writings, papers, or documents connected with houses or land; because Cancer is a watery emotional sign, this may to some extent qualify the workings of his mind; and because it has a bearing upon psychic matters, he may read about or write upon such subjects at some time in his life.

In the same way we might examine each of the remaining houses. But it must not be forgotten that when a sign rises, all the other houses, and not the ascendant only, are in a measure qualified and restrained by that sign. For instance, the movable Cancer, being third when Taurus rises, would, if taken alone,

increase the number of short journeys; but as Taurus is a fixed sign these are reduced in frequency by the Taurean influence, and may turn upon money, business, or some general Taurean characteristic. To some extent Taurus will dominate the entire map, and the influence of the other signs will be secondary to it.

The signification of each sign when rising, and the secondary influences following of necessity from it, in the relations occupied by the other signs to the other houses, will be found at length in Sepharial's *Prognostications Based Upon the Ruling Signs*, to which the reader is referred.

Such prognostications will be found to hold good for any latitude *so far as they go*; although in actual practice it is possible to modify them and add to them considerably.

What may be called the ideal horoscope would be one in which, if a given degree of a given sign were on the cusp of the ascendant, the same degree of the next sign would be on the second cusp, of the third sign on the third cusp, and so on in order round the figure. Owing to the fact that the equator, the ecliptic, and the circle of observation, are not in the same plane, this regularity is not discoverable in the horoscopes presented to the astrologer. One sign is sometimes extended over two cusps, and sometimes intercepted in the middle of a house. It is quite impossible to take account of all such irregularities when tabulating prognostications from Rising Signs: but those readers who wish to examine such influences in greater detail may proceed as follows:—To define the influence of any sign in any position, notice the number (*a*) of the sign in the zodiac, (*b*) of the sign in the horoscope, and (*c*) of the mundane house on the cusp of which it is placed, or in which it is intercepted. Its influence

will be a blend of the first two acting through the third.

For instance, when the latter part of Sagittarius rises in the latitude of London, Cancer is intercepted in the seventh house. In this case Cancer is (*a*) the fourth sign in the zodiac, (*b*) the eighth sign in the horoscope, and (*c*) it is in the seventh house. Here the fourth and eighth influences (which are rather similar in some respects) qualify the seventh house. The result would not be good, unless good aspects prevailed between the rulers of Cancer and Gemini (the sign on the cusp of the seventh) or benefics or planets well aspected were situated therein. Generally stated, the influence would tend to discord, which might vary from slight inharmony up to separation, or the death of the marriage partner. Shelley had this position of Cancer, and Moon opposition Mercury; he separated from his first wife, and she died prematurely. King Edward has the same position, with the Moon in good aspect to Mercury, and no such evil result has followed.

In practice, the western astrologer would regard Cancer here as belonging wholly to the seventh house, and would ignore its association with the eighth; while the Hindu would look upon it as the eighth house of the horoscope, and would disregard its interception in the seventh. Those who care to go into detail may blend the two methods of interpretation, if they choose, by the principles here given.

CHAPTER VIII.

PLANETS AND SIGNS.

If the Sun is regarded as the centre and potential synthesis of the whole solar system, the usual practice of classifying it as merely one of the heavenly bodies must be not only inadequate but inaccurate. Astronomically the mass of the Sun is stated as about 700 times that of all its planets put together ; and even making allowance for two or three undiscovered planets, our major luminary never seems to have been given the position of supreme importance in astrological matters to which its astronomical dignity would entitle it. We are compelled to look upon it as possessing in itself all those powers and energies outwardly expressed in signs and planets. The zodiac with all its infinite possibilities is only the path of the Sun as seen from our earth ; the signs are only a dodecad of angular distances of the Sun ; and the planets are only specialised centres of that energy of which the Sun is the source and fountain head.

If planets and signs are both alike specialised modes or phases of solar activity, a correlation between the two follows as a necessary consequence. This brings us at once to the following very ancient classification of signs and planets.

Leo	Sun	Moon	Cancer
Virgo	Mercury		Gemini
Libra	Venus		Taurus
Scorpio	Mars		Aries
Sagittarius	Jupiter		Pisces
Capricorn	Saturn		Aquarius

According to this arrangement, the Sun is associated with one sign, Leo ; the Moon with one, Cancer ; but each of the other planets in the table with two. The Sun's sign is the type of all odd, positive, electric, male

day signs; the Moon's of all even, negative, magnetic, female night signs; while the planets are dual, each having a positive and a negative phase. This must imply, to take an example, that the mode of positive zodiacal activity seen in the sign Gemini corresponds to the positive side of Mercury, and that the negative activity of Virgo represents the negative side of the same planet. In fact, that Gemini and Virgo are two halves which are expressed as one whole in Mercury. The same with regard to the other planets and their signs. The two signs thus linked together by a planet are called *Twin Signs*, and, as the table shows, there are five such pairs in the zodiac. Cancer and Leo, although associated separately with the Moon and the Sun, may be considered as the sixth pair. That is to say, if the Moon were to cease to exist, Cancer would be to the Sun what Virgo is to Mercury, the zodiacal expression of its negative phase.

There are other planets in the solar system, Uranus and Neptune, not included in this classification; and if the reports of some modern occultists are correct, there are three others yet to be discovered, one between Mercury and the Sun, the hypothetical Vulcan, and two outside Neptune. If we include these and reckon the asteroids as one whole, which the law of Bode apparently justifies us in doing; and if we reject the Sun and Moon, because the one is a synthesis of all, and the other is only a satellite of our Earth; we shall discover twelve planetary centres in the solar system. These are (1) Vulcan, (2) Mercury, (3) Venus, (4) Earth (5) Mars, (6) Asteroids, (7) Jupiter, (8) Saturn, (9) Uranus, (10) Neptune, (11) Unknown, and (12) Unknown. It is difficult to resist seeing in these the planetary correspondences of the twelve signs and the twelve houses.

To return, however, to our Earth and its zodiac. The twin signs show that any sign in a horoscope has relation with some other through that planet which expresses both of them. If Aries rises, Mars will rule both the first and eighth signs in the map, Aries and Scorpio, and so will associate together matters signified by the two houses on the cusps of which these signs are placed. This is why it is said that the Aries man is, indirectly it may be, the cause of his own death, since Scorpio is the death sign.

When Taurus rises, Libra, its twin sign, is the sixth in the figure; and Venus, ruling the two, brings first and sixth together.

When Gemini rises it is associated with the fourth through Virgo.

Of course these twin relationships hold good in any part of the figure, no matter what sign may be rising. For instance, when Sagittarius rises, Gemini will be the seventh sign, and Virgo the tenth; and, therefore, these two houses may help or hinder each other, according to the aspects, the normal tendency being to help; and matters signified by the two may fluctuate together. The wife may improve the worldly position or popularity of the native; or a parent may help or hinder the marriage. When Scorpio rises, Virgo will be the eleventh, and Gemini the eighth; and there may be a legacy or pecuniary help from a friend; the native may be greatly affected by the death of a friend; his friendships may be broken off; and so on.

It will thus be seen that considerations arising out of twin signs form an important addition to the prognostications from rising signs, previously referred to. Knowing the theoretical basis of the subject, the astrologer can draw his own conclusions from each case put before him.

To pass on to the planets, it will be evident that we may classify them in terms of the mundane houses.

Considered as a separate body, the influence of the Sun compares with that of the fifth house.

The influence of the Moon is that of the fourth house.

The influence of Mercury is that of the third and sixth houses.

The influence of Venus is that of the second and seventh houses.

The influence of Mars is that of the first and eighth houses.

The influence of Jupiter is that of the ninth and twelfth houses.

The influence of Saturn is that of the tenth and eleventh houses.

When in an odd sign the positive influence of a planet will show out rather more than the negative; and *vice versa* when in an even sign. In an odd sign and an even house, the positive side of the planet will show through the sign, and the even through the house. Similarly with debilities: Mercury in Sagittarius hinders its positive more than its negative meaning; and *vice versa* when in Pisces.

To classify planets in terms of mundane houses in this way is equivalent to reversing the principle stated at the beginning of this chapter, and, instead of looking upon them as great centres of cosmic activity, to regard them as vital etheric currents or vibrations, all having their being within the sphere of our world; which indeed we seem compelled to assume they must be in their terrestrial correspondence. And just so, in the human microcosm, they become various modes of human activity and states of consciousness; and, in the mystical macrocosm, angelic hierarchies and divine personalities.

CHAPTER IX.

PLANETS IN SIGNS. ASPECTS. POLARITIES. SECONDARY INFLUENCES.

THE twelve divisions of the ecliptic called signs of the zodiac may be regarded as powers brought into activity by the influence of the Sun upon the Earth. The planets may be considered as individualisations or differentiations of the Sun's energy and matter. As both signs and planets owe their life to the Sun, it is only natural to find such correlations between them as have been previously described. If we take such a position as the planet Mars in the sign Aries, we can imagine the expansive outgoing energy of the one harmonising and re-enforcing the similar influence of the other, so that the result is more marked than it otherwise would be. If the planet moves on into the next sign, Taurus, we have a quite different state of affairs. This is a position in which the two influences, those of sign and planet, fail to accord and are actually in-harmonious. In order to arrive at the result of the combination it is necessary to note carefully the various characteristics of the planet on the one hand and of the sign on the other, and, by comparing them, observe how the one must modify the other. For instance, Mars is associated by house with the first sign, Aries, standing for self. Its presence in Taurus, the money sign, may therefore be compared to a reaching out after money ;

and this is why the rule runs that when the lord of the first is in the second the native will get or earn money by his own exertions. Again, because the planet is impulsive and expansive in its nature, there will be free expenditure of money from various causes and motives depending largely upon the aspects received by Mars.

But Mars is also the planetary ruler of another sign, Scorpio; and its presence in Taurus will modify all those vibrations that enable the planet to sympathise with the eighth sign, as well as the others, just referred to, that accord with Aries. Thus, under good aspects, a legacy may be inherited, or money may be gained through persons and occupations signified by Scorpio; but under bad aspects there will be corresponding loss, and, since Scorpio is the death sign, disease may be set up in that part of the body signified by Taurus.

By carefully comparing any two influences in this way, and balancing one against the other, the consequences of any planet's presence in any zodiacal sign may be estimated; and the conclusions arrived at can be checked by the examination of a number of known horoscopes.

The same principles guide us in examining planetary aspects. If we take a horoscope in which Mars is in aspect to Venus, the former must be considered as the planetary representative of the first and eighth signs, and the latter of the second and seventh; and it is then possible to note how the two Martial signs modify and are modified by the two Venustian.

Aries	and	Taurus	} Act and react.
"	"	Libra	
Scorpio	"	"	
"	"	Taurus	

The question whether the aspect between the two

planets is a fortunate or unfortunate one has of course to be taken into account.

The influences resulting from the positions of the Sun, Moon, and planets in the various signs were given in *Modern Astrology*, Vol. IV. and succeeding volumes. Those following from planetary aspects are contained in Vol. II. of the same magazine.

Of all these influences, those pertaining to the Sun seem to be the most important. The Sun's position by sign represents the deepest element in the nature, that which corresponds to the inmost sense of being, the most stable part of the character. The Moon's position is regarded as an outwardly expressed differentiation or modification of that of the Sun; much as if all energy originated in the Sun, and the Moon were merely one of the channels, and the most important because of its proximity, through which that energy is conveyed to the earth and modified in the transmission. This is doubtless true of all the planets in their relation to the Sun and Earth; each may, in one sense, be regarded as merely a vehicle of solar influence and life; but it is especially so with the Moon. It is found by practical experience that a very large proportion of the innate character and tendencies is included in this polarity or relation of the two luminaries by sign. To arrive at the practical results of it, the sign position of the Sun must first be carefully studied, then that of the Moon, according to the principles previously given; and by comparing the one with the other it is possible to perceive the modifying or limiting influence exerted by the lunar position upon the solar. An account of these polarities was published by Mr. Alan Leo in *Modern Astrology*, Vol. VII. It is probably capable of further development.

The Sun takes one month in passing through a sign; and any influence resulting from the position must be

possessed equally by all who are born during the month. This, as before remarked, allies the Sun to the deepest side of the nature ; that which remains when passing phases of character, ephemeral moods of mind, and casual variations of body, are stripped away ; that which corresponds most closely to the idea of the permanent soul ; either the Individuality itself or else that in the Personality which derives directly from the Individuality. But this influence of the Sun is modified by the Moon. The lunar orb passes round the whole zodiac in a month, remaining in each sign between two and three days only. So that if all those who are born in the same zodiacal month could be examined they would be found to have that which is expressed by the Sun's sign-position in common, equally possessed by all ; but they would be divisible into twelve classes according to the Moon's sign-position. If then the Sun represents the individual soul, and if the earth (ascendant) stands for body, the Moon must be a symbol of that which is intermediate, the individual mask or Personality. But again, by the rotation of the earth, the ascendant passes through the whole zodiac in one day, the period of its passage through the different signs varying considerably according to latitude, from about one to three hours. The ascendant, therefore, which really means the twelve mundane houses, limits still further the type resulting from the soli-lunar combination, which will express itself in a different way and through a different channel each time the ascendant changes its sign. The ascendant therefore stands for the lowest and final cause of limitation in the birth of a soul, namely the physical body, which is the general vehicle in this world for all parts of the nature, whether mental, emotional or practical.

This gives us mundane position as pertaining to body ; position in the lunar circle as belonging more to

what is called the astral side of the nature; and zodiacal position in general and solar in particular as symbolising the deeper character derived from the soul. It also gives us the cube of twelve ($12 \times 12 \times 12 = 1728$) as the number of types born during the year, so far as sign-position is concerned, in respect of the three basic points of the horoscope, the Sun, the Moon, and the ascendant.

Hitherto we have been concerned with the primary influences resulting from the combinations of signs and planets. It is now necessary to refer briefly to certain secondary influences following from and subordinate to these primary.

Any heavenly body, when placed in the zodiacal sign called its "house," may be considered as being relatively in its own first house, as for instance the Sun when in Leo. When it moves into the next sign, which will be Virgo in this case, it not only adapts itself to that nature expressed by Virgo, but being now in the second sign from its own, takes upon itself to some extent the natural meanings of the second sign—money. This, however, is distinctly secondary in importance. Its primary influence is that of the Sun as modified by the sign Virgo; its secondary influence, but quite a legitimate and inevitable one, is that of the second house. When it progresses into the next sign, Libra, it will combine the primary influence of the Sun in Libra with the secondary one of the Sun in the third sign from its own; a third house influence. And so on all round the zodiac.

The same holds good of the Moon and planets, but in dealing with the latter the problem becomes more complex, because each is associated with two signs. If we take such a position as Venus in Sagittarius, by way of illustration, its influence may be analysed as follows:

- Primary { (1) Ruler of the second in the ninth.
 (2) " " " seventh " " "
- Secondary { (3) Ruler of the second in the eighth from
 the second.
 (4) Ruler of the seventh in the third from
 the seventh.

The same with regard to the polarities. If the Moon is in the second sign from the Sun, the meaning of the second house is implied, quite irrespective of the signs occupied by the luminaries ; if in the third sign from the Sun, the meaning of the third house ; and so on. These secondary influences can frequently be detected in both natal and mundane Astrology. As illustrations of the influence of the Moon when in the tenth sign from the Sun, the following names may be mentioned : Gladstone, Carlyle, Cardinal Manning, Duke of Edinburgh, the present German Emperor (William II.), Victor Hugo, Mrs. Annie Besant ; and all certainly suggest the influences of the tenth house in one or other of its phases, ambition, prominence, publicity, power, etc.

Similarly with aspects between planets ; when classified in terms of zodiacal signs, the primary influences are followed by certain secondary ones. The following analysis of Venus in aspect to Jupiter will illustrate this :

- (1) Ruler of 2nd aspecting ruler of 9th.
 (2) " " 7th " " " "
 (3) " " 2nd " " " 12th.
 (4) " " 7th " " " "

These are the four primary influences, but they are followed by eight secondaries.

(5)	Ruler of	2nd	aspecting ruler of	8th	from	2nd.
(6)	" "	7th	" "	3rd	"	7th.
(7)	" "	2nd	" "	11th	"	2nd.
(8)	" "	7th	" "	6th	"	7th.
(9)	" "	12th	" "	8th	"	12th.
(10)	" "	"	" "	3rd	"	"
(11)	" "	9th	" "	11th	"	9th.
(12)	" "	"	" "	6th	"	"

In all these cases the primary influence is that which is really important. To go too closely into secondary relations is to invite confusion for most readers; but they are quite legitimate so far as they go, and are of interest to those who are fond of minute analysis.

Another subject, which may perhaps be classified under the head of secondary influences, is that of the secondary meanings of aspects, by which they are accommodated to the principles of the universal dodecad. The primary meaning of each aspect, good or evil, is given in all the books. The good ones, trine, sextile, semisextile, are based upon the triangle; the evil ones, opposition, square, semisquare, sesquiquadrate, upon the cross. It seems open to doubt whether the third series, the quintile, biquintile, etc., really have any influence worth mentioning.

In its secondary meaning, each aspect is correlated with one or other of the twelve mundane houses. Conjunction corresponds to the first house or ascendant; the two bodies are then united and afterwards begin to separate. Opposition corresponds to the seventh house; the two then form a pair of balanced opposites. These stand alone, but the other aspects are each dual, and are defined as either dexter or sinister, according to the following table.

	<i>Sinister</i>	<i>Dexter</i>
Semisextile	2nd house	12th house
Sextile	3rd "	11th "
Square	4th "	10th "
Trine	5th "	9th "
Quincunx	6th "	8th "

Aspects are counted from the slower or more important body to the quicker or less important one. When the Sun is in aspect to the Moon or the planets, the counting is always made from the Sun because of its importance. When the Moon aspects any planet, the aspect is counted from the Moon and not from the planet; again because of its importance. When two planets aspect each other, the counting is made from the more important one, which is usually the slower in motion; thus, if Mercury aspects Saturn, the aspect is reckoned from Saturn.

A sinister aspect is one counted in the direction of the signs; because if such counting be reckoned along the upper half of a circle, it will be equivalent to moving towards the left hand. Thus if the Sun be entering Capricorn and the Moon Aries, the aspect will be a sinister square.

A dexter aspect is one counted in the contrary direction to the signs; because along the upper half of a circle it will be equivalent to moving to the right. Thus if the Sun be entering Aries and the Moon Capricorn, the aspect is a dexter square.

This provides us with a means of characterising aspects which is quite apart from whether any given one is lucky or unlucky, and which has nothing to do with the signs in which the luminaries are placed. The influence of these positions may be noted in any horo-

scope of birth, and they seem to give the real clue to the meaning of what is called the Part of Fortune. This is a point placed the same distance from the ascending degree as the Moon is from the Sun ; and it is apparently an attempt to express the soli-lunar distance in terms of the mundane houses. It is obviously symbolical only and, in my opinion, no aspects or directions to it are valid.

Of all the secondary influences, those reckoned from the Sun and Leo are by far the most important. As has been pointed out, any planet when in the second sign from its own has a kind of secondary sympathy with second house affairs ; and this is the principle upon which are drawn up the tables showing what part of the body any planet governs when in any sign of the zodiac. Such a table may be seen in *Raphael's Horary Astrology*, Chapter VII., where, for instance, Jupiter in Capricorn is said to influence not only the knees (Capricorn) but the neck also ; because it is then in the second sign from Sagittarius, its house, and this relates it to that part of the body ruled by the zodiacal second sign, Taurus, the neck. *There is good reason for believing, however, that these secondary influences should all be reckoned from Leo*, or at least that such as are so reckoned are highly important. That is to say that *any planet* when in Leo has a secondary influence upon first house affairs and the head ; in Virgo, second house affairs and the throat ; and so round to Cancer, twelfth house and feet. Some bodily diseases not otherwise easily explicable fall into line when this rule is applied. Further investigation is required to show when any given planet operates in its primary mode and when in its secondary.

APPENDIX I.

THE FIVE PLANES.

<i>Planes</i>	<i>Signs</i>	<i>Planets</i>	<i>Reflection</i>
Nirvanic	Leo. Cancer	Sun & Moon	A
Buddhic	Virgo. Gemini	Mercury	B
Mental—			
{ Higher	Libra. Taurus	Venus	C
{ Lower	Scorpio. Aries	Mars	C'
Astral	Sagittarius.	Jupiter	B'
	Pisces		
Physical	Capricorn.	Saturn	A'
	Aquarius		

The first column of this table gives the names of the five cosmic planes, from the triple nirvanic, the highest, to the familiar physical, the lowest. The nomenclature is that usually adopted in theosophical writings. It is impossible to give here an account of what these planes really are, and it is also unnecessary, for they are only referred to in this table to illustrate their easy correspondence with signs and planets according to the principle of reflection. The planes are not really arranged like geological strata, as such a diagram as this might erroneously lead one to suppose. They all interpenetrate each other, but the higher are more extensive and less limited than the lower. All are

material, but the kind of matter differs on the different planes, the physical being densest, most restricted and bound, and the nirvanic the least so. Any higher plane is normally invisible to a being functioning on a lower plane. Physical man is born, lives out his life, and dies, on the lowest, the physical plane. Sun, Moon, planets, and stars are, of course, all on the physical plane also. For an account of the five planes and their inhabitants the reader is referred to Mrs. Besant's *Ancient Wisdom*.

The second and third columns contain the signs of the zodiac and the planets, arranged in the same order as in the diagram given in Chapter VIII. As there remarked, this is a very ancient classification, the Sun and Moon being the rulers of Leo and Cancer, Mercury of Virgo and Gemini, and so on to Saturn, which rules Capricorn and Aquarius. This is perfectly familiar to every astrologer, and I only repeat it here in order to answer in anticipation an objection from any non-astrological theosophist who might be inclined to fancy that the order of the signs had been unnaturally distorted to suit an imaginary correspondence.

The fourth column illustrates how the life of the higher planes reflects down as that of the lower. This reflection has been described by Mrs. Besant in her lecture on "The Evolution of Form."* The one divine Self of the universe is manifested as a Trinity, to the first aspect of which the Nirvanic plane corresponds, to the second the Buddhic, and to the third the Mental. If we now imagine the dotted line in the table to represent a hinge, so that the upper half of the whole folds downward over the lower, the result will be that, in the first column, the higher Mental plane when

* *The Evolution of Life and Form*, Lecture IV.

turned down becomes the lower Mental, the Buddhic will coincide with the Astral, and the Nirvanic with the Physical; and Mrs. Besant has shown that the modes of consciousness characteristic of these planes follow the same analogy. In the second column, the result of the downward reflection is that Leo and Cancer appear at their polar opposites, Aquarius and Capricorn; the two Mercurial signs become the two ruled by Jupiter, which are opposite them in the zodiac; and the two associated with Venus are converted into their opposites, the two belonging to Mars.

We thus find that the occult teaching has its precise analogy in the ancient astrological diagram; a fact that seems to indicate a common origin for both. This agreement may help to throw light upon the mystery of the zodiac, and may assist the astrologer to understand the meaning of what is taught as to the planes above being reflected in those below.

The table is intended to illustrate this reflection, and nothing more; no hard and fast correspondence between signs and planes is meant, although it is quite possible that some general analogy might be found. The same classification of signs and planets is employed in Appendix II. to illustrate an entirely different matter.

APPENDIX II.

THE THREE WORLDS.

<i>Worlds</i>	<i>Signs</i>	<i>Planets</i>	<i>Man</i>
The Heaven World— { Higher	Leo. Cancer	Sun and Moon Mercury	Permanent Soul Intellect
{ Lower The Astral World— { Higher	Virgo. Gemini		
{ Lower The Physical World— { Higher	Libra. Taurus	Venus	Emotion
{ Lower	Scorpio. Aries	Mars	Passion
{ Higher	Sagittarius.	Jupiter	Etheric
{ Lower	Pisces	Saturn	Double
	Capricorn. Aquarius		Dense Body

The three worlds in which man lives while carrying on his evolution are here arranged in tabular form so as to correspond with the zodiacal signs, the planets, and the various phases of man's own being. These three worlds are, of course, the three lower planes of the diagram in the first appendix. In the higher realm of the heaven world his soul has its permanent home

for those millions of years during which he is descending and ascending the ladder of birth and death. From here he passes through the astral world and is born in a physical body. When that body dies, he re-ascends to the astral or purgatorial world, in which he stays for a shorter or longer period ; at the expiration of which the intensely happy life of the lower heaven world is his for a long time. He then regains the higher heaven from which he set out ; and so for life after life he continues his long evolutionary pilgrimage, circling on the wheel of birth, death, and rebirth. Each life's experience furnishes material for his growth in one or all of the three departments of his being ; thought, corresponding to the heaven world ; feeling, corresponding to the astral world ; and action, to the physical world. Thus he slowly, very slowly, grows in wisdom, love and power, which are the three aspects of the divine Self, in whose likeness he was made.

We have seen in the first chapter of this book that one great scheme or plan apparently underlies all creation, both as a whole and in its various parts ; and that because of it we can trace analogies in what otherwise might seem the most diverse operations. Here we have two cycles, one that of the zodiac, the other that of the soul's passage from the heaven world down into incarnation and back again ; and the more the two are examined the more evident it becomes that a legitimate comparison may be drawn between them. There is more than one way of doing this, and no doubt our knowledge of the occult philosophy of the zodiac will have to be greatly extended before we shall be qualified to decide as to the best way. The table here given furnishes several interesting points of agreement. The Sun, the most important and most stable member of the solar system, is compared with the immortal in-

dividualised soul, which is the fixed centre of man's being, so far as the three worlds are concerned, while he is bound to the wheel of birth. The passage downward into incarnation is compared with the journey of the Sun in the zodiac from the height of his glory at the summer solstice to his relative enfeeblement at winter, which typifies birth and the feebleness of infancy. The contrary movement from winter back to summer affords comparison with the re-ascent of the soul from the darkness of earth-life to the brilliance and glory of the heaven world.

The planets linked with the signs in the table confirm the reasonableness of this comparison, as will be seen at a glance. On the downward passage the lower mind is the first to be expressed in the matter of the lower mental plane; and Mercury, the intellectual planet, is the one that comes next in order to the Sun by house rulership. Thence the direction is through the emotions, compared with Venus; through the passions, compared with Mars; to the vitalising etheric double—allotted here to Jupiter—and the dense outer physical body, the most limited of man's vestures, which is very appropriately associated with Saturn, the planet of limitation.

Yet a third comparison may be made, with the lunar cycle. The conjunction of the two luminaries at New Moon symbolises the union of personality and individuality in one in the higher heaven world. Their separation during the period of the waxing Moon stands for the passage downward into incarnation. Full Moon will then symbolise personal life upon earth, and the waning Moon will correspond to death and the return of the soul to its starting-point. It is necessary to warn the reader that here, as in the first appendix, no hard and fast association of either signs or planets with cosmic planes is intended, but only a broad and general

correspondence of processes. It is necessary to point this out in order to prevent misunderstanding. For if any rigid correspondence were intended, it would be absurd to associate, say, Mercury with the Buddhic plane in the first table and with the lower mental in the second. If the purpose of such symbolical correspondences is borne in mind, this objection will disappear.

The first table is in reality macrocosmic and the second microcosmic. The second only refers to the little circle of man's descent and ascent to and from incarnation; but the first comprehends the greater cosmic circle, from the nirvanic centre to the physical circumference. The two may of course be compared with each other and also with the zodiacal circle, and a common plan underlying the three can be detected. In each the centre is relatively fixed, stable, and unchanging; the circumference—whether Saturn or the physical body—represents the outermost point of manifestation; and the other stages are appropriately intermediate. In each table, Mercury symbolises the first vehicle that conveys the central influence outwards; and universal mythology shows the god or the planet as messenger, interpreter, or "word," exactly as here placed. In each, Jupiter, like Mercury, its polar opposite, is also a transmitter outwards; microcosmically, of vitality to the physical body; and this suggests that the principle of reflection, illustrated in the first table, might be applied, with the requisite caution against materialising abstract ideas too much, to the smaller cycle of the three worlds as legitimately as to the larger one of the five planes. In each table, too, the stage represented by Mars is the contrast and inversion of that symbolised by Venus.

APPENDIX III.

GUNAS AND ELEMENTS.

	<i>Âtmic, Tâmasic or Fixed</i>	<i>Buddhic, Sâttvic or Common</i>	<i>Mânasic, Râjasic or Movable</i>
Fire Spiritual	Leo	Sagittarius	Aries
Air Mental	Aquarius	Gemini	Libra
Water Astral	Scorpio	Pisces	Cancer
Earth Physical	Taurus	Virgo	Capricorn

This table may be of interest to those readers who are familiar with theosophical terminology, as it summarises briefly the arguments of Chapters IV., V., and VI.

Firstly, we have in the upper line, the correspondence between the three higher human principles, the three gunas, and the three zodiacal qualities.

In the left hand column are the four elements associated with four planes or states.

We must imagine each element as uniform and

homogeneous at first. Then the three gunas are awakened within it ; and the result of the differentiation thus set up has as its symbolical correspondence the zodiacal signs as seen in the centre of the table.

The analysis of such a tabulation might be carried to a considerable extent. Indeed we might take up every one of the departments of human activity that are usually classified under the planets, the signs, and the houses ; and see how far each conformed to the scheme. The limits of space, however, will not allow of this, and it hardly seems necessary to add very much to what has already been stated ; for now that the plan of the whole is before him, the reader can easily apply it in other matters than those that have been mentioned.

Each sign, and consequently each quality, each element, and each planet, may be interpreted in an evil as well as in a good sense ; the good being the proper use of it in accordance with the will of the Creator, and the evil its misuse. Tamas, for instance, is often applied as signifying sloth, delusion, unwisdom, and heedlessness ; and Tâmasic souls, as the *Bhagavad Gîtâ* says, "go downwards, enveloped in the vilest qualities" ; and yet it is also given as the correspondence of the first person of the divine Trinity, God the Father. The table in the first appendix illustrates the truth that the highest, when reflected downwards, becomes the lowest ; the best, when distorted, becomes the worst. Tamas, then, in its highest and best application must be taken to mean steadfastness, stability, that which is relatively most permanent, that which remains unaltered when other things have changed or have disappeared. Its bad application is just the reverse of this, fixedness in evil, disinclination or inability to arise out of the evil into the good, to progress. Rajas, again, signifies energy, activity, which it is easy to understand may be

used both for good and evil. In its highest interpretation, it is the creative Will that brings the universe into existence ; and everywhere it is the mainspring of all progress, all evolution, continually urging onwards and allowing no delay. In man its type is the ever-changing, never-resting mind, as hard to curb as the wandering wind. Krishna gives its evil application as "Greed, outgoing energy, undertaking of actions, restlessness, desire." Mars may apparently be taken as a planet symbolising it very appropriately, at least in some of its applications. Tamas and Rajas thus form two extremes, and Sattva comes in as the golden mean, harmonising the two, and having as its highest correspondence the second person of the divine Trinity. It produces peace, harmony, wisdom, sympathy, buddhic understanding ; and from these result devotion (ninth house), charity (twelfth house), brotherliness (third), and service (sixth). Yet even this glorious quality can apparently have an unpleasant interpretation. Krishna says it "bindeth by the attachment to bliss, and the attachment to wisdom." Among ordinary mortals like ourselves, however, it seems to have an even lower application, which may be summed up as vacillation, irresolution, a weak will. This is not a tāmasic weakness of the will, arising from sloth ; but inability either to decide promptly, or to fix the mind when decided. The common signs, which exemplify it, often show this indecision. In the better application, this becomes the ability to see both sides of a question or to sympathise with both parties in a quarrel ; and higher still it becomes the loftiest wisdom and the profoundest love, the two in one.

Turning to the table it will be seen that Leo, the house of the Sun, may be read as the zodiacal symbol of the âtmic or tāmasic sub-division of the spiritual

(or buddhic) plane. If this is taken in the best sense Leo thus becomes the type of the highest in the universe, and indeed signifies a state of consciousness far higher than that of humanity as we know it. T. Subba Rao gives it as the sign symbolising the Christ, and H. P. Blavatsky re-affirms the statement. In ordinary Astrology it is called the royal sign and is regarded, with the Sun, as signifying the ruler or monarch. Taken with the fifth mundane house, it bears the still more matter-of-fact meaning of pleasure and places of amusement. This illustrates how the state of consciousness signified by fire works, in the average man, through impulse and instinct rather than the higher mode of which it is the type. The evil applications of Leo and the fifth house are arrived at by taking Tamas in its evil sense and by interpreting "fire" in a sensuous or sensual application.

Aries reads as the rājasic or mānasic subdivision of the same element and plane. T. Subba Rao interprets it in an even higher sense; but this is already more than high enough for most of us.

Sagittarius then becomes the correspondence of the sāttvic or buddhic subdivision of the spiritual plane; that is, Buddhi pure and simple.

These three may be compared: Leo, with a fixed stable centre of vitality and consciousness, which thrusts out into manifestation an active outward-tending portion of itself, Aries, to gather experience or to perform some work, just as a man puts out a hand to grasp an object, or to do something; or just as the permanent individuality (which compares with the heart and Leo) radiates out its temporary restless personality (which compares with the head and Aries) at each incarnation: while Sagittarius becomes an intermediate channel between the two, conveying the

will impulse outward from Leo to Aries, and the response back again from Aries to Leo.

Descending a stage, it will be seen that the same triple key unlocks the three airy signs. Aquarius here is the fixed centre of mental life, Libra its outgoing phase, and Gemini the dual intermediate stage. In this comparison, Aquarius becomes the symbol of the Higher Manas. T. Subba Rao says it stands for the fourteen lokas. These are apparently seven good and evil states of consciousness, representing the extremes possible to the mind ; and it is to be noticed that when Leo is the first sign, as it is in the symbolism of this table, Aquarius is the seventh. The same writer gives Libra as the Tattvas, the modes of motion, or differentiating energies in cosmos ; and to this, rājasic Manas, or the outward tending mind, seems a suitable correspondence in the microcosm.

These two elements, fire and air, seem to be contrasted with the remaining pair, water and earth ; and in dealing with the latter two, as represented in this table, we may apparently reverse the order of the three gunas. In the case of fire and air, the fixed quality may be taken as relatively above, and the movable as a downward and outward tendency ; but with earth and water the fixed quality seems better taken as symbolising that which is below, something inert and lethargic, while the movable then becomes a tendency to rise out of this, an upward and onward progression. This method, however, must not be applied too rigidly or absurdity will result. For instance, although in the average unprogressed man, Scorpio, fixed water, shows only too often the lower and uncontrolled side of the passionate nature ; yet many relatively high types of men have had this as their rising sign ; and in such a case we must follow the analogy of Leo and Aquarius, and treat Scorpio as a fixed centre

of energy, self-ordered and controlled from within, and representing therefore a comparatively advanced stage of evolution.

In Appendix I. we have seen that the astral plane may be taken as the downward reflection of the buddhic; and Pisces, "common" water, may therefore stand as the representative of astral consciousness pure and simple. Cancer, at its best, will symbolise the more active and mental phase of emotion or feeling.

The same principles apply to the three modes of the earthy element. The mental abilities of Virgo seem, in this analysis, more due to buddhic intuition than to Manas. Capricorn, at its best, shows out a more ambitious and separative intellect than does Virgo. Taurus may be taken either as the most matter-of-fact and inert of signs, or, like Scorpio, in a more complimentary sense, as the most practical and strong willed.

APPENDIX IV.

TO CALCULATE THE SYNODICAL LUNATION.

NOTE how far the luminaries are apart at birth, and whether the distance between them is increasing or decreasing. In the case of the King, referred to in Chapter III., they are $47^{\circ}27'$ apart and decreasing. A glance at the ephemeris will show that they return to the same relative position some time between noon on the 2nd of June, 1902, and noon on the 3rd. Ascertain the motion of the Sun during this twenty-four hours ($57'28''$) and then that of the Moon ($14^{\circ}24'23''$). The difference between these two represents the Moon's acceleration ($13^{\circ}27'$). Ascertain how far the Moon is distant from the Sun at noon on the first of the two days ($52^{\circ}13'20''$) and calculate the difference between this and the $47^{\circ}27'$ of birth position previously noted ($4^{\circ}46'$). Then, by diurnal proportion logarithms, subtract :—

D.P. Log. $4^{\circ}46'$	70200
D.P. Log. $13^{\circ}27'$	25149
	<hr/>

$$45051 = 8\text{h. } 30\text{m.}$$

That is, the luminaries will arrive at the required position at 8.30 p.m. on June 2nd. This gives the result to the nearest minute only; the seconds may be taken into account if desired.

A table of diurnal proportional logarithms is given in *Chambers' Mathematical Tables* and at the end of *Raphael's Ephemeris* each year.

Instead of this, the final calculation may be made by ternary proportional logarithms, if desired. Thus :—

$$\begin{array}{rcl} \text{T. P. log. } 13^{\circ}27' \text{ (arith. comp.)} & 8.87345 \\ & 4^{\circ}46' & 1.57706 \\ & 24\text{h.} & 87506 \\ \hline \end{array}$$

$$1.32557 = 8\text{h. } 30\text{m.}$$

The arithmetical complement of the first logarithm is obtained by deducting it from 10.00000. If the answer exceeds 10.00000, this amount is rejected. A table of ternary proportional logarithms is given in *Chambers' Mathematical Tables* and in *Sepharial's Prognostic Astronomy*.

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