

# THE WORK OF THE ASTROLOGICAL LODGE OF LONDON

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## FORTHCOMING MEETINGS

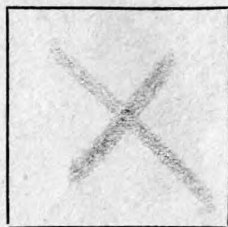
It is intended, circumstances permitting, to continue to hold monthly meetings, at 2.30 p.m. on the second Saturday of each month, at 50, Gloucester Place, W.1.

*For all particulars of the Work of the Lodge write to the Hon. Secretary, Mrs. Hurren, 49, Twyford Avenue, East Finchley, London, N.2, who will be happy to answer all inquiries.*

*Hon. Treasurer's address is:—*

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OF INTEREST TO ALL ASTROLOGERS

# ASTROLOGY

THE ASTROLOGERS' QUARTERLY

ISSUED UNDER THE AUSPICES OF THE  
ASTROLOGICAL LODGE OF LONDON  
AND DEVOTED TO THE STUDY OF  
ASTROLOGY IN ALL ITS BRANCHES

Editor : CHARLES E. O. CARTER

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# ASTROLOGY

## Subscriptions

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All annual subscriptions should be sent to C. E. O. Carter, 59 Victoria Drive, London, S.W.19, England, and in sending through the post it is advisable to fill in and cross money and postal orders, or use cheques, which should be made payable to C. E. O. Carter.

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Articles dealing with any aspects of astrological science will be gladly received and considered with a view to publication. While every care will be exercised to return those that are unsuitable, no responsibility is undertaken in this respect.

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Readers will please note that neither the Astrological Lodge nor the Editor necessarily endorses opinions expressed in signed articles, the object of the Quarterly being to provide a forum for the free discussion of astrological problems.

The proprietors of *Astrology* are the Astrological Lodge of the Theosophical Society in England.

# ASTROLOGY

*The magazine ASTROLOGY is conducted upon purely non-commercial and idealistic principles. All contributions and all services (other than printing) are rendered voluntarily and gratuitously in order to assist in spreading a knowledge of astrological science in all its aspects. Readers are invited to co-operate in this work in the above spirit.*

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VOLUME SIXTEEN

SEPTEMBER 1942

NUMBER THREE

OCTOBER NOVEMBER

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## EDITORIAL

### *Astrology in Parliament*

In the year of the Great Fire William Lilly was brought before a committee of the House of Commons to be examined because he had predicted this event and the plague which preceded it. It was thought he might be able to throw some light upon the origins of the conflagration. Perhaps we ought to say that Lilly foretold *a* fire and *a* plague: such occurrences were not rare in those days, and with all respect to our great predecessor, a forecast of this sort was possibly a fairly safe conjecture, though on this occasion it scored a brilliant success. At all events, Lilly was, as he himself records, dismissed "with great civility."

Now, after a lapse of almost three hundred years, astrologers have again been discussed in the House of Commons, though none was mentioned by name, much less called before any committee. According to a report in *The Times* (I have not noted the day of issue, but believe it was early in June) Mr. Keeling, member for Twickenham, wished astrological predictions about the war to be stopped in order to counteract the risk that addicts of astrology might relax their efforts. The Minister of Information replied that astrologers seem to have the misfortune to be perpetually in conflict, and as no sensible person takes their predictions seriously, he could not ask our over-worked censors to meddle in their mysteries.

It seems that it was the over-optimistic nature of some of these predictions that worried Mr. Keeling.

For our part we do not see how any honest astrologer, considering the map for our declaration of war, could fall into anything like easy optimism. We have already drawn attention to our own pronouncement made at Harrogate in the spring of 1940 in the days of the "phoney war." On the other hand we do not believe that a nation whose King has Jupiter in Leo on the M.C. will be defeated by one whose ruler has Saturn in that



position. It is true our King's Jupiter is not well aspected, but at least it is much better placed than Hitler's Saturn.

But astrologers are in a difficult position. If they are pessimistic they run the risk of being suppressed for "spreading alarm and despondency"; if they are cheerful, Mr. Keeling thinks (and not without reason) they may cause a relaxation of war-effort. What then can we do? We can but read the stellar phenomena to the best of our ability and interpret them in plain, temperate language.

The real difficulty in interpretation is that of *intensity*. In nine cases out of ten we can tell with assurance whether an influence will be good or bad or merely indifferent for any particular individual, but to say *how* good or bad is another matter, and not a simple one.

For example, I suppose no astrologer would deny that Hitler's Saturn square radical Mars this winter, with Mercury in semi-square to both, will create serious difficulties for him. But as to whether these difficulties will prove overwhelming, *that* is quite another question. Our task is to do our utmost to make them so. The wise man co-operates with the stars; the fool thinks they will do the job for him.

### *"The Astrological War Review"*

This periodical, formerly issued by Mr. Scott, is now being conducted by Mr. H. J. Archer, 113 Trinity Road, Norwich, the price being 3s. 6d. for twelve issues. We have no doubt many of our readers would like to subscribe. Mr. Scott has been called up for national service, though we have not heard in what capacity.

### *Articles in this Issue*

It is a pleasure still to be able to publish papers such as Miss Neill's "The Major Year and the Aquarian Age" and Mr. Coburn's "Wheel of Life." So as to be able to include them in their entirety, we have held over Mr. Bailey's "Quiverful" for the moment and have asked the printer to allow us a few extra pages.

### *Brief Retrospect (from Mid-May to Mid-August)*

#### *May*

One of the rules which has enjoyed a high reputation is that, for a successful enterprise, the Moon should be strong. This seems disproved by recent events, for Luna was heavily afflicted when the Germans attacked the Russians on the Kertch

Peninsula; and the same is true for the attack of the Japanese on Singapore. Both operations were soon successful.

We recorded that at the May lunation  $24$  rose both at Rome and London.

In Rome this led to expansionist cries against France, and then to the attack on our Eighth Army in Libya. It may be mentioned that at the time the titular commander-in-chief of the Axis army in North Africa was an Italian, and, though he is overshadowed by Rommel, the war in that continent seems on the whole to be an Italian one, so far as astrological indications go.

Signs of trouble were not lacking. I pointed out that benefics rose at Rome both at the May lunation and summer ingress. I also mentioned, in the Lodge, that at the summer ingress  $h$  was exactly rising at Cairo, which seemed ominous, but rather too hypothetical to put into black and white. The same contact occurred in the map for London of the station of  $\Psi$  on June 8th. The May lunation fell on General Auchinleck's  $h$  p. (born June 20, 1884).

At all events, the German successes in Africa were spectacular during the latter half of June. To be precise, they began on the 13th when  $24(T)$  was  $\times \odot r.$  in Hitler's map, exciting his still-active  $\odot$  par.  $24$ .

To return to the May lunation, the rising  $24$  produced, on our side, the inauguration of a new phase in the air-war with the four-figure attacks on German cities. Of these, the first, Cologne, was attacked on the 30th, when  $\text{Hing}$  (T) held some interesting relations with our  $\odot$  p. (1801 figure), with Hitler's  $\Psi$ , and the German Republic  $\text{Hing}$ .

I imagine these great raids were the first occurrence we can correlate with Churchill's  $\odot \Delta \text{Hing}$  r., in the airy trigon.

Two other events that happened about the same time were the assassination of Heydrich on the 27th, and the signing of the Anglo-Russian Treaty on the preceding day.

Of the latter we will merely say that, since our ruler  $\text{Hing}$  is in  $\text{Hing}$  in the 1801 map, we ought to have good relations with Russia, but the planet has a square of Neptune, and there is too much of the same planet in the aspects operative when this treaty was concluded. Still, there were also harmonious contacts. I do not know the time when it was signed, so that observations can only be general in nature.

Readers who like a good example of long-range prediction should refer to Mr. Mitchell's *Foretold by the Stars*, 4th edition, page 90, where there is a plain allusion to this treaty under the date of June 1942.

### June

This produced the brilliant action off Midway Island, which was a serious set-back (to speak mildly) to the Japanese.

We may claim that our forecast concerning Japan and this quarter, written when she was carrying all before her, has been pretty well fulfilled. It is true that she made progress in China, but decisive successes were lacking even there.

If the old tradition is true that when a fixed sign rises at the vernal equinox, this chart prevails throughout the year, so much the worse for Japan, since the Tokio ingress was very adverse. Common sense seems to indicate that the vernal equinox horoscope probably has a paramount effect throughout the year, and that this may be peculiarly the case when a fixed sign arises; but I find it difficult to believe that the subsequent ingresses are ever completely null and void.

If that were so, the summer ingress would be inoperative at Berlin, for the vernal map at Berlin had Taurus on the ascendant. Certainly those who expected the summer map to bring about an immediate and general deterioration in the German military situation were disappointed. But that scarcely proves that the figure in question was null and void, for we have seen that ingresses tend to work rather slowly, and in any case a violent chart such as this does contain much power and might easily bring extensive initial successes. The final judgment on ingresses should always be deferred until their full course is run and all the facts (as far as possible) are known and can be seen in perspective.

### July

Early in the month Sebastopol fell, after a heroic defence, and the Germans made a great advance in the region of the Don. Hitler was at this time under  $\text{D} \Delta \text{h r.}$ , which would naturally favour exploits in Russia. Some astrologers use, for the U.S.S.R., a map for local noon, Leningrad, September 15, 1917, which may be valid, though I have never heard for what event it stands. This horoscope shows  $\text{D p.}$  going from  $\text{h r.}$  to  $\text{h p.}$  (August) to  $\text{d p.}$  (December); but the basic direction is  $\text{O p.} * \text{d p.}$ , exact next year. Both the published U.S.S.R. figures have  $\text{2}$  about  $9^\circ\text{--}11^\circ \text{II}$ , which at this time was under the transit of  $\text{h.}$

The conjunction  $\text{h--H}$  in May was bad for Saturn-ruled countries, of which Russia and India are the most important.

My hint of peace negotiations saw some fulfilment in certain broadcasts from Finland, which may be the first country to escape from the arena.

I also spoke of Mussolini's transits. These seem to have given him a disappointing visit to North Africa, where he arrived in time to see the situation change somewhat in our favour. His bad directions ( $\text{h} \text{ } \delta \text{ } \ddot{\text{x}} \text{ } \odot \text{ } \text{od.}$ ) have worked well; his policy lies in ruins and his only hope seems to be that the other antagonists may mutually exhaust themselves and leave him with something of an army and navy wherewith to stake out a claim. Strangely, he has some excellent directions not far ahead. To find a really bad one for him, in the not too distant future, we must look to his pre-natal epoch. Hirohito is another potentate whose worst warnings seem to come from the same source. It will be instructive to see how vigorously this class of direction works.

### *First Half of August*

Devastating blows were constantly administered to Germany by the Royal Air Force. Indeed it may be that the summer ingress afflictions will reach Germany principally in this form.

As  $\text{24}$  passed over the U.S.A. radical  $\odot$ , the American Atlantic fleet attacked in the Solomon Islands. This was the first offensive action taken against Japan, and a difficult one. Admiral Nimitz (born 24.2.1885) has a  $\odot \times \text{24}$  r. ahead, but the eclipse of September 10th afflicts his  $\text{h}$ . Hirohito has  $\Psi \square \odot \text{od.}$  later this month, and we expect something favourable to our cause from it.

The eclipse of August 12th seems likely, as we wrote, to help both China and ourselves, and to some extent Russia, whence the news is not by any means all bad. China is already being substantially assisted by the arrival of U.S.A. air-forces.

It falls on General Auchinleck's  $\text{24 p.}$ , which may give us some data on the old and vexed question, what is the effect of an eclipse on a benefic? Though this particular eclipse is hardly worthy of the name.

### *Prospect (from Mid-August to Mid-November)*

#### *Latter Half of August*

The total eclipse of  $\text{J}$  in  $2^\circ \text{ } \times$  on the 26th falls in square to  $\text{H}$  and so may be considered of a violent character, inducing sabotage, revolutionary uprisings, and the like. The question is, where, and against whom? There is already much of this going on among the enslaved populations and in certain conditions it is easy to see that it might reach tremendous proportions.

Roughly the eclipse falls across the horizon at  $20^\circ$  East, and  $\text{H}$  culminates on the same line as  $\delta$  in the  $\text{24-h}$  conjunction figure of February 1941 i.e. Leningrad-Kiev-Odessa-Cairo.

Pisces rules Portugal, Normandy, and Calabria, also the city of Alexandria and town of Bournemouth.

At the time of the eclipse  $\delta$  rises at Moscow and  $\text{♁}$  at Washington.

Owing to the signs involved one may prognosticate heavy losses at sea (not only to ourselves), increasing transport difficulties, and growing troubles over matters of food, disease, and labour, particularly in Eastern Europe.

At Tokio  $\text{♁}$ - $\text{♁}$  set, and  $\text{♁}$  culminates at Delhi, which should hinder Japan and help India not inconsiderably, though the eclipse itself is  $\square$   $\text{♁}$  in the map of the Empire of India.

Note that the position of  $\text{♁}$  in the map for the formation of the Nazi Party is  $1^{\circ} 51' \text{♋}$ .

In the map of Hungary is in  $2^{\circ} 11' \text{♋}$ .

### September

There is a station of  $\text{♁}$  on the 10th of the month, and, if the stated time is correct,  $\text{♁}$  culminates at Rome and Berlin, which is excellent for us. And this station falls exactly (to the minute) on Hitler's Pluto. There are still a good many astrologers who regard this body as inoperative. This should be an interesting case to watch.\*

On the very same day there is an eclipse of the Sun, about a third of the orb being obscured at London. It is also visible over Central and Western Europe.

Taking the bad first, it falls in trine to Hitler's  $\text{♀}$ - $\delta$  and square our King's  $\Psi$ , which is not helpful for our maritime interests. It is also on  $\text{♁}$  in our 1066 map (which personally I do not use).

Turning to the good, it is in close square to Victor Emmanuel's  $\delta$ - $\text{♁}$  and to Hirohito's  $\text{♁}$  and PL. Both these should produce results of a sort satisfactory to us.

It falls  $\delta$  Roosevelt's  $\text{♁}$ , which is very strong.

So much for its transital values. As a map in itself it is distinctly helpful to us.  $\text{♁}$  is in the 7th, trine the M.C. and sextile the locus of the eclipse. This indicates success through allies.

At Rome and Berlin  $\text{♁}$  and  $\text{♁}$  are in the 4th, the latter in close opposition to the M.C., which should produce increased unrest and destruction, thus bringing out some of the indications of the summer ingress.

At Washington  $\text{♀}$  rises and at Chungking  $\text{♁}$  culminates, which is promising when we link these pointers with the above-mentioned affliction to Hirohito's  $\text{♁}$ .

\* As also the passage of Pluto over Mussolini's  $\text{♁}$   $\odot$  in August.



I expect a good deal of help from this map but must append the usual warning about not expecting immediate results.

According to Ramesey, an eclipse in the second decan of Virgo causes "famine, pestilence and deadly sedition."

The autumn ingress is a powerful map, the Sun being conjoined with Mars, and both being sextile Pluto and trine Uranus and Saturn. It is, in fact, far from peaceful in nature.

At London the two latter besiege the nadir and seem to portend a danger of renewed raids of a severe character; at all events the authorities will do well to take all precautions, as, doubtless, they will.

At Washington the two malefics set, so that it cannot be called a good map for the Allies. On the other hand, it does not appear specially promising for the Axis.

On the 25th  $\hbar$  is stationary near Mussolini's  $\oint r$ . If the time of the station is correctly given,  $\odot \oslash \oint$  rises at London,  $\triangle \text{평}$ : this is excellent for aggressive action, except that one would not expect a station of  $\hbar$  to have much affinity with this kind of thing.

At Tokio, Pluto is setting, which should show heavy losses. It is possible that by this time Japan may have engaged in hostilities with the Soviet Union; that is one obvious way in which her current afflictions may operate; or she may by now be suffering heavy air-raids. The one development would, of course, bring the other.

### *October*

The lunation points to most savage fighting, for it falls conjunction Mars and Mercury in the heavens and on Churchill's radical Mars and Hitler's Uranus. Venus and Neptune are also in Libra, so that we have six bodies in one sign, portending the death of some eminent personage.

This satellitium rises at Moscow and seems to give great prominence to the Russian nation. As between Great Britain and Germany, it seems to incline to favour our opponents, since  $\text{♀}$  is nearer the ascendant at Berlin than at London. But that is simply a matter of the lunation; in my view the directional position is now heavily to our advantage, and I hope I am understating the case if I say that Germany will now be in grave difficulties.

In the Far East the picture is definitely rosy: Washington has  $\text{♄}$  near the ascendant, and at Chungking  $\text{♀}$  culminates. This leads one to conjecture that General Chiang Kai-Shek should now see much brighter days.

Turning to directions we have, on the one side, Hitler's

$\text{h} \square \text{♂ r.}$ , and, on the other,  $\odot * \text{♂}$  (o.d.) and  $\text{♀} \triangle \text{asc. r.}$  in our 1801 figure, whilst the King's  $\text{♀} \text{♂} \odot$  and  $\text{♂} * \text{♂}$ , which failed to produce much apparent benefit when they occurred in the spring as o.d. progressions, now recur as radix directions.

The King has  $\text{♂} \text{♂} \text{♂}$  p. early in the month.

Readers should note that Hitler's  $\text{h} \square \text{♂ r.}$  is caught up during the winter by the semisquare of progressed  $\text{♀}$ . I believe he will once again be entangled in a Russian winter and that this time his régime will not easily survive the ordeal.

### *November*

This month provides a lunation with five bodies in Scorpio, so that some famous (or infamous) personage will meet his end. It excites Hitler's fixed squares and at Berlin the place of his  $\text{♀-♂}$  rises. At Rome  $\text{♂}$  sets, which may show their own military defeat or that of an ally. The lunation also falls on the radical  $\odot$  of the German Republic horoscope.

At the full moon on the 22nd the place of Hitler's  $\text{h r.}$  rises at Berlin, square to Mars in Scorpio.

Watch the transit of  $\text{♂}$  on the 26th over Hitler's radical  $\text{♀-♂}$ .

The station of  $\text{♂}$  on the 12th is within operative distance of His Majesty's  $\text{♂ r.}$  by trine aspect, and this should excite the radix direction between these bodies.

I have not judged it discreet to speculate as to what is called "The Second Front," though possibilities are suggested at one period.

THE EDITOR.

*Final Recension: August 12, 1942.*

## MEDICAL ASTROLOGY

By H. B. PILKINGTON

Defects in a child's vision are worthy of prompt and skilled attention as soon as such are revealed. It is here, too, that the child's nativity and its appropriate progressed chart can provide most valuable information, both as to the nature of the defect and its psychological background. The latter is really most important and should not be overlooked even though supplied spectacles seem to have done all that is required at the moment.

The paragraphs dealing with "Sight" in Mr. Carter's *Encyclopaedia of Psychological Astrology* outline the chart indicants with much precision and for the benefit of readers who are without this book here is a short quotation. "Visual defects are said to occur when the Luminaries are afflicted from nebulous parts of the zodiac, i.e. 8 Gemini—Sag, 6 Leo—Aquarius, 3 Cancer—Capricorn, 29 Taurus—Scorpio. Afflictions from the centre of mutable signs are very common. The Luminaries in strong mutual affliction nearly always cause unequal sight between the two eyes. It should be borne in mind that Mercury has much to do with the entire nervous system, of which the eyes are the most developed and exposed part." Dr. Cornell in his *Encyclopaedia* makes an interesting point in relation to Mercury and the eyes when he says "The internal vibrations of the eyes are much under the rule of the sign Aquarius, inasmuch as the ether by which light is transmitted through the eyes is first activated by Mercury and then further controlled by Aquarius and Uranus."

The horoscope secured by employing Data No. 1 is interesting in connection with Mercury-Aquarius configurations. This little fellow has not been well for some months under the direction of Sun progressed square Neptune. Latterly he has been seeing double when he looks at vertical objects, trees, telegraph poles, etc. In the natus Saturn opposes the ascendant and is in wide square to Mercury. Venus in Capricorn receives the square of Uranus.

Diplopia (double vision) is usually associated with the Moon, Saturn and Cancer. Here the Moon in the natal chart is well aspected, so with consideration for the present ill-directed Sun it is hoped the trouble is only temporary. For the present the boy's doctor is trying out two remedies suggested by the horoscopic patterning. These are: *silica* and *euphrasia*. Both of these medicines have connection with the Sun, or the Sun's sign, Sagittarius.

Sight better at night than in the day time is shown by the Lights or Mercury involved with Neptune. Foods rich in vitamin A give much assistance here—carrots, cabbage, spinach, egg-yolk, milk, butter, etc.

Strabismus (squint) is often shown by Moon conj. Saturn, in which the planet Mercury is actually or separately involved. Saturn and the Moon could each in a different way affect the muscles of the eye, whilst Mercury would come in as activator of the nerves operating the muscles.

Data No. 2 with Uranus in Leo 4° 56' is a good illustration of the sensitiveness of a nebulous area in the zodiac. When the

native's progressed Sun reached the square of the natal Venus a seemingly minor eye trouble led the surgeon to undertake a simple operation. At the first touch of the lancet, to use the surgeon's words, the eye just collapsed.

Data No. 3 sets up another fine example of the eye dangers associated with Leo 6. By progress since birth Saturn has reached this degree and for ten years this lady has presented one of the most baffling cases of conjunctivitis known. Sun conj. Uranus is doubtless also a factor here. Her doctor reports that scores of times the case has looked "cleared up" only to reappear with a crop of new symptoms.

Data No. 4 supplies what is needed to erect a typical chart for astigmatism, as this is exhibited in afflictions between the luminaries themselves. Data No. 5 is an example of the same visual defect in association with emphasis on the centre of mutables. Quite often, with a revelation of a child's need of glasses, the observant parent or guardian will notice some change in the disposition, or method of approach to life on the part of the young subject. This change by its very nature can be relied upon to give true evidence as to a remedy on psychological lines.

A young friend of mine with a satellitium in Pisces along with a need for vision assistance developed a definite wilfulness. For the temperamental change from pliability to strong-willedness with Pisces configurations vervain in the Bach formula works wonders.

Occasionally with the Mercury-Uranus-Aquarius route eye troubles will look as though the "Fixed Air" content has broken down, and here Bach's scleranthus can be relied upon to help much. In the same way where the ambitious inclinations of Capricorn meet with failure, Bach's agrimony is of assistance.

Where a child presents a psychological problem the appropriate Bach medicine is simple to use and will seem literally made for the patient.

These are well outlined in *The Twelve Healers and Other Remedies*, by Edward Bach, M.B., B.S., published by Daniels and Co., price one shilling.

Here are the sign-rulerships. Aries—clematis, Taurus—chickory, Gemini—gentian, Cancer—water violet, Leo—centaury, Virgo—impatiens, Libra—cerato, Scorpio—rockrose, Sagittarius—mimulus, Capricorn—agrimony, Aquarius—scleranthus, Pisces—vervain.

It is very desirable in cases of defective vision to exercise the muscles of the neck well every day and so secure improved

circulation as between the spinal nerve system and the eyes, and eye gymnastics of the Dr. Bates type are excellent if judiciously employed.

## DATA

No. 1.	25.11.33	9.30 p.m.	Lat. 53° 25' N. 2.58 W.
No. 2.	26. 6.73	5.40 p.m.	Lat. 53° 16' N. 2.04 W.
No. 3.	1.10.87	7.44 a.m.	Lat. 53° 20' N. 0.20 W.
No. 4.	17. 7.18	2.24 p.m.	Lat. 54° 19' N. 4.22 W.
No. 5.	22. 6.82	1.30 p.m.	Lat. 53° 48' N. 2.08 W.

*Mr. Pilkington has kindly consented to answer questions for inquirers. His address is "Glendale," Derwent Way, Neston, Cheshire.*

## THE MAJOR YEAR AND THE AQUARIAN AGE

By S. D. NEILL, B.A.

The question that agitates the minds of most people to-day is: What will be the nature of the New Age? Speculations ranging from the cynicism of the "return to the dark ages" school through the entire spectrum of political Utopias exist side by side with preparations for the Second Coming. With so many prophets it is hard to remain rationally detached, but perhaps the astrological approach has at least the advantage of offering acceptable analogies, thus enabling us to argue from the observable particulars to the theoretical generalisation, and to follow the historian by reading the future in the past.

The ascendant of the cosmic horoscope is determined by the great celestial movement known as the precession of the equinoxes which, every two thousand years or so, re-arranges the matter of the age. The Flood, which obliterated all traces of earlier cycles, probably occurred at the beginning of the new Major Year at a point between Cancer and Leo about 8500 B.C. At this moment in time tradition places the ruin of Atlantis, and the last glacial period is supposed by science to have existed then. Of the nature of the first two months of the Major Year, the Cancerian and the Geminian, little as yet can be said. The first cosmic month with which we need concern ourselves is the Taurean, 4000 B.C. to 2000 B.C., which covers the civilisation of Egypt, Chaldea, and Crete, and is marked by the veneration of bulls. In the horoscope of a civilisation the signs



of the zodiac may be regarded as filters through which the vitalising and informing energies pass. These transmitting centres remain unchanged, but the position they occupy in relation to the earth is subject to alteration and these mutations have an immense significance in determining the nature of the age. Especially important are: the 1st house representing the essence or character of the age; the 2nd, the economic and money factors; the 4th, native country and ancestors; the 7th, the culture of the period, the outward expression of its inner spiritual life; the 10th, concerned with leadership and public life. The 12th, traditionally called the house of self-undoing, is significantly occupied by what will be the ascending sign of the coming age. This means that those forces that will in turn disintegrate the old order remain latent and unexpressed through the vital centuries of its culture.

In the Taurus Age, Gemini over the 2nd house may help to explain the utilisation of the Nile, Euphrates, and Tigris by means of canalisation, as well as the mastery over technical and economic expedients gained at this time. With Cancer in the 3rd house we have a mystical and sensitive style of literature, clairvoyant and prophetic. The interest in the sea and the early voyages of discovery may have some relation to the presence of a cardinal water sign with its inherent moon restlessness in this house. Leo in the 4th suggests static boundaries, seldom crossed except for military expeditions, and accounts for the magnificent and ostentatious splendour of the royal dwellings in this period. Scorpio in the 7th house explains the preoccupation with the occult, the interest in death and the after-life, the profession of magic, and the inestimable importance of prophets and seers. Death is seen as the great releasing force; and Capricorn in the 9th house would account for the spiritual leadership of aspiring initiates. The position of Aquarius in the 10th reaffirms the tendencies of the 7th; philosophy and scientific thought are the prerogatives of magicians and astrologers. Not the warrior, but the priest, is the real power of the age. During the transition period Moses appears as the prophet of the coming Aryan Age, takes the bull for a symbol of pagan superstition, destroys the golden calf, and adorns Ark of the Covenant with the horn of a ram.

The Aries ascendant when fully expressed reveals the nature of the next great civilisation, Jewish, Greek, and Roman. It is an age of great individual leaders, of conquests, restless, feverishly bright; the epic age of warriors and heroes. Taurus now in the 2nd house gives to the economic affairs of tribes and nations a stability, free from convulsive hurry, essentially con-

servative, home-centred, unapt to change. Years of plenty and of famine are regarded as the effects of destiny, not as the outcome of human activity, and they do not incite to civil unrest.

Geminian influences show themselves in the literature of the age which is brilliant and agile, sensitive and imaginative, versatile and with shrewd insight, but fascinated by externals, and on the whole marked by a lack of intuition and soul depth. It is interesting to note here the reaction against classical literature in recent times of romantic *Sturm und Drang*, and whenever a mystical approach to life has made the purely external presentation seem barren.

Cancer now affects all questions of the home, and we observe how ancestor-conscious were Romans, Greeks, and Jews, although none of these people had a strong time-consciousness. Ulysses, yearning for his native land amid all his restless adventuring, is typical. Leo in the 5th house suggests an unsentimental attitude to children; an intense love of splendour and the grandiose. The educational system of the Persians, Greeks, and Romans is typically Leonine. Libra, in the important 7th house, explains to the astrologer the significance of Nietzsche's discovery of the dual nature of the Greek mind, Dionysian frenzy and the Apollonian calm. Death, frequently the result of overstrain caused by running or by military combat, is conditioned by Scorpio in the 8th house. Sagittarius in the 9th breathes fiery optimism and trust in the world. No scruples of conscience, no religious wars disturb these people, and philosophic consciousness shows at its best in the Greek world. Significantly occupying the 10th house of leadership and public life is Capricorn. Here surely we have an explanation for the recurrent phenomenon of tyrants in the classical world, many of them allying Saturnian repressiveness with strong personal ambitions.

These two early cosmic months have yet to be fully explored and the comments made here are only intended as pointers. Yet the analogies are striking, the relationship between the disposition of psychic forces and the qualities shown by the civilisations is reassuring. But it is with our own age that the possible validity of the theory can best be appreciated. About 150 B.C. the vernal point passes from Aries to Pisces, and all that was latent, or sensed only by a few, now emerges into full light as the new ascendant, imposing its pattern upon the coming age. Already the transition is strongly marked, the new is the solvent of the old, the plea of universal love and spiritual humility undermines the authority of the Roman world. But Pisces is a dual sign connecting the values of sky and earth,

spirit and flesh in a perpetual conflict. Reacting against the bellicosity of the state of warring tribes, a philanthropic religious spirit supplants the orthodoxy of the pagans. The Christian basilica is raised on the site of the pagan temple. Even the colour sense changes from the shining reds and auburns of the Aries era to the mystical dark blues and greens of the New Age. The importance of the material world suddenly vanishes as man looks within, becomes aware of his soul depth and, being assured of immortality, shifts his sense of reality from the outer to the inner world. Asceticism at last destroys the Greek harmony of soul and body. Life in this world appears to be a passage to God, and this God is apprehended in an infinite form. The infinite is endowed with divine holiness; the endlessness of space, and the eternity of time, become dominant concepts moulding philosophies and inspiring poetry.

The new trend was not at first followed by the scholars, and those whose understanding was conditioned by tradition, but by the common people whose reactions were instinctive and uninhibited. It was that part of the population expecting nothing from contemporary civilisation, fishermen, publicans, sinners, and slaves, who first conceived the symbol of the new cosmic spring. With the birth of Christ and the triumph of Christianity as a European Religion the Arian Age gives way to the Piscean. Streams of cosmic energy are directed through the Pisces ascendant, and the latent hitherto unregarded powers emerge and dominate for the next two thousand years. Here is the source of the emotionalism and impressionism, the intense yearning for a brotherhood of man based on a love gentle and world-embracing. A little in advance of the Christian era, the inclination for a life of inward contemplation had grown, the body-centred world of Roman culture was rejected in favour of the pre-Christian monasticism of the Nazarenes and the Essenes. Monkish retirement, so foreign to the world of Aries, is assiduously sought and St. Francis of Assisi, the second great incarnation of the Pisces spirit, is a monk. Solitude is accepted as the essential experience of all great men and women of this month. Aberrations from this ideal are admittedly encountered; covetous princes, worldly priests; mighty conflicts of power occur, but they are regarded as aberrations and regretted. The divine right of kings comes into being, the State is a divine institution, its head is protected by God. The idea of consecration is born, for no ancient prince existed by the "Grace of God." From this conception of the God-centred State derives the notion of a world State, the goal of Piscean civilisation, which shall embrace all nations. This deep religious idea of a

universal State which emerges in the first centuries of Christianity with the popes was revived by the Germanic nations. Charlemagne felt it as his supreme task to realise the divine uniform State. Otto the Great founded the holy Roman empire with a similar intention, while the later concept of the balance of power had always a laudable though unrealised object of bringing peace to mankind. Peace on earth and good will towards men, this is the keynote of the age.

An examination of the horoscope of the Piscean Age reveals the tragic contradictions that have made a period inaugurated by the profoundest religion of love, the bloodiest in the known history of man. Astrologically the reasons for the failure to realise the vision of universal love are clear. Pisces in the 1st house suggests the emotional, impressionable quality of the European Psyche that, easily influenced and deluded, becomes self-destroying. No civilisation is more bloody, none so full of daring adventure, none has such cruel wars. The religion of love and good will becomes the instrument of persecution and intolerance. Here a glance at the vital 2nd and 9th houses is instructive. Aries dominates the one, Scorpio the other. Both material and spiritual destinies are in the hand of Mars. Economic circumstances do not turn out well, a system of conquests follows, from the warlike raids of the Cimbri and the Teutonic tribes; the Norsemen, violent for plunder, to later wars for colonies; wars for markets; rivalry and national jealousy. Admittedly the influence of Mars has been uninhibited in the 2nd house of our cosmic horoscope. Scorpio in the 9th house is eloquent of the contradictory manifestations of the religious spirit. Examples throng to the mind. Intense fanaticism triumphs; everywhere there is saintliness and sadism. Sensual ecstasy mingles with mortifying asceticism; flagellation, the hair-shirt, and the tortures of the body, with the voluptuous visions in the lives of the mystics. Thinly disguised sexual imagery reveals the troubled source from which so much of their spiritual exultations sprang. The conception of heresy which cost humanity such streams of blood is born of the fanatical intolerance of the time. Mistrust and jealousy awaken; conversion is enforced by conquest; persecution follows in the wake of dogma. Faith becomes a matter of wars, and the dreadful progress—the rise of the Mussulman faith, the Crusades, holy wars, heresy hunts, the Inquisition, the struggles of the Reformation and the stark horrors of the Thirty Years War are all explained to the astrologer by the presence of Scorpio in the house of religion.

When at last in the 18th century humanity strives after en-

lightened tolerance, and the ideas of religious persecution become abhorrent, the Piscean Age is on the point of expiring; the faith which had animated it loses its power and awaits a century of attack, while the laws of the cosmos sweep the earth towards a new age in which the old beliefs seem foolishness.

The significance of Virgo in the 7th house and Libra in the 8th can be clearly shown. Worship of the Virgin and child, purity and holy love, inspired the Middle Ages and caused a fine culture to flower in the midst of barbarism. In later times the restless Mercurial qualities of Virgo have found full expression in the development of keen analytic power, of critical insight and all the subtleties of modern self-consciousness. Death is conceived, under Libra, as the final equilibrium; the beatific vision, and the beauty of heaven, are seen as the recompense for the poverty and misery of this life. Supreme justice is achieved when the rich and powerful are shown suffering in hell for the crimes done against the meek and humble on earth.

The remaining houses can be briefly dealt with. Sagittarius following Capricorn in the 10th house presents the ideal of Jupiterian majesty and commanding dignity such as is seen in Dürer's portraits of men on the threshold of old age with eyes full of pious serenity. The Fathers of the Church, the great popes and emperors, severe rulers with an ethical purpose, with whom any just claims were bound to be acknowledged, belong here. Incidentally this position of Sagittarius may have some bearing on a very common tendency of all the revolutionary world movements in this period. They harden into a paternal conservatism, or at worst became a repressive tyranny. Taurus in the 3rd points to an art culture of great formal beauty, rich, varied, and vivid, with a strong sentimental flavour, a personal bias, and even self-centredness which makes all Aries literature, with few exceptions, seem heartless in comparison with the creations of our time. Gemini in the 4th indicates a mobile relation to the native soil, and early in the Christian culture a period of travelling begins. Pilgrimages by sea and land, Jerusalem and Mecca; vagabondage and voyages of discovery; emigration and colonisation have all been aspects of the restlessness of the age. Cancer in the 5th hints at a sentimental attitude to children, and to works of one's own; it has been associated with a more facile expression of personal feelings and romantic love, and may help to explain the interest in history and the introspective analysis of modern time.

So at last in our own day the great month of Pisces comes to a close and the spring point of the year turns to a new and untried sign. On every side we see the failure of old ideals; the



old order lies in chaos all about us, with its outworn modes of thinking, feeling, and perceiving, while the new ways disturb but have not yet gained force to direct. The crisis shows itself by the convulsively rapid breaking down of all the truths, and of all the religious, moral, and economic ideas finally established by the Age of Enlightenment. Accompanying this breakdown is a paralysis of human will. But with inevitable certainty the vernal point continues its journey, drawing up the map of the next era, the pattern to which mankind will conform even though individual States and nations as they are known to-day perish.

### THE ERA OF AQUARIUS

We are situated at the boundary of two eras, one lies behind, one lies before; we belong to neither, we participate in neither. Here again astrology helps explain the malady that affects us. Our chronicles, our collections, our libraries and museums will have little meaning for the future. Already to the retrospective, life appears to have been in vain, and since the dominant forms of the Aquarian Age must remain uncertain for some centuries, its crude preliminary pattern, seen by people who do not understand it, will seem destructive and perhaps regressive. So the first centuries of Christianity seemed to the cultivated Romans of the late empire.

With the coming of Aquarius the duality of Pisces is ended, the conflict between flesh and spirit is resolved into harmony, symbolised by two lines vibrating in unison. The rulership of Uranus will be fraught with great changes, new discoveries concerning electrical power will probably abolish the use of coal and petrol and completely change the appearance of human society. The enmity declared by the soul to matter disappears. There is a chance for a new plastic art, not inspired as ours has been by the hostility between stone and soul. They will give shape to materials that we are unable to conceive, releasing their essential forms.

Perhaps the most interesting thing revealed by an examination of the Aquarian Age is the position of Pisces in the 2nd house. Here astrology seems to confirm what are the generally accepted possibilities of our economic and social future. A new sense of social responsibility is likely to be engendered. Provision of the necessities of life so long and fruitlessly sought in the Piscean Age, will be accepted as part of the universal system. The World State, the dream of our age, will probably be realised in the formation of an economic union of all the countries of

the world. Equality will be enjoyed on the temporal plane, but since the character of Aquarius is just, scientific, and unsentimental, the socialistic schemes of the future will lack the warm personal humanity with which we prospectively endow them. Wars for the sake of money are unlikely and very different uses will undoubtedly be found for gold. But Aries in the 3rd house suggests that demands for intellectual freedom and equality will provoke the ideological ways of the future; or perhaps efforts to achieve the common good by oppression of the individual may go too far and will lead to violent reaction. Taurus in the house of the home should promote new beauty in architecture; freedom from domestic want, and a healthy concern for every cultural pursuit. The restless travel urge will cease. But more important is Leo in the 7th house representing the cultural ideal after which the age yearns. This should lead to the creation of a tradition of great magnanimous leaders. Pride and high-spiritedness will replace the frustrated will power of to-day, and sentimentality will give way to a hard brilliance founded on enlightened reason. It is not unlikely that excess of equality will create a nostalgia for the immense, the magnificent, and the aristocratic. Piscean man has always tended to confound soul and sentimentality and for that reason the Aquarian ideal of a pitiless clarity of thought and feeling would seem to us devoid of soul. It is impossible for us, conditioned as we are by our standards and values, to imagine the force of Leo in this vital house. As Libra was to antiquity and Virgo to the Christian Age, so will the sun sign be the symbol of future ideals. A new religious force, gloriously alive, will sweep the world, begetting new feelings and aspirations and endowing its followers with a deepened power of spiritual understanding. Glimpses may already be discerned in the new attitude to the body, and the recognition by psychologists of the dangers of mental illness for the physical life. Sexual perversion masquerading as religion will no longer be possible. Finally Scorpio over the 10th house suggests the leadership of science accompanied by the hitherto unthought-of exploration of psychic and occult phenomena. Fantastic disclosures of the secrets of nature may be linked with the concentration of power in a scientific dictatorship. While the tyrannical cruelty ever latent in the lower side of this sign will give Aquarian man something to struggle against.

The profound feeling of despair, quickened by successive failures to find solutions to our problems, is obviously due to the lack of any real life vocation. We are a spent force, the best among us sensing change are able only to pour new wine into

old bottles, and these exertions, however well-advertised and morally attractive, are useless. It is a hopeless task to assess a world order gradually coming into existence, to realise it in the thoughts and words of an era inwardly rotten and already disintegrating; to explain it by images, symbols, and comparisons that are already dead. The meanest understanding in the Aquarian Age will see more clearly the links between the two civilisations than the wisest among us can hope to. If there is any validity in the horoscope of the cosmic month it should prove a helpful guide and perhaps a corrective to much of the imaginative nonsense of our time.

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## THE WHEEL OF LIFE

By A. LANGDON COBURN

From our earliest childhood we have become accustomed to the ceaseless revolutions of day and night. Like many other marvellous things in this amazing life of ours, we have come to take them for granted.

The astronomer-astrologer Ptolemy postulated a fixed earth, about which the sun revolved once in twenty-four hours. The scientists of the second century accepted his theory, and for fourteen hundred years it was considered true, until, in the sixteenth century, it was disproved by Copernicus.

Now every schoolboy is taught that the alternating light and darkness are caused by the revolution of the earth upon its axis, and we complacently accept this statement as our ancestors accepted the earlier one, without being greatly concerned about it. For practical purposes it does not greatly matter to the ordinary unscientific individual which theory is correct, so long as he gets certain periods of day in which to work, and others of night in which to take repose. He is quite content to accept things as he finds them.

For those, however, who would delve more deeply into the mysteries of life, there arises a subtler and more important problem: *why* does night alternate with day? What is the ultimate meaning of light and darkness? What had the Great Creator of the Universe in His Mind when He fashioned it thus?

The problem might be enlarged by asking the question: "Why does time flow onward and space extend?" If we can answer these problems we shall have arrived at the solution of the mystery of manifestation; of why the weary wheel of

existence continues its endless turning, until days become weeks, weeks become months, months become years, years become centuries, and centuries become aeons. Yet never by the measurement of duration alone will this mystery be revealed, or the restrictions of unending time be transcended.

Over twenty-five centuries ago, the Lord Buddha turned from the allurements of the world to seek enlightenment. He left behind him home and family and regal sway, and, clad in the simple garments of a mendicant and with his begging bowl as his only possession, he started upon the Great Quest.

At first he sought the way from those who discoursed upon metaphysical subtleties. He sat humbly at their feet and listened to their arguments, but soon discovered the emptiness of their doctrines.

Then he practised rigid austerities with a more determined will than those who instructed him, until his body became almost as a shadow, and he fainted from exhaustion.

Finding this method also unavailing, he returned to a more normal mode of living, and upon his full restoration to health, he directed his steps to the Blessed Bodhi-tree, the Tree of Wisdom. Here he experienced a series of unprecedented allurements and temptations; but he had made an irrevocable vow that he would not rise from beneath the Sacred Tree until he had attained.

Mara, lord of the five desires, sent his three daughters to ensnare him, and his army of demons to destroy him, but he overcame them with his true insight, with the strength of his resolve, and with his unbounded love. The flames of Mara became perfumed breezes, his angry thunderbolts were changed into lotus blossoms, and he and all his army were put to flight.

Seated under the Bodhi-tree in calm meditation, in this supreme moment of his life, the Lord Buddha received enlightenment. It was here also that he first recognised and formulated in his mind the doctrine of the ever-revolving Wheel of Life, the method of its operations, how we are bound upon it, and, of still greater importance, the way of our release.

The Wheel of Life is formed of the twelve *Nidanas* or causes of existence. Another name for them is *Paticca-Sam-up-pada* or that which is causally continuous. The *Nidanas* are an endless sequence of material causes and effects, each leading to and causing the next, so that, unless the sequence be broken by a realisation of their essential unreality, man is ever carried onward by the ceaseless turning of the wheel, within the restrictions of time and the limitations of space.

In Buddhist art we find numerous paintings and frescoes of

the Wheel of Life, and in nearly every instance it is represented as being in the grasp of the monster or demon *An-it-ya-ta* or Impermanence, who is in the act of swallowing it.

This is a symbolical allusion to the fact that all acts which bind the soul to materiality and the domain of transiency are at once swallowed up by impermanence, having no lasting value but belonging to the domain of "the passing away of things."

The Wheel of Life has six spokes, and twelve divisions form the rim of the wheel itself. In each of these twelve divisions is depicted a symbolical representation of one of the twelve *Nidanas*, which fact has often led superficial observers to confuse this wheel with the zodiac, the similarity being that they are both revolving wheels pictorially embellished.

It is hardly necessary to define the zodiac for astrologers as a qualifying filter for planetary influences in their relationship with men and things and events, or to say that the various figures of animals and other pictorial representations, which have from time immemorial symbolised these qualifications, represent their imaginative colouring.

The zodiac, in its revolutions, gives an indication of the forces which act and re-act upon finite man. A horoscope is a portrait—and a very graphic one to those who can read it—of a particular individual in his natural state.

The Wheel of Life, on the other hand, is much more general. It is the restrictions which *all* human beings have to overcome in the journey of life, and it is not in any way particularised. Although some men may rise above its limitations more quickly than others, all must travel this path, the saint as well as the sinner.

When we come to consider the "houses" of the horoscope, there is a much closer relationship to be found, for they are the "stage setting" for the drama of life, and in each map they are the same, invariable in their position. True they are variously "tenanted," but no more varied than the individual reaction to the turnings of the "Wheel."

In a diagram, therefore, we should place the normal house positions nearest the hub of the wheel (for purposes of comparison with the *Nidanas*), to express and represent the inter-related or mutually dependent order obtaining throughout the sphere of sentient phenomena in the life of creatures, including the material part of man.

Hear the words of the wise and venerable Asvaghosha, in his life of the Lord Buddha, how he tells of the meditation beneath the Tree of Wisdom.

"There he entered the deep true apprehension. He meditated



on the entire world whirling in life's tangle, born to sorrow, the crowds who live, grow old, and die, innumerable for multitude.

"Covetous, lustful, ignorant, darkly-fettered, with no way known for final rescue. Rightly considering inwardly, he reflected from what source birth and death proceed.

"He was assured that *age and death* must come from *birth* as from a source, for since man has born with him a body, that body must inherit pain.

"Then looking further whence comes *birth*, he saw it came from *life-deeds* done elsewhere; then with his wise eyes scanning these *deeds* he saw that they were not framed by Isvara, the Lord of Life.

"Having discerned the cause of *birth and death*, he gradually came to see the truth: *deeds* come from *grasping* (*Upadana*), like as fire which catches hold of grass; *grasping* comes from *desire* (*Trishna*) just as a little fire inflames the mountains; *desire* comes from *sensation* (*Vedana*), the perception of pain and pleasure, the desire for rest.

"As the starving or the thirsty man seeks food and drink, so *sensation* brings *desire* for life; then *contact* (*Sparsa*) is the cause of all *sensation*, producing pain or pleasure, even as by art man can by rubbing wood produce fire.

"*Contact* is born of the *six entrances* (*Chad-Ayatanas*), a blind man is blind because he cannot see the light.

"The *six entrances* are born from *name and form* (*Nama Rupa*); *name and form* are born from *knowledge* (*Vijnana*) as the seed which germinates and brings forth leaves.

"Knowledge, in turn, proceeds from *name and form*, the two are interinvolved leaving no remnant; by some concurrent cause *knowledge* engenders *name and form*, while by some other cause concurrent *name and form* engenders *knowledge*."

Thus far the venerable Asvaghosha, and you will have noticed that in the backward moving progression he has gone from the twelfth to the third *Nidana*, and omitted altogether the second and first.

The solution of this problem may perhaps be discovered in a threefold division of the *Nidanas* into past, present and future lives: the past lives being represented by the first two, *ignorance* and *material activity*; the present lives by the sequence of the third to the tenth *Nidanas*, both inclusive; and the future lives by the eleventh and twelfth. The past, being past and therefore irrevocable, is not mentioned in this particular version, but in the pictorial representations the *Nidanas* are invariably given as twelve.

It will be seen by comparing the "houses" with the *Nidanas* that the numbering does not correspond, but the way in which the two wheels fit together is quite extraordinary, proving that this is not an arbitrary but a basic arrangement.

(1) The first picture is that of a blind man with a stick groping his way—a graphic symbol of ignorance. The Sanskrit word is *Avidya*, which means absence of perception. It is the unconscious will to live, and that ignorance which mistakes the illusory phenomena of the world for realities. We are reminded of the Platonic doctrine of the twofold ignorance: the ignorance that is ignorant that it is ignorant, which must be overcome before even a start can be made on the path of progress.

The corresponding house of the horoscope is the 9th, that of Philosophy and Religion, ignorance of which is perhaps the most limiting of all restrictions. Without these, men are inclined to mistake for happiness the constant multifariousness of existence, content to live for the day or even for the hour, unmindful of the great unchanging Realities.

(2) The second picture represents a potter sitting at his wheel making pots, and is a symbol of works or material activity. The Sanskrit word is *Samskara*, which literally means "impressing," but is sometimes also translated as "aggregates" or "compounds."

Here it is taken as symbolising the totality of our past deeds which bind us to the wheel, and in this significance it is closely associated with *Karma*. As we sow, so we reap. If (as the Buddhist doctrines teach) we have in past lives attached ourselves to material things, physical death does not sever this connection, but we are brought back, again and again, through innumerable lives, ever circling with the weary wheel, until we learn the way of release.

*Karma* is the Law of Cause and Effect. It is not good or evil in itself, as such, but the law. It is only when we transgress that it seems stern.

The close relationship between *Samskara* as activity, and the 10th house of the horoscope, considered as the Profession, is obvious. A material outlook in the profession materialises the whole life. On the other hand, with the right attitude of mind, no work is demeaning. All service for an ideal end is ennobling and uplifting.

(3) The third picture is that of a monkey climbing a tree, and symbolises conscious experience. The Sanskrit word is *Vijnana*, or consciousness, and its Chinese equivalent, *Shi*, means "to know by learning."

Although this is the first of the *Nidanas* to deal directly with

the present life, it has its roots in previous lives and it is therefore often termed rebirth-consciousness. It is the awakening of the desire to know, the first rise of consciousness, and with it is associated a spirit of lawlessness such as that which is to be found in children and young animals.

Even in its later stages *Vijnana*, considered as a gnostic power, can be a hindrance and a binding to the wheel, for the acquisition of knowledge for its own sake is a form of selfishness, and is in fact a most insidious kind of attachment—none the less real because it is not too obvious—involving, moreover, mental and spiritual pride, fetters most difficult to break.

If we consider the 11th house of the horoscope as material aspirations, we will see that there is an interesting analogy presented for our consideration, and the more we reflect upon this, the more we shall be impressed with all that is implied. Here again is to be found, in a different form, the outgoing of the consciousness, and the desire to form new friendships and associations, such as are always understood by 11th-house activities.

(4) The fourth picture represents a boat drifting on the ocean or river of life. In one version, there are two boats, shaped like coracles, one containing a man and the other a woman, and the symbol is that of unreality and impermanence.

The Sanskrit word is *Nama-rupa*, signifying name and form, mind and body. The implication being that abstract notions in the mind, and the outward forms of bodily things, are both equally unreal, and that man, although a self-conscious individual, is drifting on an uncharted sea until he sets his mind upon liberation, and is able to contemplate this sea from above.

It will be quite clear in what manner the present *Nidana* arises out of the previous one, for even as *Vijnana* is the act of knowing, so *Nama-rupa*, name and form, is that which we may endeavour to know in *Samsara*, or the changing sea of existence.

The 12th house of the horoscope, considered as limitations, fits most perfectly into the scheme, for a belief that the shadows of name and form are the ultimate realities is an unquestionable example of limitation.

(5) The fifth picture portrays an empty house, or in some versions an even more characteristic symbol is used, namely a mask; and the emptiness to which both allude is that of the unreality or hollowness of sense-perceptions.

The Sanskrit word is *Chad-ayatana*, the six dwellings or entrances, which are the five organs of sensation: eyes, ears, nose, tongue, and body, plus the mind or imagination, which is

here considered as the unifying factor of sensible activities. In some of the pictorial representations a third eye is depicted in the forehead of the mask to symbolise the mind.

It is curious to consider that these are the symbols which correspond to the first house of the horoscope, that of the personality; but the correspondence becomes even more striking when we remember that the derivation of the word person is from the Latin *persona*, a mask! Words are real symbols, and to trace them to their roots may reveal many mysteries.

The personality is the mask of the little self, fashioned with much care and attention to details, but destined to dissolve into its elements when it has played its part in the drama of life.

It is not in the domain of the senses that we shall achieve our immortal destiny; we must remove the mask, and, as our very selves, strive to attain the heights.

(6) The sixth picture represents lovers embracing, and symbolises contiguity.

The Sanskrit word is *Sparsha*, which means contact, and its Chinese equivalent is *Chu*, meaning touch.

Contact results from the conjoined exercise of the senses and the will, and so it is not difficult to see in what way the present *Nidana* arises out of the previous one, and leads naturally and all too easily to the next.

The 2nd house of the horoscope, considered as indicating possessions, fits quite perfectly into the sequence, for we always possess by means of some kind of contact, and by both possessions and contact we are bound and fettered. It is not so much that we possess worldly possessions, as that they possess us. Men are often the slaves of their possessions, rather than the free and untrammelled users of them. It is here that an appreciation of the exercise of non-attachment is of such incalculable value. If we renounce all, holding nothing for the little self, we ultimately come to possess all. This is the paradox of possessions. Let us not, however, move too quickly, for there is much still to be accomplished before this blessed state is reached.

(7) The seventh picture represents a man with an arrow in his eye endeavouring to remove it, which is a graphic, if rather terrible, symbolic presentation of feeling.

The Sanskrit word is *Vedana*, or sensation. The Chinese character *Sheu*, which is its approximate equivalent, has a similar meaning, but it is interesting to note that one of the component parts of the character *Sheu* denotes "to fall as ripe fruit."

This drawing makes it quite dramatically clear that sensation is the result of contact, but it is only fair to record that pleasure as well as pain may result from contact! Yet if joy is experienced in the realms of transiency, there creeps in behind it, like a shadow, the fear of the loss of it. Only in the Realms Eternal can there be unalloyed bliss.

The 3rd house of the horoscope (that of art, brethren and travels) is a field in which sensations may be experienced. We may be impressed by a picture, or a symphony, by the acts of our brethren, or by the beauty of a foreign landscape, and thus the kaleidoscope of sensation still further ensnares us.

(8) The eighth picture represents a seated man to whom a woman is offering drink; this is symbolical of thirst or desire.

The Sanskrit word is *Trishna*, which denoted craving, which arises out of the feelings engendered in the last *Nidana*.

It is not easy to see the direct connection between this *Nidana* and the 4th house of the horoscope, considered as the home and the parents, until we turn to the Chinese equivalent, when the correspondence is quite clear. The Chinese character is *Ngai*, which means love, benevolence and affection. The desire for comfort and affection is often centred in the home and parents, and can be a most binding form of attachment. Unless we are selfless in this, as in that which precedes and follows, we continue our weary journey, desiring ever with a craving that is unquenchable; for not in the waters of transiency may this thirst be assuaged, but only in the Waters of Immortality. There in the Heavenly Kingdom is our True Home and there our Parents dwell.

(9) The ninth picture is that of a man picking flowers. In some versions he is picking fruit from a tree, and in still other representations he is offering fruit to a woman. It is a symbol of the indulgence of desire.

The Sanskrit word is *Upadana*, which means grasping. The Chinese equivalent is *Tsu*, to lay hold upon, or take or use; but it also has a more beautiful meaning, namely, "To receive as an offering" and also "To take as a wife."

It is obvious that desire turned downward to materiality leads to grasping. With this outlook upon life, man clings as long as possible to all that he considers worthy of possession.

He grasps and holds all those things signified by the 5th house of the horoscope: fame, happiness and love, not yet realising the saying of the Venerable Master Lao-Tsze that "he who grasps lets go." It is only when he has come to understand the profound significance of this saying that he receives the good things of life as an offering, not to himself, but through himself

to the Supreme Lord. The man who so receives is the custodian of sacred offerings, and holding nothing as his own, he receives all.

(10) The tenth picture is that of a woman pregnant with child, which symbolises continuity of life.

The Sanskrit word is *Bhava*, meaning becoming, and the Chinese equivalent is *Yiu*, meaning existence.

This tenth *Nidana* is that which assigns every individual to one of the *Triadokya* (or three modes of existence), which are: 1. *Kama-dhatu*, the region of desire; 2. *Rupa-dhatu*, the region of form; 3. *Arupa-dhatu*, the region in which there is neither form nor sensation, and which constitutes the antechamber of *Nirvana*.

From the foregoing considerations it will be seen that the mental attitude towards *Bhava* is of the very greatest importance. It is caused by the previous *Nidana*, that is *Upadana* (or grasping), but it leads to the next, and in this it is conditioned by the orientation of the mind.

In this we discover the connection with the 6th house of the horoscope, that of health. A mind that is pregnant with high thoughts is healthy, and it is even more important that the mind should be clean and wholesome than that the body should be radiantly healthy, for the body crumbles to dust and is the food for worms, but the mind lives on, and great thoughts are immortal.

(11) The eleventh picture is that of a woman giving birth to a child, and it symbolises that which it depicts.

The Sanskrit word is *Jati*, meaning birth, and the Chinese character *Shang* means to beget, to produce. It also signifies life and vitality. Like most Chinese characters, it is made up of combinations of other simpler ones, and in this instance the components are those of "earth" and "to sprout," which most graphically portray the natural order of birth.

According to the Buddhists, birth may take place in one of four ways: 1. After the manner of a mammal. 2. From an egg. 3. From moisture. 4. By transformation—as in the case of Bodhisattvas. This latter is mystically described as birth from the Lotus Flower, in full maturity. It is supernatural birth.

As long, however, as the soul is attached to materiality, it is bound to the revolving wheel, and birth continues to take place in the ordinary way.

The 7th house, that of partners—and especially the partner in marriage—is so closely associated with the phenomena of birth that it needs no further explanation.

(12) So we come to the twelfth and last picture, that of a



dead body being carried to its final resting place, the end of the drama of materiality.

The Sanskrit word is *Jara-marana*, meaning old age and death, and the Chinese characters have a similar import.

The beginning is birth and the end is death, and all suffering and misery lie between. This is the prospect which the future holds for those who deem the body to be the final reality.

The 8th house of the horoscope is also the house of death. It is a house of darkness, lit only by the dim rays of an almost burned-out candle.

What then is the remedy? How are we to rise above this darkness into light? How then are we to cease our revolutions with the weary wheel?

Buddhism presents a simple formula of causation: "This being present, that becomes; from the arising of this, that arises. This being absent, that does not become; from the cessation of this, that ceases."

Through attachment and desire for material things, the weary wheel for us becomes and arises; through an absence of desire for material things, attachment ceases and we are free.

The Lord Buddha, seated under the Bodhi-tree in calm meditation, worked out the process in detail: "Cause is the existence of all living things. Rightly illumined, thoroughly perceiving this, firmly established, thus was he enlightened:

Destroy birth, old age and death will cease.

Destroy becoming, then will birth cease.

Destroy grasping, then will becoming end.

Destroy desire, then will grasping end.

Destroy sensation, then will desire end.

Destroy contact, then will end sensation.

Destroy the six entrances, then will contact cease.

Destroy name and form, then will the six entrances cease to function.

Destroy consciousness, name and form will cease.

Destroy name and form, then consciousness perishes.

Destroy ignorance, then attachment to material activity will die.

Thus perfected, Buddha then devised for the world's benefit the Noble Eightfold Path. Thus did he complete the method for the destruction of the "little self," as fire goes out for want of grass. Thus did he find the way to perfect knowledge and dispelling darkness, achieve enlightenment.

There is yet another manner in which the revolving of the wheel may be transcended.

The Buddha's way is that of destroying one by one the

restrictions which bind us to the endless sequence of cause and effect. It is thus the negation of a negation.

Let us then consider the more positive mode.

(1) Ignorance is to be overcome by aspiration and humility. How great a force is vested in the aspiring mind. It laughs at difficulties, considers only the apparently impossible worth undertaking, starts out on the Great Quest joyously, for it is a mighty quest for Truth itself—that Truth which is also Beautiful and Good, because ultimately these three are inseparable. Religion and Philosophy are pressed into service, for they are great dispellers of ignorance: before them it fades as does mist before the noonday sun.

(2) Material activity in itself is neither evil nor inordinate, it is only when it is erroneously considered as an end that it restricts and binds.

Rightly ordained action, which performs selfless service, lifts man altogether above nature, and shows his kinship with his Divine Creator, whose only external act is to give. Diligence even in material activities brings its reward, but how much greater is this reward in spiritual concerns.

(3) Consciousness only of externals and the wanderings of the restless mind are overcome by Transmutation. The mind is a crucible into which the all-various experiences of life are placed, melted together, and refined. If we have laboured wisely and well by our art, which is nothing less than the unfolding of our higher mental powers, the result will be that pure spiritual gold which is Peace.

(4) The mind and body of man are given him to use, that he may fashion his destiny and realize, through the Mystical Art of the Perfect Life, his ultimate purpose.

All obstacles and limitations, all pains and trials, are just so many opportunities of demonstrating the prepotency of the soul over spatial and temporal restrictions; for the soul is the true man.

Towards those who have not yet come to realise their limitations, there should always be an attitude of tender compassion. This should be coupled with a sympathetic encouragement to proceed on the upward journey.

(5) By dwelling in the domain of the senses and impulses, man is descending to the level of the creatures of nature, or even below them, for the normal and true emplacement of his activities is in a higher sphere. If he dwells on the lower level, bound by the restrictions of time, his spiritual habitation is empty. Therefore he must control the impulses of his senses and mind, and direct his thoughts upward to higher things.

He must change self-love, and the love of the pleasures of the senses, considered as ends in themselves, into the love of God and of his fellow beings. It is thus that the limitations of the personality are overpassed.

(6) Contact is that which binds the soul to body and makes man the slave of his possessions. His body is not meant to be a prison-house; it is a holy temple in which the most solemn and sacred rites should be celebrated. Perfect purity and harmony should characterise every act. When this is achieved, treasures of a very different kind come to be possessed. Treasures which do not corrupt or change or fade.

(7) Feelings are of two kinds: those which are pleasurable, and those which are sorrow-breeding. These are obviously pairs of opposites, and they belong most fittingly to the realms of duality. By means of them there is a most important lesson to be learned, which is nothing less than the understanding of the *purpose* of duality. This is rooted in the perfect equilibrium of the Middle Path. It is, in this connection, the way of emotional stability, benevolent kindness and the avoidance of extremes.

(8) There is a craving, in each human heart, for union with that which it desires. In the early stages, this takes the form of desire for union with some particular thing or person, but with the conquest of separateness comes the realisation of universality. Separateness is a delusion of the lower imagination, which is removed by the awakening of the spiritual mind. The whole world is the home of the Enlightened Ones, and when this comes to be universally recognised by men and nations, separateness will vanish, and the Gods will come again and dwell amongst men.

(9) Giving is the opposite of grasping, but before it is possible to give a real gift, that which is given must first have been created or produced. Long and arduous is the necessary training before men are capable of working eternal works. It is too much to expect that the true art of giving may be learned at once; there must be patient diligent perseverance before the soul can learn how to give the perfect gift.

(10) There is the "becoming" which binds, and there is the "becoming" which frees. How glorious it is for the soul to be pregnant with wisdom! What can hold such a one back from final achievement?

All that has happened in the past, all selfless acts and aspirations, have led up to this blossoming within, this unfolding of the Lotus Petals of Wisdom in the soul.

(11) Then comes the new birth through purification. The perfect form is fashioned. It is washed clean with the waters

of life; but this is not enough, it must be purified also by fires even the Fire of the Holy Spirit.

(12) Lastly, there is the death of the old order in the birth of the new. Generation becomes regeneration. As the imperishable Phoenix rises from the ashes of the past, so the reborn soul triumphs over the revolving of the wheel. It dies to all restrictions and limitations, and spreading its new-found wings, soars to the heights.

Buddhists speak of this triumph as *Nirvana*, and Christians as entering the Kingdom of Heaven, but it is the same achievement.

It is only then that it is realised that the Wheel of Life is a circle, and that a circle is the symbol of Eternity.

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## LETTERS TO THE EDITOR

### THOSE "QUIDDITIES"

From A. J. LITTLE.

Seldom has such an opportunity as that offered by Mr. G. H. Bailey in the December Quarterly, for the putting forth of a system of directing hitherto unknown, been ignored: "In the byways of astrology all sorts of odds and ends may be met, some hardly worth a second glance," etc. Well, I would like to claim the indulgence of our erudite friend and ask him to consider my response to his "quiverful" as worthy of at least one glance, and afterwards it will be interesting to learn if it should be worthy of a second.

As I shall use his own data it will be easy for both himself and your readers to check up my statements.

The method may be known as the "Gross measure," being first mentioned by the late Mr. Gross, who before he died confided to me some discoveries which it had been his intention to publish in book form, had his demise not terminated his activities.

It is not my intention at the moment to go into details regarding the application of this measure, although I have worked out several ways by which it can be made use of for reference, whereby at a glance all aspects for any period are readily noted. Suffice to say it is based on *the progression of the ascendant clockwise at the rate of 30° every seven years*. An equal house-division chart is necessary, over which is superimposed a smaller inner

circle chart, which may be gyrated at will. It will thus be seen that at the age of 21 years all planets and points form a square aspect, and at 28 a trine, at 42 an opposition, while at 63 a square at the nadir, an age, by the way, which observation will show to be a critical one, if we but note the number of people who pass away then. These general tendencies are modified by the disposition of the planets; this requires no explanation here. Enough has now been said to explain the experiment we shall now make with the chart referred to.

Mr. Bailey first deals with an incident which occurred at the age of 21 years 8 months. One clearly involving M.C. and ☉, as it affected honour and position. In his chart we find the distance between these two points to be  $93^{\circ} 14'$ . The equivalent time value is 21 years 9 months. This must be admitted to be an excellent start. He does not give the years when the next recorded events happen, but it is plain to see that the very active year had Moon in 10th square Mercury in 6th, both houses and bodies concerned with activities. The next events hardly seem interesting enough to warrant a search, so passing on to the period covering 1933 and thereabouts we find all the aspects we need to explain the many and varied experiences of the native. Here they are: Ascendant ☐ ☿ ♀ in 36th year, ♂ ♀ ☿ 36 years 2 months; ♀ ♂ ☿ 36 years  $10\frac{1}{2}$  months; ☐ ☿ ♀ early 37th year; and ♀ ♂ ♀ 36 years 5 months. All the conjunctions were formed by bodies in quincunx aspect at birth, therefore the ♀ ♂ ♀ may or may not be a benefic one in this case. My view would be that ♂ caused the thumb injury; ♀ the dispute with principles; ascendant and ☐ aspects the sickness to self and daughter, and, as regards the injury to mother-in-law, well, one wonders where to stop in our investigations.

## PRESIDENT ROOSEVELT'S RISING SIGN

I have received a letter from the well-known American astrological editor, Mr. Paul G. Clancy, on the above matter. He encloses photostat copies of letters from the President himself and from his mother. In the former, the time is given as "between 7 and 8 a.m." and in the latter as "about 8.30 p.m."

I agree with Mr. Clancy that "on the basis of the correspondence, the weight of evidence is definitely in favour of "p.m."

THE EDITOR.

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