

The Astrological Zodiac: Its Psychological, Occult and Mystical Meanings

By Bill Wrobel

Acknowledgements

With gratitude I acknowledge the invaluable teachings received, directly or indirectly, in part or in whole, from the following individuals who helped to shape many of the ideas in this manuscript:

- Dr. Zipporah (“Zip”) Dobyns
- Geoffrey Hodson
- Jane Roberts (Seth Material)
- Joel S. Goldsmith
- John Kirk Robertson
- Edgar Cayce
- Christopher Phelan
- I.K. Taimni

Preface

Astrology is perhaps the oldest and most sophisticated of all the “occult sciences” (including numerology, palmistry, etc.). Indeed, there is a great deal of psychological and *occult* (hidden) wisdom in astrological symbolism, far beyond anything popularized (but short-sighted) Sun-sign astrology can offer in the daily newspapers and online astrological websites.

This manuscript is meant to give the interested reader an understanding of the deeper aspects of the ancient “wisdom science” known as astrology. Because this author can only write through his own present, limited awareness, the book’s contents are far from being final Truth (truth with a capital “T”). However, I offer guidelines, the presentation of themes, of universal principles that are portrayed behind astrological symbolism. You are always on safest and surest ground when you focus *more* on principles and *less* on details (how a principle may manifest in any of many ways).

On the occult and mystical explanation of astrology, this author chooses to largely lens or focus these principles primarily through the framework and terminology of *Theosophy* because it offers the most comprehensive framework of understanding. Whether you call it “the Ageless Wisdom,” *Brahmavidya* (“Wisdom of God”), *Gnosis* (Gr. “inner knowledge”), the essence is the same: Understanding of the fundamental basis of the Universe (as macrocosm) and the spiritual psychology of Man (as microcosm). The modern term, Theosophy, is derived from the two Greek words, *Theo* and *Sophia*, meaning “Divine Wisdom,” which has its historical roots with Neo-Platonic writings in

the Second Century A.D. But the Ageless Wisdom itself predates our standard conception of history. It was taught in every ancient culture (India, China, Egypt, etc.) in different forms because it is the basis of all religions. It is the heart of Hinduism, especially, but also much of Buddhism, Taoism, Hebraism, to name a few, and even Gnostic Christianity as originally taught by Jesus (I highly recommend Geoffrey Hodson's insightful book on the allegorical understanding of the New Testament, The Christ Life from Nativity to Ascension). And if you engage in the comparative study of religions throughout the world, you will find many common doctrines within such seemingly diverse Faiths and their Scriptures (for example, the incarnation or "descent" of Spirit; the hierarchical Order of Beings; karma or the Law of Cause and Effect, etc.).

Note: Implied in many of the old (even ancient) teachings that I relay to the reader, there is my author's caveat: "according to these teachings in various scriptures, traditions, and books." In other words, I am simply the messenger in many of these pronouncements from the past, not the author. I do not necessarily believe all the details as actual fact, just as many people by now do not literally believe the Old Testament assertion in Genesis that the world was made in six days and nights. True occult and spiritual insight lies within or behind various statements in such teachings (especially mythology), often by an allegorical interpretation. Non-mythological and non-scriptural teachings such as many catechism teachings of the Catholic Church, old-fashioned theosophical doctrines of a specific nature (for example, designations of the seven "sub-planes" of the so-called "astral" plane), and so forth, constitute a body of statements that form specialized dogmas, not spiritual or eternal truths per se, so it is quite permissible to question such canons. Remember that modern Theosophy, while it is an essentially good and helpful overall model of "Truth" in its attempt to accurately portray universal *theosophia* ("divine wisdom" or the "Ageless Wisdom"), it is nevertheless an imperfect one, especially the early movement's heavily doctrinal emphasis (as taught by Leadbeater and others). Peter Washington's critical assessment of the early Theosophy movement as led by Blavatsky and Leadbeater especially is discussed in his interesting book, Madame Blavatsky's Baboon (1993).

Here are some recommended Internet sites:

http://www.ccrsdodona.org/m_dilemma/index.html

<http://www.projecthindsight.com/index1.html>

<http://www.astro.com/cgi/genchart.cgi?&cid=rtbfilepar7OA-u1056512981&nhor=1>

<http://www.astrodatabank.com/>

I also recommend the quarterly periodical, DIAMOND FIRE: Joe Polansky Editor and Publisher: Diamond Fire is a non-political, non-sectarian, non-denominational review, published quarterly, and dedicated to the cosmic, metaphysical perspective of Truth. Malchitsedek Productions ~ P.O. Box 7368 ~ North Port, FL 34287.

An upcoming workshop event in October 2009 in Arizona involving Joseph Polanky can be accessed here:

<http://www.atoneyoga.com/events/eventcalendar/?eid=692>

“Read not to contradict and to confute nor to believe and take for granted, but to weigh and consider”—Bacon

INTRODUCTION

Foundations of Astrology: Spiritual, Occult & Psychological

General Purposes

The purpose of astrology, fundamentally, is to facilitate unfoldment of self. The ultimate result of this inner unfoldment is at least twofold: (1) unification or integration of the twelvefold Zodiacal qualities in each man and woman; (2) unification of the Lower Self (personality) with the Higher Self (Soul).

This book is written mainly to elaborate upon the spiritual (mystical) aspect of astrological symbolism, and in part upon its psychological and “occult” (hidden) wisdom. It is also meant to encourage the reader to go beyond astrology: to consciously contact the divine Self within. As given, the purpose of any Wisdom Science, religion or spiritual study is to help you consciously know your true identity and, secondarily, to understand the inner dynamics and purpose of this incarnation. Once this gnosis (Gr. “inner knowledge”) is ascertained about the psyche (Gr. “soul”), practical steps can be taken to unify the outer personality with the inner Self.

Astrology is a tool meant to gain knowledge of the dynamics of your nature. Call it an ancient art of psychological divination, if you will, a method of unfoldment. In current parlance, it is a means of self-awareness, albeit unorthodox according to traditional psychology.

It is interesting to note that the term *psychology* has its roots in the Greek word, *psyche*, meaning “the soul.” The word *soul* with a small “s” means the total dynamics and vehicles of the personality, including the physical body and what theosophists label “etheric” body; emotions and what theosophists call “astral” body; and the concrete, analytical mind (designated as “manas II” by theosophists such as John K. Robertson). The Soul with a capital “S” represents the Higher Self. Theosophists claim that this Self (reincarnational whole self) functions through a superphysical vehicle labeled the

“Causal” Body. Then the higher self of the Soul is called (by the theosophists) the “Monad.” The Monad (the “logos of the Soul”) basically resides in the divine or logoiic levels of existence (the highest planes of manifestation called by theosophists as *Adi*, *Anupadaka*, and higher *Atmic*). The Soul or Higher Self dwells in the Spiritual levels of vibration (termed lower *Atmic*, *Buddhic*, and *Mans I*). The personality or Lower Self resides in the Temporal worlds of *Manas II*, astral, and etheric-physical. The Higher Self and various Lower Selves of each particular “Monad” are the *expressions* of the Monad on the denser planes of existence. But beyond the Monad is the so-called *Solar Logos* in which all Monads of a particular system have their being. And beyond the Solar Logos and other Solar Logoi and even greater dimensions of Being! Such is the theosophical framework of being, but each major religion has its own terminologies.

Macrocosm-Microcosm

The reader may have heard the ancient Hermetic phrase, “As Above, So Below.” This axiom (also aptly phrased, “As inner, so outer”) describes a major principle of astrology:

As Above = Macrocosmic (Universe)
As Below = Microcosmic (Man)

According to this Law of Correspondence, the planetary and stellar configurations “out there” symbolize what is “inside,” within your character. The horoscope is the precise map of the sky at a given date-time-place of birth on earth. This map, when correctly discerned, is a psychological blueprint of the psyche or Soul (as “soul”) in current incarnation. The outer personality on earth is therefore a reflection of the Higher Self, just as the Moon reflects the Sun, in its esoteric or allegorical symbolism. The Inner or Higher Self is the “I,” while the outer self or personality is the “me,” a living reflection, expression, image or three-dimensional representation.

Put differently, the Higher Self “sends down” a living aspect of Itself on earth, representing a set of qualities from its total bank of characteristics into incarnation, gathered in former lives. In Sanskrit, these groups of characteristics represent *skandas* (“bundles” or aggregates), attributes developed in previous lives that constitute the new personality of the reincarnating Higher Self. This is the accumulated karma generated by motives, thoughts, words and deeds in previous incarnations—a unique set of motivational characteristics represented by the natal (birth) chart. The horoscope symbolizes this three-dimensional pattern of the Soul in incarnation. Yet, once again, beyond even the Soul or Higher Self is its own higher self called the Monad (Spirit), the Soul being a fragment of It. The Monad (as called by theosophists) or Entity (I prefer that term) is a “spark of the Flame” or manifested Deity (Solar Logos), which in turn is an expression of the Cosmic Logos (Primal manifested Deity).

The following list gives the various equivalent names for each of the descending hierarchy of Beingness:

Absolute – Causeless Cause – Non-Being – Parabrahman

Cosmic Logos – Primal Deity – Brahman
Solar Logos – Logos of a Solar System – Isvara
Monad – Spirit – Purusha – Star – Father in Heaven
Soul – Higher Self – Jivatma – Individuality – Sun – Christ
Personality – Lower Self – Jiva – Psyche – Moon – Jesus

As the above list indicates, the author will occasionally utilize figures in world religions (such as Jesus Christ) and also figures in various mythologies (especially Roman and Greek) as allegorical representations. All the great scriptures and myths allegorically portray universal truths, principles and laws. For example, Jesus, as personality or Lower Self, was a prototype of evolutionary stature; an example, not an exception. The Christ, as Higher Self, represented a developed state of higher consciousness expressed through or *as* the evolved personality, Jesus. Later orthodox Christianity distorted the concept of Jesus as the “one and only” Lord.

The Rationale of Astrology

All within the Universe, macrocosmic and microcosmic, from the highest plane (Adi) to the lowest (physical) is connected or interwoven, functioning as a system of correspondences. This universal system of vibrational resonance (As Above, So Below) is the rationale of astrology, both mundane and occult. Just as the lowest “C” note on a piano is connected to the highest “C” note despite the differences in the *rate* of the basic frequency, so too each physical man and woman is connected to the highest spiritual essence of the Universe. The only difference is the degree of unfoldment or rate of frequency.

Vibrationally, as one example of the Law of Correspondence, the planet Mars is connected with the color red, the metal iron, the head of the human body, the traditional signs of Aries and then Scorpio, the astral plane, the adrenal gland, the solar plexus chakram, the jewel ruby, and so forth. Mars is traditionally connected with the fight or flight principle, soldiers, weapons, butchers, headaches, surgery, pioneers, fires, etc. All such activities, professions and objects are in vibrational “sympathy” or resonance with each other, parts of the same “family of frequency, so to speak. And the study of such interrelationships is of great importance because such knowledge is power when correctly activated and then implemented. Hence the usefulness of astrology when correctly applied because it is a guide through life and it can provide keys to the expansion of consciousness and abilities.

Involution-Evolution

One of the great messages of Jesus was allegorically stated in his Parable of the Prodigal Son (Luke 15:11 – 32). For a full exposition of its esoteric meaning, refer to Geoffrey Hodson’s excellent text, The Hidden Wisdom in the Holy Bible, Volume I. However, since it has direct relevance to an understanding of the basis of spiritual astrology, here is a summation of this parable:

The younger brother of a kingly father ventured off into the “far country, and there wasted his substance with riotous living.” Eventually the degradation of his heritage dawned on him as he ate with the swine, and he vowed, “I will arise and go to my father.” The journey back home ended with his father joyously running to greet his contrite son, placing his best robe on him, a ring, and shoes upon his feet. That evening a fatted calf was killed and the whole household feasted in celebration. “For this my son was dead, and is alive again; he was lost, and is found.” The elder brother, who had remained all this time with his father, objected to this lavish treatment on his prodigal young brother. The father replied: “Son, thou art ever with me, and all that I have is thine.”

In summary, the Prodigal Son is humanity itself, the personality or Lower Self; the Elder Son represents the Higher Self; the Father symbolizes the Monad (entity). The Prodigal Son ventured off into the far country of the manifested worlds, the process of which is called *Involution*. You could say that Consciousness manifests (pilgrimage of the Prodigal Son) at different rates or planes of vibration. This pilgrimage through the dimensions of Matter (ever increasing density of vibration) reaches the turning point, symbolized by the statement, “I will arise,” and the Return to the Source is begun. The incarnation of purest Spirit as Matter reaches its densest point and now the arc of *Evolution* back to pure Spirit commences.

Involution – Descent – Forth going

Evolution – Ascent – Return

The so-called “Fall” of Man, as depicted in Genesis, is actually the “descent” of Man from spirit realms into the manifested worlds – particularly, according to occult terminology, the lower mental (Manas II), emotions-desires (Astral-Kama), and Etheric-Physical. Involution is the materialization of Spirit; Evolution is the spiritualization of Matter and the Return to the Source. In these terms, Consciousness must *involve* before it can *evolve*. Unfortunately, while focused on the personality level, man becomes temporarily unconscious of his divine origin and develops a chronic state of spiritual amnesia. In *The Art of Synthesis*, Alan Leo wrote that Souls “descend lower and lower into matter, taking upon themselves denser and denser bodies as they pass downward from plane to plane, until they reach this physical world where the inner light is so obscured in the darkness of materiality that their origin is forgotten.”

Outwardly we are human; inwardly we are divine. Humanity increasingly lost sight of its spiritual origin, however, and became enmeshed in the “things” of this world. In effect man has lost his heritage due to his state of unawareness. One’s true heritage is freedom, not bondage to the physical, emotional and mental worlds. Humanity consequently becomes the Walking Dead, so to speak, or hypnotized people thinking that they are awake.

The purpose of this Descent of Spirit and its eventual Ascent is to manifest Consciousness and Power—the “desire” for self-expression. This is the cosmic creative urge: To manifest potentiality as actuality; latency of divinity to potency of divinity. In different terms, God expresses Itself as Manifestation (Creation). God is incarnate as Man; the Immortal became mortal (Word made flesh). Man is God-in-the-becoming, the seed of divinity planted on Earth, destined to grow, to bud and flower into deific stature. The ultimate goal microcosmically is perfected manhood into Super-humanity. Although, along the Descent arc of Involution, there is an ever-increasing limitation of Spirit, Spirit nevertheless opens up new realities, adds to the bank of existence as it differentiates and spiritualizes matter. Spirit thrills at the actualization of its potential, *unexpressed* as pure spirit. Consciousness seeks to manifest through the universal process of Involution-Evolution.

Significance of the Zodiacal Signs

The Zodiacal archetypes represent the divine process of manifestation. Macrocosmically, the Zodiac shows the universal cyclic process of the unfoldment of Consciousness. As H.P. Blavatsky wrote in The Secret Doctrine Volume I (page 618 fourth edition): “The descent and re-ascent of the Monad or Soul cannot be disconnected from the zodiacal signs...” According to occult tradition, the Zodiac refers to the Cosmic Intelligences, Builders, “Creators” emanating from the Unmanifest, charged with the supervision of the manifested cosmos. They are known as the Archetypes and in mythology as “the gods.” These Cosmic Intelligences are known in Sanskrit as the *Dhyani Chohans*, or as the *Elohim* (Heb. “Gods”) in the Holy Bible. These Hierarchies or Transcendent Beings are symbolically mirrored in the heavens as the Signs of the Zodiac. Yet these cosmic consciousnesses, Dhyani Chohans, Regents of the Zodiac and Fixed stars are our Elder Brethren, inconceivable, as it may seem.

Microcosmically, the signs of the Zodiac represent stages of unfoldment of consciousness, the drawing out from latency into activity these twelve capacities or powers. They are the twelvefold qualities or potentialities in Man to be “perfected” through so-called successive lives (Reincarnation). It must be remembered that the personality does not reincarnate; rather, the Higher Self reincarnates. As given earlier, the Soul projects a fragment of Itself as the Lower Self into the *lower* or denser manifested world to gain experience necessary for its overall development. At “death,” the fruits of the personality are absorbed by the Higher Self and, after the between-lives period (process of assimilation), the Higher Self sends forth a new personality. And while the Soul is immortal (living through hundreds of lives), it is not eternal (as the Monad or entity) because it too will “die” as part of Its evolutionary advancement. Meanwhile, the goal of the Soul is to manifest the perfect balanced expression of the twelve qualities associated with the zodiacal signs through a series of lives.

Microcosmically, the evolutionary arc of Man is portrayed as Aries through Pisces, in order of symbolical ascension. The ultimate goal is Liberation (Salvation) via knowledge of “the mysteries of the Kingdom of God,” saved from the wheel (horoscope) or “ocean of incarnation and death” (sourcing *Bhagavad Gita*).

Planetary & Zodiacal Powers and Intelligences

Geoffrey Hodson wrote on page 159 of “Yogic Ascent to Spiritual Heights” that one must first tap into the *planetary* powers before one can hope to reach the Zodiacal Intelligences. The planetary centers are the transformers in the microcosm of the corresponding Zodiacal powers in the macrocosm. Here the planets “rule” the Signs because the planetary centers must first be functional on our level. These centers become operative through the corresponding glands and charkas in the temporal bodies (physical-etheric-astral-mental) of each and every one of us. Then the way is open to be directly influenced by the extra-planetary correspondences of the Zodiacal Signs.

The power bestowing influence of these planetary and Zodiacal forces channel through the Higher Self into the Lower Self. Certain forces *channel* better than others depending on the nature of the personal psyche as shown in the natal and progressed charts. Those with strong water in the charts, say, tend to attract forces that impact on the emotions (negative polarity) or intuition (positive polarity). Those with strong air tend to focus on the mental body, the positive polarity linked to the abstract, spiritual mind (manas I), the negative polarity to the concrete mind (manas II).

The key to opening these gateways or force-centers is yoga: the science of sublimating the creative life force resident in each man and woman. It is also called *Kundalini* or the Serpent Fire. Normally expressed as the powerful sex-force, it is nevertheless largely dormant at the base of the spine in the root chakra (Muladhara). The goal of yoga is to develop your character and to raise the twin (negative and positive) currents along a third neutral current up the spinal cord to the brain, activating charkas along the way which results in psychic powers, spiritual illumination, ability to tap into planetary and zodiacal powers, and so forth. More on this subject in the Scorpio chapter.

The important point to realize is that this earth upon which you now live is not your place of origin. You are essentially an eternal free spirit, and a way back home is the study and application (as in yoga) of astrology as it was truly meant to be studied and applied.

Natal Horoscope

Present psychology, despite even the highly admirable work of humanistic psychology, is still in its kindergarten stage of comprehension until the Ageless Wisdom enters the picture. This entails the study of the true multidimensional psychology of Man and a recognition of Man’s divine nature and spiritual origin.

As an example of true psychology, present-day psychological theoreticians must recognize that Man as Higher Self or Soul manifests a body as a vehicle of expression to gain necessary developmental experience. Man, as a self-conscious entity or individualized deity-in-the-becoming (Microcosm) is learning the art and skill of manifestation. Earth life is a school, a training system, in which Man learns to translate

his beliefs, ideas, emotions and imagination into physical experience—to create an Outer to reflect the inner. Physical reality, then, is a feedback system showing us the results of our creativity.

The personal horoscope symbolizes the present incarnation of the Higher Self. The natal chart represents the temporary role (incarnation) of the Immortal Actor (Soul). It shows the theme of the Plan, but not its details: The scene is set but the lines are not written. In other words, no chart can give the specifics of the Divine Plan or *how* you will fulfill your destiny. That's *your* job, and the Higher Self relies on you to choose the details and make the decisions, to which the Higher Self provides its inexhaustible energy and resources to manifest. Astrology does not say what you will *do* with your character because how you freely express your character becomes your personal destiny. Destiny is basically how you use your energies directed by will (ideally), or unconsciously through emotions and physical impulse. Since the options of your free will are limited by your knowledge and conscious awareness, it behooves you to become self-aware and “know thyself,” for “You shall know the truth, and the truth shall set you free” (John 8:32).

Qualities and Elements

Microcosmically, each zodiacal sign represents a stage of consciousness along the evolutionary arc. The manifested realms of existence are traditionally symbolized in three qualities (cardinal, fixed, mutable) and four elements (earth, water, air, fire). They are the three *gunas* (Sk. “qualities”) and four *tattvas* (Sk. Abstract categories of substance) respectively. Cardinality corresponds to the Sanskrit term, *rajas*, or activity; fixity corresponds to *tamas*, or stability/inertia; mutability corresponds to *sattva*, or flexible harmony.

In *The Secret Doctrine* volume I (4th edition, page 252), H. P. Blavatsky wrote about the correct order of the elements: “Fire, air, water, earth...the order in which these elements are placed above is the correct one for esoteric purposes and in the secret teachings.” The element earth relates to the physical plane (solid); water relates microcosmically to the emotional plane (liquid); air relates to the mental plane (gas); fire (plasma) relates to spirit or to the intuitional plane according to some occult traditions—the creative, inspirational energizer behind thought, emotion and deed. Fire is the intermediate state between life and form, essence and substance. Finally, the fifth element exoterically in occult philosophy is *akasha*, or primordial space-substance. It is the medium of *potential* space which some scientists theorize in limited form as “dark matter.”

Each element symbolically becomes more “advanced” in progressive stages—for example, Aries-Leo-Sagittarius. Aries is the personal stage of fire microcosmically; Leo is the interpersonal stage; Sagittarius is the transpersonal stage.

The interaction of the three qualities (*gunas*) and four elements (*tattvas*) comprise the twelve signs of the zodiac ($3 \times 4 = 12$). Twelve is the number of the manifested

universe in perfection. The following illustration shows how the interaction of the qualities and elements comprise the twelve zodiacal signs:

Quality-Element Combinations

CARDINAL-FIRE = ARIES
CARDINAL-WATER = CANCER
CARDINAL-AIR = LIBRA
CARDINAL-EARTH = CAPRICORN

MUTABLE-AIR = GEMINI	FIXED-EARTH = TAURUS
MUTABLE-EARTH = VIRGO	FIXED-FIRE = LEO
MUTABLE-FIRE = SAGITTARIUS	FIXED-WATER = SCORPIO
MUTABLE-WATER = PISCES	FIXED-AIR = AQUARIUS

Each element is modified by one of the three qualities, just as each quality is modified by one of the elements. In certain terms, just as a father and mother interact to produce a son or daughter, each quality-element interaction produces a unique state of beingness symbolized as a zodiacal sign. The goal is for the Soul to experience each of the twelve signs, to master or unfold these energies into perfected expression. The Soul, according to some occult traditions, must incarnate under each of the twelve sun signs at least several times until the forces they represent are balanced. In occult numerology, the number 7 is the number of the microcosmic planes and also the number of subdivisions of any major division. For example, theosophists state that there are seven sub-races in each of the seven Root Races (evolutionary progression of civilization). Similarly, it is said by some occult numerologists that each Soul must incarnate at least seven times in each sign, making a minimum of 84 incarnations for the Soul as a human being ($7 \times 12 = 84$; $8 + 4 = 12$). The majority of mankind, however, *may* expect to experience several hundred lives before they achieve super-humanhood (Adeptship).

Polarities

Polarities (Aries-Libra, Taurus-Scorpio, Gemini-Sagittarius, Cancer-Capricorn, Leo-Aquarius, Virgo-Pisces) are natural partnerships, and their purpose is to achieve balanced, creative unity. They reflect the universal condition of oppositely polarized potencies necessary for manifestation or creative generation: Spirit-Matter, positive-negative, electro-magnetic, male-female, sperm-ovum, acid-alkaline, etc. One pole is the active, positive potency; the other pole is the receptive, negative potency. Spirit-Matter in passive unity is potentiality, while Spirit-Matter in active duality or oppositely polarized is actuality. Spirit-Matter are counterparts during the Period of Manifestation known as Manvantara, yet One in essence. Hence Father-Mother actively interact and produce an offspring, or Spirit-Matter actively interact and produce a Universe (Creation).

In occult terminology, this Universe is the Manifested Cosmic Logos or Creative Deity that “subdivides” into each Solar Logos, which then subdivides further into each Logos of the Soul (Monad). Hence the One becomes the Many (Involution), and then the Many returns to the One (Evolution). The Universal becomes individualized and the Unmanifest becomes manifest.

Macrocosmically, the Unmanifest is an integrated, not a differentiated, state of being. Due to the universal process of polarized interaction, Creation comes about. The Adi plane (highest plane of manifestation) could also be seen as the meeting ground of the Unmanifest and the Manifest. Each Monad in the Adi plane is the primal differentiated state of the integrated Unmanifest Deity, much as the colors of the spectrum through a prism are the differentiated states of integrated white light streaming through that prism. The Source (white light analogy), on one level, is the Manifest Cosmic Logos, which is the highest Deity imaginable. On another level, the Source is really the Unmanifest Cosmic Logos, which is more a Divine Principle than a Deity per se. Beyond that, of course, the Source of *All That Is* (also a favorite Seth term in Jane Roberts’ books), Manifest and Unmanifest, is the Absolute, the Ultimate Reality, the Causeless Cause, and “Non-Being.”

Microcosmically, in the temporal world, the same process of polarization occurs in which the unmanifest becomes the manifest. In some circles, this is seen as the interaction of the conscious mind with the subconscious to produce outer events and objects. In other circles, will (positive polarity) and power (negative polarity), or Siva-Sakti, interact to produce phenomena or effects. Blavatsky speaks of this in terms of the “mysterious power of thought” or Kriyasakti (see the Sagittarius chapter on this subject of the Law of Manifestation).

Seven Sacred Planets

Ancient astrological symbolism partly portrayed the Involutionary descent in terms of the Seven Sacred planets (Sun, Moon, Mercury, Venus, Mars, Jupiter, Saturn). The Sun represented purest Spirit or Consciousness, while Saturn, the planet farthest away from the Sun (in ancient days) represented densest Matter or Form, limitation, the Ring-Pass-Not. In other symbolism, as given earlier, the Sun represents the reflection of the Higher Self; that is, the Lower Self (personality).

Each planet is said to be the home superphysically of a Regent or Intelligence very high up the evolutionary ladder, a sublime Elder Brother, so to speak. Such planetary logoi are advanced spiritual Beings who have their special “supervisory” place in the Hierarchical Plan, according to traditions. They are sometimes referred to in occult literature as the Lords or Archangels of the ten major planets, the microcosmic *Dhyan Chohans* in Theosophical terminology. Beyond them are the cosmic Dhyan Chohans of the Zodiacal Signs and so-called “fixed stars.”

In terms of cosmogenesis, the twelve zodiacal signs represent (1) the universal cyclic process of manifestation or Involution-Evolution, and (2) the original twelve

Creative Hierarchies, Orders, or Builders of the manifested Universe, symbolizing in unison the Cosmic Logos. According to ancient lore, four of these Architects have passed onward into “liberation” (Cosmic Adepts), one is nearly there (Cosmic Arhat), while seven remain (three being *arupa* or Formless Orders, four being *rupa* or Form Orders). One of the rupa Orders consists of the human Monads themselves. Monads include the human monads, devas, and other expressions of other Creative Hierarchies. Since occult numerology is evident in this ancient lore, it suggests a far more allegorical meaning than an actual reality!

The Seven Sacred Planets were divided into the twelve Zodiacal signs, five of the planets “ruling” two signs each, as shown in the following diagram:

SUN	ruling	LEO
MOON	ruling	CANCER
MERCURY	ruling	GEMINI, VIRGO
VENUS	ruling	TAURUS, LIBRA
MARS	ruling	ARIES, SCORPIO
JUPITER	ruling	SAGITTARIUS, PISCES
SATURN	ruling	CAPRICORN, AQUARIUS

The Chaldeans viewed the solar system as a celestial body with the Seven Sacred Planets being planetary charkas or energy relay points, transformers of stellar or cosmic superphysical forces. They considered the Seven Sacred Planets as the transformers and *upadhis* (Sk. “carriers”) of the Creative Hierarchies and forces involved with Earth’s development. The priestly Chaldeans believed that fourth-dimensionally the planets were connected as one Being, the physical (densest) representation of the Solar Logos. Three-dimensionally the planets appear separate much as two-dimensional beings would view the outstretched finger tip indentations on a flat piece of paper as being separate, but three-dimensionally one can see the hand that connects them all.

Death and Rebirth of Sun-Son of God

In biblical symbolism, Christ-Jesus was crucified upon the cross, taken down and buried in the tomb for three days, resurrected, and then ascended into heaven. Allegorically, the Soul (Christ) descends as a personality (Jesus) to be crucified or immersed upon the cross of matter (temporal world of the four elements or four special direction of north-south-east-west). He is entombed for three days (densest three planes of the lower mental, astral, physical), is resurrected (after treading the Path of Salvation or Liberation), and finally ascends to Heaven (freed from the bondage of Matter and returns to native spiritual realms).

Similarly, in astrological symbolism, the Sun (Son, Christ) begins its three-month descent (three lower worlds) at the autumnal equinox, finally to initiate its ascension at the Aries spring equinox. All the major mythologies dramatize the same Involutionary-Evolutionary process, with the Christ life being a relatively recent merging of facts and

myth to convey great spiritual truths, universal processes, and scientific methods of personal Soul development.

Further reflections of the Involutionary-Evolutionary cycle is seen in Man as the life-death-rebirth cycle (reincarnation). It is further symbolized on a daily basis in the sleep-wake cycle. The fruits of each cycle are assimilated, enlarging the bank of existence in manifestation, and the seeds are carried over into a new cycle of a spiralic nature and higher order of expression.

Spiritual Psychology

Astrology is part of the Wisdom Sciences, originally taught by Adepts (perfected men or evolutionary elders) and other beings that had successfully completed the Path of Liberation in prior minor and major evolutionary periods. This is not any more strange than teachers now instructing their students, offering the fruits of their experience, and aiding in the spiraling ascent of the evolutionary arc.

The purpose of astrology as a tool of the Ageless Wisdom (Theosophia) is to help awaken Man from the occlusion (spiritual darkness, ignorance, veil) of his spiritual origin and divine nature. It is meant to be a Light upon the Path of Liberation or Evolution, to help see one's way far more clearly, and to facilitate hastened unfoldment.

The true function of astrology is to serve as a tool of Spiritual Psychology. The goal of such a psychology is to help unify the inner and outer selves. Presently, in Sanskrit terms, we are in the Kali-Yuga or spiritual dark age (*yuga* means "Great Cycle"). A global resurgence of the Ancient Wisdom took place between 700 B.C. and 300 A.D., within which appeared the Lord Buddha in India, Lao-tze in China, Pythagoras in Greece, Hermes Trismegistus in Egypt, and Jesus, to name a few.

Still, much selfishness exists due to a loss of functional knowledge of mankind's spiritual identity, ignorance of the laws of creation and daily optimum living, and an overly accentuated sense of personal separateness from one's fellow man. Humanhood is often characterized by "Me and mine," "Look out for # 1," and "My way or I won't play." Man is not only separated from his neighbor but fundamentally from himself, as witnessed by widespread neuroses, job dissatisfaction, crime, and other symptoms of alienation.

The process of unification is severely hampered due to ignorance of our own nature. In psychological parlance, if there is a battle between the conscious and the unconscious, the unconscious usually wins; that is, one's basic inner concept of self determines outer behavior. Happiness depends partially on what you believe or think about yourself: Is it self-loving or self-rejecting? Psychological balance is also dependent upon what you believe about the world: Is it seen as hostile or safe? Integration is also based upon how you approach daily living: Is it lived from the Inside-Out (Hermetic maxim) or from the Outside-In? And with interpersonal relationships, success is

determined upon how you interact with others: Does it stem from love or is it based on fear?

The root of alienation from self and others is non-unification. In mystical terms, it is the belief in a selfhood apart from “God” (All That Is, the Creative Forces, or however you wish to term it). Unity follows the Hermetic dictum: As above, so below; as inner, so outer; as you, so I. Oneness is the key. You must start with yourself because before you can hope to achieve unity with your fellow man, the Shakespearean axiom must be followed: To thine own self be true, and you canst be false to any man. By integrating one’s Lower Self with the Higher Self, the exploitation and murder of others become impossible because one then is cognizant of the Christ (divine self in man) in other individuals. Each person, however, must first face himself or herself clearly and honestly, and not play hide and seek. The fundamental key is awareness, because if we do not work out issues consciously, then the issues will be encountered through power struggles, accidents, illness and other problems, fabricated from the so-called unconscious. Such troublesome events and conditions—as can be alluded to in the progressed astrological patterns—are simply methods meant, as Dane Rudhyar pointed out, to “make the person conscious of what his life is about.”

Some Steps of Therapy

The first psychological step that the astrologer/psychologist/counselor suggests to the client, with the aim of self-harmonization, is to examine his or her belief structure. The client must make a conscious inventory of his expectations, habitual thought, and behavioral patterns because therapy is dependent on the acknowledgement of the “problem.” For example, as long as an alcoholic believes that he is not an alcoholic, an effective cure cannot be initiated. The client is encouraged to turn within for answers, perhaps with some preliminary assistance by the healer-counselor. This necessitates a nonjudgmental attitude towards the client since he needs to be heard and accepted, not criticized or rejected.

As a counselor, you point out a range of alternatives—not just the negative. Your judgmental opinion (based on *your* standards) is not what is needed by the client. You cannot jump to conclusions and try to guess the details or the answers. Listen and observe first. To condemn a behavior is futile—for example, to condemn an alcoholic because he drinks. You help others help themselves with information which leads to their inner understanding of the causes of their problem, to help them know *why* it happened, and then to encourage their own strengths and abilities, their own sense of power to handle the situation.

As Kant correctly stated, “We see things not as they are, but as we are.” Another apt phrase states, in effect, that “the trouble is not what other people don’t know, but that they think they know so much that is erroneous.” In computer parlance, “Garbage in, garbage out” coins the necessity to *unlearn* much that we have accepted in the subconscious. The danger with the amateur psychologist or astrologer is twofold: (1) over-accentuation of the intellect, de-emphasis of the heart, or (2) over-accentuation of

the heart, de-emphasis of the intellect. What is required is heartfelt feeling; compassion and service balanced with wisdom and effectively applied knowledge. A competent astrologer should have an accurate psychological understanding of human nature, a selfless desire to be of service, and demonstrate a reasonable integration of his or her own life and hence be a living model, example, and light on the Path. The astrologer-healer-astrologer attempts to open up communication between the inner and outer selves of their clients, and to teach the doctrine of self-responsibility (true karma).

Doctrine of Self-Responsibility: Living From the Inside-Out

The method of self-responsibility is to live from the Inside-Out. This is the modern variation of the Hermetic dictum, “As within, so without.” As stated in the New Testament, “The kingdom of God is within you “ (Luke 17:21). Yet the attention of the majority of mankind is focused, not within, but outwardly or exteriorly-oriented. Man’s normal waking state is intensely centered on physical earth reality. To some extent this is normal in our evolutionary development since Consciousness is looking at this direction—towards earthlife—immersed within it. The appearance world of the five senses is quite convincing and “solid,” and all other realities are unperceived or ignored as being intangible and “unreal.”

Humanhood places its attention upon money, sex, power, fame, self-preservation, food, alcohol—you name it. Most people seek security rather than freedom (entailing self-responsibility) and are taught to look outside themselves for answers. If we want security, we look to parents, mate or government to take care of us. If fear is also strong, and we distrust the former alternatives, the final refuge is money (hoarding gold during a global financial crisis, for example) and the security it supposedly can buy. Fear is simply a belief in a power or enemy outside of us that can hurt or deprive us. As long as we project our power outside of us—upon parents, mate, government, job, money—we can blame them if things go wrong. As long as we believe that the universe is hostile and something to be feared, we will project our power and strength upon “outside” forces and seek benevolent powers to protect us. This is normal humanhood: Living from the Outside-In.

Both the spiritual path and integrative psychology mean living from the Inside-Out. Again the Hermetic truism applies in modification: the outer is a reflection of the inner. Consciousness manifests Form, not Form manifesting Consciousness. For example, the brain does not create consciousness or thought; consciousness creates the brain to provide physically-oriented thought. The ancients viewed the outer world as the appearance world or Illusion (phenomena, Gr.), while the inner world was the Real world or noumena (Gr.). Nothing is ever what it *appears* to be on the outside. However, the Illusion is not that it doesn’t exist but that the Illusion is the *way* you conceptualize what you perceive. In those terms, Maya (Illusion) exists, yet the five senses do not “sense” the truth behind manifestation. The picture that the five physical senses portrays is illusionary. For example, the colors you see around you do not exist independently of your vision. Color is the result of light wave frequencies as they strike the retina. Each

color is simply a different rate of vibration along the energy spectrum that impinges upon the eye in the guise or *maya* of color.

Outer-Directed Astrology

A danger is for astrologers to use astrology along the Path of Occultism alone, focusing on phenomena alone, not its noumena or higher meaning. Materialistic astrologers project the power “out there” upon the stars and slavishly attend to daily transits to see how the planets are affecting them and the world. Such a materialistic and exoteric application of the Wisdom Science can be subtly expressed. An astrologer may look with trepidation at an upcoming Moon-Saturn conjunction in Scorpio in the progressed chart, believing in terms of emotional limitation, restriction or difficulty. Or an astrologer may assume that Aries square Cancer or Mars square Moon is naturally stressful, comprising part of the assumed “nasty” Cardinal Grand Cross. Yet all of the Grand Crosses comprise the whole zodiac, the twelvefold totality of the human psyche archetypally in perfect balance with each other.

There is no actual competition in principle between the twelve sides of the Zodiac. Life is a cooperative gestalt, a unity, as witnessed by the cells in the human body, combining into a wonderfully functioning integrative whole. If the cells “naturally” were competitive, then such a cohesive network would not exist.

On a psychological level, there are no “problems” unless you believe that there are problems. Living from the Outside-In, if you intently wanted a sunny Saturday morning to play golf, for example, but nature provides a rainy day, you might react in disappointment that it is indeed a lousy day. Living from the Inside-Out, however, you realize that you cannot directly control the weather, so all you can have is a lousy attitude towards it. You accept the rain and deal intelligently with it, not allowing it to ruin your day or blaming it for your emotional state. This is true power over one’s life, not projected power onto external conditions.

The Occult Path is not only a focus on Effect rather than Cause, but also an emphasis on Metaphysics rather than Mysticism. Metaphysics is exoteric knowledge; mysticism is esoteric knowledge, wisely applied. Metaphysics is knowing *about* truth, knowing the “letter” of the truth, but not the “spirit” of the truth or *being* it. In comparison, this is viewed as too much intellect but not enough heart or wisdom. The path of the mystic is characterized by intelligence, love, heart and intuition.

Astrology is a tool, and its effectiveness is dependent upon its user, no more and no less. It serves as an entry door into deeper, spiritual realities. But to make astrology into a god is a severe displacement that many astrologers unfortunately pay homage to—for example, seeking final answers in the form of infallible techniques to specify details. Such dubious techniques find domicile usually in the “medical astrology” and “karmic astrology” branches. A karmic astrologer may attempt, say, to describe your “past” incarnations or attempt to definitively describe your “karma.”

Hastened Development

The goal is for the personality to best develop its set of qualities represented by the horoscope: To transmute “negative” qualities and to develop “positive” character building. The ideal is to unify the Lower Self with the Higher Self, and allow the inner wisdom to direct one’s earthly path. This entails the process of (1) Education—studying the Ageless Wisdom regarding the nature of reality since knowledge is power; (2) Self-Mastery—purification and discipline of the physical, emotional and lower mental (analytical or separative-thinking) bodies; (3) Meditation—the yoga of contacting the true Self within; (4) Service—providing a quantity and quality of work and selfless dedication to furthering the Evolutionary process, to help create a better world for all people.

Such a way of life is the Path of Hastened Development, the “strait gate” and “the narrow way,” the “razor-edged path.” The evolutionary arc can be traversed in its normal, slow manner, or accelerated to encompass, according to some traditions, fewer lifetimes (but more work!). One then breaks out of the “Wheel of death and rebirth,” entering into the state of super humanity, to become what St. Paul described as “just men made perfect” (Heb. 12:23), or “Adepts” (Lat.). The Path necessitates living from the Inside-Out and knowing that all personal experiences are a manifestation of one’s state of consciousness. Experiences primarily flow *from* us, not *to* us, except in terms that secondarily we react to them as events and environment in our life.

Super-Psychology

“As a man thinketh in his heart, so is he” (Proverbs 23:7). Since the outer picture reflects the inner condition (motives, beliefs, expectations), it behooves us to focus our attention upon truth, not simply on what we *accept* as truth or reality. For example, we can universally accept the belief that evil exists, that there is a lesser power apart from God bent on creating havoc in the world. Or we can rationally recognize that if God (All That Is) is indeed omnipresent, omniscient, and omnipotent, then only God exists. There is not All That Is and you. There is not All That Is and evil. The basis of mystical astrology is a realization of the true multidimensional psychology of Man and a recognition of Man’s divine nature and spiritual origin.

CHAPTER ONE

ARIES

Macrocosmically, Aries represents the manifesting, Creative Deity (Logos) issuing from Non-Being (the pre-Cosmic Absolute). From the interaction in the Cosmic Unmanifest of the “Father-Mother” principle (Spirit-Matter or primal Positive-Negative polarization designated by Aquarius-Pisces), a “Son” was born. This Son or “Cosmic Christ” is the Presiding Deity and Emanator of the Universe during the present Period of

Manifestation (Maha-Manvantara) or cosmic cycle of 311 trillion years (according to Hindu calculations).

Its first expression is the Manifest Cosmic Logos, the source of the various Creative Hierarchies (Elohim) charged with the creation of the Universe, sometimes synthesized under the term *Mahat* or Universal Mind. Its second expression is collectively the Solar Logoi of the Universe. Each star is said to represent a Solar Logos (Logos of a Solar System), a “Ray” of the Cosmic Logos, the Presiding Deity over Its own system. Its third expression are the Monads (entities) within each Solar Logos. Each Monad (Logos of the Soul), whether human, deva or other manifestation, is a “Ray” of the Solar Logos.

This trinity of the Logos Doctrine is essentially One. The origin of all three is the same, and the only difference lies in their respective level of unfoldment or evolutionary stature. In certain terms, Monads are the microcosmic representations of the macrocosm or Cosmic Logos. And yet, each Monad is destined to attain to the stature of a Solar Logos and beyond.

Parenthetically, it may be helpful for some readers to know that the trinity of AUM known as Brahma-Vishnu-Shiva (Mahesha) in Hindu teachings are not three separate Deities, but the three Functions or Aspects of the Logos. Brhama is the Third Logos, the Creator or Creative Principle in charge of the creation of the “raw materials” of the Universe. It is the “Knower” or Consciousness aspect. Vishnu is the Second Logos, the Preserver or Formative Principle charged with the pranic (life) sustaining of vehicles. It is the “Knowing” or Life aspect. Shiva or Mahesha is the First Logos, the Regenerating or Transforming Principle, charged with the unfoldment of Consciousness in vehicles. It is the “Known” or Form aspect that actually does the work in the creation of the five microcosmic planes (Atma, Buddhi, Manas, Astral, Physical). Other examples of the universal Trinity Principle are as follows: Father-Child-Mother, Sat-Ananda-Cit, Perceiver-Perception-Perceived, Subject-Relation-Object, and so forth.

Aries represents the Dawn of Creation (commencement of manifestation), just as the Aries point on the eastern horizon in conventional charts represents the “rising” point of the Sun at dawn. Hence Aries represents the rising Sun (Cosmic “Son”) from the east (source of manifestation), the “Dawn” which starts the divine cyclic process of emanation known as Involution-Evolution. The lamb symbolizes Aries because it is the divine sacrifice that is “slain” (Involution or descent of Life-Spirit into the limitations of Matter-Form).

Macrocosmically, the manifestation cycle begins its descent at the Aries cardinal (power) point. Microcosmically, since the Sun is exalted in Aries (Monad), the Sun (Higher Self) rises (manifests) from the East (Atmic or highest plane of manifestation in the microcosm) and begins its descent into lower or denser vibratory dimensions. Aries also represents Adam Kadmon (Heb.), the “spark of the Flame,” the Monad or “Heavenly Man” not yet “fallen” (descended) into sin (earth plane).

Aries is one of the four cardinal points of the zodiac, esoterically understood in the following way:

Macrocosm

- (1) ABSOLUTE (Capricorn)
- (2) MONADIC, SOLAR,
COSMIC LOGOS (Aries)

Microcosm

- (3) SOUL (Cancer as bridge to Higher Self)
- (4) PERSONALITY (Libra as bridge to Lower Self)

At the Cancer cardinal point, the microcosmic cycle begins its descent. Occult tradition (Porphyry, the third century Neo-Platonist) describes two gates, one in which is represented by Cancer, the “Gate of Birth” through which Spirit descends into the “lower” worlds of increasingly denser matter. The Monad descends or expresses as the Soul, and the Soul (Higher Self) descends or expresses as the Personality (Lower Self) through the Libra cardinal point. Libra, as the polar opposite of Aries, shows the entry into the temporal world whereas Aries shows the entry into the Divine world. The cycle is completed at the Capricorn cardinal point which microcosmically represents the furthest reaches or densification of Spirit immersed in Matter-Form.

In Aries we find Adi I, the highest or subtlest plane of manifestation in the Divine world. It is the medium, so to speak, in which the Logos lives, moves and has Its Being. Further differentiation takes place in Adi II, designated by Taurus. Even further differentiation takes place in the Anupadaka plane, symbolized by Gemini. The Monad, while Its existence has Its roots in the Adi plane, has Its “home” or center of consciousness in the Anupadaka plane.

In certain terms, the Adi plane is the boundary or meeting ground of the Manifest and the Unmanifest. Indeed, it can be said that the two states of Reality *are* the Manifest and Unmanifest. However, Ultimate Reality, known as the Absolute or Non-Being, is the only “perfect” Reality because all else is relative or derivative.

The Unmanifest is that vast, incomprehensible “Twilight Zone” between the Absolute and the Manifest. There the primal Positive-Negative comes into potential existence as a Principle which generates what I.K. Taimni terms the “Unmanifest Cosmic Logos.” Limitless energy generates from this Infinite Power Potential state due to polarization which “runs the machinery” of the Manifest. The Manifest Cosmic Logos is itself “part” of the Unmanifest Cosmic Logos which provides the Cosmic Ideation for the Involutionary-Evolutionary Cycle. The “difference” between the two is that the Manifest is a differentiated or kinetic (active) state, however sublime and subtle, whereas the Unmanifest is an integrated, potential state. Using the analogy of a prism once again, the Unmanifest is the integrated white light which streams through the prism of Aries and expresses as the differentiated colors (Logoi, etc.) of the spectrum.

Added Esoteric Meanings

Microcosmically, Aries is the cardinal power point where the ecliptic, the apparent path of the Sun around the Earth, intersects the celestial equator. This Vernal Equinox event mirrors the Resurrection of the Sun (Son, Christ, Higher Self) rising from the grave after three months (three days, three lower temporal bodies) in winter (the tomb of spiritual occlusion). Therefore the Sun is traditionally exalted in the sign of Aries.

Aries represents the outward thrust that proclaims “I will arise,” initiating the path of Salvation or Liberation. It is the Soul pioneering the long journey back to Its source. The Zodiacal glyph is that of the ram that symbolizes the active, positive, spiritual Self-Will that decides to arise from the Lesser in its journey to the Greater.

Mars, as the traditional ruler of both Aries and Scorpio, is the procreative power in men and women that bodily is asleep in the sacral area as latent Kundalini, the creative life force in Man. As the ancient ruler of Scorpio, Mars depicts the downward flow of the procreative arrow into generative, sexual activity; hence the occult statement that Mars represents, on one level, man’s animal nature, passions and desires (Kama).

Psychologically, besides corresponding to the head, Mars-Aries is the energizing activity associated with the adrenal glands at the onset of a fight-or-flight confrontation. Emotionally, on the lower astral levels, Mars corresponds typically to anger and combative behavior. Both Mars and Aries symbolize aggressive energy (the warrior archetype) on a basic, rudimentary level.

Personal Stage of Life

Psychologically, Aries begins the personal stage of humanhood. Taurus, Gemini, and the Baby (dependency) side of Cancer complete the four early Zodiacal signs representative of the Child side of life in terms of personal needs. The “personal I” –or “me”—is chiefly characterized by the attitude of getting and self-preservation: “My wants,” “my needs,” “give me.” Mars-Aries-Ascendant represent this personal, immediate self-will in action; a key to identity and personal action. “I want what I want immediately!” Aries is cardinal-fire: self-initiated power to act and to overtly create events. “I will do my own thing in my own way!” It is also the drive for freedom of action, one of the three freedom signs (Aries, Sagittarius, Aquarius). The keynote of Aries and Mars is independence and self-will.

It is natural for the personal signs, especially Aries, to display egoism in terms of seeing the world from one’s own narrow perspective only. With the entry and successful development into the interpersonal signs (secure side of Cancer, Leo, Virgo, Libra, Scorpio), other people’s point of view is gained as one learns to share and work together. With the transpersonal signs (Sagittarius, Capricorn, Aquarius, Pisces), personal and interpersonal needs are hopefully satisfied, and larger issues are handled.

Ahamkara—The Illusory Sense of Self

The attitude of personal rights, personal defense, self-preservation, and possessiveness were built up after many lives. This personal sense of self or *ahamkara* (Sk. “I-making”) is the sense of separate self-existence—the “false sense of I.” *Ahamkara* is the focus on the “me” as distinct from other people in essence, a self-consciousness that carries the illusion of separateness. Hindu metaphysics view *ahamkara*, this semi-independent sense of self, as being the root cause of suffering throughout history.

Nevertheless, this I-making—or better yet, “me”-making—is a necessary “egg-shell” at first, required so that self-consciousness may evolve, serving much like a scaffolding on a building in the process of construction. When the time is ripe, the chick can safely break out of the shell that was once a protection, but now hinders its further development. Similarly, when the building is erected, the scaffolding can be safely discarded.

According to occult history, since about the middle (fifth sub-race) of the Atlantean or Fourth Root Race, development of analytical reasoning or separative thinking began. It carried on in greater force at the start of the present Aryan or Fifth Root Race, focused on the evolution of the concrete, reasoning mind. Presently, according to these old traditions, we are in the fifth sub-race (Teutonic) of the Fifth (Aryan) Root Race, doubly accentuating intellectual and technological development. Carrying the line of progression further, the sixth sub-race of the present Aryan Root Race, due within this 21st century, will focus on the development of integrative thinking, intuition and clairvoyance.

Meanwhile, *ahamkara* and its tendency towards selfishness is still prevalent to an overwhelming degree at this midpoint of our evolutionary track. The negative aspect of Mars/Aries is selfishness, not caring for another person’s feelings, being self-absorbed. What such a person does, he does for himself. When he ostensibly gives, he gives to get. And the only way to please a selfish person is to do exactly what he wants you to do because he’s really not interested in what you want.

Understandably, in this appearance world, the overwhelming sense data evidence apparently shows that we *are* separate from each other. In Spirit we are One, yet physically we are apparently divided into separate personalities within separate in three-dimensional time and space. Physical reality is the seventh and densest plane where Consciousness is focused upon differentiation of the One into the Many. Breaking out of this mass hypnotism of a selfhood apart from others is not simple within this differentiated plane meant to express as fully as possible the multidimensional nature of Consciousness.

Action and Desire

Mars/Aries rules self-will that normally acts to fulfill desire. Each desire engenders an attitude towards it: positive or negative, accept or reject, approach or avoid. If you *see* yourself in a certain manner (self-image), you will *act* that way. You do not really believe something (accept it as being true) until you are willing to act as if you

believed it. For example, if you and your spouse trust in each other's goodness and love, you will risk to express hurt and disagreement. If your self-esteem is low and you doubt your mate's loving acceptance, you will dam up your hurt (self-block).

When you dam up your power to act (in this case, the need to express your hurt), symptoms can appear as irritation, anger, tiredness, headaches, low spirits escalating to depression, accidents, surgery and even suicidal tendencies (bottled up anger and guilt erupting as extreme self-punishment). Disease and psychological illness are the common expressions of such repression and denial. Similarly, if your will to do what you really want to do is projected, then relationships with others become disruptive. Violence and even murder may be its extreme reflections, as well as milder symptoms such as arguments (verbal attack-and-defend) of a chronic nature, common in various astrological combinations—for example, Mars-Pluto stress aspects.

Withheld hurt turns into anger (“You’re not okay and I’m going to put you down”). Withheld anger turns into guilt (“I’m not okay and I’m going to put myself down”). Anger demands, “You must be different than what you are.” Guilt demands, “I must be different than what I am.” You cannot master a situation when you blame other people or react with self-blame. If a person feels, “I am no good” or “Life is no good,” feeling hopeless and powerless, this can lead to being abused by others as punishment for being no good, to be victimized by exploitive people, or to become ensnarled in an unrewarding job or personal relationships. If you feel that life is hostile, uncaring, evil and destructive, then you will hardly trust others or even your own self.

Depression is repressed anger or suppressed power to act. If your beliefs are fearful, your emotional reactions will take form as stress. If you project power to a feared object or person, you will feel weak or powerless in relation to it. Thus to believe in your own weakness robs you of the power to act constructively. If, moreover, you subscribe to the belief that expressing anger is taboo, then you will believe that anger—even if you *feel* it—is evil and wrong. Or you may simply feel that anger means losing control, feeling guilty if you display it.

The problem is not the emotion, however, but its suppression due to good-bad, right-wrong beliefs. The “false sense of I” cuts off the flow of harmonization. The humanhood “I am” principle of Aries/Mars may assert, “But I *am* depressed!”—thus attaching to that image by the process of identification. You manifest whatever you attach your “I am” to. Once the subconscious or formative aspect of the psyche accepts anything as true, even though it may actually be a falsehood, it commences to objectify it as best as possible. We have not learned to be wise Watchmen of the Gate into inner portions of our being, planting seeds that will take root and flower into karmic repercussions.

Constructive Nature of Mars/Aries

The element of Mars/Aries is fire (creativity and action). It is the power ideally to become your best self. The positive essence of Mars/Aries is the freedom to be your own person, to be yourself without apology. It is the power and freedom to express who you

are. Anything you need that helps you be better and more self-actualized is good. You have a right to that, as long as it does not take from others or interfere with *their* freedom. You neither self-block nor aggressively apply self-will, but initiate affirmative action (assertion) for what you want. You seek what you want, avoid what you don't want or need in your life, neither putting yourself down (self-blocking) nor others (aggression).

Remember, however, that the self-will of the personality in humanhood is the "false sense of I" occluded to its real identity (Higher Self, entity). The key to getting in touch with this Real Self is to be an active, creative servant or transparency of the Higher Self. To find self, one must "lose" self: To transmute self-will into Universal Will. Here the little will of undisciplined Aries becomes an intelligent vehicle for the Higher Self. "Not my will, but thine, be done (Luke 22:42).

CHAPTER TWO

TAURUS

Macrocosmically, Taurus represents the Word or "Logos" (Gr.) uttered by God at the onset of the Involutionary-Evolutionary cycle of manifestation known as Manvantara. It is the creative, formative feminine principle by which the Universe manifests. Just as behind every word is a thought or that which speaks, so too the Cosmic Word (Taurus) expresses the Universal Mind (Aries). Spirit is given Form through this cosmic AUM that descends the path of Involution until it reaches the lowest plane of physical matter (Word made Flesh). Adi II is the highest mode of manifestation in Form.

The Word may also be phrased the Cosmic Song voiced by the "Hidden God" (the Unmanifest Cosmic Logos or even the Absolute), ever sounding throughout the eons until the cycle of Pralaya (Sk. "Period of Dissolution") when manifestation ceases and Silence reigns again. An Old Testament psalmist wrote: "By the Word of the Lord were the heavens made; and all the host of them by the breath of His mouth" (Ps. 33:6). In Hindu esotericism, Brahma (Aries, Demiurge) issued forth the Universe through marriage with Vach (Taurus, Word), meaning voice or sound, the Feminine Creator or generative principle. In the Egyptian "Book of the Dead," Thoth, or Divine Intelligence, uttered the Word that created the cosmos. In John's gospel, the Logos (G. "Word") Doctrine was established in which the Word (Spirit) was made flesh (manifested).

Taurus rules the throat, voice, chants and mantras because of their connection with the creative potency of sound. Sounds, especially music, are states of vibration, showing their creative, formative power as intricate, mathematical patterns. The famous Chladni experiments demonstrated the reality of the formative potency of sound. This can be carried out by stretching a rubber membrane across an open jar, lightly sprinkling sand or tiny seeds upon it. Subsequently, draw a violin bow across the edge, and the particles

will jump and then settle into a geometrical design. Or you can take a large teapot filled partially with water and blow a note down the spout. The quiescent water or the formless sand can represent the undifferentiated, pre-cosmic, receptive Space-Matter (the “Great Deep”) before the “Great Breath” impregnates it.

The Cosmic Word expresses the Cosmic Ideation or Thought. The Word, being spoken, sets into motion or vibration the waters of the Great Deep, rippling off into the furthest reaches of Creation. Spirit is given Form; Consciousness expresses through Matter. The AUM or Cosmic Sound of power is uttered. The Word or Sound descends the Path of Involution and its seven planes (Adi, Anupadaka, Atma, Buddhi, Manas, Astral, Physical) until it reaches the lowest plane (physical matter). At this point the Word became flesh or densest matter in terms of vibratory rate. The mineral kingdom represents physically the furthest reaches of the Cosmic Word.

As a ripple upon a pond has its widest outreach at the edge or circumference, so too does Cosmic Matter display its widest expression or differentiation at its furthest plane (mineral kingdom). The One becomes the Many, unity becomes diversity, and the Universal becomes individualized most exactly at the physical level. This is represented by the Pythagorean decad (10), the All manifesting as the Word, the generative force of Creation. It symbolizes the totality of manifestation: the “1” representing Deity, the Source; the “0” symbolizing the Ring-Pass-Not or the Absolute. The circle with the dot in its center (Sun glyph) could also represent the Creative Deity (Logos), as distinct from the Absolute that is represented by the circle or zero value alone. On another level, the Sun glyph represents the Higher Self, the dot within the circle symbolizing the Monad (see the Leo chapter).

Nature Principle

Taurus is the symbol of Mother Nature, the sign of fertility and agriculture. It is Matter (Prakriti or “differentiated substance”), the negative, feminine, receptive principle to which Spirit (Purusha), the positive, masculine, fructifying principle, acts upon it. The interaction of Spirit-Matter or Father-Mother issues forth a Son (Creation or Emanation). Put differently, the seeds of Aries are planted within the fertile earth, awaken and grow. Similarly, the fecundity and matrix of pre-cosmic, virgin Matter (Mulaprakriti) is impregnated by Spirit or Fohat (see the Aquarius chapter), and the seeds or essence of the former Manvantara or Period of Manifestation germinate into new evolutionary growth. Mother Nature or Cosmic Matter becomes the material or medium through which all life takes form, from the most tenuous superphysical matter to the densest physical matter.

Alcyone in the Pleiades

In the Hebrew alphabet, the first letter is *Aleph* (bull or ox), meaning “The One” or “First Born.” The constellation of Taurus consists of the Hyades cluster of stars and, above that, the Pleiades, known in ancient tradition as “the seven stars,” and considered the central or first-born constellation of the Milky Way galaxy. The Pleiades (“Krittikas” Sk.) were the seven daughters of Atlas, one of the children, along with Zeus, of Uranus

and Gaea in Greek mythology. Alcyone in the Pleiades was especially noted by the ancients, perhaps representing one of the Orders of the Seven Rishis or Hierarchies connected with the descent of the human Monads into the earth planes.

The Pleiades, 400 light years away, in the constellation of Taurus, were seen as the macrocosmic counterpart of the Seven Sacred Planets, and around which our solar system revolved. Universal reference to them as “the seven stars” suggest in occult tradition the dimension or direction from which Souls descended into our solar system. The seven stars were considered the disseminating centers for the Seven Rays or seven classes of Monads, although Sirius in Canis Major is considered the spiritual center or controller of our solar system.

The Sacred Bull

The bull was sacred in many mythological cosmogonies: Egyptian (Apis), Chaldean, Hindus, etc. It had special significance during the Age of Taurus, roughly 4,000 B.C. to 2,000 B.C. The pole star then was Alpha Draconis, the Dragon star. Dragons and serpents in scriptures and mythologies often represent, among other meanings, the generative power in Man that “tempts” the Spirit of man from a state of innocence to Desire and the sex impulse. This would describe the descent or “Fall,” as in the expulsion of Adam and Eve from Eden, of pure Spirit into Matter or earthly sensations. The bull is also a symbol of physical generation or procreative power. When transmuted, this generative potency—the “Serpent Fire” or Kundalini—can lead to supernormal powers and comprehensions (see the Scorpio chapter).

Occult Symbolism of Venus

Venus, as traditional ruler of both Taurus and Libra, is often credited as Aphrodite in Greek mythology. In macrocosmic correspondence, she is Venus, not so much as ruling earth-sign Taurus, as being exalted in the water sign, Pisces. Its root is *aphros* (Gr. “foam”). Aphrodite means foam risen, issuing from the froth of the sea with a seven-petal lotus in her hand (Seven Rays of Consciousness). Occultly, once again, Monads are sometimes classified into seven types or groups known as “Rays,” much as white light differentiates into the seven colors of the spectrum.

Aphrodite represents the formative impulse from the sea of pre-cosmic, virgin matter (Mulaprakriti). From this Unmanifest state of Matter comes differentiated Matter (Prakriti), the “raw material” and basis of manifestation. From this pre-cosmic sea (Pisces) comes manifested Matter (Taurus) or substance of the Universe.

Microcosmically, Venus is known as Earth’s Elder Sister. In ancient tradition, she is known as the light bearer, Earth’s spiritual and mental forerunner. Early Theosophists claimed that its Planetary Scheme of Evolution is far in advance of our Earth Planetary Scheme. Occult legend also describes great Beings who came to Earth from Venus at the middle of the Third Root Race (Lemurian). These “Lords of the Flame” concentrated the Light or Intelligence of the Solar Logos upon primitive, unthinking mankind, and the

spark of self-conscious intelligence was fanned. As a result, Man's mental evolution was quickened ahead of time (read Arthur C. Clarke's 2001: A Space Odyssey in which the mysterious "obelisk" functioned similarly). That is partially why the element for the mind or manas is occultly seen as fire rather than air due to the intervention of the Lords of the *Flame*. Their influence, again according to occult traditions, also brought about the creation of the so-called Great White Brotherhood on this planet, an occult Hierarchy of advanced or perfected Souls (men and extra-planetary Beings).

The Venus glyph has a circle (Spirit) above a cross (Matter). Along the Involutionary arc, Matter becomes increasingly dominant over Spirit. Put differently, there is a greater identification with matter and the not-Self. During the Evolutionary arc, Matter becomes increasingly subservient to Spirit. Put differently, there is a greater identification with consciously and Self.

As the Venus glyph shows, Spirit and Form are merged, but Spirit is above Matter, molding it into forms of beauty and sensitivity that more ideally reflects the nature of Spirit. The Egyptian *ankh* was an ancient Venus glyph, showing mankind stepping out of superphysical bodies that were androgynous into physical, single-sexed male and female bodies. The cross represents both the male and female forces of nature in dual-sexed polarity. According to occult tradition, mankind descended from the innocence of the superphysical androgyne state into physical bodies during the separation of the sexes some 18 million years ago.

Ferdinand the Bull, the placid bull, smelling flowers in the field, personifies Matter still dominant over Spirit, immersed in the seduction of materiality. As a quadruped creature, he allegorically represents the Lower Self, the four legs symbolizing the fourfold bodies of the personality (physical, etheric, astral, lower mental). Unlike Pegasus, the white (purified) winged horse (Lower Self) that is under the control and guidance of Perseus (Higher Self), Ferdinand exhibits the stubborn, uncontrolled passive desire for earthly pleasures and sensations.

Psychological Meaning of Taurus

Taurus is in fact fixed earth. Fixity is one of the three qualities (gunas) of matter, of which matter is further characterized as elements (tattvas or modes of manifestation). The guna of *Tamas* (Sk. "inertia" or stability) relates to fixity, while the tattva of *prithivi* (Sk.) relates to earth. Taurus transforms Aries energy and motive power into form, hence the Taurean drive for tangible reality and its identification with matter.

The keyword for earth is sensation or tangibility. It is the urge or capacity to produce or experience in tangible form. Earth wants a demonstration, and Taurus earth wants the demonstration to be pleasurable, to feel good, to delight in sensation (Ferdinand the Bull). Fixity adds to the focus on the physical/material world. It is the self-willed fixity of purpose that persists in all indulgences. It can be a rigidity of focus upon the five senses, with smell being the last to be developed in man, thus characterizing Ferdinand's main preoccupation of smelling the flowers. Taurus earth is

fixed upon the illusory yet seductive stability and pleasures of the five senses. Yet behind the passive enjoyment is the active principle that turns energy into form through the medium of matter.

The Weight of Desire

As given earlier, Venus is Aphrodite or creative desire arising (foam) from the ocean of Matter. Souls are bound to earth by desire, in fact. It is the intoxicating desire for sentient existence. This thirst for sensation is called *Trishna* (Sk.) that impels the Soul into incarnation. It is not a force from without but an inner *desire* to experience the things of this world. In deeper terms, it is part of the universal process of Involution that ever seeks fuller expression. As fascination for the earth increases, desires increase, which creates a greater attachment to the earth. Due to the instinctive resistance of matter (tamas), inertia is set into habitual motion so that the power to attract through desire also becomes the power to bind. That is why Taurus, as fixed earth, is the stubborn tendency (resistant tamas) to indulge in familiar appetites, and to feel secure in having possessions.

Taurus is our capacity to enjoy ourselves. Its keynote is pleasure and indulgence. It is oriented towards comfort and enjoyment: “If it feels good, do it!” In mundane terms, this can mean eating, drinking, smoking, indulging in sex and sensuality, money, possessions, and whatever comforts or “turns on” the senses. Taurus is basically easy-going and wants life to be comfortable, usually in a concrete and tactile manner. “I have and enjoy, therefore I am.”

The danger of strongly emphasized Taurus in a chart is overindulgence so that sensual habits become your master, including excessive attachment to material possessions and money. Identification occurs with the desired object: “I am what I own.” The root of desire is attention habitually focused upon the “things of this world.” Instead of the Soul being sovereign of the body, it becomes a slave to the appetites. As most students of human nature understand, indulgence does not cure sensual desire. It only temporarily satisfies the desire, just as food will temporarily satisfy the appetite for nourishment. In fact, continued indulgence will only establish the habitualness of the desire and even its addiction in some cases.

Pleasure As A Natural Mode of Being

The Taurus principle has its rightful place in the scheme of evolution, however. Without pleasure, life would be mere survival. *Trishna* would be impossible if earthly living held nothing pleasurable and if the fulfillment of creative desire was denied. Your state of consciousness determines what gives you pleasure. A hedonist would want greater sensual pleasure, while a religious ascetic transmutes such earthly attachments into spiritual bliss (ananda) that for him is a far greater mode of pleasure.

The pleasure-seeking instinct of Taurus is good and natural at its proper stage of evolution. However, like money, it becomes a serious impediment when it comes between yourself and others (becoming self-indulgent at their expense) and when it

comes between the personality and the Soul due to the preoccupation of earthly pleasures. The inertia or *tamas* of pleasure seeking can then become retarding in its despiritualizing effect on the personality.

The metaphysician realizes that pleasure and supply (money and possessions that “give” pleasure) are not really external. Even pleasure is not external. If that were so, going out to dinner and a movie afterwards would be automatically pleasurable. You must, however, have an appetite to eat and be in the mood to be entertained. An external form of merriment will not cause a depressed or mournful person to *feel* merry. Pleasure is a state of consciousness.

Principle of Non-attachment

According to the metaphysician, the problem lies not in the innocent experiencing of pleasure, but in the attachment of that pleasure. The feeling of the sensation of pleasure is perfectly natural and good, but the craving to repeat the sensation (or else you will not be “happy”) shows your attachment to it. You get “caught up” in the various attractions and repulsions of the temporal world. So the problem occurs when you allow yourself to be bound to an object or event by either attraction or repulsion. Put differently, what is “evil,” in biblical terms, is not money but the *love* of money because the creator unwittingly has become under the dominion of his own creations.

This force of desire (*vasana*) to repeat pleasure and to avoid pain is quite natural. The metaphysician does not attempt to *kill* desire that is behind the pursuit of pleasure or happiness (normally meaning the satisfaction of desire). He realizes that desire, in its basic state, is the will-to-be, to actualize oneself, to manifest, to unfold. Again, the problem is the *attachment* that ties us down to the illusory plane of earthly existence (*Maya*).

The yogi or metaphysician therefore practices what is known in Sanskrit as *viveka* (discrimination between the Real and the unreal) and *vairagya* (non-attachment). When you see through the illusory nature of this temporal plane, you start to become detached in your relation to it, becoming more and more discriminating as to what is *really* important in life. You become poised between the polarity of *raga-dvesa* (attraction-repulsion). You enact a balancing act between them, remaining inwardly serene and outwardly unaffected no matter what happens (state of equilibrium or contentment).

Put differently, there is no longer any attachment to things. Possessions are pragmatically used and sensibly enjoyed in the art of earthly living, not sought solely for self-indulgence or clutched for fear of loss. You are not ecstatic to see things come, nor are you depressed to see them go. You see them come and see them go, and you go on with life.

CHAPTER THREE

GEMINI

Castor and Pollux

Gemini represents two dualities: (1) the duality of the Monad (entity) and Its microcosmic reflection, the Soul (Higher Self); (2) the duality of this “immortal Man” (Soul) and his mortal reflection, the earthly personality (Lower Self).

This is best exemplified as Castor and Pollux in Greek mythology. Zeus-Jupiter, king of the gods, sired two sons in his amour with the mortal woman, Leda. Castor and Pollux were twins, one being mortal (Castor), the other being immortal (Pollux). Both emerged from the same egg, according to classical legend, while their sister, Helen of Troy, emerged from a second egg. In reference to the eggs, it may be interesting to note that Zeus had seduced Leda in the form of a swan.

During a Trojan battle, Castor suffered a mortal wound. Pollux, in grief over the sight of his dying brother, pleaded with Zeus to allow him to die with his brother. Zeus responded, “Thou canst not die altogether; thou art of a divine race.” So moved by the great love the brothers had for each other, Zeus gave Pollux the choice of remaining forever in Olympus or to become semi-immortal, sharing his brother’s fate, by spending half of his existence on earth and the other half together in Olympus. Thus did Zeus place them both into the heavens as twin stars, only to alternate half their time on Earth. No longer was one brother solely mortal and the other brother solely immortal—both remained unified as semi-immortals.

Allegorically interpreted, Zeus is the Monad or deity essence in the macrocosmic world with Its microcosmic expressions of Itself, symbolized by the “sons” or Twins (Higher Self/Lower Self). On the purely microcosmic level of interpretation, Pollux represents the Soul (the multidimensional reincarnating Higher Self) with *its* three-dimensional expression on earth (Castor, the Lower Self or personality).

The Gemini glyph is the Roman numeral two (II). It reflects the duality of the Hermetic axiom, “As Above, So Below.” Here the macrocosmic is expressed as the microcosmic, the immortal as the mortal, the divine as the human.

The Twins mythology brings to mind once again the Parable of the Prodigal Son in which the elder brother (Higher Self) remained at the Father’s house (spiritual consciousness) while the younger brother (Lower Self) ventured into the far country of the manifested worlds (the Involutionary trek through the Temporal World), eventually returning (Evolution). The brothers truly are one, but the apparent division is due to the

spiritual amnesia of the younger brother (the personality on earth, immersed in materialism).

Man as human is semi-immortal, the Twins aspect of Gemini. Indeed, the Soul/Monad/Solar Logos expresses as you, and yet we tend to identify ourselves as this temporal personality or “Castor.” Your counterpart or “Elder Brother” is, in catechism terms, your personal “angel” who lives in “heaven” (the superphysical planes). This Elder Brother is your multidimensional Higher Self, and beyond that your entity (Monad in theosophical terms), the transdimensional spirit essence of your being existing in the macrocosmic plane.

Occult philosophy makes reference to the Third or Lemurian Root Race in which the mindless humanoid bodies were sufficiently developed on a physical evolutionary basis to become the living vehicles for superphysical Man. As given in the previous chapter, the descent of the “Lords of the Flame” or Manasaputras occurred that sparked self-aware intelligence within physical man. Put differently, superphysical Man (Pollux) became expressed as mortal, physical man (Castor). Manas (Sk. Man as thinker) or intelligence connected the anthropoid vehicle with the divine. Consciousness involved and human Form evolved to both meet and merge together. Stated differently, the mind became the bridge between the inner (divine) Man and the outer (mortal) man as human vehicle. In classic theosophical language, therefore, man is “highest spirit and lowest matter conjoined by intelligence.”

Hermes-Mercury

The traditional ruler of Gemini is Mercury. Among the Egyptians, Mercury was Thoth, the god of learning, writing and medicine. Hermes, the Greek counterpart, carried his famous rod called the Caduceus, which has become the symbol in modern times of the medical field. In Volume IV of The Hidden Wisdom of the Holy Bible, Geoffrey Hodson referred to Hermes with his magic rod as the Moses of the Greeks, demonstrating remarkable theurgic powers with the aid of the caduceus, just as Moses performed marvels with his holy staff. The caduceus is a symbol of the Serpent Fire (awakened Kundalini) or the divine generative power in man. “When this energy is awakened into activity, it bestows upon him the power symbolized by the winged helmet and winged sandals (of Hermes), giving freedom from the limitations of the five physical senses and the exercise of supersensory capacities.” (G. Hodson, The Concealed Wisdom in World Mythology, page 46 Adyar edition).

According to Greek mythology, Hermes was also an offspring of Zeus with a mortal woman (Maia). The god Hermes-Mercury was a messenger or intercessor between the gods and men. With his winged helmet, winged sandals, and caduceus, Hermes could traverse between the heavens of Olympus and the Underworld of Hades with complete mobility of motion. The characteristic of quickness with Mercury, as in the speed of thought, is here traditionally recognized.

Allegorically, Hermes (mind) is the messenger (connecting point) between the gods (superphysical Man or entity) and mortal men (human physical vehicle or “temple” of the Holy Spirit). Similarly, mind (or manas) is the connecting point between highest spirit and lowest matter in Man. Hence a human being is neither purely immortal (Spirit) nor purely mortal (matter or animal body).

Hermes-Mercury is associated with the faculty of communication. Hence Mercury represents the communication of the Higher Self through Buddhi to the Lower Self. Hermes was the divine messenger of Zeus or, allegorically interpreted, the messenger from the Buddhi or Love-Wisdom aspect of the Higher Self. He served as a divine guide, just as intuition serves as a guide in the form of the inner “still, small voice.” If heard and accepted by the personality, the rod of Hermes could effect harmonization between the Lower and Higher Selves, thus initiating a cure. Such is the esoteric interpretation of the healing or medical quality of the caduceus of Hermes-Mercury (see the sixth Virgo chapter).

Conscious, Concrete Mind

Mercury represents mind or manas (intelligence, man as thinker), thought and speech. Gemini and Mercury are both mutable air, focusing on mind, ideas and communication. Air is verbal and intellectual, the conscious reasoning mind. The quality (guna) of mutability is also a focus on mind and its adaptable, versatile intelligence. The manas connection with air and mutability makes it a step closer to the Higher Self than either water (emotion) or earth (physical existence).

Microcosmically, Gemini represents the concrete conscious mind, occultly termed Manas II (lower mind). It represents the rational, logical mind that learns as it makes contact with its environment. It is the ordinary mind that is conditioned by memory, feelings (kama-manas or feelings connected with mind) and the process of association. It is the concrete mind that gains knowledge through experience and reason. It arranges facts experienced by the five senses, and through observation and analysis (deduction and induction) draws conclusions. Deduction attempts to verify a premise or hypothesis with factual or rational data, while induction sorts known data to reach a conclusion.

Manas II is a focus on phenomena, the world of effects. Yet the conscious mind can only demonstrate intelligence based on the information gathered through the instrumentality of the senses. And the world of the five senses is part of the plane of Illusion or Maya—in a sense, they create the illusion. So intellect on this plane is basically outward knowing based upon reason that observes the plane of phenomena, the appearance world. Such reasoning is based on incomplete information, based on what you presently know. As Shakespeare stated, “There is more between heaven and earth, Horatio, than your philosophy ever dreamt of.” (Hamlet).

Purpose of Gemini

Mercury-ruled Gemini has its valuable place in the scheme of evolution. The concrete mind of Gemini is noted for its insatiable curiosity and the absorption of knowledge for its own sake. The essence of Gemini is to gain knowledge and experience, and to share them with others. With its strong need to know, Gemini rules early education that provides an excellent environment for the young mind to drink from the vast pool of information.

The function of Gemini is to acquire a quantity of knowledge that will serve as a base of operation for the evolving Higher Self to act upon. The Higher Self needs the personality to learn all it must regarding its environment in the material world. The more you know, the more you can intelligently direct your life. Coupled with inspiration from the Higher Self, informed intellect and intuitive wisdom become powerful “twins” indeed.

Occult chronology states that the Higher Self generally does not begin to make its influence felt until about age seven, the so-called “age of reason.” With the “basic training” of physical coordination largely accomplished by then, the Higher Self can begin to function intelligently through the physical vehicle. However, the voice of the Soul is rarely heard, let alone heeded. Instead of being taught to discipline the lower mind to become an attentive state of reaction less awareness, the negative side of Gemini usually shows forth: wandering of attention, machinations of the chattering mind, superficial thinking, etc. Ideally the lower mind must become still as the mirror of a calm pond, reflecting the stars above (integrative thought and intuition). The wind of mental chattering and idle talking is not allowed to ripple or disturb the receptive state of awareness.

The greatest challenge for a Gemini type of person is the danger of being superficial and scattered with one’s energies and abilities. The individual may be extremely talented yet, unless mutable earth (Virgo) or other earth factors are present, there may not be much to show for it. Gemini is initially the undisciplined concrete mind while Virgo is the disciplined concrete mind. So the first lesson of Gemini is to develop a set of priorities in life. This means incorporating the Virgo side of the Mutable signs by doing one or two things really well, and the rest for fun and curiosity (Gemini). This means making decisions as to what is important in your life as you see it now.

Function of the Conscious Mind: Attention

The task of the conscious mind is to make decisions, set goals, and stay with them until they manifest or transmute into something higher. For best results, the concrete mind of Gemini-Virgo needs the input of the integrative mind (Manas I) and the intuitive wisdom of Buddhi. We have a mind and we determine what will occupy it. We can use the mind for fearing, doubting, worrying, and being overly critical. We can attach our mind to our desires and emotions (kama-manas). We can let our thoughts run wild, coming and going as they please, or set a purposeful course and meaningful direction.

The mind, which is an instrument of awareness, is a tool meant to be trained and guided so as to better express the true “thinker” within. Biblically translated, a servant is only as good as the master he serves. Beyond thoughts is the thinker, and beyond the thinker is the “I.” Yet the personal “me” or conscious mind of kama-manas identifies itself as its emotions, desires and thoughts. The personal ego becomes outer-directed and trapped in the maze of a world of its own making. As occultists would say, the mind then becomes the great Slayer of the real.

As will be discussed in the Sagittarius chapter, the Law of Mind here applies in scriptural form: “As a man thinketh in his heart, so is he.” Because of the image-making (“Chitta” Sk.) formative power of the mind, thoughts are things. Any fleeting thought manifests a corresponding form or image, though it will not materialize physically unless the thought is sufficiently repeated and held by concentration and intensity of the intent. It will soon dissipate unless attention (the thinker’s focusing of consciousness) remains fixed (concentration) on the thought.

The power of attention is the key because energy follows attention. The mind is a microcosmic reflection or differentiation of Consciousness and Its deific creative power. Anything held in consciousness will manifest and coalesce into form: this is the Law of Mind.

The mind is an instrument that accepts whatever we entertain. We can think good or evil, the sublime or the mundane, selfishly or altruistically. We can pay attention to a soap opera on daytime television or to the “still, small voice” during a meditative period. The crucial point is this: our state of consciousness conditions what we think and how we focus our attention. The mind as servant reflects its master, the thinker or state of consciousness. The consciousness of a “saint” will demonstrate lofty idealism and selfless service, while the consciousness of a “sinner” will exhibit self-seeking tendencies and thoughts. A strong consciousness wills and chooses, directing the instrument of his mind; a weak or young consciousness drifts, allowing his mind to wander passively.

Therefore, the Gemini temperament needs to develop priorities, establish thought-control, and practice the science of concentration. One technique is to concentrate on a single goal at a time until it manifests. This acts as a laser beam that focuses attention onto a single point. Several goals simultaneously entertained would divide the attention and weaken the force of will.

Another technique is to thoroughly acquaint you with the principle or Law of Mind because such knowledge is power. You then realize that whatever you believe as true will become reality in *your* experience. We bestow power upon something by our acceptance of it. For example, a belief that you will catch a cold if you walk barefoot will be a law unto you. You therefore condition your mind and its focusing capacity that channels the energy that manifests your thoughts and beliefs into experience.

By controlling what thoughts and beliefs you accept as true, you learn to become the master of your fate on much of the humanhood level. If the intuitive wisdom and will

of the Higher Self is allowed to direct the Lower Self, then one's fate is in much better hands. The concrete mind becomes the intelligent servant of the Higher Self via the higher, abstract mind and intuition. It becomes a receptive state of awareness rather than becoming identified and mesmerized by the stimuli of the appearance world. It becomes inner-directed rather than outer-directed.

The first step, however, is for the Gemini in each of you to playfully examine your thoughts and expectations. It is true that before you can live in freedom, your thinking or beliefs must be liberated. That is why a mental inventory is important because what you keep in mind or attention, you have to live with. And that is why the positive side of Gemini within your nature is important. The childlike Gemini holds an open, creative attitude that explores new probabilities because he or she knows such probabilities can just as easily be drawn into one's experience, given time, effort and karmic background. The Gemini in you realizes that it is a wide open Reality, full of exciting opportunities for creative action and fulfillment.

CHAPTER FOUR

CANCER

Gate of Birth

Cancer is the gate of incarnation from the macrocosmic sphere into the microcosmic level of beingness. It is the "Gate of Birth" indicated by Porphyry, a Neo-Platonist in the third century A.D., the "Gate of Men" of the Chaldeans, and the "Gate of the Northern Sun" (summer solstice point at zero degree Cancer) of the Akkadians. If you constructed a horoscope mandala of its positioning, it would be placed at what is normally the Ascendant point or eastern horizon. It is, however, not so much a "rising sign" as a "descending sign," for it represents the descent of the Monad on the Anupadaka plane (or sub-level called Atma I) into the microcosmic world of the Higher Self.

The Order of "Angels" known as the Cherubim is occultly associated with the sign of Cancer. Cherubims were placed at the east gate (a reference again to the eastern horizon reference point) of the Garden of Eden after the so-called "Fall" of Man. "So he drove out the man; and he placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the Tree of Life." (Gen 3:24) The east gate, once again, is the sign of Cancer that can be visually seen as the horizontal hemispheric line or level of a circle that separates the Macrocosm (Garden of Eden's state of purity and spiritual essence) from the Microcosm (the Fall or descent into the denser, differentiated evolutionary field). What drove Man out of the Garden of Eden was not a scowling God, but the Involutionary force of the Cosmos.

The Cherubim are an Order of Angels or Intelligences that are part of the so-called “Satanic Hierarchy” that assists in the Involutionary descent of spirit into microcosmic vehicles on the various planes. Cancer is traditionally associated with the foundation of life, gestation and the womb. Similarly, the foundation or pre-natal period of the embryo is analogous to the early stages or foundation of the Involutionary development of the Soul. Cancer is the gateway or bridge that inducts the Monad into the Higher Self-Egoic mode of being. Cancer is the Cosmic Mother who provides a protective and formative matrix for the fertilized egg of the Higher Self, so to speak, to incubate as a Soul before it emerges from its womb as an incarnation on earth. Even the constellation of Cancer contains a cluster of stars known as the “Praesepe,” meaning manger or crib, suggesting the womblike protection and warmth of the developing entity.

Moon As Mother of Earth

The Moon, as ruler of Cancer, is also a symbol of motherhood and the nurturing, foundational womb. Occult tradition discloses, in fact, that the so-called Lunar or Moon Chain (Manvantara), which preceded the present Earth Chain, gave birth to the present inhabitants of Earth. The Moon is far older than the Earth, and, according to ancient lore, lunar men or beings were the progenitors or *pitris* (Sk. Forefathers) of the human race on earth. However, in terms of evolutionary progression, the Moon is also “inferior,” now a shell of its former state since its life wave transferred to the Earth. Some occultists state that the Earth still draws on the Moon’s remaining astral/etheric life force, and while the physical Moon is a satellite of the Physical earth, the Earth actually revolves around it on the astral level (according to ancient stories), much as an infant draws on the milk of the mother.

The Moon is a remnant of the Earth’s former incarnation as a globe. Its principal focus was along astral or emotional development, hence its traditional associated with water (symbolizing emotions). While it is ironic that the physical Moon is now completely dry of water, the ebb and flow of the Moon’s influence really has to do with the changing tides of the electromagnetic forces between the Moon and the Sun with the Earth. It is well documented that the menstruation cycle of women is tied with the New and Full Moon, that the tides are created by the Moon’s gravitational pull, that hemorrhaging during surgery is more likely at a Full Moon, and that the magnetic field of the atmosphere (ionic discharge) is affected by the Moon. As statistics show, driving performances during a Full Moon can be adversely affected as well as the subliminal moods of everyday life—unless will overrides the astral excitation.

Astral-Etheric Level

Hence the Moon is partly associated with the astral (feeling/emotional) level as distinct from *kama* or desires, which is ruled by Mars and indicated by the sign of Scorpio. It is associated with moods and personal feelings on the gut, astral level, as well as the etheric body (Linga-sarira) and aura, the electromagnetic mould or matrix of the physical body (see the ninth Sagittarius chapter regarding the tie between Moon and

Jupiter with the etheric body). Some occultist traditions connect kama with *all* expressions of feelings as well as desires, and hence collectively call them “astral body” functions. They would confine the Moon’s effect under the technical heading called the “etheric body.” Thus the “Lower Quaternary” of Man, with their planetary rulerships and tattvas, are as follows:

Physical Body – Earth – Prithivi
Etheric Body – Moon (Jupiter) – Apas
Prana (or Vitality) – Sun – Vayu
Kama (or Desire) – Mars – Tejas

This fourfold designation relates to terrestrial man or his lower, earthly qualities. Another fourfold division, as follows, relates to the Personality in its own lower and higher qualities:

Physical Body – Sthula-sarira
Etheric Body – Linga-sarira
Desire/Emotions – Kama-Astral Body
Lower mental body – Manas II (Manomayakosha)

Classifications are not always clear-cut. The Moon relates to the ups and downs or periodic variation of feelings and moods, thus linking emotions of the astral body with the electromagnetic field of the etheric body affecting physical man and woman. The etheric body, consisting of the material in the four higher sub-planes of the physical level, is the bridge between the densest physical and the superphysical astral level. Vitality or prana from the Sun is stored in and distributed through the etheric body (or “Double” as theosophists sometimes call it).

The etheric double also serves the function as a matrix or protective womb, so to speak, or a foundational form into which the physical body is constructed. It is the electromagnetic mould that outlines the physical body to be formed. The phrase “psychosomatics” is traditionally associated with emotional and electromagnetic changes that affect the flow of prana to the physical body due to the lunar aspects to the Sun, Jupiter, Saturn, etc.

Alan Leo wrote in Esoteric Astrology : “This lunar etheric mould is laid down in the womb of the mother at the prenatal epoch... The etheric mould is new at each rebirth of the Ego into the physical plane of manifestation... And it becomes, at the time of the prenatal epoch, the pattern for the...dense physical body.

“This etheric double of the physical body may be said to act as the vehicle for influences handed down from the astral and mental planes; therefore the Moon governs the whole of the personality—seated in the lower quaternary of the mortal man.” (page 94, 1967 edition, Fowler).

Moon Symbolism

The Moon allegorically represents the Lower Self or personality. It “rules” not only the emotions or astral level but also the lower mind because the mind is the governing or highest principle of the Lower (or Lunar) Self. So, in *that* sense, Moon rules the mind (mind or man as mans, “the thinking animal”).

The Moon is also a symbol of time, rhythm, phases, and periodicity—all the qualities of the temporal, transient plane that always changes in its state of flux. This is another reason why the temporal plane is also called the lunar plane. The Moon, as it reflects the light of the Sun, is the personality that reflects the soul, allegorically speaking. As the Sun symbolizes the immortal Soul (with a capital “S”), the Moon symbolizes the psyche or mortal soul (with a small “s”). The Moon is the Lower on earth that mirrors the light of the Higher Self, though with far less intensity and purity (you can view the Moon with the naked eye but not the Sun). In fact, to show the dimensional variation, the Sun is 4000,000 times as bright as the full moon. Most individuals do not completely mirror the potential of their personalities in terms of the Higher Self, as represented by the Full Moon.

Christ Jesus would best symbolize the fully functional interrelation between the Sun and the Moon. The Moon is emblematical of Jesus, the purified Lower Self; the Sun represents the Higher Self or the Christ. This Jesus Christ, as perfected Man, personifies the Full Moon, the state by which the personality faithfully reflects the fullness of the Soul as much as that mortal vehicle can actualize in the earth dimension. That is why the lunation cycle is of such importance in astrology, especially the New Moon (progressed Moon conjunct progressed Sun). It represents the new beginnings or “being born again,” a new chapter in the life. It is the rebirth or awakening of the Lower Self with its conjunction or contact with the evolving Higher Self. It denotes a spiritual influx of vitality, the steadily increasing or waxing (New Moon to Full Moon) of pranic life essence into the personality. Sometimes the New Moon can esoterically mean the start of the Probationary Path of the chela-candidate or actually the First Initiation of discipleship and its veritable “new birth” (see the twelfth Pisces chapter).

Biblical Symbolism

The crescent-shaped form of the traditional chalice or cup, filled with water or wine, can also represent the Moon-Personality, and into which the Sun-wafer of the Higher Self (Eucharist) can descend. The water is the terrestrial or emotional nature normally portraying the personality, while the wine in the chalice shows the transmutation of emotions into spiritual knowledge (Manas I) or intuitive wisdom (Buddhi). The reader may recall the mystical transformation of water into wine at the marriage in Can, as described in the Gospel of St. John, Chapter two. The water pots filled with water were this story’s counterpart of the chalice, acting as a vessel or material receptacle. The water pot or chalice is the physical body and the water is the fluidic emotions and desires of earthly man. The goal is to pour or transmute the water-emotions into a higher state of expression, symbolized by the wine.

In Luke 22:42, Jesus is given to exclaim at the Passion event in the Garden of Gethsemane, “Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.” The “cup” to be spared Crucifixion is the Personality. In John 3:5, Jesus is given to say, “Verily, verily I say unto thee, except a man be born of water [incarnated on earth] and of the spirit [spiritual rebirth or union with the Higher Self], he cannot enter into the kingdom of God “ [divine consciousness].

The traditional relationship of the Moon with water/cup/silver is biblically characterized in other passages:

-Genesis 44:2 “And put my cup, the silver cup, in the sack’s mouth of the youngest.” Here the Moon, as silver cup, is the personality or the “youngest” offspring (Prodigal Son) about to enter the far country of the manifested worlds.

-Proverbs 25:4 “take away the dross from the silver, and there shall come forth a vessel for the finer.” Here the task is to cleanse the imperfections of the personality in order for it, the silver (Lower Self), to best reflect the Higher Self, and serve as a finer vessel or instrumentality.

-Isaiah 1:22 “Thy silver is become dross, thy wine mixed with water.” The impurities (character faults and weaknesses) of the Lower Self are evident, and intuitive insight has become diluted with emotions, baser desire, and argumentative thinking.

The Personal Subconscious

For most astrologers, the Moon represents the personal subconscious, the past conditioning and urges of the psyche. It includes personal likes and dislikes, what kind of environment or mode of behavior makes you comfortable or uncomfortable; in short, the whole basis of what constitutes your sense of emotional security. In that sense, it traditionally relates to the home or foundational past, whether that means one’s physical parents and place of residence or one’s psychic ties to the past. Moon-Cancer-4th house particularly corresponds to the mother or unconditional love parent. The mother role parent symbolizes the protective matrix, rootedness, and the capacity to care, protect and be supportive. In prenatal life it means the nourishing, protective womb of the mother.

In the Pistis Sophia (“Knowledge-Wisdom”), the sacred book of the early Gnostic Christians, reference was made of the so-called “Rulers of the Fate.” These are the subconscious tendencies, drives and emotional habits that determine a person’s character and fate (karma). This is what Jesus meant in Matthew 10:36, “A man’s foes shall be they of his own household.” Namely, your own past attachments, desires and habits bind you to the Earth. Jesus then said, “He that loveth father or mother more than me is not worthy of me”—that is, the personality is not capable of achieving liberation or spiritual freedom until he begins to loosen his earthly grasp of the things of this world. Jung’s reference to “complexes” is applicable here, showing the trap of the past and its destructive, habitual tendencies carried over into present behavior.

Moon-Cancer represents the deep unconscious or subconscious forces rooted in your nature, connected with your emotional security needs and wants. Cancer is the first water sign, and water is the feeling, emotional element whose tendencies, much like an iceberg, are often nine-tenths below the surface of conscious awareness and control. Cancer is tied with the assimilation of experience. In mundane terms, this includes the digestion of food in the stomach, a traditional Cancerian correspondence. In psychological terms, it is the assimilation of desires and habits, expressed as instinctive feelings. It includes basic “approach and avoidance” urges towards environmental stimuli. So the Moon represents your characteristic emotional mood and how you habitually react to daily life. It is the primary key to your gut-level emotional life on a personal, daily basis. Sign and house position shows how and where much of the emotional life will be focused.

Instinctive habit-ruled action is ruled by Moon-Cancer. Once you learn how to type or drive a car, for example, the learned capacity becomes “instinctive.” Cancer also rules the autonomic system: the ability to breathe while sleeping, to digest food, to have a heartbeat regularly without conscious awareness. Lastly, in terms of Jung’s “collective unconscious,” Moon-water links the personal consciousness on inner levels with the consciousnesses of all other human beings. Thus Moon-Cancer is also a key to empathy, sensitivity and psychic openness.

Dependence-Nurturance-Trust

A dual nature exists for Moon-Cancer: the “baby” side and the “mother” side, or dependence-nurturance. The natural instinct of Cancer-Moon is to mother or be mothered. As a general rule, a secure Cancer will tend to nurture and care for others (“mother” side); an insecure Cancer (“baby” side) will tend to be overly dependent and clutchy towards others or things for his or her own security needs. The dependence side is obviously strongest during the early life, especially infancy. *We are* dependent on others then for survival. The infant will cry when hungry and when the diaper needs changing.

So the “instinctive” tendency is to look to others to satisfy your needs (dependence). Dependent people are frightened of being abandoned, of being unloved. Frightened people do not want freedom and independence, for that means risk and taking chances in a world seen as unsafe and hostile. They want predictability, shelter and rules—to be told what is “right and wrong.” They need to believe in the security of your love or protection. They prefer to project their power unto authority figures because it provides a comforting sense of safety. Collectively they may passively allow authoritarian leaders such as Hitler to order their lives. This is the polarity of Cancer-Capricorn in which the dependent or baby side of Cancer seeks the parental authority or dominance of Capricorn. In effect you say, “I’m not responsible—you are.”

If you project your security outside of yourself, you lose the belief that *you* are the only person who is going to provide security. Distrust must be replaced by trust (the belief in your own goodness and strength, and in the basic safeness of the Universe). Besides, security is a byproduct of life, not the goal. The goal is giving; that is, the

answer lies within (to give), not without (to get). The foundation of security is self-acceptance. Self-acceptance is the trust that you are lovable and capable, and that the Universe will smile at you if you give it half the chance.

Chapter Five

LEO

Leo As Atmic-Will

Leo represents the highest principle of the Soul, called *Atma* (Sk. “The Self”) or Will. It is technically called Atma II or the Lower Atmic level because it is the microcosmic reflection of that principle in the macrocosm called Atma I or Higher Atmic, rooted in the Monad. Classification of placement is flexible here, but normally the Higher Atmic of the Monad is placed in the Cancer designation or placement, though it is functionally part of the Anupadaka *plane* (principally designated by Gemini) where the Monad “dwells.” For all intents and purposes, however, from now on the term “Atma” will refer to its microcosmic reflection designated by Leo.

The nine total planes of manifested beingness (macrocosm and microcosm) are shown in the following table in descending order in terms of density:

Manifested _____ Macrocosm	<u>Monad</u>	-Adi -Anupadaka
Microcosm :	<u>Soul</u>	-Atma -Buddhi -Manas I
Microcosm :	<u>Personality</u>	-Manas II -Kama -Linga-Sarira -Sthula-Sarira

The seven planes of beingness designated as Man or Microcosm are as follows:

SOUL : -Atma (Will) [Leo]
 -Buddhi (Wisdom-Love-Intuition) [Virgo]
 -Manas I (Higher Mind) [Libra]

PERSONALITY : -Manas II (Lower Mind) [Libra]
 -Kama (Desire) [Scorpio]
 -Linga-Sarira (Etheric) [Sagittarius]
 -Sthula-Sarira (Physical) [Capricorn]

The sign of Cancer is the bridge between the Monadic and the Higher Self (Soul) quadrants. As given earlier, if you visualize a horoscope wheel, the horizontal line through the middle (traditional 1st house-7th house starting points or Ascendant-Descendant), the Ascendant point would be Cancer, and the Descendant point (7th house cusp) would be Capricorn. Above this hemispheric line represents the Macrocosm (Universe) while below this line represents the Microcosm (Man). The Capricorn point macrocosmically represents the start of the process, the Absolute (Pre-Cosmic state) and also, microcosmically, the densest materialization of Spirit (mineral kingdom); whereas the Cancer point represents the quadrant of the Higher Self-Soul. If you now make a vertical line down the middle of the circle, the top point (traditionally the MC or Midheaven 10th house cusp) represents Aries (the Monad-entity quadrant), whereas the bottom point (traditionally the IC or 4th house cusp) represents Libra, the Personality quadrant or bridge to the Lower Self. The process of Involution starts at the Capricorn point counter-clockwise, a process symbolizing One to the Many, and Universal to Individual. Call it the wheel or circle (cycle) of Life (manifestation). If you wish, in the very center of this circle or mandala is the “I Am” (both microcosmically and macrocosmically).

Another visualization is to have another circle or horoscope wheel. Within the circle is a triangle (three-sided pyramid). And within that triangle is a small four-sided square. The large or all-encompassing circle represents the Monad (entity); the triangle represents the Soul (Higher Self); the square represents the quaternary of the Lower Self (personality).

It is through the gate of Cancer that the Monad is “born” into the microcosmic sphere as the Higher Self (Soul). Just as the Higher Self expresses itself as the personality, so too does the Monad express Itself as the Higher Self. In each descent, however, the purity and essence of divinity is more and more veiled, surrounded by denser states of matter, much like the succeeding layers of skin around the core of an onion.

The trinity of the Higher Self is translated in various ways: Will-Love-Knowledge; Power-Wisdom-Intelligence; Will-Intuition-Integrative Mind; Will-Wisdom-Higher Mind. It is “Three as One” that represents the “Soul” part of the more encompassing trinity of Spirit-Soul-Personality, or Monad-Higher Self-Lower Self.

Occultly, Leo symbolizes the fire of spiritual will-force. Leo is fixed fire, the enduring flame. It is the fire of God that Prometheus (Monad) “stole” from heaven and gave to Man (Lower Self). The “Ray” of the Monad projected into the microcosmic world and first manifested as Atma or spiritual Will. In that sense, as given in The Causal Body by Arthur E. Powell, “Atma is not the Self, but is consciousness knowing the Self” (Monad).

Symbolism of the Sun

The trinity at Atma-Buddhi-Manas I has many occult names: Higher Self, Soul, Ego (with a capital “E”), Jivatma, and the Individuality. Its vehicle of expression is called the Causal Body, *Augoeides* (Gr. “The self-radiant divine fragment”), or *Karana Sharira* in Sanskrit—technically composed of matter from the three higher sub-planes of the mental or Manas plane, according to theosophical traditions. As the Monad is symbolized in glyph form as the star, the Higher Self is symbolized as the Sun, encompassing the totality of Atma-Buddhi-Manas I, not just Atma (as Leo). More clearly, the sign of Leo represents Atma; the Sun represents the totality of the Higher Self as Atma-Buddhi-Manas I.

In larger terms, the Sun can also represent what is called the Solar Logos (Logos or Deity of a Solar System). The divine essence in Man is the Monad, the “spark of the Flame” of the Solar Logos, in Itself a Solar-Logos-in-the-Becoming. The Source of all Monads in a particular solar system unit within the Cosmos is the Solar Logos, according to theosophical thought. And the Source of all Solar Logoi in the Universe is the Cosmic Logos. Yet Cosmic Logos-Solar-Logoi-Monads are all One.

The physical Sun that we see is obviously not “God” or the Solar Logos. According to occult philosophy, the physical Sun is the densest expression of the Solar Logos, much like the physical counterpart of Its “heart chakram,” so to speak. The physical Sun represents for us, in our perspective, the visible expression of God. It is the center of our solar system, the great giver of Life. Without the physical Sun, no life, no light, and no heat would exist. In analogy, it is much like the nucleus of an atom and the nucleus of a cell. Also, the Sun is the source of *prana* (Sk. “Breath of Life) or vital energy that sustains Life in the microcosm. The Sun also governs the heart chakram that is usually connected to the higher astral plane. In essence, the Sun means “Life” or “Light.” It is the symbol of divinity, derived from the root, *div*, meaning, “to shine.”

Just as the Sun is the source and center of all that is within the Solar System, so is the Higher Self the source and center of each personality or incarnation that shines forth from it. As given, the Sun is normally the symbol of the Higher Self, and all of its incarnations are its rays. The Sun or Innermost Self of man is the radiant Presence within, just as the Monad is the divine core of the Higher Self. However, this analogy is not quite exact since the Higher Self is still evolving. The point in the center of the disk in the Sun glyph represents the Monad, its Source, expressing in the microcosmic worlds as the Higher Self. At the “birth” or individualization of the Soul, it is but a “baby” Soul, as yet

undeveloped. The evolving or reincarnating Soul gains experience through a series of lives in its goal of full measure of manifestation or “perfection.” The point in the circle is the spark of divinity seeking to manifest itself throughout the radius of the circle in its complete 360 degrees. The goal is to fan the divine spark into a glorious flame at the completion of the Involutionary-Evolutionary arc.

Power To Create

The Sun represents infinite creative potential that seeks unlimited actualization or growth. It is Man made in the image and likeness of God—namely, the power to create. Leo-Sun-5th house represent Man as creator. The kingly power of Sun-Leo is the innate divine power to create, seeking to express the great joy and power of its being. Leo-Sun symbolizes this joy of creativity seeking to manifest in any of unlimited ways. Symbolically, the brightness and warmth of the Sun increases as one’s potential becomes more and more actualized.

Leo-Sun is fire, the creative element. The essence of fire is action and energy. Leo fire is the vital will-force to do something creative with your source energy so that you can “shine.” Whereas Aries-Mars-1st house represents immediate self-will in action and one’s automatic way of being in the world, Leo-Sun-5th house represents your creative potential, what you *can be* or actualize if will is applied. Unlike Aries, Leo is becoming *more* than what you started with at birth. It is your self-actualization drive or growth potential. Numerologically, it corresponds somewhat to your Life Path number (derived by adding the month-day-year of birth), which represents your central-growth goal or destiny, the life direction you need to follow for best development. Also unlike Aries, which could not care less if anyone responded to its actions, Leo-Sun seeks further feedback and positive reinforcement from the world (love, attention, respect, fame or power).

Key Areas of Leo-Sun

Leo symbolizes our ego drive to feel proud of ourselves, and you want to be proud of whatever is in the 5th house and wherever the Sun and Leo are placed in the chart. It shows where you seek attention, admiration, respect, honor or love for your creative outpouring to the world. Its natural instinct is for the limelight, to let the world know that they are present. Leo is the natural actor or actress, the “star” seeking dramatic attention and a creative outlet for its ambitious drive to do something bigger and be recognized for it.

The basic theme of Leo-Sun is creativity or creative power. The Sun vitalizes whatever area in life as is represented by house position. It generally infuses an expansive effect upon any planet conjunct it, although squares, say, can mean blockages of vitality and creative expression, at least initially (later serving as a stepping stone for greater development rather than being a stumbling block). Normally the Sun adds magnetism, drama, charisma and excitement.

The basic mundane areas tied to Leo-Sun are romance, sex, children, acting, teaching, sales, gambling, speculation, and other outlets of creative expression. The salesperson uses his or her own persuasive charisma to charm or convince a sale; the teacher has an attentive class; the actor captivates an audience; and the gambler seeks a rewarding return for his highly speculative risks.

The Leo principle demonstrates the inner right to power—the natural right to feel superior and powerful. “I am royal”—the king or queen on the throne; the lion roaring in the jungle. “My ego, my will, my power.” In that sense, it is traditionally associated with leadership, majesty, dignity, authority and prominence. A strongly leonine chart wants to feel important, significant and powerful. Hence there exists the dynamic of pride.

Pride and the Power

There is a notable difference between pride and self-esteem (healthy self-respect). Pride is an inordinately high opinion of one’s own importance or accomplishments. It is the ego-personality boasting, “I’m great!” healthy self-respect, on the other hand, is a necessary prerequisite for self-actualization. You cannot be self-actualizing if you do not like yourself. It is important that you recognize that you are good and worthy of love, and to comfortably allow others to tell you that you are good without unduly discounting it.

Excessive Leonine pride is inflated self-importance. Its power aspect is the will to dominate for ego-gratification. Vanity, the excessive desire to be noticed, is another aspect of inflated pride. It is a false sense of superiority that seeks to glorify self, exhibiting undue preoccupation with one’s appearance or achievements. Envy is often thwarted vanity, a resentment of another’s possessions, circumstances or characteristics. Such individuals feel strong indignation if they’re ignored, reminiscent of Rodney Dangerfield’s famous comedic line, “I get no respect!”

One of the most serious impediments on the Path of Hastened Development is spiritual pride. A great danger is that initial God-contact or descent of Atmic power can make an unprepared individual feel god-like. Here the personal ego thinks of itself as being on the right hand of God or as being especially privileged. Astrologically, this can often be seen in 5-9 or 5-12 combinations (such as Sun in Pisces, Sun in the 12th house, Sun conjunct Neptune or Jupiter, etc.). This is the ego expanded into infinity; the ego blown way out of proportion. While 1012 combinations (such as Mars conjunct Neptune, Neptune rising, Mars in the 12th) mean identification with the absolute or ideal, Leo-Sun adds ego-involvement that seeks prestige and admiration. A definite hazard is to lord it over others and to be intolerant of the shortcomings of others. It is a downfall because you seek to become a master rather than a servant, to be served rather than to serve.

A blind brother is as much a brother as a sighted one. You and your brother are akin, not one inferior-superior to the other. The “privileged” access to hidden wisdom carries with it the responsibility of sharing it joyfully with those who ask for it. Moreover, you humbly express your gratitude to your teachers “above” you on the ladder of evolution, realizing that the status of one’s knowledge and wisdom is quite relative.

The Actor and His Earthly Role

A progressed Leonine individual discards *self*-important superiority but shines forth inner royalty. The ego-personality can voice “I AM” or “I’m God-in-action” until the day he dies, and nothing will happen except acquiring an inflated head. But if “I AM” voices Itself through you, as you, then wonderful things can happen. “If I speak of myself, I bear witness to a lie.” The “I” referred to here is the “me,” the present, temporary role of the Immortal Actor (Higher Self).

The Actor (Soul) is often lost in the Role (personality), caught up in the intriguing drama of the play (earth-life). More correctly, the role has run away from the actor and has taken on a semi-independent life of its own. The kingly Actor who initially *played* the part of a beggar is now a beggar who believes himself to *be* a beggar in reality. The role as a beggar has validity, otherwise the Actor would not temporarily assume it. However, if the beggar has forgotten the Actor and the purpose of the role in this play (incarnational time period), then the intended Comedy can become a Tragedy. Instead of a beggar who was meant to realize his kingship, he remains a beggar, generating more and more burdensome karma.

What you normally see out there are fragments or caricatures of the real selves. Such personalities are not Soul-infused, but rather the Walking Dead. They are each the “me” who has forgotten who the “I” is. The instinctive Leo realizes, therefore, that it is important to see the Actor behind the Role.

Because of the creative nature of consciousness, the role you accept is the role you play, with all its karmic repercussions. So while the curtain remains up, learn to play the part well that your Higher Self has provided for you, and choose wisely those actions that are of your own choosing. The scene is set, the props are up, but the script is flexible, the lines not written. Within the framework of karma set ahead of time by your Soul and forces generated in the past are many probabilities. Choose wisely.

The ole being played is meant to be a joyful, creative expression of the Higher Self. And if you let yourself *be* in joyous abandon, you allow the inner vitality of your being to express itself spontaneously, freely and exuberantly. Your creature hood is not a tomb, although allegorically it was interpreted as such *in relation* to pure, unrestricted Spirit. It is not a corpse, and no Soul descended into a “tomb.” You are not a divine prince or princess who has come down here to trap yourself in a degrading, sinful physical body within a confining three-dimensional plane of existence. You are spirits who “desired” to express yourselves through or *as* physical, temporal personalities in flesh. You are each leonine creators.

Recognizing yourself as a creator, an expression of the Divine Creator, should fill you with a sense of joy. Indeed, you have the creative freedom to build a joyful reality. And the mystical Leo-Sun in you claims his or her divine heritage: learning to manifest the awesome, creative Power of Consciousness. As written by Geoffrey Hodson in The

Supreme Splendour: “The goal of human life is liberation from self-imposed imprisonment and the acquirement of the knowledge and the power to create.”

CHAPTER SIX

VIRGO

Buddhic Nature of Virgo

Virgo represents Buddhi, the Love-Wisdom aspect of the Higher Self triad, Atma-Buddhi-Manas I. Buddhic consciousness is the transmortal faculty that bestows spiritual understanding and a profound sense of unity or Oneness. In biblical terms, it is the Christ consciousness within us germinally, asleep in latency, which fosters universal love and mystical intuitiveness.

Occultly taught, Buddhi is “awakened” or “born” as a result of the interaction between Atma and Manas I in the Causal Body. At a certain evolutionary stage, the division between Atma and the Higher Mind weakens, and the evolving personality on inner levels becomes more responsive to latent Atmic influence. According to occult tradition, the birth of the Buddhic vehicle (“anandamaya-kosha” or ultra-subtle “bliss sheath”) occurs during the First Initiation (birth of higher consciousness or Christ consciousness). The Hierophant or Official of the Initiatory Rite aids in bringing down the Monadic-Atmic fire that “impregnates” the Higher Manas that brings about the birth of Buddhi. Man then becomes truly spiritualized, though in an infant state. He underwent a “Mystical Nativity” and entered the “Stream” (lowest sub-plane of Buddhic consciousness).

In occult numerology, Buddhi is the sixth principle of Man, vehicle of the seventh (Atma). One cannot reach the Adi plane (super-consciousness) until one at least contacts the seventh lowest sub plane of Atma through the Buddhic gateway or plane. Symbolically, the way to the “Father” (Monad) is through the “Son” (Christ or Buddhic consciousness in the Higher Self). Buddhi, the vehicle of Universal Life, becomes the vehicle of Atma and a connecting link to even higher planes.

Whereas Atma is the Power-Will aspect of higher consciousness, Buddhi is the Love-Wisdom aspect that bestows blissful harmonization of oneness and unity. Its dual aspect is the happiness of love and the illumination of wisdom. When Buddhi affects the intellect, it manifests as spiritual understanding (wisdom-discrimination). When Buddhi affects the higher astral-emotions, it manifests as spiritual love (“bhakti” or devotional love). When “stepped down” into the personality level, the direct insight of Buddhi reflects as vague intuition guiding one’s actions. Moreover, the pristine clarity of unity

and sense of Oneness of Buddhi reflects on the lower planes as generalized compassion or sympathy.

Buddhi is derived from the verb-root, *budh*, meaning “to enlighten,” “to know.” It is a “knowing by becoming” in which the normal Subject-Object split of temporal consciousness starts to melt away. It is the unerring capacity and implicit insight to “Do The Right Thing.” It integrates, understands, and brings wisdom. When wedded to the mind, it becomes Spiritual Intelligence or Buddhi-Manas. When fully developed (in the Arhat stage of the Fourth Initiation), it becomes an almost sixth-dimensional ability to tap into the Eternal Now where the artificial barriers of past-present-future do not exist.

Persephone and Demeter

The month of Virgo is the time of harvesting that was personified in mythology as Demeter (Gk.) or Ceres (Roman), the goddess of the harvest. In the constellation she bears a sheaf of wheat or ear of corn in the left hand, represented by the fixed star, Spica. In occult terms, what she holds is a symbol of the harvesting of wisdom gleaned from the experiences of earthly incarnations. The harvest is stored or assimilated in the Causal Body (Augeoides) of the Higher Self. Just as Virgo traditionally rules the intestines that absorbs nourishment from food eaten, so too is the wheat of experience gleaned from the millstones of earthly life.

The Homeric Hymns portray this truth in poetic, allegorical fashion in the story of Persephone (Kore) and her mother, Demeter (Ceres). In fact, the so-called Elusian Mysteries, the most famous of the Greek Mysteries that celebrated profound spiritual truths and processes, were observed in honor of Demeter during the grape harvesting in September.

Demeter was the sister and also wife of Zeus and the other of Persephone. The maiden Persephone was promised by Zeus to Pluto and, while picking flowers, the earth opened up and Pluto abducted her to the Underworld of Hades to be his bride. Enraged, Demeter dwelt upon Earth to search for Persephone, and caused the earth to be unfruitful. Zeus finally agreed to send Hermes into Hades to free Persephone. However, because she had eaten pomegranate seeds, she was committed to spend at least a third of each year in the Underworld, remaining with her mother in Olympus for the rest of the year. Demeter bestowed her beneficence upon the earth again, and it flowered and bore fruit seasonally.

Macrocosmically, this narrative represents the Involutionary-Evolutionary process of manifestation. Persephone in Hades represents the furthest descent of Spirit into Matter (the earth plane). As Matter increasingly becomes spiritualized, depicted as the freeing influence of Hermes, Spirit eventually returns to its source (Demeter in Olympus).

Microcosmically, Zeus, who remained in Olympus, is the Monad, Demeter is the Higher Self, and Persephone is her offspring or Personality incarnated in the limitations of the physical plane (Underworld). The earthly desires and attachments are personified

by Pluto, while the redeeming characteristic of love-wisdom (Buddhi) is personified by Hermes-Mercury. Hermes is the divine guide who assists the personality (Persephone) in her return to unity with the Higher Self (Demeter) and ultimately with the Monad (Zeus). The yearly descent to the Underworld shows the recurrent reincarnational cycle of the Soul.

The agricultural cycle portrayed in this narrative points to other deeper meanings. The seeding process is allegorically the process of Involution, while the growth and ripening process represents Evolution. Symbolically, Persephone is “buried” (seed latency of pomegranates) in the Underworld (earth plane and physical body) during winter (period of incarnation). The seed germinates, buds, flowers and bears fruit for harvesting. Here the fruits of experience gained by the personality during incarnation are gleaned in the after-death period, absorbed by the Higher Self as new capacities and powers. In due time the new seed-potency is planted (re-incarnated) once again upon the earth for more fruitful growth and (hopefully) gain.

Virgo represents the spiritual Husbandman or Higher Self who reaps the fruits of its personalities. The harvested wheat or corn symbolizes the attributes and faculties (*skandas*) acquired during bodily incarnation, reconstituted and stored in the Causal Body. The seeds or character essence are replanted on earth in a “later” incarnation and developed into a more fruitful “strain.”

On a macrocosmic scale, Demeter-Ceres is Gaea or Universal Matter (Lulaprakiti) that occult tradition places in Pisces, the polar opposite of Virgo. It is within Mulaprakiti that the seeds (preceding Manvantara or Period of Manifestation) of emasculated Uranus are planted to grow into a new Manvantaric period. This virginal Root Substance of Pisces or Sea of primordial Matter is portrayed, in New Testament terms, as the Virgin Mary (Mare, or sea). The Virgin Mary issues forth a Son, Jesus the Christ.

Astrologically expressed, the macrocosmic virginal matter of Pisces gives birth to its microcosmic reflection, Virgo, the Christ child or Love-Wisdom (Buddhi). Christ-Jesus is the fish (“ichthys” Gk.) swimming microcosmically in the Mare or sea of Pisces. It is virginal wisdom, unsullied by the muddied perceptions of the concrete mind; the calm eye of the hurricane undisturbed by turbulent emotions and desires. It is from the womb of the Virgin Mary (Universal Life) that its microcosmic seed of Buddhi will germinate on earth, eventually to be harvested as wheat to become the “bread of life” (mystical wisdom) to be eaten (assimilated by the Soul).

Fish Symbolism

The fishes glyph is traditionally associated with the sign of Pisces and the Christ consciousness. Although it has its source in Pisces, the primary occult placement of Christ consciousness is Buddhi, the Wisdom-Love dynamic of Virgo, the microcosmic offspring or reflection of Pisces. The teachers, healers, philanthropists, and saviors of the world emerge from Virgo-Buddhi. The unifying principle of Oneness emanating from

Buddhic consciousness is the healing agency at work in the world. This is the divine messenger of Hermes-Mercury, ruling Virgo, which is the healer-communicator from the Buddhi or Wisdom aspect of the Higher Self. Whether heard and accepted externally as the voice and example of a guru or avatar (fisher of men) or heard and accepted interiorally as the “still, small voice,” wisdom promotes its healing function. The rod of Hermes-Mercury allegorically represents the harmonizing power of Love-Wisdom that affects a union between the Higher Self and its personality.

Dual Nature of Virgo

Paradoxically, while Virgo means Oneness, modern astrological tradition depicts Virgo as the sign noted for seeing differences and details. The contradiction is only apparent, not real, for the higher or Buddhi aspect of Virgo is the integrative sense of unity amongst diversity, noting the wholeness amongst the parts. From the perspective of the concrete, analytical mind of Virgo-Mercury on the personality level (Manas II), the initial tendency is to note the parts of the whole and to see “flaws.” Lower manas or Manas II is the normal mental expression of the personality, symbolized as Gemini-Virgo in their temporal world expression. This normal intellect of the Lower Self is almost hopelessly outer-directed, focused upon the five senses and logic. It is the ratiocinating mind that observes the appearance world and painstakingly classifies data in its limited reasoning processes. Virgo particularly is the pragmatic application of knowledge and sense experiencing, focused on the usefulness of information. It is the detailed testing of experience against logic and accumulated factual data called the scientific method. The danger is to mistake the appearance world of the five senses and concrete logic for the Real world or as the *only* reality (the physical world of the Lower Self). This argumentative, separative mind thus becomes the “Slayer of the Real.”

Essence of Virgo

Analysis and discrimination has its rightful place in life as a tool for the Higher Self to function in the physical world effectively. Indeed, the essence of Virgo psychologically is efficient functioning or competent performance. The essence of Virgo is skillful, competent earth living. “Do a job right.” It is the need to do a good job, to feel effective, to do something well and feel that it is worthwhile. The Virgo principle includes Mercury in its earthy or pragmatic expression of mental precision and detailed work—the practical mind. The sixth house of work and service is included, as well as the asteroids, Ceres and especially Vesta, discovered in the early 1800’s.

The mythological significance of Ceres-Demeter (the caretaker mother) has already been elaborated upon, while Vesta (Hestia, Gk.) was the virginal priestess who kept the sacred fire alight in the holy temple. Vesta dedicated her life to service in the temple, just as the asteroid Vesta symbolizes dedication or total commitment to one’s work, sometimes expressed as workaholic tendencies (I suggest you read Zipporah Dobyns’ The Asteroid Ephemeris).

Virgo is the epitome of the skilled craftsman. Such an individual says, “If you’re going to do a job, do it right.” Whereas Gemini is focused on quantity, Virgo is focused on quality or knowledge applied in optimum efficiency. Gemini enthusiastically exclaims, “I’m curious enough to want to do a little bit of everything.” Virgo matter-of-factly explains, “No, you must focus like a laser on one or two areas and do that really well in order to accomplish anything really well.” It is a competency drive, involved in coping with the nitty-gritty details and small steps to the big goal.

Criticalness

The excess of discrimination is destructive criticism and separative thinking. It is overdoing Manas II, noting differences instead of what unifies. Here the power to reason is distorted into biased judgment, worry and perfectionistic fault-finding. Instead of training the brain-mind to, say, respond only to constructive suggestions, it is taught to focus upon the negative picture or “flaws.” Instead of training the mind to practice viveka (Sk.), discrimination between the real and the unreal, the concrete intellect is imprisoned in the appearance world of its own making.

Virgo has a need to do something right, and part of this process is to instinctively look at what is wrong and attempt to correct it, to make it “right.” This critical process can be displaced quite commonly upon oneself as self-criticalness. Reasonable self-observation and candid introspection, with an eye towards rooting out character impediments, is here not meant. The process of personal evolution requires the self-discipline necessary to steadily improve one’s motives, thoughts, words and deeds—not only for oneself but for the sake of those people with whom you daily interact. Displacement of criticism upon oneself refers to a flaw-finding, self-rejecting script that continually asks, “What’s wrong with me?” It is a magnification of one’s own personal shortcomings, especially if strong idealism is present. For example, Neptune in Virgo rising or Mars conjunct Neptune in Virgo ties identity and personal action (Mars, Ascendant-1st house) with perfectionism or idealism (Neptune) with criticalness or awareness of the flaws (Virgo). “I should be perfect, but look at the flaws! I’m not making it!”

It is stated in the Chandogya of the Upanishads: “Man is a creature of reflection; what he reflects upon, that he becomes; therefore reflect upon Brahman.” Instead of focusing on the good, true, and beautiful, the negative-minded Virgo focuses on what’s “wrong.” Unwittingly he fails to realize that what the mind habitually dwells upon will inevitably become a part of one’s character. When we judge unkindly upon others, or ourselves we impart that consciousness into our character. Such a focus acts like a magnet; for example, to insistently fear illness is to attract it. It would be far more helpful to focus upon what you want (health and vitality), not upon what you do not want, yet fear (illness).

It is a myth to believe that one’s performance is worthwhile only if it turns out successful or “right.” The pressure to perform well and to focus upon *results* in our competitive society is unnecessarily stressful. It can foster a conditional approach to life,

being boxed in by the walls of perfectionistic standards: “Life *should* be this way or that.” Many sincere aspirants on the spiritual path can especially feel the self-imposed pressure of performance and the outer-imposed pressure to conform to lofty spiritual standards.

A more constructive goal is not to be “successful” in terms of having things just right and never making a mistake, but to simply do one’s best. As one person put it, “There’s no disgrace in failing, only in not trying.” Motive is the important dynamic, not the results. Mistakes are natural (done even by experts), the price of growth. Mistakes are imperfections of expression, not a measure of one’s inner worth. Failures and mistakes are meant to be a signal to impersonally discard what does not work. As the expression goes, “You live and learn.” It is better to laugh at your honest mistakes, to learn from them and go on rather than to withhold accepting and loving yourself.

Puritan Work Ethic

Strong Virgonian people need to feel a sense of productive accomplishment that generally translates into liking what they do or feeling that it is worthwhile. Moreover, Virgo is the epitome of the Puritan work ethic: working hard, doing a good job, and being conscientious, thorough and dedicated. Voltaire wrote in *Candide*: “Work keeps at bay three great evils: boredom, vice, and need.” However, implicit in the Puritan work ethic is the need to *justify* life in terms of work or having a “mission.”

In greater terms, work is not simply the job you hold, but how you manage your life. This means how you participate in the living of your existence, how you put order into your days, how you spend your time. Differently put, work is personal power projected into your idea of achievement-oriented (meaningful) activity. The triggering power, the motive force, behind work is ideally play. It is the focus of your interests that you then “work” to realize on a practical or achievable level. Work then becomes meaningful play—a labor of love. You work, not simply for a livelihood, but for the joy of it. The playful stance itself is an expression of the need to act freely in one’s life, and with enjoyment. You enjoy life because you do what you find meaningful.

In playful work, you do it not because you *have* to but because it is a part of your natural expression. There is no resistance, as when you do a job you dislike. If you bemoan, “I hate my job!” you must, first of all, refuse the temptation to resist or run. Where you are at the present is due to your developed or undeveloped state of consciousness, so you must begin to change your consciousness in order to change the nature of your work. Do the work given you to do with all your might, for the sake of doing it and doing it well (positive Virgo trait). If you do your work at the best of your ability, gradually you will be lifted to do “higher” work. Turn within for guidance as to your true destiny and your Buddhist intuition may lead you into totally unexpected work that is of greater service to others and best fulfillment to self. In other words, demonstrate the presence of God (as Joel Goldsmith would say), not a job position, and you will be led to work in which you can render a quantity and quality of greater service.

CHAPTER SEVEN

LIBRA

Mind As Mediator

Libra, the sign of the mediator, is the mediator between the Higher Self and the Lower Self. In occult numerology, it is the fifth principle in Man called Manas or mind, derived from the Sanskrit verb root, *man*, meaning, “to think” (man as thinker). “I think, therefore I am.” Man as human being is highest spirit (Monad) and lowest matter (physical body) conjoined by the mind.

There are two levels of manas called Manas I (higher, abstract mind) and Manas II (lower, concrete mind). Lower manas is the mind operating on the Lower Self level, the illusions and limitations of the three-dimensional temporal world. It is the analytical intellect that coordinates the forces and events of daily life on the personality level. Higher manas is the integrative mind operating on the Higher Self level, the spiritual intelligence aspect of the Soul.

Manas I and its vehicle, the Causal Body (Vijnanamayakosha or the “discriminating, arranging sheath” in Vedanta), operate on the three higher sub-planes of the mental plane. Also according to occult traditions, Manas II and its vehicle (manomayakosha or “feeling sheath” tied also to the kama-astral level) operates on the lower four of the seven grades of the mental plane. A distinction is therefore made between manas and its vehicle, the mental body. The latter is a vehicle composed of subtle, superphysical, non-sentient matter rooted in cosmic Differentiated Matter (Prakriti). Manas is the differentiated, sentient reflection of macrocosmic Consciousness (Purusha).

The higher mental (Causal) body is the lowest vehicle used by the Immortal Soul (author’s caveat: Again, according to such old teachings). It is the vehicle of abstract, integrative thought, and the storehouse of attributes and characteristics acquired by the Lower Self, which, in the after-death period of each incarnation, are converted into capacities and powers. Archetypal ideas belong in the realm of Manas I. It is the great bank or reservoir of universal, abstract ideas. Abstract thought is the beginning of spiritualization, and consciousness starts to get universalized in Manas I. Until then, man is essentially self-centered, unresponsive to the refined perceptions of the higher mental (Manas I) and intuitional (Buddhi) planes.

According to Vedanta psychology, lower thinking is pervaded by the senses and astral desires. In that sense, desire and mind or emotions and mind are conjoined (kama-manas). Astrologically, this is the Mars-Venus dyad. Manas II is in constant, habitual

association and identification with temporal desires and feelings. In a short course of time, the individual's center of consciousness leaves the higher planes as an infant or child and transfers it to the lower mental, astral and physical planes. The lower, analytical mind is separative by nature and begins to use the coarser astral body-matter as its vehicle of expression. In time, the long-standing karmic attachments and desires use the mind as the means to achieve their end. Manas II becomes a servant to its master, kama (desire). In effect, a line of demarcation is established, and the semi-independent existence of the Lower Self comes into full being.

Antahkarana

In one sense, this demarcation line between the Lower Self and the Higher Self is called *Antahkarana* or "bridge." Some occultists consider it the demarcation between the fourth and third sub-planes of the mental plane that "separate" the Soul from its personality. In terms of esoteric correspondences, Libra rules Manas I with Venus, Saturn rules the antahkarana as a temporary Ring-Pass-Not or veil, and the Moon rules the lower mind or Manas II as the governing seat of the waning and waxing Lower Self.

A barrier or "Veil of Isis" is normally erected between the concrete and abstract minds in which the Lower Self remains unaware of supramental levels of perception. Although the personality is a manifestation of the Soul, the Soul no longer has control over its own personality. The Lower Self becomes oblivious to its higher, true nature. However, the barrier is also a bridge because the abstract, spiritual mind can serve as the antahkarana or bridge from the higher level of consciousness to the lower. As man stretches his mental muscles and enters the higher sub-planes of the mental plane by concentration and contemplation of abstract, philosophic concepts, new areas of the brain-mind are opened up and stimulated, eventually bringing him to the brink of spiritual awareness.

In the preceding Virgo chapter, discussion was first centered upon the mythological story of Persephone in the Underworld. One tradition portrays Libra as the chariot that bore Persephone into Hades. Allegorically interpreted, the Libran chariot is the transporting medium of the mind that carries or bridges the higher aspects of the Soul in its descent into physical, mortal reality (Underworld). Libra is the doorway between the transmental worlds and the world of the personality, the Gate into the underworld. It is a cardinal turning point, the sign of the Autumn Equinox in which the Sun's ecliptic (path) begins its southern declination below the equator. Figuratively, the Soul (Son) starts its descent or pilgrimage into the lower world (southern declination). As the Libra glyph itself suggests, the Sun sinks into the western horizon, its light and heat diminishing the further it "descends," and balancing twilight turns into darkness.

Similarly, the freedom and power of the Higher Self is stepped-down or decreased, its control lessened as it descends further and further into mortal incarnation. As descent proceeds, the Soul's influence over its own personality diminishes to the point in which the personality is occluded from its spiritual source. On the upward arc of evolution, the analytical mind can impede the spiritual development of man. The higher

mind or Manas I aspect of Libra, however, gathers together or integrates all the divisive, even warring, attributes of the personality, fosters harmony, and serves as a bridge to better collaborate with one's Higher Self. And a change happens when the personality contemplates abstract concepts and concentrates on lofty subjects. It is a change of consciousness, a refocus or withdrawal from concrete, exterior awareness (Manas II) to abstract, interior awareness (manas I) that leads to Buddhist Love-Wisdom. Subsequently, Buddhi conveys its elevated state of consciousness via the Higher Mind as abstract, intellectual concepts to the lower mind. In time, faculties of seership (clairvoyance, clairaudience) can bleed through the sensitized higher and lower minds.

Mystical Marriage

Libra esoterically represents what is called the "Heavenly Marriage" or "Mystical Union." This is the marriage of the Higher Self and Lower Self, the merging of consciousness between the Soul and its personality. In a sense, it is the uniting of the divine with the human. The Lower Self, symbolized as the Bride, establishes at-onement with the Higher Self, the Bridegroom. Occultly interpreted, this marriage process begins at the First Initiation, according to theosophical tradition, in which the impregnating will-force of Monadic Atma fructifies Manas, which issues forth as the birth of Buddhi (Christ consciousness). This is the birth of the intuitive principle and perception of oneness within the matrix of the higher intellect and its vehicle, the Causal Body.

Before the marriage, a division in effect existed between the Higher Self and its personality until Manas I, the abstract mind, was activated to serve as a connecting bridge. The mind, which hitherto was a dividing influence, becomes a bridge or liaison between the Soul and the Lower Self. In time, as the marriage proceeds, Manas I and Manas II merge to become far more responsive to the Wisdom and Will (Buddhi and Atma) of the Higher Self. After further progression, the Monad can begin to direct the personality through the intermediary of the Higher Self.

Libra represents the descent of higher consciousness into the lower mental consciousness of mortal man. Concomitant with this descent was the loss of the "third eye," symbolic of the loss of intuitive seership and peaceful universality. Allegorically portrayed, Adam and Eve had their "fall" and expulsion from the Garden of Eden and became procreative, self-consciously directed beings. Increasingly, the homogeneous perception of unity became a heterogeneous perception of subject-object. The analytical intellect became dominant over the synthesizing, higher mind. The mind began to distinguish itself as *apart from*, not a *part of*, its surroundings. Furthermore, lower manas began its own marriage, so to speak, with kama (desire, emotional passion).

Parenthetically, according to some occult sources, Libra was the last or twelfth sign to be added to the original ten-sign zodiac. Virgo became the dual Virgo-Scorpio, and Libra was added between this intuition-emotion dyad. This happened as Involution progressed to about the middle of the third or Lemurian Root Race when Man, as a super- or non-physical being, finally descended into etheric, androgyne beings, and later, when the division of the sexes occurred physically. In other terms, Libra, as an analogy, would

represent the human being just about to enter puberty, while Virgo would represent the prepubescent stage.

In conclusion, the “marriage” of Manas I and Manas II is more apparent than real because both are already inter-linked. The “separation” is part of the illusion of Maya. The dual-manas are in actuality conjoined as One, ruled esoterically by Libra.

Indeed, Libra could permissibly be associated with the guna (quality) of sattva, although sattva is normally connected with the mutable signs. It is the perfect equipoise or dynamic balance (scales of Libra) between tamas (inertia) and rajas (hyperactivity). It is the balancing of the male’s anima (inner female) and, conversely, the balancing of the female’s animus (inner male). It is attributed to Upeksha (Sk.), a qualification on the spiritual Path, meaning perfect equilibrium and “divine indifference” between all pairs of opposites. Two other sattvic interpretations of Libra are applicable: (1) the harmonization of the personality with the Soul via the higher mind (Manas I) of Libra; (2) the harmonization of the Self with the Other in terms of interpersonal relationships, symbolized often by the Aries-Libra polarity.

Aries-Libra Polarity

The Self-Other dynamic is the “I-Thou” polarity, especially in terms of a one-to-one relationship with a significant other (man-wife, disciple-Master, etc.). The dilemma is to resolve the Aries sense of separateness with the Libra sense of togetherness. Aries is self-directed and initiatory; Libra is other-directed and reactive. The potential harmonization of this polarity is the Self identified with the Other, becoming at-one-with.

At the deepest spiritual levels, there is no conflict. Aries esoterically means Oneness since it represents the Monad and Its identification with All That Is. Libra, its polar “opposite,” represents the union of Subject-Object at the microcosmic level. Venus, the traditional ruler of Libra, is the planet of love and harmony through which cooperation, agreement and union can be achieved. Venus-Libra are the symbols of integration and synthesis.

In psycho-astrological terms, Libra is the need to relate to other people in an equal, open encounter. The nature of the relationship is systematic or recurrent (mate, business partner, bridge or sport competitor, etc.) as distinct from Gemini-Aquarius air that interacts on a far more intermittent, casual basis. Libra wants a regular companion to satisfy its need to closely share. The interaction is basically one-to-one, cooperative or competitive (“open enemies”). Normally, however, the emphasis is on teamwork, sharing, interdependence, doing it together as an equal. And although Libra is more warmly interactive than the other two air signs, it is still cool or “arm’s length” in terms of being verbal and intellectual, unlike Scorpio’s intense emotions and tendency to attach and absorb.

The Libran knows that “No man is an island.” This earth is the evolutionary field for innumerable Souls bound up interdependently as a whole. You cannot think, speak or

act without affecting others and in turn being affected by them. You affect not only your own life by your motives, thoughts, words and deeds, but you also influence everyone else who comes into your consciousness, directly or indirectly. Put differently, since “you influence me and I influence you,” the doctrine of self-responsibility is evident. In other words, my experience with you is not dependent on your relationship with me (for example, how *you* treat me) but on my relationship with you (how *I* treat you). Spiritually, I must be at peace with you, even if you choose not to be at peace with me. You cannot let that adverse attitude disturb your own equilibrium. Being centered in this manner is the doctrine of self-responsibility in relationship to others.

Projection

However, in proportion as you project your power outside of you, to that degree they (other people, things, conditions) have dominion over you. An old adage states, “The power that people have to hurt me, I give them.” Projection is most common with planets in the seventh and eighth houses in terms of meeting aspects of us through other people, especially partnerships. John Burroughs wrote in his poem, “Waiting,” the following famous phrase: “My own shall come to me.” You always attract embodiments of your own consciousness through other people in the outside world. The law of attraction (like attracts like) brings you together with them through the dynamics of psycho-spiritual similarities.

The key to projection is identification (Aries0Mars). We attract, consciously or unconsciously, what we identify with. The power of your consciousness attracts to you whatever you focus your attention upon. That is why honest self-awareness is crucial in determining how we project-and-attract through our identifications (focus of attention).

If you project your power (a typical problem for Libra types), your self-esteem (belief that you are lovable, capable and good) becomes dependent on how other people treat you. You may try to please others to win their love and to prove your worth. “I’m ok if I’m loved.” Conversely, “I must not be ok if you’re angry at me.” The problem is being too sensitive to what other people think. The tendency is to look to others as the primary source of fulfillment. At best it would be a dependent love fearful of any sign of rejection. The focus is upon being loved and seeking companionship, not on loving and being a companion. One is needy, other-directed, trying to get; the other is centered, freely giving with no strings attached.

So the central challenge of Libra is being *too* focused upon other people in which their opinions or approval of you is *too* important—again, connected to self-doubt about your own personal worth or self-approval. A typical reaction is becoming a doormat, giving one’s full power away by being overly accommodating (“Tell me what to do so that you’ll like me.”). Instead of giving in, the person may react by fighting or defending self. “You didn’t fire me. I quit!” Such power plays and manipulative tactics are the basis of common arguments (attack-and-defend syndrome). Or the person may simply run, withdraw, and hide: “I’d rather build walls and close off than risk the danger of rejection.”

True Companionship

The challenge of Libra is to interact comfortably with others, without denying our own rights and needs (the doormat) nor denying other people's rights and needs (the controller). From a spiritual standpoint, companionship is not what we *get* from another person, but what we *give* or share. Love is basically self-rewarding, not a trade or conditional bargaining. In giving love, no strings are attached. "It fulfills me just to give to you, but if you reciprocate, it is an added thing that I appreciate." Love reinforces yet sets the other person free—including the freedom to reciprocate or not without being criticized for it. "My peace I give unto you" (John 14:27)—not my criticism.

Understand that love is that motivating force, acting through the Law of Attraction and modified by karma, that brings individuals together or separates them according to the law of spiritual harmony or readjustment. But for a couple to share in a special sense of committed oneness is a very special privilege indeed. Such a bonding is the presence of God incarnate as a relationship, a foretaste of the mystical marriage between the personality and the Soul, and of the Soul with its divine essence (Monad), and of the Monad with All That Is.

CHAPTER EIGHT

SCORPIO

Desire-Emotion

Scorpio represents the Involutionary descent of the Soul into the astral (emotional) level of Kama (Desire). The astral plane is the intermediary plane between the mental (manas-mind) and the physical-etheric planes. According to I. K. Taimni in Self-Culture, the astral plane vehicle used by Man, the astral body, has four functions or classifications: (1) sensations, in which physical sense vibrations are converted into sensations; (2) feelings, in which these sensations are converted into those that are *pleasant* and *unpleasant*; (3) desires, in which a rudimentary attraction or repulsion of these feelings are experienced, anticipated by memory and repeated if enjoyed; (4) emotions, in which various levels, types, and intensity of desire-feelings, conjoined with mind, surge forth into complex expression (jealousy, anger, grief, affection, etc.). The astral body (*manomayakosha*, or feeling-desire sheath) is composed of superphysical matter that is coarser than mental plane matter, but subtler than higher physical matter (etheric).

The astral plane is therefore the medium for appetites, emotions, passions and desires. It translates the vibrations of manas-buddhi-atma and the vibrations of the

physical-etheric body into feelings. Scorpio is a water sign, ever symbolic of fluid feelings-emotions. The fixed-water nature of Scorpio suggests fixed emotions directed with determined intensity.

The principle of Kama or Desire can be summed up as the attraction to and repulsion of external objects and conditions, corresponding to whatever provides pleasure or pain. You approach what gives you pleasure; you avoid what gives you pain. It is the principle dynamic of Scorpio, ruled by Mars (traditionally) and Pluto (modern co-ruler). Moreover, it is the drive towards matter-ruled expression, being motivated by external stimuli. This dynamic of desire is called *Trishna* in Eastern philosophy: the thirst for manifested life, the desire-bound attachment to earthly expression. Behind it is the Involutionary “Desire” to seek fulfillment of expression—to “go the distance” (earth life).

Phaethon and Tantalus

Phaethon represents this principle in ancient mythology. He was a young, inexperienced charioteer who drove the chariot of Apollo (Sun) across the heavens. As he entered the constellation of Scorpio, he became frightened by the scorpions, came too close to earth, and plunged downward. Allegorically interpreted, Phaethon is the young Soul undergoing a successive involutionary descent through the planes (constellations). The chariot represents the Causal Body of the Higher Self, while the horses personify the driving force of Involution. The flight through the heavens shows the continuing descent of the Soul in the superphysical realms. The presence of the scorpions and the closeness to earth symbolizes the overpowering desire nature immobilizing the directive insight of the abstract mind, causing a plummet or full descent into earthly incarnation.

The famous portrayal of Tantalus in Hades offers another insight into the nature of Scorpionic desire. Here we find Tantalus struggling in the Underworld lake, forever trying to reach a branch of fruit hanging above him. Just as the branch is within reach, it recedes or he sinks deeper into the water.

Tantalus represents the personality immersed in the astral desires (lake) of physical incarnation (Hades). The fruit branch forever outside his grasp symbolizes the insatiable nature of sensual desire. The constant allurement of the fruit of the passions shows that gratification is only temporary, that indulgence only intensifies into uncontrolled addiction. Tantalus (Lower Self) sinks deeper into the water (desires) as the seductive fruit (attractions) serve to “tantalize” his appetite for more and more indulgence.

Kama-Manas

The down turning arrow of the Scorpio glyph partly represents this descent of Man into the realm of astral-desires and sexual expression. Upon entry into the realm of Scorpio, manas wedded kama, mind became entangled with desires need for emotional fulfillment. Kama-manas is the function of clasping emotional desire with one hand and

the lower mind with the other to allow the Soul to operate within the denser planes. The mind in effect sheaths itself with astral matter and influences the physical organism through the intermediary of the etheric (electromagnetic) body. Kama-manas is the attachment of the mind to external, emotional reality with the tendency for desires and indulgences to overshadow the normally directive higher mind. Whereas Buddhi-Manas is the mind joined with the spiritual Self, Kama-Manas is the mind joined with the Temporal self.

Allegorically, the union of kama-manas is oftentimes referred to as "adultery," this conjugal, erotic relationship of mind with desire. Scorpio represents Eros, the attractive force of desire that chases after the Maya of sex, power, money, possessions and sensuality. However, the pleasure derived from these sensations is not in the sensations themselves, but in the mind. The Maya or illusion is that the pleasure comes from these external things.

As explained in earlier chapters, lower manas is the thinker, the "I-maker" that causes the phenomenon of *Ahamkara* or separated sense of self-existence. It is the personal sense of self, the "false sense of I," whose job it is to function in materiality. But instead of becoming a vehicle or transparency of the Higher Self, it began to think of itself as the real self. It forgot its spiritual origin and became identified with emotions and desires (Scorpio). This identification precipitated the habit of indulging in desire, leading to pleasure if fulfilled, discomfort if not fulfilled. The personal self forgot that he is really "not of this world" and unwittingly focused his attention on what is *outside* him for his fulfillment. Tantalus-like, he is never satisfied for long because a creator is greater than his creations, and he begins to feel a "divine discontent" within him. He begins to reform and to transfer his center of consciousness away from habitual desires and over-accentuated sensuality to self-discipline, idealism and spiritual awareness. A greater desire pulls him away from the squirrel cage of endless, roundabout karmic pursuits, and the urge to master his life experience comes into play. This theme of self-mastery over one's appetites and emotions is a central issue of Scorpio.

In greater terms, this theme of self-control is often translated as the Scorpionic issue of death and transformation. It is the so-called battle between good and evil, light and darkness; the "Battle of Kurukshetra" as given in the Mahabharata and its Bhagavad-Gita; the Armageddon in Christianity. This is the struggle between life encased in form; Spirit "entombed" in Matter; the "I" of the Higher Self versus the "me" of the Lower Self; will versus desire. Although mankind has passed the fulcrum point of Involution-Evolution in the Fourth (Atlantean) Root Race (again, according to theosophical writings), the materializing influence of Matter over Spirit is still very strong. The Lower Self still "steals the show" over the Higher Self, although the latter is steadily increasing its spiritualizing influence. The so-called Forces of Darkness (also the "Shadow" in Jungian terms) still cloud the Path of Light along the journey to self-mastery and perfection. The inertia of habitual desires and passionate indulgences impede psycho-spiritual progress. As a result, Spirit experiences degradation upon its entry into the uncontrolled desire nature of Scorpio.

Kundalini and the Sex-Force

An unrestrained desire nature is most personified by the sex-force. Sexual desire exemplifies Scorpionic concentrated power and how its misuse can debase what is noble in Man. Just as atomic power outwardly is associated with Pluto-Scorpio (condensed inner power released, either destructively or constructively), so too is sexual potency associated with Scorpio, the power of which can create or destroy.

The source of the sex-force is the Creative Life Force called in Sanskrit, *Kundalini Shakti*, derived from Fohat, the cosmic generative power that “creates” or manifests the Universe (see the eleventh Aquarius chapter). It is often termed “The Serpent Fire” that is encased in the superphysical sacral chakra, its physical counterpart being the base of the coccyx or lower end of the spine. It is an individual or microcosmic “fire” with its roots in Fohat or Cosmic Electricity, the universal or macrocosmic Creative Force. Fohat is the Power behind the Involutionary-Evolutionary thrust, and its microcosmic counterpart is Kundalini Shakti, the generative power in Man.

Kundalini is not solely the sexual impulse but the force behind it. The Scorpio glyph with its arrow pointing downwards shows the procreative, sexual aspect of a portion of Kundalini that is channeled downwards into the generative organs. When that same force is sublimated and occultly intensified, the three intertwined currents of Kundalini—Ida (negative), Pingala (positive), and Sushumna (neutral)—unwind and flow upwards in a serpentine, whirling fashion. It vivifies each chakra (superphysical force-center) as it ascends until it finally reaches the brain; the positive current entering the pituitary gland-chakra, while the negative current enters the pineal gland-chakra. The entwining path along the spine is symbolized by the Rod of Hermes, the Caduceus (emblem of medical healing). Upon reaching the brain-mind, a hyper-active state is generated that sensitizes it to expanded states of awareness and awakens inner powers of consciousness. The raising of vibration and electrification of the brain-mind makes the person responsive to the messages and power of the Higher Self and entity (Monad).

The key is to transmute sexual energy into spiritual energy (sometimes called *Oja*) by channeling it up the spine in yoga (the scientific practice of spiritual illumination). As the two currents intertwine around the superphysical spinal cord and activates the force centers (charkas), gateways are opened that can lead to psychic powers (*siddhis*) and, far more importantly, conscious “union with God” (mystical awareness). So the generative power of Kundalini, when *safely* aroused and controlled, can be directed into intellectual and artistic creativity, fostering genius, and finally, after supreme effort applied after many years or even lives, to Adept superhuman powers and states of consciousness.

Oddly enough, then, the mechanism by which *spiritual* potency is achieved is a *biological* one (cerebro-spinal instrumentality with its superphysical dynamics). You evolve to higher states by kundalini via energy transmuted up the spine, an instrument of freedom (the Rod of Hermes-Moses).

The procedure *ideally* is to abstain from physical sex and *sublimate* (not suppress) it through yoga. This is easier said than done, and it is a controversial issue because no universal agreement exists that such a procedure (considered “extreme” by some) is truly necessary. The procedure means you consciously *reverse* the natural flow of the sex-force, turning its sublimated energy upward to spiritualize and liberate your life. Astrologically, this is done by reversing the normally down-turning arrow of the Scorpio glyph until it resembles the sublimated Buddhist state symbolized by the Virgo glyph. Mythologically, this is the Phoenix (sublimated sex-force) rising from the ashes (burned out desire nature and the sexually inactive or passive state of the sex organs). Biblically, this is symbolized by circumcision that, allegorically interpreted, represents the cutting off of the physical sex life and transmuting it into higher purposes.

The important point to consider is that this procedure is only meant at a certain evolutionary stage when the individual is truly *ready* for it. Until then, a healthy, *loving* sex life may be exactly what a person needs at a certain stage in order to balance himself. As yogis warn, woe to those who try to awaken Kundalini while still subject to kama: “It brings illumination to yogis, bondage to fools.” It stimulates the highest and lowest motives and desires impersonally, hence the need for self-mastery, then divine indifference based on sublimation. Such energies will accentuate sensual compulsion if one is not ready through self-discipline and austerity: you become its servant, not master.

Also, such Scorpionic inner power to create can be used to debase and destroy. The creative force can despiritualize and degrade as well as spiritualize and uplift. If, instead of sublimation, you suppress or dam it up, the accumulated potency will break through somewhere, often as an addiction to demeaning sex practices (for example, sexual domination and bondage), sensual excess, unstable and extreme emotions, and so forth.

Forbidden Fruit of Eden

Genesis in the Holy Bible depicts the serpent tempting Eve at the Tree of Knowledge to eat of the fruit, saying, “...in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” (Gen. 3:5) The eating of the fruit of knowledge by Adam and Eve was considered the “Fall” of humanity. According to orthodox Christianity, it was the first act of sexual intercourse that condemned the human race, known as the “original sin.”

Allegorically interpreted, however, the temptation symbolizes the act of “luring” the Monads further into the final descent of physical existence, despite the limiting effect of incarnation in a human body, by the gratifying sensations and emotional satisfaction of the consummation of passionate desire (see Geoffrey Hodson’s The Hidden Wisdom in the Holy Bible, Vol II, Quest Books). The Tree of Knowledge is the Involutionary cycle in which the fruit you eat (finding out for yourself what happens when you descend from the Divine world into the Temporal world) causes you to “die” (to the spirit, and be the Walking Dead in a physical body during waking consciousness).

The eating of the forbidden fruit (sex act) is the microcosmic reflection of the divine creative function by which the Universe is created. It symbolizes the impregnating power of Spirit upon Matter (the male-female or positive-negative interaction). Simply stated, the creative life force is the divine power to create. Sex is one reflection of this process in which oppositely polarized potencies interact to create a physical offspring or, if transmuted, a nonphysical offspring (books, music, paintings, anything you want).

The purpose of the “Fall” (descent) is to plant the seed-like powers of individualized Deity (Monad) into the evolutionary field (pilgrimage of the Prodigal Son) in order to unfold latency of divinity into potency of expression. Man is the microcosm of God or All That Is with the potential to someday create a Universe such as he presently sees outside of him. There is a price to pay, however: the pain of apprenticeship, of becoming a “junior god-creator.” You must serve a long apprenticeship in order to become a Master; you must become a humble servant before you can wear the crown as a king. According to occult history, the Monad has already passed through six and a half Kingdoms (Chains) of Nature, one per Chain (4,320,000,000 years according to some doctrinal theosophical sources!). The objective was to become a member of the Human Kingdom with its attainment of individualization, self-consciousness and free-will. Thereafter, the Monad, via the Higher Self and its personalities, can directly and consciously create in the form worlds. The price to pay for the practical unfoldment of deific powers is the temporary limitation of freedom being encased in matter, occlusion of its spiritual origins, struggling with resistant matter (elementals), and bondage to sexual and sensual excesses.

Self-Mastery

The unfoldment and mastery of these inner energies is the primary theme of Scorpio. The theme is to master your appetites rather than to allow the appetites to control you, the creator of those desires and indulgences. The Taurus-Scorpio polarity often indicates the periodic swing between sensual indulgence (Taurus) and asceticism (Scorpio). It is the inner battle between appetite control and appetite indulgence that can manifest in the areas of smoking, eating, drinking, sex, possessions (you name it). If over-control is self-imposed (denial/suppression), then periodically it can swing back to lack of control (sensual/sexual excess).

The sex drive is an expression of the Divine Creative Force. It is the same Force by which the Universe is created and therefore it is good and natural. The “forbidden fruit,” in one aspect, of this power is the deliberate *misuse* and degradation of what should be a sacred function. Unlike animals, which are in “heat” at only certain periods of their adult cycle, man can utilize this force at any time, directed by will-desire, beyond the need for procreation. Man, as a self-conscious being, can willfully express this function as mere sexual indulgence, or use the sex-force to create anything he desires. This is the Tree of Knowledge of good and evil: Man is a junior god, capable of directing the Creative Force *consciously* at will. This power to create can be expressed positively or negatively, to help or to hinder one’s development, to uplift or to debase. Sensual pleasure for its own ends does not involve higher consciousness normally. The effect is

largely astral-physical, though all experience is ultimately useful or educative. Yet to attempt to suppress the sex impulse will either result in physical illness or a behavioral aberration. It is analogous to suppressing anger: when you dam it up, it will lead to depression (repressed anger) or to disruptive relationships. The sweep of energy and emotion *felt* at one level is as natural as a summer storm. It is denied or suppressed, it becomes a distorted, destructive force.

Sex and sensual indulgence for many people is the road of least resistance. However, if the generative function was directly *solely* into sexual activity and sensual indulgence, then correspondingly that much energy is denied expression in *other*, perhaps far more beneficial, areas. Indeed, there may be a loss of creative vitality after frequent sex indulgences and, according to some, a shortening of one's life span or bedulling of mental powers. The main point is: the creative life force can be diverted, partially or wholly, into artistic creations and intellectual accomplishments, or transmuted into spiritual unfoldment.

Another side of self-mastery is through the mirror of others, the facing of self through mate, partner, close friendship, etc. Scorpio is driven towards self-control yet strives to share intimately with another (urge to merge). The theme of Scorpio is learning how to harmonize my will with your will, to respect your needs and rights as well as my needs and rights. In marriage or living-together state, you really learn *with* someone how to handle life, hopefully for mutual benefit. Here you see how the partner reflects back to you your own inner dynamics (mate as mirror). Essentially, however, it is your responsibility to master your own conduct, emotions and thought. Scorpio is the gateway to the transpersonal signs in which you learn to deal with inner energies and intimate relationships before you are ready to deal with larger dimensions.

The key to self-mastery is to be in the world of karmic desires, but not of it. Do not run from objects of sense enjoyment but move among them without attachment or aversion. And it helps, according to yogis, not to focus below the heart chakra. Where attention goes (for instance, sexual desires), energy follows. What makes the process so difficult is the resistance to change, especially deep-seated Scorpionic attachment. Because of the built-in inertia to sustain habitual sensations, an aspirant feels as if he is fighting himself. "The spirit truly is ready, but the flesh is weak." (Mark 14:38)

The strengthening of character and the fearless confrontation of deep-seated karma needs the perseverance and fixed will of the Scorpio part of your nature. Regarding the sublimation of desires and indulgences, one must never attempt to *fight* them. "Resist not evil." (Matt. 5:39) The more spiritually scientific method is to use will-force, not to directly fight them, but to withdraw attention from them. You substitute a "vice" with its opposite "virtue." Because attraction-and-attachment causes bondage, if you learn to break the attachment, the attraction (desire) will eventually die away because your identification with it has withdrawn. The emotional charge behind the habit will decrease and the habit itself will inevitably die out from lack of energy (creative, generative force) directed by the change of your attention.

Chapter Nine

Sagittarius

Etheric Body

In part Sagittarius represents the next descent after the astral-kama level of Scorpio: the etheric level. According to theosophists, it is not a separate *plane* of its own because it represents the four higher sub-planes of the physical plane. Its main focus is the etheric vehicle of Man on this level called the Etheric Body (or “Double”). The Etheric Body is composed of the interpenetrating subtle matter of the four finer grades of physical matter. It is sometimes called the Etheric Double because it is an exact counterpart of the dense physical body.

The Etheric Body (Linga-sarira) is the electromagnetic bridge between the astral body and the physical body. It is the vehicle that absorbs and distributes *prana* (Sk. “vitality”) from the Sun through the spleen chakra (Svadhithana) to the glands of the endocrine system. Prana is the solar Life principle that is vital energy in the temporal world. The Etheric Body is the matrix or mould (“model body”) through which vital forces operate the physical body.

Jupiter, the traditional ruler of Sagittarius, rules the etheric mould which is the causal pattern for the dense physical body. Jupiter has an expanding effect that acts as a growth principle in this process. It is exalted in the sign of Cancer, ruled by the Moon, so Jupiter is in effect a “super-Moon” that grows, via pranic energy, the fetus within the Moon matrix of the womb. Jupiter is the growth principle by which each cell divides and expands into a complex living matrix of the physical body.

Zeus-Jupiter

Jupiter (Lat.) is the Roman version of Zeus (Gr.), one of the children of Cronus and Rhea, and the so-called King of the Gods. The Hindu counterpart is Brahma, from the root, *brih*, meaning “expansion.” Vergil called Jupiter “Pater omnipotens Aether,” the Great Aether. Aether, an aspect of the fifth element, akasha (Sk.), is referred to as “Universal Fire,” which aptly relates to the sign of Sagittarius (a fire sign). Zeus-Brahma macrocosmically represents the Solar Logos that directs the evolution or growth of life and form within the Solar System. Zeus-Jupiter could also be interpreted as the Monad, the Logos of the Soul, the Dweller of the Innermost. This is the “Zeus” or “Brahma”

within you, the divine self or Ruler within, the motive force behind the growth or evolution of Man.

Chiron

Greek mythology also associates the centaur, Chiron, with Sagittarius. This has relevance in modern day because a planetoid was discovered between Saturn and Uranus in 1977, named Chiron, which seems to share the principle of Sagittarius along with Jupiter. According to mythology, Chiron was an immortal being, half-horse and half-man, known for his exceptional healing and teaching abilities. A resident of the earth, he was a demi-god who taught Jason, Asclepius and Achilles. Zeus finally placed him in the heavens as the constellation Sagittarius, the Archer-Centaur.

A centaur is an apt personification of the human being as demi-god: part animal, part divine. The quadruped lower portion as a horse suggests the fourfold mortal principles of temporal man (lower mental, emotional, etheric, physical) while the human upper portion represents the higher principles of Man in control of his lower nature, much as a normal rider upon a horse. Being a wise centaur, Chiron symbolizes man of progressed stature who can control and sublimate his animal nature. He has not, however, yet attained superhumanity since he still roams the earth as part animal. Nevertheless he is destined to be placed amongst as part animal. Nevertheless he is destined to be placed amongst the heavens, just as man's destiny along the Evolutionary arc (the arrow's path indicated by the Sagittarius glyph) is to become one with the stars (Monadic or pure spirit planes).

The Jupiter symbol also repeats this theme with the upper crescent rising above the cross; namely, the Lower Self (half-circle or Moon crescent) begins to ascend the purely mortal limitations of earthly existence (cross). In the Sagittarius glyph, the string (bar) half-way down the shaft of the arrow suggests a cross also. Although aspiring thought is directed by the mind towards spirit (upward pointing arrow), man is still attached to his mortal nature. The duality of spirituality and materiality is present, although the direction (evolution) is aimed beyond the normal level of mass humanity.

The archer glyph with the arrow pointed upwards symbolizes the drive to consciously attain higher or more expansive levels of awareness, knowledge and experience. As Gemini, the polar opposite of Sagittarius, is the mutable or mental sign which characterizes here-and-now immediate, short-range knowledge and curiosity, Sagittarius is the mutable sign which characterizes the long-term journey into higher realms of knowledge. In analogy, Gemini is fascinated simply by each successive tree; Sagittarius seeks to view the whole forest. Instead of Gemini's intrigue of a single thread, Sagittarius considers the pattern of the whole fabric.

Nature of Sagittarius

Sagittarius is transpersonal fire-mutable: dynamic mental activity looking upward towards the heavens or far horizon. Instead of the "me-to-me" relationship of the personal

signs, and the “self-to-other” relationship of the interpersonal signs, Sagittarius begins the transpersonal :one-to-many” or “one-to-universe” relationship.

Sagittarius is the search for answers leading to Wisdom (Buddhic-related Pisces). It is the search for some kind of guiding focus that gives you a sense of direction and purpose in life. This search for truth can be expressed in the areas of science, academia, philosophy, religion, metaphysics or whatever area embodies that sense of expanded awareness and knowledge. On the mundane level, a Sagittarian may simply travel or broaden his or her social life.

The theme of Sagittarius is the expansion of awareness as it applies to one’s conception of absolute principles, faith, truth, ultimate expectations and core beliefs. Here we enter the area of *Weltanschauung* (world view) where core beliefs, root assumptions and value systems are established. “This is truth.” Indeed, belief systems are the most important dynamic of our lives since they determine what we value and how we structure experience (reality).

The ninth house and where Jupiter is placed in your chart shows, “This is important. This is where I put my faith, my trust. This is what I value, expect, and even idealize.” Science and religion are two primary focuses of truth. Religion is meant to bind us back or lead us to a living awareness of our true identity. Science is derived from the Latin, *scire*, meaning “to know.” Unfortunately, true science has largely been distorted in modern days into a materialistic myth. The prime myth is that knowledge is reliable *only* through physical sense data and logic (lower mind-reason). For example, materialistic science concludes that the mind is merely mysterious electrical discharges of the brain that in turn is the end product of a molecular accident millions of years ago. Orthodox religion also gives a false picture asserting that each of us were born in “original sin” due to the first sex act of Adam and Eve, that there are two powers (Good versus Evil), and that Jesus as personality was the only “Son of God” who gave humanity vicarious atonement through his crucifixion.

Law of Consciousness

The true purpose of religion and science is to establish us with the Truth, and to remind us of the creative principle of our own consciousness. Simply put, the Law of Consciousness declares that your state of consciousness will manifest as experience. Your outer environment is the embodiment of your thoughts, feelings, beliefs and motives. Ideas, beliefs, emotions, imagination and will are all expressions of noncorporeal consciousness that is the causative, creative source of the effects we experience in the phenomenon world. As inner, so outer; as in heaven (within your consciousness), so on earth. “According to your faith, be it unto you.” (Matt 9:29).

This power of consciousness is also described as *Kriyasakti* (Sk.) in The Secret Doctrine, Vol II: “Kriyasakti—the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself externally if one’s attention (and Will) is

deeply concentrated upon it; similarly, an intense volition will be followed by the desired result.”

Again, the premise is that experience is the manifestation of your state of consciousness. Stated differently, your inner self constructs your physical reality from the nature of your beliefs, expectations, thoughts and motives. Three-dimensional earth experience is a valuable school, a training system in which by assessing your creations (bodily state, environment) you learn responsibility in the use of your energy. Man, as a microcosmic reflection of Deity, automatically possesses the power to create. You are blessed with the greatest gift of all: the freedom and power to create what you concentrate upon.

This power is modified by your state of consciousness, whether “saint” or “sinner,” so you learn the consequences of your beliefs and expectations through trial and error. Your perception of reality is the roadmap or set of directions that will not only determine how you view your path but it will actually create that path. The world is a mirror (externalization) reflecting your awareness. During the Manvantaric impulse, it is the nature of things that Consciousness seeks to be actualized, to be manifested, to express as form or vehicle. Thoughts and intent set up a vibratory vortex and stimulates creates forces into action. Since like produces like (Law of Attraction), such as a seed produces fruit of its own kind, intent and desire are the motive force of action that provide the pattern given to the inner self to materialize. Microcosmically, the “word” (ideas, desires) is made “flesh” (manifested as objects and external conditions).

The first step in creating anything is desire or its higher octave, will. Consciousness, normally expressed in man as the conscious mind (Manas II), plants the seed (a well-defined idea or intent). The so-called “subconscious” (inner formative layers of the personal psyche that derives its powers from the Higher Self) accepts those orders given to it by the conscious mind, which makes the decisions and sets the goals. All the vast resources of the inner self are placed at the disposal of conscious intent and will. The inner portions of your being then do the actual work that brings about what you decided upon. It is the soil that germinates your seed; it represents the contractors who build according to your specified blueprints.

As a practical method of manifesting your mental picture, you must become one with that picture, even if it obviously still has not manifested on the physical level. Core beliefs create personal reality, *not* wishful thinking. Beliefs mean to live in the state of *being* it (“This is reality; this is truth.”). As a technique, in order to manifest anything outwardly, you must create it in your own being.

Steps of Kriyasakti

-Identify what you want. As one technique, the more specific the picture, the better. For five or ten minutes a day (preferably once soon upon awakening and once before you sleep) you impress your subconscious mind with a clear, precise picture of your desire and have faith that results will come about. Repetition and emotional intensity

shorten the time lag before material actualization. If you really want it badly enough, as much as a swimmer wants air after being submerged in water, you will achieve results more rapidly.

-Pretend the fulfilled dream. Here you utilize imagination and emotion and believe that what you want is already a fact. Ask yourself how you would *feel* if you already were what you wanted to be and already possessed what you desired. By playing this game, as children do, it impresses the subconscious to automatically begin to construct the physical replica of your image. It is impressed because you see yourself *doing it, having it*. In other terms, you *expect* it to manifest, just as you expect a seed in the ground to germinate, bud and flower in its proper season.

-Respond only to constructive suggestions. The moment doubt enters the door of consciousness, faith flies out the window. You therefore must reject negative suggestions because two contradictory states of mind cannot occupy the “same place at the same time.” For example, you cannot reap abundance from thoughts of lack, or peace from thoughts of anger. Realize, however, that there usually is a time lag before the full measure of materialization, and so many times you may find yourself in the position of telling yourself that something is true in the face of physical data that *appears* contradictory. Do not judge by appearances since present conditions are the result of past causes. Just stay with the pattern and recognize that it will gradually unfold physically. For example, the fact that you will be one year older next year does not contradict that you are your present age. It is a natural or expected unfolding process.

-Act upon daily promptings that are meant to materialize your intents and purposes. You must be willing to pay the price for what you want. This means putting in the time and effort necessary to materialize your desire, just as it takes persistent training and dedication to perfect the skill of playing the piano or violin. Do the small steps meant to reach the big goal, and enjoy the journey! Your responsibility is to act confidently upon these promptings to show that you have faith in what you are doing. The Higher Self relies upon its personality to complete the circuit of manifestation.

Put differently, this fourfold method encompasses desire, visualization, belief and action. Each day you direct your attention towards what you want of a constructive nature. You make your affirmations positive, present-oriented, clear, simple and direct. Then pretend the fulfilled dream and subsequently release it. Enjoy the journey regardless of initial results. You take aim and “leave the rest to God.” Next, do not neutralize your desire with contradictory, self-defeating suggestions (for example, “I don’t deserve it.”). You are a child of God, heir to a Kingdom, a being unlimited by nature, born to materialize your potential. Accept only those beliefs you want to live with. Lastly, act upon your inner promptings. Eventually your experience will catch up with your beliefs.

Mind Is Not Power

It is important to realize, however, that mind is not power. Above the mental level of the personality is the spiritual level of the Higher Self and beyond that, the Divine

level of the Monad (the true source of temporal manifestation). The subconscious mind can actually act against the interests of the Higher Self if it is programmed to believe that the personality is separate from God and others, and can do what it pleases. Moreover, the danger of various religious mental sciences is the attitude of using God or All That Is to suit the petty purposes of the Lower Self. “Listen, Lord, for thy servant commandeth.” The error of mental sciences is letting the conscious mind *solely* program the subconscious since the spiritually unenlightened human being is severely limited.

Why limit the Source? Instead of programming the personal subconscious exclusively, listen to the intuitive “superconscious” (Manas I and Buddhi aspects of the Higher Self), and let the “I” help program what is best for you, the personality. Otherwise, you are demanding that the Universe must put the frosting on the cake according to your limited recipe. In higher terms, what difference does it make *what* you do or have when you feel joyful (integrated, at-one-with your Higher Self)? It is a fallacy to try to *add* to life what you think would make you happy. Life already *Is*. On deeper levels, you do not need manifested “reasons” (a specific car, job, house, relationship, etc.) to be there before you can feel joyful. Without inner joy, you would eventually feel empty about these outer “things.” Nor can you do the negative Pisces trip and say, “Well, let God do it all.” It is a matter of perspective and understanding what the Lower Self is meant to do in the scheme of things.

Goals and Ideals

Since your personal reality is made in the image and likeness of your state of consciousness, it behooves you to evaluate your intents, motives and beliefs (Sagittarius-Jupiter function). Ask yourself, “Where do I place my faith?” As given earlier, value systems are the most important dynamic in life because they are the standard of motivation that determines our actions. Stated differently, your perception of reality (belief system) determines what you value and how you structure your experience. Such ideals and goals are the standard of motivation by which we measure our behavior. Goals are what you want; ideals are why you want them. For instance, you may have the goal of amassing one million dollars, but why do you want it? Being the decisive part of karma, the accent is on motive: self-gain or selfless giving and sharing?

If you put your faith and absolute value upon getting money and power, then life will be qualitatively different than if you, say, focused upon artistic creativity or spiritual wisdom. Jupiter in the chart is an indicator of potential excesses because it represents Great Expectations. If you turn something into an absolute, you often tend to overdo it, to make it absolutely important for you. Jupiter in the second house, for example, may idealize money, possessions and pleasure; Jupiter in the seventh house may place too great importance on relationships. The danger of turning a lesser principle into God is called displacement or idolatry. The price you pay is the inevitable disillusionment that your “god” is not what you had hoped it was. Reality (What Is) comes in and contradicts what you *wanted* to see.

Usually our faith or values remain unquestioned when things are going along okay. In pain and adversity, however, we ask searching questions and then the growth process begins. Sagittarius represents the seeker striving to know himself or herself. In disappointment and ignorance, the seeker reaches out for answers and relief: “Is this all there is to life? What is the purpose of life?”

Purpose and Destiny of Man

The purpose of existence on earth is to awaken to your true identity and to unfold inner deific powers. “Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.” (Eph. 5:14) The sleeper is the Lower Self, the walking dead, who must arise from the death of his occlusion, and open the door of intuition from the Christ within (Buddhic level of the Higher Self). Lost in his role within the earth drama, Man has become money-mad, power-drunk and sex-crazy. Caught up in the externals, Man as human being (Prodigal Son), has forgotten his spiritual origin and heritage. Conscious only of his outer self, Man has become unconscious of his divinity and suffers from spiritual amnesia.

The destiny of Man is plainly stated by Jesus in the following revised saying from the original Greek: “Ye shall be perfect, even as your Father which is in heaven is perfect.” (Matt. 5:48) This is accomplished through the dual process of the Involution and Evolution of Spirit-Matter. Man, as a microcosmic reflection of Deity (in analogy, a facet within the diamond of Godhead), is a God-in-the-becoming. Man is an embryo deity, a junior god, a Monadic seed planted in the Earth to eventually bear the fruit of actualized Godhood. This process involves repeated incarnations with each successive life connected by cause and effect (karma). Man is an immortal, spiritual being incarnated successively in mortal bodies. Man dons “coats of skin” repeatedly until the spiritualization of matter is complete. Such bodily lives are meant to provide opportunities for the Soul to develop, the experiences of which are meant to draw out the latent, inner power of divinity. Man’s task is the gradual unfoldment of deific power, to show forth God’s Glory and Life. Once inner and outer development is perfected on the level of Man, unified with Spirit, the power of the cosmos is at his disposal.

Search for Truth

The function of Jupiter-Sagittarius is the expansion or unfoldment of inner powers and comprehension. It is the search for direct knowledge and true freedom (Sagittarius is a freedom sign). Since ignorance (*avidya*) breeds fear and bondage, Sagittarius seeks *Brahmavidya* (Wisdom of God), Gnosis (inner knowledge), Theosophia (Divine Wisdom). Sagittarius largely represents the Lesser Mysteries that introduces concepts of philosophy and religion. The Greater Mysteries are still veiled to beginners since they must be taught on their own level of comprehension. In time, the natural progression is from ignorance (*avidya*) to knowledge (Sagittarius) to Wisdom (Pisces).

The lower mind must first focus on exoteric (outer) studies so that it can be prepared for esoteric (inner) studies. In that sense, Sagittarius first seeks truth from

without, whereas in Pisces the truth is found within. Sagittarius is usually the letter of the Law, whereas Pisces is more the spirit of the Law. Yet the seed of truth (the letter) will eventually take root, grow and bear fruit as realization or actual God-contact. Consciousness must be prepared for it first, however, similar to learning music, astrology or any art-science. Intellectual understanding of truth is the start of higher education; spiritual consciousness and at-one-ment is the graduation. This is the difference between the metaphysical (letter of truth) and the mystical (God-realization). Put simply, books, lectures and classes are simply *knowing about* truth, and are in that sense metaphysical or exoteric teaching. You need to enter the mystical realm of the Presence; otherwise it is merely a mental experience.

The point is, truth is not *added* (accumulation of knowledge)—it is unfolded. The degree of unfoldment is dependent on your dedication and practice (for example, of yoga). The kingdom of God is neither *lo, here*, nor *lo, there* (in books); it is within you. “Ye shall know the truth, and the truth shall make you free.” (John 8:32) Knowing the truth—not just words, thoughts, or the letter of the truth—will set you free. Mere knowledge, or reading *about* your true identity, is the head level. It’s a good beginning, but the heart level is the state of *being* it. You don’t seek truth (Sagittarius); you become truth embodied (Pisces).

Pearl of Great Price

The truth you must know and embody in your consciousness sacredly is the “pearl of great price.” It is an experiential realization, not just a mental concept. The truth. Reverently stated, is this: “I.” Because God is, I am. The great secret of secrets is that God constitutes your being. God is not to be found in the celestial sky somewhere, but within you. Behind the sacred veil in the holy temple is this truth: God appears as you, individual being. “I and the Father are one.” (John 10:30) In John 14:11, it is given, “I am in the Father, and the Father in me “ (the personality). The Word is made flesh (incarnated); the universal is individualized; the macrocosm becomes the microcosm.

The danger of casting this pearl of great price upon “swine” (egoistic, unprepared consciousness) is thinking of oneself as the Almighty God or His special Son. This is the personal ego expanded into infinity. It can mean excesses and delusions of grandeur, or extremes of personal perfectionism (“I must be perfect and always have the right answers!”).

A typical expression of Sagittarian perfectionism (especially if such people vaguely feel the Power and possibilities within) is that they’re never really satisfied. They set up *conditions* for their happiness: a particular amount of money or job or relationship. Yet, as Epictetus stated, “Ask not that events should happen as you will, but let your will be that events should happen as they do, and you shall have peace.” In other words, do not resist What Is nor set-up what you think should happen. The secret of harmony is making no such judgments. The mind is meant to perceive What is, not distort it with personal expectations. Your bondage to expectations is your attachment to the fruits (results) of action. It is written in the Bhagavad-Gita that the man who is not attached to

the fruit of his actions obtains tranquility; whereas he who through desire has attachment for the fruit of action is bound down. The free man does not *depend* on results. He does not need certain results to make him joyful in life. The liberated man does not rejoice when he experiences a pleasant result, nor does he grieve when he experiences an unpleasant result because he is not identified (attached) to results. He maintains Upeksha (Sk. “indifference”) or balance between pairs of opposites. He realizes that expectations or attachment to results is the root of misery because the more a want is unfulfilled, the greater is the pain. Besides, as given in an earlier chapter, it is a mistake to believe that the pleasure or displeasure is *caused* by these things, because pleasure and pain is a state of consciousness.

The Path to Truth

There is no one, exclusive path to truth because we share the world with those of different states of consciousness. Each of us chooses for ourselves from the potpourri of available teachings and teachers which path to the mountaintop to take. In the search for knowledge, it is natural to seek a teacher. A false teacher is one who claims that the voice of God speaks *from* his personal nature, not *through* him. The best teacher is one who helps you help yourself. His task is to plant the seeds of wisdom within the fertile mind and heart of the student where they may take root and blossom by the student’s own efforts. All a teacher can do is lead you to the waters of truth; he cannot make you drink. *You* must take the plunge. No one else can set you free. The Sagittarian must tune into his own inner teacher and evolve to the point where he receives direct impartations within instead of relying on a teacher as a crutch. Then you *know* the truth, setting you free, until what you *are* speaks louder than words.

CHAPTER TEN

CAPRICORN

Ultimate Reality or The Absolute

Macrocosmically, Capricorn represents the commencement of the Cycle of Manifestation. It is the Ultimate Reality, the Absolute, the Causeless Cause. It is also called Parabrahman (Sk. “Beyond Brahma”) or beyond manifested Deity (Logos). It even precedes the Unmanifest that lies between the Absolute and the Manifest (between Capricorn and Aries, zodiacally speaking in terms of macrocosmic meanings) while being Itself the Ultimate Unmanifest. Capricorn symbolizes existence that can be called Non-Being that periodically manifests as Being (Creation or Emanation). The Ultimate Reality is the “perfect” reality since all else is relative, while it is Absolute. It is the “Hidden God” that encompasses and transcends Creation (Manifest and Unmanifest)

since Creation, however inconceivably vast and multitudinous, is nevertheless *relatively* finite and temporal.

In every major religious or mythological cosmogony, there is a concealed Deity that projects Its ray or Power into primordial cosmic matter and creates the Universe. Occult philosophy calls this universal propellant force Fohat (Tib.) or Cosmic Electricity, so to speak, symbolized astrologically as Aquarius. Mulaprakriti is the term used for primordial, undifferentiated cosmic matter. Both represent conjoined Spirit-Matter or Precosmic Integrated Consciousness inter-linked with Precosmic Integrated Matter (Vibration) that are equi-polarized in passive unity. Once activated by the Absolute, Spirit-Matter becomes dual, actively interactive, oppositely polarized. This polarity is the dynamic potency necessary for manifestation or creative generation. When oppositely polarized, Spirit is the active, positive potency; Matter becomes the receptive, negative potency. This dynamic interaction causes Motion or the “Word” that begins the cosmic manifestation process.

Matter can be described as the upadhi (Sk.), vehicle or carrier, of Spirit, while Spirit is the Life or Consciousness of Matter. Spirit or Consciousness is the Seer, while Matter or Prakriti is the Seen. The Vedanta system of philosophy considers Matter or Prakriti as ultimately subjective in nature, while the Samkhya school believes it has an independent existence, quite distinct from Spirit as oil is in a tub of water. However interpreted, the purpose of this interaction is the generation of “Creation” and to unfold the latent powers in Spirit-Matter. Prakriti provides the medium by which *manifested* Consciousness can, in some sense, “evolve” with Its association with Matter and its vehicles on the descending planes.

Once the Absolute has initiated Creation with its Involutionary-Evolutionary impetus, It no longer directly partakes since the creative process is automatically set into motion, This Cycle of Manifestation (Manvantara), the Golden Egg of Brahman, is also occultly depicted as the Ouroboros, the encircled snake biting its own tail. Each minor Manvantara (Brahma’s ay) is said by some doctrinal theosophists to last 2,160,000,000 years, although it may only have relevance in occult numerology that period reduces to a nine ($2+1+6 = 9$), the number of completion or totality. The major or Maha-Manvantara cycle is said to be 311 trillion years, after which manifestation becomes dissolved, suspended in a winter-like dormant state until the Void of Capricorn again cyclically “awakens” to the initiatory impulse of Creation.

Ptah and Cronus

In Egyptian mythology, Ptah, representing Capricorn as Causeless Cause, is shown turning the wheel of the potter’s turntable with one foot. Between his hands he fashions an egg from clay (Mulaprakriti). Behind Ptah stands Tehuti (Thoth), the Recorder and Chronologer, inscribing his stylus upon the papyrus. Tehuti symbolizes the Lipikas (Sk.) or Lords of Karma, the Celestial Scribes who record and adjust the actions and reactions of Man and Nature.

In Greek mythology, the father of Zeus, King of the Gods, was Cronus (Saturn, in Roman mythology). Cronus is said to have castrated his own father, Uranus, with a sickle, of which the seeds of his potency fell upon the eaters of earth. Uranus symbolizes the activating energy of Fohat, while the seeds refer to the essence of the previous Manvantaric cycle preserved during the sleep of Pralaya or quiescence. The deed of Cronus upon Uranus shows that the whole process is initiated under his control. A new cycle commences, but a spiraling ascent to a higher evolution, as symbolized by the sickle, a semi-circular blade. If the blade had been fully circular, it would imply a closed system leaving no room for evolutionary advancement and changes. Nevertheless, the castration symbolizes a restrictive action upon Infinite Potency in order for finite manifestation to occur according to strict, cyclic Law. Pure Spirit loses its transcendent freedom while in form; Universality becomes individualized; immortality becomes mortal.

Physical Plane

Microcosmically, Capricorn represents the dense physical plane and Man's vehicle on this plane, the physical body (Sthula-sarira). It represents the outermost periphery of the Ring-Pass-Not, the lowest or densest limit of the Involutionary thrust (the densest level being the mineral kingdom), the shell of the Golden Egg of Brahman. According to astrological physiology, Saturn-Capricorn rules the skeleton and skin, with the skeleton providing the structural framework of the body and the skin being the functional boundary or ring-pass-not of enclosing tissue.

In world scripture and mythology, the physical body is oft symbolized as death, exile, imprisonment, darkness, or as a cave, pit and tomb. This is because incarnation in a physical body is seen initially as a severe limitation of Spirit manifesting in the form (rupa) planes. The physical body is the final and densest veil of Prakriti that hides the Monad from view. The Monad (entity) is transcendent in relation to the physical plane, but during incarnation it is limited within the framework of Space, Time and Form. Its deific power is considerably reduced and its operating area is three-dimensional rather than trans-dimensional. What is nameless now identifies itself through Maya as a name in various incarnations. Philosophically, manifestation from the Unmanifest presupposes limitation. However, the temporary limitation of freedom and reduction of power is the price paid for Monadic "evolution."

The process of transmuting individuality back to universalized freedom and existence is occultly called "squaring the circle." The circle represents allness or universality, while the square symbolizes individuality, the "boxing-in" or particularizing of Spirit. The successful outcome, geometrically expressed, is a pyramid within the circle. The four-sided square base of the pyramid represents the fourfold, mortal personality, while the three-sided view of the triangular pyramid represents the trinity of the immortal Soul, Atma-Buddhi-Manas I. Thus the pyramid represents the dynamic interaction of life and form, Spirit and Matter. It is also the Adept who is no longer bound to the *human* limitations of physical existence, if he decides to incarnate, though he is still subject to the Law of Cycles. The mustard seed (latent divinity) has grown into a tree

of splendor (superhumanity), but only after being planted in the earth (perfection through successive incarnations).

Gate of Death

In the seasonal cycle of the Northern Hemisphere's perspective, the Sun is "buried" at winter since the Capricorn cardinal point (zero degree) is the farthest southern declination of the Sun. This represents the Winter Solstice of the Soul in its furthest descent on the physical plane. Here the Soul or Christ-Self (Sun) is crucified during incarnation and "buried" for three days until Resurrection (the three months of winter before the Sun's ecliptic "resurrects" from below the equator at the Spring Equinox).

Capricorn-Saturn represents the "Gate of Death" because of the allegorically death-like state of spiritual occlusion on the physical plane, and because of the confining or "tomb"-like effect physical matter has on Spirit until Matter has become spiritualized through the process of evolution. In the Saturn glyph, the cross of crucifixion is above the crescent of the personality, symbolizing the oppression of physical existence *in relation* to pure consciousness.

Saturn is also the "Gate of Death" in terms of the Grim Reaper at its threshold with his scythe. Man as human being is mortal and must die. The ambitious drive for money, power, and fame can be instantly felled by Death's call, and all the things of this world are irrevocably left behind ("You can't take it with you."). The garment of the physical body is laid aside, and the Soul must face the responsibility of its deeds on earth. The scythe or sickle represents the reaping of one's experiences during incarnation commencing after bodily death. Saturn thus rules this review of the past (cause) that is the father of the present (effect). Saturn also controls the process of reincarnation within the lawful, cyclic progression through the educative corridor of Time. After each "death" the harvesting of what the Soul has planted on Earth as a personality is undertaken.

Satanic Force of Saturn

Saturn is also referred to a Satan, the Tempter: the materializing, induction power to partake in the things of this world. Yet this is natural because Satan-Saturn is the motive impulse to ex-press (to press outwards into form and manifestation). It is the power of making the "Word" become "flesh," and hence it is restrictive from the Monadic point of view. Yet Saturn is also the "Planet of Necessity" because Spirit is drawn to Matter and the Soul is drawn into incarnation by the law of polarity in order to manifest, to objectify, to release the "imprisoned splendour" into creative power. The Involutionary impulse of Saturn is restrictive at first but the rewards are incalculable. The polarity of Spirit-Matter was also represented in ancient astrology by Sun (Spirit) and Saturn (Matter) in which the word, Saturn, is derived from *Sat*, the seventh and outermost planet from the Sun at the time. Here Spirit becomes manifested as its densest counterpoint, Saturn, the planet of Form and Limits.

Capricorn-Saturn represents restriction concomitant with unfoldment. Just as the hard outer shell of the seed and enclosing earth are protective yet initially “restrictive,” so too Saturn mercifully provides the protection of limitation until the Soul is strong enough to break out of its own shell of separated selfhood. If you prematurely help a chick break out of its shell, however well meaning you are upon seeing it struggle, it will probably die. Hence Saturn rules Time because there is a season for everything. Normally, however, Saturn macrocosmically is Father Time or Duration, though inversely, Moon, its polar opposite, rules cyclic time or rhythmic phasing in the microcosmic, temporal, world.

Once Spirit-Matter becomes oppositely polarized, Saturn becomes the awakening impulse of Matter that stirs creative activity hitherto asleep in conjoined Spirit-Matter. Involution precedes Evolution, so from the perspective of spiritualizing Evolution, the downward impulse to materialize indeed appears “Satanic.” Yet both are necessary: one for the preparation of individual self-consciousness, the other for the growth and unfolding of inner deific powers.

It must be remembered that the Monad-Entity is not bound to what the personality considers as unfoldment in time. Spirit dwells in a timeless condition that could be called Duration or the Eternal Now. Just as the Monad manifests as the personality, eternity manifests as time. Duration is “slowed down,” as it were, into a continuum of the Now that the Lower Self *perceives* as past-present-future. The phenomenon of time is the amount of Duration that the conscious mind is capable of handling in a sane basis on the level of the personality. The present is simply your aware moment point, the three-dimensional counterpart of the Now that the brain-mind is capable of assimilating. In the sleep-dream state, however, you lay aside the three-dimensional ego and the opportunity exists to perceive other dimensions in *relative* timelessness.

Law of Karma

Similar to time, cause and effect also appears linear or sequential. A “past” cause creates a “present” effect that in itself is a cause or momentum for a “future” effect. As given in Gal. 6:7: “Be not deceived; God is not mocked; whatsoever a man soweth, that shall he also reap.” This principle is known in Sanskrit as *Karma* (“action”), the law of action and reaction: Each action produces an equal and opposite reaction. It is the law of balance or compensatory adjustment.

Saturn-Capricorn rules the impersonal law of karma. Saturn is traditionally exalted in the sign of Libra: karmic law (Saturn) that provides unerring justice and balance (Libra). Saturn is the universal agent of reharmonization (Libra). Karma is the balancing Law as expressed, for example, in mathematics in which $2 + 2 = 4$. If in the process of bookkeeping you insert $2 + 2 = 5$, then the final accounting will be out of balance. Nobody punishes you since it is only the discovery of disharmony (credits and debits do not match) that punishes. To resolve the error means to *compensate* and to resume the natural harmony of $2 + 2 = 4$.

In terms of complex human behavior, karma is the corrective, reharmonizing force of the universe. Saturn-Capricorn embodies the theme of Law and Limits. If Law that structures the Universe is violated, consciously or unconsciously, the divergence is felt as suffering. Ignorance of the Law is no protection, hence the maxim, “Knowledge is power.” The electrical outlet in your home can either serve you or electrocute you impersonally, dependent on whether you implement the principle of insulation. If you break natural, cultural or universal Law, the result will be painful yet educative; if you obey Law, you reap harmony and health. Pain lets you know that you are on the wrong track. It indicates that you are in a state of “sin” (“missing the mark”). It is educative and corrective, not a retribution from God or the Lipikas.

Simply put, karma is the doctrine of self-responsibility: You learn the consequences of your thoughts, words, deeds and motives. You learn by educative trial and error, and the speed of your evolutionary progress is dependent on the kind of karma you create. Its astrological representative, Saturn, is the Great Teacher in which you get feedback. In fact, physical reality itself is feedback, your physical body being the most intimate and responsive feedback system. The principle of cause and effect is Man’s best teacher. The best education is experience: reaping what you have sown. Put differently, experience (feedback) is gained by interaction with the environment or “Not-Self”—the relevant “game” of attempting to divorce Self from its actions and seeing them objectified as physical objects and events. Yet this outer reality is actually mirroring the inner reality of consciousness. By assessing the nature of your creations, including your bodily state, you learn how to be a creator.

In even more simplified terms, karma means that you get exactly what you deserve. You can have, do and be anything you want in life within your present capability if you are willing to pay the price. If you attempt to make your will into Law, then the Law of Oneness will deal with this infraction of separateness and selfishness as pain. Then indeed can Saturn seem to live up to its reputation as being the Big Bad Wolf of astrology, the Zodiacal Kill-Joy. Saturn then becomes the School of Hard Knocks in which you painfully “live and learn.” Such “bad” or adverse karma is not punitive per se but the result of disharmony, the breaking of Law that must be adjusted. Pain is the compensatory reaping of adverse sowing. You will meet such lessons in this school of earthly life time and time again until they are learned by transmuting negative qualities into their higher, positive expression.

The so-called “hard” aspects and also displacements in a personal chart can show the inharmonies built into your nature, set up from “past lives.” Before incarnation, the amount of accumulated karma (Sancita), usually spread over several lives, is decided upon for this life, exactly enough for the personality to bear advantageously. Portions of this karma wait in suspension for its precipitation under cyclic law when conditions and timing become “ripe,” indicated by astrological progressions and transits. Such aspects show the next step that you must take in the process of unfoldment.

Genesis of Karma

The genesis of karma is complex but, in simplified terms, Kama (Desire or personal attachment) is the motive force that produces the tendencies and habits (Samskaras) that bring pleasant or unpleasant (karmic) experiences. The personal “I” (Ahamkara) with all its identifications-and-attachments, under the veil of Maya or Avidya (lack of awareness of Reality), causes personal karma. Normal personal karma occurs because the motive is personal desire (Kama). Man’s true nature is divine (Monad), but through greater and deeper involvement in Matter and Form planes, he has grown ignorant of the Reality within and more and more identified with the Not-Self (physical body, emotions, concrete mind, etc.). Such ignorance gives rise to greater egoism and hence attachments to various likes and dislikes that lead to false identifications serving as magnets drawing him to various desires and wants. Macrocosmically, the union of the Monad with Prakriti (Matter) initiated the varying sheaths of Maya (Illusion) or Avidya (Ignorance) until on the personality level we suffer spiritual amnesia and create all kinds of karma for ourselves.

Liberation means learning not to identify with the vehicles of Consciousness, but to identify with Consciousness itself. Dissociation from the physical, astral and lower mental bodies is the first key: “I have a body, but I am not the body.” For an excellent exposition of these concepts, read I.K. Taimni’s The Science of Yoga, Quest Books.

Freedom Within Karma

Once a Universe emanates from the Absolute, the impulse of Involution-Evolution is automatically set into motion as a form of Cosmic Life Wave. The divine impetus cannot be stopped, anymore than a passenger can stop a predestined air flight in midair. You might as well enjoy the journey! The personality can delay or hasten development within a single life or even over a series of lives, but Divine Will cannot be frustrated on a sweeping scale. Once started, you cannot stop the plane; however, your condition *within* the plane is freely chosen. For example, if you drink one too many cocktails, you may experience a rather unpleasant trip or fall asleep and temporarily miss the sights outside your window.

Furthermore, you may not possess the freedom to circumvent a karmic event, but you do have the freedom to choose how to *respond* to it. This is the controlling factor that man freely holds. The collective world karma affects everyone on this planet, but how you respond individually is your choice. You cannot control the world, just as you cannot control the driving habits of other drivers on the road, but you control your driver’s seat. In your personal affairs, you can react angrily or dejectedly at someone’s slight, or you can *respond* calmly and impersonally. The choice is dependent on your state of consciousness that conditions your experience and modifies your karma. This is because every action changes every other action, and a positive action can decidedly better the course of your life.

If you project your power (as in fear), the law of cause and effect comes into play and you must then pay the price (consequences) of your beliefs (Sagittarius). If you believe in the power of germs, then inevitably what you fear will come upon you

(catching a cold from somebody’s sneeze). An interesting study was conducted in several universities and clinics in which a paid group of volunteers were told that they would be administered with a potent cold virus culture, but in reality they were given a substance free of that culture. The result: Most of those individuals accepted the negative suggestion and succumbed to cold symptoms. The point of this experiment is that nothing can violate your “aura,” “space” or consciousness unless you allow it.

If life is seen as a constant battle, then little strength is left over to cultivate the natural joy of your being. Subsequently, the personality hardens and innate vitality is effectively blocked—the spontaneity of which could have redeemed your negative situation. In certain terms, your only “Saturn” responsibility is to be joyful (or at least peaceful). Shakespeare taught, “Nothing is either good or bad, but thinking made it so.” If, say, you choose to be self-rejecting because of a deed done, you personalize the fault in a “right-wrong” or “good-bad” duality. It is true that you are responsible for your actions (in the sense that you *did* them, even if you are “hypnotized” or occluded to your real Self), but to judge yourself harshly is a mistake. Suppose you were told to wear a gorilla suit and then were hypnotized into believing that you actually were a gorilla, playing pranks on people. When the hypnotist snaps you out of your mesmerism, you realize that all of your actions while hypnotized sprang from a false sense of identity. You make any necessary apologies and restitution, and then go on with life. However, you do not condemn yourself—you simply understand.

What is needed is total, unconditional self-acceptance. This includes accepting the voice of your conscience that, in its deeper sense, is the communication of your Higher Self to you, the Lower Self. It is an impulse or “still, small voice” to take corrective, reharmonizing action. It is not a condemnation. If you did something “wrong” and you feel that you are evil or “bad,” then who told you? “The place whereon thou standest is holy ground.” (Ex. 3:5) You can be no place where God is not. You cannot therefore separate yourself from your good, however much you assert, “I am unworthy!” You cannot separate from God even if you lie, cheat, steal or drink to excess—although you will temporarily shut yourself off from a conscious state of grace (harmony) and Saturn will teach you about the consequences of disharmony. You are worthy because “I am,” not “I was” or “I will be.” Mistakes are natural for growth, lessons to be learned—not errors that are to be condemned and chained to our being. “Father, forgive them; for they know not what they do.” (Luke 23:34)

Each day is the first day of the rest of your life. Do not focus on what cannot be changed, but live in the present and do your best. To live in the present state of “I Am” is the harmonizing state of grace and joy.

CHAPTER ELEVEN

AQUARIUS

Fohat

Macrocosmically, Aquarius represents the cosmic propellant force known in Tibetan as *Fohat* or sometimes, in Sanskrit, as *Daiviprakriti* (“shining Matter” or Force). Fohat is the “Great Breath” in the Holy Bible that initiated the process of changing Chaos (the “Great Deep” of Mulaprakriti as symbolized by Pisces) or Unmanifestation into Cosmos (Ordered Manifestation). In Genesis 1:3, it is written: “And God said, Let there be light: and there was light.” From the “Darkness” or Void of the Absolute (Capricorn) there emanates the “Light” of Fohat or generative Power (Aquarius). It is the Light of the Dawn of Creation. This is also microcosmically symbolized in the New Testament when Jesus arose from the darkness of the tomb after three days into the light of dawn. This is the resurrecting light of Christ and the full awakening of Kundalini, the Fohatic counterpart in Man.

As given in the last chapter regarding Greek mythology, Cronus-Saturn emasculated his father, Uranus (Ouranos), and the seeds of potency fell upon the waters of earth. The seeds of Uranus represent the sublimated essence of the prior Manvantaric cycle formerly preserved in Pralayaic sleep that fell into (activated) the waters of precosmic substance (Pisces or Mulaprakriti). A whole new cycle creatively commences as the seeds grow into a new manifested Universe.

Fohat could be termed Cosmic Will-Force with its descending correspondences as Adi-Atma-Manas-physical body. It is the Cosmic Electricity that powers the machinery of manifestation. Fohat (Power-Will) is a relentless force with Adi-Atma in front of it as “stepped-down” yet resistless expressions of “Divine Will.” This is the force warned by Merlin that one can be burnt by the Dragon’s fiery breath. Fohat-Atma is the Fountain of Youth, the Elixir of Life that can rejuvenate one’s bodily health and elongate one’s life span. It is the will-force that enables the Adept to exercise theurgic (“magical”) powers when necessary. It is the Cosmic Force that electrifies all that comes in contact with it, including the brain-mind when Kundalini, the microcosmic expression of Fohat, flows into it through yoga.

However, “cosmic” implies manifestation, and Fohat really has its source in the Unmanifest. Beyond the Divine planes of Adi and Anupadaka in the supra-cosmic or precosmic Unmanifest, represented by Aquarius and Pisces, with Capricorn as the Absolute (the ultimate source of both the Manifest and the Unmanifest). The prime aspect of the Unmanifest once it issues forth from the Absolute is that the Pre-Cosmic Negative and the Pre-cosmic Positive principles come into play. Their interaction generates Consciousness-Power (“Unmanifest Cosmic Logos”) that in turn generates the Logoic Principle (manifested Deity), symbolized by Aries. The limitless energy (“Cosmic Electricity”) derived from the Absolute-Void state due to this primary precosmic interaction is Fohat that fuels the machinery of Existence.

Fohat becomes a personal force in Man at a certain stage of evolution when the higher mind (Manas I) becomes more-or-less activated. According to The Yogic Ascent to Spiritual Heights by Geoffrey Hodson, Fohat apparently does not descend further than the third subplane of the Causal plane where Manas I resides (The Dragon's Breath may "burn" lower, temporal Man). Its specialized version in Man called Kundalini then plays the part of empowering the Lower Self into higher states of consciousness, propelling him, like Fohat, into "new and different" (Aquarius theme) experiences. Aquarius is the "Mystery Sign" that represents this Fohatic power, while its Spiritual World counterpart is lower Atma, ruled by its polar opposite, the sign of Leo. Aquarius is the Super-Atma or "Precosmic Atma" of Existence. *Paramatma* (Sk. "beyond Atma") is the Supreme Deity or perhaps the Solar Logos who exists in Paramatma or the highest spiritual sub-plane (the 49th manifestation, or 49 sub-planes removed from the lowest sub-plane of the dense physical body, according to some doctrinal theosophists) of Adi. Uranus, the modern ruler of Aquarius, is the "Mystery Planet" that represents the higher Atma in Man, according to some teachings.

Ganymede

Greek mythology tells of a handsome boy or young man, Ganymede, whom Zeus wanted to become his cupbearer. Zeus transformed himself into an eagle and carried Ganymede to Mount Olympus and later placed him amongst the stars as the constellation of Aquarius. This myth can be interpreted in terms of the evolutionary progression of the fixed signs. The transformation into an eagle can represent the Scorpionic transmutation of the creative life force (Kundalini) into sublimated power that is deific by nature (Zeus) that carries off Ganymede (Kundalini-prepared Lower Self) into a higher creative expression in which the sky is the limit (Mount Olympus). Aquarius represents the widest possible expansion of consciousness. If fueled by the sublimated force of Kundalini, there are no limits to what Man can freely create (Aquarius theme).

Age of Aquarius

In the yearly cycle, Aquarius follows Capricorn with its steadily increasing daylight. It is the harbinger of change and the eventual coming of Spring. The month of Aquarius is the "dawning" after the dark tomb of Capricorn, the beginning of the Resurrection and the promise of Ascension (Aries).

The "dawning" of the Age of Aquarius was said to have commenced in 1898, the year H.P. Blavatsky said was the end of the first 5,000 years of Kali-Yuga (Dark Age). Kali-Yuga is said to have begun at the death of Gautama Buddha supposedly on February 16, 3, 102 B.C. Some astrologers have concluded that the Age of Aquarius began on February 4, 1962 with the line-up of planets in the sign of Aquarius (Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn). In India, where sidereal astrology is practiced, the line-up was in Capricorn that many prophesized would be the end of the world! Tropical astrologers support the contention that the Age of Aquarius began in 1962 because of the explosion of new knowledge, new technology, greater interest in the occult, the hippie movement, free love, L.S.D., women's rights, the burgeoning gay rights

movement, etc., all typically Aquarian activities. Zipporah Dobyns in her book, The Zodiac As a Key To History, tentatively states that February, 1962 simply marked the beginning of the Aquarian sub-age (179 years) of the larger Pisces Age that began in 172 A.D. In her calculation, the Aquarian Age will not commence until 2310 A.D. Other astrologers claim that the Age of Aquarius started when Uranus entered its own sign of Aquarius on April 1995 (retrograding back to Capricorn briefly) and on January 12, 1996 GMT. Others point to the Mayan pivot year of 2012 A.D. Others point to the middle of the 21st century when the next Messianic figure is believed to make His visitation (read Peter Lemesurier's The Great Pyramid Decoded, Avon Books).

Since the Zodiac of the Constellations is uneven, as distinct from the Zodiac of the Signs that is exactly 30 degrees for each sign, there cannot be a precise timing of the start of any Precessional Age (each lasting 2,160 years). It may be safer to conclude that we are at least presently experiencing the birth pangs of the New Age (especially after living through the turbulent 20th century and now the disruptive financial market in 2008-2009). It is at least a challenging transitional period between the Piscean and Aquarian Ages, a karmic clearing-up of old debts (world wars, world economic downturns, etc.) and a breaking-down of old patterns that obstruct the urge for new change.

The Aquarian Age will announce the spiritual or intuitive awakening of mankind. Already the tempo of consciousness and daily life has quickened within the last hundred years or more. Man will be more attuned to higher vibrations, learning how to adjust to higher perceptions and greater frequencies of energy. The trick is to be able to “harness the steam” without blowing up. The issue is learning to control higher octave energies without “blowing a fuse” and overtaxing the electrical nervous system that is also ruled by Uranus-Aquarius. Uranus-air is the higher octave of Mercury-air often speeded up into genius that instantaneously knows and sees without argument. True genius aims for integration, synthesis and unification. Of all the signs, Aquarius is associated with the trait of mental genius. It is air that goes beyond the limits, the widest possible expansion of the mind. In pure essence, Aquarius is innovative, original, freedom loving and bohemian. Its theme is the new and the different, “to go where no man has gone before” (Star Trek theme). So the effect of the Aquarian Age can be electric, sudden, spontaneous, speeded-up, unorthodox, strange and even bizarre. It is the need to change periodically and to resist the restrictions and pressure of the former Age.

Psychic Development

Aquarius-Uranus traditionally rules “psychic phenomena,” especially in terms of the transfer of thoughts (telepathy) and the reception of “higher octave” energies. Uranus appears to rule the pituitary gland that is the physical link to the ajna (brow) chakra that governs ESP (extra sensory perception). The brow chakra is otherwise known as the “third eye” that can pick up and relay superphysical vibrations. The pituitary gland is the master gland that secretes hormones that regulate growth and various other functions in the body. It is the organ of integration since it has a coordinating and synthesizing effect on all other glands.

Both the pituitary and pineal centers in the brain are the closest points of contact between the Higher Self and the personality. When vivified by sublimated Kundalini, channels between the superphysical planes and the physical plane are opened and perception into other dimensions become pragmatically realizable. Arousing of the ajna-brow chakra particularly vivifies the faculty of clairvoyance. It also stimulates the release of hormones that facilitate intuitional awareness and can harmonize the functions of the physical body.

The danger of occultly stimulating the pituitary-ajna chakra without balancing spiritual development is that psychic development may appear that overloads the capacity of the personality to assimilate sanely. The lower astral emotions and desires are accentuated rather than being transmuted into the higher octave of harmonizing intuition. Aquarian eccentricities and nervous disorders may occur with the premature arousing of psychic abilities. A person may “pick up” a flood of supersensory information without easily being able to “turn it off,” leading to confusion, nervous breakdown, sometimes even insanity.

Svabhava or Individuality

The two basic needs or characteristics of Aquarian types are individuality and freedom of expression. Regarding the former, Aquarians are creative individualists who naturally express their own uniqueness and specialness. In Sanskrit this unique characteristic of any entity is called its *Svabhava* or “Self-Becoming.” It means self-directed evolution adhering to one’s essential nature with its individualist set of qualities and characteristics. Here you unfold in your special way the innate Power and Life that is within each of us. In mystical terms, God appears as individual being; the One appears as the Many. In other words, the Absolute can only express on the Relative planes as individuality.

Your experience is unique. You stamp reality with your own special perspective, opening up new areas of creativity and experience. Seemingly, however, the paradox is that you are individual and yet part of the One. How is this? You may understand better if you visualize a house with many rooms. The rooms are each unique: bedroom, kitchen, living room, and so forth. They are part of the house, but that does not make the rooms any less individual. Similarly, the cells of your body compose one physical entity that you can label Susan, Bill, Chester, Jacques, or simply as “I.” Yet the gestalt of the body does not take away from the individuality of each cell. So-called “units” such as atoms, cells, and even Monads, form groupings or affiliations while retaining individuality. Study the following succession of “units”:

ATOM – MOLECULE – CELL – ORGAN – BODY
INDIVIDUAL – FAMILY – GROUP – COMMUNITY – NATION – WORLD

Each unit is contained within a greater unit. Atoms compose each molecule, molecules compose each cell, cells compose each organ, and so forth. Similarly, each individual human being is not isolated but a part of a larger gestalt, yet remaining

individual. An important point to consider, however, is that the “whole is greater than the sum of the parts.” A solitary cell is gloriously itself, yet it is limited. But if it unites with other cells and functions en masse as a body, a remarkable new dimension of beingness is introduced. The cell experiences fulfillment on its own level, while the body consciousness or gestalt, in its own terms, experiences a greater fulfillment with more awareness and mobility of action.

Similarly, the consciousness or gestalt of the Higher Self has, in its terms, greater mobility and range of awareness than its separate personalities. Yet the Higher Self is greater than the sum of its personalities. The Soul is immortal and nameless because it has had too many identities to cleave to one name, except perhaps “I.” Each personality *has* a name, and yet can reach beyond itself in meditation, and also call itself “I.”

The Higher Self and its personalities are One yet each individually self-existent. This is part of the wondrous mystery of Existence. The Higher Self’s multidimensional gestalt of consciousness cannot penetrate the Temporal World except through its personalities. Each personality is dependent upon the Soul for its existence, yet it is still strangely independent: a dynamic state of interdependent Oneness is the result. Also, your Soul is an independent as you are, for each Soul is unique. Although you are part of your Soul, you are mysteriously yourself within that Oneness. You are important. You add to the bank of reality and to the dimensions of your Higher Self. You differentiate at this end the Life of your Higher Self and, higher still, the Monad. Meditate on the following:

YOUR CONSCIOUSNESS IS THE SOUL BEING CONSCIOUS AS YOU
YOUR CONSCIOUSNESS IS THE MONAD BEING CONSCIOUS AS YOU
YOUR CONSCIOUSNESS IS THE SOLAR LOGOS BEING CONSCIOUS AS YOU

Remember that even the Solar Logos (“Isvara”) of our system is as “individual” as you and just as unique compared to the other Solar Logoi within the gestalt of the Cosmic Logos. Yet “God” expresses Himself through what you are, and if you deny the vitality and individuality of your being, you deny what God is.

Freedom of Expression

Now we come to the “freedom of expression” side of Aquarius, psychologically. As given, Aquarians are creative individualists who often engage in unusual, unorthodox studies (including astrology! :). This necessitates independence and space, although not necessarily a self-willed isolation like Aries since Aquarius is air, the people element. Aquarius is sociable in a transpersonal, one-to-many mode of interaction, and that is why it often demonstrates as an ease of blending with all types of people. However, it is fixed air: an Aquarian type resists being told what to do, resists pressure, and will not be dominated and pushed. If you start ordering an Aquarian what to do and how to do it, he will just leave. Fritz Perls, the founder of Gestalt Therapy, embodies this temperament with his statement: “I do my thing and you do yours. I am not here to live up to your expectations and you are not here to live up to my expectations.”

A pure Aquarian is friendly but often in an impersonal way. The Aquarian type says, "Let's keep the relationship intellectual and light. Let's keep it stimulating and free; no heavy duty emotional demands." That is why the 11th house (associated with Aquarius) is called the house of friends: casual, light, intermittent interaction with no deep emotional commitment. Aquarius is air, and air means being arm's length with a space between you and others. The danger is being too detached, insisting on freedom. Such unbalanced impersonality, devoid of warmth and caring, is a cold intellectuality that needs to be infused with the felt unity of Oneness, symbolized by Pisces and its polar opposite, *esoteric* Virgo (Buddhic love-wisdom). Pisces is transpersonal water with no spaces, no barriers, deeply connected with all individual beings. There can be no true Aquarian liberty without love. Without love, liberty is distorted into license (misuse of power over others leading to loss of individual freedoms).

Democracy

Indeed, Aquarius in its best sense means democracy: allowing for the free intercourse of ideas, unlike tyrants who tell you to give up your free will for the cause of the State (or Religion). Aquarian democracy insists on the right of the individual to choose for oneself how he will live his life. In a complex society, representatives of various groups are elected into a governing whole (legislature) for the welfare of the people. The principle is that no one man can effectively rule or represent everyone. This is the monarchy-king system of government, a Leo phenomenon, which is the polar opposite of an Aquarian democracy that ideally is government of the people, by the people, and for the people. Abraham Lincoln, who had his Sun in Aquarius, embodied this democratic ideal. It is also phrased as "All for one and one for all," a collective power aiming towards evolutionary growth, and yet respecting each individual who comprise the collective consciousness. It is the principle of Brotherhood under One Father (God or All That Is) that allows for variety and freedom of expression. In Aquarian terms, you leaven or advance mankind by knowing and fulfilling your own individual being.

CHAPTER TWELVE

PISCES

Mulaprakriti

Macrocosmically, Pisces represents Mulaprakriti (Sk.), precosmic, undifferentiated Root Matter. It is "Chaos," the Super-Integrated state of Formlessness. It is the "Great Deep" in the Holy Bible activated by the "Great Breath" (Fohat-Spirit) that

initiated the process of changing Chaos into the Cosmos, the Unmanifest into the Manifest. The following table shows these two aspects of the Unmanifest in their various synonymous terms:

FOHAT – PRECOSMIC SPIRIT – GREAT BREATH – FATHER PRINCIPLE – POSITIVE

MULAPRAKRITI – PRECOSMIC MATTER – GREAT DEEP – MOTHER PRINCIPLE – NEGATIVE

Mulaprakriti or primordial Matter is the “Waters of space” in Genesis 1:2. From this precosmic sea of virgin substance, once polarized, comes the differentiated substance (Prakriti) of the manifested Universe. From the interaction of Spirit-Matter or, in Christian symbolism, the interaction of the Holy Ghost (Fohat) and the Virgin Mary (Mulaprakriti), comes the Logos or “Son.”

Due to the impulse from the Absolute, Spirit-Matter, once unipolarized (duality in unity), becomes oppositely polarized. Their *interaction* causes Motion that results in the Logos Principle (manifested Deity) and the initial “flash” of Creation (the “Big Bang”). Esoterically, Aries represents the Logos Principle or “Son” born of “Mary” (“Mare” or Piscean sea of Fohat-impregnated Mulaprakriti). This “Mary” is also called the “Mother of the World” or Tao. From this virginal sea issues forth her Son, the Cosmic Christ (Logos). In microcosmic symbolism, the Piscean Virgin Mary also gives birth to its polar opposite, the sign of Virgo, which esoterically represents the Christ child of Love-Wisdom (Buddhi). Similarly, the Lord Shri Krishna is the Christ of India, the avatara or descent of Vishnu (Pisces).

Christ is the “ichthys” (Gr.) or fish of wisdom swimming in the waters of Life (Pisces). The Virgo-Pisces connection is this called into active symbolism with the fish in the waters. Fish in Christian and mythological symbolism partly stands for Buddhist (Virgo) wisdom, love, healing and compassion that ultimately has its Life source in the macrocosmic counterpart of Pisces (the fishes glyph). Conversely, fish are associated with the Second Aspect of the Cosmic Trinity—Life or Preservation—which has its microcosmic counterpart in the Buddhi or second aspect of the Higher Self triad (Atma-Buddhi-Manas I).

Neptune

The modern ruler of Pisces is Neptune (Lt.) or Poseidon in Greek mythology. Poseidon was the brother of Zeus-Jupiter who was given charge over the oceans and seas. Such waters macrocosmically represent Life, while microcosmically they represent the astral plane of emotions. Thus Neptune-Pisces can symbolize spiritual heights of Love-Wisdom, or they can symbolize the mortal and murky depths or watery abyss of astral self-undoing. Water is the sensitive, feeling element in astrology which, negatively expressed, can mean the submergence into turbulent emotions or mysterious dark moods. Water is the medium of feelings that can sink deep into one’s psyche, the unseen and unfathomed realm of emotion-desire. Water is the urge to absorb and be absorbed, to assimilate and be assimilated. When transmuted, Piscean water is the dewdrop (Soul)

merging with the sea (God), and hence represents the compassionate, realized Unity with all life.

Neptune is the higher octave of Venus (Aphrodite in Greek mythology). Aphrodite-Venus has its root in *aphros* (Gr. “foam”), and Aphrodite means “foam rising” or issuing from the froth of the sea (Pisces). Neptune is the higher octave of Venus while Venus is exalted in Pisces because the personal aspect of love and beauty (Venus) has been transmuted into universalized expression (Neptune-Pisces). Venus as ruling Libra represents the sharing aspect of reciprocal interaction, while Venus exalted in Pisces represents pure giving and selfless service with no thought of return. The emotional or passionate element of human love has been transmuted into a state of impersonal love and compassionate service.

Aries to Pisces Cycle

The Zodiac shows the universal cyclic process of Involution-Evolution of Consciousness. All twelve signs constitute a spiritual mandala or model (conceptual system). The “evolutionary” scale of Aries (youth) to Pisces (old age) shows the stages of Soul development microcosmically. Pisces concludes the pilgrimage through the twelve signs of the Zodiac that symbolize the unfoldment of Man’s divine innate Power and Life. Aries started the manifestation process, Taurus began to carry it out functionally in form and vehicles, and so forth, until Pisces is reached. In certain terms, Aries represents the individualization of the human Monad as a new Soul in a new Causal Body, while Pisces would represent the crowning glory of humanhood: Adeptship or entry into Superhumanity. From thereon there is no limit to evolutionary development on the return Ascent back to the Absolute. The journey temporarily concludes at the end of this Maha-Manvantara or Period of Manifestation, after which a period of quiescent sublimation called Maha-Pralaya is entered. Therefore, according to theosophical beliefs, the cyclic process of Involution-Evolution commences on a higher spiral of development.

Psychologically, the pilgrimage from Aries to Pisces represents the slow learning process of integration: harmonizing one’s Personal needs, Interpersonal needs, and Transpersonal needs into a holistic dynamic. In other psychological terms, it means the harmonization of the conscious with the unconscious; the process of steadily increasing self-awareness in which you understand the inner dynamics of outer behavior. In psycho-spiritual terms, it is the unification of the Lower Self or personality with the Higher Self or Soul. Mystically, it is the process of liberation from the illusion of separate self-existence (Aries) to unification and identification with all Life (Pisces).

Initiations

This pilgrimage can also be reflected as the occult process theosophically called “Initiations,” but on a higher or later stage of human evolution. It starts from where the “me”-oriented humanhood finally reaches the stage of spiritual Neophyte or Aspirant on the Probationary Path to the First Initiation (Discipleship) and ends at the Fifth Initiation of Liberation (Adeptship). In New Testament terms, it is the process of undergoing

Nativity (First Initiation), Baptism (Second Initiation), Transfiguration (Third Initiation), Crucifixion (Fourth Initiation) and finally Ascension (Fifth Initiation). This Initiation process is called the Path of Swift Unfoldment, the “Way of the Cross,” the procedure of hastened development or self-spiritualization.

Before we discuss this process, however, remember that in the beginning stages at Aries, the “penalty” of separateness or seed like individuality is the loss of power and illimitable freedom as compared to the Monadic (pure spirit) state of beingness. The goal is to unfold the divine powers and life that are latent within. This goal is the “Path to Perfection” achieved through a long series of lives (Reincarnation).

Symbolically, in Aries and other “personal” signs, the outer self is largely not in the control or guidance of the Higher Self during these evolutionary stages of infancy and youth. The Higher Self is still in its *own* youth, not sufficiently evolved yet to directly influence its personalities. Remember, the maxim is “As above, so below,” and therefore the Soul relatively reflects its counterpart on earth. For example, an advanced Soul would not normally be expressing as a cannibal on earth! The savage and cruel state of personhood on earth would reflect, usually, the Aries or newly individualized stage. In time, however, in terms of evolutionary development, the Soul will be sufficiently advanced enough to influence the motives and behavior of its mortal counterpart on earth. In time, also, the spiritualizing impulse will be strong enough to reach the stage known as the First Initiation.

The First Initiation could be interpreted as the crossing of the Antahkarana or bridge between the lower mind of Manas II and the higher mind of Manas I (the bridge between the Lower Self and the Higher Self). It is the stage of the purified or self-disciplined Lower Self (conjoined Manas I and Manas II) who has crossed the threshold or bridge into the Higher Self, and achieving a taste of Buddhic Love-Wisdom. The concept of Antahkarana is relative, however, not necessarily restricted to its position in Libra symbolism. For the Arhat who has reached the Fourth Initiation, the bridge is between Buddhi and Atma in the Higher Self. For the Adept who has reached the Fifth Initiation, the antahkarana is between the lower Atmic and the higher Atmic or Anupadaka planes (the bridge between the Higher Self and the Monad), according to Theosophy. Although he can now be a Master himself, the Adept at that point becomes a pupil of the Solar Logos or His agent (see page 164, Light of the Sanctuary: The Occult Diary of Geoffrey Hodson).

The Initiations are helped along by a Master (guru), an Adept who takes on pupils. As an agent of the Solar Logos, his role is to help the pupil or disciple in his spiritual life, and the Initiations are part of this process of unfoldment. They help activate charkas that stimulate higher consciousness, open up channels between vehicles via kundalini, plus other activities deeply shrouded in secrecy. This Initiatory process is the gradual expansion of awareness through yoga and the loosening of human fetters. It is similar to fog covering the radiance of a street lamp or layers of onionskin covering the core. The fog or onion is humanhood, “me”-ness, the sense of separate self-existence. The goal is the gradual removal of sheaths that enshroud the Life and Power within.

The Initiatory path is the path of hastened development to perfection sometimes referred to as “The Way of the Cross” as opposed to the slower, normal process of unfoldment that may require many more lives to accomplish. The quickened path is also called “The Way of Holiness” (Is. 35:8) and referred to by Jesus as “The strait gate” and “The narrow way.” It is enforced self-spiritualization in order to hasten the process of personal evolution to Liberation. Treading the path with its tests and trials, stresses and strains, also means the accelerated discharge of karmic debt concomitant to hastened progress. It is the purification of outer behavior and inner motive in order to conform to the Higher Self, the conquering of weaknesses as you climb the spiritual heights. In that sense, the Path is a form of intensive training, the boot camp of spirituality.

Nature of Pisces

There is a *natural* progression from the material to the mental and to the spiritual levels of comprehension, as symbolized by Aries to Pisces. As given earlier, the personality (the “me”) is out of the control of the Higher Self during the beginning evolutionary stages, thinking itself as separate, involved in personal gain, and hypnotized by and lost within the appearance world of objectified reality (Maya). Experience is gained and finally, after a series of incarnations in which karmic suffering especially helps to awaken self to Law, the Soul is able to inspire its personalities to hunger for spiritual truth. The personality begins to cease living only for himself and eventually becomes an idealist with the motive to learn and to serve. The material, normal human world loses its hold or attraction, the personality beginning to identify itself with the Higher Self and becoming nonattached to the “things of this world” (or “stuff” as George Carlin would say). As Tennyson wrote, even normal pleasures begin to “turn to ashes in the mouth.”

This is the nature of Pisces in its higher stage. In other terms, Pisces-Neptune represents the search for the absolute, this “inexpressible longing of the inner man for the infinite.” It is a “divine discontent” that seeks withdrawal from a purely materialistic mode of life and desires union, fusion and absorption with greater dimensions of being. Pisces is far more the spiritual search than an intellectual approach—the heart as opposed to the head (Sagittarius). This is the difference between metaphysics (“letter” of truth, exoteric, knowing about) and mysticism (“spirit” of truth, esoteric, experiential). Sagittarius is knowledge from without; Pisces is wisdom from within. Sagittarius wants to put truth into words and speak the answers, while Pisces wants to BE the truth, to become what you are searching for—this elusive ideal that you can *feel* but cannot quite put into words.

This is the “mystic” expression of the Pisces-Neptune type. As renowned clinical psychologist-astrologer, Dr. Zipporah Dobyns, would add, there are three other avenues: (1) the artist, (2) the healer-helper, and (3) the martyr-victim. The first expression is the artist who creates beauty in the world. Neptune-Pisces gives creative imagination that draws from inner realities, the source of inspiration. The artist is a creator, bringing into existence a new object or a new dimension of experience. In certain terms, just as All

That Is knows Itself through Its manifestations, man knows himself through *his* creations or expressions of himself. In daily life, you represent yourself through your words, gestures, beliefs and bodily status. And as you use the materials of life to construct a unique expression of reality, the artist uses certain materials –sound, clay, pigment—to construct *his* symbolic perception of reality. So man creates worlds, and remarkably so, through his artistic endeavors. In his essay, “Where I Lived and What I Lived For,” Henry Thoreau, the transcendentalist, wrote: “I know of no more encouraging fact than the unquestionable ability of man to elevate his life by a conscious endeavor. It is something to be able to paint a particular picture, or to carve a stature; but it is far more glorious to carve and paint the very atmosphere and medium through which we look, which morally we can do. To affect the quality of the day, that is the highest of arts.”

The Healer-Helper outlet of Piscean energy is the focus on altruistic service, especially when the people focus is also strong in the chart (Cancer, Leo, Libra, Scorpio). Ministration, compassion and service are particularly noble an attribute of Man. Service is the third aspect of the trinity of spiritual action: Study-Meditate-Serve. It is also the second of two commandments given by Jesus: To love God with your whole heart and mind, and to love your neighbor as yourself. Indeed, one of the main requirements for entry into the Temple of the Mysteries is the heart-felt motive to serve others, to have concern for the welfare of other human beings. The Virgo-Pisces polarity applies since the greatest Master (Pisces) must be the humblest servant (Virgo). It is also practicing (Virgo) what you preach about love (Pisces). This does not mean that you must become a saint before you help—a perfectionistic mode that can lead to being a martyr-victim—but that you are “pure” in motive and basic integrity. The noble ideal is to forget self and to compassionately serve others with no thought or desire for personal praise, such as was exemplified by Albert Schweitzer (Moon conjunct Neptune in Aries in the 7th house).

The Martyr-Victim also searches for the infinite but falls into several traps: (1) he may fail to do anything practical (constructive action) towards achieving it; (2) he may utilize highly ineffective means such as drugs and alcohol; (3) he may put on rose-colored glasses, wishing or pretending the world was beautiful, lovely and easy; (4) he may try too hard to become spiritually perfect; (5) he may delude himself into thinking that he, as personal ego, is God.

One extreme of a negative Pisces type is the psychotic who is totally out of touch with consensual reality, lost in his imaginary world with his head in the clouds. Or he may be the ineffective “savior” (healer-helper) who takes the burden of the world on his shoulders (victim) or get stabbed in the back by someone who didn’t want such unsolicited help (martyr). Another Piscean tendency is to withdraw from the real world, being too sensitive and vulnerable (thin-skinned, easily hurt bleeding heart). The danger of Piscean perfectionism is total self-wipeout; the famous “self-undoing” potential so often referred to in traditional astrology books. Super-idealistic Piscean types may feel the need to be spiritually perfect, yet they are unable to reconcile hurt feelings, anger, sensual desire and other normal human dynamics. The need is to mobilize ideals with practical reality (the Virgo-Pisces integration) and to have faith in the power within.

Yoga

On the spiritual path, the Piscean “Mystic” type needs periodic solitude to dissociate himself from the focus of the outer world in order to commune without distraction with the Self within. In Matt. 6:6, Jesus advises, “When thou prayest, enter into thy closet” [the secret chamber of your heart] and “shut thy door” [dissociate your attention from the world of the five senses].

The most helpful tool of unfoldment is meditation and its occultly scientific counterpart, *yoga* (Sk.). Yoga is an experimental yet experiential science handed down through the ages in Initiates and Adepts. Technically, yoga is the “inhibition of the modifications of the mind” that hides Reality (our divine nature and power). The purpose of yoga then is to unveil this Reality (the experience of which is called *Samadhi*). Its technique is meant to invoke gradual levels of “awakenings” that lead to Self-Realization or identity with Reality, not vehicles or modifications of the mind (judgments or predispositions).

“Modifications” originated when the Monad first involved with Prakriti, the super subtle differentiated root Matter. Here Life expresses through and inevitably identifies with its varying descending vehicles in all the planes, and Consciousness sees through the agency of the mind (the differentiated modification of pure Consciousness). Reality is the structure of experience created by the “modifications of the mind” (such as desires and beliefs). As one guru put it: the world is a projection of the Self through the prism of the mind.

The mind can rise to the heights of divinity or fall to the depths of materialism. So the technique of yoga is to still the mind into an instrument of “choiceless awareness” (as J. Krishnamurti would phrase it) that can dispel illusion (*Maya*) and ignorance (*Avidya*), allowing for contact with Reality. The key is to “inhibit” (control) the “modifications of the mind.” In other words, be unattached (choiceless awareness) to your perceptions.

Buddha spoke of the Four Noble Truths: (1) Simply to exist on earth is to suffer; (2) Suffering is tied to desire; (3) Elimination of desire means the end to suffering; (4) The method is the eight-fold path.

These eight steps are as follows: (1) Harmlessness or self-restraint (*Yama*); (2) Self-purification and contentment (*Niyama*); (3) Posture (*Sana*); (4) Breath and prana control (*Pranayama*); (5) Introspection or abstraction (*Pratyahara*); (6) Concentration (*Dharana*); (7) Contemplation (*Dhyana*); (8) Superconsciousness or Oneness (*Samadhi*).

The objective of these steps is to quicken evolution, help transmute the sex-force into sublimated power, awaken kundalini and activate the charkas in order to eventually electrify the brain-mind that is normally unresponsive to spiritual reality, and to help induct higher forces (such as *Buddhi*) down into the personal consciousness.

In time (many years or many lives) the I AM will make itself fully known. This I AM or Presence whispers as a leaf rolling in the wind in autumn. It speaks as a bluejay chirping outside your kitchen window. It radiates its warmth as the Sun upon your skin. And when you become still and listen within, it speaks from the depths of your being.

*

GLOSSARY

* [NOTE: This Glossary has been partly derived and quoted from H.P. Blavatsky's Theosophical Glossary and paraphrased, in part, from Geoffrey Hodson's various glossaries]

Absolute: The ultimate source of All That Is (Manifest and Unmanifest) that initiates the cyclic Involutionary-Evolutionary manifestation process. The Ultimate Reality, The Causeless Cause, Parabrahman, "Non-Being." It is symbolized in the macrocosmic section of Capricorn in the astrological Zodiac.

Adept (Latin): Adeptus: "He who has obtained." An Initiate of the Fifth Degree in the Greater Mysteries who has entered superhumanity. A perfected Man who has purified his lower nature (Personality) and has achieved Self-Realization and Liberation from the reincarnational cycle; incarnating by choice, not necessity. A Master in the science of esoteric philosophy who watches over and guides the progress of humanity.

Adi (Sk.) : "The First, the primeval." The Foundation Plane, the first field of manifestation. The highest, purest, subtlest Divine World plane is Adi I, 49 sub-planes from the lowest sub-plane on the physical plane. Adi I is the meeting ground of the Manifest and the Unmanifest, and the medium where Logoi (Cosmic, Solar, Monadic) have their Being. Adi I is symbolized by Aries, while Adi II, the next differentiated plane, is represented by Taurus. Adi II is the plane where Monads (Entities) begin their "involvement" with Prakriti or differentiated Root Matter.

Ahamkara (Sk.) : In man, the conception of "me" or the "false sense of I," the personal sense of identity. It is the illusory sense of self-separate existence as opposed to reality or Oneness. A root cause of the semi-independent Lower Self or Personality, the "Great Heresy," and cause of human sorrow and suffering.

Ajna chakra (m) (Sk.) : The sixth chakram, the "Third Eye" centered at the brow,

Akasha (Sk.) : The subtle supersensuous spiritual essence that pervades all space. Primordial space-substance, medium of potential or "Dark" Matter, in analogy. It has a macrocosmic correspondence with the "Word" or cosmic generative principle, and microcosmically with Atma.

All That Is : The totality of all-encompassing Existence, Manifest and Unmanifest, having its Source in the Absolute or Ever Unmanifest Ultimate Reality. A second meaning is the totality of a Solar Logos system.

Antahkarana (Sk.) : The Bridge between the Lower Self (Personality) and the Higher Self (Soul), the path between the higher mind (Manas I) and the lower, concrete mind (Manas II). This antahkarana is within the Libra placement of the occult Zodiac or mandala. Once this veil has been “rent,” communication between the Higher and Lower Selves become more functional. The concept is relative, however, since it means a “division” that must be bridged. The antahkarana for the Adept is probably between the lower Atmic (Atma II) and the higher Atmic (Atma I) or even higher planes in the Divine World.

Anupadaka (Sk.) : A differentiated plane just “below” or less subtle than the pure consciousness on the Adi plane. “Parentless” plane where Monads functionally reside, self-existing, born without any parents or progenitors. It is the second plane of Matter below Adi II where Prakriti has its placement. It is symbolized by the sign of Gemini in the Astro-Universal Mandala (Zodiac).

Arhat (Sk.) : “The worthy.” Esoterically, an Initiate of the Fourth Degree who has passed the “Crucifixion” of the Soul known as Avichi or “waveless” aloneness and isolation, perhaps reminiscent of that state macrocosmically when the Absolute or the Unmanifest “agonized” alone to find expression for its being (the trial of every creator).

Astral : The plane or region of feelings, emotions and passions, where Kama (Desire) finds its basic expression or outlet.

Astral Body: The superphysical vehicle of the Soul composed of matter denser than the mental plane but subtler than the etheric-physical plane. It converts physical stimuli into sensations and feelings, and the medium for desires. Also called “manomayakosha,” or “feeling sheath.”

Astrology: The ancient Wisdom Science that studies the interrelationships between the Law of Cycles and the Law of Correspondences (As Above, So Below). The rationale of astrology is precisely this Law of Correspondence (see this entry in this Glossary), the universal system of Resonance or sympathetic frequencies between the different planes of manifestation. The tool of astrology is called a horoscope: the precise map of the sky at a given date-time-place of a birth on earth. A horoscope is a blueprint or inner knowledge of an entity (person, place, event). The horoscope of a person is called the natal (birth) chart that is a symbolic representation of yourself, conceptualized as a complex symbol system divided into twelve categories called Sign of the Zodiac. This map of the sky symbolizes the current incarnation of the Soul. The natal chart represents the temporary Role (Lower Self) of the Immortal Actor (Higher Self), with the planetary aspects showing the challenges and opportunities (karmic “baggage”) derived from past lives.

Atma (Sk.) : The seventh and highest principle in the septenary constitution of Man. “The Self.” The faculty that manifests as spiritual Will, microcosmically symbolized as Leo. Lower Atmic or Atma II is the Leo placement; higher Atmic or Atma I is the macrocosmic aspect on the Monadic plane, symbolized by the Cancer placement in the Zodiac. Atma is the microcosmic expression in Man of pure spiritual essence and power, the direct fiery connection to the Monad and higher levels of Being. It is the dynamic, radiant core of your existence.

Augoeides (Gr.) : “The self-radiant divine fragment,” the Robe of Glory of the Gnostics, and the Karana-sarira of Hinduism. It is the vehicle of the Higher Self composed of superphysical matter from the three highest subplanes of the mental plane (see “Causal Body” in this Glossary)

AUM (Sk.): Also “Om,” the cosmic Sound of power and emanation that issued forth the Universe. The Cosmic “Word.” Also the name of the triple Deity (Logos)—Brahma-Vishnu-Shiva.

Aura (Gr. & Lat.) : A subtle, invisible electromagnetic field or essence that emanates from human, animal, plant, and even inanimate bodies. In man, the electro-vital emanations from the physical body that is usually oviform or egg-shaped.

Avatara (Sk.): “Descent.” The incarnation of a Deity, especially Vishnu, the Second Aspect of the Higher Trimurti. It is the descent of an Aspect of the Solar Logos, an overshadowing presence, upon a prepared vehicle (bodily personality of a High Initiate) for the enlightenment of humanity. Such a divine Aspect poured forth through Jesus in his ministry, as well as Buddha and others in history and in the future who will become a vehicle for the cyclic manifestation (usually one per Precessional Age of 2,160 years) of an Aspect of the Solar Logos.

Avidya (Sk.): The opposite of Vidya, knowledge. It is Ignorance that proceeds from and is produced by the illusion of the senses. It is the state of unawareness of Reality, the inability to discriminate between the Real and the unreal. An active force until the purpose of Monadic evolution in the microcosmic worlds have been achieved (latency of divinity to potency of divinity).

Bhagavad Gita, The (Sk.): “The Lord’s Song.” A portion of Mahabharata, the great epic poem of India. It contains a dialog wherein Krishna—the “Charioteer”—and Arjuna, his chela, have a discussion upon the highest spiritual philosophy. The work is pre-eminently occult or esoteric.

Brahma (Sk.): The Third Logos or Aspect of the Hindi Trimurti (Trinity) of Brahma-Vishnu-Shiva. The Creative Principle or Consciousness aspect of the Trinity. Also referred to as the Logos, especially Solar Logos or Cosmic Logos.

Brahman (Sk.): Usually synonymous with Brahma, except it denotes a more all-encompassing Reality (Cosmic Logos, All That Is) or the impersonal, supreme Principle of Existence.

Brahma Vidya (Sk.): “The wisdom of Brahma.” Synonymous to the “Ageless Wisdom” or “Theosophia.”

Buddhi (Sk.): The Love-Wisdom aspect of the Higher Self triad, Atma-Buddhi-Manas I, represented as esoteric Virgo. The sixth principle of Man, that of intuitive wisdom-caring, vehicle of the seventh, Atma. The “Christ consciousness” or Oneness and bliss. Reflects in the personality as compassion and intuition.

Cardinal : Refers to one of the three “qualities” (Cardinal-Fixed-Mutable) in astrology. It is the key to an overt/action orientation to life, signifying events and activity (“rajas” Sk.).

Causal Body: The immortal (but not eternal) body or vehicle of the reincarnating Higher Self, built of matter of the “higher” levels of the mental world. The Vijnanamayakosha or “discriminating sheath” in Sanskrit. It is called Causal because it gathers up within the results of all experiences, and these act as causes molding future lives and influencing future conduct. It was formed when Individualization took place (see entry in this Glossary). The “harvest” of all one’s experiences during incarnation is assimilated and stored in the Causal Body, absorbed by the Higher Self as new capacities and powers.

Chain: A highly technical and complex occult concept involving Theosophical terminology on the vast process of series of Involutionary-Evolutionary cycles in terms of time periods. According to occult philosophy, each Solar System (as a “vehicle” of the Solar Logos or specific manifested Deity) has ten “Schemes” of evolution, each of which consists of seven Chains (: Kingdoms” or evolutionary focus) with their respective planets or “Globes” (physical or superphysical). Each Chain consists of seven “Rounds”; each Round equals to seven World (Globe) Periods; each World Period has seven Root Races, and each Root Race has seven sub-races. Only in the fourth Chain exists physical planets such as Earth. In a sense, the Solar Logos “reincarnates” in each successive Chain. The first three Chains of a Planetary Scheme has Spirit-Life “involving” in Matter; during the fourth (current) Chain, Spirit-Matter are interwoven; the last three Chains has Spirit-Matter “evolving” from Matter. Each Chain is said to last 4,320,000,000 years with its two equal components called Manvantara (Period of Activity) and Pralaya (Period of Quiescence), each lasting 2,160,000,000 years. Each Round equals 617,000,000 years ($\times 7 = 4,320,000,000$ years or one Chain). Each active Globe or World Period is 44,000,000 years ($\times 7 = 308,500,000$ years or manvantaric/active half period of one Round). Humanity evolved on the Third Moon (Lunar) Chain before the “Life-Wave” transferred to the Earth (Fourth) Chain. Present humanity is passing through the Fourth Round of the Fourth Chain of Earth Planetary Scheme (the Fourth is the lowest or densest turning point of the septenary Chain cycle). We are a little past the halfway mark since we are in the fifth sub-race of the Fifth (Aryan) Root Race (according to theosophical doctrines). A Root Race is the

evolutionary progression of successive civilizations or Man at a certain stage of development. The First (Polarian) Root Race were superphysical beings supposedly existing on the lower mental plane about fifty million years ago. The Second (Hyperborean) Root Race evolved on the astral plane perhaps thirty million years ago. The Third (Lemurian) Root Race was semi-etheric and about half-way into the period of the gradual division of the sexes occurred. The Fourth (Atlantean) Root Race existed several million years ago and gradually came to disappear as the present Fifth Root Race began to appear about one million years ago. The continent of Atlantis was said to have first experienced continental catastrophe in 860, 000 B.C., until the remaining Poseidonis sank at 9,564 B.C. (the “Great Flood”). In terms of the vaster Chain Periods, the First (mineral kingdom) Chain led to the Second (plant kingdom) Chain to the Third (animal kingdom) Chain, and finally to the present Fourth (human kingdom) Chain. At the end of the Seventh Root Race of this Fourth Round on Earth the mass of humanity will have achieved the level now known as Initiateship. At the end of the seventh Round the human race now evolving on Earth is expected to achieve the stature of Adeptship or perfected humanity.[author’s caveat: once again, this grand overview of manifestation is the standard “Basic Theosophy” of the old traditional school, and not necessarily what this author personally believes]

Chakra(m) (Sk.): A “wheel” or “disc.” Superphysical force centers along the spine and into the head. A spinning, vortical, funnel-shaped force-center with its opening of the surfaces of the etheric and subtler bodies of man, and its stem leading to the superphysical counterparts of the spinal cord and of the nerve centers or glands. Chakras are both organs of superphysical consciousness and conveyors of the life-force between the superphysical and physical bodies. There are seven main charkas associated with particular glands and organs:

- Muladhara (sacrum)
- Svadhithana (spleen)
- Manipura (navel)
- Anahata (heart)
- Vishuddha (throat)
- Ajna (brow—pituitary and pineal glands)
- Sahasrara or Brahmara (crown—anterior fontanelle)

Chaos: The super-integrated state of pre-cosmic Formlessness. The “Abyss” or “Great Deep” that is the primordial Root Matter existing in the Unmanifest, symbolized as esoteric Pisces in the Zodiac.

Chela (Sk.): A disciple or pupil, especially of a “Master” (an Adept who takes on pupils).

Chitta (Sk.): The image-making formative power of the mind (Manas II). The aspect of the lower mind that forms mental images either through direct contact with sense objects or through the faculties of memory and imagination.

Chohan (Tib.): “Lord” or “Master,” a chief, thus Dhyana-Chohan would mean “Chief of the Dhyanis.” A high Adept, or Initiate of the Sixth Degree.

Cosmocraiores (Gr.): “Builders of the Universe,” the “World Architects” or the Creative Forces personified.

Creation : The commencement of Manifestation, symbolized by Aries in the Zodiac. The “Dawn of Creation” that starts the divine cyclic process of emanation known as Involution-Evolution, caused by the interaction of oppositely polarized Spirit-Matter in the Unmanifest necessary for manifestation or creative generation. More a process of emanation than “Creation,” guided by Intelligences or Forces under immutable Law. It is “Cosmos” in distinction to “Chaos” or unmanifest Formlessness.

Daiviprakriti (Sk.) : see Fohat in this Glossary. “Divine Nature” or primordial pre-cosmic Light, symbolized by Aquarius in the Zodiac.

Demiurge: Derived from the Greek, Demiurgos, synonymous to “Brahma” or Third Logos of the Hindu Trimurti. The “Creator” or Supreme Architect of the manifested Universe.

Devanchan (Sk.): A state intermediate between two earth-lives, into which the Soul enters after its separation from the astral body. Sometimes called “heaven world” in which the fruits or gains of the previous life are enjoyed and converted into their essence as tendencies, capabilities and talents.

Devas (Sk.): “Shining ones,” spiritual beings, Planetary Logoi, and Hierarchies of Archangels and angels. A class or Order of Monads who evolve along different lines than, say, human Monads who are involved with both the Life and Form sides of Manifestation. Devas focus their activities upon the Life or Spirit side of Manifestation, although classes of Devas (such as nature spirits) have an active part in building vehicles for the incarnating human Monad, etc. “Angels” have separate individualities just as Man; “Archangels” have transcended self-separate individuality just as the Adept on our line of evolution.

Dhyan Chohans (Sk.): The “Lords of Contemplation,” the divine Intelligences charged with the supervision of the Universe. Monadically, Man is an embryo Dhyan-Chohan, and at the close of the Planetary Age will himself have become a fully developed “Lord of Contemplation,” an exalted Being of high evolutionary stature.

Ego : Synonymous with “Higher Self” and “Soul.” The threefold, immortal, reincarnating spiritual Self and its vehicle, the Causal Body (see Higher Self in this Glossary).

Elemental Kingdoms: Three pre-mineral kingdoms are passed through on the Involutionary or descending arc. Arrival at the mineral kingdom marks the stage of deepest descent into matter. Thereafter, macrocosmically speaking, the upward or evolutionary arc is entered upon, the plant kingdom being the next embodiment of the ascending Monadic life-wave.

Elohim (Heb.): The Creative Hierarchies or Intelligences charged with the “Creation” of the manifested Universe. Elohim is a plural name meaning “Gods,” also collectively called “Mahat” or Universal Mind.

Etheric Body : The electromagnetic field and matter consisting of the four higher sub-planes of physical matter; the bridge between the dense physical body and the astral body. Also called the Etheric Double because it is an exact duplicate of the physical body, the “mould” of the dense physical body. Prana or vitality is stored and distributed via the Etheric Body.

Evolutionary Arc : The “Return” or “Ascent” half of the Involutionary-Evolutionary Process of Manifestation. It means the spiritualization of Matter and the return of ensouling consciousness back to the Source, bearing the fruit of actualized Godhood according to its level of development at the end of the Manvantaric Period of Manifestation.

Fixed: Refers to one of the three “qualities” (Cardinal-Fixed-Mutable) in astrology. It is a focus on persistence and stability (“tamas” Sk.).

Fohat (Tib.) : “Divine Energy.” Otherwise known as “Cosmic Electricity,” the universal, vital, propellant force that runs the machinery” of the Universe, symbolized by Aquarius in the Zodiac. From the “Darkness” of the Absolute (symbolized by Capricorn) emanates the “Light” of Fohat or precosmic generative power.

Gnosis (Gr.): “Inner knowledge.” The technical term used by the schools of religious philosophy, both before and during the first centuries of “Christianity,” to denote the object of their inquiry (spiritual, sacred knowledge).

Gnostics: The great philosophers who formulated and taught the Gnosis or sacred knowledge. They flourished in the first three centuries of the Christian era. Some eminent Gnostics were Philo Judaeus, Porphyry, Simon Magus, and Valentinus.

God: Pre-cosmically, this term refers to the “Hidden God” or Ultimate Reality, otherwise known as the Absolute or Causeless Cause. The only “perfect” Reality since all other “Gods” are relative. Cosmically, refers to the Cosmic Logos or Logos of the Universe; also to the Solar Logos, of which all Monads (entities) of His system are a part of. May also refer to one’s Monad or “Father in Heaven.”

Great White Brotherhood: An occult Hierarchy or “fraternity” of Initiates and Adepts on this planet, and “higher” beings of evolutionary stature, who guide evolution, administer the laws of Nature, and directs the inner affairs of each world. In allegorical language, each Member is as a Shepard to his flock, although humanity generally is unaware of their unseen but important presence. The Solar Hierarchy or lofty Intelligences are represented on Earth by the Great White Brotherhood of Adepts, the assembly of “just men made perfect.”

Gunas (Sk.): Roughly corresponds to the cardinal-fixed-mutable qualities of astrology. The three qualities or attributes inherent in matter: Rajas or activity; Tamas or inertia; Sattva or harmony. Prakriti (Root Matter) is the integrated state of the gunas (three fundamental states of motion).

Guru (Sk.): An Adept Teacher who takes pupils (disciples), analogous to Jesus and his twelve apostles.

Higher Self: The reincarnating, multidimensional Self or Soul who lives in the Spiritual World or levels of manifestation (Atma-Buddhi-Manas I). You as a Personality (the Lower Self) are a bodily expression of the Soul in the three-dimensional earth plane. The Higher Self is the true Man (capital “M”) in the microcosmic realm, the immortal Inner Self. The Immortal Actor who plays many Roles (incarnations on earth).

Ida (Sk.): The negative or feminine power current of Kundalini.

Initiate : From the Latin *Initiatus*. The designation or anyone who was received into and had revealed to him the mysteries and secrets of occult philosophy.

Initiation : Refers to the gradual stages in the perfection of the Lower Self. Normally a part of the Path to Swift Unfoldment or self-spiritualization. The Initiatory process entails the gradual expansion of awareness through yoga and the loosening of human fetters. A profound spiritual and psychological regeneration, as a result of which a new “birth,” a new beginning and a new life is entered upon.

Individualization: The mysterious process of the birth of the Causal Body, vehicle for the Monad on the microcosmic Spiritual planes of Atma-Buddhi-Manas I. The Monad had gathered experiences with Its Group-Soul expression on the higher animal kingdom until the Group-Soul has reached enough development to allow the Monad to “reach down” and, in a sense, “fertilize” the refined mental matter of the evolved animal Group-Soul. According to Theosophy, the animal Group-Soul, as an expression of a particular Monad, rises up at a certain advanced level of evolution, ready for the Monad to project down a Ray of Its Life-Spirit upon the Group-Soul mental matter in order to use the new creation as a vehicle for the indwelling Spirit (now expressed as an infant Soul or Higher Self). The newly individualized Soul then incarnates in a human body derived from human parents, beginning a very long series of physical lives on earth.

Involution: The “Forth going” or “Descent” part of the Involutionary-Evolutionary Process of Manifestation. The “pilgrimage” of the Monad into the “far country” of the descending dimensions of Matter. The descent of Spirit-Life into the limitations of Matter-Form, or the materialization of Spirit. The descent from the macrocosmic Divine World into the microcosmic Spiritual World of the Higher Self and the Temporal World of the Lower Self.

Isvara or Ishvara (Sk.): Applied to the Lord or summit of a Hierarchy. Can be synonymous to the “Lord” of our solar system, the Solar Logos.

Jivatma (Sk.) : The Spiritual Self or Soul (the Higher Self).

Kama (Sk.) : “Desire.” The impetus to manifest outwardly. Feelings of attraction or repulsion to external sense objects or conditions. The desire to manifest is neither good or bad, but usually Kama is associated with the Lower Self’s continued attachment to the “things of this world,” hence sustaining a state of “bondage.”

Kama-manas (Sk.) : “Desire-mind” or the lower mind (Manas II) motivated by lower desires to pursue the Maya of money, power and sensual indulgence.

Karma (Sk.): “Action” or the Law of Cause and Effect (as you sow, so shall you reap). Absolute justice is assured by this universal law that operates throughout successive lives. The law of balance or compensatory adjustment to re-establish harmonization. If the Law of Harmony is violated, the divergence is felt as pain and suffering. Karma is the Great Teacher by which you learn the consequences of your thoughts, words, deeds and motives.

Kriyashakti (Sk.): “power of action” or thought to manifest external things and events. The key to outer manifestation is attention-desire-concentration-will-action.

Kundalini (Sk.): “The coiled up, universal Life Principle.” A superphysical, occult power in Man, coiled up or encased in the sacral chakra, physically located at the base of the coccyx or lower end of the spine. The source of the sex-force. When superphysically aroused, this fiery force or “Serpent Fire” ascends into the brain by a serpentine path, activating the main charkas (force centers) along the way.

Kundalini-Shakti (Sk.) : The power of life; the occult electricity associated with Man. This power is composed of three currents that flow along three canals in the spinal cord, named Ida (negative), Pingala (positive), and Sushumna (neutral). When these currents reach the brain, it electrifies the brain-mind into higher states of awareness and awakens inner powers, making the person far more responsive to the Monad-Ego. The key is to transmute sexual energy into spiritual energy and channel it up the spine in yoga. When safely aroused, this generative force in Man can be directed into artistic and intellectual genius, psychic powers or siddhis, and to Samadhi (Oneness).

Law of Correspondences: The harmonious co-ordination or mutual resonance between the many apparently separate parts of the Universe and corresponding parts of the constitution of Man. The rationale of astrology (As Above, So Below) that states that the microcosm reflects the macrocosm; Man is a miniature replica of the Universe; as inner, so outer.

Logos (Gr.): “The Word.” The interaction of oppositely polarized Spirit-Matter (Consciousness-Power, Father-Mother, Fohat-Mulaprakriti) results in a “Son” or Logos. This is first expressed as the Cosmic Creative Logos, the manifested reflection of the Ultimate Reality, charged with the task of carrying out the Involutionary-Evolutionary

cycle. Then it expresses as the Logos or Deity of a solar system, the Solar Logos. Then it expresses as individual Monads or “Logos of the Soul.”

Lower Self : The mortal, incarnated personality who lives in the Temporal World or levels of manifestation (lower manas, astral-kama, etheric-physical). Its seat or center of consciousness is normally the lower mind where it first observes the Maya of money, power and desire, and then becomes “involved” or identified-and-attached to its physical vehicle and emotional desires. A semi-independent illusory sense of self-separate individuality, occluded to its higher and real self (Higher Self-Monad).

Macrocosm (Gk.): “Great Universe.” This represents the very highest planes of Existence. It includes the Divine World of the Adi, Anupadaka and higher Atmic planes; the Unmanifest pre-cosmic existence (represented by Aquarius-Pisces); and the Absolute or Ultimate Reality (symbolized by Capricorn)> The trinity of Logoi (Cosmic-Solar-Monadic) all reside in the macrocosmic manifested planes, symbolized between Aries and Cancer.

Maha (Sk.): “Great.” A prefix and qualification of other Sanskrit terms, such as immediately below.

Maha-Chohan (Sk.) : “Great Lord.” Descriptive of a Grade of Adeptship, that of the Seventh Initiation.

Maha-Manvantara (Sk.) : The great interlude between many minor-Manvantaras or Periods of Manifested Activity.

Mahat (Sk.): “The great one.” The first principle of Universal Intelligence or Consciousness. The various Creative Hierarchies or Elohim are synthesized collectively under the name Mahat or Universal Mind.

Man : That being in whom highest spirit (Monad) and lowest matter (dense physical body) are united by “manas” or mind. Constitutionally, Man is a seven-fold being existing on the highest Adi plane, functionally on the Anupadaka plane in the macrocosm; in the microcosm, Man resides on the Atma-Buddhi-Manas-Astral-Physical planes. “Man” is a generic term, inclusive of both men and women, although the true Self or Man is beyond the temporary separation of the sexes (“Man” is essentially Spirit).

Manas (Sk.): Mind or the thinking principle in Man. The field of consciousness that lies between the Buddhic and astral planes. In relationship to microcosmic Man, manas is dual: the concrete, lower mind (Manas II) and the integrative, higher mind (Manas I) associated with the personality and the Soul respectively. Manas as a principle is the differentiated sentient reflection of Consciousness.

Mandala (Sk.) : “Circle.” Symbol of totality, representing completeness and wholeness.

Manifest : The active, creative, relative state of Being emanating from the relative state of latency in the Unmanifest. The kinetic, outward-turning state as opposed to the integrated potential state.

Manomayakosha (Sk.): “Feeling-sheath.” Vehicle of Man on the astral plane, although lower manas is associated with it as kama-manas.

Mantras (Sk.): Verses normally from the Vedas rhythmically arranged so that, when sounded, certain vibrations are generated, producing desired effects upon the physical and superphysical bodies. Mantras render the vehicles and consciousness of man responsive to the divine self within.

Manvantara (Sk.): “Period between Manus.” Epoch of creative, manifested activity, as opposed to Pralaya. Some occultists attribute 2,160,000,000 years to a Manvantara.

Matter: Macrocosmically, interacting with Spirit, they become the generative pair that, when oppositely polarized, results in the manifestation process. Pre-cosmic matter or Mulaprakriti is the feminine creative principle “impregnated” or activated by Spirit, the masculine or positive principle, resulting in a “Son” or Logos (manifested Deity). Microcosmically, Matter is Prakriti or differentiated Root matter that forms the basis of descending levels of matter, physical and superphysical, through which Consciousness “involves” as vehicles in order to gain experiences.

Maya (Sk.): Illusion. The convincing yet incorrect perception of manifested reality as being the only reality or as independent of Reality (God). In a sense, Maya is the relevant game of aspects of Divinity “forgetting” that they are divine.

Microcosm (Gr.) : “Little Universe.” Man as reflection in miniature of the Universe (Macrocosm). It includes the Spiritual World of the Higher Self (Atma-Buddhi-Manas I) and the Temporal World of the Lower Self (Manas II, astral-kama, etheric-physical).

Monad (Gk.): “Alone” or “One.” The divine, spirit-essence of Man, the true Self. “Logos of the Soul,” the “spark of the Flame” of manifested Deity (Solar Logos). The Monad evolves through all the manifested kingdoms of Nature into the human and thereafter begins to enter superhumanity upon reaching Adeptship, beyond that extend unlimited evolutionary heights.

Mulaprakriti (Sk.): Pre-cosmic, primordial, Integrated Root Matter existing in the Unmanifest state of beingness. The abstract, feminine, Negative principle or Matter as opposed to its generative partner, Spirit. “The Great Deep” in the Holy Bible.

Mutable : Refers to one of the three “qualities” (Cardinal-Fixed-Mutable) in astrology. Mutability means being adaptable, flexible, and versatile. Loosely corresponds to sattva (harmony, equipoise) in Sanskrit.

Neophyte (Gr.) : A novice, an Aspirant on the path to spiritual enlightenment, seeking Gnosis or inner, esoteric knowledge.

Occult Science: The “hidden” or inner science of the secrets of Nature—physical and superphysical—and of the dynamics of Spirit interacting with Nature-Matter. Astrology is such an esoteric “science,” a tool of spiritual wisdom.

Om (Sk.) : The sacred, potent Word of God. See AUM in this Glossary.

Parabrahman (Sk.): “Beyond Brahma.” Synonymous to the Ultimate Reality, the Causeless Cause that precedes the pre-cosmic Unmanifest and initiates the Cycle or Circle of Manifestation (the astrological Zodiac or Astro-Universal Mandala with Capricorn on the traditionally 7th house cusp). The “Hidden God” that projects Its “Ray” or Spirit-Power into primordial precosmic Matter and creates the manifested Universe.

Paramatma (Sk.): “The Self Beyond.” The highest possible spiritual essence or plane of consciousness. Relates to the comparable Adi plane of the Cosmic Logos as distinct from the Adi plane of the Solar Logos, and forty-two full planes “higher” than Monadic Adi.

Path, The : The “Path to Perfection.” An occult and mystical metaphor referring to “the way of holiness” (Isa. 35:8) in the Holy Bible, the Path of Discipleship according to a Theosophical context. It is signified by progressive steps: Probation, Acceptance, Sonship, and the Great Initiations. Discipleship is a highly privileged spiritual and occult relationship of a pupil with a Master, through which the Master assists and guides the pupil’s spiritual unfoldment. It is, in one sense, an accelerated program of higher learning and attainment, the “Path of Swift Unfoldment” or “Hastened Development,” and also the “Way of the Cross” (the accelerated paying off of karmic debts). The Path describes the stages of preparation in the process of self-purification and expanded states of awareness.

Personality : The mortal human being. See Lower Self in this Glossary.

Pingala (Sk.) : The positive or masculine power current of Kundalini.

Pitris (Sk.) : “Forefathers,” “progenitors.” Highly evolved, superphysical Beings, products of preceding evolutionary epochs, Who build for the evolving Monad the mental, emotional, etheric, and physical vehicles. The Lunar or Moon Pitris (Barhishads) are the builders of the human astral form from which the dense physical body later evolves.

Prakriti (Sk.) : “Nature” or “Matter.” Primal, differentiated Root Matter. Mother Nature or Cosmic Matter that becomes the basis, medium or material through which all Life takes form, from the subtlest superphysical to the densest physical matter,

Pralaya (Sk.): An epoch of quiescence or repose, whether planetary or universal. The “Night of Brahma,” or the “nights” in Genesis as opposed to the “days” (Manvantaras or Periods of Activity).

Prana (Sk.): The life-force or vitality from the Sun.

Prithivai (Sk.): Corresponds astrologically to the element earth. In Sanskrit, elements are tattvas (see the entry in this Glossary).

Psyche (Gr.): This means “soul” (with a small “s”). Generally it means the total dynamics and vehicles of the Lower Self; specifically, it refers to the psychical nature (Manas II, astral-kama) of the personality as related to Man. It can also mean the psychical nature of all sentient beings, whether animals or men.

Purusha (Sk.): One of its meanings is: The Great Breath” or the masculine, creative potency in Cosmogogenesis often termed Spirit. Prakriti (Matter) would be the feminine potency. More generally, it means the Spirit-filled Consciousness whether of Cosmic, Solar or Monadic logoi. Usually it refers to the divine, essential Self, the Monad.

Quaternary, Lower : The four densest vehicles of Man (lower manas, astral, etheric, and physical) comprising the mortal Lower Self. Also refers to the purely terrestrial man without the higher dynamic or seat of consciousness of manas, as follows: Kama-manas, prana, etheric body, physical body.

Rajas (Sk.): The guna or “quality” or mode of expression called “activity.” Corresponds to cardinality in astrology.

Ray : On one level, the projection of Spirit or Life-Force through the sutratma (“Thread-self”) into one or more of the permanent seed atoms or nuclei of the seven bodies of Man, “strung” together by this “golden thread” of continuous life-vehicles. On another level, a “lower” or denser expression of a Being—for example, the Monad being a “Ray” or “spark” of the “Flame” (Solar Logos). On still another level of meaning, it relates to the so-called “Seven Rays,” a term used in occult philosophy for the seven main classes of Monads and the powers, qualities, and weaknesses by which they are expressed in the seven different types of human beings (according to this model).

Reincarnation: The doctrine of rebirth; the evolution of the Soul through the process of successive lives on earth. The quantity and quality of lives is dependent on the karma generated by the Soul. Liberation or freedom from the Wheel of Birth and Death can be delayed, achieved in a normal or gradual speed, or hastened through a supreme effort of self-purification and exhausting the karmic debt of past lives—all achieved by conscious unification with your Monad-Entity or Real Self.

Ring-Pass-Not : The outermost edge of limits marked out by the Logos within which His system is to appear or manifest. Macrocosmically, the boundary of consciousness of All That Is. Microcosmically, the so-called “Auric Envelope” or Man as a unit of consciousness. Capricorn “rules” or represents the Ring-Pass-Not. The outermost periphery (lowest, densest limit) of the Involutionary thrust is the mineral kingdom. For animals, the Ring-Pass-Not is Self-consciousness (which they lack). The temporary Ring-

Pass-Not of mortal man is the antahkarana or bridge to the Higher Self and Monad that has been closed due to his total myopic focus on the Maya of earth life.

Root Race : The evolutionary progression of civilization.

Samadhi (Sk.): The different progressive stages of expanded or exalted expansions of awareness. A state of ecstatic awareness, the highest state of yoga. Often mistranslated as “trance” (state of personal unconsciousness), although there is a suspension of physical level sensory functions. The ultimate stage is the piercing of the veil of Ignorance and Illusion, and reaching the Atmic plane of Reality of the True Self.

Sanskrit : (abbreviated as “Sk.”) The classical language of the Brahmins or sacerdotal caste of the ancient Hindus. One of the noblest languages, the “divine language” of sublime sophistication and depth. The alphabetical script of Sanskrit called Devanagari has 49 letters, while the English alphabet has only 26. It was derived from Senzar, the ancient mystery-language of the Initiates.

Sattva (Sk.): The guna or “quality” or mode of expression called “harmony” or “Rhythm.” Corresponds loosely to the “mutable” quality in astrology.

Serpent Fire: The generative fire or power of Kundalini.

Shakti (Sk.) : “Ability” or “Power.” Creative or generative power proceeding from a higher center to a lower one.

Shiva (Sk.): An Aspect of the Hindu Trimurti (Trinity), composed of Brahma-Vishnu-Shiva. The “First Logos” that is the Regenerating or Transforming principle charged with the unfoldment of Consciousness in vehicles. The “Known” or Form Aspect.

Siddhas (Sk.): Occult powers developed by the practice of yoga.

Skandas (Sk.): Attributes and faculties acquired during series of bodily lives, reconstituted and stored in the Causal Body of the Higher Self.

Solar Logos : The “secondary” differentiation of the Logos Doctrine (the first or primary expression being the Cosmic Logos). The Deity of a particular solar system within which the Involutionary-Evolutionary process within that system proceeds. Each star in the heavens represents the physical level expression of a particular Solar Logos, the Presiding Deity over Its own system. The Source of all Monads or “sparks of the Flame” within that evolutionary system. “Isvara.”

Soul : With a small “s,” the psyche and physical body of the Lower Self. With a capital “S,” the Soul would represent the Higher Self (multidimensional reincarnating Self) in the Spiritual World of Atma-Buddhi-Manas I.

Spirit: Macrocosmically, interacting with Matter, they become the generating pair that, when oppositely polarized, results in the manifestation process. Pre-cosmic Spirit or Cosmic Electricity (Fohat) that is the positive principle which “impregnates” or activates pre-cosmic Matter or Mulaprakriti, the negative feminine principle, resulting in a “Son” or Logos (manifested Deity). Microcosmically, the ensouling Life-Consciousness aspect within sentient manifested forms.

Sushumna (Sk.): The neutral energy current of Kundalini.

Tamas (Sk.): The guna or “quality” or mode of expression called “inertia.” Loosely corresponds to the “Fixed” quality in astrology.

Tattva (Sk.): “The abstract principle of substance,” physical and superphysical. Partly corresponds to the four “elements” in astrology (fire-air-water-earth). The interaction of the three gunas (“qualities”) and the four tattvas comprise the twelve signs of the Zodiac.

Theosophia (Gr.): “Divine Wisdom.” Expressed in the relatively modern period as Theosophy. The “Ageless Wisdom” that is the substratum and basis of all the world religions and philosophies.

Trishna (Sk.): The “thirst for life” that is the cause of attachment. The desire for manifested earth life with all its sensations and attractions that impels the Soul into incarnation. The desire-bound attachment to earthly expression.

Unmanifest: The pre-cosmic Potential State of Beingness that lies between the Absolute and the Manifest. The primal Positive-Negative Principles that come into potential existence. The Integrated state of Latency. Their polarization as Spirit-Matter creates Motion that results in the manifested Universe.

Upadhis (Sk.): “Carrier” or vehicle or appearance of an unseen reality or consciousness behind it.

Vach: “Voice” or “Speech.” The Word or Creative Generative Power that sounds forth the manifested Universe.

Vairagya (Sk.): State of desirelessness or detachment, no longer possessed by the “glamour” of illusory life. It is the nonattachment to the “shadow” and union with the “Real.”

Vishnu (Sk.): An Aspect of the Hindu Trimurti (Trinity), composed of Brahma-Vishnu-Shiva. The “Second Logos,” the Preserver or Formative Principle. The “Knowing” or Life Aspect.

Viveka (Sk.): The discrimination between the unreal and the Real, between phenomena and the noumena. The ability to pierce through Maya (Illusion) in its multitudinous aspects.

Yoga (Sk.): The experiential science of meditation as a means to spiritual Liberation. Its purpose is to awaken the self (Lower Self or personality) to the Reality of the Self (Monad, our divine essence). For a detailed exposition of the various forms of yoga, read Geoffrey Hodson's The Yogic Ascent To Spiritual Heights.

Zodiac : The symbolic representation of the universal process of the Manifestation of Spirit-Consciousness. Each Sign of the Zodiac represents a different stage or state of development, macrocosmically and microcosmically, and each with a certain set of characteristics or theme(s).

BIBLIOGRAPHY

Barborka, Geoffrey. The Pearl of the Orient. Wheaton : T.P.H. 1968.

Blavatsky, H.P. The Secret Doctrine. Los Angeles: Theosophy Co., 1952.

Blavatsky, H.P. The Theosophical Glossary. Los Angeles : Theosophy Co., 1952.

Bloodworth, Venice. Key To Yourself. Marina del Rey : Devorss & Co., 1952.

Curtiss, F. Homer and Harriette Augusta. Letters From The Teacher. Hollywood: Curtiss Philosophic Book Co., 1913.

Dobyns, Zipporah. The Asteroid Ephemeris. Los Angeles: TIA Publications, 1979.

Dobyns, Zipporah. Evolution Through the Zodiac. Los Angeles: TIA Publications, 1972.

Dobyns, Zipporah. Expanding Astrology's Universe. San Diego: ACS Publications, 1983.

Dobyns, Zipporah. Finding The Person In The Horoscope. Los Angeles: TIA Publications, 1973.

Ferrell, Paul C. The Sub-Conscious Speaks. Marina del Rey: Devorss & Co., 1932.

Fisichella, Anthony. Metaphysics: The Science of Life. St. Paul : Llewellyn Publications, 1986.

Gammon, Margaret H. Astrology and the Edgar Cayce Readings. Virginia Beach: A.R.E. Press.

- Gaskell, G.A. A Dictionary of All Scriptures and Myths. New York: George Allen & Ltd., 1950.
- Goldsmith, Joel S. God, the Substance of All Form. Secaucus: Citadel Press, 1978.
- Haich, Elisabeth. Sexual Energy and Yoga. New York: ASI Publishers, Inc., 1975.
- Hall, B. Gertrude. Wouldst Thou Be Made Whole? Boston: Geo. H. Ellis Co., 1920
- Hodson, Geoffrey. Basic Theosophy. Adyar: T.P. H., 1981.
- _____. The Christ Life From Nativity To Ascension. Wheaton: T.P.H. 1975.
- _____. The Concealed Wisdom in World Mythology. Adyar: T.P.H. 1983.
- _____. The Hidden Wisdom in the Holy Bible. Adyar: T.P.H.
- _____. Illuminations of the Mystery Tradition. Manila: T.P.H.. 1992.
- _____. Light of the Sanctuary: The Occult Diary of Geoffrey Hodson. Compiled by Sandra Hodson. Manila: T.P.H. 1988.
- _____. Meditations on the Occult Life. Adyar : T.P.H., 1937.
- _____. Occult Powers in Nature and in Man. Adyar: T.P.H., 1955.
- _____. Pathway To Perfection. Adyar: T.P.H., 1954.
- _____. The Science of Seership. London: Rider & Co., 1931.
- _____. The Soul's Awakening. Wheaton: T.P.H., 1963.
- _____. Theosophy Answers Some Problems in Life. Adyar: T.P.H. 1953.
- Howard, Vernon. The Mystic Path To Cosmic Power. West Nyack: Parker Publishing Co., 1967.
- Jones, Jim. If You Can Count To Four. Long Beach: Whitehorn Publishing Co., 1957.
- Kingsland, William. The Esoteric Basis of Christianity. Wheaton: T.P.H.
- _____. The Gnosis, and Christianity. Wheaton: T.P.H. 1975.
- Lemesurier, Peter. The Great Pyramid Decoded. New York: Avon, 1977.
- Mackey, Sampson Arnold. The Mythological Astronomy of the Ancients Demonstrated.

- San Francisco: Wizard Bookshelf, 1973.
- Mertens-Stienon, Marguerite. Studies in Symbolism. London: T.P.H. 1933.
- Narayanananda, Swami. The Way To Peace, Power, and Long Life. Rishikesh: Narayanananda Universal Yoga Trust, 1970.
- Powell, A.E. The Astral Body. London: T.P.H., 1927.
- _____. The Causal Body. London: T.P.H., 1928.
- _____. The Etheric Body. London: T.P.H., 1925.
- _____. The Mental Body. London: T.P.H., 1927.
- _____. The Solar System. London: T.P.H., 1930.
- Roberts, Jane. Dreams, Evolution, and Value Fulfillment. New York: Prentice Hall, 1986, 2v.
- _____. The Nature of Personal Reality. New York: Prentice Hall, 1974.
- _____. The Seth Material. New York: Prentice Hall, 1970.
- _____. The Unknown Reality. New York: Prentice Hall, 1979, 2 v.
- Robertson, John Kirk. The Alpha-Numeric Key To the Holy Bible. Study Guide No. 5 Ojai: Krotona School of Theosophy, 1977.
- _____. The Alpha-Numeric Key to the Kabala and the Tarot. Study Guide No. 1. Ojai: Krotona School of Theosophy, 1977.
- _____. The Astrological Key to the Secret Doctrine. Study Guide No. 1. Ojai: Krotona School of Theosophy, 1977.
- _____. The Aquarian Mandala. Baltimore: AUM, 1976.
- _____. The Aquarian Mandala: The Macrocosmic Universe in Man. Unpublished.
- _____. Cosmic Christianity. Study Guide No. 3. Ojai: Krotona School of Theosophy, 1977.
- _____. Gnostic Teachings. Study Guide No. 6. Ojai: Krotona School of Theosophy, 1977.
- _____. "Man—Know Thyself." The Theosophist, April, 1962.

_____. Mythology and Cosmogogenesis: Study Guide No. 4. Ojai: Krotona School of Theosophy, 1977.

_____. “Negation of Duality.” The Theosophist, November, 1961.

_____. “Wisdom and the Individual.” The Theosophist, July, 1962.

Shankaracharya, Sri. Viveka-Chudamani (“Crest Jewel of Wisdom”). London: John M. Watkins, 1964.

Taimni, I.K. Glimpses into the Psychology of Yoga. Adyar: T.P.H., 1973.

_____. Man, God, and the Universe. Wheaton: T.P.H., 1969.

_____. Self-Culture in the Light of Occultism. Wheaton: T.P.H., 1970.

_____. The Science of Yoga. Wheaton: T.P.H., 1961.

Tyberg, Judith. Sanskrit Keys to the Wisdom Religion. San Diego: Point Loma Publications, 1976.

Viscott, David. The Language of Feelings. New York: Pocket Books, 1974.

_____. The Viscott Method. New York: Pocket Books, 1985.

My View of John K Robertson

Readers of *Diamond Fire* may already be familiar with the name of John K Robertson. He had submitted several original articles on occult or esoteric knowledge, the last being (I believe) “The Death of Planet Earth & Our New Heaven” in the Winter 1999 issue. Mr. Robertson passed away on June 2, 2001 in London. He was 75 years old.

Joseph Polansky, editor and publisher of *Diamond Fire*, notified me of John’s death the day he received a copy of a death certificate from the lawyer handling Mr. Robertson’s affairs. I had moved recently to a new home, so nobody in London had knowledge of my new address. Joseph asked me if I would be interested in writing an article on John. My information is rather sketchy but I welcome the opportunity to provide a commemoration (and partially a critical review) of John’s output. I will also

provide, not only my personal involvement with him, but also a short astrological analysis of his rectified chart.

My first indirect knowledge of John came out of a reference about him by Christopher Phelan in a class my wife and I attended on 8-28-83 titled “My Kingdom Is Not Of This World” and “12th Bible Class” in Costa Mesa, California. Quite frankly, I do not remember if Joseph already published this Phelan article in *Diamond Fire*. The Chris Phelan essays are, incidentally, still ongoing, based on my transcriptions from taped classes and personal sessions. Towards the end of the class, in response to someone’s former question about the *Great White Brotherhood*, I asked Chris “Are there many unrecognized masters around?” He stated that there might be quite a number of them unrecognized in our society. I then asked, “Do you recognize any of them personally?” He replied, “One.” I asked whom, and Chris stated, “You wouldn’t know him, Bill. It wouldn’t help at all.” I persisted and asked if he was a teacher, to which Chris replied: “Yes, he is... He is the person who is primarily responsible in helping me in relation to that Aquarian Mandala” (an astrological mandala that Chris used in his teaching, and one that Robertson discussed several times in his *Diamond Fire* articles).

Chris then proceeded to discuss how back in 1963 he had a neighbor in Pennsylvania who flew back from Europe with his wife. Each row had three seats and a gentleman sat with them. They had inquired as to his occupation to which he replied in general terms that he was a teacher and a librarian. Chris noted that this was true: that he had a degree in library science in New Zealand, but he was born in Scotland. Chris’s neighbor commented to the gentleman that if he were going to the Philadelphia area that he had a neighbor [Chris] that he’d love him to meet. The gentleman responded, “Yes. He’s one of the reasons I’m coming to the United States.” This gentleman was John Kirk Robertson.

In time, upon my request, Chris handed me four volumes of material in three-hole binder format written by John. The first binder was titled “The Aquarian Mandala: The Macrocosmic Universe in Man.” The others were on mythology, medical astrology, and I forgot the fourth one. John also wrote several Study Guides when he taught at the Krotona School of Theosophy in Ojai, California in 1977 that I later obtained upon several visits (Ojai is only a hundred miles north of where I live). These include: “The Alpha-Numeric Key to the Holy Bible,” “The Alpha-Numeric Key to the Kabala and the Tarot,” “The Astrological Key to the Secret Doctrine,” “Cosmic Christianity,” “Gnostic Teachings,” “Mythology and Cosmogogenesis,” and “Occult Chemistry.” While at the Krotona Library, I also looked up articles he wrote for *The Theosophist*, including “Man—Know Thyself” (April 1962), “Negation of Duality” (November 1961), “Wisdom and the Individual” (July 1962), and several others. He also wrote a 33-page booklet titled “The Aquarian Mandala” for the AUM Center in Baltimore (founded by Robert Hieronimus).

All of these works were heavily influenced by Theosophy. In fact, his friendship and association with the noted Theosophical writer and clairvoyant, Geoffrey Hodson, profoundly influenced John. John wrote a very large unpublished biography of Hodson titled “The Aquarian Occultist,” which was donated to the Wheaton, Illinois

Theosophical headquarters. While I am not a Theosophist, I personally regard Hodson's contributions as remarkable, and I can see why this great teacher inspired John. Hodson's "The Christ Life From Nativity To Ascension" is particularly excellent, in my opinion, and his four-volume work "The Hidden Wisdom in the Holy Bible." His 1931 work, "The Science of Seership," is a revealing examination of his clairvoyant ministration.

Since my wife was a frequent flyer participant with TWA, we took advantage of a 1994 special offer coupon in which a companion goes free, as long as it was accomplished by May 15. So for \$639, we both traveled to London on Monday, May 2. I wanted to finally meet the "master" teacher of Chris Phelan, and at the same period meet a few film music correspondents who also lived in London. I already had corresponded with John for 8 or 9 years and the Universe provided an excellent opportunity to meet in the flesh at long last.

John had a flat in quaint Eltham in southeast London, reddish-brown brick construction. We stayed at the Yardley Court Hotel just a block or two from his flat. John was bald, slightly heavy in build, about my height (5' 11"). He showed up at our hotel in the late afternoon while I was taking a jet-lag nap. He wore a dark brown coat, a bone vest, a gold striped tie, light and wrinkled brown slacks, and light beige shoes. He wore light brown eyeglasses with clear plastic "U" rims. The interior of his flat was darkish and secluded, somewhat congested with books. He loved collecting figures and trinkets of owls. I guess he was a wise old coot! He also had a computer with probably a 13-inch screen. My wife's lasting impression of him is that "He was a gentleman." My lasting impression is how he would have a funny speech habit of saying "EEEE!" when something was good or working well, and "EEEEK!" when it wasn't. We started imitating him, and do so even now (like "Eeek! I'm running late for work!").

Well, John was a methodical man, and he actually set up an itinerary for us. He scheduled various short trips such as to Greenwich Observatory, and scheduled various class lessons at his flat. One such session involved using his system of using the pendulum to win the horse races or lotto (my wife, John said, did better than average, while I did worse than average). Another system was using the equal house system on one's own chart to determine predictable money days. In my case, I was born July 1 with 22 Libra rising. Second house would be 22 Scorpio, and so on. The transiting Ascendant would rotate a degree a day and would eventually hit money points in the chart, especially if it involves the 2nd, 5th, 8th (and maybe 11th) houses. I happen to have natal Venus in the 8th house at 5 Gemini. So that traveling Ascendant would conjunct it on the 225th day or roughly on February 11th. Venus is in a grand trine to Mars and Moon, so it is favorable. Then you set up planetary hours based on the Chaldean order for that day. You buy your lotto ticket on the Venus hour (or perhaps a Jupiter hour). The Chaldean order is as follows: Saturn (Saturday), Jupiter (Thursday), Mars (Tuesday), Sun (Sunday), Venus (Friday), Mercury (Wednesday), and Moon (Monday). You divide that day into equal segments based on the daylight (normally), so if daybreak begins at 6 am and sunset is a 6 pm, you have a perfect one hour division (you can do likewise at night starting at sunset). If the day in question is Friday, then it starts on a Venus hour; if a Thursday, it starts on a Jupiter hour. Eight hours later it repeats the cycle. My personal

money point days would include the 136th day (natal Jupiter in the 5th house) or about November 14, the Venus/Jupiter midpoint, progressed Venus, and so forth.

Needless to say, I found it very curious that a master esoteric teacher would be writing up a detailed moneymaking report based on astrology. I tried the system a few times but did not win the lotto. I believe Saturn on my local Ascendant prefers that I work for it and earn it instead!

I also recall a very rainy Saturday afternoon sloshing to various bookstores together looking for new books by Ryuho Okawa. John was on a quest for material of this self-proclaimed reincarnation of Buddha. Like John, I was curious, but unlike John, I was not a believer (or at least I think John *wanted* to believe for some reason). I wrote an article or two on the man in *Diamond Fire* in 1995. He had Jupiter in the 1st house of identity (as also did John) so he too was a fervent seeker of truth (or “I have the truth or am the truth! Listen up, world!”). I attended several meetings of a local Okawa group, as did John in his London area. The people in the group were very polite, cordial, and sweet, but I found the teachings by Okawa to be alternately boring and at times objectionable. By 1999, however, John wrote to me stating, “I gave up on the Japanese Buddhists because they have a monolithic structure, incapable of change.” He also had great difficulty relating to the group because of the severe language and culture barrier. Okawa after all was not the Great Teacher that John had expected: “The general belief is that each 2000 years a teacher will arise” (written by John in a letter to me). This example of temporary misplaced faith (projected on Okawa) is a potential trap in John’s chart, as I’ll discuss shortly, when you see Jupiter in affliction to certain factors in the chart.

John was also an official in the *Liberal Catholic Church* (LCC), an independent church institution established in 1915 with deep ties to the Theosophical Society. I believe John was a bishop in that church.

Now: John was born October 6, 1925 in Kirkcaldy, Scotland. Back in 1985 or 1986, in response to my written inquiry, he gave me the birth time of 1:32 pm. Except for royal births, the British Isles never placed the time of birth on birth certificates, so John supplied a rectified chart time. I do not know how he got that time, but I suspect he must’ve asked his mother who stated that he was born “around” 1pm or 1:30 pm. Interestingly, in late May 1996, John mailed me a new article he wrote on medical astrology that employed his chart as an illustrative case. The primary illustration was the stroke he suffered just two months earlier on March 23. What is surprising is that he did not use the 1:32 pm time that was a given for so many years; instead, he provided the new birth time of 1:16 pm. I wrote and asked him why he changed it, but he never answered. Apparently he was unhappy as I was with the original 1:32 pm chart that did not fit various progressed events in his life, as I’ll explain shortly.

For purposes of this tribute, I decided to once and for all select the most likely birth time based on solid rectification techniques. I had already finished a rectified chart for noted film composer, Bernard Herrmann, in my online 41 page document for the Herrmann website (<http://www.bernardherrmann.org>), with invaluable assistance from

Dr. Zipporah Dobyns. In John's case, I considered the range of times from 1:16 pm to 1:42 pm. The key to proper rectification is the use of angle contacts with the planets, especially with the Moon (the fastest planet). To narrow an unmanageable 24-hour period to a four to five hour range, the progressed Moon is almost indispensable in determining a general range of appropriate events, particularly useful in major moves, changes in relationships (such as a loss of an emotional attachment) and significant events tied to mother.

In John's case, he had already narrowed down the time to around 1:16 to 1:32 pm. The next task in a rectification is to *fine-tune* it so that you can determine the most likely *minute* of birth. To do this, you need to progress the chart to various pivotal, major events in the outer life and see what aspects best "fit" the events. Traditional non-angle aspects are highly important, but such configurations will barely change in the space of a half hour range that I was experimenting with. For instance, John had an appropriate progressed Mars conjunct progressed Saturn aspect for his stroke, but that aspect would remain with almost no variance between the 1:16 pm to 1:42 pm ranges. So traditional non-angle aspects (including even the Moon), while important, are quite inadequate for rectification because there is no fine-tuning. The same would apply for testing identical twins born just 8 minutes apart. Those 8 minutes would constitute a two-year difference in the progressed chart in terms of *angle* contacts.

Cardinal (event-oriented) planets such as Mars, Saturn and the Moon are needed to support the picture shown by the angles. They are indeed *part* of the picture when connected to angles such as natal and/or progressed Midheaven (MC), Ascendant (Asc), Descendant, auxiliary angles such as the *east point* and *anti-vertex*, as well as the local house angles if applicable. The key to rectification fine-tuning is the angles because they are the cardinal sensitive points signifying events. Every four minutes equates to approximately one year. Angles are a crucial determination in the activation of cardinal major events in the life. I am convinced that for anything really big in the life to occur (to manifest objectively) there has to be angles involved. I do not refer to standard garden-variety events that can happen each month. I look for major surgeries and important deaths, marriage and divorce. Major travel events *may* be important for some people, but if you have a highly mutable chart then travel is essentially a lifelong thing!

The progressed Moon tied to an angle is particularly useful since the aspect would only last about two months that narrows down the rectification even further. For instance, I had progressed Moon conjunct progressed Saturn (ruling the Capricorn 4th house of mother) right on my local Ascendant (strict 1 degree orb) when my mother died. The event occurred right at the exact mid-point of that two-month period, so my birth certificate time of birth was evidently right on. The task is to find a timed chart that best fits the various major events in the life. Again, angles alone are not enough because the key is to look for themes or messages repeated over and over again in different ways showing the major event (not one thing alone but a combination or network of activity).

The 1:42 pm time was the latest I used for John's chart because I noted the progressed MC on progressed Jupiter (ruling his Ascendant) when he died. Jupiter (and Neptune) aspects are often found in death charts, including trines, because it is a release

from a worn body, a transition to a “higher” or non-physical level of existence. I think John really wanted to leave because he had commented that he was “preparing for his transition,” and he never really related well to physical existence. So that change of status (MC) tied to a “higher” level of being (Jupiter) really did seem to fit. However, that timed chart did *not* fit other key events, especially his stroke, so I discarded that tentative birth time. Based on the medical astrology article, I picked the following key events:

Oct 6, 1942 (John turned 17 and shortly entered the military and worked on radar). September 15, 1953 (entered Victoria University, New Zealand. This is a rough estimate date). May 15, 1973 (mishap with his hip that changed his status in the world in more ways than one. This was the middle date of the month known). March 23, 1996 (major stroke). June 2, 2001 (death). I discarded the 1:22, 1:24, and 1:26 pm charts because, once again, there were no appropriate angle-planet contacts for especially the stroke event. In fact, there were harmonious protective aspects for the stroke, such as progressed Ascendant to MC, Sun conjunct Ascendant, and so forth. The 1:20 pm time was terrific for the stroke event, such as progressed MC opposite Pluto, Asc quincunx Sun, progressed Asc quincunx natal Mercury (ruling his 6th house), and progressed Asc opposite Saturn (all these aspects were not present in the 1:16 pm chart). However, there were no appropriate aspects for the earlier events under scrutiny. Finally I determined that the 1:34 pm time was by far the best fit for all of the five events studied, except for the war event that was at best marginal. The stroke event is right on; the 1953 commencement of university studies is right on, and so on.

Now: Looking for major themes in the chart, I initially see John’s potent “search for truth” theme quite clearly. This is seen in different ways: Sagittarius rising, Jupiter (natural ruler of Sagittarius), in the 1st house of identity and personal action, Chiron (much like Sagittarius) in Aries (identification), and Sun-Mercury strongly placed in the 9th-Sagittarius house. Galactic Center at 28 Sagittarius 48 right on the Ascendant is quite a prominent placement. It shows as a potent center of power and knowledge (Sagittarius). It is much like a super Sun, very powerful! It shows identity (Ascendant) tied to a much larger or higher inner purpose or spiritual center.

So we find the personal drive for knowledge, a strong need to know, to seek answers (especially ultimate answers about life). Sagittarius-Jupiter-9th house is the search for some kind of guiding focus that gives you a sense of direction and purpose in life. This search for truth can be expressed in the areas of science, academia, philosophy, religion, metaphysics or whatever area embodying that sense of expanded awareness and knowledge. Its theme is the expansion of awareness as it applies to one’s conception of absolute principles, faith, truth, ultimate expectations and core beliefs. Here we enter the area of *Weltanschauung* (world view) where core beliefs, root assumptions and value systems established. Here we announce, “This is truth.” Indeed, belief systems are the most important dynamic of our lives since they determine what we value and how we structure experience (reality).

John was a perpetual student, natural teacher, traveler and writer behind a life dedicated to truth. He was a man of strong purpose to disseminate what he interpreted as

the truths of the “Ageless Wisdom.” His accepted system of belief was Theosophy (as popularized by Blavatsky but taught most profoundly by Geoffrey Hodson). He believed in it so much, so strongly, that he based most of his life on that framework. In a sense, John was a “Speaker.” His mission was to speak inner knowledge within a contemporary system of beliefs. No system, however, is the ultimate or “final” truth. The trap of a strongly Sagittarian-Jupiterian type is to believe that one single model of reality, one single teacher, or one particular system *is* final truth, making it into a god. Unfortunately, as I will discuss later, John began to practice what I call this “perfection projection” near the end of his life.

Another synonym for “Speaker” is teacher. John was a master teacher (though not necessarily a “Master” in the Theosophical context as Phelan may have suggested). The nodes of the Moon in Leo-Aquarius also support this need to gain knowledge and pass it on to others. His true career as teacher can be seen by Jupiter in Capricorn, the ruler of that Jupiter (Saturn ruling Capricorn) in the 10th house, and the ruler of the 9th (Venus ruling Libra) in the 10th house of career. The ruler of the 6th house of work and service is in the 9th house. So the theme of a spiritual career or a career of teaching or career involving knowledge is clearly seen. He was a highly mental personality with that strong mutable and air focus, so life in the head, focus on the mind, ideas, communication, and people to share ideas with. He was highly versatile and bright and quite curious with that Moon in Gemini. I suspect a well above average intelligence. The Capricorn emphasis (Capricorn in the 1st house, Jupiter ruling the Ascendant in Capricorn, Saturn ruling the Capricorn in the 10th-Capricorn house) shows a somewhat outer conservative or controlled nature. Scorpio-Pluto adds to his tendency to conceal his personal life, so that is why I was surprised he gave out personal life details in that medical astrology article (which Joe just confirmed tonight was indeed published in *Diamond Fire*).

In terms of Vedic astrology, he would still have Sagittarius rising (Lagna) in 2 degrees. Jupiter is now in Sagittarius as well. Venus is still in Scorpio but in the 12th Vedic house; Saturn is in Libra in the 11th house; Mars-Mercury-Sun are in Virgo in the 10th, and a bright Moon in Taurus is in the 6th house. The Lord of the 1st is in the 1st (Jupiter in Sagittarius) and this would indicate a very spiritual life and a life of teaching and travel. According to Vedic tradition, such a person would be well respected and tend to have a good start in life or overall happy childhood. So we find the “Path of Krishna” or path of devotion, religion, ritual, mantras, chanting. John was indeed very much into mantras and visiting elevated (especially female) souls such as Mother Meera and Mother Amma when they arrive to give out their *darshan* (blessings) to others. The Lord of the 5th (Mars ruling Aries) is conjunct the Lord of the 9th (Sun ruling Leo), so once again a strongly religious, devotional nature. Mercury is also very strong in the 10th conjunct the Sun, so this indicates the Path of Vishnu or enlightenment through the intellect (such as teaching astrology, Theosophy, focusing on synthesis).

The rulers of the 9th and 10th houses (Sun and Mercury respectively) are in the 10th, so we have a raja yoga or royal union maker indicating a person with potentially great spiritual authority. Sun in the 10th *dik bala* or directional strength, perhaps the best house for the Sun in Vedic astrology. So once again here is someone with an authority

standing in his fielding. Mercury in the 10th is the writer, lecturer, and authoritative teacher with a strong mental focus. Venus in the 12th is considered a bad placement in Vedic tradition. It is the Lord of the 6th (Taurus sign) of health (or ill health) opposite Moon in the 6th (also considered a “bad” placement). So we find a potential challenge with a partner or difficulty in relationships, a health issue, etc.

In the *dasamsa varga* (career) chart, the ruler (Mercury) of the Virgo 10th is conjunct Sun again in the 12th and also conjunct Ketu, so this is even more prominent for the spiritual career since Ketu and 12th house are much alike (other-worldly, spiritual, reclusive, ascetic, into enlightenment and liberation). Indeed, the ruler of the *dasamsa* 12th (Mars ruling Scorpio) is in the 10th in Virgo, so once again a spiritual career theme. It can also show a potential debt in the career. Saturn in the tropical chart 10th can also indicate a lesson area or potential downfall tied to career.

Back to the tropical placidus chart, his element focus was primarily air-water: Moon in Gemini, Mars-Mercury-Sun in Libra, *east point* and *anti-vertex* (two auxiliary ascendants) in Aquarius showed the mental focus; Venus-Saturn-Uranus-Pluto-Vesta in water indicated the inner sensitive makeup of his character. Combined we have air-water (“mist” or “fog”), the passive elements, someone who lives in the head; a dreamer and a spectator who tends to watch the world at arm’s length. Actually this combination can be excellent in psychotherapy because we find the intellect (air) and the empathy (water) needed to reach a person through conscious and unconscious levels. Water feels and air thinks away. It is the ability to bring the unconscious (inner knowledge) up into conscious awareness and to communicate it to others. While Sagittarius fire can be the earnest missionary at times, air is able to detach and take things lightly and watch the world go by and state, “Now isn’t that interesting?” in a rather vicarious, detached manner. While the grand air trine can be highly mental but also potentially passive, the Jupiter-Pluto opposition tied with the Libra planets (as a T-square) shows a determination and power (Capricorn, Pluto) to pursue truth “passionately” and do something with the information, to actually teach and write. Mercury square Pluto (Mercury rules the 7th house where Pluto is domiciled) can carry it through to the finish and sometimes needs to learn (conflict aspect) when to drop it and let it go and shrug the shoulders and joke about it and not take it “too seriously.” There is a bit of the obsessive-compulsive tendency in his nature (usually 6-8-10 combinations or Virgo-Scorpio-Capricorn) that is excellent for his University studies and drive to pursue knowledge with depth and breadth. The Mercury-Pluto square shows the potential conflict of thoroughness versus doing it lightly, knowing when it’s “enough and not too much” in some area, especially in the area of beliefs/goals/values/expectations (9th house Mercury) and close interactions with people (7th house Pluto, and also Vesta there).

Neptune in the 8th house is trine the Ascendant, and Venus in Scorpio is trine Uranus in Pisces. So water sign trines and water planet trines can indicate faith (Neptune) and emotional security (water trines) on an inner level where anxiety and doubt has no home. Yet Neptune is quincunx that Uranus and Venus is square the Neptune, and Neptune is square the Ascendant. So we have a mixed picture here showing some sort of challenge to unconscious faith. The Sagittarius-Pisces square can indicate a conflict between values, or head goals (Sagittarius) versus heart (Pisces) goals.

This is part of the Mutable Dilemma: the need to integrate ideals, goals and values with material reality or simply “reality” (What Is). Jupiter in Capricorn by its own combination asks, in effect, on one level: “Is my faith and trust in harmony with reality?” Jupiter square the 9th house Sun-Mercury also states the same principle. I am attempting to lead up to something here, as you shall soon see.

The progressed charts are interesting to note briefly. In the stroke event of March 23, 1996, progressed Saturn was opposite progressed Ascendant from 10/15/1995 thru 10/18/1996 in strict one-degree orb. Progressed Mars was opposite progressed Ascendant as well since Mars and progressed Mars were conjunct from 7/3/1993 through 1/1/1997. As given earlier, the progressed angle narrowed that nearly six-year range to within a year. The death event shows progressed MC quincunx birth Neptune in the 8th house. Progressed Mars was square progressed Neptune. Progressed Moon was quincunx natal Sun and Mercury (Mercury rules the 6h house). Transiting Mars was conjunct birth Ascendant from 6/1/2001 through 6/8/2001.

In the commencement of University studies progressed Venus was conjunct natal Ascendant (Venus rules his 9th house of higher education). Progressed MC was sextile natal Mars (traditionally ruling the Scorpio 10th house of status in the world). Progressed Moon in Gemini was quincunx Jupiter. The hip mishap in May 1973 showed progressed MC conjunct natal Ascendant indicating a new spiral of personal development since it is a potent double-angle conjunction. Progressed Ascendant was trine natal Saturn and sextile natal Jupiter. Progressed MC was trine natal Neptune. Progressed Mars was conjunct natal Midheaven. This was a very powerful period. It does not simply signify a simple hip “accident” but an actual status change in his relationship to the world. It was then that really initiated his strongest period of worldwide teaching. In a sense, he was off to begin doing his “Father’s business” (soul purpose). He was at his prime in the Seventies especially.

Now: I already mentioned how John projected strongly upon Okawa’s status as being the reincarnated Buddha until having eventually to discard that expectation. Even more strongly, John later subscribed to the belief (read the Winter 1999 *Diamond Fire* article “The Death of Planet Earth & Our New Heaven”) of the prophetic Aztec-Mayan Calendar of December 21, 2012 as being a pivotal year of likely destruction of physical mankind, and then somehow almost magically being transported en masse to an astral form of humanity on an astral earth. It was a rather “Doom & Gloom” type of article that frankly I found quite disturbing coming from John. Obviously “The Mayan Factor,” a controversial book written by Jose Arguelles, heavily influenced him. That author’s prophetic statements are not unlike statements made by other “futurists” such as Gordon Michael Scallion (whose predictions fell far short of accuracy in the overwhelming majority of times) or even the largely esteemed Edgar Cayce whose prophetic timing of future events also failed.

You can read the article for yourself to glean the details. In a personal letter to me dated December 30, 1998, John stated: “The Aztec-Mayan end time is 21 Dec 2012 AD by which time the weather patterns will be irreversible. All that happens is that the human race will move up from the physical Earth to the new Astral Earth. Our physical

plane will become uninhabitable because of the weather deterioration. Such a breakdown is self-evident and based on the decimation of Earth's forest cover, hence lack of oxygen. An Earth tilt is possible."

What I found objectionable in the article for public consumption was the rather scary language such as "We will all die from lack of oxygen" and "many millions of people will lose their physical bodies." This is a classic example of what Zip Dobyns describes as the "Truth versus Kindness" conflict between Sagittarius and Pisces, as seen in John's Uranus in Pisces square his Sagittarius Ascendant. The dominant Sagittarius-Jupiter in the 1st side of the nature says, "Tell it like it is!" while the sensitive water side of his nature recoils, wanting to soften it with kindness or gentler language so that it doesn't scare people or hurt their feelings (again, a conflict between head versus heart). My objection is twofold: That such harsh language or dissemination of generalized fear (projected dire future event) is not truly helpful, and it may adversely affect certain sensitive souls reading the material. It is not unlike an astrologer consulting with a client and predicting a major illness or stating that his chart doesn't show he will live long! Such statements are far from helpful and healing. It is important to understand that almost any situation can be changed for the better, and that the most favorable solution to a problem can be as probable as the most unfortunate one. It is far more constructive to create out of joy than to create out of fear (although fear can be a powerful motivator).

Then the essay would discuss how "the Spiritual Government of our Solar System will save our humanity by resettlement circa 2012." I was surprised to see someone of John's caliber writing such thread-bare prophecies which have been falsely pronounced many times before by commonplace, misinformed psychics and futurists. Personally I think it is nonsense to believe that the so-called "Masters" are going to take a hand and summarily fix the mess we've gotten ourselves into. No spiritual hierarchy or extra-terrestrial space people are going to "save" us from ourselves. I believe we are here to experience the results of our own developing character, translating our thoughts, emotions and expectations into physical constructions. John's ideas sound a lot like this "Coming Shift" scenario that many psychics talk about. I believe that materialism as an official worldview will eventually change to a far more encompassing worldview, but this shift of consciousness is not some rather biblical sounding *literal* shift of an immediate nature out of materialism! Arguelles speaks of this Mayan End Time in which our Sun will align with the center of the Milky Way and somehow magically transform our world. John apparently believed this hook, line and sinker. However, even amongst the Mayan Factor circle, there are active dissenters of this view. A few websites discuss these dissents, such as <http://www.onereed.com/azdoc.html> and also <http://www.jaguar-sun.com/mayanfactor.html>.

In terms of astrological principles, personal identity (Sagittarius rising and Jupiter in the 1st) and ego-involvement (Sun in the 9th) with the intellectual search for Truth (often with the capital "T") is often manifested as the missionary potential: "Look world! I have the truth. Listen up!" It states, "I am perfect or should be." With Capricorn involved, it can state, "My will is law. " This is not unlike the Jimmy Swaggart type or overly fervent religious leader type who says, "I have to make the world be the way I think it ought to be" and yet in the personal life not practice what they preach in terms of

spiritual ideals. That is a blatant example. John's case was far more refined or sophisticated manifestation of the challenge between ideals, goals, values and expectations with the reality of what's possible or What Is. On a personal level, this can mean, "I want to be perfect but look at my flaws" (Capricorn), or on a wider level, "I want the world to be perfect up to my high standards but it's not making it" and then be highly critical and judgmental. Of course, for most Sagittarius-Jupiter types, life is never as perfect as we feel it *should* be! They never feel quite satisfied with life. This is why it is such good advice to tell someone with the Mutable Dilemma that it is okay to have these long-range goals for yourself and for humanity, but in the meantime learn to *enjoy the journey!* Keep on the journey (spiritual quest), looking for the truth, but don't kick yourself or the world because we haven't "arrived" yet or found final answers or achieved personal perfection. "I'll be God tomorrow" or "The world will be more ideal" tomorrow, so let's do our best and learn to enjoy the meaningful journey on the way to the mountaintop.

Sometimes this means we need to periodically adjust our beliefs and expectations with "Reality." On a personal level, this means not being quite so hard on ourselves by stating, "I ought to be perfect and I cannot let myself fail or fall short" (John's Jupiter in Capricorn in the 1st opposite Pluto and square Sun-Mercury in the 9th). The Scorpio Venus (pleasure principle whether it's pleasure with things or people) is also square Neptune in Leo. So again the tendency is to over-control self, attempting to mold oneself into an artificial model of behavior (a super-idealized Theosophical construct or whatever). Saturn in Scorpio, Vesta (like Virgo) in Cancer and square Mars in Libra, Juno in Sagittarius quincunx Pluto is the potential for emotional alienation ("Keep your distance") or putting up a wall to avoid closeness, or simply a propensity to over-control one's emotions, especially if spiritual ideals are involved ("I should be god, I should be perfect"). Pluto in the 7th in stress aspects tends to be repressive, to hold feelings in, to conceal self from others, to be secretive about oneself (not open and forthcoming). This was true with John (at least in my experience), and that's why I was surprised he finally gave out personal information in his medical astrology article. The Saturn trine Pluto shows the innate ability for depth transmutation and to rework the psyche, to self-probe and clean out the unconscious hang-ups we all tend to have. Saturn in Scorpio seems to show that stereotyped British outer control and emotional reserve. Sometimes Mercury square Pluto can use the mind to control feelings.

John's life (as shown by the Sagittarius-Jupiter power) was truly dedicated to a higher ideal or standard. The trap is to expect too much from the self or the world because then you are going to feel tremendously let down. Another challenge with the mutable dilemma is to learn to be realistically grounded in your framework of beliefs and not make one model of reality into a god. Except for Jupiter in Capricorn (which is in stress aspect), John's chart is weak in earth (the practical realist element, being sensible in the material world). Saturn in the 10th-earth house also indicates a lesson in realism. Mercury ruling the 6th-Virgo house square that Jupiter in Capricorn shows a challenge in integrating beliefs with What Is. The Lot of Nemesis (formula: Ascendant + Part of Fortune – Saturn) is at 11 Capricorn conjunct his Jupiter. Again this shows potential downfall tied to beliefs and faith.

The greatest danger in a highly idealistic and mutable chart is misplaced faith. This occurs many times in charts of psychics and futurists who make grand predictions. Psychics often believe that what comes out of the subconscious is accurate. This is not so. Similarly, someone like John may believe that what comes out of a framework of belief (Okawa, Theosophy, Aztec-Mayan Calendar) is accurate. In the newspaper business, there is an old saying: Just because you read doesn't make it so! One must always test an assumption and not simply accept it as truth. The point is that we always pay the price for what we believe, especially if it is a limiting belief or one that is not grounded in reality. It behooves us to try to objectively and periodically challenge our root assumptions about life. Jupiter highlighted in a chart is often the fantasy that we are safe in a knowable reality. Yet the greater Reality is bigger than we can conceptualize, and our viewpoint and beliefs tend to be rather narrow in perspective. So hopefully we learn to be flexible and adjust our beliefs with our unfolding experience. This includes listening to feedback from the Universe and stating, in effect, "Okay, Universe; I'm listening!"

I suspect that John's harder-edged language towards the end was partially due to the stroke he encountered in 1996 and his other deteriorating symptoms (diabetes, loss of circulation in his left foot, etc). It is not uncommon for people in chronic poor health and pain to succumb to some form of depression and project it out into the world in the form of a harsher, less tolerant, view of people and life. John wrote to me: "Human beings are very backward" and proceeded to counter my criticisms by stating how mankind is destroying this planet. While there is some basis of truth in such a statement, it ignores the other side in which good men and women with ethical standards are giving their creative best to preserve the world. I believe towards the end John took his beliefs far too seriously, seeing them as *truth* rather than as his beliefs about reality. In part, his over-seriousness did him in, as manifested in the symptom of chronic diabetes that cut off circulation to his extremities (not enough "sugar" or joy or fun in the life). His inner depression (he eventually had to be taken to a nursing home) contributed to his statement that he was preparing for his death about a year before he actually died. This is sad because he was embracing death rather than life (or rather a release from this physical life to a "better" non-physical existence after the death of the physical body).

The ancient Gnostics (to which John had an affinity, and so did classic Theosophy) subscribed to the belief that physical earth existence was a type of hell or lesser or grosser reality. Even Cayce in trance described this "descent" into matter; namely, that in effect cosmic princes and princesses "came down" in material reality and became trapped in the Wheel of Birth and Rebirth, a hostage in a physical body (subject to the laws of physical existence ruled by Saturn).

Those who believe (as John did in his last years) of the likelihood of a physical holocaust and transition to an astral earth are speakers of distorted truth. Most of them are quite sincere and good people who have bought into a deplorable distortion. Those who refuse to accept such beliefs will attract, instead, a loving technology based on a sane humanity. They perceive more of a *Star Trek* type of positive future. Prophets of doom have a fundamental belief in evil in which humanity is damned and must be saved from itself by a Jesus or Spiritual Hierarchy of masters or space aliens.

Gnostic teachings of the traditional school tend to look down on physical expression. Classic al Theosophists were far more comfortable on the mental level of abstraction than in dealing with emotions and especially sexual passion (that they felt should be sublimated into a “higher” creative state). Whenever a teaching tells you to disregard one portion of your being for another, it is cutting you up in pieces. You are not guilty or sinful because you are alive in this existence, nor is it a “mistake” or an inferior world. Thinkers like Plotinus and Plato criticized Gnostic teachings and instead viewed a reality of inter-penetrating worlds (Divinity-Spirit-Soul-Matter or Absolute-Creative-Formative-Action). This is a kabala notion as well, I believe. In this view, physical existence (Matter) is an expression on its own level of the other Worlds, and it’s okay, but just different. One does not reluctantly stomp through physical existence with muddied, heavy boots and wish you were somewhere else!

The key to understanding what happened with that strong Sagittarius-Jupiter side of John’s makeup is that he functioned heavily in a mental realm of abstraction. Moreover, Mercury was tightly conjunct the Sun (considered by the ancients as the visible eye of *Nous* or Consciousness). So if Mercury is conjunct the Sun it is blown away by the sheer brilliance of the Sun’s blinding light. From the physical plane point-of-view, Mercury is not even visible or physically functional. However, on the spiritual or psychological plane, it *is* quite functional and powerful. He tended not to relate to his creaturehood very well. His Venus in Scorpio that is double-Fixity and focused on desires was in struggle with the spiritual ideals (Venus square Neptune, Venus quincunx Chiron, and Venus is a wide orb octile or semi-square to Jupiter).

The danger of Sagittarius-Jupiter is becoming too seriously attached to one’s beliefs so that are considered Truth. Robertson would’ve been better off focusing on his air objectivity and *playing* with the building blocks of Theosophical and Mayan-Aztec ideas. Ideas and beliefs are like children’s building blocks in which you mix and match them. A child does not solemnly stand before a belief and proclaim, “Ah ha! This is the truth before which I must pay homage!” Instead the child kicks it aside when it no longer is useful and fun and meaningful. John accepted a system of beliefs as basic precepts of reality, and those beliefs became dogma. The early Theosophical model that he taught in his early and mid-career served him quite well. Many Theosophical concepts are quite excellent, especially along lines of positive character building. Others are less useful and far more fanciful and speculative, while others are simply nonsense. His final teachings after the stroke and during his failing health reflected sloppy thinking and an odd mixture of differing systems, especially the “doom and gloom” scenario of the Aztec-Mayan calendar or “End Time.” Understandably, due to his suffering health, John appeared to have abandoned good common sense and made sweeping, blanket statements that were not particularly helpful or certainly not positive in tone.

His earlier material, however, is quite interesting and inspirational, and hopefully it will find publication somewhere that would be the best tribute to this Speaker of spiritual truth. I will attempt to contact his lawyer to see if his will donated his volumes of material to a Theosophical Society somewhere. Joseph has already expressed interest in publishing more of his works in *Diamond Fire*. [Note: This essay was written sometime 2001]

POSTSCRIPT 3/22/2009:

The MAAT Texts by John Kirk Robertson:

1. The Aquarian Bible of the Cosmic Christ.
2. The Aquarian Mandala: The Macrocosmic Universe in Man.
3. Aquarian Mythology: A Comparative Study.
4. Aquarian Astrology and Medical Diagnosis.

As Robertson wrote in the first text: “MAAT is the Egyptian goddess of Truth. We can only understand our purpose on Earth when we are motivated by Truth to seek Soul Wisdom. This can be found through the universal language of symbolism.”

John Robertson’s four volumes (MAAT texts) were made available on the Internet since at least February 2, 2003 at an AOL members site thru at least most of 2008. Then AOL abandoned the members’ sites. Fortunately you can retrieve the MAAT texts thanks to the “Way Back Machine” (archive.org) :

http://web.archive.org/web/*/http://members.aol.com/maattxts/index.htm

<http://web.archive.org/web/20071210071610/http://members.aol.com/maattxts/index.htm>

The WorldCat site also lists the “Maat Texts” :

<http://www.worldcat.org/wcpa/ow/52117230>

Apparently it may still be available as a disc:

http://www.audiobooks.co.uk/ttbs/display.asp?K=9780954360504&bic=hr*&ob=sort_date&ds=religion%20and%20beliefsTAG&m=198&dc=500

I did a Google search on the material and came up with a Facebook discussion on the material that you may find of interest:

<http://www.facebook.com/topic.php?uid=7875460665&topic=5507>

CONSCIOUS AWARENESS

[Note: The following essay is from Chapter 13 of Seven Paths To Understanding (now out-of-print) that I co-authored with Dr. Zip Dobyns in 1985. I have extra copies available for those interested.]

The purpose of using any system of character analysis must ultimately be a practical one: to gain knowledge of your essential nature, and to apply it constructively in your life. Without knowledge of your nature, you cannot live intelligently, or certainly in best fulfillment. Knowledge, not ignorance, is power. It is only through knowledge of the nature and laws of your being, and then applying what you know in action, that you can liberate yourself from illusion and confusion, and begin to create a more fulfilling destiny. A familiar sequence of causation follows:

CONSCIOUSNESS –to- THOUGHT (belief system) –to- BEHAVIOR –to- HABITS –to- CHARACTER –to- DESTINY

Destiny is how you consciously use your energies directed by will. You create your experience (as you sow, so shall you reap). But to reap abundantly or intelligently, you need to be more conscious of your method of sowing. You need to be self-aware. Here astrology, numerology, etc., can help as diagnostic tools of self-awareness. However, no diagnostic tool can ultimately define you. Consciousness, the creator of all systems, is far greater than any system. Also, there is no one “real” level of selfhood, just as you are not merely defined by your skin color, nationality, nor by what you say and think. The systems employed here, then, are simply parentheses of identity. It is a meaningful game of Let’s Pretend you can be defined, a series of “models” meant to simplify your complex or multidimensional psyche.

Astrology, numerologist, palmistry and graphology are pragmatic tools of divination that serve as lights or “cosmic lanterns” along the path of unfoldment. If you are a counselor, you help others help themselves by offering information as a means toward self-awareness. Whether you use conventional psychotherapeutic tools, including hypnosis, or whether you use unorthodox methods such as astrology makes little difference if the end result is genuine helpfulness and healing. The ultimate test is pragmatic—Does it work? Does it help? All exploratory techniques are meant to aid in realizing your strengths, weaknesses and potentials, and to show alternatives on how to use your energies constructively on the path of growth, expansion and evolution.

Admittedly, you may prefer to employ those speedier tools that offer the greatest promise of clearly assessing the nature of self. Here we enter the domain of the so-called “psychic sciences” or ancient arts such as astrology and numerology. Such tools show the inner dynamics of character in this lifetime, though not necessarily one’s present state of evolutionary development. As given earlier, there are no limits to the psyche (Gr. “soul”). However, the psyche does represent itself as an astrological natal (birth) chart, say, or as numerical “vibrations.” Your natal chart is a symbolic representation of yourself,

conceptualized as a complex symbol system. The psyche is innately creative and thus it can represent itself in any of many ways. It can also dimensionalize itself and manifest as a living symbol—e.g., the physical body.

To clarify a point, the phrase “psychic sciences” is a misnomer, as I would prefer to call them Gnostic tools. Gnosis (Gr. “knowledge”) relates to the inner nature of phenomenon (Gk. “appearance”). Hence we speak of diagnosis, an attempt to ascertain the truth behind an effect, form or symptom. Life is more than what it appears or seems to be on the surface. Similarly, a horoscope is a diagnostic tool of character, a blueprint or inner knowledge of an entity (person, place, event). That entity likewise is far more than what it appears to be.

Now, the options of your directive (decision making) are limited pragmatically by your knowledge (gnosis) and conscious awareness. The more you know yourself and become intelligently self-aware, the more you can consciously affect changes in your life and create a constructive, happier destiny. Here astrology and other *Gnostic* tools can be invaluable aids, but any system of unfoldment can apply to the principle of power-bestowing knowledge.

Ignorance closes off many options and probable destinies. In our Western culture particularly, we have become lost in a psychic fog, out of touch with the primacy of our own inner experiencing. Hence we look to others for answers. In that stage of development we become outwardly-oriented, yet it is the start of an inward journey of self. Thus the psychic sciences or *Gnostic* tools, as well as all other exploratory techniques, serve as entry doors to unfoldment, personal development and knowledge. It is the knowledge of your power: the power of your consciousness creating effect and form (appearance). It is the knowledge of the laws of your being, which recognizes consciousness as the source of power, thereby not projecting power away “out there” (germs, the past, money, planets) due to ignorance, the root of fear. Ultimately, as mystics tell, it is the knowledge of Consciousness (God, Macrocosm) manifesting as you (human being, microcosm), the energy of which you direct as you freely choose.

.....Once again, the pragmatic dictum is: Know Thyself. The unexamined life is wasteful, for we may devote time and energy to essentially painful or empty activities, habits, fears and addictions. The greater the degree of self-knowledge, the less we will need exterior methods of assessment and aid, and the more we will live moment-to-moment in freedom and joy.

Word version completed Sunday, March 22, 2009 at 7:55 pm PDT
© Copyright 2009 by Bill Wrobel

[You are welcome to copy, archive, or quote these analyses for non-profit purposes, but please retain the source and copyright]