

THE BEACON

A PERIODICAL DEVOTED TO OCCULTISM

FOSTER BAILEY, EDITOR

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INDIVIDUAL PSYCHOLOGY AND SPIRITUAL DEVELOPMENT

By *Roberto Assagioli*

PERSONALITY AND INDIVIDUALITY

(Continued from page 157)

One of the most fundamental divisions and one of the most fruitful angles of consideration in individual psychology is the distinction between personality and Individuality, or the Soul, and the study of their respective natures, their varying relationships and complex interactions.

Analysing the original etymological meaning of the words "personality" and "Individuality" we get a true idea of the entities which they respectively indicate.

Personality is derived from the Latin word—*persona*—which designated a mask behind which actors hid their true features and through which they made their voice resound (*personari*). Thus it aptly indicates that illusive entity which constitutes the outer garb and mask of the Soul and through which the Soul performs its part in the dramas or comedies enacted in the world's theatre.

Individuality is derived from the Latin—*individuum*—which means, "that which cannot be divided", and thus well connotes the indivisible spiritual Spark which is man's true self, his intimate essence, his immortal principle. It is interesting to observe also that the word 'atom' has the same significance coming from the Greek *A-temnos*, i.e. uncuttable. And man, as you know, has been occultly denominated "the human atom". It is easy to understand theoretically this distinction between "personality" and "Individuality"; but it is not so easy to apply it concretely to oneself and to others, and to draw all the important practical consequences which derive from it. To achieve this, it is necessary first of all to become acquainted with the nature and the origin of the various groups of psychological elements which enter into the make-up of human personalities. We must then understand the true relationship existing between personality and Individuality and the various ways in which the latter operates upon the former. After having acquired this preliminary knowledge, we shall be in a position to determine the various types according to the different ways in which those elements and groups are aggregated or dissociated; are harmonised or conflicting, and how the different specific qualities or rays of the Individuality and personality blend or clash. Thus we shall possess some of the necessary data for successfully achieving the stupendous task of transforming and perfecting ourselves, of chiselling our inner statue, and that of helping others to give form and beauty to their own inner being.

When we begin to find out the true origin of the various elements which compose our personality, we are surprised and perhaps shocked in discovering that many things which we considered to be ourselves are really not so at all. Their origin is far removed from, and extraneous to, our true being and we realise to what a great extent we are invaded, dominated and led by psychological elements and forces belonging to other entities. We feel then as if our personality were collapsing and we are bewildered and often wonder *who* we are. But this is a very necessary and useful experience; it dispels many dangerous illusions and it forces us to search deeper in ourselves, until we find something stable and permanent, our true self, our Souls. Then the confusion and the uncertainty give place to a new assurance, more solid and permanent than the one we had before, because it is based on truth and not on illusion. Then we understand that we have "lost" ourselves only to more truly "find" ourselves.

In order to understand thoroughly the way in which these external elements act, in us and on us, we have to consider the mystery of the collective psyche.

According to the esoteric doctrines animals have no individual souls, but all the animals of the same species are the manifestation of one collective psyche, or, as it has been called, group soul.

Individualisation is the characteristic of the human kingdom; but in primitive man this individualization is still rudimentary. In reality he is still largely merged in the collective psyche, which he obeys, not only because he has little power of resistance, but also because, owing to the shallowness of his separate psychological life, he has the sense of being and living fully only in collective vital expressions. This is confirmed by the most recent ethnological studies of primitive societies (tribes, clans) which point out the importance which the ceremonies, rites and other collective manifestations as the totems, etc. have in them.

But also the average civilized man, who has so accentuated the sense of separateness and egoism; the modern man who is proud of his independence, and liberty, is in reality only very partially himself; he is dominated and obsessed, without knowing it, by all sorts of psychological forces and currents extraneous to his true being.

Let us examine first those forces and influences which are called hereditary. We find in the first place certain *racial* psychological characteristics, i.e. the tendencies to perceive, feel, see and react in certain ways, which are more or less common to all individuals belonging to the same race. Let us recall for instance, the very peculiar way of thinking of the Chinese and of their way of expressing themselves as shown in their ideographic language.

There are further, the national psychological characteristics which color the personalities of the citizens of a nation. For instance, we find very definite distinctions of mentality between an Englishman and a German, or between a Russian and an Italian. This has given rise to a very interesting branch of psychology, national psychology, which deserves to be developed and widely spread, because it can be most helpful, contributing to a better understanding and good feeling among individuals and nations.

The same can be said in a different measure of the psychological characteristics prevailing in different regions and even in different towns of the same nation. In Italy, for instance, the psychological make-up of a Florentine, a Bolognese and a Roman show wide differences, in spite of the geographical proximity of these towns, and I think that each of you could make similar observation about the citizens of various towns of your country.

We now come to the psychological tendencies of a family origin. These have been widely discussed. In the last century the influence of heredity and atavism, considered in the purely materialistic sense, have been over-emphasised, reaching sometimes to the conception that man is fatally determined by the bodily constitution he has inherited from his ancestors.

As a reaction to this gloomy doctrine, certain idealists and spiritually minded students have gone to the other extreme and have undervalued the importance of hereditary psychological influences. I think we can admit the existence and the true import of these influences without falling in any way into materialism and fatalism.

The transmission of psychological hereditary traits does not necessarily take place only through the physical body, it can happen through a direct transmission of elements and psychic forces on other planes, i.e. the emotional and the mental. This ancient doctrine of occultism has found recent confirmation in the studies of psychic phenomena.

The admission of this psychological heredity is thus quite independent of any materialistic doctrine and is not in conflict with any spiritual conception of life.

Those who would like to enter more fully into this important subject would find many materials and suggestions in Ribot's book 'L'Hérédité Psychologique'—and in Leon Daudet's L'Hérédo. A very interesting document of the eruption of hereditary psychological elements is found in Romain Rolland's novel 'Colas Breugnon'; and in the preface which explains its production. A special study of the more remote and collective aspects of hereditary psychological elements can be found in Jung's books.

To all these hereditary traits must be added those other psychological influences which can be called "actual", because they operate during the present incarnation of the individual. They begin to act not only from the moment of birth but from that of conception, because many sure evidences have proved the great influence that the impressions received by the mother during pregnancy can have in the moulding of the future personality.

I can give you a striking example of this influence. Some years ago, I met a young lady whose face bore a strong resemblance to the famous Rosetti type of woman which this artist has reproduced in many of his pictures. I mentioned this to the young lady and she told me that her father was a great admirer of Rosetti's works and that when she was about to be born he took her mother to a solitary cottage near a forest and surrounded her with reproductions of Rosetti's pictures. But, she added that she did not like this resemblance, because it did not correspond to her own psychological and soul qualities, a statement that, knowing her, I could well agree with. She felt a kind of disharmony between herself and her body. This case offers an important lesson to parents who often try to impress *their* ideals upon their children without stopping to consider if those ideals are in harmony with the real nature of their children and with the will and purpose of their souls. Very much mischief, more than is generally realized, has been done and is still being done in this way. I think that the very independent and peculiar attitude of the present young generation against their parents, and in general against all kinds of authority, can be considered, at least partly, as a violent reaction against the former imposition which the young have suffered from their elders.

The numberless psychological influences which concur in modifying the growing personality, may be grouped under the following headings:—

1. *Race*—which acts not only in the form of heredity, but also as a present and continually operating factor, giving the fundamental color or tone, so to say, to the psychic atmosphere by which the individual is surrounded.

2. *Climate*—as well as scenery and environment, which, besides their physiological effects, have also a definite psychological influence upon us.

3. *The national soul*—which is not merely a metaphorical expression indicating the sum total of individuals belonging to a nation, but corresponds to an occult reality, a living entity on the astral plane, as has been recognised even outside our occult groups by intuitive thinkers, as for instance the Polish philosopher, Vincenty Lutoslawski.

4. Family and relations.

5. Nurses, teachers and professors.

6. School mates and friends.

7. Books, magazines and journals.

8. Influences directly from the inner planes, as: the great waves

of emotions and impulses which sway humanity as is clearly seen in important historical crises, and also other subtler and more mysterious, but no less powerful, mental and spiritual currents, which are said to be projected by the Great Beings who are directing human evolution. These currents are caught at first by a few pioneers, particularly receptive and attuned to them, and which gradually influence all the more advanced and progressive souls, and, through them, the bulk of humanity.

The second great group of elements which comprise the personality are endogenous, i.e. they have their origin in ourselves, but in some respects they are just as mysterious and difficult to trace as the others.

On this subject we find some interesting information in the esoteric teachings.

According to these many of the elements of which we are composed were originated in other lives and are transmitted and linked up with the present personality through the permanent atoms namely, the physical and astral permanent atoms and the mental unit.

These atoms preserve in themselves the synthesis of the experiences and the powers developed in each incarnation, and when the new personality is in process of formation these latent faculties tend to manifest themselves; they affect and color the respective bodies. Thus the chief traits of the personality are determined.

These karmic dispositions and tendencies are called in India skandas, and must be conceived as dynamic elements, living and intelligent forces. H. P. Blavatsky has said that in some cases the astral elemental of a passionate person can be so vital and enduring as to persist through the period intervening between two incarnations and to attach itself to the new personality, acting upon it as an obsessing entity. This I think could be the occult explanation of some strange manifestations of abnormality, for instance of certain cases of double personality, of epilepsy, of crimes; while others are determined by conflicts and obsessions of a different nature. All this confirms the occult statement contained in the Treatise on Cosmic Fire that "The devas of the astral plane at present very largely control what he (man) does and says." Page 662.

For clarity's sake I have indicated only a few elements and complexes but in reality there are hundreds and hundreds, not to say thousands in us. These varieties include all of the following elements and complexes: Instincts, impulses, fears, likes and dislikes, aptitudes (musical, technical, etc.), ideas, desires, aspirations.

We have now to consider those elements of the personality which are of the individual nature, i.e., which have their origin in the Individuality or Soul. But in order to understand their nature and workings we must study first the source from which they come.

WHAT IS THE INDIVIDUALITY?

The best western philosophers have recognised the existence of a spiritual element or essence in man, but in expounding their abstract systems of thought they have not elaborated a true spiritual psychology; they have not indicated the living relationships and connections between the personality and the Self or Soul.

Modern scientific psychology generally ignores the Soul. It is, really the psychology of kama-manas. Only lately some scientists and thinkers are beginning to have a more or less clear inkling of the existence of man's true self.

Thus Dr. Jung who started as a disciple of Freud and later followed an independent path has arrived at the recognition of an element in man, different both from the conscious personality and the super-conscious psychological elements, a point of equilibrium, as it were, between the conscious and the unconscious, which he calls the transcendental function, thus discovering one of the essential characteristics of the self, i.e. its transcendence.

It is very significant that even Freud who has so persistently denied and belittled all the higher and spiritual side of human nature, endeavouring to reduce it to illusions, to mere projections or transformations of the lower instincts, has been compelled, in his latest writings, to admit the existence of a higher element in us which he calls "Es—and Uber—Ich" that is: "It—and Over—I" but his conception of it is still rather hazy and one-sided.

We must mention the Baltic philosopher Herman Keyserling, whose recent outspoken and often paradoxical statements on the American and the various European nations have aroused much discussion and resentment but who in his more fundamental and serious books as *Schofferische Erkenntniss* (translated in English as *Creative Understanding*) and *Wiedergeburt* appears to be a genial suggestive and spiritually minded thinker. Also his center in Darmstadt, the "School of Wisdom" is a very remarkable endeavour to unite Western and Eastern thought and methods, and the experiments which have been made there of group meditations using the Grail symbol are very interesting.

Keyserling, while not elaborating a definite doctrine of the Self, often insists in his works on the "spiritual sense", or "meaning" which creates and gives value to every form or living being, which is their actuating purpose and thus has discovered a vital aspect of the Self. There is also Oskar Schmitz who has developed and carried further in an original way Jung's and Keyserling's theories. He has cleverly reorganized and emphasised the difference between the I (personality) and the Self and

has dwelt on the methods by which to awaken and free the Self. (See his books *Brevier fur Einsame* and *Psychoanalyse und Yoga*.) I must mention also Leon Daudet, the brilliant French writer and politician, who is better known for his violent political campaigns and scathing articles than for his more valuable novels and philosophical essays. In his books *L' Heredo* and *Le Monde des Images* he has cleverly distinguished what he calls the *Moi* which corresponds to the personality, and the *Soi*, the Self. He characterises the latter as having three qualities or powers: Creative initiative, knowledge of the Soul, and wise equilibrium.

While these modern attempts are significant and promising, since they point to the foundation of a new spiritual psychology, of the true science of the Soul, if we wish to have full and satisfactory information on the real nature and the powers of the Individual Self we have again to have recourse to oriental teachings and occult philosophy.

This philosophy teaches us the triple nature of the Self as *Manas* "active intelligence", *Buddhi* "love-wisdom" and *Atma* "spiritual will." It explains to us the true position of the Ego between the personality on the one side and the divine Monad on the other. It reveals to us the self as a Solar Angel, a radiant centre of energy, whose essential nature is love and who is in process of developing and perfecting its instrument of manifestation, the causal body on the higher levels of the mental plane.

It further teaches us that the Egos differ not only according to their degree of development (previously referred to) but also in their nature and essential quality. In this respect they are divided into seven groups, each connected with and ruled by one of the seven great Planetary Spirits. Each of these has a special psychological and spiritual note, a particular function in the great cosmic plan. This special *quality* is called a Ray.

These Rays and their characteristics are well explained in Mrs. Bailey's books, and I will not dwell upon them now as they will form the subject of one of the next lectures.

I will only say that their study constitutes the true *individual* psychology in the proper sense of the word, while all the rest of so-called individual psychology should be more appropriately called personal psychology.

Let us now consider the relationship between personality and Individuality, and more concretely how individual elements and influences reach and affect the personality and manifest themselves in and through it.

A natural analogy will help to give a clear idea of this.
The individual influx descending from the Ego to the personality

may be compared to the solar rays which reach the earth. These rays are variously intercepted, deflected and refracted according to the greater or lesser purity and transparency of the atmospheric strata through which they pass.

Thus the subtler ultra-violet radiations are for the most part intercepted in the upper parts of the atmosphere even when this is pure. When there are clouds and mists, the luminous and calorific rays also are partly arrested. When the rays reach solid objects on the earth the reaction is different, according to the nature of the objects. Lustrous objects reflect the rays and opaque objects absorb them; colored objects absorb some radiations and reveal others, and so on.

Very similar is the fate of the spiritual and higher mental radiations emanating from the higher self, and descending through the mental and emotional levels of the personality to the objective consciousness functioning through the physical brain. The highest and most subtle intuitions and promptings are generally arrested and do not reach the consciousness. When mental mists befog the mind, or psychic storms agitate or obscure the emotional nature, most if not all of the individual radiations are obstructed. Then these radiations are absorbed or rejected according to the ideas, opinions, projections, likes and dislikes, desires, tendencies, and so on, which constitute the variegated (miscellaneous) furniture of our mental home.

Taking as a basis the average man of our race, we may say that the more frequent and persistent elements of a higher individual character which normally reach and affect his personality are:—

1. The moral sense. The consciousness of what is right, just and good, which expresses itself through the "voice of conscience and the sense of responsibility."

2. The sense and the love of Truth. The urge to search for reality. The Light aspect of the Soul.

3. The sense and love of beauty, in every sensuous enjoyment, but as a sense of harmony and proportion and fitness, and as a suggestion and expression of higher realities.

4. Love in its higher aspects which enables us to transcend the limitations of personality, overcome self-interest and unite with others who are attaining spiritual group consciousness.

5. The power of the will, which manifests itself chiefly as control, and coordination of the personal elements, as a synthetic power; a tendency to abstraction and as a force driving onward and upward. This individual influence, which in a sense is the highest, is still scarcely felt by the average man.

There are then individual influences which reach the personality in special moments with an unusual intensity and which are of a more or less temporary nature. To these belong artistic inspiration, philosophi-

cal and religious illumination, rapture and ecstasies, and in general all the mystical states of consciousness.

This rapid survey of the various personal and individual elements gives us the necessary basis for classifying human beings into different types according to the various predominating characteristics and the process by which those elements are combined. We can outline two classifications:

1. *Genetic*, i.e., according to the genesis or origin of those elements.
2. *The structural*, i.e., according to the different psychological structures or groupings in which those elements are combined.

I. GENETIC CLASSIFICATION

a. Exogenous Types.

These are characterised by the prevalence of elements originating from outside:—

1. *Heredos*. I have adopted this word coined by Leon Daudet, because it clearly and concisely characterises those types in which hereditary elements in the widest sense are predominating.

- a. *The General Hérédos* in which we find many collective and atavic forces and traits. To this type belong the bulk of primitive, very slightly differentiated people, and also people living in small and secluded communities in which the collective traits are very accentuated.

- b. *Specific Hérédos* in which specific family influences dominate the individuals, and in some extreme cases becomes a kind of family obsession.

2. *Followers*. These types are no more individual and original than the previous types; they are swept into the strong currents created by prevailing ideas, emotions and overpowering personalities. We can distinguish them thus:—

- a. *Followers* of a definite religious movement or sect, of a political party, or of a special philosophy. These are apt to fall into fanaticism, and to a hardening and crystallisation of the mental body.

- b. *Followers* of an imposing personality either in the social, national or religious fields. They are characterised by an intense devotion, which within certain limits, may uplift them and inspire them to noble acts of self sacrifice, but when it is excessive and unbalanced, it can degenerate into emotional fanaticism and excessive personal attachment.

3. *Mixed Types*. In these, the various exogenous influences, which we have enumerated, mix in different degrees. Individuals of this type are generally rather young souls which are extraverted and need to make many contacts and live through many experiences.

b. Endogenous Types.

1. *Auto-hereditary Types.* To this group belong individuals who have within themselves a strong trait, quality or ability developed in previous lives. For instance, musicians who show their vocation in early childhood; mathematicians, painters and so on.

2. *Individual Types*—which comprises those who show in their personalities strong individual elements, vivid rays from their higher selves. These individuals show original thought, moral independence and often are pioneers and leaders, but they can also follow quietly a solitary path prompted by an inner leading. These are generally mature and experienced souls.

II. STRUCTURAL CLASSIFICATION.

a. From this angle we can distinguish (first of all) in a general way:

1. *The rigid type* in which the personality has a very definite outline, composed of strong, marked characteristics and persisting elements. (This corresponds astrologically to the prevalence of fixed and earthy signs.)

2. *The plastic type*, in which the psychological forces are more fluidic, changing, illusive, disappearing and recurring. To this type belong many artists. (Astrologically it corresponds to a prevalence of watery and mutable signs.)

b. Another grouping is that according to the mutual relationships among the elements constituting the personality. In this respect we have:

1. *The harmonious or well organized type* in which the different elements fit in well with each other, constituting a homogeneous whole. (These people have in their horoscopes mostly the so-called good aspects; trines, sextiles, etc.) They generally have a fortunate life and a facility for self expression, but the very harmony they enjoy, the lack of inner problems and the stimulus created by conflict and suffering, often induces them to be easy-going, shallow and satisfied with themselves. Often these are incarnations of comparative rest, of assimilation and utilisation of the qualities developed in previous lives.

2. *The inharmonious, conflicting, differentiated type.* Here we have the co-existence in the same person of psychological elements of very different origin, quality and level, which are uncongenial, incongruous and incompatible with each other.

An analogy with the political structure of a nation can prove, I think, illuminating. The various groups of psychological elements; complexes,

and the main tendencies of the personality, correspond to the various social classes, groups and interests (industrial, agricultural, and so on) and the various political parties. The true ruler and king who ought to have dominion over the nation, corresponds to the Ego; to the Inner Ruler, the Rex-Lux, as H. P. B. calls it, but in us this wise and loving ruler is in exile and its place has been usurped by the false king of the personal self. This false king has no real power of his own, but only the outward appearance and pretence of power; he is in reality the slave of the dominant party, of the strong coalition of financial interests, i.e. of the strongest passion, which may be ambition or vanity, or any other chief interest of the personality.

Let us now indicate briefly the practical application of this analysis and classification of our make-up for the purposes of harmonising and elevating the personality and unifying it with the Soul.

The struggle for life, for supremacy which is constantly going on between the various elements of the personality, and the struggle between the personality as a whole with the Ego constitutes what Daudet aptly calls, "the inner drama", which is being enacted continually in ourselves.

Up to a certain time, or stage of evolution, this drama is staged by the evolutionary law, through the entities and forces which are its co-workers and servants for its great purpose; and the various characters, including the false king, have played their part in ignorance of its true meaning and purpose. But there comes a moment in which the false king, the personal self, awakens; the scales of illusion fall from his eyes and he sees the true situation; he realises that the pomp and glory of which he is so proud, is a mere sham; that his position is most insecure being always threatened by revolutions, or various invasions, and that his only safety lies in the recognition of the true king and the submission to his wise will which earns for him his guidance and his mighty support in every emergency.

The chief task which all of us have to accomplish, in order to be able to re-organise and harmonise ourselves is that of dis-identifying our conscious self from the personality and identifying it with the Soul. This entails a growing alignment with the Ego which is attained mainly by occult meditation and the use of the methods of Raja Yoga.

When one has attained even a partial degree of dis-identification from the personal elements one can begin the work of conscious and active transformation of the personality. The first task is that of a discriminative choice.

After having taken stock of ourselves, i.e. having recognised the various hereditary and auto-hereditary constituents of our personality and those added from outside, we have to value them carefully and de-

cide which of them we can retain, which have to be variously transformed and which must be entirely eliminated from the new personality we are trying to build.

After this analysis and this sifting comes the actual reconstruction, the psycho-synthesis. It implies the formation of a wise and ordered inner hierarchy of elements and forces, granting to them various degrees of autonomy and responsibility; a wise equilibrium between centralisation and department autonomy which is the secret of every good and efficient organisation, from that of a State to that of a factory or business concern.

But this psycho-synthesis should not be static, i.e. aiming at a mere personal harmony and efficiency, it should be expanding and growing towards the ultimate and complete spiritual psychosynthesis; that in which Individuality and personality are co-ordinated and unified. This entails a more radical purification and complete regeneration of the personality.

This is a general outline but its practical and concrete realisation varies according to the many individual differences; not only those we have examined, i.e. those due to the age of the soul and the different make-up and structure of the personality; but also those which we will have to examine in our following lectures, i.e. the different polarisation, the different direction of the vital interest, and the different rays to which we belong.

This complexity should not confuse us nor discourage us from the task. It is a work which has not only a great practical value in eliminating many causes of mistakes, complications and suffering; it is as fascinating as the exploration of a new continent. It yields the joys of a wider understanding, the discovery of new beauties, the attainment of new beneficent powers.

(To be continued)

HEALING

A centre of violet, orb'd by yellow, melts into red. Yellow develops and protects. It ensheathes the nucleus. When you attain the significance of the violet, the laws of health and magnetic alleviation will be no longer sealed. The seal is being loosed by the devas of the shadows; the yellow approaches the violet and the red progresses. The ranks approach and co-operation is possible. In loosening the seal the gateway opens, These three are the great helpers and in Their hands lies knowledge for the next generation. Approach.

From "Stanzas for Disciples" by *The Tibetan*

THE ZODIACAL SIGNS

By Goyah Gilbreth

CANCER

(June 21st to July 21st)

Cancer, and its polar sign, Capricorn, mark the two most sensitive points in the zodiac. They are the solstitial signs, where the Sun reaches its greatest declination north and south of the equator, and may be rightly called the two Gateways of the Sun. Of the two Gateways we are perhaps, at the present stage of our evolution, more directly and intimately concerned with Cancer, which is also the Gateway of Man. Through it the Ego is supposed to enter into form, or incarnation. Our method of procedure while under the influence of this sign is very well illustrated by the crab, the pictorial representative of Cancer. It carries its house, or shell, on its back, and is protected from outside contacts until it has had time to accustom itself to them. It draws everything within reach unto itself, and rejects, after examination, those objects which it cannot adapt to its uses. We follow this method of procedure with regard to ideas, though there are many instances when we are so ingrowing and so centred on material things that our activities are carried on on planes inferior to the mental one.

Cancer, as the fourth sign of the zodiac, undoubtedly has a definite link with our Fourth Round and its humanity. If we knew how to apply the astrological key we should probably find that races, subraces, and everything relating to time and cycles is determined by the zodiac. Going on this assumption there is a practical and scientific basis for the theory of the *oneness* of all apparently diverse units. We cannot be entirely separate and distinct if we have all floated into existence on the same life wave.

In the article on Gemini the fact was mentioned that all people of the United States are susceptible to the vibrations of Gemini and Mercury. So that individuals, as such, have any particular sign as a predominating influence, with the sign ruling their country as a secondary potency. Now we advance another step and find that, broadly speaking, the whole of humanity is in the sign Cancer. The more we expand our concept the nearer we find ourselves to the centre of all causes. For all those little paths which seem to lead into separation and diversity merely lead us over the mount of complete Individualization, and then back to the Centre again. The sooner we realize this fact the sooner we shall begin trying to include and synthesize in our consciousness the qualities and vibrations of the various zodiacal signs. We are strewn over the face

of the earth, and each of us is so impressed by the importance of his or her little task that we forget the unity underlying the separation. We are many here, where Time divides and distinguishes, but we are One in Infinitude. In analogous manner we may conclude that while we have our separate nativities and zodiacal signs there is still one which contains us all.

Cancer is the last of the Elemental or Archetypal signs, in which the plans are conceived and initiated that will be realized in succeeding signs. It is the first watery sign, and the second Cardinal or Active. Through its Cardinal nature it is connected with the Third Ray, which determines that the mode of growth is through activity and experience. This offers a vivid contrast to the Second Ray, which permits those under its dominance to attract, by the power of correct thinking, what is required for their development. Launching forth in a confident manner is not the *forte* of Cancerians, however, owing to a certain sensitiveness and negativeness. In contrast to the adventurous and pioneering natives of Aries (Aries is also Cardinal) Cancer people are slow and cautious. Still, despite their handicap, they are obliged to go out and meet Life, instead of waiting for it to come to them.

The watery nature of Cancer, which is the sign representing the ocean, implies a connection with the emotional plane, on which natives of it are probably polarized. Cancer rules the breast, stomach, as well as the emotional and magnetic currents. One very interesting writer claims that it rules the "mind-breath," which is presumably the real breath, that on which the ego enters into manifestation. This mysterious breath works counter to the physical breath, namely, with each physical inbreathing there is a mental outbreathing, and vice versa. Perhaps this mental respiration affords a clue to the kind of breath control needed in the practice of Raja Yoga, the mental Yoga. It might simultaneously show us the error of employing Hatha Yoga breathing exercises, which deal with the physical breath and with the physical organism.

Those born when the Sun is in Cancer come under the rulership of the Moon, which is said to rule Cancer. In fact this sign is the home of the Moon. Therefore, before we can begin to understand Cancerians we must understand in so far as possible the Moon. Fortunately much is known about it. The myths and legends out of the far past are most enlightening, since the Romans, Greeks, Egyptians, and Hindus have celebrated it by the multiplicity of deities which have either represented it or honored it. Moreover, we know the lunar relationship to feminine functions and conception. It promotes growth in the vegetable kingdom, and rules the tides. And though we know that it affects our emotions, moods, nervous system, and imaginative faculties, we have probably underestimated its power, especially over women, who, being more receptive and negative than men, are more swayed by its magnetic currents. Fickleness and variability we ally with the Moon, and rightly so.

We might sum up the ordinary effects of the Moon by suggesting that we place a logical interpretation upon every seemingly fictional statement we have heretofore heard about it, and then believe them, or at least believe the fragment of truth that is sure to be uncovered upon investigation. For instance, let us take the old-fashioned idea of planting seeds at a certain time of the Moon, in order to secure the best results. Astrology explains this "superstition" by the varying phases of the Moon, which undoubtedly sends forth beneficent emanations at specific periods, and malevolent vibrations at other periods. It is generally conceded to be conducive to growth and expansion while waxing, or between the New Moon and the Full Moon. For the Moon, representing matter or the Mother, is impregnated with new life each time it unites with the Sun—at New Moon. The waning Moon has a devitalising effect upon growth and life. For this reason astrologers consider people born "in the light of the Moon" more fortunate from the material and worldly standpoint, while those born in the dark of the Moon must often search for happiness and the meaning of life in realms beyond the material and physical.

As we see, the Moon uses borrowed light and energy, and still we must not underestimate its power or importance. For in a broad and general sense *physical* man is unable to accept the Sun forces without the aid of a transmitter or intermediary. Man's lower vehicles are lunar, and he does not attain to the stature of a solar being until he arrives at the Egoic or Higher Mind plane. Thus the necessity of bringing the Lunar Lords under the rulership of the Solar Lord.

According to the teachings of the Ancient Wisdom the Moon is the Mother of our Earth and its humanity. The story runs that after a *failure* was made on the Moon everything, including human beings and elements, was transferred to Earth. And here we began, ages ago, under the guidance of the Lords from Venus, to correct the failure and "make good." Whether we accept this theory or not reason will tell us that we are not living up to our brightest possibilities when we allow ourselves to be capricious, unstable, and fluctuating like the Moon. While if we believe that the Moon was the Mother of early humanity we must surely take it for granted that human beings have now reached the age of maturity, and should escape from the restrictive maternal influence. We find this analogy brought down to the lives of Cancer natives, who are almost without exception strongly attached to their own mothers. There is a tie between them, and whether this tie is irksome or pleasant it nevertheless exists. It is probably for this reason that the Cancerians are susceptible to the "Mother Complex," as well as to many other complexes peculiar to highly sensitive natures. Cancer natives, during childhood, are perhaps more in need of the love and sympathy of an *intelligent* mother than are natives of other signs. The necessity for intelligence is urgent, however, for otherwise Cancer children become so dependent on their mothers that they are unable to take their places in the world. It is thus apparent that heavy responsibilities fall to the lot of parents of Cancerians. For they must draw very fine distinctions. They must give

understanding and sympathy, and at the same time contrive to leave their offspring free. And while on the subject it is well to mention the fact that Cancer children should sleep alone. They lose their vitality if obliged to sleep with others. They should be caressed as rarely as possible, since it is very easy to upset their magnetic currents. They are painfully sensitive to touch or persuasion of others.

Cancerians are attached to home and family, and suffer acutely when any member of the family is in trouble. This ability to suffer sympathetically is due to the fact that Cancer is the fourth dimensional sign, and that natives of it are group conscious. We must not however enlarge unduly on the possibilities afforded to Cancerians, for their group consciousness seldom extends beyond the confines of the immediate family group. It is only when the Cancerian becomes what some designate as an "old soul" that he begins to extend the small group until it includes the world group. He then comes under the dominance of his polar sign, Capricorn, which is ruled by the sober and restrictive Saturn. This planet purifies and refines, even scourges, just as long as there is any stain of selfishness remaining. In a sense we might say that it purges a man of his personality. At least it cures him of lunar moods and instability of character. In reality it transforms a person from a personality into an individuality—and when he is truly individualized he is universal-minded.

Generally speaking Cancerians are susceptible to the atmosphere of people, as well as to their surroundings. They are so receptive that they have to struggle to avoid taking on the customs, mannerisms, and figures of speech employed by others. They unconsciously ape their associates and intimates, especially those whom they most admire or love. Love and admiration seem to throw them off guard and to crumble the wall which they keep about themselves as a protection to their sensitive natures. Once the wall is down, and outward influences flow in, their work of individualization is interfered with. This can only happen when Cancerians fail to understand their own method of growth, or when they cease to be mentally alert. They must bear in mind that receptivity is only an asset when it can be turned off or on at will. An open channel into the consciousness invites both good and bad vibrations, as well as fortune and misfortune. Therefore the Mind must be posted at the entrance of the channel, and prepared to distinguish between that which is desirable and that which is undesirable and detrimental. With adequate mental equipment Cancer natives can unfold their spiritual or super-human faculties very rapidly. If their minds are untrained, however, they should not undertake to unfold their powers, since they will merely succeed in rendering themselves responsive to lower psychic influences.

Most Cancerians possess remarkable memories. They appear to learn by absorption rather than by hard study and constant application. Unconsciously, in many instances, they rely on their subconscious minds for assistance. Many of us scoff at the idea of placing a book under our pillows before going to sleep, and being able to know its contents the

following morning. But this is a process of acquiring knowledge that Cancer people might successfully adopt. I have known Cancerian children to leave the solution of difficult mathematical problems to the Inner Self—though they naturally did not understand the “law” with which they were working. They simply knew that by refusing to worry over the problem the correct answer to it would be forthcoming, as it usually is. I have known Cancerians to begin a study, which they later discontinued. They would return to it months or years later, without having lost anything in the interval. On the contrary, in many instances they had gained. It is as though their subconscious minds continued to carry out the intentions begun by the conscious mind.

This link with the subconscious mind, known as the “storehouse of the past,” can be used by Cancer natives to a great advantage. For through this mind they can enter into the long past of humanity, and profit by all that has up until this present epoch been accomplished. They can learn by an observant and introspective attitude, instead of being obliged to gain wisdom through experience. By unlocking the door to the past they will know the present, and see a shadow of the future.

Natives of Cancer are paradoxical, and consequently hard to understand. They can be as tenacious as a crab, which will continue to cling to an object even after its claws are severed from its body, or they can be vacillating and irresponsible. Friends might prevail upon them to abandon a project, but the Cancerians will turn a deaf ear to both advice and entreaty. Then, sometime later they will, of their own free will, and for no apparent reason, relinquish the very ideas formerly adhered to. The two natures are very well illustrated, for it is the nature of the crab, or Cancer itself, to cling, while the Moon is changeable and indifferent. Cancerians mislead in other respects also. They are sometimes courageous and self-assertive, and at others retiring and timid. They secretly yearn for fame and recognition, and still they lack the initiative and ambition to strive for it. They desire material possessions, and can engage successfully in the type of work which makes their acquirement possible, and yet they have a tendency to drift with the tides of circumstance. They fully intend stirring themselves into activity sometime in the near future, but for the moment they cannot resist the temptation to indulge themselves. There are two tendencies which are ever apparent in natives of watery signs. They procrastinate, and they lean to the psychic and fanciful side of their natures. Bright dreams of future accomplishment become a substitute for reality, and if real progress is to be made they must take themselves in hand.

A lowly evolved or weak Cancerian type will be fickle and somewhat spineless. His timidity and fearfulness amount to cowardice. He is stingy and grasping, seldom spending anything except on himself, for his own personal adornment. He is incapable of listening to criticism, approval being as the bread of life to him. He is lacking in self-reliance, though he is tenacious and difficult. He is emotional, and thrives on

everything that is sensational and ostentatious. He is narrow-minded, ingrowing, superstitious, psychic, and lazy. He spends his life in his past, which, however uninteresting it may be to others is everything to him. He is inconstant, vain, and cruel. He is untruthful, but in a sly manner that is frequently injurious to others. Desiring to appear to advantage himself he seems to imagine that by belittling others he rises in the esteem of the world. Aries tells another kind of falsehood, one that injures only himself. He embellishes the facts of life, while Cancer places an unbeautiful interpretation upon everything.

The advanced type may be fairly well imagined from what has earlier been said. He is, to sum him up in a few words, sympathetic, kind, persistent, economical, practical, and efficient. He is in the position to be able to understand and sympathize with all humanity, for as previously stated, or implied, he stands in the midst of the stream which brought humanity into existence.

All Cancerians will develop speed in action, and acquire the poise necessary for overcoming their extreme sensitiveness if they practice breathing deeply and rhythmically. For one of their chief aims should be to stabilize their emotions. Their strength will come through a kind of thoughtful and positive peacefulness. They must cultivate a mental responsiveness to life, instead of responding emotionally, as it is natural for them to do. By becoming more mental they will spare themselves much pain. Their feelings will be hurt less when their minds take charge of their emotions. As regards health Cancer people have to be careful, since Cancer does not give a powerful physique, especially when it is near the sunrise angle of the chart. They need more rest than natives of other signs, and their hours should be regular. They can ill afford to eat too much, despite the fact that it is the earthy and watery sign people who are fondest of food in abundance. Both the Cancer and Virgo types should heed any signs of discomfort or even any slight disturbance in the digestive organs. The stomach and intestines are the sensitive spots in their organisms, the centres through which disease could attack them if they, by their manner of living, render themselves susceptible to disease. Cancerians as a rule are more cheerful and exhilarated during the daytime. Towards night they feel weary and pessimistic. When the Sun, the Lord of Light, withdraws his presence and they are left alone with the Moon they take on her moods, so to speak. And temporarily the weaker luminary is the ruling power.

It must not be lost sight of that the Sun and Moon are in one sense of the word opposing forces, the former representing fire or Spirit and the latter water. The struggle between them will continue until the two elements are blended. We as individuals are assisting at this mighty task when we can merge our personalities and individualities, when we can send the fire and energy of the Soul coursing through our lower vehicles. It is quite probable that the miniature Suns, which are our

Souls, must dry up the lunar or watery portion of us, in order finally to redeem the matter composing our personalities. So let us keep in mind the relative importance of the Sun and Moon, which is very concisely set forth in the Secret Doctrine. It says that the Sun is the Giver of Life to the whole Planetary System, while the Moon is only the Giver of Life to our Globe. The astrologer, Alan Leo, presents still another angle of the problem. He claims that the Moon synthesizes the zodiacal influences and the Sun the planetary. So the Moon is associated with the "lower quaternary" and the Sun with the egoic triad.

It is interesting to note that in astrology the masculine Sun and the feminine Moon, represent respectively the men and women whom we encounter during a lifetime. Whichever luminary is the strongest by position, and aspects to other planets, denotes the sex which will be most helpful and friendly to us and our interests. We might here draw attention to the difference between solar and lunar types. The former are positive, virile, striking, and powerful, while the latter are fleshy, usually too fat or too flabby. They possess characters which match their personalities. Of course we seldom find either type distinctly drawn, for there are too many factors entering into the chart of any person for us to be able to say he or she is a Sun or a Moon person.

Cancerians find employment in anything having to do with shipping, the watery element or the masses. It appears that Cancer people are either of the people or else their sympathies are with the people. In this respect Cancer differs from Capricorn, which perhaps claims more aristocrats than any other one sign of the zodiac. Of course Cancer natives are also born into wealthy and cultured families, but they often fail to live up to the ideals and standards set by the remainder of the family. They are likely to associate with those who are socially not their equals. And if they follow a profession it is usually one that is considered beneath them, unworthy of them. They make successful hotel or restaurant owners, and they often run wine shops. They make excellent artists, orators, actors, and mimics. When they are individualized and poised they can be found at the head of humanitarian movements of every description. Nobody is better suited for similar undertakings, for nobody else can more accurately sense the needs of humanity.

Those born in the early part of this sign, from the 21st to the 26th of June, will partake of the qualities and characteristics of the preceding sign, Gemini, which does not contribute much assistance or stability to Cancer. The latter part of the sign, however, from July 16th to 21st, is said to produce very powerful characters. Those born a little later still would be fortunate also, for they would be born in Leo, which is ruled by the Sun. In both instances there is a strong influence of both Sun and Moon, which is of course ideal. For a weak lunar influence gives a personality that is incapable of expressing the soul qualities, and a weak Sun indicates that there is not much soul to express—if we might use such an expression.

Cancer natives will find those born in the earthy and watery sign harmonious and congenial to their temperaments. And perhaps both marriage partner and business associates should be chosen from Pisces, February 21st to March 21st; Scorpio, October 21st to November 21st; Taurus, April 21st to May 21st. We must not follow this suggestion too literally, however, since it is difficult to give explicit information on this subject. For example, the fact that any particular sign holds the Sun does not necessarily determine that the influence of that sign is predominant in every department of the life. The majority of the planets may be grouped in a sign that is absolutely unsympathetic to that holding the luminary. In this instance the sign containing the group may decide the profession, the type of friends, and the worldly status generally. We should follow the indications given by the Sun whenever possible, for it *should* be the dominating influence in our lives. Most of us are still living the personal life, however, and of course may not be able to respond to the solar vibrations, or to our ego. As long as we are personalities we shall find ourselves guided by our stars, but when we become individualities we shall cease to worry unduly about "stars."

The color for Cancer people is violet, the musical note is Si, and the stones are emerald and black onyx. The metal is silver. It is said that anyone sleeping in the moonlight should be entirely covered over by a white cloth.

AUM

May the Life of the One Life pour through my whole being and enable me to live the Life of God, making my physical body sound and whole.

May the Love that animates our entire Universe pour through my heart and enable me to spread the Love of God.

May the Knowledge that is my Divine Heritage enlighten me so that others may be lead into the Way of Truth.

AUM

THE CALMNESS OF THE SOUL

In the calmness of the soul
There is a garden,
And therein lies a pool.
When the water is still,
So still—that not a ripple stirs,
Look into it—and see—
The mirror of the soul.
In this mirror, am I,
The reality of all the bodies of the chain.
And when you know me—
You know all—
For I am GOD.

In the stillness of the heart
There is a voice,
So small—that only those who know,
Can understand. But when it speaks,
No pen can write the wisdom of its words.
So listen well, and heed the message
That it gives, for neither death
Nor deafness stills its call,
For it is GOD.

In the conquest by the soul
There is a path,
A way—so narrow, that a soul not yearning
Would not dare,
But when the way is found,
And *service* calls,
No joy is equal to the toil,
As inward—onward—upward
Soars the soul,
For there is GOD.

Grace M. Ranney

THE DAYS OF THE WEEK AND THEIR OCCULT CORRESPONDENCES

By A. Margues

It is now well established that, among the truths which constitute the basis of Theosophy, there is a general law of correspondences between all things throughout all planes of the Kosmos, the expression of which is so tersely condensed in the Hermetic axiom "As above, so below." But we are informed, in the Secret Doctrine and other theosophical publications, that very few of these correspondences are yet,—in this black cycle of ours,—common property, on account of the extraordinary command over the forces of nature that results from a thorough knowledge of this law, and also, on account of the danger that such a command would constitute in the hands of a majority of our materialistic, unscrupulous and selfish humanity. Therefore, nowhere is the complete and correct key to the law of correspondences given out in our literature; only hints, which it is the duty of every theosophical student to follow up, so as to widen his knowledge, for the benefit of those around him, whom he may find worthy of cautious instruction.

Among the various correspondences that we can discover around us, "si oculos habemos," we have studied those found under the laws of unity in diversity, of duality; and of groupings into 3, 4, 5, 7, 10 and 12; the most obvious, noticeable and important, the most strikingly recurrent being that of the Septenary; in fact, Theosophists are growing quite familiar with different sets of correlations between the Seven Human Principles and other Septenaries in Nature, forces, sounds, colors, planets, etc. Yet there is one,—a common one too,—which is always a stumbling block to beginners, this being the Septenary of time, or Week. The student soon finds out that the week days, in the order we know them, do not follow the planets they bear the names of and are supposed to represent, nor do they agree with the planetary colors any more than with the human principles. And the reason of this apparent discrepancy, although no secret to an astronomer, does not seem generally known. Certainly the mere students of the Bible, and especially the virulent disputers on the relative merits and sanctity of Sabbath and Sunday, do not appear to have any clear notion of the true origin of the week's appellations and of the primordial reasons for the present order, while, for materialistic scientists, the mere fact of a nearly universal and persistent division of time into seven days, has been a puzzle, a mystery not to be accounted for otherwise than by the stereotyped phrase that "its origin and motives were lost in the night of time."

Now, the various Christian sects, who build their faiths or arguments on the dead letter of the Bible, while right in considering the week a sacred, divine institution, are wrong in blindly repeating the fallacy that it was destined to commemorate and sanctify, as according to Exodus

XX, 11, the Adamic creation of the world in six days of twenty-four terrestrial hours, followed by a similar day of divine rest, and indeed all the more wrong they are, since another and very different reason is found in the same Bible (Deut. V. 15). Outside of the point,—now admitted by the most learned theologians,—that it is exceedingly doubtful whether the original, unadulterated and correctly translated text of Genesis I, ever distributed the Creation into such seven periods or days (see Encyc. Brit., article Sabbath). Another conundrum for Christians is found in these other stubborn facts: (a) that the use of a septenary division of time was common, long before the Hebrew era, to many ancient nations widely apart, and several of whom can confidently be said never to have heard anything about the Jewish creation and its periods; and, (b) that this division has prevailed precisely in proportion with the degree of proficiency attained by these old nations in Theosophy and its correlated science, Astronomy. But here again, this last fact is all the more extraordinary, since as noticed by many astronomical writers, the week division has no apparent connection with any celestial motion by which it could be suggested and readily regulated. In effect, the month of 4 weeks of 7 days each, or 28 days, does not agree, either with the solar months of 30-31 days, nor with the lunar month of 29 days and a fraction, nor does it, save after very long intervals, agree with the regular return of the moon's phases, which also have been a noticeable astronomical feature, kept by all nations, independently with the week.

The only plausible, as well as correct explanation of the matter is therefore the one given by Occultism, from which we gather that the septenary division of time was instituted by its divine Instructors, the Dhyanis, in the earliest days of mankind,—i.e., according to Theosophy, millions of years ago. But, while apparently made in honor of the ruling and protecting Hierarchies (or Angels) of the, then known, seven sacred Planets, viz., those especially connected with the septenary system around the Sun, to which our Globe belongs, and to whom man himself owes his various component principles, as stated in Vol. II., of Secret Doctrine, at the same time, the week was in reality intended to give man, from the imperishable record of the Heavens, a momento of the great universal septenary law of this Kalpa, which controls his whole evolution, since from this law result, among other things, together with their various septenary sub-divisions and all their consequences, the 7 Periods of Mundane Evolution, the 7 Reigns of Nature, the 7 Rounds of Humanity's existence, the 7 great Races and the septenary sub-races, and even the 7 decades of the medium individual life.

Therefore, the week was religiously adhered to by all nations of the East, in whom the "Secret Knowledge," was preserved in its greatest purity, while those who strayed away from Truth, like the Greeks and certain Egyptian Dynasties, wandered into a decadic division of the month, such as the French Revolutionists unsuccessfully attempted to revive; even the Romans, in all their glory, blundered into a very puzzling and unscientific combination of Kalendes, Nones and Ides of irreg-

ular length, until they had to borrow, under Theodosius, through Egypt, the septenary "septi mane" from those depositories of ancient Theosophic and Astronomical wisdom, the Chaldeans, who, themselves were only the heirs to and echo of the Atlantean and Indian Adept Astronomers and Magi. Thus it is then, that in all nations,—the Jews excepted, who simply counted their seven days by their numerical order (see *Isis Unv.*, vol. II., 418),—the days of the week were always called after the names popularly given to the exoteric or visible planets, and the assertion of Occultism in the matter is corroborated by an unwilling testimony, that of Eusebius, who, quoting Porphyry, was obliged to admit that the "days had been named by the Magi after the Planets." This fact is, to this day, patent in the latin terms and in the week appellations of all the latin races; but even in English, while Saturday, Sunday and Monday need no explanation, it is well known that the others, Tuesday, Wednesday, Thursday and Friday, are named after Scandinavian divinities exactly corresponding to Mars, Mercury, Jupiter and Venus. There can be no doubt on this point, while, if the Christian theory was the correct one, in order to commemorate the Jewish Creation, the days would have been respectively called; Light-day, Heaven or Water-day; Earth or Vegetation-day, Star or Sun-day, Animal-day, Man-day and Rest-day, and not named after Planets, which according to the Bible itself, were all created in one same day, the fourth.

As said above, in the origin, the week represented only the seven sacred Planets, all visible then and known to man. But as time passed away, in the course of their own evolution, some became invisible and their place was taken by the four exoteric now adopted; then again two more disappearing, the Sun,—the central Star of our Universe,—with the Moon,—the dead mother of the Earth,—were exoterically taken as substitutes for these last, so that the order universally admitted, in conformity with the velocity of their apparent respective geocentric motions, became as follows: Saturn,—the oldest and furthest or "highest,"—Jupiter, Mars, the Sun (in lieu of the occult planet of similar motion), Venus, Mercury and the Moon, (in lieu of the other occult, intra-mercurial one, with the shortest evolution). Uranus, Neptune and the Asteroids, as well as the (to us) invisible globes which according to Theosophy circulate around our Sun (70 in number according to the Jews), were not taken into account, as being merely intruders or strangers, or at any rate, not occultly connected with the sacred septenary string or chain of which our seven Earths constitute one Unit (see *Secret Doctrine*, I. 575-576).

But according to the above enumeration of Planets, the order of the days ought to have been: Saturday, Thursday, Tuesday, Sunday, Friday, Wednesday and Monday, which, as compared with our accepted order, would be a retrograde and zig-zag classification, skipping fantastically over to every other planet.

How is it then, that the days as we know them, do not follow the numerical order of the celestial beings, their godfathers?

The reason is that, both esoterically and exoterically, as mentioned in Proctor's "Our Place Among Infinities" (304-312), the various Planetary Hierarchies were not attributed separately to one whole day at once, but were admitted as presiding over only certain portions of each in regular succession; and it soon became the custom to designate the entire day according to the Hierarchy who presided over its first portion. Thus, in the exoteric system used by the Chaldeans, Assyrians and Egyptians,—all assertions to the contrary notwithstanding,—each Planet ruled only one hour at a time, Saturn being the first, and attributed therefore to the 1st, 8th, 15th and 22nd hours of the First day (Saturday); Jupiter to the 2nd, 9th, 16th and 23rd hours, Mars to the 3rd, 10th, 17th and 24th hours; the Sun to the 4th, 11th, 18th and 25th, or first hour of the second day (making it Sunday), and to the 8th, 15th and 22nd thereof; Venus to the 5th, 12th, 19th hours of the first day, and 2nd, 9th, 16th and 23rd hours of the second day; Mercury to the 6th, 13th, 20th hours of the first day, and 3rd, 10th, 11th and 24th hours of the second day; and finally the Moon to the 7th, 14th, 21st hours of the first day, and 4th, 11th, 18th and 25th of the second day, or first hour of the 3rd day (making it Monday), and so on, until the whole series of days and planets being gone through, by means of 168 similar stations of patronage, the rotation brought back Saturn to the first hour of the following Saturday, and all the others in the same order, the various days thus beginning under the protection of every fourth planet in order, and thereby producing the known succession of Saturday, Sunday, Monday, Tuesday, etc.

Now, in connection with this, writers on chronology, like Whevel and Totten ("Our Race," Vol. VI.) claim that "the weekly period has gone on without interruption or irregularity, from the earliest recorded times to our own days, traversing unbroken the extent of ages and revolutions of Empires," our Saturday still being in fact the Jewish creator's first day of rest. But such a sweeping assertion is to be taken with due caution, when we consider the innumerable reforms and corrections, not always very scientific, that the calendar or art of keeping time, has been subjected to, in every age and every nation. Even the sequence of time found in the Bible,—whether correct or otherwise,—is no proof of this asserted invariability, since it is fully conceded that the reformer Moses, who was proficient in the astronomical wisdom of his teachers, the Chaldean Magi, must have taken good care to wholly remodel the old, crude chronology of his People and set it in accord with the correct methods of counting time that the Jews had just previously borrowed from their former Assyrian neighbors and masters. (See Enc. Br.)

Of course, astronomically, an infallible chain of week days, traced by the faithful recurrence of the "teams" of solar and lunar eclipses, can always be traced back into any desired epoch of past cycles. But this does not prove that the present week days, as we now call them, are exactly the same as those that were similarly named millions of years ago. There is enough confusion in every part of history to caution us against

being positive of any historical fact as evinced merely by the conflicting current theories—every one of course positive of being the only correct one—which appeal to our credulity in the matter of the time of the so-called creation, of Mosaic tradition. On this alone, about 140 different dates have been advanced, varying between 3616 and 6984 B.C., the usually adopted biblical concordances giving 4004 B.C., lately reduced by Lieut. Totten and the Dimblebey British Chronological Association,—on the ground of some astronomical calculations,—to 3996 B.C., making at the present time, 3996 plus 2 plus 1897 equals 5895 years, which the modern Jews reduce to 5657. But Lieut. Totten himself, although claiming an unbroken week . . . says: “the human race, having never lost the septenary sequence of the week days,” and the Sabbath or Saturday of today “coming down to us direct from Adam” (?!), yet contradicts himself in saying: “dating from Babel’s confusion, men have preferred to elect their own sacred day, and down to the present time, some Region, Race or Religion has peculiarly charged itself with preserving the accurate sequence of its own peculiar day; thus, the Assyrians kept Wednesday, the Persians Tuesday, the Egyptians Thursday, the Jews Saturday, the Greeks Monday, the Turks Friday and the Christians Sunday.” Even postulating that all these authorities for this enumeration are correct, from the fact of this very confusion he mentions he can hardly justify his own conclusion that “THUS, the Race has kept the week intact from the dawn of day;” it would only prove the occult assertion, viz., that each nation or race has very naturally been led to observe and keep, as a sacred day, the one attributed to its own Guardian Angel or Planetary Hierarchy, except the Mahommedans, who use Friday as a Sabbath or day of rest, on account of its being the next after that of Mahomet’s flight.

This, however, is only an accessory question. What is more to our point to know is, that the same old Astronomers, who gave their Peoples the exoteric horary planetary attribution above mentioned, had also an esoteric system for this, as they had for all their religious and scientific mysteries; and, in this occult version, each day was divided into four parts, Morning, Noon, Evening and Night,—in correspondence with the four Seasons, the four Cardinal points and other sacred quaternaries; and each of the sacred Planets,—in a direct sequence, symbolizing the downward arc of Evolution, as well as in a retrograde succession symbolizing the upward arc of Evolution, ruled especially four times during the week over one whole quarter, or six hours of a day, being only subsidiarily aided therein by the other planets in the secondary hours of each quarter, thus producing a beautiful concordance of both the exoteric and esoteric systems.

The first hour of every day and that of every quarter of each day, begin by the same planetary sign, both systems therefore agreeing in consecrating some certain hours of each day to the same particular hierarchy. Now, if we stop to consider how extraordinary it is that such a symmetrical result should have been produced by the three dis-

similar rotations, one progressive by hour, and the other two at the same time progressive and retrograde by quarters, we must admit that this could not have been a fortuitous coincidence,—as Prof. Procter would be wont to call it,—but was really the working of a mystic law, whereby the Magi expressed the manifestation of a deep occult and intimate relation or correspondence existing between all the triads, quaternaries, septenaries and dodecades of Nature, a point on which it would not be proper to say any more here.

It will be here necessary only to add that, for Theosophists, the importance of the above diagram lies in the fact that, at the hours or quarters especially ruled by the different planets, the various sounds, colors, metals and jewels more intimately correlated with each of these planets will be found particularly active and efficient; and the readers familiar with the life of Apollonius of Tyana, will remember that, after his initiation in India, he was given certain jewels consecrated to the planets, which he changed four times a day, according to the ruling celestial body.

Another point of interest to the student, will, I think, be the comparison of the above diagram of horary planetary influences,—which are constant, fixed for all similar days, and ever recurrent week after week,—with the diurnally variable zodiacal attributions, which Astrology tabulates as follows:

Aries and Scorpio with Mars,
Taurus and Libra with Venus,
Gemini and Virgo with Mercury,
Cancer with Moon, and Leo with Sun,
Sagittarius and Pisces with Jupiter,
Capricornus and Aquarius with Saturn.

According to their attribution,—and outside of the independent power it assumes at times through its own special place in the Heavens,—the planet particularly connected with each sign must be daily more powerful at the moment (different every day of the year) of the culmination of the said sign. But when this culmination happens on a day already submitted, by its weekly or quarterly order, to the same planet, the natural patronage of the same must be much more readily felt on this Earth, thereby giving to each planet's power a triple character, from which the Astrologer may obtain a clue to certain influences more especially noticeable on certain days and hours of the year, when the various rotations happen to mutually strengthen or counterbalance each other. And it would be instructive to seek whether it was not this action and reaction of various celestial powers that originated the ancient notions of the lucky and unlucky days of the year.

Now before closing, it will be opportune to see whether from the same study of the week days, something more could not be learned on a

totally different line of ideas, yet still bearing on occult concordances. While, in the exoteric, popular system of the Assyrians and Chaldeans (and according to Dio Cassius, of the Egyptians also), Saturday was the First day of the week, on apparently good astronomical reasons of distance and slow motion, as well as on astrological ones, Saturn being the "Greater Infortune" of Astrology, the most "malefic" of the Planets, a divinity to be propitiated in order to obtain a lucky series of succeeding days, his day being in itself an unfortunate one, "dies infaustus," for doing any business and consequently better suited for penance, devotion and rest, etc.; on the other hand, among the Esotericists, Saturday, or the first day, was only an exoteric blind, because, in the Esoteric classification, which, as we have seen, worked also backwards,—in order to symbolize the fact that matter came down from and must return to spirit—and the rotation of which we may consequently read from the bottom upwards, Sunday, i.e., Spirit-day, must have really been the esoteric seventh and last day of the week, to be honored under the auspices of the vivifying Sun, in the same way as for the Druids the day of the Sun, or Sab-aith, was the time for religious instruction. Hence, also, the later appellation *Dies Magnus* (French, *Dimanche*), "biggest day," or day of the largest planet, from which came the *Dies Domini*, or Lord's Day, attributed by early Christians to their own newly adopted God. Thus, it will be clearly understood that, among the earliest observers of the septenary week, while Saturn was the representative of Godhood only for the vulgar, who were taught to fear his malignity, at the same time, the Sun, or its occult substitute, was the real symbol of divinity for occultism. Here, as ever, to the people the husks,—to the Initiates the truth; and from this, it cannot be rash to opine that the familiar quarrel between the followers of Saturday and Sunday did not begin with the Christian Era, nor with the Seventh-day Adventists.

But we are told by good authorities, that, in view of making that day more sacred, the Jews deliberately adopted Saturday "on their return from captivity," according to the *Encyc. Britan.*, article *Calendar*, as their LAST day of the week, and made it their holy day of rest, or Sabbath, especially consecrated to their own Jehovah (*Exod. XX. 10, 11.*); this only the better proves, against all interested and partizan denials, that the Lord "their God., Jehovah (*Exod. VI. 3.*), who took them (the Jews) "for the lot of his inheritance" (*Deut. IV. 90; XII. 89; Zech. II. 12; Ps. XXXIII. 12.*), as a "special People unto himself," though "the fewest of all Peoples" (*Deut. VII. 6, 7; X. 15.*), was only, esoterically, the capricious, evil-disposed, selfishly jealous and "inferior" Ruler of the Planet Saturn; thereby accounting for Jehovah's many weaknesses and eccentricities, and justifying the surprise expressed in H. P. B.'s *Secret Doctrine*, that the Christians, or in fact, any nation outside of the "chosen" Hebrews, should have adopted him as their Supreme divinity (*S. D., o.e., I. 576-577*). This assertion about Jehovah-Saturn is further abundantly demonstrated by the slightest study of the *Kabbala*; and the mere diagram of the correspondences of the Sephirothal Tree, shows that Saturn, the Planet *Shabbathai*, *Tzaphquel*, the

Lord Sabasth and the female (Sakti) Jehovah-Elohim or Binah are directly connected. And the Jews cannot here have the benefit of a doubt, through excuse of accidental ignorance in the matter, for they were perfectly well acquainted with Astronomy and Astrology which prevaed every part of their religion and of their sacred books,—Bible, Kabbala, Talmud, etc.; thus, the whole sacrificial Jewish systems, as ascribed in the Talmud, in Leviticus, Numbers, and elsewhere, is purely astronomical, the morning and evening sacrifices and prayers being related to the Sun, the offerings at new moons, to the Moon and planets connected with her phases, the Jehovistic sacrifices to Saturn, the Paschal sacrifice to the Quinox and the Sun's leaving Taurus to pass into Aries (the lamb) while the Sabbath again, as just seen, was especially consecrated to Saturn. In fact, the influence of astronomical ideas permeating the whole life of that nation is further shown by the Hebrew Alphabet itself, whose 22 letters are distributed into 3 "Mothers," representing the Highest Trinity of the Absolute Archetypal World equivalent to the Hindu Trimurti, Brahma, Vishnu, and Siva, or Agni, Vayu, and Surya), seven double aspected letters, planetary or sephirothal (positive and negative) and 12 simple ones, especially connected with the 12 signs of the Zodiac.

Therefore, we can also notice that, on one side, while the Lord God of the Jews, by them admitted to be only their special tribal divinity, "a God among other Gods," though claiming at times to be the Almighty the God of Gods (Gen. XVII. 1, Deut. X. 17, Jos., XXII, 22, etc.) was thus simply the old planetary regent of Saturn and the mythological God; on the other hand, and though preserving Saturday as the last day of their week, the Christians, consciously or otherwise—have preferred and adopted for the symbol of their Christ-God, the Sun of the Occultists, and very properly selected for their holy rest, his day, Sunday, a fact which would again tend to confirm the assertion that Christianity is only Sun-worship under another name. And as Jesus was undoubtedly an initiate, who knew who Jehovah really was, cannot we now understand his open contempt for the Sabbath, and the reason for the difference he pointedly made between "his Father" and the "Father" of the Pharisees, the Devil (John VIII, 37,44), or Jehovah-Saturn, through his Avatars, Cain and Abraham (see S. D. I. 578).

Be all this as it may, there remains however the indisputable fact that, not only we owe our week days and their names to the ancient occult knowledge of the Planetary Hierarchies and of their Powers, which Theosophy has just revived from oblivion: not only the idea of putting the days under their special protection, is still preserved in the Roman Catholic usage of dedicating each day of the year to various saints whose influence is intended to supersede that of the ancient planetary spirits; but also, the exoteric attribution of the seven Planets to one hour in rotation through the various days is still the basis of what is called "Horary Astrology," or divination of events to be obtained at any moment of the day, such as was practised by no less personages than Joseph

and other Hebrew Prophets. For this calculation, the Astrologer starts each day of the week from sunrise, and—as the length of day and night, and the time of sunrise and sunset vary according to the latitude of the place and the season of the year,—he divides the length of each sunlight and night by 12—thus obtaining the length in minutes, of the various planetary hours of both day and night, called Temporary hours: and he then attributes to each of the divisions or “hours” thus obtained—whether more or less than 60 minutes in duration—one of the planetary influences, agreeable to the sub-division of the days, as found in the Exoteric columns of the above Diagram.

There are, however, two elements of uncertainty and error in this astrological process, these being, 1st. the starting of the day at sunrise, and 2nd. the giving variable lengths to the planetary “temporary hours.” We know that the hour popularly chosen by various nations to start the counting of their day from, has greatly varied, probably in connection with the natural hour of the ruling Hierarchy of those nations. Ptolemy and his followers started from noon, a sensible process, by which the day was settled by the unvarying culmination of the sun; Hipparchus from midnight; the exoteric Chaldeans and modern Greeks from sunrise, wherefrom was obtained the above quoted astrological usage; and the Romans and others, even to the modern Italians, from sunset. It can be asserted however that the Occultists did not use the unscientific method of variable hours,—in beginning and length,—but started either from midday or midnight, and divided the time in four equal periods of 6 equal hours.

All these details may have apparently brought us far away from the initial subject, but this only shows again how every topic in Theosophical study is intimately correlated with all others, the whole Universe being One. And now, in order to close by returning to our starting point, it is the writer’s hope that the real origin of the naming of the days of the week, and the reason for the discrepancy between the sequence of the planets and that of the days, will be found sufficiently explained, while the explanation must also teach us that, in considering such matters, we must not be misled by the mere order of the days or try to make the mere names agree with the Principles of man or with the classification of Planets between themselves. In fact, we may deduct from this the general lesson that, in studying out any Occult correspondences we must not always cling too strictly to outside appearances and mayavic order, nor reject otherwise correct concordances merely because numerical classifications or denominations may fail to agree, all the more so as “Correspondences often vary according to the plane from which they are considered,” and one of the great difficulties in those studies is to keep them on the same plane.

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