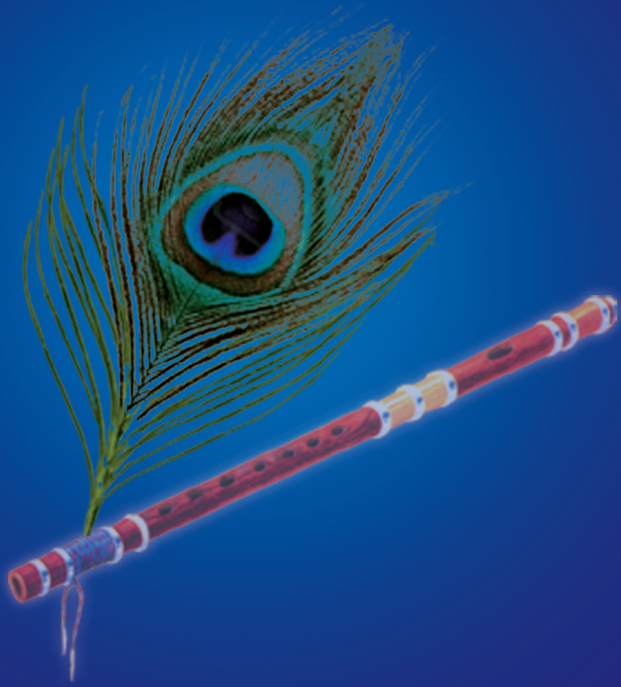


MASTER E.K.

SPIRITUAL ASTROLOGY



KULAPATHI BOOK TRUST

SPIRITUAL ASTROLOGY

MASTER E.K.



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VISAKHAPATNAM

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INVOCATION

Namaskarams Master ...

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..... Namaskarams Master

OUR RESPECTS

We humbly pay our respects and convey our gratitude and sincerely thank

Master K. PARVATHI KUMAR,

Global Chairman of The World Teacher Trust

Who is responsible for the realization of the 5th edition of the book, '**Spiritual Astrology**' on the auspicious occasion of the 54th Master C.V.V. Gurupooja Celebrations 2015.

1st January 2015

Visakhapatnam

- **Kulapathi Book Trust**

PREFACE

My spiritual colleague, Mr. Albert Sassi called forth this book into existence. When I had been to Kotagiri in response to his cordial invitation, he requested me to send him a copy of the spiritual instructions which I received till now from my Guru. I returned home and attempted to classify the material under convenient headings. In the attempt I found myself writing this book. Soon I invited my spiritual student Mr. Y.V.Raghava Rao to get the material type-written. I began dictating the content of this book directly for typing. We commenced the work on 7-8-1965 and completed it on 23-8-1965.

The instructions conveyed in this book are from higher circles. "These are from those whom I follow to those who follow Me". The purpose it may serve will decide its place.

As far as I know, this book works out some particulars of what the Masters gave out previously as generals to H.P. Blavatsky. If the detail worked out here, after the law of correspondences, aids the reader to read better between the lines of the SECRET DOCTRINE, the purpose is served.

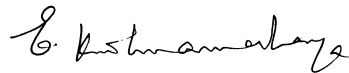
The reader is advised hereby to read the following books beforehand so that he may be benefited better by reading this book :

1. The Secret Doctrine, *by H.P.B*
2. Masters and the Path, *by C.W. Leadbeater.*
3. Chakras, *by C.W. Leadbeater.*
4. Ancient Wisdom, *by Annie Besant.*
5. Echoes from the Orient, *by W.Q. Judge.*
6. Initiation, Human and Solar, *by Alice A. Bailey.*
7. Esoteric Astrology, *by Alice A. Bailey.*
8. The Art of Synthesis, *by Alan Leo.*
9. Progressed Horoscope, *by Alan Leo.*

Even if one reads this book directly, one will clearly understand every point, BUT IN ONE'S OWN WAY. Unlocking the keys of the stories that contain the secrets of eternal wisdom was one of the main purposes of H.P.B. The present work carries that purpose to its legitimate end. Astrological key is inevitable to read the scriptures of the world and understand them in a proper manner. This work is an attempt on those lines.

My thanks are due to Mr. Albert Sassi. I also express my sense of gratitude to Mr. Y.V.Raghava Rao. I wish to record my thanks to the Triveni Publishers (P) Ltd., Machilipatnam for their painstaking interest in the printing of this book in beautiful form.

Visakhapatnam
August, 1983



(E. KRISHNAMACHARYA)

DEDICATED TO MY GURU
TO WHOM THE CONTENTS
OF THIS BOOK BELONG

A revelation given out to the world for the first time. A mosaic of a thousand facets of Ancient Wisdom. A Kaleidoscope of the spectrum of Scriptures.

- *Albert Sassi*

FOREWORD

Spiritual Astrology came through Master E.K., from higher circles for the benefit of the truth-seekers all over the planet. It was given to him from those whom he followed to those who follow him. It lays a clear-cut path of practice for enlightenment. Those who worked with it over years see this grand work of Master E.K. as a synthesis of Astrological Wisdom of East and West. It is scripture in its own right, which Master E.K. humbly presents, as coming from higher circles.

Spiritual Astrology reveals many esoteric secrets relating to Man and Cosmos. It speaks of Anthropogenesis and Cosmogenesis. It gives many clues to the profound wisdom revealed by that great initiate HPB. This book helps to understand the Secret Doctrine. Secret Doctrine, in turn helps in comprehending the secrets described in this book. They are inter-related and help mutually in understanding each other.

It unfolds great vistas of wisdom of Heavens. It speaks of the celestial principles functioning in creation through the planetary bodies and constellations around planet Earth. It opens reader's comprehension to Universal understanding. The Wisdom concepts of East and West are dexterously dealt with for the lucid

understanding of reader. The book also deals with the scriptural symbolism of East and West, and gives a Global view of Wisdom rather than a partial view.

The book provides a specific path of discipline to be followed by the seeker of Truth in relation to his attuning to the planets and the zodiac. This path, when followed, would cause gradual inner unfoldment of consciousness. This demands seeker's consecration. It describes many practices relating to symbols, colors, sounds, numbers and geometrical figures. It also throws insight into the Raja Yoga technique of Pranayama. It gives detailed meditations to realize the planetary and zodiacal energies within the human frame. It gives clues to heal sicknesses and to neutralize the malefic effects of planets. The book also offers solutions to roundup one's personality angles by choosing the right association. Meditations upon Moon, personal Moon and ascendant to improve oneself qualitatively to qualify to walk into the presence of a Master of Wisdom are given.

This is indeed a scripture with thousand dimensions and it helps a truth-seeker in more than thousand ways.

May the reader see through and find his way to Wisdom and Truth.

Visakhapatnam
18-11-2003

K. PARVATHI KUMAR
Chairman
Kulapathi Book Trust

CONTENTS

	Page
Introduction	13
PART-I	
SECTION-I	
1. The Formation of the Solar System	17
2. The Scope of the Subject	21
3. The Three Great Centres	25
4. The Place of Moon in Spiritual Symbolism	28
5. The Concept of Globe in Astrology	33
6. Some Reflections on the Circle	39
7. Correspondences	43
8. Periodicity	50
9. Tortoise as a Symbol	57
10. Classification of the Zodiacal Signs	63
11. The Zodiac and Prāṇāyāma	73
12. The Measures of Time in the Zodiac	74
SECTION-II	
1. Aries	81
2. Taurus	91
3. Gemini	101
4. Cancer	111
5. Leo	121
6. Virgo	132
7. Libra	143
8. Scorpio	153
9. Sagittarius	163
10. Capricorn	175
11. Aquarius	187
12. Pisces	197

PART-II**SECTION-I**

1. Some Basic Concepts about Planets	.....	209
2. The Significance of Lunations	.....	216
3. Practical Guidance	.....	219
4. Karma and Planets	.....	222
5. The Ascendant and the Houses	.....	224
6. Training through Planetary Vibrations	.....	230
7. The Planetary Aspects	.....	235

SECTION-II

1. Sun	.....	245
2. Moon	.....	254
3. Mars	.....	262
4. Mercury	.....	269
5. Jupiter	.....	274
6. Venus	.....	279
7. Saturn	.....	287
8. Uranus	.....	293
9. Neptune	.....	295
10. Moon's Nodes	.....	299
Appendix - A	.....	302
Appendix - B	.....	326

INTRODUCTION

The seers of all times believe that wisdom is ageless and impersonal. The intensity and the vastness of wisdom is dependent upon the vision of the observer of this universe. The point of view decides the nature of the horizon that surrounds the observer as *Māya*. The whole universe is only one, in the sense that it is one among the series of universes. A universe is defined as a unity of wisdom in which there is a diversity of levels. What we see around us is a huge globe of space with the observer at its geometrical centre. The centre of consciousness of the observer is the key to unlock the secrets of wisdom. By this process of unlocking, the individual pervades into the whole universe. Only when there is an individual, with the objectified self as the universe before him, there is the process of unfolding into wisdom. Therefore, it is propounded that the individual and the universe put together form the two complementaries of the *one whole*. This double unit is called *wisdom*.

As we observe the horizon around us we realise that it is a horizon relative to the observer. To itself there is no horizon. The earth and the heaven appear to meet along the ring of horizon. In fact they do not meet, but in truth they meet to form a symbol through which the individual derives his wisdom. The space represents the subtle state of matter and the earth represents the gross state. The union which is apparent produces the apparent state of the individual. Here we find the birth of symbolism and the beginning of a process through which the individual

unfolds into wisdom. This process of unfoldment is said to have six approaches which serve as six keys to wisdom. Astrology is one among them and forms the true key. Astrology is of two types, Esoteric and Exoteric. It is with the esoteric branch of astrology that the true spiritual wisdom of man is concerned and we call this branch of astrology by the name of Spiritual Astrology. This science proposes that the individual is three-fold in his phenomenal existence : matter, mind and spirit. In him these principles form his body, mind and spirit from which his consciousness radiates.

As we observe the sky at night, we find innumerable stars, apparently having no order. Each star is a Sun, like the Sun of our solar system. Each Sun is the radiation of the inner spiritual sun who is invisible and who is the real Sun. This, the real Sun, corresponds to the radiating centre of consciousness in man. The rays of the Sun come out only as a reflection on the gross plane of their existence. This principle of reflection is the symbol of the universal mind and is called the Moon-Principle. Our visible Moon in the sky is only a body containing a Moon-principle to this earth because he reflects the rays of the Sun upon this earth. In the individual, this Moon principle corresponds to his reflection or idea. This principle is called 'Mind'. Apart from these two things, the Sun has a shape and a colour. This aspect is called 'Matter'. In us, this corresponds to our physical body. These three principles form the three great symbols to man on this earth. They are the solar, the lunar and the material principles which are symbolised by the Sun, the Moon and this earth. Every solar system has got its own earth besides other planets and every earth has its own Moon.

PART-I

SECTION - I

1. THE FORMATION OF THE SOLAR SYSTEMS

The Sun of our solar system is one of the millions of such Suns who form the seeds of this fruit which we call our space globe. Within the appointed span of time of this space globe, the Suns emerge from space through a process of chain action (evolution on the cosmic scale), live off their phases and merge again into the same depths of space through a process of disintegration, dispersal and analysis into 'the spores of Sun'. These spores of Sun dust, which become invisible, live as properties in space until they get their next turn to serve another solar globe.

During his course of evolution, every Sun emanates his own rays which are planes of his consciousness. These rays come out as planetary planes of consciousness and gradually materialize into the objective bodies of planets. These planets live suspended like thoughts, emotions and actions for the Sun for a time and recede either into the Sun or into the background, giving place to a new set of planets in unequal and progressing periodicities of time.

Every planetary globe will be replaced by a better of its kind through the experience of the personality of the Sun. Every planet of every stage works as the centre of the lives that exist upon it. Moreover every planet has all the planetary principles in its atoms though the one principle of that planet works as the main principle or the mathematical index. The same applies to the Sun of that solar system. It finds a place in the group of twelve solar systems, which revolve around another Greater Sun

from whom they derive their light (not as reflection but as induction, just like the case of an advanced disciple from his *guru*). In like manner, the Sun of our solar system derives his light, through induction of will, from a bigger Sun. It is distributed among all the other planets, as it is done to our earth. The high degree of vibration of light which the Sun receives is diminished to the personality-vibration of this sun and it is characterised by the nature of our Sun before we receive it. Then only, this light is received in different magnitudes by the various planets. Each of these planets reacts and reflects in a different way. The earth has its own reaction to this light of our Sun. Every plane of matter on this earth absorbs those rays that come under its own plane or rate of vibration. Every person receives these rays on his own plane of consciousness and remains blind to the others.

No individual can understand this great plan, in all its detail, through his power of intellect. This is because the intellect is an instrument of personality. It can serve only on the limited plane of objectivity. The personality is that level of consciousness which can learn only through objectivity. There is another side in man hidden amidst the impregnable darkness of our objectivity. A man who takes a firm stand on personality can never find it, though he is directly under it. When he sacrifices his personality at the altar of the higher plan, when his action gives place to His action, when his likes, dislikes, points of view and motives give place to *His* plan, when his will becomes *His* will, then he will have his consciousness merged in that consciousness which we call Soul-Consciousness. Then he sees and realises in himself all the planets, solar systems and the cosmic plan. His realisation is an expansion of his objective

entities into subjectivity and hence, the process is neither knowing nor understanding but seeing. This transformation from the darkness of objective existence to the light of subjective experience can be got only through an individual process which has its time-table and syllabus in the planetary and cosmic process. One should imitate the plan of the planets and the elements. This imitation is called the drama or *Yajna*. The first step to imitation is motiveless and unconditional service. With this, every branch of wisdom becomes true to the individual. Without this, every subject remains a theory in spite of his laborious learning and meticulous understanding and also his subtlest speculation. Just as the Sun, the Moon, the Air, the Fire and the seasons are working, so also one should play one's role of serving the creation in a motiveless way.

Only to such a man of Soul-Level, the planetary, the solar and the cosmic wisdom reveal themselves and not to others. Even the one who received it fully cannot communicate it to others because the limitation of language seals his mouth and keeps his pledge of secrecy. Through him it may express itself in literary form which again attracts only the attention of those who achieved fitness through service and virtue but not through intellect. This is the reason why astrology is not a self-sufficient subject and an exact science to those who confine themselves to the calculation of planets, the estimation of tendencies and the balancing of reactions. One should not forget that astrology is only one of the six keys to wisdom, each of which has a seven-fold key. This key is hidden in the law of correspondences and analogies of nature and man. The minute detail of the atom has its magnified image in the solar system. The vast canvas of the story of the solar system is epitomized

in the atom. In between, there is man, to project himself upon these two screens and read his own story through his own embryonic developments. The analogy between protogeny and phylogeny enables him to read the story of man from the first biological microbe to the human entity in ten divisions of divine years. This story is read by projecting his vision upon the occurrences of the ten months of the embryonic development.

2. THE SCOPE OF THE SUBJECT

Spiritual Astrology deals with the spiritual evolution of man. For this, a definite idea of the spiritual order of the universe and the solar system is necessary. The relationship between the universe and the individual is only a matter of correspondences as we have seen previously. An individual becomes self-conscious through some definite steps which are natural. At first the individual distinguishes himself from other beings and this individualisation makes him live in a world which is a bit higher than that of the animal world. From individual consciousness a man unfolds into the consciousness of personality. This process is through his experience, through the senses and sensations. At this stage, he lives below the levels of his solar plexus. Food and protection form his motives of action. During the personality-level his mental vehicle is stimulated through desire and experience.

At this stage, his consciousness is located between the solar plexus and the throat-centre *via* the heart-centre. During this period his emotions and thoughts are blended. He finds an expression through the experience of mental and emotional relationships with others. In the next step his intellect is purified. His thoughts are freed from motives and his emotions are purified into love. At this stage, the lower centres gradually lose their control, and his consciousness gains possession of the higher centres. The centre of consciousness is shifted from the

personality-level to the soul-level. During this period, the minor initiations take place. His consciousness begins to take possession of his throat and Ājnā-centres. His relationships with others are only in the group-level because there are no motives. He learns to live with the one Higher Soul of the greater intelligences at work on this earth. In the next stage, the evolution is from soul to spirit, that is, from the one soul to the parent-soul of this solar system and above. Spiritual Astrology gives direct light concerning these steps of unfolding. The following phenomena take place during the above-said steps:

- (1) When one lives in the individual level, in every birth, the twelve houses of one's horoscope wield their influence through the twelve departments of one's individual life. The whole globe of the apparent space around him is made to have a symbolic beginning from his ascendant and to travel through the zodiacal signs *via* his twelve houses. The signs and the planets influence him only through his twelve houses.
- (2) When the individual unfolds into the personality-level, gradually the houses cease to exist for him. It is only the planets and the twelve signs that stimulate him into the work of the world. Aries works as the first house, Taurus as the second house and so on. Another important and interesting change takes place at this stage. The position of his birth Moon works as his ascendant and from that point there is some influence (only on the mental and astral planes) which divides the zodiac into the twelve houses of his personality. If you take the Moon as his ascendant and construct the twelve houses, that

will be his horoscope for mental and astral influences. The Sun in his horoscope works as another ascendant (for purposes of objective and mundane spheres) and there is another set of twelve houses from his Sun, working upon his vocational and social spheres.

- (3) In the third stage of his unfolding, his birth ascendant again takes hold of his consciousness; but, this time the ascendant does not denote his physical existence. It marks the plan of his soul. He will be highly influenced on the soul-level by the sign and the degree of his ascendant. This is because the birth ascendant is nothing but the position of the Moon at the time of fertilisation preceding his birth. The *Kāma* and the *sankalpa* of the parents give him this sign and the degree through the mind (Moon) of the parents. This results in his physical body which is his ascendant. But here at this stage of evolution, his real body or vehicle of expression is his soul and not his physical body. Hence his soul is influenced by his *Lagna* at this stage. There is another interesting point also worth noticing here. The course of his soul does not follow the planetary path of the zodiacal signs. It follows the path of the Higher Sun or the equinox. Therefore for a proper understanding of his further path, the ascendant should be progressed backwards. The path is from Aries to Pisces and so on. His ascendant meets the aspects of the other planets in a receding order of direction which will be explained later.
- (4) In the fourth stage, the Ascendant, the Moon and the Sun form the three centres of working. His life is

guided by the planetary principles as angels and not planets. There are three main centres through which the cosmic energy contacts him. In the cosmic plan, there are three great forces which are beyond the planetary level. These are the Solar, the Lunar and the Earth principles. The principles are the cause of the planetary creation in each solar system. Every planet and its every atom contains these principles. They are explained, in detail, in the next chapter. In the horoscope of a disciple who has attained this fourth stage, his birth Sun works as his solar-principle, his birth Moon as his lunar-principle and his ascendant as his earth-principle. He gains mastery over these principles and creates through them in tune with the cosmic plan. He attains the level of a worker with the higher beings. At this stage only, the aspects between the planets that occur during the progressions of his retrograde horoscope respond. The Sun and the Moon stimulate him only through the new Moon and the full Moon and the half-moons. The ascendant influences him only through its rotation along the four cardinal points of the day (the East, the Meridian, the West, and the Nadir).

These four stages form the main content of Spiritual Astrology. A thorough explanation of these stages, as far as it is possible at present, will be given in this book.

3. THE THREE GREAT CENTRES

In the previous chapter we have postulated that there are three great centres of force for a disciple who has attained the fourth stage of unfolding. These three forces form the Solar, the Lunar and the Earth principles. A principle differs from a planet, in that a planet is the result of a principle and the principle is the cause of that particular planet in any solar system. The planets we see now in the solar system are but symbols through which the concealed planetary principles are revealed as the workings of that planet. These workings of the planets form but an allegory of the life which is concealed in the planet as a principle and revealed through incidents.

Normally the Sun, the Moon and the Earth are known only as planetary globes by the exoteric students of astrology. In fact these globes are the physical bodies of the planetary deputees in our solar system. These deputees are the conscious entities which live in those planetary globes as great living beings. They also live on these globes as the units of life that inhabit the planet. These units are called lives which are, in fact, the many atoms of the matter concerned, but of one life in the group-level or soul-level.

The Sun, the Moon and the Earth live in every one of us as principles just as they live in any one of the atoms of this earth globe. In the human constitution which is but a potential solar system of an evolved atom, they live as the three great principles: the Spirit (the Invisible Sun),

the Soul and the Body. The spirit in us is the real centre of consciousness and hence represents the true Sun who is ever invisible. The Sun we see is but a focus of the effect of the spiritual Sun upon the lower plane. Our mind receives this spark of the spirit in us and reflects it upon the world of matter as thought, word and deed. It is therefore the lunar (reflecting) principle in us and serves the role of the Moon. Our physical body is the mass upon which we live and therefore it represents the earth. This is replaced by the soul in the higher man. This is because the seat of his consciousness is shifted in him from his physical body to the soul. To the lower man, his earth is his physical body which is represented by his ascendant. In the soul-man the ascendant represents his soul in its process of retracing its path to spirit.

The cosmic plan has three main phases which cover the whole creation on the phenomenal plane. (1) The building of the solar systems, the planetary planes, the globes and the individuals who inhabit them. This process is nothing but the separation or the objectivisation of the subjective cosmic plan. The whole universe comes out into objectivity from the subjective level which we call the third utterance of the Creator. The objective universe forms the fourth utterance of *the word* of the indweller. (2) The lives that are breathed out into the fourth stage of *the word* will experience the impulse of objectivising themselves through their sense organs for a sweep of evolution and then try to retrace the path through a process of subjectivity. This latter phase is seen in the attempt of the spiritualist to meditate, contemplate and attain *samādhi*. Every living being thus attains the original stage of subjectivity through its own vehicle of existence. (3) Then it again makes the whole plan externalised and thus works

in tune with its higher forces. These three phases are symbolised by the above said three forces of the planetary level. When the mind is turned inwards, the objective world does not exist. It is objective darkness and subjective light. What is darkness to the mundane man is therefore the true light of the spiritualist. What is darkness to the physical eye is but true light to the third eye that awakens in us when the mind merges within. The time-key to this subjective light is the new Moon. That is why the commentary* says that the new Moon is the gateway between the outer man and the inner man, while the Moon acts as a bolt. In such a way the Sun and the Moon work through their apparent angles as seen from this earth, as the true symbols of subjectivity and objectivity of man. The new Moon and the full Moon denote the subjective and the objective reflections of the inner man.

* Satapatha Brahmana

4. THE PLACE OF MOON IN SPIRITUAL SYMBOLISM

The place of Moon as a planet and as a planetary principle in the field of spiritualism is rather mysterious. As a separate luminary, the Moon is supposed by some spiritualists to have no influence to wield upon any atom or ego of this earth. But as a depute or an exoteric seat of the lunar deity who has not yet materialised into a planetary centre (since he exists in the ether as one of the seven higher cosmic deities called the entities of omnipresence or *sādhyās*), our Moon reflects the will of that lunar deity. Modern science knows the reflection of the objective solar ray and nothing else about this cold luminary. Even the modern *yoga* schools have not yet reached that stage of unfolding which enables them to realise the possibility of life in freezing point and below. The *yogīs* of the Himalayas and the poles and four other selected seats on this earth globe, can give out the correct information about the effect of Moon on this earth. In fact, every atom from every planetary globe to earth of the six lower planes contains the lunar principles (the seventh being the solar principle). The lunar principle is called *Sōma* and the moon is called *Chandra* in the books of wisdom. The above said lunar principle (*Sōma*) is focused on to this earth by the mother of this earth which is the present Moon globe. The statement that the Moon is a dead planet is a fact to a certain stage of consciousness which acts as a blind to the ego before attaining the proper

stage of seership. Our solar system is not yet advanced to such a stage as to realise *Sōma* in the form of a planet. Until then, the present Moon works as a temporary centre of distribution of a *Sōma* principle to this earth.

To our earth the Moon beam works as a giver of the animal, plant and mineral magnetism. This magnetism is the cause of the tides of the oceans, the formation of the clouds and the circular path of waters, which form a part of the annual metabolism of this earth. By the incidence of the Moon's reflected ray upon this earth, the centre of this earth could physically attract matter around itself and thus obtain this globe (*garbha*) of atoms which we call the earth globe. The very formation of our present earth globe from the invisible planes into the material state is the effect of the magnetism of the Moon. By the same cause, this earth is able to fecundate the colours of the Sun beam into the seasonal effects and the flora, the fauna and the human fertilisation. Without the lunar ray the chemistry and biology of this earth globe would have been like an eye-ball without a mind to receive the solar light. All the main passages of the original scriptures and their commentaries assure that Moon is the mind of this earth.

The second function of Moon is that its ray, whether visible or subtle, forms the mental body of this earth. "Moon is born of (HIS) mind" says the archaic stanza.* Relative to the solar principle, this mental vehicle of this earth has sixteen phases. These phases express themselves as Moon-phases on the physical plane to our mental plane. In us they act as moods. On a bigger plane these phases express themselves on the solar systems and the universes. Each Sun has its Moon-centre or its source of mind to

*Purushasūkta.

which it responds in the same manner as our earth responds to our Moon. This is because our Sun is also in a stage of the earth globe to a greater Sun. These Moon-phases are called *Manvantharās*, *Kalpās* and *Mahā Kalpās* when they work on solar systems, Suns and constellations. This scale unfolds itself in accordance with our capacity of perception.

Upon the human beings living in the individual level (animal men), Moon works as a stimulator of their minds to a behaviour conditioned by their past *karma* and expressed through their emotions, sentiments and reflexes. This is indexed by the egg of twelve houses in his nativity (individual chart) along with the planetary transits over these houses. Upon those who live in the level of their personality, Moon stimulates their minds to the activity of motion in the mental plane. This activity is conditioned by their present *Karma* and is expressed through “the unification through differentiation” which we call the social, political, economic and religious channels of activity. It is indexed under two sections : (a) the sign positions of their birth planets (not the house positions) and (b) the transits of planets over them. The former marks the ‘fate’ which is unalterable until they attain the next step in evolution of the ego. The latter (the transits) mark the ‘free will’ which is alterable by the individual because he is stimulated to his present *Karma* and through it to his past *Karma*. At this stage, man begins to disbelieve the existence of the higher order and a higher plan and believes that the human effort is the deciding factor. This is the index of Mars working his role in the evolution of the personality. Consequently Saturn then gives him the required succession of experiences until the person is made to suspect the existence of the higher plane.

Section (b) of the above said two items, which deals with transits, has four subdivisions that are separately treated in detail in the following chapters.

Upon those who have focused their personality upon a motiveless activity (*swadharma* or *yajñārtha* as it replaces *purushārtha*) the Moon forms a group-mind or soul-consciousness which links up with all other beings of that level wherever they may be. Here, at this point, his Moon changes his focus of manifestation and stimulation. Hitherto, the degree of his birth Moon focused and stimulated all his affairs. Henceforth, the degree of the Moon at the time of fertilization in the mother's womb prior to his birth becomes the focusing and the stimulating centre. This centre is what we call the ascendant (mystic East or the mystic Sun) at birth.

From motiveless work of the soul-level, man evolves to "the level of the Great Bull" or the level of creating through his word (*Viśuddhi* centre). Here Moon provides him, through his rays, "the oil for the flame of creation to light his twenty-one sticks of sound-fuel"* as the stanza describes. Such a man uses his objective word for creative work like blessing or establishing order, in the increasing Moon. He uses his subjective word when the Moon is decreasing. After attaining these two levels, the soul is guided by Moon not because the consciousness is conditioned by the Moon-phases but because he does not disobey the law. He obeys the effects of the Moon-phases even though he is free from them. "As in heaven so on earth" is his Christ-principle. If it is otherwise and if the freedom is exercised by him into an act of disobedience, there will be the temptation and fall of man due to the

* Tāntric Texts.

‘tree of knowledge’. This disobedience is called individual independence or black-magic (*Āsura* nature). Not out of fear or compulsion but out of veneration, bliss and virtue, the soul-man upholds the law. In the next stage the same Moon-beam forms the creation through “the winged Serpent” and through his look which brings up “the Eagle with the serpent” to immortalise his creation. The looks of *Gauthama* the *Buddha* and Lord Christ contain the Moon-beam raised to this level.

In a nutshell, our Moon globe is the seat of the mother-principle (fecundating principle) to this earth while our Sun globe is the father-principle (in-forming principle) to all the planets of our solar system.

5. THE CONCEPT OF GLOBE IN ASTROLOGY

Before we proceed to a more detailed study of the various branches of the spiritual wisdom, it is necessary to have a clear concept of certain sacred symbols that are in vogue among the seers of all times. The approach of a seer towards wisdom is synthetic and not analytical in the first place. He subjects his analytical approach to his synthesis. 'From generals to particulars' is the sacred formula of all the seers. Whenever the student is bewildered by the detail of the anatomy of the subject, he should once again go to the outlines to have a grip of the subject. Such a type of study is bound to be more intuitive though less intellectual. Intellect is a means to truth, whenever the approach is intuitional. Such a study is bound to have a set of symbols.

Everything we observe in nature is only as it *appears* to us. From this appearance we have to arrive at how it *is*. From the how-it appears to the how-it-is, forms the syllabus of the spiritualist. How everything appears to us in nature, forms our own symbol which is a symbol of *Māya* or our own point of view. The sky is blue to us and the horizon, a ring around us. Wherever we go, this horizon is a ring or circle and the observer forms its geometrical centre. The fact that there is neither horizon nor blueness in the sky, does not constitute the truth and hence it helps the spiritualist in no way. Nevertheless a spiritualist has to accept that the horizon is a circle around

himself and he is its centre. He should use this *Māya* (substituted secret) as a symbol in which the truth is concealed. Through his own spiritual living he should realise truth through this symbol and make his life an allegory of this truth. From the day of his origin, man observed this ring of horizon. It always impressed itself upon his mind whether he thought about it or not (nature always does its work irrespective of man's perception). This is the reason why every religion has got a symbolism of the circle. Outside religion also, numbers first revealed themselves to man as zero. This symbol, like many other spiritual symbols, is not man-made but is received by man. This very symbol of circle with its central point has much to do in astrology. The Sun appears to rise at a point on this ring and set at another point every day. Through this, the astrologer derives his concept of the sunrise and the sunset. The sunrise and the sunset are only relative to the observer and hence constitute his own symbols. Man could very easily equate the two points of his own rise (birth) and fall (death) to these two points. Again, the whole space around him is a globe to him with himself as its geometrical centre. In fact, the birth of the individual is the birth of his globe. This symbolism makes him realise that there is a globe of his mundane living on this earth. The egg in the womb of his mother forms a prototype of this globe. He could therefore very easily study the properties of the space globe relative to the properties of the egg in the womb and *vice versa*.

The law of correspondences comes to his aid. By studying the rotation of the earth on its own axis from one sunrise to the next, he could understand the activity of the day and he could equate this activity to that of his own life in its entirety. The recurrence of the day gave

him an idea of the truth of his rebirth. He could gradually study the rotation of the earth around the Sun through a year. This made the Sun appear to be rotating around the earth. The year producing six seasonal effects, twelve lunar months of one new Moon and one full Moon each, gave him the idea of dividing the day also into six, twelve and twenty four equal parts. He could locate these divisions in the egg in his mother's womb also. The stalk of the egg which links the egg with the ovary corresponds to sunrise in the day and the ascendant in his mundane egg. Through this, the individual derives his life-sustenance as a child of the great mother nature. The umbilical cord of the child in the mother's womb gave him a hint that there is a second and a lower link between himself and nature. In the day, he located this at the place of the sunset. He could also locate this in his mundane egg of twelve houses at a point which we call the seventh house. In the lunar month, these two points (the higher stalk and the lower cord) correspond with the new Moon and the full Moon. In the solar year the two equinoxes correspond to these two centres, the stalk corresponding to the vernal equinox and the cord to the autumn equinox. These two points form the rise and fall of the annual of the Sun.

Summing up the above symbols we get the following points :

- (1) The gestation of the individual in his mother's womb is but an imitation of the Sun's path along the annual rotation of the earth and also the diurnal rotation of the earth on its own axis. His development in the womb through the ten months is a symbol of his own evolutionary development or the path of the soul.

- (2) After birth he follows the same path of development within the egg of his twelve mundane houses of the horoscope.
- (3) After the birth of his personality he follows the same path within the egg of twelve signs.

In the first stage his mind works through the mind of the mother. In the second stage, that is after his birth, his mind works through the mind of the mother-nature. That is, he works through his own instincts and emotions. In the next stage he works through his own mind conditioned by his past and present *karma*.

It is also highly interesting that there are two principles which aid man through his evolution: (1) the female principle or nature and (2) the male principle or his own consciousness. From this we can conclude that the circular path of the Sun along the day has also the male and female principles. When the Sun's path is marked by the east and the west, the circle is divided by a diameter. That half above the horizon acts as the male principle and that below the horizon acts as the female principle. In the chart of twelve houses also the second half of the chart is male by nature and the first half (from the ascendant to the seventh house) works as the female principle. His nature can be read through the first six houses and his consciousness can be raised from his nature by following the message of the planets and signs in the remaining six houses. This is the reason why the ecliptic also has the male and female arcs in it.

Even the planets are either male (active) or female (passive) in their nature and this is determined by the intrinsic nature of that particular planet. The solar energy is active in nature and produces masculine forces while

the lunar energy is passive and therefore reproduces feminine forces. The solar-principle in every atom works as the creative principle above matter. The lunar-principle works as the reproductive principle which reflects the drama of creation in the plane of matter. These two forces form the first polarity as space and time. In every solar system the solar-principle works through the Sun and the lunar-principle works through the Moon. This is true only in the case of the beings that live upto the personality-level. At the soul-level, Jupiter works out the solar-principle and Venus works out the lunar-principle. In the perfect spiritual stage of the individual, Uranus works as Sun and Neptune works as Moon.

The word *zodiac* means a group of beings. The path of the earth around the Sun is studied by the seers and its properties are summed up and symbolised in the figures, stories, colours, numbers etc., of the signs. The shapes of the various beings attributed to the signs of the zodiac are mainly of twelve groups and not of twelve items. These shapes of animals and human beings are very highly symbolic. They contain the keys to the periodical stories recurring during the career of this creation. For example, the clusters of stars in the sky appear in different shapes as they are seen from this earth. These shapes exist as thought-forms to the mind of this earth. The atoms of this earth, while undergoing their evolution through the mineral, plant, animal, human and super human planes, pass through all these forms. The matter of this earth is moulded into those patterns and the result is that the earth gives these forms of living beings to its children through their evolution.

The ecliptic which is the earth's annual path around the Sun forms the soil for the germination of these beings

to various forms with the aid of the solar energy through its 360 degrees. This ecliptic is a belt of space charged particularly with the solar energy to manifest life into form on this earth. This is a part of the truth which caused the ancients to call this by the most significant name *Zodiac*. This exists around the earth as its own aura. This aura contains all the astral records of the earth's evolution. When parts of these records are received by sages and recorded in allegories they are called *Purāṇās*. This belt is the formula of the grand mystery-play which the seers call *Ritual*. This contains the stories of the rounds, the root races, the races, the individuals, their evolution and also the stories of incidents in their daily life. This gave the idea that horoscopes give us the readings of our life. For the spiritualist the path of the zodiac forms an important course of his theoretical and practical study. The zodiac is the limitation of man when he is in the lowest and at the same time it is the path of his liberation when he is on the higher plane. As limitation it controls, trains and protects him within the limits of his fate. As he begins to unfold, the very same zodiac guides, advises and shows him the path of freedom and mastery. In the third stage it again forms his field of sacrifice for the uplift of the lower beings. After gaining liberation, man again submits himself to the grand plan of the zodiac and becomes a willing worker to co-operate with the plan and get his wages in the form of the development of his fellow-beings.

6. SOME REFLECTIONS ON THE CIRCLE

For very many reasons the symbol of the circle with its central point forms a major key of the zodiac. A circle is but one plane of the globe. We have already seen that the origin of a Sun is denoted by a point in space-time. Space is a potential globe. It conceals all the geometrical properties of a globe and the numerical properties of zero. The area in the globe is full of potential points which are concealed Suns (Suns in *pralaya*). Periodically each point emerges from space and after covering up a span of a solar system, merges into space. Before emerging and after merging, it is a *pralaya* or *laya* to that point. The moment a point emerges or awakens, it works as a geometrical centre of its own globe of space. Numerically this point is number one. It will have a periodicity which is its own span. This is understood as time, while the remaining portion of the globe becomes space. Thus, there is a differentiation of time and space from the emergence of a point.

This is also called the birth of the first limited consciousness *I am* (the name of God). Circles on various planes around this point make the globe. A circle of a plane becomes active in the next step. On this circle two points are marked from the centre and there is the diameter. Thus there is the emergence of a straight line from the *Sādhya* state to the *Siddha* state. Then there is a rotation of this diameter. This rotation causes another position of the straight line which makes the emergence of two straight lines. When the point is potential, the

endings of these straight lines are concealed in the point in a bud stage. This is because the point is the bud of the circle and the circle is the blossom of the point. The first diameter is symbolically understood as the East and the West. After it travels by rotation there are two different positions of the diameter or numerically speaking there is the emergence of two diameters which cross each other so that the space in the circle is divided into four equal parts.

The second position of the diameter is symbolically known as the North and the South. This is the birth of *Chaturbhuj*a (four-armed) or the cross. This is the birth of four signs along the circumference. Before the birth of the point, all the four signs were in the point. Even today the earth rotates around its own axis while it imitates the rotation of the points and produces the four cardinal points of the day: Sunrise, Noon, Sunset and Midnight. The apparent moon-phases also describe these four points in a lunar month: the new-moon, the half-moon, the full-moon and the half-moon. The apparent path of the Sun in the solar year also marks these four points: the Winter Solstice, the Vernal Equinox, the Summer Solstice and the Autumn Equinox. The path of the equinox also marks these four points in its varying speeds while it describes the great year along the ecliptic through its precession. Every planet has got its own circle or zodiac around itself. The Sun also has his own zodiac which differs from our earth zodiac. The earth zodiac is the apparent circle around our earth which marks the positions of various stars and constellations. In this connection, it is interesting to note that every planetary body is shaped only into a globe and not into an irregular body. This is because space is globular by nature and it produces only globular shapes.

Space conceals shapes in it and reveals them periodically into matter.

The present stage of astrological wisdom marks only twelve signs along the ecliptic and we call them, the zodiac. But the wisdom of seers records that the zodiac has innumerable types of divisions, each serving a different symbolism and purpose. For example, the circle taken as a whole serves as one sign which they call the first name of God (*Pranava*). The circle with the diameter is called the zodiac of two signs; the circle with the cross forms the zodiac of four signs and so on. We find the zodiac of 360 and 720 signs and also 1,000 signs. In these spiritual paths of dividing the circle we find that the zodiacs of 1, 10, 100, 1000 etc., form one set. Dividing it into 2, 4, 6, 8, 12, 24, etc., forms another set. Dividing it into 3, 6, 9, 27 etc., forms yet another set. The zodiac of five equal divisions is unique. It is called *Pankthi* or the zodiac of the *Pithrūs*. So also the zodiac of seven equal divisions is unique by itself. It is called *Kumāra* or the zodiac of the great ritual *Saptha Tanthu*. Each of these forms a separate symbol which serves as an initiation to the disciple and for a specific purpose. These will be separately dealt with later. It is enough to remember that the 360 degrees of the zodiac around our earth have their correspondences in the physical body and the subtler vehicles of every man. They also have their correspondences in the *chakrās* or the centres of higher principles in man.

According to some higher logic which will be explained elsewhere (a commentary on *Purushasūktā*), a visible or a material globe comes out of the invisible globe in space through two stages: (a) it comes out as number *One Zero* to form the numerical value of 10, (b) the visible

globe is only one-fourth of the invisible globe in its essence. Thus the invisible globe gives the numerical value of four which multiplies by tens in each of its three planes of existence (spiritual, mental and physical). Thus the physical phenomenon, as others, is expressed by 400 ($4 \times 10 \times 10$). One tenth of this separates from its total to yield the physical globe or the point in its beginning while the rest of 360 constitutes the space around.

This is the rationale of the 360 degrees around each point. Of course much needs to be explained about the 'missing links' and it is done elsewhere.

7. CORRESPONDENCES

It is already explained that every point in the zodiac has its correspondences in the bodies of every man. Of course every animal, plant and mineral atom also has all these correspondences in its own body or structure. The correspondence is not only in the physical shape but also in the subtler vehicles and principles. For the present let us take the case of the human being. In all the ordinary books of astrology, we find the corresponding places of our physical body in the zodiacal signs- which is only one application of a grand truth. For example, Aries rules the head; Taurus, the face; Gemini, the shoulders and the vocal cords; Cancer, the lungs; Leo, the heart; Virgo, the stomach; Libra, the ring around the navel and the lower abdomen; Scorpio, the genitals; Sagittarius, the thighs; Capricorn, the knees; Aquarius, the calves and Pisces, the feet. This piece of information is used by the astrologers to locate the portions of the body that are affected by the position, aspect, progression, transit and the diurnal rotation of the sign.

For example, when Jupiter is in Aries the head is well shaped, etc. However this comes true only when the individual is in the personality-level. But if he is in the stage of individualisation, his chart of twelve houses affects him in accordance with the symbolism of the signs. For example, the ascendant denotes head, the second house the face, the third house the shoulders and so on. For a man who is below the personality-level in his

evolution, Jupiter in the first house at birth gives a well-shaped and healthy head, etc. This type of location of the limbs of the physical body in the signs and the houses has a higher purpose in Spiritual Astrology. If the individual meditates upon the symbols of those zodiacal houses within those respective parts of the body, the cells, the nerve centres and the glands of his body are stimulated in such a way that he is soon elevated to the personality-level. If he meditates upon the symbolism and the activity of the planets located in those houses at birth, his progress becomes more speedy. If he specialises this process of meditation upon those houses when the planets are transiting those houses it will help him still further. When that particular house at birth is crossing his daily meridian, the time is most favourable for this meditation. If he associates with persons born with their ascendant coinciding with that particular house in his horoscope, this will help him still further.

The same is the case with the zodiacal signs, when the person is in the personality-level. From the time of the awakening of soul-consciousness in him, he begins to live in group-consciousness with a direct contact with those who are in the same level. In such a stage, he should specialise his spiritual activity upon the sign of his ascendant exclusively. Then he should however locate the parts of his body in the reverse order of the signs from the ascendant. For example, the ascendant denotes the head, the twelfth house denotes his face and so on. By this time the pupil receives his third initiation. He lives as one in all the hearts of his co-disciples.

All the experiences of the whole group of disciples will be equally distributed after a pooling down; at this stage it is absolutely necessary for him to be closely

associated with one of the seven *Āshrams*, its *guru* and its group of disciples. At this stage “an axial rotation from the horizontal to the vertical plane” occurs in all the potencies of the individual. He lives in his *Viśuddhi* and *Ājnā* centres. This rotation makes him locate his head in the tenth house. His consciousness “dies in the first house and is again born in the tenth house”. This is one of the keys to read *Bhāgavatha Purāṇa* (the book of twelve divisions) where the death of the Lord is described in the first book and his birth in the tenth book. Along his *Brahma Danda* (the spinal cord) the whole zodiac folds vertically into two halves. He should locate the tenth house on his head, his fourth house at his feet. The tenth to fourth houses denote his descending path (*Ida*) and the houses from fourth to tenth denote his ascending path (*Pingaḷa*). From such a type of meditation he arranges the twelve houses in six pairs of houses where the negative and the positive potencies in him coincide with and neutralise one another.

Much of his polarity is neutralised through an activity of his six *chakrās* on the etheric and the astral planes. This being done, his *guru* permits him to repeat the same process with the zodiacal signs. The vernal equinox is located in the head and the autumn equinox in the spinal-base (*Mūlādhāra*). The six pairs of signs coincide with his six *chakras*. Taurus and Pisces are located in the pineal and the pituitary bodies. Gemini and Aquarius are located in the vocal cords and the utterance. Cancer and Capricorn are located in the respiratory and the circulatory activity (*Anāhata*). Leo and Sagittarius are located in the spleen-centre (*Swādhishtāna*). Virgo and Scorpio are located in the digestive and the sexual centres (*Manipūraka*). Here is a slight variation from the traditional

yogic and astrological symbolism conveying the whole truth.

The next step involves a process of creation through *Prāṇa*. By this time, the disciple has crossed the material sheath (*Annamaya*) which includes his physical, etheric and astral planes. Henceforth he takes hold of the vital body (*Prāṇamaya*) which includes the astral, the desire and the mental principles. Here the element of air and water (breath and circulation) play an important role to control the directions of *Prāṇa*. (Here the reader should understand that we are dealing with the seven subdivisions of the seven main divisions in man's vehicles and their inter-play). At this stage he should meditate that he is playing the role of the year. His exhalation is the summer solstice and inhalation the winter solstice. The midpoint of his outbreath denotes the half-breath or vernal equinox. The midpoint of his breath while he is inhaling denotes his other half-breath or the autumn equinox. He should slowly inhale without producing any sound. He should stop breathing when his lungs are half-filled and meditate upon the central vertical channel of his vertebral column. Sooner or later, in this process, there is equipoise. The breath is controlled by the higher consciousness which exists between his heart-centre and *Ājna* centre *via Visuddhi*. All the vital impulses of the man merge in the One Vital Impulse, the Group- *Prāṇa* of the soul-level. From this point of development, he begins to work through the planetary principles. The man lives in the planetary level *via* the planetary principles of the group. His *guru* controls all the planetary behaviour and reactions of the soul. This becomes possible because the *guru* and the *śishya* will have no personalities.

By this time the reader might have understood that the process of locating the correspondences between the

zodiacal signs and the parts and potencies in his own vehicles carries a deeper significance than the traditional astrologer supposes. This meditation of the correspondences is called *Nyāsa Vidya*. This works as a sacrament in raising his body to the level of *His* body. Hitherto man believes that he is the owner of his body. Hence-forth he realises that he is but a steward of the property entrusted to him. All the stars in the sky (which are but so many solar systems in various stages of evolution), which correspond with the zodiacal signs at this time, will stimulate the parts of his body and their principles. They work in unity to co-operate with the effort of man and contribute to his success. They are his helpers in the cosmic work. Thereby he gains mastery over the elements and in his turn he co-operates with the higher forces in sharing the burden of elevating his fellow-beings on his planet.

Among the stars and constellations that work in this plan, there is a special role for those stars that are more advanced than the Sun of our solar system. The seven stars of the Great Bear and the seven stars which form the cluster of Pleiades have a special bearing. For this reason the stars of the Great Bear are called the Seven Great Seers and the Pleiades are called the Seven Mothers who nourish the newborn *Kumāra*, the celibate, with their breast-milk (light visible and invisible). Also the stars of the constellation called Zeta Pisces, which form the two great Fishes, have much to do with his progress. They are called “the Wise Men who come to see the newborn babe who is the future Saviour and Redeemer of the world”. For the same reason, the fish is called the renovator of the ageless wisdom.

According to correspondences, there is much deeper symbolism between the *Viśuddhi* and *Ājna* centres of man and the four constellations from Gemini to Pisces in the skies. The two vocal cords have their correspondence in two great stars that are located in Gemini. They form the two pillars at the entrance of the *temple* where *the word* is located as the first pair (the utterer and the utterance). This god of *the word* is called the first hermaphrodite (*Arthanārīśwara*). That is why Gemini is symbolised by a male and a female in eastern wisdom and not by twins. The manifestation of this double deity on the physical plane as vocal cords is symbolised as the pair of millstones which produce the flour required to prepare the globe of oblation for the sacrifice. These two pillars establish the unmanifest word in strength of the vital impulse. When we come to Taurus from Gemini by following the path of the equinoxes we come across a very brilliant star which is one of the Pleiades. This is Aldebaron or the *eye of the bull*. When we locate the fishes also with it in a place which is just above the *Ājna* centre, we find the link between the pineal and the pituitary bodies. This link is to be constructed by the disciple as the *higher bridge*. This is also called the birthplace of *Indra* (*Indra Yōni*) in the *Vēdās*. The two fishes serve as the two graceful eyes of the elevated *mother-nature* (*Mīnākshi*).

The higher bridge serves as the *third eye*. Only through this third eye and from the point between the 'two horns of the bull' the Lord in the temple can be seen. In the temples constructed for and consecrated to the double symbol (*Lingam*) of *Śiva*, there is a rule that the Lord should be seen only through the horns of the bull located outside. Then, there comes a necessity for the Lord to create a *Kumāra* in the disciple. If we come to Aries

from Taurus by following the path of equinoxes there is the Lord of the fiery gateway (*Veerabhadra*) who gives the penal sign of the *throat cut*. Here the head of the year-god is cut off and replaced by that of a ram. All this put together forms a profound symbolism which is at present left to the intuition of the reader. The reader will be specially benefited if he reads these stories of the *Purāṇās* in full and tries to find the correspondences in himself.

8. PERIODICITY

In the present age there is a never-ending discussion about the real beginning and the ending of the zodiac along the annual path of the Sun. The doubt is not yet completely cleared and it will not be cleared until the *Kali Yuga* allows, in one of its functions of periodicity, the truth to be externalised from the soul-level of the seers of today. Many astrologers have proposed many kinds of the first point of the zodiac. Aries is universally accepted as the first sign of the zodiac. This is true with all the exoteric schools in the world. There are some other schools which follow different signs as the beginnings of the zodiac for their own sacred purposes.

Let us take it for granted that Aries is the first sign because it marks the annual meridian or the exaltation of the annual Sun. Even then the first point of Aries is debated. Many astrologers locate it at the vernal equinox of that year. Some where around March 21st of the present world calendar, the Sun appears to cross the equator from south to north. If we take this point of crossing on the ecliptic, it marks the beginning of Aries for that year. Owing to a strange phenomenon, this point of crossing shifts backwards on the equator year after year. This shift is called the precession of the equinoxes, the rate of which is roughly 72 years 6 months (solar) for one degree. However the rate is not uniform. The speed varies in correspondence with the speed of the earth in its path around the sun.

For example, the Sun appears to move rapidly near the solstices and slowly near the equinoxes. This forms a symbol to ascertain the actual variation in the rate of precession of equinoxes. The vernal equinox sweeps backwards in its precession, producing various effects during each 30 degrees of its precession. As it goes round 360 degrees, the period is called the Great Year, which forms the basis of all the calculations of the ancient scriptures of the world. The various temples of the world's religions have their architecture arranged according to this plan of the Great Year. The pyramid and the detail of its construction are wonderfully in tune with this plan, not only in shape and measurement, but also in location on this earth globe. The effects that are produced by this precession on this earth are marked as the twelve signs and their symbols around the equator (and not on the ecliptic).

The equator is not a man-made division for the convenience of the study of the world map but it is a belt which forms the centre of all the magnetic, electrical, vital, mental, *buddhic*, etheric and astral currents, responsible for the existence of the material earth floating in poise upon the ocean of the unseen currents. The equator, the poles, the vast oceans and the prominent ranges of mountains on this earth do require a study which is more than geographical, historical, commercial, biological and physical. All the secrets of the higher planes concerning this earth are concealed in the above items by greater intelligences who live about those regions. This will be explained in detail later in our volume on *The Splendours of Science*. For the present let us confine ourselves to the effects of the equinoxes and the zodiac. The effects of the Great Year have their correspondences in the seasonal effects of our solar year. The solar year reveals to a

spiritualist all the details of the bigger cycles in time on the background of space.

This leads us to another magnificent phenomenon in astrology. If the zodiac begins with the first point of Aries, which corresponds to the vernal equinox of that particular year and if the equinox recedes along the equator, the space around the equator will not be occupied by the same sign through the ages. All the stars, which are above a particular sign, mysteriously wield their influence upon that sign, as its temporary rulers do not hold the same angle with the same sign. Every sign gradually recedes from the influence of certain stars and comes under the influence of some other stars. This gives a constant change in the nature of all the signs of the zodiac. There is an element of mystery along with an amount of phenomenon which stands above the comprehension of man. For this reason, there is no fixed point or a beginning to the zodiac in its absolute sense. Just as the sunrise is the beginning of that particular day, every kind of beginning in the zodiac is only of some relative value.

There is another aspect of this phenomenon. As the clusters of stars move on owing to the precession of the equinoxes, their apparent shapes gradually change with the angle of vision or as it appears from a particular point on this earth. Due to this and also due to the total displacement of earth in the space caused by the rotation of our Sun around a Bigger Sun, the shapes that our earth receives from the combinations of the stars around, will gradually change and cause a change in the shapes of the beings on this earth. Through aeons of time, the plants and animals as well as the nature of the minerals on this earth will undergo many changes. The races of men undergo changes in their features, statures, structure of

their skulls etc. All this is almost proved from the observations of modern science, but the causes are not yet correlated with the effects. Now we can understand fully that the study of the full symbolism and significance of the zodiacal belt will reveal not only the stories of individuals, countries and nations but also of the sub-races, root-races and the geological and the archaeological splendours of this earth. The stories of the *Yugās*, *Mahā Yugās*, *Kalpās* and *Manvantharās* are artistically composed and Sung by the great seers who have compiled the epics and scriptures of the various races of mankind only with the aid of the secret wisdom of the zodiac and the equinoxes.

There are some astrologers who assert that there should be a fixed beginning to the zodiac on the starry sky. They take into consideration only the fixed stars around the equator. They locate a particular star from which to reckon their twelve signs and their calculations. Why that particular star becomes the beginning of the year is not satisfactorily answered by them. Of course the system is very correct, but its basis is not within the reach of the orthodox astrologers who argue for it. For this very reason and also because they do not hold the true keys to handle this system, there is dispute as to the point of beginning. While the Indian astrological wisdom of the *post-Vēdic* ages assures that *Aswani* is the beginning of Aries, the *Vēdās* say that *Krittika* is the beginning. Until a true definition of *Krittika* and *Aswani* is made, this beginning cannot be located. The terms *Aswani* and *Krittika* are *Nakshatrās* which are the component parts of the dome of the space around our earth. We will solve the problems of this branch of astrology a little later. Even among those who believe that Aries begins with *Aswani*, there is a variance of not less than eight degrees along the

arc of the zodiac. This difference not only creates practical difficulties to a true spiritual astrologer, but also proves the doubtful nature of the followers. Each champion of a particular school of thought piled up a group of books written by previous scholars and tried to uphold his own argument, instead of trying to locate fragments of truth on the arc of the God-made skies.

Is there no first point in its absolute sense? This question for ever lingers in the mind of every truth-seeker. Is there no real beginning, in its absolute sense, to this creation? This forms the answer: 'Is there no beginning to the circumference of a circle?' The answer explains much more! If we mark a certain point, *that* becomes the beginning for our comprehension. There are many beginnings and many endings. Every point is a beginning and an ending in itself and it marks its own round. It is for us to leave off or ignore man-marked circles and try to seek those marked by the Creator which appear to man in the form of some phenomena. The two equinoxes and the two solstices form four kinds of beginnings to the year. The ancient seers had four beginnings of the year for four different purposes.

If we follow the problem more faithfully to a still more legitimate end of the intuitional logic of man, we have another secret which reveals itself. Any conjunction of two or more planets anywhere on the zodiac starts a separate beginning of the zodiac which contains the whole succession of events caused, affected and culminated by that influence of the conjunction. The conjunction gives rise to a succession of incidents, for which it works as the first point of Aries. The conjunction of the apparent earth and sky at the time and place of our birth forms our own first point of Aries or our ascendant. The succession of

incidents caused by a particular conjunction lasts until another such conjunction occurs. In fact, the latter conjunction is also a result of the progression of the former and hence the whole creation is but the progression of the first point in time and space which is the true Aries relative to our creation. The point of a particular conjunction of two or more planets serves as a local Aries to that succession of events along the ring of the ecliptic. The beginning of the present *Kali Yuga* gives us a fixed point of Aries - zero, which is now 32 and odd degrees apart from the vernal equinox of the present time. This means the equinox has receded by precession to that extent from the beginning of *Kali Yuga*. This *Kali Yuga* Aries, if we can call it as such, lasts until the end of the present *Yuga*. The precession of the equinoxes from that point gives the *Ayanāmsā* to the sub-periods within that age. The precession and the Great Year mark some sub-periods of the zodiac within the range of the *Kali Yuga*. The precession through 30 degrees marks still further divisions of each sub-period into twelve parts. The planetary cycles which travel in the opposite direction to the equinoxes will mark the further sub-divisions of each such periods and so on.

The symbolic journey of the vernal equinox from the beginning of the *Kali Yuga* zodiac (the true *Nirayana* zodiac) through the twelve signs in the anti-clockwise direction imparts the characteristics of that particular sign to that age. At present, the vernal equinox has entered the sign Aquarius *relative to the Kali Yuga Zodiac*. The incidents of the world are tinged by that sign as all the true astrologers of the day know too well. The Aquarian age is called the age of ether and space. The clue for this lies in the fact that Aquarius belongs to the airy trine of signs and is the most sublime principle of air among the

three. The present age of space and ether opens the gateways between space in this particular space globe and the atom in its created stage. It has now come to the point of development of the latest scientific theory that the atom is created from space.

We can understand everything about the beginning and ending of the zodiac by remembering that the symbolism of the zodiac is based upon the law of periodicity. The law is so simple as to be ignored. Every point on a circle is a beginning and an ending. Every phenomenon in this creation is a beginning of its future and an ending of its past. The whole creation is a periodicity having a beginning and an ending on the background of eternity. If we apply these propositions to the zodiac we will very easily understand the truth behind the beginning and the ending of the zodiac.

When the *Vēdās* speak of *Kṛittika* as the beginning, there is reference to another periodicity of the whole zodiac. When the vernal equinox comes to the constellation of the Pleiades, there is the true beginning of the Great Year. Whenever the vernal equinox comes to the first star of the Pleiades, it is a beginning of the rearrangement of the world's wisdom in bigger cycles. From this point, the *Vēda* divides the entire starry path into 30 equal parts. It then gives the complete readings in the form of prophecies and a full account of the effects of the precession through 30 divisions of 12 degrees each. These prophecies are in the form of 30 sets of cosmic rituals which form the wheel called *Jyothishtoma*. The story of the birth of *Kumāra* who is nourished by seven mothers (seven stars of Pleiades) contains the clues to read the effect of the equinox passing through Pleiades.

9. TORTOISE AS A SYMBOL

The set of twelve signs starting from the vernal equinox is called the annual zodiac or the tropical zodiac. It can be understood only in the light of the constellations behind. In fact, the 12 signs of the tropical zodiac can be compared to the twelve glasses of the twelve windows around the equator. The constellations can be compared to the scenery without. Each window constitutes an angle of visibility of the scenery. The properties of the zodiac and its seasonal effects are subordinate to the visible symbols of the scenery. The constellations influencing the zodiac form only a part of the stars in the space around us. After having a definite idea of this, we have to study those stars that do not come under the visibility of the belt of space around the zodiac. This belt divides the visible dome of space around the earth into two hemispheres, the northern and the southern. By this we mean the congregation of stars which assumes the shapes of two umbrellas, one each around the north and the south poles.

A study of as many of these stars on the umbrella as possible enables us to fathom the depths of the universal symbols. In the *Purānās*, the northern half-globe of space together with the stars and their shapes is described as the back of a *great tortoise*. The portion is divided in its entirety into the back, the head, the tail and the four legs of the tortoise. By such a division, it becomes possible to locate the various stars, the glorious Suns with their

respective solar systems that wield their influence upon the various regions of the physical earth and the various potencies of its finer vehicles. In fact, these stars exert various types of magnetic and electrical influences upon this earth, the sum-effect being the magnetism and polarity and the vital, mental and spiritual activities of this earth globe. Among these stars we find detailed descriptions of the effects of the seven seers of the Great Bear, the Pleiades and some other very Great Suns called *Brahma*, *Prajāpathi*, *Twashta*, etc. *Bhāgavatha Purāna* contains a complete key of their effects in the *Śimsūmāra Chakra* described in it.

The story of *Dhruva* whose father and the two mothers are located in three other solar systems reveals the secrets of the Pole Star. The symbolism of the great serpents *Vāsuki* and *Śesha* discloses the clues of the effects of the grand constellation of the Dragon with its many stars. This constellation is responsible for the poise of all the solar systems in this space globe. That is why *Śesha* is described as shouldering the whole burden of the material world (solar systems on the earth plane). Just as there is an axis of rotation for this earth, which links the north and the south poles, there is the larger axis to the visible space globe. This axis is called the vertebral column of the *great being* who inhabits the whole space globe.

The constellation of the Dragon, identified with the *Kundalini* of that column, is thought of as a coiled serpent. The truth underlying is that the great span of this space globe is a coiled principle unfolding eternally and manifesting through aeons of time into various phenomena. This serpent is said to exist on the surface of the Great Ocean of Milk (*Kshīrasāgara*). This ocean has its representation in the milky way. The milky way is an

immense ocean of solar globes in various stages of formation right from the stage of light being churned out of the back-ground of darkness by a whirl-pool of force. This light is distributed into a starry matter which forms the astral body of the cosmic egg. In the next stage it is star dust and in a later stage, the wave of solar systems in formation. The story of the 'churning of oceans' has in it many phenomena concealed. The allegory, that the great Lord of the absolute in His phase of pervasion into Omnipresence (*Vishṇu*) assumes the shape of a tortoise and thus aids in the churning of the oceans by the *Dēvās* and *Dānavās* on either side of the great serpent *Vāsuki*, is suggestive of the details of the origin and formation of the solar systems in this cosmic globe.

All the stories of various serpents in the *Vēdās* and the *Mahābhāratha* describe, in a mystic language, the various stages in the formation of the different clusters of solar systems. *Bhrugu* is one of the seven colours of the cosmic light emanating from the darkness beyond the levels of the physical existence. The relationship between the descendants of *Bhrugu* and the family of serpents and finally, the story of *Sarpa Yāga* form a master key to cosmological wisdom. The story of the dog in the Vedas and at the beginning and ending of *Mahābhāratha* reveals the secrets of the great Sun whom we call the Dog Star. The tale of *Rāma*, a descendant of the *Bhrugūs* who annihilated the kings with his weapon, *Paraśu*, gives a clue that " $7 \times 3 = 21$ " is the formula which contains the principles and periodicities of the cosmic intelligences manifesting as solar systems.

Here we have to correlate some concepts about the planetary principles with the differences between the orthodox and the spiritual schools of astrological thought.

Orthodox astrology has not much in common with the astrology of the wisdom school. The traditional and orthodox scholar of the *Vēdās* denies that there exists a subject like *Vēdic astrology* but a true student of the *Vēda*, who has trained his inner sense organs in tune with his intuition at the feet of his *guru*, knows how the astrology of the wisdom school is concealed in the *Veda*, *Brāhmaṇa*, *Ithihāsa* and *Purāṇa* literatures. Many of the fundamental concepts of the subject differ from those of popular astrology. We should not, however, discard the popular branch of astrology and its skeleton, astronomy. Like the skeletons and physical bodies of the men of the material plane of living, they contain what the average man wants, and conceal the inner content to be revealed to those seeking after it.

Just as the uninitiated does not respond to the effects of his *chakrās* and certain glands, so also the higher planetary expressions and the mysteries of the zodiac above the level of the physical Sun, Moon and other planetary bodies remain away from him. Similarly, he is blind and deaf to the light and music of the planets of the higher octaves. Hence great sages like *Parāśara*, *Jaimini* and *Varāha Mihira* separated the portion of astrology required by the average man from the larger and the higher. Only here and there did they hint at the true path. They reserved the original path for those who followed the hints. *Parāśara* and *Vēdavyāsa* gave the whole wisdom of the lights in the form of simple stories in the *Purāṇās*. The stories of *Manus*, the Seven Oceans, the Seven Islands, the Seven Nodes, the Seven cosmic and solar Breaths (Maruths), the stories of *Śiva*, *Vishṇu*, *Brahma*, *Twashṭa*, *Prajāpathīs*, *Agnīs* etc., contain the secrets of the true astrological wisdom of the *Vēdās*.

The stories of the planets and their *lokās* and the order of sequence of the planetary planes therein, will make the average man laugh away at them because, they seem incredible as they do not fit into the order of planets around the Sun of our solar system either centripetally or centrifugally. The distances of planets given in the *Purāṇās* are not from the earth centre but from the centre of this cosmic globe. The *Purāṇās* speak of an innumerable number of such space globes containing infinite number of physical Suns emerging and merging. They compare these globes to the banyan fruits and the Suns of each globe to the seeds in a fruit. The path to the garden of God is supposed to have many roads all lined by such trees on either side. They also compare these space globes (for purposes of certain higher calculations and practical hints on occultism) with the ova of the great etherial uterus of mother-nature, the *Mūla Prakrithi*.

The *Purāṇic* astrology also hints that the elongations of Moon (*Tidhis*) and the tidal disturbances on this earth are but the epitomized drama of the lunar lineage in which *Manus* and *Manvantharās* occur in the same order as those of the elongations of our Moon. They affect the round of the creation in the same manner but through altogether different periods of time. Such a concept is suggestive of the existence of a higher lunar deity whom the sages know as *Sōma*. This lunar deity alters the polarity of the solar rays (the solar rays through Uranus in the *Yuga* scale and those of a still higher planet *Twashṭa* in the *Manvanthara* scale) into the lunar rays. The solar ray is the positive or transmitting pole of the electric cell of the universe and the lunar ray is its negative or the receiving pole. The solar ray is masculine in the sense that it is creative and self-manifest from within. The lunar ray is feminine in the

sense that it is reproductive and serves to hatch the spirit of the solar ray into the matter-state of spirit through reflection on the objective plane. Thus the lunar ray is the soul-principle between the spirit and matter principles. It is a reflecting principle in its nature, just as our Moon mirrors the Sun's rays upon this earth. The lunar ray preserves and so recollects the shapes of the preceding round. The present matter shaped after the past has to re-enact its role in the drama of this whole evolution.

To Sum up in a few words :

1. There are three principles governing the creation: the Solar, the Lunar and the Material principles. They precipitate into the Sun, the Moon and the Earth planes as planetary tissues and as planetary bodies. Their reflections or effects are the Sun, the Moon and the Ascendant in the individual horoscope.
2. As these three principles progress, they serve as the spirit, the soul and the body of the cosmic man as also of the individual man.
3. As these three principles are ever-moving on the surface of space-time, they make different angles among themselves to manifest as *Manvantharās* on the cosmic scale, elongations on the earth scale and moods on the individual scale.

10. CLASSIFICATION OF THE ZODIACAL SIGNS

We have seen how the twelve signs of the zodiac represent the various parts or organs of the human body. Man is not only a physical entity but represents a cogent expression or an equilibrium of forces, so to say, stimulated by certain higher principles. The zodiacal signs govern these principles also. We know that the signs are grouped into three types, cardinal, fixed and mutable. These three sets of signs govern the three chief modes of expression of the vital body (*Prāṇamaya*), thus complicating the mechanisms of the human constitution. The cardinal signs denote activity and govern the functional activities of life. Circulation, respiration, digestion and excretion and such other vital activities are controlled by these signs. The occultist should gain hold over these functions in order to overcome the effects of the cardinal signs. The fixed signs govern the emotions and the desires of man. Wish, desire, anger, aversion, attraction and repulsion are governed by these signs. The behaviour nature of man which lies beyond the control of his intelligence and understanding comes under their control.

The involuntary system is governed by the fixed signs. The spiritual student should be able to gain control over this kingdom by a constant practice of virtue, service and non-attachment. All the associations of his past *Karma* are stored in these signs. Mastery over this kingdom is more difficult to acquire than in the case of the former.

These signs are rightly called fixed signs. Their nature is preservation through establishment. The mutable signs govern the reflexes and instincts of man. Capacities like thinking, understanding, learning, expressing and locomotion are governed by these signs. Experience through pairs of opposites in nature will be gained by the students through the mutable signs. Also, the motor and the sensory activities of the nervous system are their province.

These signs are also responsible for the shape consciousness in the embryo (*Kapila* principle) which presides over the faculty of gathering the body after the shape of the parent. The faculty of imitation, numbering and arrangement belongs to these signs. Directional sense which gives us the concept of right and left, the front and the back, and the upper and the lower is governed by these signs. An occultist should gain mastery over these faculties by a process of neutralisation. Living above pain and pleasure, good and bad, knowledge and ignorance, and surrendering the right of judging others, will make him a master of these double signs. On the physical plane these signs govern those parts of the body which exist in pairs like the legs, hands, eyes, ears, nostrils, bronchi, lungs, ribs, kidneys and such others. A mastery over these signs will be gained by meditating upon the vertebral column and the verticals of the universe. When the consciousness is tuned with the centre of *Brahmarandhra*, all these pairs are controlled.

Each of these three sets stands on the four arms of a cross. The four cardinal signs form the cardinal cross. The four fixed signs form the fixed cross. The four mutable signs form the mutable cross. These three crosses represent

the crucifixion of Christ with two others. The fixed cross among the three represents the crucifixion of the Saviour. Another significant point is that two consecutive signs of each cross stand in a relation of 90 degrees to one another. This is called the square aspect which covers or conceals the two points of the compass (subjectivity and objectivity). The belief that the square aspect has ill-effects is a blind which conceals the truth. The so-called bad aspect is nothing but an indication of an imperfection which gives an opportunity for perfection. Common sense tells us that a square aspect at birth progresses towards a trine aspect at a future date. An impediment to the occultist is the means for strength in overcoming it. Here lies the higher philosophy of the mutual squares of the two signs of the same group.

Matter exists in five physical states : space, gas, fire, liquid and solid. These five states are governed by five cosmic *Dēvās*. Four of these states are hatched in the womb of the fifth. That is, space as a circle contains the four other elements as the cross. Fire and water stand in square with one another as we see in the case of Aries the fiery sign and Cancer the watery sign. Fire and water seem to be inimicals to each other. But cosmic chemistry recognises fire as the cause of the formation of water from gases. This fire is called electrical fire (*Vidyut*). So also, the man of the spiritual path attracts the co-operation and fellowship of the seemingly opposing angles. The opposition or enmity is only a trial or a test which he has to pass. The same principle holds good in all other cases.

The awakening of consciousness from sleep of a person as well as a solar system, is a three-fold process. During the sleep state, there is only one state, that of

impersonal experience which can be symbolised by a point merged in eternity. After a pause or stillness, the point emerges again in three phases : the awakening, the shining forth and the knowing. This brings forth a three-fold concept in space and in time which can be represented by a triangle. The triangle in space of this three-fold activity is the cognizance of I, You and He or It (1st person, 2nd person and 3rd person). The triangle in time is the recollection of time as past, present and future, or more correctly a present with a past and a future. This gives out the symbolism of a double triangle with the central point. This is the three-fold wisdom of eternal periodicity, *Thrayee Vidya* of the *Vēdās* and the Holy Trinosophia of the Hungarian adept. It is the same formula of the teachings of Pythagoras. In the *Vēda* this is simply denoted by the formula “*Aksharam, Brahma and Param*”. The *Purānās* call it *Trivrit* (three-fold). In the *Vēda* it is denoted by a simple figure of a circle, an equilateral triangle in it and the centre. In its detail, it is described as the three lines of the metre, *Gāyatri*, each line containing eight syllables. The day is divided into three sets of eight hours each. The solar year is divided into three parts of four months each. The zodiac likewise is divided into three sign-groups of four each. This is the origin of the trines in astrology. Fire, earth, air and water produce three signs each in the tropical zodiac. Each set of three signs contains a cardinal, a fixed and a mutable sign of the same element. When counted from Aries, we get the fiery triplicity first. Aries is a fiery cardinal sign. Leo is a fixed fiery sign. Sagittarius is a mutable fiery sign. The element fire denotes activity in nature and hence the first fiery sign is active or cardinal sign.

Then comes the triplicity of earth. Earth is physical matter which gives shape or stability. Therefore the first earthy sign is fixed. It is Taurus. Next comes the mutable earthy sign Virgo. The third is the cardinal earthy sign Capricorn. Next comes the airy trio. Air is locomotion or polarity in space. Its principle is change from one state to another. Hence, the first airy sign is mutable and it is Gemini. The second is cardinal which is Libra. The third is fixed which is Aquarius. The fourth is the watery trio. Water is activity on the physical plane. Hence the first watery sign is cardinal which is Cancer. The second is fixed which is Scorpio. The third is mutable and it is Pisces. Thus we find a cyclic variation of the principles of the quadruplicities in the triplicity. There are many secrets hidden in this everchanging order of the qualities of the elements.

The principle of the quadruplicities is diversity. The principle of the triplicities is unity. The whole arrangement of the zodiac which results in the day and the year is unity in diversity. It is truly an emblem of the universe which is the 'uni-verse'.

The order of emergence of the five states of matter is space, air, fire, water and earth. But the arrangement as a zodiac is fire, earth, air and water. This is because the universe is an intertwined network of the seemingly opposite principles forming a complementary whole. Of course the order of the emergence of the states starts from the space with Gemini. The airy triplicity took its form first. This is the secret in the statement that the great approach of the gods was made when the manifestation was in Gemini. From Gemini there is the birth of its opposite, the Sagittarius. This gave birth to the triplicity of fire. This is the birth of fire from air. The word of Logos

is uttered forth through Gemini, the vocal chords of the utterer and it is shot out or seen as Sagittarius, the base of *Kalapurusha* (*Mūlādhāra*). The asterism 'Mūla' in Sagittarius locates the *Mūlādhāra* of *Kālapurusha*. These two signs, Gemini and Sagittarius, formed the first diameter of the circle of the zodiac. Then the diameter rotated in an anti-clockwise direction. The gases (Gemini) and the electrical fire or thunder and lightning (Sagittarius) combined to form water (Scorpio). Thus there is the first biological or germinating medium for reproduction. No wonder, Scorpio denotes the genitals. Now water conceived shapes and gave birth to its complementary state, the solid or earth (Taurus). The opposition of Taurus to Scorpio is no coincidence. Scorpio produced the triplicity of water and Taurus produced the triplicity of earth.

The occultist should follow the reversed order to elevate himself from the riddle of creation. Starting with Taurus or the man in the material universe, he should step into Aries the fire which consumes the limitations of the spirit in matter and gives the initiation at the top of the head. Through the fire of penance he should fuse his principles into one higher principle. Then, in the next step, he should step into Pisces by blending fire with water. He should take care through discipline and self-control that the water in him does not put out the fire or that the fire in him does not disturb the water. He should gently prepare the steam which ascends up the vertebral column. The result is the transcendence of the water and fire principles into the higher principle of air. Now there is the perfect man realised in Aquarius. The path of the equinox from Taurus to Aquarius marks the 90 degrees which leads the races to perfection and hence the Aquarian age brings forth the perfect race on this earth.

After this there will be a big jerk to the geocentric zodiac. There is a shift in the poles through 90 degrees and the polar regions on this earth become equatorial. This causes sweeping changes in geography. Aquarius becomes Taurus and the journey is repeated (of course, this change does not occur completely in the equinoxial sweep, but it occurs in bigger cycles). This phenomenon has been hinted in many places in the *Secret Doctrine*.

The quadruplicities are denoted numerically by four and the triplicities by three. Hence the base of a pyramid, symbolic of the solar temple, is a square and its side a triangle. These two figures by addition represent the seven principles of creation and by multiplication the twelve signs of the zodiac (symbols of reproduction).

The three fiery signs in the zodiac symbolise the three great fires of the *Secret Doctrine*. In the physical body they denote the head, the diaphragm and the base of the spine. As principles in man, they denote the intellectual fire, the vital fire and the spiritual fire. The three earthy signs denote the physical body (physical and etheric), the subtler body (the astral and the desire body) and the mental body (*mānasic* and *buddhic* planes). The airy trio represents the nerve force, respiration and the *Prāṇa* activity. The watery trio represents the instincts, emotions and love nature. The glands are represented by the watery and the earthy trio. The *chakrās* are represented by the airy and the watery trio. The digestive and the reproductory activities are denoted by the watery, the earthy and the fiery trio.

The occutlist has to gain mastery over all the above variations that work as tendencies in him. For this, he has to meditate upon the shapes of all the zodiacal symbols.

The egos of men have reached the human stage of evolution after passing through the mineral, plant and animal stages of consciousness. However he has only the animal instincts in him in the form of associations (*Samskārās*). He can master these lower qualities by a harmonious accentuation of the counterparts of those animals in him. In the words of the spiritualist, man gains mastery over his external fellow-beings by gaining mastery over his inner beasts. This is the truth underlying the symbolic animal sacrifices of the ritualists. Man can identify, along the ecliptic, the original moulds of all animals that are born periodically through the various seasonal effects on this earth. The zodiac is the body of a higher being (the Year-God) of whom the man on this earth is an epitome. Every animal has a shape which reflects in the space around this earth. The geocentric space is negative while the heliocentric space is positive in nature. As the earth furrows the space in its journey round the Sun, the pre-existent shapes of various animals are impregnated by the positive space. When the negative space is thus charged or impregnated by the space, along which the Sun's rays reach the earth, the shapes in the negative space are brought to light. By a study and progressive meditation upon the shapes of the various animals in the zodiac, man overcomes the animal nature in him and is raised to a level which is above the riddle of this creation. Atonement and sacrifice are the key-notes of this process in occultism.

The above process gradually eliminates the polarities of each sign or a group of signs from the nature of a personality of the disciple to that of a soul. At first there is the elimination on the functional level of a few signs here and there and this is achieved by *Prāṇāyāma*.

Then there is the elimination of the signs in the mental plane which takes place through a process of grouping the signs into six pairs at first and then three pairs of two double pairs. Then man lives in the 'triangle' of forces. Through a process of *Prātyahāra*, *Dhāraṇa* and *Dhyāna*, he transcends the triangle too and lives in the point within himself. Then the point merges in eternity when he is said to exist in *Samādhi*.

11. THE ZODIAC AND PRĀṆĀYĀMA

Prāṇa is the vital body of man. It has the property of pulsation or life. In every living being, this pulsation is two-fold: exhalation and inhalation and respiration and circulation. The *heart-chakra* is the centre of these processes. Exhalation is called *apāna* and inhalation is called *prāṇa* of the individual (it is the converse when it is of the universal-breath relative to the individual). The physical form of *prāṇa* is oxygen and that of *apāna* is carbon. They are the Sun and the Saturn principles respectively. The former denotes life and the latter denotes death.

The pass word of *apāna* is the mystic sound 'Ham' and the pass word of *prāṇa* is 'So'. In the physical vehicle, the inward pull of air is controlled by the nerves about the navel. This set of nerves is called astrologically Virgo-Scorpio in the body of a *yogi*. It is called Libra or equilibrium for a man of sex polarity. Libra indicates the symbolic fall of man (the debilitation of Sun). In all human beings, before the attainment of sex-consciousness (before completing seven years of age), it is Virgo-Scorpio, as in a *yogi*. Within the period of the second set of seven years, Virgo is separated from Scorpio by Libra (Libra is the consciousness that separates the inner man from the outer. It is the *māya* of the *vēdānta* and the shame of Adam-Eve).

In the physical vehicle, the exhalation or *apāna* is controlled by the nerves about the respiratory and the vocal apparatus. This part is astrologically called Cancer-

Taurus in a *yogi* and Gemini in others. The poise of the breath is called *samāna* (*Samāna*: measure included). This exists below the ribs, above the navel and about the diaphragm in the physical body. The seal of the sign Leo compares well with the 'cave' about the diaphragm. The sounds 'So' and 'Ham' altered slightly give *simha* (Lion). The location is also cited as the throne or the 'seat-of-lion' (*Simhāsana*). Upon this, the perfect man (Aquarius) sits in reflection. Man, the higher, throws his outline or image upon space ether (Gemini). This image is taken in by breath (air) and then by the respiratory and decarbonising process (fire) into the ebb and tide of the fire-water (the ocean of breath or Cancer) upon which the various seals (*Mudrās*) of man are received (*Samudra*). Then he reflects as consciousness or the seat of vital consciousness (*Prāṇamaya*) at the diaphragm, only as a location in the form of personality. This man comes down periodically into matter at every breath to elevate his fellow-egos existing in the form of atoms of the lower kingdom as the tissues of his vehicles. This process of *Prāṇāyāma*, when properly understood with the aid of the intuition of the reader and the grace of his *guru*, will eliminate the signs of Libra and Gemini in him. Then the perfect man of Aquarius raised by *Prāṇāyāma* exists in the divine life. This forms an example of the process of eliminating the effects of some signs through *Prāṇāyāma*.

12. THE MEASURES OF TIME IN THE ZODIAC

The zodiac symbolises both space and time. Time is the duration of the succession of events that occur in a cyclic order. The phenomenon of time occurs on the arena of space and space is a globe relative to any particular point of manifestation. The aspect of time taken separately and studied relative to the zodiacal signs discloses the proportions or measures which contribute to the unity of 'the solar chariot' of the *Vedic* and *Purāṇic* wisdom as well as the Solomon's Temple of the Masons.

The time taken by the earth to go round the Sun once is called the solar year. This cannot be expressed by rounded numbers through any series of minute divisions or decimal figures. All the calculations relating to the day, the solar year and the planetary revolutions get their round figures only at the time of the great dissolution (*Praḷaya*). What all we can obtain is only an approximation of figures, as measures of time and this is enough for our purposes. These computations are reckoned by the seers of wisdom from a point on the equator. The duration of the period between Sunrise and Sunset equals that between Sunset and Sunrise on the day of the equinox, that too only to an observer on the equator. After the day of the vernal equinox, the duration of the day gradually increases with a corresponding decrease of nights at the rate of 24 minutes per month. That is, when the Sun crosses the annual meridian (enters Aries-zero), the day and the night are equal.

When the Sun enters Taurus, the day is prolonged for twenty-four minutes more and there is an equal decrease in the duration of the night. When the Sun enters Gemini the duration of the day is further increased by twenty four minutes. By the time the Sun enters Cancer or the summer solstice (which marks the western horizon of the year or the abode of *Varuṇa*) the day is prolonged further by twenty four minutes. Henceforth it begins to decrease. The arc of 90 degrees from the beginning of Aries to the beginning of Cancer will cause the increase of the duration of the day by 72 minutes in time. Similarly, the 90 degrees of the arc between the beginning of Cancer and the beginning of Libra, the duration of the day decreases by 72 minutes in time and hence we have the day of the autumn equinox when the Sun crosses the nadir of the day of gods. Similarly, the 90 degrees from Libra to Capricorn will cause the duration of the night prolonged by 72 minutes in time. Again the arc of 90 degrees from Capricorn to Aries causes the duration of the night to decrease by the same 72 minutes in time. Of course these numbers, as already stated, are mere approximations. The soul-expansion and the unfolding of the spiritual consciousness will be aided by a thorough knowledge of these computations, when one assumes the physical posture and the mental attitude as also the equilibrium of breath.

The numbers in the digit of 24 minutes are very significant. Twenty-four denotes the number of hours in the solar day, as everybody knows. There is however a hidden side to it. A period of 24 minutes in the duration of the day (the allotted time depends upon the season) when used by the occultist for the practice of *Prāṇāyāma*, has considerable significance in his evolution. The number

72 of the 72 minutes is also very significant. For the precession of the equinoxes to cover up one degree in the zodiac, it takes 72 years (approximately). The apparent rotation of Jupiter around this earth zodiac is twelve solar years. Six such rotations would extend over 72 years. Six sets of 72 years give the duration of time for Jupiter to go round the apparent zodiac 36 times and for the precession of the equinoxes by 3 degrees. This period is 432 years which forms the base number for the computation of the great cycles of *Yugās* and *Mahā Yugās*.

The wise men of the past had two different divisions of the duration of the solar day. These divisions are made by them according to the law of correspondences. They are :

1. The day is divided according to the formula $1 \times 24 \times 60^x$. One day divided into 24 hours on the pattern of the lunar year having 24 lunations. Each hour is divided into 60 minutes and each minute into 60 seconds and so on.
2. The second type of division is made according to the formula : 1×60^x . The one solar day is divided into 60 ghatīs. Each ghati is divided into 60 vighatīs and so on.

The first of the above two divisions is based on the Jupiterian and the Saturnine cycles of this earth. In fact, the number of months in a year and the number of signs in the zodiac are based on the Jupiterian cycle of 12 years. Twice this number denotes the hours in the day and the lunations in the year (approximately). The second method of division is based entirely on the Saturnine cycle (30 years). Twice this number is 60. Hence the day is divided into 60 *ghatīs* as also as

many minutes in an hour, etc. Here we get the influence of the planetary cycles on the zodiac. A period of 60 years forms a different cycle for some specific purposes in the *Vēdic* and *Purāṇic* calculations of time. This period of 60 years is further divided into 12 sets of five years each. Each set is called a *Yuga*, in a different sense though.

It is a matter of great importance that the periodicities of various planets along the geo-centric zodiac follow correspondences. For example, the annual Sun takes 30 days to complete a sign. The Moon takes 30 days to complete a round. Saturn takes 30 years to complete the same round. The days of the Moon agree with the years of Saturn. This is the origin of the method of progressing the planets to read a horoscope. The seeds of *Karma* sown speedily in one life in the subtler planes are reaped slowly through bigger periods of time in the grosser planes. Every type of calculation has many hidden principles underlying it. Every periodicity in the zodiac is ever varying while the variations themselves are periodical. Variation and diversity appear on the surface-phenomena; correlation and unity exist at the base and constitute the frame. The true occultist gradually works out the correspondences, discovers the correlations, feels the unity, transcends the diversity and gains mastery. This includes the path of liberation from the limitations of the zodiac, planets and the solar system. At the cosmic level there is the aid of the *hierarchy* with their seven *āshrams* and beyond this, the disciple has the Shamballa where the help of the lord *Sanat Kumāra* and *Maitrēya* is ever assured for the eventual transcendence.

These various concepts about the zodiacal wisdom are absolutely necessary before the student can aspire to study the symbolism of each of the twelve signs.

For all spiritual purposes, Aries is located in the meridian of the day of gods. The solar year is called the day of the gods. Libra is located in the midnight of gods. Capricorn and Cancer mark their Sunrise and the Sunset. This is according to the *Vēdic* and the *Purāṇic* wisdom. Aries and Libra mark the two ends of the line of verticality (the plumb line) to the one on the equator at noon of the vernal equinox day. Capricorn and Cancer constitute his horizontal plane on earth (the level). These two lines form the cross in man. The cross is composed of four right angles and each forms the square or the fourth part of the circle. The four points around him form his own magnetic centres of initiation. Through these centres, the elementals of fire, air, earth and water will give him the required initiations of the various degrees. The ever-widening concepts of man, through initiations, form the portals. The meridian and the nadir also mark the vertical line. This is the axis of initiation which is symbolised by the *Brahmarandhra* of the vertical being (man). The hours of his day are arranged on this axis as the timings for his realisation and unfolding (the hours of labour and refreshment).

PART-II

SECTION - II

1. ARIES

This sign marks the beginning of the zodiac according to many systems of astrology. The symbol of this sign is the head of a ram. The ram indicates power, force and a straight dash. In the lowest planes of consciousness this sign signifies force without steering. Leadership, strength, valour and the surmounting of obstacles form the main features of this sign. In all the levels of evolution, this sign marks the release of a tremendous force which tends to break up for a higher purpose, the form-side of existence. Hence the sign marks expansion, activity and the path of initiation. In the material levels this sign gives the first stir to destroy the older forms and re-adjust into better and advanced states. Hence the sign signifies wars, destruction and disorder through political and social events. The iconoclast in all fields belongs to this sign. For this reason it is considered to be militant and rather a dangerous sign in world affairs. This point of view is based on conventional and sentimental levels of understanding. It is therefore not an altogether perfect interpretation of the sign.

The explosion of the atom and the release of its tremendous energy used for varied purposes takes place under the influence of this sign. In the practice of occultism a meditation of this sign, with proper location in the physical body, causes the splitting up of the atoms of the physical tissues, the power thus released being utilisable for higher purposes of replenishing the subtler principles.

The sign Aries is located in the head of man. Man is a vertical being on this earth and hence the head denotes the highest point of meridian. This is better understood when we note that the sign forms the meridian of the day of gods. It is the sign of initiation in reality when the astrologers say that it is the sign of exaltation of the Sun. The solar principle in man is the principle of liberation and it is located in the head-centre for a *yogi*. The centre is called *Sahasrāra* which contains all the potencies of all other *chakrās* located on the *Brahma Danda*. Aries is said to contain all the principles of the twelve signs (the six pairs of signs which denote the six *chakrās*). For this reason, the law of correspondences enables us to appreciate that the tenth house in the horoscope, representing the meridian as it does, is the point of illumination embracing the portfolios of the twelve houses.

The 'lamb and the cross' forms the occult symbol of this sign. God as father (of the year) plays the role of the shepherd or the Saviour of mankind. The main gates of the temples of some secret ritualistic orders are decorated by the 'lamb and the cross'. The cross is an indication of the Sun crossing the equator. This crossing (the vernal equinox) is from south to north. In the body of the occultist the cross indicates the ascent of his powers from the lower regions to the upper. The ring of space above the equator denotes the endless cycle of time. The Sun crossing it at a point denotes the cutting of the circle or marking a beginning on the endless circle. The whole year is formed by the sacrifice of God as time. This first sign is the head-centre (*Sahasrāra*) of the year god. The mystic passage which describes the sacrifice of the *Purusha* says that the

Purusha is “*Sahasra Seersha*”. * When translated this means “the thousand-headed”, who assumes the form of the thousand-headed serpent (of time) with its ever-unwinding coils. This serpent of eternity (*Ananta*) is said to bear the burden of the earth (the form-side of the creation). The inner meaning however is that the *Purusha* has *Sahasra* as his *Seersha* (head). The mystic passage begins with the password *Sahasra* because the year god has his first sign in *Sahasrāra*, the thousand petalled lotus or the centre with the thousand rays.

The god of the cycles of time is called *Prajāpathi* (Patriarch). The year god is called *Prajāpathi Daksha* or the able Patriarch. His head is cut off in the sacrifice. It is replaced by the head of a ram. Initiating a disciple into the consciousness of the head-centre causes the ending of his man-consciousness and the beginning of God-consciousness in him. This is called the ‘cutting of the head’. In the year, therefore, it marks both the ending and the beginning.

The word *Krittika* means scissors. The equinox is the scissors which cuts the ring to form the beginning and the ending. By this the reader can very easily understand that the sign Aries marks the symbol of the great initiation which links the disciple with Shamballa. In the physical body of a disciple, the Shamballa is located in the head-centre and it is directly linked up with the lord *Sanat Kumara* who resides in the great centre on this earth called Shamballa. The *Purāṇic* prophecies assure that the *Kali Yuga* comes to an end by the advent of the World Teacher, *Kalki Avatār* (the Man on the Horse or the Man with the body of a Horse) who comes from a place called

* Purushasūkta.

Shamballa. This shows that the *Kali Yuga*, like the solar year, has its beginning and its ending in the sign Aries. The lord of this zodiacal sign is Mars in the planetary level and *Kumara* in the cosmic level. That is why the *Purānas* call Mars in Aries by the name *Kumāra* who is also the *Lord Subrahmanya*.

The inner contents of the head form the seat not only of the mind but also of the *buddhi*. For this reason the ruler of Aries is Mercury for a man of the spiritual path. The head contains the pineal gland and the pituitary body. They form the counterpart of the village Shamballa where the path to the Lord is paved as the higher bridge linking these two centres. This bridge is called the birth place of *Indra (Indra Yoni)*. The construction of this bridge comprises of the two other signs Taurus and Pisces. The Pleiades and the stars of the constellation of the Fish cooperate in this process. At this stage the Hierarchy works into the disciple. When the disciple has reached this level of cosmic consciousness, he is one with the Hierarchy. For him therefore the ruler of the sign Aries is Uranus. To sum up the whole process of transformation, the phenomena can be tabulated in the following manner:

1. For the man of individual and the personal levels the ruler of the sign is Mars.
2. For the disciple who is in the planetary and the solar levels, the lord of Aries is Mercury.
3. For the Hierarchy at Shamballa and their disciples who live in the cosmic plane, the ruler is Uranus.

The ring of the ecliptic is geometrically a circle and numerically a zero. A beginning and an ending of the circle is the beginning and ending of zero. Hence the

numerical value of Aries is 9. This is the number which ends the numbers and gives the beginning of 1 after completing the zero. (Each zodiacal sign has a number of its own which works out for perfect adepts born under the sign. These numbers of the signs are more cosmic than planetary. Every individual has an admixture of so many planetary and zodiacal principles in him. The zodiacal numbers aid the student of occultism in his meditational purposes. The same is the case with the colours and the rays of each sign. Number is a potency, colour is a vibration and shape is an expression. They exist as the powers of the inner nature of man.)

Red is the colour of this sign and blood is its tissue. The warmth of the blood which forms the motive force of the vital body is related to this fiery sign. Haemoglobin forms the main content of the blood. Hence the chemistry of iron in nature's workings is governed by this sign. The mineral atoms that enter the stage of iron get their redemption through this sign. The consciousness of this sign works as the elemental that governs the iron ores. When the scientific man extracts the iron from the ores and works it out into the many shapes of tools, weapons, machines, bridges and buildings, he is training the atoms of iron to undergo a speedy evolution in the mineral kingdom. A close association of the metal with human being acting as the artificer of metals stimulates the atoms of the mineral kingdom into a higher development. All this activity on the mundane level is worked out under the supervision of the elemental of the sign Aries. Periods of war and advanced scientific developments mark the Aries activity.

The eyebrows and the nose are to be meditated as the glyph of Aries. This gives a stimulation of the hidden levels of consciousness in the lower head-centre (the

twelve-petalled lotus). The glyph also denotes the vertical nature of man. It is a sign of the *Brahma Danda*, or the vertebral column from the base-centre to the middle portion of the eyebrows. It is symbolised by the two-legged serpent (man as an initiate) with ram's horns and the two mystic eyes of Ammon in the *Book of the Dead* of the Egyptians. These horns form the pathways of light from God to Man (the solar and the lunar paths that are represented by the *Ida* and the *Pingala* of the vital and etheric bodies and also the *right vagus* and the *left vagus* nerves on either side of the vertebral column). Moses, the law-giver and the direct disciple of the fire-god (the Burning Bush), is depicted as having two white horns on his head which symbolises the dawn of the light of law in man through the head-centre. In some hebrew versions of the Pentateuch also Moses is described as having the two horns of initiation. The word used in the text for horn is "Kern". It will do well if it is understood as a beam of light instead of as horn. This is because the word 'kern' is related to the aryan term '*Kirana*', the beam of light.

The terms Aries and *ārya* are interrelated. The student of astrological symbolism knows well that the aryan races had their initiations through the symbol of Aries (*Brahma Danda*). Aryan civilisation had its zenith when the equinoxes were passing through the constellation of Aries. The name Aaron (the elder brother of Moses) in the Bible is more a title than a proper noun. Aaron's rod is the rod of initiation. Aaron was the high priest of the Levites. He performed the rituals of the Leviticus with the aid of his rod. Moses also performed the great miracles in the name of the God in Egypt with the aid of his rod. The fiery god on Mount Sinai gave this rod to Moses. When the rod is thrown on the ground it

transforms into a serpent. If it is raised vertically it again becomes the rod. This mystery explains the relationship between the Serpent Fire (*Kundalini*) and the Rod of Law (*Brahma Danda*). Serpent is the symbol of creeping time. It is also wisdom concealed in man. When there is the fall it is the serpent and when there is the elevation of man into higher principles it is the rod at the top of which there is the eagle. The glyph of Aries has two diverging lines at the upper end. They are the tongues of the serpent in the lower man and the wings of the eagle in the higher man. The mystery of the eagle vanquishing the serpent is allegorised in the story of *Garuda* (the lord of the biggest cycle) in the *Purāṇās*. This mystery is concealed in Aries-Libra and Taurus-Scorpio. *Garuda* brings down the elixir of life after vanquishing the serpents. The *Vēdic* and the *Purāṇic* mysteries abound in stories of serpents. The higher bridge built by the *yogi*, through the principles of Aries, with Taurus and Pisces on either side, is called the birthplace of *Indra*. For him, the enemy is the serpent *Vruthra*. *Indra* kills the serpent and places his body on the funeral pyre “amidst the units of time”, as logs of wood, which are ever unstable (moving forces) and which do not have an abode (a permanent shape).

The three signs Aries, Taurus and Gemini constitute the *yogic* implements of the head upto the throat-centre. They cause the reconstruction of the vital body of the disciple through a regulation of his breath, mind and the *buddhi*. A meditation of the pass-word “*Sōham*”, wisely distributed in the three centres (the *Viśuddhi*, *Ājnā* and *Sahasrāra*), causes the reconstruction of the vital body through breath. S and H form the *mantras* of inhalation and exhalation. ‘O’ between these two sounds forms the tongue of the vital body which is pulled out by breath. In

Aries, the head is cut. In Gemini, the throat is cut. In Taurus, the tongue is pulled out. The *mantram* for Aries is H, for Taurus it is R, and for Gemini it is S. Therefore the beginning of the zodiac is called *Sahasra* (the head-centre). The mystic passage of the sacrifice of *Purusha* begins with the *Mantram*, “*Sahasra*”. The sound “Sa” is called masculine for some secret reasons. “Ha” is feminine. For this reason the above mystic passage of *Purusha* begins with “S” and another mystic passage which is dedicated to the goddess (World Mother) begins with “H”. These sounds well arranged and uttered through the vital, mental and the *buddhic* tongues (not through physical tongue and vocal cords) give out the utterance of the man and the disciple as *the* word or the *logos*. A great ritual is thereby conducted by the three higher centres of Shamballa. Through this ritual man is raised to the cosmic level of existence. Henceforth the lower principles of the disciple which form his body are ‘thrown to the mercy of the vultures’ (the elementals of various kingdoms who work out the process of sublimation or the alchemy).

The path of the planets from Aries to Taurus is the path of earth or the materialistic path. The path of the equinoxes from Aries to Pisces is the path of water or the soul’s path. Man stands in Aries between the two paths. He is said to stand on a strip of ground between a mountain and a lake, according to the symbolism of the wisdom writings of ancient China (its significance is well described in a great symbolic scripture of the Chinese called *Ye-Ching* or the *Book of Changes*).

Aries is the first of the three fiery signs. These signs of the fiery triplicity are called the three great fires of the ritual (*Trētāgni*). In the cosmic fire they exist as the electric fire (*Vidyut*), the solar fire (*Jyothi*) and fire by friction or

the terrestrial fire (*Pāvaka*). The ritual of the whole creation is described as the great day with three fires. The star dust is given out as the jet of fire which is known as the great serpent *Anantha*, who takes shape in the great constellation of the Dragon (cosmic *Kundalini*). This star dust forms into three great centres in a space globe before it is distributed into stars or solar systems. This whole story is epitomized in the three signs Aries, Leo and Sagittarius.

The glyph of Aries is also described as the two blades of grass sprouting out. All the grasses of this earth are governed by this sign because they are all annual herbs. Like the sign Aries, the grasses mark the cycle of the year in their fruition. All the cereals, which produced the chief foods from the plant kingdom, are mostly annual herbs. The fields of corn or wheat produce their fruit either once in an year or twice. Their life span is also marked only within the cycle of an year and also in tune with the periodicities of the seasons. They play the role of dying by producing their fruit. For this reason they symbolize the reaping and sowing of the *karma* in the annual cycle. Man takes in plant food and elevates the plant atoms in the course of their evolution. This sign, which marks the ending of the plant for the beginning of the fruit, definitely symbolises an important periodicity in the course of *Karma*. It is therefore represented by a plant of grass growing near the flow of water (the water is Pisces and the plant is Aries).

When the circumferences of two circles of equal radii come into mutual contact, there is the manifestation of the head of Aries glyph. This marks the manifestation of objectivity, when the path is from Aries to Taurus. It marks

the merging of the two objective branches of consciousness into the one line (point of contact), which is subjectivity, when the path of the disciple is from Aries to Pisces.

2. TAURUS

This is the second sign of the zodiac and the first fixed sign. It belongs to the triplicity of earth and hence represents the form side of things. The word of god reaches the earth (acquires the form state or material existence) through this sign. The form side of the word of God is the material universe or objectivity. This is called the fourth state of his word. “Three quarters are hidden in the planes of immortality and this universe, which we see, forms the last quarter,” says the archaic stanza.* “Three states of the word are placed in the cave (unmanifestation) and men utter forth the fourth phase of the word” is another statement from a different stanza.** The sign Taurus represents this fourth state of the word and the whole splendour of the universe in its form aspect.

Forms in this universe tend to perfection through beauty. Beauty is the hidden side of all. It is concealed in form and revealed through the anatomy of form. It never exists in anatomy. The geometry of the creation is a container of beauty and it cannot imprison beauty in any part of the form. Through the form, and not in the form, we find beauty. Beauty is the divine aspect of form. This aspect is governed by the sign Taurus in persons who live for art and who try to discover the sacred mission of art in this universe. Here lies the hidden significance of

* Purushasūkta.

** The Rig Vēda.

locating the ascendant of *Lord Krishna* in Taurus. Blue is the colour of this sign just as red is the colour of Aries. This truth is concealed in the fact that the colour of the incarnation of the Lord as *Krishna* is blue. This is a very powerful key for occult meditation when the disciple is being trained by his *guru* in the *Ājnā chakra*. The colour of the clear sky during daytime is the proper colour for the meditation of the occultist, when he dwells between the throat-centre and the *Ājnā chakra*.

The passage of the disciple from Gemini to Taurus marks the construction of the secondary bridge (*manas-buddhi*) from the ending of the purpose of the vocal cords in voice and the ending of the purpose of voice in *Praṇa*. The starting point of the bridge is yellow (golden) and its culmination is in blue. When the disciple closes his eyes and attempts to see inwardly through the third eye by uttering forth the sacred word, he gets to a point where his vocal sound merges in the sound of his *Praṇa* (breath). Then his *Praṇa* merges in his mind. This leads him to *buddhic* plane. All this path, when successful, gives the experience of a splendorous golden-yellow light. When this fades away into the deep-blue of the sky, it is a sign of the disciple having completed the construction of this bridge. This is also the stimulation for the birth of the third eye. These experiences are symbolised in the allegory of Lord *Krishna* playing his flute and enchanting the fellow-beings into a plane called *Brundāvana*. The flute has seven pores modulating the seven musical scales. Similarly, along the spinal column there are seven sensitive points (the six *chakras* and the head-centre). The region between the throat-centre and the birthplace of *Indra* (a point just above the *Ājnā*-centre and below the minor head-centre) contains all the seven main centres which bear their

correspondences in the seven centres along the vertebral column.

There are seven other centres above the neck (the portion of body ruled by Taurus) which bear a direct correspondence and relationship on the Solar-Cosmic level (second bridge) with the seven stars of the constellation of Pleiades. The *Guru* establishes a direct link between these centres of the disciple and the stars of that constellation. This link is established through *Shamballa*, via the Hierarchy of the seven Masters with their *āshrams*. Pleiades feeds the disciple with the spiritual foods secreted through the glands of that region. In the normal man, these glands (the pineal, pituitary, etc.) do not serve any definite purpose. This is because they are not linked up. This linking is done through thought, attitude and behaviour of the disciple in the early stages. Before he has a firm grip over the higher side of his personality, there is no stir in the process. Since the link is not on the material, etheric or astral planes and since the link begins with the matter of the mental plane, the disciple is helpless without the aid of a *Guru*. He cannot invoke the blessing of the *Guru* until he practises personal virtues and surrenders his self and himself to service. The concerned glands lie functionless like the carbon rods of an arc lamp. It is the arc that connects them only when they are suitably charged.

When the link is established through a continuous process of improving the fitness of the disciple, Pleiades begin to shower the spiritual food as principles upon him. They are appropriately called the seven mothers of *Kumāra*, a newborn babe and an eternal child. The disciple becomes a *kumāra* only after the second birth (spiritual birth). The Pleiades are also thought of as the wives of

the seven great seers (the constellation of the Great Bear). Pleiades establish a link between the seven stars of the Great Bear and the seven centres above the neck of the disciple.

The transformation of the golden-yellow colour into the sky-blue *via* green (the colour of Gemini or *Viśuddhi chakra*), manifests a series of blends. An analysis of all these blends is not possible at the present stage of man's evolution. It can be experienced and its effect felt if one conceives the blends of colours found on the neck and the tail of a peacock. Interestingly, *Kumāra (Subrahmanya)* has the peacock as his vehicle. Taurus governs peacock, cow and bull. *Lord Kṛṣṇa* in one of His many phases is depicted amidst a herd of cows and bulls and invariably has the peacock feather as a piece of an ornament! Taurus represents the Saviour as the cowherd just as Aries represents Him as the shepherd. Link this up with the fact that the equinoxes were crossing the Pleiades when the Lord came down to earth as *Sri Kṛṣṇa*. It was the time of the ending of *Dwāpara Yuga* and the beginning of the *Kali Yuga*.

It is common knowledge that as a rule of nature, the peacocks bear natural enmity with serpents and the latter are devoured in their mutual feuds. In this simple phenomenon is the hidden truth that the levels of Taurus destroy the lower levels of Scorpio only at certain stages of existence as is implied in the 'friendly' co-existence of the two in the presence of *Kumāra*. Interestingly, the serpent also forms the necklace of *Lord Śiva*, the father of *Kumāra*. A friendship between the serpent and the peacock can be established by the disciple. Serpents are of two categories in spiritual symbolism. They are the creeping serpents and the unwinding serpents. The first class of

serpents are called *sarpās* and they signify the existence of man separately in the universe (*Vāsuki*). The second class of serpents are called *nāgās* and they represent the wisdom of eternity (*Anantha*). “I am *Vāsuki* among *sarpās* and *Anantha* among the *nāgās*”, says the Lord in the *Bhagavad Gīta*. The snake of the *sarpa* state is elevated to the *nāga* state. This higher serpent is the friend of the peacock of *Kumāra*.

The voice of man represents the fourth stage of his utterance. Taurus therefore rules the voice just as Gemini rules the vocal cords. The audible voice emanates through the vibrations of the vocal cords. This vibration produces the trill which makes the fire of the word manifest. This trill is represented by the sound ‘R’. Before the voice becomes conditioned as the sounds, words and sentences, it is essentially the trill ‘R’ which is the origin of the language in the form of sound of the objective man. In fact, it is the sperm of sound which impregnates the unmanifest thought into the expressed word. It is therefore called ‘*Rishabha*’ the great bull in the *Vēdās*. In the universe, it represents the primordial matter (*Mūla Prakṛiti*) which forms the basis of all the subsequent emanations. It is called ‘the ghee of the universal sacrifice’ and also ‘the spring season’ of the whole cycle of one manifestation of this universe. “The spring season is the ghee in the sacrifice of the *Purusha*”, says the *Purusha sūkta*. The passage of the annual Sun through Taurus marks the mid-portion of the spring season.

Sun in Taurus is called the fertilising bull. This represents the import of *the word*. Moon in Taurus is called the cow. This represents that which is impregnated. Word is two-fold: the concept and the language. Language is feminine by nature and the concept is masculine by nature.

Their union is wisdom as creation. This is symbolised by Mercury as the calf also in Taurus. Thus we find that The Word, in its four stages of expression, has three phases.

Language and sound as the vehicles of the word are picturised by the two wings of the Great Swan (the two pass-words “Ham” and “So”, which manifest themselves as the respiration in Cancer). The phenomenon of the word travelling through sound in space (from the speaker to the listener) is called *Saraswati*. Swan is the vehicle of *Saraswati*. The word comes out from the subjectivity of the utterer. In this capacity the utterer plays the role of the creator, *Brahma* (the masculine or the four-faced who is different from *Brahman* the neuter). This *Brahma* is the creator and so the ‘father’ of *Saraswati*. He, as the concept, follows her as the voice and the language and so the father and daughter are united in wedlock as man and wife! All these mysteries are concealed in the sign Taurus and revealed to the student who dwells in his *Viśuddhi* and *Ājnā*-centres. When these mysteries are applied to the cosmic activity, the student gets the secrets of the creation in the higher planes through the law of correspondences. The true student of the Gemini and Taurus levels, performs the act of creation through his word and sound. The student who dwells in the Taurus-Pisces levels creates through silence. The former is classed among the builders of the higher universes while the latter is classed among the Master-builders.

The utterance of the word signifies self-expression. For all the people of the individual and the personality levels, the self-expression dwells in the lower planes of instincts, impulses and emotions. In this way, the real word is pulled down from the mechanical vocal word and is buried deep down in matter. This is the cause for

the differentiation of sex in man which as the procreating capacity reflects the higher creative potentiality. This differentiation is signified by Scorpio which is the opposite or the lower counterpart of Taurus. Every astrologer knows that the sign Scorpio signifies the organs of generation. Scorpio thus unfolds the story of all fall of man into genesis. The disciple of the spiritual path has to lift the lower centre and merge it in the higher. For this reason, the sign Taurus signifies the woman in man while Gemini signifies the woman and the man. Woman as one-half of man is denoted by Gemini. Woman as the heart of man is denoted by Taurus. Gemini is the symbol of *Arthanārīswara* but Taurus is the symbol of *Lord Vishṇu* with *Lakshmi* in his heart. When the activity of the lower pole is sublimated into the purest expression of love at the higher pole, it signifies the woman in the heart of man. Every man, of course, is a woman at heart at some level or the other. The woman in man is the concept of woman in the affections of man. The converse is the case with Scorpio. It signifies the man in the woman. This means the divine spark coming down into matter to be entombed in forms. Now the disciple is advised to use his intuition and meditate upon the following emblem: 'On the surface of the ocean there stands the great serpent of unwinding coils. Amidst the coils, the Lord exists in blue colour. Near his heart and on a great lotus, *Lakshmi* sits'.

The response of man to beauty, which is expressed through form, has its highest expression in *Bhakti*. At this level the experience of the disciple is called 'the bliss'. It finds its expression through him in the form of love. Therefore, Taurus governs beauty, love and bliss. When the man is pulled down nearer the lower pole, beauty is misunderstood as form (idolatry). Love finds its

expression through sex-consciousness and possessive nature. Bliss loses itself in its shadow, indulgence. The whole creation is a play between Taurus and Scorpio. When Scorpio gains the upper hand, there is the fall of man into the cycle of births and deaths, misery, labour and imprisonment. When it is of Taurus, there is the path of liberation. Taurus represents the path of *Bhakti* (merging into the higher through devotion). Aries denotes the path of *Karma* (the workings of nature and gaining mastery over them).

The glyph of Taurus is a semicircle upon a circle. This denotes the two horns of the bull or the cow. The semicircle above the circle also represents the crescent Moon above the horizon of earth. Moon is located on the top of the circle. This gives the interpretation of the Moon's place in Taurus. Taurus is the exaltation of Moon just as Aries is the exaltation of Sun. Moon is the seat of a higher deity called *Soma* as we have already seen. In the supra-cosmic symbolism *Soma* is the face of goddess *Lakshmi*. For this reason, the *Purānās* describe that the Moon is born along with *Lakshmi*. Moon in Taurus is the symbol of the food for *Indra* and the other *dēvās* of the cosmic plane. To a disciple, who is crossing the levels of the *Ājnā*-centre to reach the *Sahasrāra*, this food of the *devās* is used by him to construct the higher bridge. This is also called the first phase of Moon. Only a *yogi* can experience the first and last phases of the Moon. For all normal purposes, Moon in exaltation signifies the mind in its upward path. When the mind serves as a vehicle to lead the disciple to the levels above, the path is called *Rāja yoga* or the *yogic* path of the Moon. A true disciple of *Rāja yoga*, who has derived the full benefit of the crescent Moon or the first phase of the Moon in exaltation, is called the Moon-headed being.

To him the inner lord is adorned by the crescent Moon (*Chandrasēkhara*). *Mula Prakriti* is his mother. She is also adorned by the Moon on her head (*Rāja Rājēsvari*). Then the bull of this sign becomes his vehicle. He attains the level of the father of *Kumāra* (The Father in heaven, of the son as Saviour on earth).

Taurus governs cattle and agriculture. Clay, which is the mother of forms through moulds, is governed by this sign. The atoms of silica and copper come under the rulership of this sign. The annual ritual of ‘the path of the bull and the cow’ (*Gavāmayana*) belongs to this sign and the High Priest who conducts the ritual, bears the head-gear with two horns curving towards one another in the form of a crescent. The converging horns belong to this sign and the diverging horns belong to Aries. The numerical potency of number six comes under this sign. Venus, the lord of love and beauty through forms, is the ruler of this sign for all those who are in the planetary-level. For those of the individual-level, Mars is the ruler of this sign. In the personality-level Mercury is its ruler. To the man of the soul-level, the ruler is Moon. To those of the cosmic and the supra-cosmic levels, lord *Soma* is its ruler. Some astrologers are of the opinion that Vulcan is the ruler of this sign in the cosmic levels.

Enjoyment, satiation, happiness, pleasure, and bliss come under this sign. It is the first of the fixed signs, and gives the nature of fixed ideas, impressions and sustained effort to those who are born under this sign. The disciple of *Rāja yoga* can very easily use this trait to achieve his final goal of merging his consciousness in the supra-cosmic plane. The linking oneself up with Pleiades and the Great Bear in the building up of the higher bridge which is called *Antahkaraṇa* is achieved by the disciple. If

the fixed nature is expressed through the form-side in a horoscope, such a subject is a bigot of fixed opinions without being open to convictions. He should use the form-side as an expression of beauty and he should separate the fixed nature and elevate it to the mental and supra-mental planes. The path of a *Rāja yogi* is not to submit his fixed nature to the form-side in him.

Food and taste are governed by this sign. Taste is the response to beauty expressed through tongue. For this reason the quality and the quantity of food play an important role in the practice of occultism for all those who are born under this sign. For those disciples whose consciousness lives between their throat-centre and *Ājnā chakra*, word becomes their food. This is a very peculiar level, which needs a fuller comprehension.

3. GEMINI

Gemini is the third sign of the zodiac. It is the first mutable sign and the first airy sign. In the physical body, it represents the vocal cords, the bronchi and the shoulders of man. In the vital body, it governs the function of pulsation. In the mental body this sign is responsible for the lateral sense of man (*Jarāsandha*). The birth of the lateral sense on the cosmic plane is allegorised in the *Mahābhāratha*. Two wives of a king give birth only to two lateral halves of a child. They throw the two halves on either side of the portal of their palace. An elemental of the threshold called *Jara* causes the union of the two parts and thus *Jarāsandha* is born. The lateral sense of man in his mind is the sense of dividing the whole into two parts which are identical in form but seeming opposites to one another.

When compared with the sign Pisces, which is another mutable sign, we find that Pisces is a pair of fishes and Gemini a pair of persons. The fishes are identical but run in opposite directions. The pair in Gemini is a pair of opposites (a man and a woman). The power to compare is located in Pisces and the power to contrast is located in Gemini. This means that Gemini is the cause of polarity and Pisces is the ending of polarity. All the four mutable signs possess the double nature in some degree.

Discrimination is the key-note of this sign. Man learns to discriminate between good and bad, the higher and the lower, darkness and light, birth and death and

the permanent and the transitory. This power of discrimination is the cause of duality in mind. Experience of man received as one on the mental plane, is divided into two. Thus Gemini is predominantly a mental sign. To a man of the lower planes, mental activity creates variations in opinion and thus enables him to gain experience by a process of 'compare and contrast'. This sign is the cause of the political, social and religious differences among various races, nations and individuals. This creates problems as well as opportunities in solving problems. Mercury, the messenger of gods, is the lord of this sign. Mercury is a symbol of *Nārada* in one aspect as he is the son of *Brahma* and *Saraswati* born on the mental plane. For the beings of the individual and personality-levels Mercury causes the differences of opinion and creates problems.

Mercury is the metal ruled by this sign. This is the chief implement of alchemy. Mercury is transformed into gold by a process known to few. Mercury in the higher planes gives discrimination, and an impersonal way of handling the opposites. He finds solutions to all his problems and approaches, unity in diversity through a mathematical process. When mind is freed from the astral and etheric influences, it is transformed into *Buddhi*. On the *buddhic* plane, *Nārada* is the *Guru* who initiates the disciple into the word of '*Hari*'. The two epic seers *Vyāsa* and *Vālmīki* received their initiations into *the wisdom* which has an expression in the *Bhagavatha* and the *Rāmāyaṇa* respectively. In such a capacity *Nārada* governs the latter half of Gemini.

The science of mathematics belongs to Mercury as the lord of Gemini. H.P. Blavatsky reminds us that mathematics is the only exact science. Number is the only

precise and impersonal expression which exists in nature and in the mind of man. Number is the corner-stone of all the manifestations of the world. The origin of numbers and shapes is in this sign. Gemini is the knower of forms while Taurus is the beauty of forms.

Vivēka (discrimination) is the gateway for the disciple between the two pillars of seeming opposites symbolised by the glyph of Gemini. A struggle amidst these pillars and a passage through them into the inner temple establishes him in strength'. His knowledge on the objective plane aids him to reach the wisdom of the subjective plane and Gemini marks this stage. Before man reaches the inner chamber of the temple, he bears the knowledge on his head with a great burden of his conceptions. After entering the inner chamber he bears it with pleasure and without burden, to hand down to posterity. Emperor Seth is said to have erected two pillars and an arch above them. He engraved the ageless wisdom on the arch and saved it from the upheaval of the Flood. The significance of this story is that the ageless wisdom of man is engraved upon his own frame in number, shape, sound, colour and proportion so that man can read it whenever he lifts himself up to the throat-centre.

Experience through objectivity is one of the features of this sign. Man as the observer forms the centre of the universe. The object observed is the circumference of his own circle. The act of observing is the radius which circumscribes the circumference from the centre. Thus a definite and impersonal relationship exists between the centre and the radius and so, the circumference. The interrelationship of the three is expressed in a numerical value of approximations which is called '*Pi*'. The power of this value is called Lord Pymandaris who makes

himself manifest to man as the Grand Geometrician of the Universe to shower his blessings upon man in the form of knowledge and wisdom. When man leaves the earth plane he receives the wisdom of Pymandaris. That is why the glyph of 'Pi' differs from that of Gemini only in respect of the lower horizontal line. This glyph is later borrowed as a letter in the Greek alphabet.

We have said that the phenomenon of objectivity is the characteristic of this sign. In the first place, man has his physical body and other vehicles that differentiate him mentally and emotionally from the rest of the world. This is the objectivity on the physical plane. Upto the level of the lower mind, this objectivity is vanquished by the inner subjectivity only in the sleep state. In the higher planes of the mind, that is, the *buddhic* and the soul-levels, his objectivity is vanquished by a conscious sleep which is called the fourth state or the *yogic* state of consciousness. Gemini influences the acquisition of such a state.

When man breathes in air, the air in his lungs is differentiated from the air outside. This is the objectivity of breath. Man speaks out with the aid of the air within and he feels that he is speaking to the other person in objectivity. The pass-word "So" means "He" or the other person. Breath is taken in from the objective air through this pass-word at the gate of the two pillars (the vocal cords). When the disciple meditates upon the throat-centre and tries to link up mentally the air in his lungs with the air outside, he will get the thread of consciousness which he follows to enter the inner chamber of the temple. Here the elemental of air gives the initiation required through a process of *Prāṇāyāma* prescribed by the seers of the *Rāja Yōga* school. *Vāyu*, the elemental of air, is therefore recognised as the first objective *Guru* who leads one to

subjectivity. Here *Vāyu* plays the role of the creator through the breath (life-giver) or *Brahma*. *Guru* is therefore invoked as *Brahma* (creator) in Gemini while he is invoked as *Vishṇu* (the beauty in the form) in Taurus and as *Mahēśwara* (the great lord of initiation in the head-centre) in Aries.

In *Vēdic* rituals, *Brahma* is the mouth-piece of the ritual. He is said to utter forth the whole ritual in silence. From the beginning of the ritual to the end, the person enacting the role of *Brahma* does not open his lips but conducts the entire ritual merely through his power of thought.

Word as breath is located in Gemini. Word as voice is located in Taurus. Word as the utterer is located in Aries. Word as thought is located in the 90 degrees or the fourth part of the circle which covers the three signs. This word, as thought (the second emanation of the word) is called the Grand Geometrician. His numo-geometrical value is Pi.

“So” is the *mantram* for inhalation. This is the sound of Gemini. It is located in the throat-centre. ‘*Ham*’ is the *mantram* for Aries since the sign utters forth the whole year. This sound is the *mantram* for exhalation. This is located in the head-centre. ‘*Ham So*’ is the *mantram* for the path of the descent of the disciple from the head-centre to the throat-centre when he follows the planetary path, that is from Aries to Gemini. This pass-word means ‘the Great Swan’, the bird capable of separating milk from water. (Here ‘milk’ means the eternal principle and ‘water’ means the fleeting principle). ‘*Soham*’ is the *mantram* which leads the disciple in his path of ascent from the throat-centre to the head-centre. It is the path of the

equinox (from Gemini to Aries). The consonantal sounds 'S' and 'H' in the *mantram* "*Soham*" are called the male and the female principles represented by the sign Gemini. They are also called the two wings of the bird of breath. They are also the grosser principles or the bodies of *Brahma* and *Saraswati*. When the 'S' and 'H' are removed, there is 'Om' which is the utterer himself. 'Om' is the ultimate state of the merging of the word in eternity. It is the *mantram* of the Supreme Lord. It is the symbol of the liberated being and the *mantram* for liberation. The disciple is advised to locate the various constituent sounds of these two *mantrams* through a process called *nyāsa*, between the throat-centre and the head-centre. Then he has to practise the art of breathing (*Prāṇāyāma*), meditating upon himself.

Green is the colour governed by this sign. Many spiritualists are at a loss to understand that particular shade of green which belongs to this sign. Gemini is the sign of transformation of the lower into the higher. Mercury, as Hermes the great alchemist, is the lord of this sign. Green has a very close relationship with blue colour. A minor change in the vibration alters the colour from green to blue and *vice versa*. Blue is the colour of Taurus. The passage from Gemini to Taurus gives the blend. That shade of green which produces blue or which is a half-tone of blue is the colour of Gemini that helps the occultist in his meditation. One can have an idea of this colour from the crystal of copper sulphate. The passage from Gemini to Cancer is called the path of reincarnation or the path of the *Pitrūs*. Cancer governs the deep-green colour of the plant kingdom. This is the colour suggestive of photosynthesis or synthesis of food by plants through the rays of the Sun. The occultist should guard himself against

meditating upon this colour in the *Viśuddhi chakra*. By the consciousness falling into the lower pole, he is made to fall into the lunar path or the path of the return to earth. The deeper truth is that the deep-green attributed to Cancer belongs to the planet Saturn who is the lord of the opposite sign Capricorn. Cancer is the sign of return to earth and Capricorn is the sign of exit from earth into the higher plane through the gateway of death. The student of occultism is therefore strongly advised to distinguish between the two shades of the green and take up the path of the equinoxes and avoid the planetary path if he wants to free himself from the cycle of birth and death.

The above said green colour which belongs to the sign of Gemini has a great healing effect, while the green of Cancer has the contrary effect. The occultist can heal his fellow-beings physically, mentally, and spiritually by meditating upon the throat-centre with a self-expression attuned to the vibration of the colour of Gemini and then by uttering words of comfort from that plane of consciousness. This is the process of the spiritual healing brought about with the aid of Gemini and Taurus (language and sound). The spiritualist can do this, also through silence by dwelling in *Prāṇa* and breath and focusing the *Prāṇa* vibrations through his eyes or the mind upon ailing individuals. A word of blessing or a glance of grace from the occultist will prove equally efficient in healing. A thought-form produced by meditating upon the glyph of Gemini also has the effect of magnetic healing of a high order.

Gemini is a sign which denotes the relationship of a person with his brothers and sisters. In the horoscope of an average man this denotes the differences between brothers; the differences in opinions and the problems

created thereby. In the horoscope of the disciples, this sign gives an expression of brotherhood. By meditating upon this sign and by using friendly and comforting words in conversation, the disciple finds it easy to attract fit people into the brotherhood of the group-level and link them up to a *Guru* through their throat-centres. He can admit people into 'the temple' as apprentices by a mysterious process of 'cutting the throat', which means stimulating their throat-centres and neutralising the objective expressions of their lower planes. The man of the individual-level finds himself in disagreement and opposition with his brothers through conversation. The man of the personality-level works as a good businessman who can facilitate the exchange of wealth and material. Mercury, the lord of this sign, is a good businessman in the world of mundane affairs. The man of the *buddhic* plane of consciousness is a very good interpreter of the higher symbols to his fellow-beings. His thought is clear and his expression precise. He works as the messenger of gods to men.

The sign Gemini is more intellectual and less emotional in its nature. This makes the man on the lower plane selfish, heartless but tactful. It trains the disciple of the upward path to be impersonal, motiveless and considerate. He is the impersonal creator of good thought, word and deed.

The numerical value of this sign is five. This number is called the 'middle man' by the Masters of Wisdom. *Prāṇa* is a synthesising element of the inner five senses of man. These senses are the vehicles of his objective existence and subjective realisation. When the impulses of *Prāṇa* work out from centre to circumference through these five centres and when the mind is applied to these

five centres, man comes out to meet the world of objectivity. When the impulses of *Prāṇa* are gradually withdrawn to the centre and when the mind retraces its path from the peripheral five rays to the centre of illumination, man finds himself entering the inner chamber of the temple.

Primordial matter is grouped into five states for the creation to descend into objectivity. Amidst the numerical potencies, number five is midway as there are four numbers of ascent before it and four numbers of descent after it (when the first and the last of numbers, one and nine, are linked up along the circumference of a circle at the vernal equinox, there are only nine numbers around). This is the nature of the sign Gemini which arranges things in pairs of opposites. The numerical vibration of number five creates differences of opinion when meditated upon by the mundane man. On the contrary when meditated by the spiritual student who exists in the *buddhic* plane, it brings out the commonness between the seemingly opposites of the pairs which come to be arranged as complementaries to each other. By using the potency of number five he cannot only solve all the problems of the world but also rise above them in peace to help his fellow-beings.

In those people who live in the individual and the personal levels, this sign causes mental activity and thought currents. The intellect of the average man works out through this sign which finds its expression in matters connected with affairs like diplomacy, social activity, compromise, interpretation, translation, communion and such others. All the scientific and literary activities of the world are also governed by this sign. Oration, mimicry and histrionic talents belong to this sign. Great thinkers,

scientists and mathematicians are governed by Gemini through its expression (throat-centre). The interpretation of the law of nature and man is made through this sign while the framing of the law is made through its opposite sign Sagittarius and its ruler Jupiter. In all these levels Mercury rules Gemini. A great expansion takes place in the disciple when he passes through the gate between the two pillars of this sign. Then his intellect is replaced by his intuition of the higher *buddhic* plane. At this point the ruler of this sign is the radioactive planet Uranus. For all mundane purposes, Uranus, the lord of transformation, rules the sign Aquarius. For the process of the expansion of the disciple that takes place through initiation in the throat-centre, Uranus takes the rulership through a trine aspect from Aquarius.

4. CANCER

Cancer is the second cardinal sign and the first watery sign in the zodiac. This marks the ending of the activity of fire and the beginning of the activity of water through air (gas). Hydrogen and oxygen in the state of air are located in the double sign Gemini which is an airy sign. The summer solstice marks the change of state through thunder and lightning. There is the birth of water, denoted by Cancer. Thus, the summer solstice marks the end of summer and the beginning of rainy season on the equator. Hydrogen is governed by *Mitra*, the lord of fire-rituals (*Mitraic Mysteries*). He is the friend of all gods (lord of fusion) and the source of measures in the chemistry of the cosmic plane. A sacred fire-god, *Vas'ishta*, whose ray is focused through one of the Seven Suns of the Great Bear, governs the evolution of the hydrogen atoms. *Varuṇa*, whose rays are focused through Uranus, produces and presides over the evolution of the *Prāṇa* principle of this earth. This *Prāṇa* has oxygen as its vehicle of manifestation.

Varuṇa is the lord of combustion, expansion and radiation. All the radioactivity of the earth is governed by him. *Mitra* assumes the passive (female) principle and *Varuṇa* assumes the active (male) principle of the pair in Gemini, in the cosmic plane. They bring forth the cardinal activity of Cancer. The resultant is the fertilising and germinating agent, water. The change of state from gas to liquid is a jerk in the chemical evolution produced on the earth by the change of direction in its tilt. A grosser

manifestation of this is the condensation of steam into water. During summer the waters of this earth are raised to a state of 'air'. As soon as the Sun enters Cancer, all the vapour in air is suddenly condensed into clouds and comes down as rain. For this reason the sign Cancer is esoterically linked up with Hyades, which are called the 'stars of the flood'. There is a very close relationship between Taurus, Cancer, Virgo, Scorpio and Capricorn.

When vapour is condensed into water, there is an emission of heat (a union of fire, water and air) which is called latent heat. In Capricorn, the opposite sign of Cancer, the Sun starts his northern course when hot currents of air are produced. Then water evaporates and the latent heat is reabsorbed. Latent heat in water is utilised as vital heat (*Badabāgni*) to germinate seeds, stimulate ova the impregnation of which forms the basis for the return of souls to birth. Cancer is therefore called the gateway for the souls to enter into the cycle of birth. A set of angels called *Pitrūs* preside over this activity. *Pitrūs* are among the cosmic *dēvās* who are lunar by nature. The sign Cancer is represented by a beetle in the Denderah zodiac. The allegory of this insect is that it changes some lower forms of other insects into beetles. This symbolises the activity of bringing forth the seed principles into egos. The atoms of the mineral kingdom are raised to the plant kingdom through this sign.

At the point of the solstice which marks the beginning of Cancer, the Sun appears to recede from his northern-most direction towards the south. This is called the beginning of the southern path just as Capricorn is called the beginning of the northern path. At this point the Sun appears to move sideways. This resembles the

movement of a crab. For this reason this sign presides over the crabs and allied beings of the animal kingdom. The tortoise also comes under its influence.

Water represents volume without form. It changes shapes according to the container, but it maintains the perfect horizontal level on its surface. The lower mental and the astral planes have all these properties. Hence Cancer the watery sign governs the lower mind and the astral body of man. If Gemini presides over the passage of breath, Cancer presides over the process of respiration. While Aries, the first cardinal sign rules over blood, Cancer, the second cardinal sign rules its circulation. Circulation and respiration are manifestations of pulsation. Cancer presides over the activity of pulsation while Gemini presides over permeation. The ebb and tide of the oceans also come under the pulsation of Cancer. The magnetic currents produced by *Sōma* through a reflection of his activity in the various phases of the Moon produce the ebb and tide of the etheric, the astral and the water currents on this earth. When the disciple gains mastery over *Prāṇāyāma* and tries to identify his mind with his *Prāṇa*, he gains control over the etheric, the astral and the fluid matters as also the humours or moods of his constitution. This is the role of Cancer in *Rāja yoga*, one of the processes of which is purifying one's lower vehicles. In this case, the consciousness works through the heart-centre, *Anāhata chakra*.

On the mundane plane, which includes the individual and the personal levels of man, Cancer denotes mental activity. This sign governs behaviour, instinct, impulse, sentiment and feeling in the ordinary man. These levels of activity are connected with the heart-centre when it is linked up with the solar plexus. Cancer rules over

psychic levels, mediumship and the subconscious activity of man. The subconscious is the link between the mind and the soul. Man evolves from the mind to the soul planes *via* the *buddhic* plane. The link between nature and man is the link between the mother and child. This link is through the subconscious and it is the instinctive attachment of the mother towards the child. This link is governed by Cancer. When the child is separated from the mother, the latter becomes aware of the needs, the pains and pleasures of the child through the mediumistic subconscious levels that are worked out on the astral plane. Communication with the dead is conducted through the activity of this plane. Hence Cancer governs the souls of the departed who want to come down to earth, or who want to communicate with their near and dear ones. Ghosts and seance rooms are governed by Cancer. The link between mother and her child in the womb is the umbilical cord. This cord and the periodical stimulation of the eggs in the uterus of the woman are governed by Cancer. The ovulation and menstruation, which are marked by the periods of the full Moon and the new Moon, are worked out through this sign. For this reason Moon is the ruler of Cancer for all biological phenomena.

Protoplasm, lymphatic system and the circulatory system come under this sign. Cancer has the art of synthesis, while Capricorn has the capacity for analysis. The former process is that of the inorganic atoms returning to the organic activity of life, while the latter is the converse process, or the death of physical matter. Cancer is the fall of man into matter and Capricorn is the rise of man from matter. Therefore Cancer marks the Sunset and Capricorn the Sunrise of gods. The Books of Wisdom call Cancer the pit, and Capricorn, the mount. In the *Vedic*

and *Purānic* symbolisms, Cancer is called the west and the slant (*Nimlōchani*). This is described as the abode of *Varuṇa* and the birthplace of the serpents. Capricorn is described as the birthplace of the eagles. The serpents go down into the nether regions until they reach Libra (the fall of Sun).

The eagle which is a symbol of the Sun in his northern (upward) path rises in the sky until he crosses the meridian and links up Pisces and Taurus with Aries. *Kaśyapa*, the vault of heaven (the arch between Capricorn and Cancer) has two wives, *Aditi* (the annual east) and *Diti* (the annual west). In the zodiacal functions, they are called *Vinata*, the mother of the eagle, and *Kadruva*, the mother of serpents. “The wings of the eagle” bring down the Elixir of Life to raise the “tongues of the serpent” to taste. This is the grand cycle of *Garuda*, the Great Eagle. This cycle is to be followed up by the disciple for his liberation (of *Vinata*) from the bondage (of *Kadruva*).

Milk and its products are governed by Cancer while cattle are governed by Taurus. Milk and ghee are the two forms of food which are most conducive to a disciple of occultism. They purify the *kōśās* and pave the way of the *Sādhaka*, feed his soul and supply the material to build his *Antahkaraṇa*. All the *Vēdic* rituals sing the splendours of *Agni* who is made more brilliant by the offerings of milk, butter and ghee. Ghee is described as ‘the spiritual sperm’ and ‘the fuel of light’.

Silver is the metal governed by Cancer. This metal has a direct relationship with the reactive faculty of the mind. It affects sensitivity, responsiveness and behaviour. This point is well proved by the special study of its medicinal properties by the seers of Homoeopathy.

One-third of the zodiacal circle, which begins with Aries, ends with the last degree of Cancer. The second begins with Leo and ends with the last degree of Scorpio. The last one-third begins with Sagittarius and ends with the last degree of Pisces. These three points form the Holy Trinosophia (*Thrayee Vidya*). Each side of the triangle begins with a fiery sign and ends with a watery sign. For this reason the three watery signs mark the end of things. They contain the clues to know the trend of the old age of man. To a spiritualist they mark his points of rebirth. The ending of Cancer is the pit which contains the snake. The constellation of the minor serpent (*Āślēsha*) coincides with the end of Cancer, when Aries coincides with the constellations that mark the beginning of *Kali Yuga*.

The colour of deep-green influences this sign in the horoscope of a mundane man. Green is the colour of Saturn and Cancer receives this colour through a reflection of the opposite sign, Capricorn. The disciple should neutralise the effects of this colour upon him by gradually transforming it into golden-yellow, the colour of Sagittarius. Then, he overcomes the obstacles produced by the associations of his past *Karma*, which exist as tendencies in his astral and mental planes. After this, the golden-yellow colour is further transformed into honey colour. Then he gets hold over the *sātvic* expression and there is a complete mastery over the *buddhic* plane. In the next step, the disciple attracts blue colour into this sign. Then beauty consciousness of Taurus rounds off the angularities of his love-nature. Finally, there is the attraction of the colour of the rose petals, when the consciousness finds its expression in the soul-level through the heart-centre. This process is practised by many schools of *Rāja yōga*. The colour of the rose, when

meditated upon the heart-centre, becomes the true symbol of the Rosicrucian (the symbol of the Rose and the Cross).

From the beginning of Cancer, the whole zodiac is divided into 30 equal parts of 12 degrees each. Each division bears a correspondence with the average motion of Moon in a day. This division of the zodiac is used for the sacraments of the householder. This also gives the relationship between the solar and the lunar months. There are many rituals prescribed for the married man to beget children of good health, longevity and spiritual elevation. They require the above said division. Again the whole zodiac is divided into 28 equal parts from the beginning of Cancer. This gives the basis to calculate the prenatal epoch of man. The arcs of the gender of the child to be born are located in these divisions. Another use of this division is that if we progress the horoscope of an advanced disciple of spiritualism in the reverse direction (the path of the equinoxes), this division gives the details of the previous incarnations of the disciple and the present path of progress with clues to neutralise the past bad *karma*. Once again the whole zodiac is divided into 27 equal parts from the beginning of Cancer. This contains all the clues to know the details of the 27 divisions of the vertebral column for *yōgic* purposes.

The path of the planets in each division has a separate influence upon the moods of the mundane man, that find their expression in the worldly affairs by the passage of Moon through these divisions. If the horoscope is progressed in the reverse direction in the case of a spiritualist, this marks the various influences of the Moon's progression and Saturn's transit, which produce a variety of environmental influences that are to be overcome by the disciple. Three sets of nine such divisions

form the three sides of the triangle on the *buddhic* plane. When each division is linked up with the other two corresponding divisions of the other sets, we get the nine triangles which enlighten us about the interrelationships of the various magnetic centres along the spinal cord centres which are called the seeds of nine initiations.

The above said three methods are not in vogue at present. They form the *nakshatra* division of the zodiac. At present, the third type of division is used by the orthodox Indian astrologers although its true key is lost. In the present Hindu calendar we find this division in vogue. It is computed from a fixed point which they call their first point of Aries. The various gods who preside over these divisions and their effects are fully described in the *Vēdic* and the *Purāṇic* wisdom.

Moon is the ruler of this sign for all mundane purposes. For a disciple who is in the process of building his *Antahkarana* Saturn is the ruler. *Sōma* rules through the planet Moon in the case of a *yōgi* who lives in the cosmic consciousness. Periodicity, rhythm and music come under the influence of Cancer. Voice is ruled by Taurus and music is ruled by Cancer. Music has got the capacity of raising the consciousness of man from the astral level to soul-level directly without the aid of the mental and the *buddhic* planes. This property of the gestation of soul exists in Cancer. Through the subconscious, music works as *mantra*.

The levels of rapture and satiation, when properly used by the *Guru* upon the consciousness of the disciple through the music of sound or the musical sense of the mind, will break off the barriers of the disciple and make him realise the cosmic planes of consciousness. Such an evolution of the soul is governed by Neptune and hence

this planet is the ruler of Cancer to the beings of *Shamballa*. Without a proper link of an able *Guru*, this is a very dangerous path. It may lead the disciple into the subconscious levels, where the mind is lost, mediumship is roused and the associations of his past *Karma* lead him to a state of indulgence. Astral illusions, self-stupification, auto-hypnosis and spirit-control and succumbing to black magic are not uncommon when an occultist tries to follow the path of music in *yoga*. It is the path of the razor's edge and very few come out successfully through this path and the danger lies in the fact that the sign is completely negative by nature. There is only the receiving pole and no transmitting pole in this sign. There is only following and no leader, until the disciple transcends the planetary planes. Very few people can become *Gurus* through this sign.

The best examples of disciples in this sign form the group of the best musicians of the cosmic and the supra-cosmic levels. *Nārada*, *Thyāgarāja*, *Jayadēva* and others are influenced by this sign. *Nārada* is a messenger in Gemini and a musician in Cancer. For this reason he is the final *Guru* of our solar system and leads even the beings of *Shamballa* to the supra-cosmic plane. Except *Sanat Kumara*, no one is an equal to him in perfection. The incarnation of *Rama* is located in this sign. Moon and Jupiter in Cancer, Sun in Aries, Mars in Capricorn, Saturn in Libra and finally Venus in Pisces, together form the incarnation of *Rama*. The disciple should meditate upon the full significance of this planetary configuration if he wants to attain perfection through the sounds "*Rā-ma*". 'Ma' is the sound of Cancer. All the nasal sounds belong to the vibrations of Moon. Music is based on charging the sounds with consciousness whenever the effect of elevation

through sound is required. This is done through nasalisation. There is no music without nasal sounds. Once again, *Nārada* the adept in music is the one who initiated *Vālmīki* into the *mantra* of *Rāma*.

The numerical potency of this sign is two. This is a negative number and denotes the place of following. While number one is the numerical potency of brilliance, number two is that of reflection. One is the number of the deity of manifestation (*Purusha* who multiplies into ten, hundred and thousand) and two is the number of *Prakrithi*. *Prakrithi* or nature manifests as *Mūla Prakrithi* or primordial matter, which reflects *Purusha* on its plane. The composite effect of the various actions of *Prakrithi* is called the nature of man. The nature of man is expressed through his behaviour. Behaviour belongs to Cancer.

5. LEO

Leo is the royal sign of the zodiac. Lion represents the king among the animals. All the people born under Leo are essentially noble, straight and loving. The sign represents the conquest of obstacles and 'ruling' a kingdom. There is the element of a fighting nature in Leo. In the lower plane, it signifies a fighter for power. The statesman and the ruler come under this sign. Heads of institutions and leaders of parties, nations and ideologies are governed by this sign. In the personality-level, the sign represents fighting for ideology, justice and the establishment of law and order. Fighting for law is motivated by a nature to protect one's followers as well as the weaker. This means love nature. In the disciple, Leo represents the fighting and conquering of his lower nature. Establishment of order within and without, continuity of purpose, fixed nature and expansion through discipline are the key-notes of this sign. It is the second of the fixed signs and second of the fiery signs. The fixed sign represents fixation and stability while the fire represents luminosity and expansion. The two aspects usually coexist with discipline.

Leo governs the diaphragm and its activity in the physical body. The seal of Leo or the glyph of the sign can be seen in the depression below the region of ribs which is the location of the diaphragm. The diaphragm keeps the upthrust that brings about a balance between the heart-centre and the solar-plexus. Respiration and

circulation form a centre of pulsation in the heart and the lungs, and this pulsation is worked out through the nerve-grip of the diaphragm. The solar plexus controls the digestive and the excretory activities with the aid of its two lower centres. In ordinary people who live in the lower centres, the downward pull of the solar plexus causes a gradual loss of the peristaltic action of the diaphragm through their age of adolescence and causes old age. When the diaphragm loses its upward thrust, due to indulgences in the food habits and sex, the respiratory and the circulatory pulsation is pulled down by the load of the lower centres. This makes the consciousness of man lose his grip over *Prāṇa* and mind, not to speak of the other higher activities. This constantly keeps him imprisoned in the astral and etheric levels that tie him down to the grossest forms of desire. At this stage, his response to the objective world causes him to live in misery. Living ceases to be an experience and becomes an existence with constant struggle.

By concentrating his mind upon the pulsation that controls the respiratory and the circulatory activity and gradually by meditating upon his voice and the source of his expression of the word, the disciple can aid the activity of Leo in him to raise him up to higher levels. This is a very slow and skilful process particularly suited to the children of Leo. The practice consists of *Yama* and *Niyama*, the first two steps of *yoga* according to the eight-fold path of *Pathanjali*. *Āsana* the third step gives the training. *Prāṇayāma* the fourth step gives the first initiation. The activity of Leo comes into full play during these first stages. There ends the initial role of Leo in *yoga*. The process of filtering the love-nature from the gushes of emotion and the building of the *Antahkaraṇa* through love above feeling,

requires the full-fledged help of Leo. During the first phases, Leo is called the dog in the *Vēdic* and *Purāṇic* symbolism. In its higher functions, it is called the lion. Dog is the symbol of vigilance. It keeps awake at the gates between heaven and hell (the bliss and the misery of life).

Prayers should be loudly uttered by the student of the first three levels so that he can fix up his mind on his own sound and its import. The import of the sounds in prayer is God, the form of God being only according to the comprehension of the student. His very physical sound is the three-headed dog of Leo. Musical utterance requires sound as vehicle which is composed of three main scales with seven subscales each. "Seven are the layers (of sound) and three times seven are the sticks of fuel for the *Purusha*."* *Mantrams* work only as sound vibrations at this stage. As the student gradually attunes his voice to music, his voice is raised from the sound of lower Leo to the music of Cancer and then to the regulation of *Prāṇa* in Gemini. Then only, he can utter forth the voice of Taurus. The word of the average man has no effect upon others except through motives. This state is represented by Leo which stands 90 degrees apart from Taurus. When this fourth part of the circle is covered by the student in the path of the reversed process (the path of the equinoxes), his word is no more conditioned by motive. His is the word of love, which controls and helps the transformation of the fellow-beings. The Dog-Star has a mysterious relationship with the sign Leo. The vibrations of the sounds of this star are so high as to be inaudible to the ear of the ordinary man. Dogs on this earth contain the vibrations of the Dog-Star. They can hear the whistles or

* Purushasūkta.

sounds not heard by the human ear. The presence of a dog hastens the stimulation of consciousness into the higher vibrations of sound to a student of *yoga*. For this reason some adepts have dogs around them. At a particular stage of practice, the student attracts dogs around himself and he cannot understand the reasons at first. He is not expected to drive them away, if he wants to derive the benefit. Lord *Dattātrēya*, who is the lord of the whole science of *yoga*, has four dogs around him to aid his devotees and disciples. *Saibābā*, the adept, always had dogs with him.

Leo is said to govern the heart. This is true only in the higher functions. The physical heart, the circulation and the respiration of the lungs are controlled by Cancer and not Leo. The heart is the seat of love and this love-nature is only governed by Leo. The spirit of service and a constant outpour of love-nature upon his fellow-beings functions through the *Anāhata-chakra* which includes the activity of the music of Cancer and the love of Leo. All people born under Leo have this love-nature. They have protection for their fellow-beings as their motto. But this love is clouded by emotional desires in ordinary people. The student of *yoga* should use the activity of the *Anāhatachakra* to lift up his purest love-nature from its imprisonment by desire, limitation and emotion. Pure love without emotion is the only means to attract the student to a proper *Guru* through an awakening of the soul. The death of the personality and the birth of his soul into group-consciousness become possible through the love-activity of the *Anāhata-chakra*. This is the point which makes the student, a disciple. The birth of love causes the birth of *wisdom* and this wisdom raises the thought of man into the level of *intellect*. This is one path in *Rāja yoga*. In

another path, the birth of the wisdom leads and causes the birth of the other two aspects. This is the path of the wheel. There is a third path, where the birth of intellect occurs first. Thus there are three different paths resulting in nine sequences. Of course, every path leads to perfection in all. The raising of the intellect into pure *will* forms the activity of the *First Ray*. Raising wisdom through love is the path of the *Second Ray*. The selection of the path depends upon the choice of the *Guru*, according to the stage of the disciple in evolution.

The birth of group-consciousness that is worked out through Leo is called the birth of the son. Leo is the fifth sign of the zodiac, which denotes the relationship between father and son. This relationship is always through the soul-consciousness and its culmination is the spiritual realisation of the father in the son. (The relationship between the mother aspect of God and the son is through a bond of emotion and love. This is the umbilical cord through which mother-nature sustains the child and protects him before he begins to grow conscious in the soul. This phase is worked out through Cancer. The ending of the first fourth part of the circle in Cancer and the beginning of the second in the Leo marks the end of the connection of the child with his mother and the beginning of his link with the father. It is a significant point to the disciple of the path to know that the cosmic fourth house and the fifth house correspond respectively with the relationship of the child with his mother and the relationship of the father with the child). The fifth house in the horoscope represents children and the affections of the father towards his children to bring them up, to educate them, protect them and see that they are independent. All this activity works out through the fifth

house and the fifth sign Leo in the mundane level to the mundane man; in the soul-level to the disciple; in the spiritual level to the disciple of the last four initiations and finally in the cosmic level to the adept through the fathers of *yoga*, whose prototypes are located in *Shamballa*.

When the numerical potency of the sign Gemini established its link through the sextile with Leo, man has the grip of his five fingers. The grip which controls the five senses to raise the man is located in the heart-centre and about the diaphragm. This is a great secret hidden hitherto in the *Kali Yuga* and which requires an elaborate explanation. The thumb and the wrist contain the grip of the hand which has a very deep significance. The capacity to hold a firm grip of the hand is located in the thumb-centre of the brain and in a hidden *chakra* located between the solar plexus and the heart-centre. This *chakra* is dormant even in many advanced disciples. This centre can be activated only by a proper building up of *Antahkaraṇa*, as it exists only in *Antahkaraṇa*. A desire to elevate all the fellow-beings from the misery of the world is the activity of this *chakra*. “Joining hands” means a great deal to a disciple. “Hand to hand” is link between the adept and his student. It is also a link between one disciple and the man of suffering. A desire in the disciple to raise his fellow-men from troubles and protect them, brings him the fitness to stretch his right hand towards that of his *Guru*. Before the disciple properly discharges his above duty and before he ceases thinking about his own progress or his *Guru*, the *Guru* never stretches his hand for his *śishya*, but waits in silence until the fitness is gained. For this reason service, protection and love are placed in the sign Leo by the Most High God, the Master of the Creation and its Rituals thus enabling the individuals to cross death

through “*Avidya*” (personality) and be raised by the grip (a point of fellowship) into soul-consciousness.

For a man who has not crossed the level of personality, it is useless to think of any *Guru*. For a man of the soul-level it is needless, because the *Guru* establishes the link as soon as he feels that he is not disturbed by the thoughts of the disciples. Trust, faith and confidence help the student to transcend the lower levels. If others can depend upon the disciple and if he pledges not to betray them at any stage, he can be sure of the hand of his *Guru* upto the highest levels. This path of Leo is allegorised in the incident of the dog following *Yudhishtira* upto the heavens in the *Mahābhāratha*.

There are seven judges in the heavens as seven stars of the Great Bear. They come down to earth as principles, expressions, races and prototypes of men. The seventh and last of them in order is the law of protection, service and love. Through these traits, a man gains strength over the lion of Leo. Samson killing the lion and Hercules vanquishing the lion are the ‘labours’, of this sign. There are many practical keys about this sign which cannot be given through books.

Healing is a form of service and an expression of protection in a higher sense. The art of healing belongs to Leo. Love and protection of his fellow-beings places a man in the role of a ruler. Leo is called the king of signs. The highest position of the ancient sage of the spiritual path was to be a king-initiate (one who protects, controls and raises one’s fellow-beings through one’s love). There was a period when the rulers of nations were high-priests. They conducted initiations. In this capacity, the ruler is called the father of the people. The relationship between

the ruler and the ruled is that of a father to his sons. There is no wonder if we find records of the *Rājarshīs* (King-initiates) and *Prajāpathīs* (Patriarchs) having hundreds and thousands of sons.

Leo marks the midpoint of the half-circle which begins with Taurus and ends with Scorpio. Both the signs Taurus and Scorpio are fixed. They stand in square with Leo on either side. A disciple born in Leo can very easily balance the Taurus-Scorpio activity within him and elevate the activity of Scorpio to that of Taurus *via* Leo. This he does by activating the love ray in his heart-centre and the ray of will in his *Ājnā chakra*. When the instincts of Scorpio are worked out through the role of Leo, we have "*Hecate*", the witch, a female dog with venomous serpents on its head. The disciple influenced by these signs is always advised to dwell in the higher centres through mind and thus protect his life impulses from the instincts of Scorpio.

Gold is the metal of this sign. Golden-yellow is its colour. The grip in man manifests as obstinacy, thirst for power and a dislike of restraint in the lower man. The grip works in the average man as ambition, overcoming the obstacles, fighting and conquering for a noble cause. In the spiritualist, the grip expresses as the power of will. The adept uses this power to create through a right blend of intelligence and wisdom.

The sign is predominantly positive in nature, just as Cancer is negative. In the solar level, this sign represents the soul of Sun. The numerical potency of this sign is One, in its highest expression of love. When Gemini works out through Leo, the sign responds to the numerical potency of five. This is the grip of raising.

There is a great spiritual relationship between Leo and Aquarius. The sign of Leo is in the downward path (*Dakshināyana*) when the man follows the planetary path. The lion is raised to the level of a perfect man who is located in Aquarius, which stands in reflection of Leo on the upward path (*Uttarāyana*). The great sage *Agastya* presides over the process of bringing the man of Leo to Aquarius through a reversed process. “He drinks the waters of the oceans to kill the demons.”* The Aquarian age, which is an age of sudden expansion (under the guidance of Uranus), prepares the advanced race of mankind in Leo to enjoy the levels of the age.

Wheat and honey come under the rule of Leo. Spiritual students know much about the benefit of living on these two things. The milk, butter and ghee of Cancer and the wheat and honey of Leo are the main items of the perfect man in the Aquarian age. Time is fast approaching when man cannot be much benefited by rich foods. Digestive troubles are located in Leo. Matter stands as a barrier for the mind to reach soul and spirit. There is the down-ward pull below the diaphragm when man takes delight in rich foods, especially in the Aquarian age. Simple foods and plenty of water with frequent baths are most conducive to a life of real happiness.

Sun is the ruler of Leo in the horoscope of an average man. To the advanced mankind of the Aquarian age, Uranus rules the sign through Aquarius. This is for those who are above the soul-levels even. In the solar and cosmic levels, Uranus is the ruler. Leo governs law, order and justice in the soul-level. These are the expressions of love in this sign. For this reason, Jupiter, the Judge, rules the

* See *Agastya* (Appendix A).

sign Leo through Sagittarius in its relationship of trine for those who are in the soul-level. Mysteriously enough, Mars, the Lord of the Initiations in *Sahasrāra*, rules Leo through trine relationship in the case of those disciples in that level. The wise people say that there is a great *Āshram* in the planet Mars which is intended to train the disciples of a certain path on this earth.

The advanced humanity of Leo in Aquarian age has the symbol of man-lion in the *Purāṇās*. Its manifestation is through the breaking of the vertical column of the house of the giant, *Hiranyakaśipu*. The limitation of love in the form side is broken to give way to the manifestation of love as protection and liberation. Then the giant (self) in the house of love is once again liberated and raised to the level of a custodian of the gate. This story from *Bhāgavatha* is so very powerful and elevating that a mere meditation will give an expansion to the student.

The sound 'N' belongs to Leo. The sound T' belongs to the lower side of this sign. 'N' is only a nasalisation of T'. Nasalisation belongs to Cancer and the higher sound 'N' leads the disciple from Leo to Cancer through meditation and love. The ascent of man from Leo to Gemini is caused by a meditation of the sounds 'N' and 'S'. The ascent of man from Leo to Taurus *via* Cancer and Gemini is got through the meditation of the sounds 'N', 'R', and 'S'. When the sound of Aries is also linked up, the one-third of the circle is completed by the disciple and he once again crosses the meridian on the reversed direction of the wheel. When the whole set-up of sounds is linked up by the utterance of the sacred word it becomes "NṚSIMHA", the name of the incarnation of Man-Lion. Meditating upon these signs and the shape of the perfect man with the head of a lion leads to liberation through

love. An elevation through the grip of diaphragm, the heart, and the grip of the five fingers (the five claws of the lion which break open the stomach contents of the giant and which form one of the penal signs of the Master) causes this liberation by giving himself up to an attitude of protecting others.

At this stage, this sign governs the honey colour instead of golden-yellow.

6. VIRGO

Virgo is the second mutable sign and also the second sign of earth in the zodiac. The symbol of this sign is a virgin which denotes purity, holiness and the sublime nature expressed through the highest concept of motherhood. While Cancer represents nature as mother, Virgo represents the second aspect of the Logos as mother. If we can have a comprehension of the matter that fills the *Mahā Para Nirvāṇic* plane, we can have true understanding of the symbol of the World Mother that is located in this sign. All the creation in the Logoc plane consists of four states of the emanation of the Lord as word, from himself to the objective world. Each of the four states is subdivided into seven equal parts and this division is found in the 28 lunar asterisms of the zodiac.

Three states of the emanation of word are hidden in the subjectivity of man and the fourth state is the objectivity of this universe. When a man utters forth a sentence it is called "*Vaikhari*". This bears correspondence with the manifest universe. Before he utters, the sentence is framed in the mind. This is called "*Madhyamā vāk*". This corresponds with the mental shape of the universe in the mind of the creator. Before the sentence is conceived in mind, the whole idea exists beyond language in the subconscious and semi-conscious mind of the utterer. This is called "*Paśyanthi vāk*" (the word as the Seer).

This corresponds with the *Sankalpa* of the Lord. It emanates as the totality of impression from the utterer.

The emanation is like the emergence of a wave in the ocean. The wave is not different from the ocean in essence but differs from it as a state. This state, before creation, is called the Holy Mother of all creation. This forms the matter of the *Mahā Para Nirvāṇic* plane. This plane is located in the sign of Virgo. Since the whole creation emanates from her as a visualisation and not as a reflection on matter, it is called the immaculate conception. This is because the Father who is himself the utterer as well as the Word, is also the Father of the World Mother. Remember that the four-faced deity (*Brahma*) created the Word from himself (*Saraswathi*) and wedded her later. In the *Vedic* and the *Purāṇic* symbolism, this *Paśyanthi* state of *vāk* is also called *Gāyathri*, the Great Mother of the Dawn.

This World Mother is the object of man's meditation, his becoming and his merging. When the disciple meditates over this concept of the World Mother, he is raised by her into the state where the personality merges and the soul finds its place in the Mother, to be perfected and taken by her to the Father. Ramanuja calls this process by the name "*Purushakāra*". The word means making a man the *Purusha*. From the state of a *purusha* he is taken as one with the *Purusha*. This process includes three steps—"*Sālōkya*", "*Sārūpya*" and "*Sāyujya*". The three terms respectively mean 'one with the look, one with the frame and one with himself within Himself. This is the highest ideal of the spiritual path. This marks the birth of a Lord from man by the Mother through the grace of the Father. This is the true concept of the birth of the Saviour by the Great Mother through immaculate conception in the language of The Bible.

It is a pleasant surprise to note the identity of the process in the teachings of Ramanuja and Jesus. For this reason, the World Mother is called the Virgin, who finds

her expression as a principle in nature and in man through the sign Virgo. Ramanuja calls the role of the Lord in this process by the name “*Anugraha*” which is the same as “the Grace” of Jesus. It is the look of the Lord, as the love of the mother, that elevates a disciple through this process and not the effort of the disciple. (There are many social and religious dangers in popularising this fact). Jesus used the sublime principles of the 12 signs of the zodiac as his 12 disciples to permeate his message. Ramanuja established the hierarchy of 12 divine devotees and gave the 12 syllabled formula of the Lord for the salvation of beings on this earth. While the previous religious leaders preserved the secrets of the divine path (only to lose from their own hands), these two masters, Jesus and Ramanuja, gave out their messages to all those who would listen. Such saviours are called the sons of the Virgin. Much is there to explain about this path, but space does not permit here.

If the mother exists as a woman in the heart of man, representing beauty in form in the sign of Taurus, the mother in Virgo represents the mother of the child with a sacred mission, through grace. Beauty and grace are linked up in trine aspect between Taurus and Virgo. The path of the spiritualist from Virgo to Taurus includes all the levels of a *Yogi*. It makes his voice filled with grace. The blessing through word and the look of the *yogi* of this path magnetises his disciples to the level of “at-one-ment” with the highest Lord even without their knowledge of the various levels of working.

The birth of ‘A Lord’ from ‘The Lord’ marks the birth of a Saviour or World Teacher. The advent of the World Teacher takes place in repeated cycles on this earth. “Whenever the law is disturbed and lawlessness gains

the upper hand, I come down to establish the law once again and this is done through my Māya,” says the Great Lord in the *Bhagavadgīta*. Every year the passage of the Sun through the winter solstice, the advent of the Saviour, is enacted as a mystery play by the Sun God who plays the role of the Saviour. The earth receives the life-giving ray of the Sun, with its warmth as grace of protection, when the Sun begins his northern journey. On the midnight of the day of winter solstice, the sign of the Virgin is on the ascendant, when the Sun passes into the fifth sign from Virgo. Fifth house denotes the birth of a child. Once again the Lord distributes his food of spiritual life in the form of the life-giving rays of the northern Sun. The flesh and the blood of this Saviour become the bread and the wine of the beings. “The gods used the *Purusha* as the offering of sacrifice and caused the progression of the sacrifice further,” says the mystic passage in *Purusha-sūkta*.

When the vernal equinox crosses *Makara*, there is the birth of the World Saviour in bigger cycles. The Saviour of these cycles is said to return on a white horse, destroy injustice, conduct judgement, sit on the throne and re-establish law. This is the story of the *Kalki Avatār* of the *Purāṇās* and the story of the return of the Lord on a white horse in the Book of Revelation. This marks the working of the equinox in Sagittarius. In this sign, the Lord on the white horse is concealed in the figure of half-man and half-horse. Remember that Capricorn which forms the third point of triangle with Virgo is the dawn of the gods and Sagittarius is the sign of the Saviour. Virgo completes the fourth part of the circle with Sagittarius, the sign of the Saviour. The present stage of evolution of man is not sufficient to understand the highest keys of

the grace of the Saviour and the World Mother that are concealed in the earthy trio of the sign. To the average man and even to the disciple of the first three initiations, the earthy trio represents matter, the grosser side of nature.

To the students of the path of grace, these signs reveal themselves fully.

The Virgin in the Virgo sign is described as having an ear of corn in one hand and a lamp in the other. The ear of corn represents her son as the spiritual food of mankind. It is a matter of interest that the winter solstice marks the return home of the fruits of cultivation in the fields. The lamp is the symbol of spiritual light or the light in darkness. Objectivity is darkness to the *yogi*. Our light is his darkness and his spiritual illumination through subjectivity is darkness to others. The lamp therefore represents the light of initiation in darkness. Virgin, the World Mother, conceives her son in the darkness of the midnight. After crucifixion, Mary, the mother approached her son in the dead of the night with a lamp in her hand.

The path of the disciple on the reversed wheel from Virgo to Leo gives the grace (Virgo) and the protection (Leo) of the mother in the concept of the mother sitting on the lion. *Durga* in the *Purāṇic* symbolism is described as having a lion as her vehicle.

To the disciple of the path of grace who dwells in the sign Virgo, the five signs on the reversed path and the two fishes in the opposite sign become the spiritual food. The Lord feeds his followers with “Five loaves and two fishes”. This forms the main feature of the ritual of St. Mark.

It is said that there were only ten signs in the zodiac at first. The whole of the fourth part of the circle, that

begins with Virgo and ends with Scorpio, functioned as a single sign, Virgo-Scorpio. It was the time when the earth was all peopled with the sons of grace. They multiplied through grace and worked out the evolution of the Virgin-matter of this earth. There was no sex difference. Brotherhood of man and fatherhood of God through the love of mother-nature was the only relationship known to them. Gradually, there was the birth of complete objectivity, due to the dawn of the mental plane on this earth. Then Virgo-Scorpio had undergone some functional divisions. The equator had its manifestation as a magnetic ring, to separate the lower from the higher. The annual Sun had to “cross” the equator at two points in the year. Thus, there is the birth of the lower pole (Libra) which separated Virgo from Scorpio. This gives the story of ‘the fall of the planet earth into generation or matter’. Previously the earth was like a hollow half-globe. Only the northern hemisphere was present in planes above the mental. It was like a vortex rotating on its own axis and around the Sun. The would-be north pole was the only pole and there was no polarity. This would-be pole was called mother *Mēru (Mēru Dēvi)*.

The earth stood vertical, that is, the pole was at right angles to the present position of the north pole (more correctly to the position of the north pole when the earth was completed). The sons of grace who lived on the same plane came from higher planets as the gods of this earth and descended upon this pole. They began to inhabit the pole and multiply through the grace of the mother. The bottom of the earth was a pit and the would-be axis of the earth was in the shape of a spiral or the unwinding serpent. The earth was kept in poise on the head of this serpent. The bottom of the earth which was the would-be

equator was parallel to the ecliptic in one plane. Gradually, a fourth part of this hollow half-globe became denser. There was a disturbance in the motion and the earth rotated in a periodical manner and not in the cyclic rotation of no periodicity. Due to this disturbance, there was a gradual tilt of the axis into another plane. When the tilt completed 90 degrees from the previous position, the lower hemisphere was formed. The earth became round and there was the formation of the lower pole. The denser portion caused objectivity and there was the birth of matter in the mental plane. This caused the separation of the two poles and the manifestation of the earth into astral and etheric planes was complete.

In the meanwhile, the beings on this earth evolved the lower egos into men of the existing plane. Some of these sons of grace performed the greatest sacrifice of themselves by descending into the matter of this planet to guide the infant humanity. Some others escaped to their suitable abodes on other planets. By that time, the evolution of the bodies of man was also complete, except for their manifestation on the gross physical plane. Through a law of correspondence with the earth, these beings of the new evolution had their lower pole formed at the base of their spinal cord. Previously, the sons of grace had only the upper pole, upto the throat-centre. This change brought in the origin of polarity of sex in the minds of the new men. This caused the physical differentiation of the sex organs.

Man imitated the art of creation on the material plane through his lower pole. This imitation is developed as the sex act to reproduce. This caused the fall of man into matter. Even at the present day, the development of the

embryo in the womb of woman imitates all these stages. We therefore find that the growth of the vertebral column in the embryo is from head downwards. The upper pole is created first and the buccal cavity is the first to manifest on the vertebral column. This develops into the head-centre, the *Ājnā chakra* and the throat-centre. Then the lower organs are formed at a later date.

The vortex of the half-globe of the above said earth was towards the Sun. For this reason there was no night to the sons of grace.. Even now, for those beings who inhabit the north pole, the day is very long and its duration is equal to six of our solar months.

The former half-globe of the earth had the base as circle and the axis from the vortex as a spiral. This gave the numerical potency of Zero around One. Ten was therefore the number of the earth and the zodiac around it. There were only ten signs. The part which became denser first corresponded with Virgo-Scorpio. When the earth was completed on the material plane, this fourth part was divided into three regions. There is the birth of the twelve signs around the newly formed equator.

The region that covers the 90 degrees from Virgo to Scorpio governs the portion between the navel and the thighs. The inner tissues of the corresponding regions in the physical body act as one unit in the body of the present man or woman until the completion of seven years of age. From that time, until the end of 14 years there is the stimulation of the sex organs and the separation of the sex tissues from the others. This is the working of Libra to separate Virgo from Scorpio. This is but one of the seven keys to this part of wisdom. This grand mystery of the astronomical, astrological and biological phenomenon is

one of the top secrets of the ancient wisdom. It is known only to those seers who live in the Himalayas, the North Pole and five other magnetic centres of this earth. For the first time it is revealed through their messenger, H.P.B. She gave only some hints about the matter and left the remaining to the intuition of the student. It was because she was not permitted to reveal more. Even now it is not yet time to reveal the full significance.

Virgo presides over nursing and serving the sick just as Leo presides over healing. Pisces governs hospitals and Virgo, its opposite sign, governs the nurses in the hospitals. According to the law of correspondences, we know from the nature of the sign Virgo that nursing profession is more the duty of women than men. This sign also governs maternity and child welfare centres. Bringing up children in proper lines and creating the saviours of society through various activities come under this sign. Child education, nursery schools and convents are governed by this motherly sign. Orphanages, infirmity schools and leper colonies, T.B. hospitals and midwifery are all located in this sign. There is a hidden significance in the fact that all these activities are administered more by the followers of Master Jesus in the present day.

In popular Astrology, the colour of Virgo is an admixture of all colours. Designs and various combinations of colours are located in it. But the true picture is the manifestation of the rainbow in order. The World Mother of many ancient religions is decorated with an arch of rainbow around her head. The grace of the Lord comes down through the World Mother in seven planes, seven colours, seven scales of musical sounds, seven rounds of planets, seven planetary chains, seven root-races

etc. The whole creation is the result of His grace through seven periods of time that are called the Seven Days of creation. Hence the rainbow represents the unfolding of the Lord's grace. To the disciple of the path of grace, who has reached the stage of the son of grace or Saviour, the colour of the sign Virgo is milk-white. This represents the divine milk, the white ray in which the seven rays exist hidden.

Virgo is the sixth sign from Aries. The sixth house represents misunderstandings, limitations, subordination and menial services. This is true with Virgo only in the case of the man of the individual level. Mercury in the lowest level presides over the above said activity. For those who devote themselves to the service of the various departments that are supervised by Master Jesus in the present day and for those who followed the path of grace as love (the path is under the direct supervision of *Gauthama the Buddha* through *Shamballa*), the Lord of the sign is Moon. Moon acts as mother on the lower planes, when he rules Cancer. He discharges the duties of the spiritual mother, when he rules Virgo. *Anasūya*, a star which is described as the wife of *Athri* (*Athri* is a star of the Great Bear), works its influence as the ruler of this sign through the rays of Moon. Of course, there is nobody who can respond to the graceful vibrations of these rays, except two at the present time on this earth. They are *Lord Maitreya* and *Lord Dattatrēya*.

The numerical potency of this sign is seven as we have already seen in the manifestation of the rainbow. Radium is the metal of the sign. Sugarcane is the plant of the sign. *Lalitha*, the mother of grace, holds the sugarcane bow in one of her hands.

It is strange to notice that there is no *chakra* allotted to Virgo and Pisces. To the son of grace, they work out through a newly formed *chakra* between the *Ājnā* and the head-centres. This is called the birthplace of *Indra*. Virgo, Taurus and Pisces have a combined influence upon this *chakra*. This *chakra* manifests only through a united activity of these three signs.

7. LIBRA

Libra or balance is the third cardinal sign and the second airy sign of the zodiac. This is true in whatever direction we count the signs of the wheel. This sign represents the fulcrum-principle of the universe. This fulcrum causes the rotation of the wheel. When rotation is traced at the centre of a circle, it is a double force. It is the radiating force which brings diversity from centre to circumference. It is also a blending force from circumference to centre which brings the unity from diversity. This is true in the circle and a circle is only one of the 360 planes of the globe. Within the globe the force of Libra can be traced at the centre. The point which is the beginning of the whole creation bulges out into a globe through a process of radiation by the help of the Libra principle. This sign marks the grand miracle of the whole process of objectivity coming out of subjectivity.

The sign Libra has its formation from the beginning of the creation to a very later date of the stage of perfection. This sign contains all the properties of the twelve signs of the zodiac, like Aries. This sign represents the lower pole of creation which can be once again absorbed into the higher pole by the spiritualist. The balancing of the two arms of the scale is nothing but making the two opposite forces merging in the centre. When the weighing is unequal, the arms and the pans are prominent (active). When the weighing is perfect, the centre becomes active and the pans fade into passivity. This is the whole essence

of the spiritual path of man. This sign marks the autumn equinox which bears correspondence with the midnight of the day.

Imagine six different rivers crossing the circular path of the zodiac in straight lines. A pilgrim who is travelling along the path can taste all the rivers by completing half of the journey. Even though the rivers cross at twelve points on the circumference, the water is tasted completely only through six signs. The other six points contain the same water, but flowing in the opposite direction. In fact, Libra arranges the twelve signs into six pairs of signs. Visualise the whole nervous system (which is the manifestation of the subtler lines of force) branching off the vertebral column and reaching the extreme ends of the body. What the vertebral column is to the two sets of the nerves (efferent and afferent) the line between the two equinoxes is to the zodiac. The line that links the two equinoxes through the centre of the earth represents *Brahmarandhra* along which the six pairs of the signs are arranged as the six potential *chakras*. To a true student of the *yogic* path, his six *chakrās* are but six pairs of *chakrās*. His working starts with the awakening of the six *chakrās* and ends with locating the six other chakras in the body of *Antahkaraṇa*.

When the spiritualist completes his journey of tracing the path from Libra to Aries in the reversed direction, he has completed the journey through the six other signs. By this time Libra is elevated and absorbed into Aries. The lower pole in him is nullified and he bears the one pole in his head with the God-centre of the universe as the second pole. This God-centre is located through the path of the Sun. Then again the one pole in man becomes one with its higher pole, the God-centre.

This is the culmination of the whole process. It is the marriage of the lamb with the bride, Libra. It is prophesied that the husband of the bride will die after marriage (man is a mortal being on the objective level). Therefore, the sacrament of marriage is performed with a ram and the death of the bridegroom is crossed thereby. This allegory about the would-be wife of the blind king in *Mahābhāratha* explains the marriage of the lamb in Heavens.

Libra is the seventh sign of the zodiac. It corresponds to the seventh house in the horoscope. This represents the marriage partner which means the polarity of sex in the average man. The woman in man and the man in woman are taken out separately to carry out the act of reproduction or reflection of the upper half of the circle in the lower half or matter.

This sign, like Gemini, rules the lateral sense of man (*Jarāsandha*), but Libra indicates the culmination of the lateral sense in the equilibrium of the mind. “*Samāna Vāyu*”, the equalised force of the vital body is located in the centre of the *Brahmarandhra*, along the hollow which is called *Sushumna*. This has three main centres, one in the *Ājnā chakra*, another in the heart-centre and a third in the solar plexus. The first centre controls the mind, the second controls the emotions and the third governs the physical poise of man. The functions of these centres (only of the vital body) are located in Libra. This three-fold function is called *Samāna Vāyu*. The seat of the three-fold activity is located in the heart-centre. Libra represents the heart-centre as far as this function of the vital body is concerned. Inhalation and exhalation are the grosser manifestations of *Prāṇa* and *Apāna*. A poise of the breath impulses in the heart-centre that is brought about through the art of *Prāṇāyāma* will lead the consciousness of the

student to a mastery of the vital and mental activity. Libra, the balance, performs all these functions. By practising the art of *Prāṇāyāma*, the activity of the consciousness in the solar plexus and below is gradually directed towards the higher centres *via* the heart-centre. Man is made to establish himself in the higher pole between the *Ājnā chakra* and the head-centre. The lower pole is eliminated and polarity is neutralised. “When Sun crosses the last degree of Virgo in his downward path (path of the planets), there is a reversal of the whole process. Sun once again enters Aries and there is no fall of the Sun into the night of matter. The same six signs are traced again in the opposite direction until the starting point is reached”. This is true with the *yogīs* and this marks the change through *Prāṇāyāma*, the fourth step of the eight-fold path of Pathanjali.

In the physical body of an average man, Libra is located in the solar plexus. It governs all the functions of the lower pulsations. To a student of *Prāṇāyāma* and *Pratyāhāra*, Libra is located below the head-centre along with Aries. Taurus and Pisces are located in the third eye. Gemini and Aquarius are located in the vocal cords. Cancer and Capricorn are located in the heart-centre. Leo and Sagittarius are located in the diaphragm and the solar plexus. Virgo and Scorpio are located in the spleen-centre and the base *chakra*. Now, there is a violent disturbance of the location of all the centres during the attainment of the fourth and fifth steps of *Rāja yoga*. During the sixth step new centres are located. They are: (1) between the head-centre and the *Ājnā chakra*; (2) between the *Ājnā chakra* and the throat-centre; (3) between the throat-centre and the heart-centre; (4) between the heart-centre and the solar plexus; (5) in the heart-centre; and (6) at the base-

centre. This shows that there is only the *Ājnā-centre* (new centre below the *Ājnā* to control the solar plexus also). These new centres are located through the process of the building of *Antahkaraṇa*. These new centres are called lotuses and different from the wheels of force (*chakrās*). There is much confusion between these two centres in many *yogic* schools of thought. Many books of *yoga* give distorted pictures of the whole syllabus of *yoga*. A clear-cut path at this stage can be got only through word, glance and group co-operation. It is better for the student to follow the path of surrender to his *Guru* at this stage than to try to gain from the records of various schools of thought.

These lotuses are of an unfolding nature and have no rotating force controlling them and binding them. Gradual unfolding of the petals of man, in tune with the solar activity, is the only process that exists at this phase. These centres are called lotuses, because they respond to the solar activity, which is the grosser manifestation of the grace of the Solar Logos. Even the *Sahasrāra* has its higher centre, the "*Sahasradala Padma*" (the thousand-petalled lotus). *Sahasrāra* means the wheel of thousand rays. We therefore find that the end of the activity of the *chakras* and the wheel (the zodiac) marks the beginning of the activity of the lotuses. From the path of the zodiac, the disciple enters the path of the Sun through the third, fourth and fifth steps of *Rāja yoga*. Through the sixth and the seventh steps, he transcends the seven-fold planetary path of the Sun and enters into the soul of the Sun. In the eighth phase he attains the centre of the Spiritual Sun who is the Lord above all creations. He sits in the lotus above the head-centre. But he is one with the centre which is everywhere, with its circumference nowhere. The sign

Libra in the zodiac conducts the functions of the fourth as well as the fifth phase of *Rāja yoga* and ends with the whole frame of zodiac in the sixth phase. It is replaced by the six lotuses. Henceforth, the emblem of the disciple is not the wheel with centripetal and centrifugal forces, but it is the lotus with only the unfolding activity. The highest form of *Buddha* in man is seated in a lotus. He is called the Jewel of the Seventh Lotus. The Mother of grace is seated in a lotus and holds the lotus in her hand. The emblem of the wheel rotates around the commanding finger of the Lord and conducts the function of the cyclic path of the worlds on the plane of *Māya* destroying the obstacles of creation and protecting His followers until the grace of the Mother in the Lotus is showered upon them. The spiritualist is advised to meditate upon this symbolism for a long time. This is the only path of liberation from the forces of the wheel (zodiac).

The path from Aries to Libra along the two sides of the wheel is called “the tree of life”. Since man starts to retrace the journey of consciousness from the other pole, he is located in Libra in the beginning. That is why the tree of life is inverted to him. The branches (manifestations) are downward (towards the gross matter) and the roots are above (the causes lie in the subtler planes). As long as he tries to arrive at the roots from the branches, he is perplexed because they are intertwined. What he has to do is not to attempt to get at the seed, but to reach the centre. Seed is only a part of the cycle of the tree of life. Many of the secrets of the sign Libra are concealed in the formula of the 15th Chapter of the *Bhagavadgīta*.

To the average man, Libra is the path of Scorpio. To the student of *Rāja yoga*, it is the path to Virgo. There are the negative and positive paths of consciousness for the

student taking to the practice of occultism. When concentration of mind is practised, man may go towards the merging of his consciousness into the kingdom of the black magician. Ecstasies, emotional outbursts, astral indulgences and apparent miracles may bury the student in the lower centre and make him think that the personal and individual man in him is the Lord of all these things.

The mutual attraction of man and woman through the polarity of the animal magnetism in the astral, mental and the etheric planes is misunderstood as the worship of *Prakrithi* and *Purusha*. This leads to “the idolatry of Egypt” which leads the disciple to the lowest level of aspiring for “the flesh pots of Egypt”. Sincere phallic worship has its origin in Libra. Venus worship (the ruler of Libra) of the many religions in the ancient days led to the debased levels of craving for women and wine. All the affections of man are naturally tinged with emotions and the whole clouded effect is wrongly called love in this world. The pure love of Venus can be got only by a process of constant filtration, just as pure intellect is got only by a process of constant distillation in the alchemy of man. The sign Gemini stands exactly at the centre between Aries and Libra. It warns the student of the filtration and distillation, when only it promises the coming down of the Saviour “who walks on earth with man” in the opposite sign Sagittarius in the shape of the Man of the Horse. Much can be explained about this aspect in a pretty good volume. “Miracles” of divine love through man are called divine. Supposed miracles shown by man through practice, to gain supremacy over his fellow-beings are called diabolical.

The splendours of the modern civilization, big cities, industries and the finest luxuries of life are expressed through the sign Libra. Photography (reflection of the

higher pole in the lower), cinema and drama are governed by this sign. Actors, dancers and cinema stars of great fame and wealth come under this sign. The drama of Libra is not the drama (ritual) of the soul but it is the same process used for enjoyment through art. Dress, food, drink, taste and fashions are located in this sign. All these things give the expansion of man into the fullest swing of objectivity (*Māya*) when the inner centre causes the beginning of the swing of the pendulum in the opposite direction. Dresses, jewels, perfumes and make-up material are governed by this sign.

To the average man, Venus and Mars form the combined rulers of this sign for many secret reasons. To the disciple in the first stage, Venus is the ruler. When he is in the process of building his *Antahkaraṇa*, absorbing the chakras and producing the lotuses, Saturn takes the rulership. A very sustained effort of the elevated Saturnian vibration is necessary to complete the building of *Antahkaraṇa*. The opposites of pain and pleasure can only be crushed down and the ground made flat by the slow but sure process of Saturn. Again, from the stage of the formation of the lotuses, Venus becomes the ruler of the sign but at this time he is the Lord of pure love which cannot be differentiated from pure will.

The sound potency 'V' is located in this sign. The numerical potency of the sign is four. It is composed of two equal divisions of two parts each. " $2 + 2 = 2 \times 2$ ". This formula is concealed in the activity of the sign Libra. There is no other number except four which bears such a relationship of its numerical activity. There is much to be explained about the significance of the activity of this number but it will be beyond the comprehension of the majority of mankind at present.

Crimson-red is the colour of the sign that vibrates upon the average people through the solar plexus. This colour is the result of the response of man to the cloudy admixture in him of emotion, desire and love. To the disciple who has erected his lotuses, violet is the colour. To the disciple, who sits in the thousand petalled lotus, the colour is a blend between blue and pure white. For him, there is no difference between blue and white. Each of these two colours, taken separately, denotes an objective response to the colour sense of man.

The glyph of this sign is very significant. It represents the bird with its fully stretched wings in a horizontal plane but not touching the horizontal plane of the earth. The wings stand completely parallel to the earth plane but the bird is always above creation. It is said that there are two birds on the vertical trunk of the tree of life. They are identical and co-existing. One of them enjoys by eating the fruit of the tree. The other enjoys by seeing the first bird rejoicing in eating. It is pleasant to notice that persons born under the influence of Libra are charitable and rejoice in the sight of others enjoying. The bird above exists in immortality, while the bird below eats immortality and enjoys the taste as the fragment of its experience. The glyph of this sign also represents the horizontal beam of the scales. The year is divided into two equal parts at the centre of the beam. This is the location of the autumn equinox. The scales of Libra are called the scales of justice, when Sagittarius, the sign of Judges is linked up with this sign through the sextile aspect.

Magnetic iron is the metal of this sign because it forms the lower pole of the magnet. Iron can be magnetized by the mere touch or even by the presence of

a powerful magnet and this causes polarity. The effect of the touch and presence of the *Guru* through the soul-level, which helps the disciple to build his *Antahkarana*, is but a manifestation of magnetism. The iron represents his zodiacal life in the *chakras* and the magnet represents his life in the lotuses. Rearrangement of molecules through a change of force-currents is the only difference between the iron bar and the magnet. The *Sushumna* of man is like an iron rod at birth. It becomes a rod of magnet through the second birth (Spiritual).

Moon has also something to do with the magnetic currents of ether and water. The tides are caused by Moon. Just as Saturn, the Lord of Capricorn, is linked up with Libra for higher purposes of the *Rāja yoga* path, Moon the Lord of the opposite sign of Capricorn exercises his control over Libra for the lower purposes of the left-hand path, which is full of experiences of a mediumistic nature. Controlling the minds of others, making others do what we want, attracting the darker forces of nature, the elementals and the departed souls are the splendours of the kingdom of the black magician. The true student of the eight-fold path should have a clear understanding of the difference between the two paths and guard himself away from falling into the lower pole.

8. SCORPIO

Scorpio is the third fixed sign and the second watery sign of the zodiac. It governs deep still waters. All the pools and ponds, chasms and holes, darker regions below the level of the earth, shade-loving plants, animals and men, all the venomous creatures that crawl on earth horizontally are governed by this sign. The uninhabited caves, secret places and the underground dwellings of criminals belong to this sign. Not only that, all the cave-temples of initiation, secret libraries and the dwellings of the great Adepts also come under this sign. Secrecy is the key-note of the sign. Oil mines and hidden treasures are linked up with Scorpio. Wherever there is no possibility for the Sunshine to enter and wherever there is constant darkness, there is the influence of Scorpio.

This is the eighth sign of the zodiac and it represents the eighth house. Disappearance is the activity of this sign and the house. The disappearance of the light of the soul, through a gradual fall into matter-state is the process that occurs here. Suspension of consciousness, due to the predominance of the material plane on the higher planes is the activity. Death, loss of consciousness, fainting and coma are caused by the influence of this sign. Death of consciousness occurs here periodically. Onions, garlic, opium and such like toxic materials also belong to it. The sex act as an indulgence which is the cause of the fall of man is the influence of Scorpio. In the physical body, the

sign represents the organs of generation. The kidneys, the bladder and the excretory organs also come under its rule.

The descent of the Spirit into matter-state is a converging spiral. The Consciousness of the higher planes gradually comes down to the state of space in time. It is then imprisoned in the space as in an egg. It then descends from the fine state of the deep-blue of space (Taurus) into the state of star-dust. This descent is in the form of an inverted cone; it is like a coiled serpent concealed in a cone. From the tail of the serpent, the star-dust falls into the earth state of many stars or physical globes of Sun. This is the beginning of the solar systems which imprison the soul of the Sun and help the existence of material worlds. All this process is symbolised in the constellation of the 'Minor Dragon' which is the constellation of the snake. The snake is imprisoned in an egg and has its growth in the limitation of the egg for some time. Man also falls into the womb of the mother and has his first steps of development for physical perfection.

The spirit loses the spirit-consciousness through the gradual fall and becomes matter, "When it touches the ground, it is as dark as night" in the language of H.P.B. Through hundreds of transformations, matter attains the level of the spirit of the state of gods with the aid of the passage from Scorpio to Taurus on the reversed wheel. But the God-Spirit falls into matter within a very short period of time. *Nahusha*, the man, is said to have performed hundred sacrifices and became *Indra*. He then desired for himself the wife of *Indra* and so fell down, as the serpent, to the lowest levels by his own sex instinct through the word of *Agastya*. This is all but one side of the picture.

There is a great secret in Scorpio which can be understood with the aid of the principle of Libra and its correspondences. The content of the whole creation becomes active and passive alternately on its own surface. The active phase causes all the worlds to emerge. The passive phase inhales the worlds once again into the One Essence. This two-way process is called the 'Divine Breath' in the *Secret Doctrine*. Normally we believe that the grosser planes are the result of the condensation of subtler matter. In fact it is the other way round. The absolute Divine Essence becomes thinner and thinner until it is dispersed into the many states of matter. Matter is a break in space as we can understand it. "Fohat digs holes in space". These holes are widened into the material worlds. For this reason, matter represents the relative absence of spirit-consciousness. Scorpio represents this absence of spirit-consciousness (sin). We have said that spirit descends into matter in the form of a spiral. The coils of this spiral are very closely connected with each other. There is the formation of a series of rings which become smaller and smaller. The body of the serpent, scorpion and snail represent this process. For this reason, these crawling insects are governed by this sign. Poison causes loss of consciousness. For this reason many of these insects are poisonous to man.

The eagle is the enemy of the serpent. Hence the eagle that is located in this sign represents the same spiral passage, in a reversed direction, which leads upwards the spirit in man from Scorpio to Taurus on the path of the equinoxes. Then the serpent is vanquished by the eagle. The Elixir of Life is brought down by the eagle (the upward path) to release its mother from bondage.* The

* See *Garuda* in Appendix A.

ascendant of Lord Krishna in Taurus gives us the reason of his vanquishing the serpent, *Kālīya*.

The cycles of time are disturbed as the periods of time by Scorpio. Cycles represent uniform speed in circular motion and periods represent uniform change in speed, of the circular motion. The repetition of an incident at uniformly varying intervals of time marks periodicity. Therefore the 'periods' of woman and the periodical floods on earth of rivers and oceans and all the cataclysms of nature due to a constant precession of the equinoxes and the shifting of the poles are all controlled by the activity of the sign Scorpio. The return of man into matter (birth) is caused by Scorpio through Cancer, because Scorpio is linked with Cancer by trine aspect. Both of them are watery signs and water is the fertilising and germinating agent of nature.

The growth of the foetus in the womb, when man is buried in the grave of the physical plane, imitates the drama of the whole evolution. This is an inevitable experience through the process of evolution. The wise spiritualist can cross this only by experiencing this through the rituals of the higher order. When man is made to imitate the whole process of gestation under the spiritual guidance of a *Guru*, in the halls of the temples of initiation that are arranged in correspondence with the structure of the uterus, man by this experience crosses the necessity of undergoing many of his physical births. This is one of the secrets of the rituals of "The Dying God". Falling into cycles of birth (spiritual death) and death (spiritual birth) through the gateway of Cancer and Capricorn is called the repeated death of man. Scorpio, which represents the generative organs, is called the grave or the valley of death. The inner man, or the soul, is called the truth-bearer (*Satyavān*), the truth being the Spiritual Sun

in him. There is a prophecy that *Satyavān* dies within a year after he marries *Savithri* (the light of the Sun). He marries and then he dies at the time of Sunset. *Yama* (whose principles are focused through Pluto) takes him away from his body to the nether worlds into darkness (Scorpio). The truth-bearer loses his consciousness of truth. But the spiritual light, who is his wife, follows him upto the nether regions and brings him back. Once again the truth-bearer is brought to life by the next dawn.

This story gives much food to the ritualist of the speculative and the operative order of rituals. Scorpio is the sign of rituals, because a ritual is the higher order imitated in the material plane. Since the process of reproduction and death also signifies the same thing, man can cross the influence of death and rebirth through enacting the ritual and conducting the symbolic journeys of the soul. Periodicity works in rituals also. Every year, the solar gods and the zodiacal angels dissolve their offices during the month of Scorpio and resume at the beginning of the next month. The officers of “the Day of *Brahma*” also have their Scorpio.

“Death is but a loop-hole of awareness” says *Sanat-Sujatha*, the fourth of the *Kumārās*. This means the loop-hole of man in any plane. The eighth house represents the loop-holes of a person and trains him to fill the gaps into perfection.

Mars, who governs the sex act in his lowest plane of expression, is the ruler of the sign for the people of the individual plane. Some orthodox astrologers think that Venus governs the sex act. It is not true. Venus governs love on the higher plane and romance in the lower plane. Expression of beauty through form is the higher quality of

Venus and glamour for beauty is the lower quality of Venus. Thirst for sex and response to the warmth of the physical touch which is an expression of the animal magnetism of man and woman, is governed by Mars, the planet of activity.

For those who take up the path of crossing the rings of periodicity, through the symbolic journeys in rituals, Saturn takes up the rulership. Saturn has snail-like rings around him, which represent the passage of bondage, suffering and death when traced in one direction, and liberation when traced in the reversed direction. Crossing the limitations of man by eliminating the wants (*Vairāgya*) is another path that can be traced in Scorpio. Cutting off all desires, leaving away all wealth and possessions and retiring into the caves and forests for solitude to conduct penance is one of the activities of this sign, because it represents death to the world of wants. For such disciples Pluto is the ruler of this sign. All the disciples of this sign have a veil of secrecy about their own paths. The spiritualist, who follows the paths of this sign, develops and attains perfection in perfect secrecy, just as the child in the womb. Any change that is governed by Scorpio, can never be noticed by others. The growth of the flower, the fruit from the flower, the seed from the fruit and the plant from the seed can never be observed by the naked eye.

There was a time on this earth, when man and woman lived only as fellow-beings without the relationship of sex and reproduction. They were the children of nature and wandered freely in the garden of God. They had neither physical bodies nor any sense of 'shame'. The serpent (the downward spiral path of fall into matter) tempted them. They ate the fruit of the tree of knowledge (the origin of the mind). There was the fall

of the man. God gave “coats of skin” to man and woman and there was the curse to result in the formation of physical bodies (Previously, they were on the soul-level and hence without the physical plane). Henceforth the snake crawled on earth, worked as the vehicle of man for the fall, and the woman brought forth children through pain. This fall of man is the story of the activity of Scorpio.

In the story of the Serpents and Eagles in the *Mahābhārata*, the good serpents are cursed for disobedience by their mother *Kadruva** to be burnt up in a big Snake Sacrifice. The sacrifice signifies the utilisation of the serpents of the upward path, to assist the whole creation achieve the divine level. Thus through this sacrifice, *Nāga* became endless (*Naza* or the white serpent) as the seat of *Lord Viṣṇu* (raised to Taurus) and *Sarpa*, the existence (the upward coil *Vāsuki*), as the necklace of *Lord śiva* (emanated from the throat-centre in Gemini, the divine Androgyne). When the serpentine consciousness of *Kundalini* is raised from the bondage of *Mūlādhāra* (the base-centre), *Swādhishtāna* (the spleen-centre) and *Mani-pūraka* (the Solar Plexus), it manifests as the word of blessing from the throat-centre. If the disciple raises this further by keeping silent, it manifests as the Divine-Winged Serpent from the lotus that forms between the throat-centre and the *Ājnā chakra*. It comes out as a glance of grace which raises the fellow-beings into discipleship. It is at this centre (the second half of Taurus) that the Eagle and the Serpent become one, the winged serpent. This is the symbolism of Aaron’s rod.

The snake scarifice was conducted by a king of the lunar race. His object was to kill a wicked serpent, *Takshaka*

* See *Garuda* in Appendix A.

(the etcher who digs holes in space, which therefore means Fohat) but this serpent could not be killed because he kept himself coiled to the throne of *Indra*. This means the birthplace of *Indra* (the gap between the Pineal and the Pituitary body that is filled up by the spiritualist) has the capacity of raising the generative powers of man into the creative levels.

The numerical potency of the sign Scorpio is eight. This marks the fall or the rise of the seven principles into the next state either into the tomb of matter or into the levels of the Supra-Cosmic Plane. The seven planes in man and the seven vehicles of man fall into the eighth state or generation in Scorpio. When they are raised to Taurus, Lord Krishna comes down into man as the eighth child* (eighth plane or the background of eternity whose colour is blue). Lead is the metal of this sign. "P" is its sound. Black is the colour of this sign. It represents darkness. The suspension of consciousness (death) to the average man and the disappearance of the lower consciousness in the higher man are symbolised by the black colour. It is the symbol of darkness to the average man and light to a *yogi*.

The spleen-centre is mainly the seat of Scorpio. The base-centre has a mysterious double role. It has the lowest and the highest functions concealed. This centre represents the latent powers in man. In its lower function, it is linked up with the activity of the spleen-centre and the solar plexus. It forms the lower triangle with these two centres. Then it conducts the functions of nerve impulses. It therefore controls the excretory activity including the release of the seminal fluids due to the

*See Lord Krishna (Appendix A).

etheric activity caused by the presence of the animal magnetism emanated from a body of the opposite sex. The astral currents from the solar plexus also aid this. A part of the mental consciousness is imprisoned here to give the required sentiment, emotion and feeling.

This lower triangle holds the desire-body firmly from escaping and being destroyed by the higher consciousness. This is called “the sin of man” (*Pāpa-purusha*). This whole mechanism and its activity are governed by Scorpio. The higher side of *Mūlādhāra* is attached to the next sign Sagittarius. It is called the tail of the horse in the story of the Serpent and the Eagle.* This is the seat of *Kundalini*. From this point there is a straight path for *Kundalini* to travel upwards. This path is within the channel of *Brahmarandhra*. This path is called *Sushumna* (the good thread of light). In assuming the *Siddhāsana*, the student of *yoga*, while he sits on “vertical levels” with his “equator equal”, experiences a thrill at the lower end of *Sushumna*. This thrill is due to the pulsation above the right heel which is in close contact with the testes in its lower region. This linking up gives an “electric hint” to the *Brahmarandhra*. Then if he closes his eyes, controls his *Prāṇa* by *Prāṇāyāma* and meditates upon the centre of the forehead in between eyebrows, his mind is located on the upper end of *Brahmarandhra*. This gives the disciple, a thrill from the pituitary body downwards. This “Pituitary hint” calls forth *Kundalini* to travel safely upwards without the dangers of the lower regions. Here lies a secret in the fact that the sign Pisces represents the Pineal and the Pituitary bodies, besides the feet in the physical body. A link-up with the stars of the Pleiades that are located in the sign

* See *Garuda* in Appendix A.

Taurus (which represents the face, the centre of his meditation) completes the whole process of “*Agni Yoga* of cosmic *Kundalini*” or the *yoga* of the Cosmic Fire. The seat of *Kundalini* in *Mūlādhāra* is governed by Sagittarius. It is located between the biggest star in the constellation of Scorpio and “the Star of Basement” *Mūla* in Sagittarius. For this reason, *Mūlādhāra chakra* is located both in Scorpio and Sagittarius.

9. SAGITTARIUS

Sagittarius is the ninth sign of the zodiac. It corresponds with the ninth house of the horoscope, which is the house of initiation. This governs long journeys, dreams, aspirations and the realisation of one's own plans. This is to the ordinary man. To the student of the spiritual path his long journey is the eternal journey of the soul on the upward path. His dream is to become a Seer. His plans are one with the Cosmic Plan in their realisation. All the nobler traits of man are radiated through this sign and the ninth house. This sign is called the sign of judgment. Eminent judges are born under this sign. To the spiritualist, the judge in him is awakened through a meditation of the symbolism of this sign. With veneration and utmost humility, we enter into the mysteries of this sign, because it is impossible to interpret the splendours of the sign, even to the hundredth part.

It is a sign of tension to the average man (as is symbolised by the bow), but at the same time it is the symbol of the divine force which is kept under the tension of the limitation of man in the form of ideal. Some day the limitation will break with the aid of his noble traits and judicious aiming. The arrows released hit the target. The shot never fails, because it is the judge who shoots.

Man is five-fold in the level of his senses. His vehicle (the chariot) is made up of the five states of matter and is guarded by the five elementals of these states. In him, he

has five brothers who are the sons of light (*Pāndu*). The man of the mental plane is called the middle man or the third of the brothers. In the allegory of *Mahābhāratha*, he is called *Nara* (the man in man), the disciple of *Nārāyana* (God in man). The descent of man into these nine signs upto Sagittarius on the planetary path and the ascent of man on the path of the equinox comprise the whole allegory of *Mahābhāratha* in 18 books. Then, the message of the Lord is given to his disciple through a book of 18 chapters. Also, the war of *Kurukshētra* is fought between the 100 sons of the blind king and the five sons of light. The duration of the war is 18 days. 18 squadrons took part in it. But in the end, “only 10 persons survived” in the language of the blind king. This is the mission of the Great Lord coming down as the Saviour according to *Mahābhāratha*.

A student of the spiritual path at first has to locate his target only as a reflection on the lower plane. Fixing his gaze at the reflection of the ever-moving target, he should hit at the target which is above. This should be done with his five arrows, the five senses withdrawn into the five-pointed star at his heart. Then the spiritual marriage is performed. The five brothers in him marry the one virgin, who is born out of the Light of the Sacrifice.* Now the man with the bow and the arrows is located in Sagittarius. The target is located in the sign Pisces. It is called the mechanism of the fish. Remember that this target is in the would-be higher-bridge between the Pineal gland and Pituitary body. Its reflection is under his feet or in the lower planes of man.

*Mahabharatha.

Take note of the fact that Pisces corresponds with the feet on the physical plane. The virgin who is born at the altar of the sacrifice is represented by Virgo, the opposite sign of Pisces. Virgo is raised into the heavens from earth by the reversal of the rotation of the wheel and the marriage is performed. The disciple comes into touch with the virgin nature which is the grace of the Lord. This marriage represents the highest initiation of man, which is the mission of the ninth sign. After this marriage, the Lord makes man build “the abode of *Indra*” and establishes him in the city *Indraprastha*. Henceforth, his life is divine life.

His plan is the plan of the Lord. He lives as the follower of the Lord in His mission. In the divine life, this follower is only a custodian and not an owner of the whole Divine Kingdom. The kingdom is not his to enjoy but to be responsible for. He has to share all the burdens of his brothers and for this he goes into the forest. He has to undertake the symbolic journeys to conduct penance, gain mastery over the divine weapons by seeing Lord *Mahādēva*, ascending upto the very abode of *Indra*, standing the test of the temptation of woman, receiving the blessings and weapons of *Indra*, wearing the crown of *Indra* but only to return to his brothers. He has to face the turmoil of the whole battle for the sake of his brothers. This gives the entire mission of the follower of spiritual path, which is concealed as a big story of initiation in the sign of Sagittarius.

There is a special *Rāja yoga* practice prescribed particularly for those who are born with their ascendant in Sagittarius. It is called *Laya yoga*. The student sits in a vertical position (*Siddhāsana*). He closes his eyes and begins to utter the sacred word in a low tone as a

prolonged nasal sound with his mouth closed. He tunes his mind with his voice and tries to locate the source of his voice mentally. This raises his *Kundalini* directly to the throat-centre. When he attains the level of locating the source, his *Kundalini* descends to the heart-centre. He locates the source somewhere near the lower end of his physical heart. It is called “the point of the sword on his left breast”. By this time, he gains mastery over mind. He meditates that point with a superimposition of the colour orange on a light-green back-ground. He stops his vocal utterance and begins to utter the sacred word mentally. This gives the next step of raising his *Kundalini* to the level of *Sahasrāra*. In this final stage, he utters himself out as the sacred word into the *Sahasrāra*. Then his *Guru* replaces him and gives his own utterance in *Samādhi*. The work is complete. The disciple is already in the Supra-Cosmic plane. The constellation of the eagle (Aquila) that is located in the constellation of Sagittarius is therefore called the bird “*Sampāthi*”, which directly soars up to the face of the Sun and gets itself burnt. *Sampāthi* is the brother of the bird *Jatāyu* in the *Rāmāyaṇa*. *Jatāyu* gives the whereabouts of *Seetha* to *Rāma*. The glyph of Sagittarius is the tail of the eagle that faces the Sun. The sign Gemini is the face of the bird.

The Sign Sagittarius is a double sign. It is represented by an archer, whose lower body is that of a horse. Shooting, riding and horse-racing are governed by this sign. This is for the guidance of the ordinary man. The return of the World Saviour at the end of the present age will be in the form of the archer riding on horseback. This is according to the *Purāṇic* prophecy and also the prophecy of the Book of Revelation.

This sign is the third fiery sign in the zodiac. It represents spiritual fire that comes down to earth in the form of a horse. Lord *Indra* is said to ride upon it in the circular path to lead the cycle of waters (as clouds on the upward path and as rain on the downward path). When the light of the two ear-rings is stolen away from the disciple on his return journey to meet his *Guru* by the cunning serpent *Takshaka* (the etcher of the holes), the disciple follows the serpent. He enters the hole and goes to the world of serpents. There he finds two ladies weaving a cloth in black and white. He also finds six *kumārās* who are rotating the wheel of twelve spokes. He then finds *Indra* riding on the back of the horse. He seeks the aid of *Indra* to get the light of the ear-rings. On the advice of *Indra*, who is in the form of *Parjanya*, the disciple blows at the tail of the horse. Big flames of fire come out from the veins of the horse and the serpents are vanquished. *Takshaka* returns the ear-rings. The disciple sits on the horse-back and returns to his *Guru*, only to hand over the ear-rings to the *Guru's* wife. The disciple, who is born with Sagittarius as ascendant, is advised to meditate upon the whole allegory and identify himself with the disciple in the story.* This works as a big sacrament. This symbolic journey of the disciple contains all the secret clues of the path of the spiritual fire.

Two hours before Sunrise is called the true spiritual time in the day. Practising spiritualism at this time yields the best results. The disciple gets the co-operation of the *Dēvās*, who are preparing the subconscious levels of the sleeping souls to receive the solar Logos at the dawn. The Seven Lords of Flame are said to chant the prayers of the

*Udanka (see Appendix A).

Sun God in a low tone at this time. In the day of gods, which is our solar year, the passage of the annual Sun through Sagittarius marks this spiritual time. Let the true disciple of the path of cosmic *yoga* use this whole month for his realisation. The eleventh phase of Moon before the full-Moon of that solar month is the most sacred festival for the disciples of one of the seven *Ashrams*. This day is called the day of *Lord Nārāyaṇa*. These disciples live on liquid diet during the month and spend this whole day in *Samādhi* state. They all sit in the form of a triangle and utter forth the hymns on spiritual fire from the archaic book of the cave temples. Each triangle contains 18 disciples and at the centre of each triangle, a *Guru* sits and utters forth the sacred word. There are many details of this ritual but we will reserve them to be described fully in our volume on Rituals.

Jupiter is the Lord of this sign in all its levels. The colour of the sign is orange for those who follow the path of Cosmic *yoga*. For those who follow the ritualist path, there is a special emblem of two colours. It consists of a golden-yellow ring on a milk-white back-ground. For those who follow the straight path to the face of the Sun, we have already given the colours. For those who follow the ritual of the *Bhagavad Gīta* there is a special emblem. It is the five-pointed star in the colour of the lightning. There is a detailed zodiacal key concealed in the *Bhagavad Gīta*. We will deal with it separately in a pamphlet. H.P.B. gave a rough idea of this key to William Q. Judge who refers to it in a very brief article in his book *Vernal Blooms*.

All sweet fruits, especially all the dry fruits, come under the influence of Sagittarius. They form a very fine food for the disciples of the path of the Cosmic Fire. Beans

of all types also belong to this sign. The sound 'F' is located in this sign. It is strange to find that the sounds of the three signs Libra, Scorpio and Sagittarius are all the variations of the same consonant. All are labials. This sign has a special connection with the sound principle, just like the opposite sign Gemini. Gemini is the vehicle of sound as vocal cords. Sagittarius is the soul, which works through the vehicle of sound. It forms the deeper level of sound than Gemini. Initiation through sound is the special feature of this sign. Jupiter, the Lord of the sign is best known as the Lord of the *Vāk* (*Vākpathi*). He is the masculine form of *Saraswathi*. This means, his is the role of the utterer of the word as *Guru* who makes the disciple repeat. "From mouth to ear and in low tone" is the path of the initiation of this sign. The ancient *Rishis* used to impart *Vēda* mainly as a sound key to convey the content of the *Vēda* through "impression" directly from soul-level to the spiritual level and not through teaching. While Mercury, the Lord of Gemini, rules the expression of the Word as language, Jupiter rules the transmitting of the word as impression. Through this practice, the *Guru* merges in *śishya* as the sacred word. "*Swādhyāya*" is the term used for the initiation of Veda.

The word means attaining one-self. In *Brahma Vidya*, there is a five-fold formula which explains the five-pointed star in a very good manner. The *Guru*, the disciple, the word and the utterance of both of them are called the components of a whole. The *Guru* is called the former form of the word. The disciple is the latter form. The word is the existing link. The utterance as repetition is the establishing link. These four parts are the components of the total expression of the word which is the fifth. This formula exists in (1) the arrangement of the worlds

(Cosmic Plan); (2) the arrangement of the light (solar level); (3) the process of initiation; (4) the phenomena of reproduction; and (5) the arrangement of the experiences of the soul in the spirit.

These five items are called the five divisions of the wisdom of man. The bird of initiation, that is previously described in this sign, which is the path of the soul along the passage of sound, is called the bird “*Titthiri*”, which gives the ritualistic wisdom of *Vēda* (*Yajurvēda*) as its own utterance. This is called the *Taittireeya* approach to *Yajurvēda*. The five-fold division is also called the five syllabled meter in the *Vēda* which represents the path of this bird. There are many vague opinions about the origin of this school, but the initiates of this school know the whole significance thoroughly through an esoteric study of the *Taittireeya Upanishad*. Whatever be the approach, this sign rules over the initiation into the highest level through sound.

There is an upward path concealed in this sign, even along the planetary path. The passage from Sagittarius to Aries *via* Capricorn, Aquarius and Pisces gives the same effect upon the student as the passage on the reversed direction. On the physical body, this sign governs the portion between the base-centre upto the end of the thighs. But it also governs the path of *Brahmarandhra* with the base *chakra* as the starting point. Thus, it has a physical direction downwards, but a spiritual direction upwards. This sign serves a double function and therefore *Mūlādhāra* has double nature. The first thirteen degrees and odd of this sign form this branching off of the two paths. That portion is called the lunar asterism *Mūla*. The four signs of the zodiac from this sign are located within the *Brahmarandhra*. They form the four higher counterparts of the opposite signs and contain the potencies to elevate

the functions of these opposite signs from objective to subjective levels. The potencies of these four signs in the *Brahmarandhra* are worked out by *Kundalini* through the sound aspect of the word. The replacing of the *chakrās* by lotuses become automatic.

The symbol of the inverted tree in the *Vēdās*, *Upanishads* and the fifteenth chapter of the *Bhagvad Gīta* has another outstanding secret. The tree is called *Āśwattha* (*Ficus religiosa*). With the aid of this tree, the *yogi* of the ritualistic path who is born in this sign causes a transmutation of the man on the horse through reversing the wheel. Then the symbol of the sign is changed into the man with the head of a horse. This is called *Lord Hayagreeva* (the horse-headed deity). In the words of a book on the *Tāntric Rituals* it is said - "Sit under the tree *Ficus religiosa*. Eat the leaves of the tree. Meditate upon *Lord Hayagreeva* through his mantra. Drink milk. You will be Lord of all the keys between sound and the mind. You will be the master of all the sciences and arts of creation. You will be the master of all languages (human, animal, plant and mineral). You can cut off the branches (effects) and the roots (causes) of *karma* with the axe of non-attachment". "Rearrange the *mantra* of the great swan. You get the *mantra* of *Hayagreeva*". The *mantra* of swan is "Ham-So". Bring together "H" and "So" and you get "HSOUM". This is the *mantra* of *Lord Hayagreeva* who should be meditated in milk-white colour.

The name of the tree '*Āśwattha*' means the seat of the horse. All through the *vēdic* symbolism, the horse is the symbol of fire. Red horse is the symbol of solar fire and white horse is the symbol of spiritual fire in man. The horse-sacrifice (*Āśwamēdha*) is the greatest of all the rituals that are consecrated to the year-God to enhance the splendour of

one's kingship (a full explanation of the horse ritual will be given in our volume on the Rituals). The *Aswattha* tree of Lord Krishna is the *Bodhi* tree of Lord Buddha. Buddha had his final realisation when he took shelter under this tree.

The bow and the arrow sign has another symbolism to the spiritualist. The grip of the arrow which causes tension at the middle point of the string is located in the heart-centre. It is pulled down into high tension upto *Mūlādhāra* by tracing the origin of the word in meditation. Then the arch of the bow is identified with the arch of the eye-brows. Through the centre of the eye-brows, the word as self-expression is released from *Mūlādhāra* through *Brahmarandhra* to the head-centre. The *head-chakra* is shot and there is the head-lotus with thousand petals. The whole apparatus of the bow and the arrow is called *Praṇava*. This bow is said to have been given to *Nara* by the Lord of Fire. It was given along with the sacred Chariot (the soul as the abode of man). This allegory is found in *Mahābhāratha* and the *Upanishads*.

Sagittarius is also known as the birthplace of the Seven Judges who come down to earth to lay the law. For this reason this sign is linked up with the constellation of the Great Bear. When this linking is done, the seven layers of consciousness in man undergo a transformation. Then, man is ready to receive his ten commandments through the ten signs, when the Sun-God makes his appearance on the Mount (Capricorn) as the Burning Bush with his name "I am that I am". The man who has attained that stage is called the Law-Giver. He comes down again to fellow-beings to lead them through the great journey from bondage to the Promised Land. Henceforth, he has no business to reverse his wheel. His very planetary path is his upward path (winter solstice). If he does not come

down to lead his fellow-beings and if he aspires for personal salvation, he will once again fall into the great danger of Scorpio but this time the danger is much greater.

The spiritual potency of the sign Sagittarius causes the greatest *Gurus* to maintain their level by leading the fellow-beings and thereby prevent their own fall. This trait is common to Leo and Sagittarius. Remember that the disciple of Leo cannot get the grip of the right hand of his *Guru*, if he does not stretch his own to raise his fellow-beings. It is an interesting point in practical occultism that wheat, the food of Leo disciples, is most conducive to those of Sagittarius. The fruits of the sign Sagittarius also feed the Leo disciples very efficiently for spiritualism. Not only that. These two signs are inter-changeable in their spiritual duties. Masters of the various hierarchies and the *Kulapathīs* of various *Āshrams*, who work through these two signs, will very easily transfer their duties to each other in times of need. Even till the present day there has been this interchange in the duties of two great *Gurus* since 1914 A.D. Libra is at the middle point between Leo and Sagittarius. It is linked up with Leo and Sagittarius in sextile aspect. By the seven judges, who come down through Sagittarius as the seven consciousnesses in man to lay the law, the balance of judgement in world affairs is conducted through the sign Libra. Man is saved by law after the judgment through Leo. The word of law is expressed through Gemini. The application of this key is left to the intuition of the student for the present.

Number three rules over Sagittarius. The third set of the seven *lokās* is built with spiritual fire. Jupiter, the Lord of this sign, is the Lord of the utterance of the word when it combines the *Guru* and the disciple into one. This

word is uttered in three tones - the low, the high and the normal - and so are the *mantrams* of *Vēda*.

Tin is the metal of Sagittarius because it is ruled by the planet Jupiter. Tin is called “the sound of metals”. It fuses, welds and combines with all good metals just as the word of the *Guru* does the same thing with the souls of all disciples.

10. CAPRICORN

This is the fourth cardinal sign of the zodiac and the third of the earth triplicity. It marks the return of the warm rays of Sun which deliver the beings of the earth from the sleep and chilliness of the night. This is the case at Sunrise every day. It is also the case in the Great Year and even in the comparatively bigger cycles. All the cycles mark the reappearance of the Saviour. For this reason, the sign is called the “Seal of God on the face of man”. It is also praised as the fulfilment of the prophecy, the birth of the child, the son of the Virgin.

The activity of the dawn is ever a mystery. It cannot be fully explained by all the sages together of the scriptures. Many are the hymns in the *Rig Vēda* that are devoted and dedicated to the intuitional descriptions of the dawn with all its secret keys of sound and symbol. The effect of dawn upon the beings of earth is not so simple as it seems every day. The mystery of awakening cannot be completely understood by the consciousness of objectivity. The Sun’s rays contain spiritual activity which will be showered upon the beings of earth during the first two hours after Sunrise. The month of Capricorn in the year bears correspondence with this time. *Spirit* meets man through soul in this sign. The highest principle which is above creation is concealed in man through the activity of this sign.

Man is a double being in whom two types of beings co-exist, approaching from two different paths of

evolution. The fifth group of the celestial beings in the *Purāṇās* form the mystery of this sign. As the great impersonal *Spirit (Pararmātma)* which forms the background of the Spiritual principle (*Ātma*) there is the beginning of creation. This descends into a group of the highest God-principles that are dual in nature. They are called units of spirit-soul (*Ātma-Buddhi*). From them the next group comes down as the celestial beings of spirit-soul-intellect (*Ātma-Buddhi-Manas*). These beings live only as principles with the shapes of the subsequent creation as recollections in them. Another set of beings started from the same source but deviated into the opposite direction to complete the circle and also prepare the forms of living beings. Then the former group entered into them. Then only the existence of man became complete. Capricorn contains the potencies of this fifth group of celestial beings, who are dual in their nature. It contains both the spiritual and the physical aspects of the universe; the two poles of *Mahat* (the universal intelligence) and the dual nature of man, the spiritual and the physical. The rays of the morning Sun contain this dual nature and import these celestial beings to awaken us daily.

The four signs from Sagittarius to Pisces contain this dual nature of the double evolution of man. For this reason, there is a double application of these signs. From Aries to Scorpio the construction of the physical body is completed in the womb. From Sagittarius there is a double construction. Some principles of these four signs go down to construct the thighs, the knees, the calves and the feet. Some principles of these four signs fold inwardly into *Sushumna* through the passage of *Mūlādhāra*. They find their expression on the *Sushumna*, when they serve as the higher counterparts of the four signs from Gemini to

Virgo. The signs from Gemini to Virgo are located along the spinal column from the throat-centre to the solar plexus, but only as expressions and activity of the *chakras*. The four signs from Sagittarius to Psices are located within, not along the spinal column on the plane of the lotuses, while at the same time serving as parts of the lower limbs. For this reason they are of double nature.

This double nature finds its fullest expression in Capricorn, which is located as the higher activity of the lotus between the throat-centre and the heart-centre. Many schools of *yoga* do not recognise the existence of this lotus. This lotus is called the seat of *Nārāyaṇa* (the highest Spirit above creation). The Lord within the *chakra* of the heart-centre is much different from the Lord within the lotus of the heart. The Lord within the *chakra* is called *Vāsudēva* (the twelve-syllabled name of God who sacrifices Himself to dwell within the wheel), while the Lord in the lotus is called *Nārāyaṇa* (the path of waters or the Lord who lives around and within the wheel and also is the activity of the wheel). Unfortunately this distinction is not noticed by many students of the spiritual path and the result is that the main keys in the *Vēdic mantrams*, *Bhāgavatha* and *Vishṇu Purāṇa* are lost.

Sankaracharya and Ramanujacharya explained these things thoroughly. Capricorn is thus the seat of the Lord in the lotus. The spiritual student who is born in this sign has his path of direct *yoga* by meditating upon this symbol near his heart. The lotus should be of milk-white colour and *Nārāyaṇa* of indigo colour, seated in it. The description of *Nārāyaṇa* and *Vāsudēva* also is the same as that of *Vishṇu* in the *Bhāgavatha*. *Nārāyaṇa* in man is called “the spiritual microcosm” by the Masters who gave out the formula through H.P.B.

The sign Capricorn is called “the Mount”. It is the Mount Sinai which marks the ascent of Moses to experience the Burning Bush in “I am that I am” and again come down to earth to lead his fellow-beings through the great journey. The formula of the Burning Bush in man is expressed by a ‘name’ of five words which means “THE ROBE, THE GLORIOUS ROBE OF MY STRENGTH” as given out by Master Jesus. Christ gave this robe to the world once again through Jesus. The sons of God, who wear this robe know the Law and the Day of Judgment. The star “Kefus”, which is located in this constellation is called the Law Giver of the final day. All those who are buried in the graves of matter are called forth to judgment through death. For this reason, Capricorn is called the gate of death just as Cancer, the opposite sign, is called the gate of life. Souls die (enter the cycle of birth and lose themselves in the tombs of matter) into the earth life through Cancer and await the call of the day of judgment in Capricorn. This has got a profound symbolism.

The five words on the robe denote the inner man (the soul of man) who is the robe of the spiritual microcosm. This robe of the Lord shines forth as the five-pointed star through the gateways of his five senses. In Sanskrit, the name of the sign is *Makara*, which means the hand with five outstretched fingers (*vide* the twelve signs of the zodiac by T.Subbarao). From within the man, the robe comes out as the five-pointed star and gradually covers him as the regular pentagon, when the disciple gets the investiture of the robe completely. The breast jewels of the robe of the high priest are concealed within it.

The word *Makara* is wrongly understood as a crocodile, in fact, it is the white-dragon. When man stands

erect with his two arms stretched horizontally and the legs in the posture of “the fifth regular step” (making an angle of 90 degrees between the two legs) we find the outlines of this dragon. The outstretched arms, the two legs and the head are nothing but the five-pointed star. It is in this posture that the disciple receives the robe of the spiritual microcosm in perfect silence. Sound is not the key of this process nor this sign.

The subjectivizing sound, “A M” which conceals the sacred word in the Lotus of the heart and keeps it locked as a secret “in the act of fidelity” towards his fellow-beings is the sound of this sign. Note that it is a double sound. Even this is not uttered out. It is uttered only as the self-expression of the disciple towards his fellow-beings as the act of fidelity. It is uttered forth through the activity of the star (through his behaviour towards his fellow-beings as expressed through the activity of the five senses). We find this figure on the coffins of the mummies in Egypt.

It signifies that man would gain possession of the word at the penalty of death. Man should come down to death by being crucified to redeem other souls. Only when a man gives up his aim of living for himself and takes up the mission of offering himself up for his fellow-beings this word is imparted. “The *dēvās* who came out from *Purusha* tie him down to the rod of sacrifice as the beast of sacrifice. HE is the sacrifice and they offer Him upon the blades of the sacred grass (the rays of the Sun at dawn)” says the sacred passage of the archaic book when it

describes the ritual of “Man-sacrifice” (*Naramēdha*).^{*} This ritual is worked out through the sign Capricorn. This is the why of naming the sign as the ‘sign of death’. For the disciple who is born with his ascendant in Capricorn, the man-sacrifice of the *Vēdic* seers or the crucifixion of the Christians is the most effective sacrament to attain the robe.

Makara or the so-called white-dragon is a mystic animal with the head of a goat and the body of a crocodile. This is the oldest concept of the dragon. This mystic animal is called the vehicle of *Varuṇa* the Lord of the hidden potencies of space in his earliest symbolism. His rays come down to earth through Uranus. In a comparatively later symbolism *Varuṇa* is described as the Lord of the hidden potencies of ether (etherial waters or the waters of life). *Varuṇa* is said to travel on the surface of water by making his way through the surface with the aid of the trident in his hand. The workings of this level come down to earth through the rays of Neptune. For this reason, the sign Capricorn has the double potencies of Uranus and Neptune. Aquarius has the workings of Uranus and Pisces has those of Neptune exclusively.

The birth of a universe is a ripple on the surface of the absolute. The absolute is beyond all attributes (*Nirguṇa*). The first ripple is called “the will to create”. The ripple starts as “I create” from the level of the Absolute as the creator. But from the level of the Absolute, who is above creator, the ripple is “he willed” in the language of the *Vēdās*. After many a series of chain actions, this manifests through the Neptune potency of *Makara*. At this

^{*}*Vide* Appendix A.

stage it is called 'Kāma' (desire to create). This emerges in its fullness as the great fish God "*Matsyāvathāra*", who renovates wisdom as his own form. This aspect is located in the sign Pisces. *Vaivaswatha Manu*, the Perfect Man, is located in the sign Aquarius. The Neptune potency of *Makara* comes into the pot of this *Manu* as a small fish. It is brought up by him, until it grows and escapes into the ocean (waters of life) and makes the nine *Prajāpathīs* cross the deluge as a boat-load. In the *Purāṇic* symbolism, *Māra*, the son of *Nārāyaṇa*, presides over the Will to create (for an average man he presides over the will to reproduce and so the attraction of sex). He has five arrows (the five points of the star to an adept and the five senses to the average man).

Let the disciple ponder over the significance of the banner of *Māra*. At one stage it is *Makara* and at a later stage it is the *fish*. He got this banner of *Makara* from the arch around the head of the World Mother. He got the banner of fish from the eyes (looks or grace) of the World Mother. He got the five arrows also from the hand of the World Mother. This means that all these principles exist on a very sublime plane with the World Mother who has been described under Virgo. During the third and fourth stages of the utterance of the Logos, *Māra* gets them. The Neptune activity of Capricorn and Pisces are linked up with the Venus activity of Taurus through an aspect of trine and sextile. Now meditate upon the fact that *Māra* is the son of Lord *Vishṇu* by *Lakshmi* who dwells in his heart. *Māra* is the Will to create and the activity of Taurus is expression of beauty through form.

Since Capricorn and Cancer represent the dawn and the dusk of the worlds, they link up the east and the west

of the year. This forms the horizontal line which is called the “high watermark”. Speaking the sacred word out and breaking the secrecy of creation into objectivity includes “the great penalty” of burning the body and throwing the ashes on the high watermark. This signifies that man rises in this sign above the level of water. The head of a goat represents the land-animal and the body of a crocodile represents the water-animal. The stage of evolution of the animal kingdom from the aquatic to the terrestrial takes place during the period of Capricorn in the much bigger cycles. This also marks the rise of man from the soul-level to the spirit-level.

Capricorn is the vehicle and Cancer the abode of *Varuṇa*. *Varuṇa* is the father of *Bhrugu* the initiate of the seventh stage. The drama of the dialogue between the father and the son contains five journeys and five sets of conversations.* Every time *Bhrugu* asks “*Know through penance - THAT - THE BIRTH PLACE OF YOUR QUESTION*”. At every step there is a realisation and in the fifth step there is the grand realisation of the unconditional. This drama which is a conversation between the soul and *Antahkaraṇa* is one of the major initiations of Capricorn, the emblem of the hand with its five fingers stretched out. This emblem of the Father stretching his hand is called *Abhaya Mudra* the emblem of fearlessness. The true disciple who is born in Capricorn can receive the sacramental value of this *mudra* by performing the ritual. He receives it under the influence of *Varuṇa* through Uranus. More will be explained in the volume on Rituals.

* Vide : *Taittiriya Upanishad*, Book III.

Since the sign marks the dawn of gods it is called the doorway of entrance into the temple of higher initiation. The six signs from Capricorn to Cancer form the arch towards the north. This is called *Makara Thōraṇa* (the arch of Capricorn or the Divine arch just as the lower arch is called the Royal arch). After crossing death and entering the new life, the candidate for initiation goes down into the bottom of the earth to search for the hidden treasures. After he is permitted through the doorway of higher initiations in Capricorn, he climbs up along the Divine arch. The symbols of all the gods and Goddesses of the Hindu temples are decorated with the divine arch around their heads. This divine arch is the halo around the heads of gods which is but the *spirit* in man. This arch exists between man and God in the final stages.

Man crosses this arch and is already there in the *Sanctum Sanctorum* as one with God though not as God. There is a sword hanging at the top of this arch (vernal equinox). The head of the candidate is severed in sacrifice by this sword and the candidate has become “the jewel” on the heart of God in His necklace. A heirophant of the highest rituals knows the full significance of this symbolism. The ritual of the sacrifice of *Daksha* where the head of the sacrificer himself is cut and replaced by that of a ram is the highest and the last ritual of a particular order. After this ritual all the gods and *Rishīs* gather around the Lord of the Ritual and praise Him as “The Lord under the shade of the Great Banian tree”. He reveals the word to them through silence. At this stage, the Lord is called *Dakshīṇāmūrthy* (exoterically the Lord of tolerance but esoterically the Lord facing south). The meridian has got a spiritual connection with the south (where the north pole of the earth’s magnet is located) and the vernal

equinox, the seat of the south faced Lord, is the meridian of the gods. The *dēvā* who presides over “the high twelve” or the Cosmic Meridian, discharges his offices of sending the *dēvās* of the Day from labour to refreshment and refreshment to labour. He sits in the south. The candidate who starts his quest for light from west receives his due from his *dēvā* of the south while approaching the east.

Saturn, the Lord of death, presides over this sign for all the mundane beings. The two cold planets, Saturn and Moon, are but the same expression on two different scales of time. Moon travels a sign in 2 ½ days. Saturn travels a sign in 2 ½ years. Moon governs the physical birth or the spiritual death. Saturn governs the physical death and the spiritual birth. These two planets form the rulers of the two solstices, Cancer and Capricorn. Saturn rules Capricorn in the horoscopes of all those who follow the planetary path.

Uranus rules all those who are living in the *Antahkaraṇa* and reveals the last three initiations to them. Neptune rules all those who are in the group-level of the soul and unfolds them into the third, fourth and fifth initiations but through the path of devotion. *Vyāsa*, *Nārada* and *Sanatkumāra* preside over this path. For those who receive the robe by reversing the direction of the wheel to come down into Scorpio wilfully and sacrifice themselves to redeem their fellow-beings from misery, Mars is the ruler. For this reason, Mars finds his exaltation in Capricorn. This investiture of the robe is done by the great hierarchy whose *Āshram* is in the planet Mars. For many secret reasons, the north-eastern corner is located in Scorpio (Libra, the Nadir is the north. Capricorn is the east of the gods. Hence Scorpio is located in the north-east).

Indigo is the colour of the sign for those who follow the path of Neptune. Grey is the colour for those, who follow the path of Uranus. Pale-yellow, the colour of the rising Moon, is the colour of those who receive the robe.

The numerical potency of the sign is 10. Note that this is the first double number. It is called “the wheel of fortune” by ritualists. It contains “the alpha and omega” of Revelation. This number marks the return of the Saviour. “He stood forth by ten digits” says the book of wisdom.

Uranium is the metal of this sign. Its use in spiritualism is not yet revealed by the Masters of Wisdom even to the disciples of the last initiations. Master C.V.V., whose mission is located in the next sign Aquarius, had a spark of this metal emanating from his heart-lotus. He caused the liberation of the activity produced by it into the cosmic plane of this earth. Thereby, he gave a stimulation to the planetary principles of his disciples. He linked up the activity of the Cosmic *Kundalini* with that of his followers. He achieved two purposes by doing this. He created a possibility of hastening the spiritual evolution of man without any disturbance to the existing laws of nature. Next he established a spiritual channel to invoke the cosmic *prāṇa* principle to aid the workings of its vehicles.

Hydrocotyle asiatica (the herb *Brāhmi*) is the plant located in this sign with its magical effects upon the mental powers of man.

The raising of the planetary angel of this earth from matter into spirit is the main function of the northern solstice. In the *purāṇic* symbolism, this whole phenomenon,

which is worked through a period of one *kalpa* (71 *Mahā Yugās*) is called the Great Boar incarnation of the Lord (*Varāha*). Hence this incarnation is meditated in this sign. The revelation of the formula of the Boar is the supreme level of wisdom in man. *Buddha* is allegorically said to have died due to the bone of the Boar. The magnificent concept behind this could not be understood by the non-initiate Buddhists. The very sign Capricorn, whose glyph forms a part of “the Seal of God on the face of man” is full of the highest secrets of initiation.

11. AQUARIUS

Aquarius, the most sacred sign of the zodiac is the fourth of the fixed signs and the third of the air triplicity. It represents the establishment of man in the fourth plane and in the third state of air, the spiritual air. The fourth stage of establishment is the location of man in the “*parā*” state of *vāk*. It is the utterer himself in whom the *vāk* exists as himself. “In the beginning was the word” is the state which precedes “and the word was God”. In the *para* state of *vāk*, there is therefore no difference between the Word and God. No God existed to the word and no word to the God. This state can be only described by negating all other things, because it cannot be posited in language. Even the *Vēda* describes this as “there was no non-existence; yet there was no existence, and it was the background of both”. Even the great Sankaracharya termed it as the “not two” (*Advaita*). Lord *Krishṇa* refers it as “*is, is not* and the *background of the two*”. He therefore defined it as “beyond *that* and only conceivable as *that which*”.

The sign Aquarius represents this state if at all it can be called a state. Two potencies are concealed in it. They are “*is* and *is not*”. They come down as two magnificent forces of the supra-cosmic plane. They are “the measurer and the one who comprehends” (*Mitra* and *Varuṇa*). They both conceive the great dweller of the supra-cosmic plane as *Vasiṣṭha* and in the cosmic plane as *Agastya*. These two seers preside over the spiritual dwellers of their respective planes. They are above the spiritual level. “The highest group of the

hierarchies of creation is composed of the divine flames, so-called, also spoken of as the fiery lion and the lions of life They are the formless Fiery Breaths” says H.P.B. about the dwellers of these planes. This can be understood to some extent, when we remember that Leo is the opposite sign of Aquarius, that Aquarius represents the subtler principles of Leo located within *Sushumna* and that Leo is the fifth sign (the sign of children) of the zodiac. Nothing more can be described.

Mitra and *Varuṇa* of the supra-cosmic plane descend as the twin horses with wings (*Aświns*, the two counter-parts of the Divine Breath and the two divine healers). They form the immeasurable expressions of time and space, of the divine breath, but yet they themselves form the special measures of the creation on the cosmic plane. Hence the *Mahābhāratha* designates them as “*Vimāna*” (the immeasurable measures). They are called “*Nāsatyās*” (not untrue entities because they are beyond the real and the unreal). In the solar plane, they come down as two winged birds which are but one in pair (*Suparṇās*). One of them descends to the planetary plane and rejoices by eating the fruit of the tree. The other rests in the solar plane and enjoys the sight in bliss.

In the glyph of this sign they run very close and parallel to one another as two sparks of lightning. They also symbolise the principles of light and sound before their differentiation, when understood on the solar plane. In the planetary level they are differentiated, as we can read them through the glyph of Libra. Sound creates space and light creates time as solar and lunar principles within the cosmic plane. In this function, they stand as two vertical columns and this can be understood by the glyph of Gemini. This is the relationship of the airy trio which is

the first emanation of the zodiacal principles. These three are the oldest of the signs in the order of their formation around any planetary body that is making its expression. The first stir is the principle of Aquarius. The first externalization is through the principle of Gemini. The first manifestation is through the principle of Libra.

The location of Aquarius as the eleventh sign of the zodiac indicates that it governs the eleventh house affairs. Realisation of ideals is the key-note of the house and the sign. The ideal of the mankind at large is the goal of the Hierarchy. It is realised through ages within the heart-lotus of the one World Teacher of this earth.

The passage of the equinoxes through the constellation Aquarius is called the Aquarian age in minor cycles. This makes man 'radio-active'. Gaining space and time without displacement is the realisation of the scientific man of the age. There is a sudden hastening of the evolution of man in all planes. Hierarchies will be externalized. Discipleship and initiations are conducted on a large scale through group contacts. Religions that exist as necessary limitations in the minds of men are broken to pieces to pave the way for "the only path". The concepts of races, nations and governments undergo big convulsions. They pave the way for the one Kingdom of God, where man lives as a citizen of the world. Admixture of races is necessitated to fuse all the planetary principles into one perfection.

There will be a new race with all these fused principles and this race is prepared in group level under the influence of Leo. *Vaivaswatha Manu*, the prototype in heaven of the Perfect Man, takes up the role of the ruler of the new race. *Maitrēya* works as the World Teacher.

They conduct the entire work with the aid of two of their chief disciples. They themselves work as the linking forces between the men of the new race and the dwellers of the cosmic plane. The seven stars of the Great Bear, the Pleiades, Sirius, Castor, Pollux and the stars of the judges are linked up with the new race through the sages *Agastya* and *Vas'ishta*. *Nārada* will make his appearance as a star and assist *Sanat Kumāra* to lead the disciples of the path of devotion.

Many other details of this age are thoroughly worked out in the veiled allegories of the *Purāṇās* and the cryptic passages of the *Vēda*. The ruling sign of India will alter from Capricorn to Aquarius and this is done through experiences of great pain, trouble, trial and privation, characteristic of *Kali Yuga*. The morality of the population of India goes down to the lowest level (as is prophesied in the *Purāṇās*) before the sign changes. Rank materialism, disbelief, lawlessness, disorder, revolution and bloodshed are the features of India in the *Kali* age before the change of sign. The advent of the new race under the rulership of the *Manu* is marked by a spiritual wedlock between India and France. (Note that the ruling sign of France is Leo.)

Some astrologers argue that the present period is only in the first quarter of *Kali Yuga*. This is because of the fact that *Kali Yuga* with its duration of 432,000 years started from about the time of the *Mahābhāratha* war. Here is a blind. The durations of the *yugas* given in *Purāṇās* are not false, but the number of zeros in the numerical values of *yugās* contained the top secrets. They are based on certain hidden truths of astronomical phenomena and their corresponding effects as astrological influences. The purpose and mode of application on each level of understanding governs the number of zeros

required for it. The figure of 432,000 years given in the *Purāṇās* for *Kali Yuga* indicates the *yuga-cycle* period that works on the geographical and geological phenomena of the earth, and is not for the races and nations of humanity.

The whole calculation is arranged as many cycles of lesser duration within larger ones. The least has 432 years and the next cycle is ten times the former, and so on. Each of these sub-periods or cycles apply to races, sub-races, nations, families and also to individuals in their cycles of rebirths. For the present, it is enough to reveal that the numbers of *Kali Yuga*, 432 with one zero give the end of a sub-period. This date marks the reopening of a spiritual school on this earth. The teachers of various levels resumed their offices and began to work. If we add 1/10th of the above number as cuspal period to it we get the end of a sub-cycle of *Kali Yuga*. This period is remarkable for great reformations and the advent of World Teacher. The end of the Piscean age and the beginning of the Aquarian age fall in the next sub-cycle. This gives the possibility of the advent of the new race of men.

Uranus rules this sign completely. During the present age he gives a sudden expansion to the various concepts of man. The scope of every system of thought is widened. Man gains mastery over the physical plane and steps into the mysteries of space. The higher purposes of sound and light are discovered both by scientists and spiritualists. The spiritual neucleole in man is stimulated and spiritual evolution is hastened. The raising of matter into spirit is marked by the vaporization of water to form clouds in the sky. This is called "*Uttarāyaṇa*" or the upward path of waters. This is done through the working of Aquarius. *Agastya*, on the cosmic plane, is the Lord who

drinks the oceans to kill the demons of the nether regions. The waters of Scorpio, the third fixed sign, are elevated and purified in Aquarius.

The disciple who belongs to Aquarius can easily gain control over his sex impulses. Then, he can very easily dwell in the lotus within *Sushumna* which is located between the heart and the throat-centres. He can gain mastery over the five states of matter within and without. Meditating upon the absolute without any colour, number and shape, forms part of his path. While the conscious mind is asleep, he can learn things and receive instructions, initiations and training through group-contacts. He can live in *Samādhi* state while being active in all levels of objectivity inclusive of his duty towards his fellow-beings. "Conscious existence of man in all planes simultaneously" is the definition of *yoga* to him. Domestic and social obligations need not be disturbed for the workings of his path. Mere thinking of the *Guru* through invocation by sound will cause the link on the group-level and conduct the workings of *yoga* to perfection.

There is a numerical potency for Aquarius, not known by the majority of mankind. It exists dormant in space-time and beyond the comprehension of the mind. It is located between the numerical potencies of nine and one. It is wrongly understood as Zero. The general concept of Zero is a negative impression of this number. An exact knowledge of this number makes man a creator and a destroyer of the atoms. This means, man can create or destroy any simple or compound substance from space. This numerical potency fills the gap between atoms and space. The atoms of all planes are linked up with space

and space is linked up with the Cosmic Mind by the potency of this number. Such a number forms the numerical potency of the sign Aquarius.

This number is called “*Pūrṇam*” (filling up) by the *vēdic* seers. “That (Zero) is *Pūrṇam*. This (one) is *Pūrṇam*. It takes out itself from itself. Yet it remains itself” is the possible cryptic description of this number. “The positive fullness is not the negative stillness” says a great seer. This difference, when meditated upon, may very rarely make that number revealed to an adept of a very high order. The arithmetic of space-time calculations in the decimal system with all the known numbers are as endless as creation. This is because of the ‘operation’ by the potency of *that* number conceived and described as *Pūrṇam* by the Adepts. The symbol “*Kumbha*” for the sign representing a partly opened globe is significant.

The colour of this sign is a shade between deep-blue and violet. The naked eye can recognise it only as colourless. The mental colour sense, when trained by a *Guru*, can be fixed upon that colour.

There is a plane of consciousness in the human mind to which colour and sound are one. This plane finds its expression through Aquarius. It is called the plane of *Gandharvās* in the *Vēdās*. “*Vēna*” the musician who encircles the whole cosmos of 7^x solar systems, singing out merrily the ‘song of light’, is mentioned in the *Vēdic* hymns. He is also the ruler of this sign for a group of adepts who try to establish a link between our space-globe and another. All the activity of the solar systems in all the planes is modelled after the activity of this supra-cosmic angel. Apollo is wrongly identified with the solar God due to the fall in the level of scientific thought in the

medieval ages. He is no other than *Vēna* of the *Vēdās*. Due to his influence, the sound principles and the light principles of the cosmic, solar and planetary planes are expressed in identical scales.

By establishing a link with the workings of this angel, one can mould the material existence of the universe in the required manner. The adepts of the concerned level form the group of *Dēvās* who preside over the evolution in all planes. Since this level cannot be reached by the adepts of the path of black magic, the whole universe necessarily progresses into better levels always. This is in tune with the *Sankalpa* of the Supreme Lord of Worlds. In the plane of this *Gandharva*, the music of the cosmic spheres can be enjoyed. *Nārada* and *Tumbura* sing the glory of the Lord Supreme in tune with the music of *Vēda*. Music forms one of the paths of *yoga*. It is not a music of vocal sounds that is governed by Aquarius. It is the music of the expression of souls. The vocal music can lead the musician to this level provided he uses its vibrations for that purpose.

‘The third eye’ is opened by the student of the spiritual path during the process of the building of *Antahkaraṇa*. This is located in the centre of the head above the *Ājnā chakra*. This third eye is different from the pineal gland and the pituitary body. This eye forms the higher-bridge in *Antahkaraṇa*. It exists as that spark of the arc-lamp bridging the two rods. This third eye is the combined activity of Pisces and Taurus. There is another eye in man which is called ‘the eye of *Śiva*’. The third eye is the advanced faculty of man while the eye of *Śiva* is the revealed faculty of God through man. This is located between the third eye and the head-centre.

The number 'Pūrṇam of Aquarius is hidden in this eye of Śiva. Towards the end of the worlds (*Praḷaya*) this eye is opened. This is the case with the disciple and with the cosmos. It marks the *Pralaya* of all activity. "Into the pupil of this eye, all the creative forces enter and disappear. There is a pause. Again there is the reversal of the whole process. The *Paraśu* and the *Damaru* of *Mahādēva* (the axe and the drum as emblems of the spark of light and the emanation of sound) come out. All *chandases* (meters or measures), all *dēvās* (creative potencies) and all *Rishīs* (consciousnesses or *Gurūs* of Wisdom) emanate from this eye, praising the Lord of the Eye." "Varuṇa merges the whole creation upon the cosmic plane into this eye through his Uranian activity. He again emerges out of the eye through his Neptunean activity in the role of *Mitra-Varuṇa*. *Vēna*, the *Gandharva*, lives through the gap."*

All the numbers, we know, work in continuity but the number of sign Aquarius works at one with others. It can be known as the number of simultaneity or the number that represents the eternal present. Solar system and universes and beings enter one after another through the influence of the other numbers and exit in succession. But when this number works, all disappear and reappear at once, again busy with their succession of workings. This gap, in between, is the concept of "The flood" in the true sense. The Lord who is a counterpart of *Mahādēva* (the Lord of the eye of Śiva), saves the creation through this flood as the great fish and again opens the whole drama of creation "in due and ancient form".

The *dēvās* who find themselves existing after this opening of the temple, find the tools of the Ritual of

* The Tantric Texts.

creation lying with them as eternal entities. They then “sacrifice the sacrifice by copying the sacrifice”. “The *dēvās* got up after the opening. Then how can anybody know about the opening?” says the *Vēdic* hymn which describes the night. This closing and opening of the whole drama are symbolised in Aquarius and Pisces respectively. The minor closings (*laya*) are marked in Scorpio, while *Praḷayās* are marked in Aquarius. Minor reopenings are done by the man-on-horse and the major ones are done by the fish-God. Jupiter is the symbol of the former and Neptune is the symbol of the latter. *Vēna*, the *Gandharva*, is the link. He is the *Mārkaṇḍēya* of the *Purāṇās*. Living through the creation he is called *Gandharva*, while living through the gap he is called *Mārkaṇḍēya*.

There is a correspondence between the phenomenon of “Virgo-Scorpio” and “Pisces-Capricorn”. The latter is the converse of the former. During the gap, there was only Aquarius. Later, Pisces separated as soon as the cosmic Sun marked the upward path. This means Aquarius existed at first and the other two signs made their appearance simultaneously at the beginning of the new creation. This is the activity of the plane which is beyond and above cosmogenesis. Virgo-Scorpio activity is a manifestation of cosmogenesis and anthropogenesis.

12. PISCES

The sign Pisces is normally understood as the last sign of the zodiac. It is in fact the first and the last sign of the zodiac. This fact is denoted by the symbol of the two fishes travelling in opposite directions. If Capricorn is the “alpha and omega of the whole creation”, Pisces represents the “alpha *in* omega” and also “the omega *within* alpha” of creation. To the average man, this sign ends with the vernal equinox but to the man of the reversed wheel it begins with the vernal equinox. One who can link up these facts gets The Light.

In the physical body, this sign represents the pair of feet. There is a double nature to this sign also and for this reason this sign also is located along the *Sushumna* like the three previous signs. These two fishes of the sign are therefore located once again in the pineal gland and pituitary body. For all the average men, they serve no function. For a disciple, who is building his *Antahkaraṇa*, they aid to produce the light which builds the Higher Bridge. This light is the fusion of two great *yogic* impulses, the beginning and the ending of creation, that are constantly expressed through man as the passage of time. “Deceiving time” of the *Tāntric* literature represents the living of man in the eternal present. Past and future run in opposite directions and meet in man. In the *yogi* there is only one light, the eternal present.

The light that comes out as a result of the fusion is called the one fish, the Fish-God. He is the Lord of

Renovations. The fish-God is said to emanate as the incarnation of Lord *Vishṇu* (the Lord of existence or poise) and renovate the wisdom of the whole creation and save the worlds through it. The story of the Fish-God (*Matsyāvathāra*) is one of the eighteen sacred formulae of the *Purāṇic* symbolism. On the astronomical plane, there is a cluster of stars which links up the two fishes of the constellation of Pisces. This cluster is in the form of a light when seen from this earth. This cluster rules over the faculty of the building of the Higher Bridge in a disciple. The great seers of wisdom know the construction of the one Fish (alpha in omega) and renovate the wisdom. They call this spiritual process “fishing”. When Jesus imparted this wisdom he commanded his disciples “Let us be the fishers of men”.

The culmination of man as God is marked by this sign, just as the culmination of the perfect man is marked by Aquarius. This culmination of man as a God or the son of God is worked out through the activity of the grace of the World Mother. For this reason Virgo and Pisces are opposite signs. Capricorn marks the stage of the investiture of the robe, when man is made the Saviour or the Law-Giver. This marks the descent of God into man. Pisces marks the ascent of man into God after passing through the final pause (flood) of creation. In Capricorn, the son of God is with his fellow-beings. In Pisces he is with “the Father in heaven” as one with Him. These two paths approach man the disciple from two opposite directions and meet in him. “All the impulses of the dual, centripetal and centrifugal forces, are directed towards one point - Man”, says H.P.B. “Man is the end towards which all animal creation has tended from the first appearance of the first paleozoic fishes,” says Agassiz in

his *Principles of Zoology*. This is the symbolism of the fish as it is worked out on the biological plane. Biological evolution, the evolution of body begins with the watery beings that are governed by Pisces and ends with the body of man that is governed by Aquarius.

Spiritual evolution begins with Capricorn and ends with Pisces in the reversed order of the wheel. The evolution of the personality begins with Libra and follows the planetary path. The evolution of the soul begins at the same point and follows the path of the equinoxes. They both meet in Aries where the personality merges in the soul. The evolution of the individual consciousness starts with the death of universal consciousness from its differentiation of the group-soul. It follows the path of the cycles of Moon along the same planetary path until it meets the universal consciousness in Libra as the manifestation of objectivity and sex consciousness.

Pisces is the third watery sign of the zodiac. All the three watery signs mark “the end of things”. Cancer marks the end of life after death. Scorpio marks the end of consciousness or the end of a physical life. Pisces marks the end of a spiritual cycle which means the beginning of a better one. Scorpio is the mental death. Cancer is the physical death. Pisces is the spiritual escape of death. The secret of longevity is concealed in this sign. The two fishes of this sign are described as “the two eyes of the Mother which do not wink”.

The disciple who comes under the influence of this sign or who is born under this sign, can transmit and receive grace through the eyes. It is said that the larvae of a kind of fish in the ocean are hatched by the looks of the mother. Blessing through grace of look is one of the faculties that a disciple of this sign will inherit.

This sign governs all the philanthropic activities of the world just as the opposite sign Virgo governs service for the suffering mankind. Hospitals and charity houses come under this sign. Poetry, painting and music of a very high order are influenced by this sign, because they are linked up with Taurus in sextile aspect. Venus, the Lord of Taurus, finds his fullest expression on the highest plane in this sign. This gives the reason for the exaltation of Venus in this sign. If the student of the spiritual path can exercise the influence of Venus through this sign with the aid of his *Guru* upon his word, self-expression and look, he can cause the finest expressions of creation in God's kingdom. Such people co-operate with the creative potencies of nature in using their word, thought-form, will and look according to the divine plan. In the *purāṇic* symbolism, their expression is called the truth-bearer (*Satyavathi*).

In the allegory of the *Mahābhāratha*, *Satyavathi* is said to have the odour of the fish. The fact that she gave birth to the sage *Vēda Vyāsa* as the son of the great sage *Parāśara* is purely symbolical. This is proved by the fact that *Vēda Vyāsa* took this birth as a perfected being in all the branches of wisdom. This means, he was made a perfect sage through the initiation of the word, which worked as the vehicle of *truth*. This initiation needs the presence of a woman and the word should be transmitted only through a woman (Virgin should be the mother). *Vyāsa* is the son of a Virgin. This aspect is fully explained in our article, *Female Hierarchies*.

The three watery signs of the zodiac represent the three kinds of water on this earth. Scorpio represents the water mixed with earth or stagnant water (life polluted with matter and the sin of man). Cancer represents the

salt waters of the ocean (the ebb and tide of emotion that form the characteristic of the astral and etheric planes). Finally Pisces represents the water in the clouds (life as ethereal waters that are filtered from the filth and the salts of the earth). In *purāṇic* symbolism, the flow of water (the waters of life) is marked by three stages. *Ganga*, a symbol of water is described as a flow in three directions (*tripadhaga*). It is called the water of the heavens (*Viyat Ganga*) before it is brought down to earth. On the earth it is called the gentle flow (*Mandākini*). In the nether regions, it becomes the Goddess with the hood of a serpent or the water of indulgence (*Bhōgavathi*).

The serpents are said to float in the form of germinating creatures in this region. These three stages explain the phenomena of the workings of Pisces, Cancer and Scorpio. The concerned allegories in the *Purāṇa* give the full details of these workings on the vital body of this earth. The case is true with the vital body of man. A solar king (*Bhagiratha*) who is located in Leo, the sign of Sun, causes this descent of *Ganga* through his penance to redeem his ancestors and send them on the upward path by purifying their ashes with the waters of *Ganga*. *Agastya*, who is located in the opposite sign Aquarius (which is ruled by *Mitra* and *Varuṇa*), causes the upward path of water through the ascending rays of the northern Sun by drinking the waters of the oceans. The ascending and descending paths of water form a complete cycle which is called the path of waters (*Nārāyaṇa*). The sign Pisces marks the null-point or the point of poise, where the currents of water cross one another as is indicated by the two fishes running in opposite directions.

Varuṇa governs the sign Pisces in his capacity as Neptune. The ray of Neptune is the cause of rapture.

Losing the lower mind into the background of soul is the faculty bestowed by Neptune. For this reason, he leads the path of the disciples into higher initiations through devotion. *Bhakthi yoga* or the path of devotion forms one of the three main paths of liberation. Generally, this leads the majority of the disciples to the grace of the World Mother, which is located in the opposite sign, Virgo. It also leads to the path of beauty or the approach through meditation of the Lord as the Cowherd. This is linked up with Taurus through a sextile aspect. The path of fellowship which is located in Leo and the path of the investiture of the robe which is located in Capricorn, lead to the path of the *Karma yoga* which is governed by the concept of the Lord as Shepherd. This concept is located in the sign Aries. It is linked up by a trine aspect with Leo and as an exaltation sign of Mars in Capricorn.

Neptune is the exclusive ruler of Pisces and he serves a double function. His role as *Varuṇa* is to work out the disciples to lose their lower consciousness (personality) into the higher consciousness or group-consciousness. This is upto the end of the construction of the Higher Bridge. For those who follow the path of grace, Neptune reflects the mysterious rays of another cosmic force, a higher one called *Indra*. This starts with the merging of *chakrās* and finds its completion in the blossoming of the lotus that is located within *Brahmarandhra* and near *Ājnā chakra*. The function of *Indra* is to expand the soul-consciousness of the disciple to find its fullest expression in the spiritual consciousness on the level of *Shamballa*, via the Hierarchy. For all those who are in the individual level and who cannot respond to the functions of Neptune, the rulership of this sign is taken up by Jupiter who gives them opportunities to expand into the consciousness of

the personality through social, political and economic activities. Venus is the ruler of the sign for those who follow the path of love. The path is led by Lord *Maitrēya* but, at present, the duty is conducted by *Gauthama*, the *Buddha* for some reasons.

It is strange to notice that the numerical potency of this sign is also seven. Virgo and Pisces express the vibration of this number in its positive and negative aspects. The synthesizing power of the number is called the positive potency and the analysing power is called the negative potency. Virgo represents the negative side of this number, because it manifests the rainbow. Pisces represents the positive aspect because it is the sign of blending the various aspects of the lower consciousness into the unity of the higher. A man of Pisces cares more for the general, while the man of Virgo works out for the particular. Therefore Virgo is the sign of analysis and Pisces, the sign of synthesis. Virgo is the sign of scientists and Pisces is the sign of artists. The two opposite currents of life are blended in Pisces and are interpreted in Virgo.

Pisces is a sign of 'photography'. It is the cause of the preservation of impressions. All the stories and associations of the past cycles of lives are recorded in man through Pisces. Pisces represents "the tablet of the universe" on which an adept can read the past, present and future of the whole creation. The adepts of various schools train their students to read the "*Akāshic records*" and the invisible books of the cave-temples by stimulating the Piscean activity in them. This is done by linking up the activity of the "eye of the bull" with that of the two fishes, the pineal and the pituitary bodies. Aldebaron is called the 'eye of the bull'. It governs the power of

clairvoyance. Through this training, the adepts of the various schools educate their students through a new method called “impression”. In this method a disciple can be trained during his sleeping hours. He is made to remember many details of the various subjects without losing the synthetic view. This is done with better efficiency in the state of sleep than in the awakened state. This is the significance of the statement that the sign Pisces governs ‘photography’.

The glyph of this sign is called the seal of *Indra*. Meditating upon this glyph gives the location of the birthplace of *Indra* described previously. The glyph represents the two fishes running in opposite directions, linked up by a horizontal line. This line is the symbol of the Higher Bridge. After the construction of the Higher Bridge, the glyph changes its shape. The two fishes come together in “head to tail - tail to head - heart to heart” position. The two fishes rotate in opposite directions and meet each other to form a circle. The horizontal line turns vertical and the whole figure becomes a circle with a vertical diameter. Again the cosmic meridian is reached. The candidate thus fills the gap between Pisces and Aries, himself acting as the equinox. Equipoise in man represents equinox in the year and the “high twelve” or meridian in the day. Just as the equinox represents the balance between night and day, equipoise or *yoga* state represents the equalized state of all inequalities in the impulses and expressions of man. “*Yoga* is equipoise” says *Lord Krishna*. When equipoise is gained, the consciousness of man recedes into the background of a higher consciousness which is soul-consciousness. At this stage, the glyph appears as a line without touching the circle around it. This is a very useful ‘tool’ for building or creation, as every freemason of the higher degrees knows it.

Next, the candidate recedes into the solar consciousness. Then the glyph is a circle with the central point. This glyph is therefore called the symbol of Sun. It is the location of that point in man, from which a candidate will not err and that point which will not allow a second point of similar geometrical properties within. The next stage is cosmic consciousness and this is represented by the glyph of a circle but without the central point. The candidate in his *Samādhi* state exists as a point within every being. After this state “the implements of masonry are broken”. “The candidate has no house to live in and no place to hide his head.” This is the existence of man in the supra-cosmic state, which a *yogi* alone can attain. “I live in all. Because they live in me, I live within and above them all”, says *Lord Krishna*. Such is the path of meditation about the sign Pisces. The sign mainly concerns with the greater mysteries of the initiation temples. The secrets of the human frame and its relationship with the frame of the cosmic man are preserved and concealed in this sign as ‘photographs’ and reflected in the depths of the consciousness of the disciple.

The colour of the sign is that the pure sky in bright daylight, difficult to be described through language. The colour has two phases. It appears blue but is white as the brilliant magnesium flame. Some call it light blue; some others call it brilliant white or transparent white all of which is but a play of words. The true colour is always given by the *Guru* at the time of initiation. Even the very concept of “colour”, a perception of the individual differs from man to man. The common language of colour and sound can only be learnt at the soul-level. In the two lower levels, man knows only the effects of colours as the colours. So also he knows the effect of sound as the sound.

The metal magnesium is related to the sign. The sound 'PH' works through this sign in the case of average man. For those are in the soul-level, the sound 'F' is the expression of the sign.

PART-II

SECTION - I

1. SOME BASIC CONCEPTS ABOUT PLANETS

Before we enter into an explanation of the nature and the working of planets, it is necessary to estimate the place of planets in Astrology. Every solar system is a separate unit by itself. The Sun is the centre of the solar system and the planets go round it. But to us the earth forms the centre of the earth-zodiac. Hence, the rotation of the planets, along the earth-zodiac is only an apparent effect of the true motion of the planets along the zodiac of the Sun. The path of the planets around the Sun gives the genuine secrets of the allegories of the zodiac. In our study of astrology, we can read the reflected effects of the planetary revolutions which are the 'substituted secrets'.

Man can know the genuine secrets through initiations. So also, man can transcend the apparent effect of the planets in the various houses from his ascendant and the various signs of the earth-zodiac. Through initiations, he can experience the planetary effects of the Sun's zodiac. At this stage, he enters into the soul-consciousness of the solar systems. This forms the first of the greater mysteries of initiations. After this, man attunes himself with the zodiac of a central Sun of a larger 'solar system'. (The solar system in which we live is but one of twelve such others revolving around the central Sun). Thus one enters into the cosmic path and in the next step, he can attune himself with the revolution around the geometrical centre of this Universe that is our space-globe

with the many galaxies of Suns of the different 'orders'. This is the goal which a man can dream of at the present stage of evolution.

During this whole process, he is made to experience the levels of the various Suns who are in various stages of evolution. We must remember that there are Suns who are much more advanced than our Sun on the spiral of evolution.

The whole universe is one 'Man', developing in the egg of this space-globe. He is like the foetus in the womb. Some day, he will be 'delivered' and there is the birth of so many universes from all parts of his body. There are as many such eggs in absolute space as there are in the ovary of a woman and follow the same pattern in their cyclic differentiation. Every egg has got its ovulation and its flood which correspond with the full-Moon and the new-Moon, of its own scale. Similarly, the divisions of time between that new-Moon and full-Moon correspond with our lunar elongations (*Tidhīs*). There are 30 *tidhīs* of time between any two new-Moons. Excluding the new-Moon and the full-Moon, there are 28 divisions; 14 of them have the effect of increasing Moon and the remaining 14 are of the decreasing Moon. The 14 divisions of the white path (increasing Moon) correspond with *Manvantharās* and the 14 on the black path (decreasing Moon) go by the passive state called *Praḷaya*. Likewise the period corresponding to our lunar month is called a *Kalpa*.

Every *manvanthara* has got a sequence of cosmic events. All the sequences of the 14 *manvantharās* are given as allegories in the *Purāṇās*. They are called the stories of the 14 *Manūs*. When these stories are applied to the Moon phases of our solar month, they give the sequence of events

that occur commonly in the lives of individuals born under each Moon-phase. The particular features and the detailed sequence of events can be studied further by locating the position of the Moon and the Sun in the twelve signs of the zodiac. Therefore, in all, 12 sets of the 14 Moon phases can be studied. Similarly, the differences between the twelve sets of *manvantharās* can be known on the cosmic plane. Further details of the individual can be studied by locating his ascendant in one of the twelve signs. These details of the individual can be applied by the law of correspondences to the *manvantharās* when we get 144 different sets of *manvantharās* living simultaneously on the supra-cosmic plane. Roughly, this is the arrangement of the astrological key to the various prophecies of the *Purānās*.

To a student who knows this key and works it out for his own benefit and the benefit of others, the stories of the *Purānās* are concealed symbols and revealed allegories of the one life in the cosmos and the one life in him. To him, the life pulsating in the individual and in the universe is one. The pattern of man in the heavens is located. Through this key, man speaks with God in the language of heavens. This whole pattern is the only scripture of man to know the Will of God. All the scriptures of the world are copied from it by man. It is the revelation of God to man and hence the gospel. For this reason, this book of the heavens, as well as its copies as scriptures are the impersonal writings of God revealed to man. The will of man co-operates with the will of God so that “*His Will will be done on earth as in heaven*”. To the reader of the scriptures, who does not possess this key, all the stories of the scriptures appear as only man-written stories and pleasant fairy tales. Therefore, some people understand the scriptures as only the books of some branches of

knowledge and experience. This leaves such readers in the wilderness of confusion and they are lost in the vastness and the apparently complicated details of the canvas.

Such is the sacred mission of the scriptures. Knowledge of the effects of the planets in various signs, the meaning of the various aspects of planets and the intrinsic nature of each planet are necessary to divulge the above-said plan and interpret the various allegories. This branch of knowledge is called the true astrology and we propose to call it “Spiritual Astrology”. Without this astrological key, the whole literature of world scriptures is a closed book.

The zodiac is the book of the wisdom of ages and the planets pinpoint the age required. The zodiac can be compared to the dial of a huge clock in which the planets serve as the hands marking the units of time in various speeds. When each pointer shows a particular division or ‘hour’ on the dial, it indicates a portion of the great day and the schedule of that hour is read and followed from the scriptures.

The whole time-table of the great day is called *Mahā Kalpa*. The word *Kalpa* also means the practical detail of a Grand Ritual. The law that governs the *kalpa* is called the law of *Karma*. The force that sustains the inevitability of this order or routine, is called *Satya* (the law of existence). This force makes its periodical manifestation through a latent force called *Rita* (the rythm of the musical nature of truth). The cause of this periodical manifestation is called the *Cause* of all causes. It is called the utterance of the word *Abhithāt* (So mot it be) from the ever-conscious

centre of the utterer, who is the word itself before he uttered forth.

The reader is once again advised to have a clear-cut concept of the basic unity described above before he enters into the details. Now we will explain the details of the first layer. The fourteen *manvantharās* of the increasing Moon are classified into two types, sacred and non-sacred. Again these fourteen *manvantharās* of increasing light bear correspondence with the fourteen *manvantharās* of the decreasing light in their reversed order of sequence. For example, the first *manvanthara* of the increasing set corresponds with the fourteenth *manvanthara* of the decreasing set, and so on. Now we will give the classification of the first set: the second, third, fifth, seventh, tenth, eleventh and thirteenth *manvantharās* are sacred. They are of spiritual nature and denote harmony and progress.

The remaining *manvantharās* are of material nature (with the exception of the eighth) and they indicate disharmony and ill-balance. The eighth *manvanthara* marks great changes and disorder, though of a spiritual nature. The first *manvanthara*, which corresponds to the new-Moon is called the dawn. It marks the awakening of a creation. The *manvanthara*, corresponding to the full-Moon, is called the great light. It marks another big awakening of creation. This analysis can be applied to the Moon-phases in the lunar month. Those born under the sacred Moon-phases can easily develop in the path of spiritualism while those born under the non-sacred Moon-phases have a rugged path. The latter are advised to meditate upon the story of the manifestation of God,

described as the incarnation under the corresponding *manvanthara* in the *Purāṇās*. This is only a broad outline.

Every lunar month is called a *day* of the *Pitrūs*. The new Moon corresponds with their midnight. The end of the first quarter corresponds with the dawn of *Pitrūs* and the full-Moon with their noon. The end of the next quarter corresponds with their dusk. This division contains a ritualistic key. The Moon is called the gateway between the humans and the *Pitrūs*. This means that the departed souls return to birth through the light of the Moon. The fertilization of the ova of woman is done through the influence of the ray of *Soma* through the Moon. Each ovum has its own new-Moon and full-Moon. The period of menstruation is called new-Moon. The fifteenth day from that day marks the full-Moon. Four days before and four days after this day, the ovum is receptive for the reincarnating soul. This is because on the day of the full-Moon, the earth stands between Sun and Moon who represent that father and the mother principles in nature. The ray of Sun fully reflected upon Moon is received by this earth on the full-Moon day. The solar ray represents the reincarnating ego and the reflected lunar ray, the soul returning to earth. This means the soul descends to matter and begets a body.

The apparent lunar path of the month is divided into four quarters. Each quarter contains roughly seven solar days. From the beginning of one quarter to its end, the Moon describes an apparent angle of 90 degrees. One week after fertilization a quickening of the foetus takes place. Now, the ego established in the womb, experiences a change in its scale of time. It follows the path of the solar year and develops in the womb through three-

quarters of the year. Then it is delivered to complete the remaining quarter as a being on this earth. From the moment of its birth into the earth-life there is again a change in the scale of time. Each day of the remaining quarter is progressed into a solar year. This marks the life-span on this earth. All the aspects of planets and houses that take place during the 90 days after birth manifest through the 90 years of his span.

The progression does not respond if he outlives this period. During these 90 years, Saturn goes round the zodiac thrice. During each round, he creates possibilities to transcend the effects of the normal progression of planets. Generally speaking, the 30th year of age marks the position at birth of Saturn which is opportune for initiation. Man can change the course of his evolutionary path from the path of return or rebirth to the path of discipleship or the upward path. This is accomplished by following the ritualistic path. For this, one has to take advantage of the new-Moon and the full-Moon. He has to live on liquid foods during the days of new-Moon and full-Moon and also the day preceding. Then he should begin to practise meditation and *Prāṇāyāma* assuming *Siddhāsana*. He should also study the full significance in the spiritual path of the new-Moon and the full-Moon. He should conceive and meditate new-Moon as the full-Moon and full-Moon as the new-Moon. The next part will give a fuller significance of this procedure and the workings of the reverse order.

2. THE SIGNIFICANCE OF LUNATIONS

Our earth represents the grosser vehicle of man. The Moon represents the mind of man. The Sun represents the source of mind or the consciousness of man. The consciousness is received by the mind and given out in reflection as the mental activity of man upon the objective universe. The increasing Moon is therefore a symbol of increasing objective activity. This is the decreasing subjective activity which can be called darkness to the spiritual levels. Hence, it is new-Moon, to the inner consciousness. On the day of the new-Moon, the mental activity of the spiritualist can be made to reflect upon *itself*. That is, his lunar ray is made to retrace its origin. For this reason, the day of new-Moon is most conducive for him to get into the muse of meditation. By living on liquid diet and meditating upon the brow centre on the day of new-Moon, he gets hold over the currents of astral matter in his body. The solar plexus is the centre of expression of his astral activity. By meditating upon this brow centre, the activity of the solar plexus is gradually raised to the *Ājnā chakra*. If he does the same thing on a full-Moon day, he gains control over the magnetic currents of his etheric body. All the desire-centres are turned upward and the whole tide gives an upward pull.

In the beginning, he cannot gain hold over these levels by meditating during other days, especially during the days when the Moon is in square with the Sun. By conducting meditation on the days of new-Moon and full-

Moon, he gradually gains control over the physical, astral, mental and desire bodies. Then he reaches the stage of “the personal Sun”. The position of his birth Sun responds to the revolutions of the Moon. He should then begin to meditate on the days when the Moon comes to conjunction and opposition with his birth Sun. This gives him control over his personality. Then these conjunctions and oppositions begin to lose their influence upon his mind.

In the next stage he attains the level of “the personal Moon”. The position of his birth Moon begins to respond to the conjunctions and oppositions of the annual Sun. He should practise meditation during those two days particularly. Then the birth Moon’s influence is lost. Henceforth, he attains the stage of “personal ascendant”. He should choose those two days on which the monthly Moon forms conjunction and opposition with his ascendant. Soon the Moon fails to influence his ascendant. Then he should choose those two days on which the annual Sun forms conjunction and opposition with his ascendant. Soon the Sun fails to influence his ascendant. Then he attains the stage of the progressed ascendant. He should choose those two days on which the annual Sun forms conjunction and opposition with his progressed ascendant. Soon the Sun fails to influence this degree also.

Now if he progresses his ascendant in the opposite direction, he gets the degree where his new ascendant is located. By this time, he is already above the personality-level and has just entered the group-level. He should choose those two days in which the annual Sun forms conjunction and opposition with this new ascendant. Soon the Sun fails to influence those degrees. Then he should meditate upon that *chakra* which is located in the sign,

where his birth Jupiter is located. Soon he gets contact with his *Guru*. If Jupiter is seriously afflicted by Saturn, Mars, Uranus or Neptune at birth he should avoid this. That is, he should avoid that *chakra* indicated by Jupiter and select the *chakra* located by the planet which is not afflicted in his birth horoscope. He should also particularly avoid that *chakra* where his birth Saturn is located and also the *chakra* indicated by the transiting Saturn. By following this process, he will soon find himself in the hands of a *Guru* of *Raja yoga* path.

Henceforth, he is free from all the influences of planets in one plane. He should stop following his own method of practice and implicitly follow the steps prescribed by his *Guru*. Upto this point he should observe the above procedure in order to find the most satisfactory results in the shortest possible period of time. During this period, he should restrict his food from quantity to quality. Frequent baths and drinking plenty of water is advised. The food material, the colour, the symbol, the glyph, the number and the sound of that particular zodiacal sign corresponding to the *chakra* of his meditation will make him reach the *Guru* in an incredibly short period of time.

3. PRACTICAL GUIDANCE

The first steps of spiritual path are always more difficult than the advanced steps. Practical guidance through books is necessary for the student before he is enrolled into a group. After establishing his intuitional link with the concerned workings of the group, the student gets clearcut instructions from the intelligences of his group source. Within a few months of beginning any spiritual practice, the student witnesses a big disorder in his way of life. Unexpected obstacles and change of place, environment and belief will follow. There will be doubt, hesitation and a trend of affairs which appears most unpredictable. There will be a necessity to call forth all the mental capacities of the student to set things right. The more he thinks of avoiding certain unpleasant situations, the more he is attracted to them. He should make up his mind not to try to avoid anything. He should be prepared to face and tackle any situation, not with any mental tension or with a sense of false courage, but with an attitude of perfect ease. He should take up responsibilities, burdens and opportunities to serve others. It should not be to serve others for what they demand or wish, but it should be for what they need. A fine sense of discrimination is required in this matter. At this stage, the astrological key is the only reliable key to practical occultism. The first step of this guidance is the soli-lunar key.

One should know one's favourable and unfavourable timings through the soli-lunar key. He should use this to increase his higher vibrations and eliminate the inharmonious vibrations which are of his lower nature. The path of least resistance with his environment is absolutely necessary for spiritual progress. The four quarters of the Moon in every lunar month will give the first guidance. It causes four different vibrations in the experience of the individual according to his own past *karma*. The outer-most surface of the working of the *karma* manifests through soli-lunar cycles. Every quarter, the trend of things changes in the order of the personal (mental), the environmental (domestic), social and the official circles. Every person has to be active in one of the above four fields in the given order from new-Moon. He has to observe as to which of the branches is beginning to work upon him whenever there is a disturbance in his routine. Seven days from that day, the new trend will continue and he has to put up with it. Gradually he will come to understand the way of using to advantage, the influence of these four quarters.

After gaining mastery over the above pattern of things, he should know again that there are subdivisions within each quarter. Every division lasts for less than two days and produces its own trend of events. These subdivisions manifest good and bad effects of the planet that is working on him. During the period of two days that are favourable, the candidate experiences an agreeable relationship with people around him. It is otherwise in the unfavourable subdivisions. The planet that forms an aspect with the Moon decides the nature of incidents that occur to him. Persons, books and incidents that belong to that planet will present themselves to the

student in helping or impeding him. If the sub-period is favourable, it will help and if it is unfavourable it will hinder the expression of the person. During the favourable sub-periods, he should try to increase his personal magnetism through meditation and *Prāṇāyāma*. During the unfavourable sub-periods he should try to keep busy with environment, without being busy mentally. He should try to neutralise the vibrations of his impulses through a practice of poise. Untiring patience and tolerance are absolutely necessary. It is not the *suppression* of his impulses that helps him, but it is the practice of the ease and sportsman spirit, that is, *conscious acceptance*.

After gaining mastery over the above step, he knows that there are still other subdivisions which influence him during a day. The day is also of four quarters of six hours duration each. From Sunrise to noon is the first quarter and from noon to Sunset, the second. From Sunset to midnight, it is the third, and from midnight to Sunrise, it is the fourth quarter. Each of these four quarters is favourable and unfavourable alternately (This is proved by the correspondence of the geometrical truth that when two straight lines cut across one another, the opposite angles are equal). One should know the trend of the first quarter by the reactions to the first few persons or incidents and decide if it is favourable or not. It continues for six hours. He should wait or pursue his affairs, according to the favourable nature or otherwise of the quarter.

4. KARMA AND PLANETS

The whole process of spiritual practice during the initial steps consists of neutralising *karma* and gaining poise. The inequalities of past *karma* manifest as the inequalities of the mentality, personality and behaviour of man. Behaviour is only a response of the person to environment in terms of his own habit or past *karma*. This response also forms the basis of his future *karma*. Every step is subject to correction until poise is gained, “poise in food, expression and behaviour” is the path of *yoga* according to the *Bhagavad Gīta*.

The trends of past *karma* are located as seeds for manifestation along the degrees of the zodiac as the degrees of houses and planets at the time of birth. These seeds are repeatedly called forth into sprouting by the transit of planets during his life. The transits will definitely affect the behaviour of the animal man. But they soon lose the intensity of their influence by recurrence. Each transit of a planet serves as basis for an experience. The next transit of the same planet will have a lesser influence upon him. Normally, the first round of transit exerts its influence upon the health and gives him experience in controlling his diet. The less speedy the planet is, the more is the experience. The influence of transits fades very soon, when the man takes to spiritual practice. Then the influence of progression is the only thing left. The transits influence him on the conscious mind and hence mastery is gained over them sooner. The aspects of progression

exercise the influence on the subconscious level of the man. They stimulate the deeper levels of *karma* that lie as associations in the desire-body of man. Until the etheric, astral and mental bodies are purified through a constant practice of mental ease, the influence of progression will not come to an end.

The stimulation of *karma* by progression is of three levels : (a) the progression of planets forming an aspect with other planets; (b) planets forming aspects with houses; and (c) progressing houses forming aspects with birth planets. The influence is more and more deep-seated in the given order. The first set of aspects influences the etheric body. The second set influences the astral body and the third set, the mental body. When the impulses caused by these three types of progressions are completely neutralised, the personality comes to an end. Man begins, for the first time in his life, to feel conscious of the existence and the experience of his soul. Persons and incidents of the environment cease to exist to him, even though he discharges all his normal duties towards them. He becomes gradually attached to a spiritual group and begins to feel the presence of persons and the activity on the group-level. From this time onwards his horoscope responds to 'anti-directions'. It should be progressed in the reversed direction. His birth-Moon and Sun gradually fade into insignificance in their effects of progression. Only the progressed ascendant and the tenth house in the opposite direction begin to influence him on the group-level.

5. THE ASCENDANT AND THE HOUSES

The man of the lowest level experiences an irregular way of living. He responds to each and every effect of the horoscope in a confused manner. This is because of the following facts :

- (a) The man of the lowest state has twelve points along the zodiac that lie very irregularly. It is very difficult to locate them. The cusps of twelve houses normally calculated by astrologers do not respond properly in his case. Those twelve magnetic points, which do really respond in his horoscope, are located as the four cardinal points calculated separately from his Ascendant, the Moon and the Sun at birth. Transits, progressions, lunations and eclipses upon these points stimulate responses in his desire-body. These responses are expressed as instincts, emotions and behaviour on the lower plane.
- (b) In the horoscope of an average educated man, who receives the discipline enough only to keep the civilized way of living, the above-said twelve points are replaced by the regular twelve houses calculated from his birth ascendant. There are again three sets of houses in this case :
 - (i) The cardinal cross of houses consisting of the first, fourth, seventh and tenth houses. These houses cause the stimulation of his *karma* into the active levels of behaviour.

- (ii) The fixed cross of houses which consists of the second, fifth, eighth and eleventh houses. This cross stimulates him into the activity to receive persons, incidents and property (food, shelter, protection and wealth).
 - (iii) The mutable cross of houses which consists of the third, sixth, ninth and twelfth houses. This stimulates him into a sense of duty, endurance, patience, respect for the law, receiving higher thoughts, reading books and aspiring for the noble side of life.
- (c) In the third stage, man finds the fullest expression of this personality. He begins to respond to the higher side of objective life. We find the thinker, the genius, the artist, scientist, doctor and lawyer, all who begin to work for the uplift of the society; the educationalist and the financier for good things too are in this third level, having attained the stage of ignoring the defects and limitations of others. At this level he is a man of progressive ideas. The meaning of religion and its purpose begins to dawn upon his mind. A wish to know what God and His creation makes its beginning at this stage. The majority of spiritual students start their *sādhana* from this level. The effects of the twelve houses of the second stage gradually fade into insignificance to these people. The houses are replaced by signs of the zodiac. Planets work only through signs. For such a man, the houses should be counted from Aries. Then only we get satisfactory results of reading the horoscope. The signs are again grouped under three heads :

- (i) The cardinal cross consisting of Aries, Cancer, Libra and Capricorn;
- (ii) The fixed cross consisting of Taurus, Leo, Scorpio and Aquarius and
- (iii) The mutable cross consisting of Gemini, Virgo, Sagittarius and Pisces.

These three groups make him respond to the physical, spiritual and mental sides of problems in their given order. When he takes up practising *yoga*, they begin to work as doubles: as Aries-Libra; Taurus-Scorpio; Gemini-Sagittarius; Cancer-Capricorn; Leo-Aquarius and Virgo-Pisces. The power of discrimination between the higher and the lower principles of life, between the good and bad sides of things and between the gross and subtler principles of life, works through him to neutralise the lower principles and establish his consciousness in the higher principles. For example, a planet in his horoscope, which is progressing in Taurus, stimulates the nature of Taurus and Scorpio equally. This level of realisation gradually brings in the Libra principle (balancing of things) in him. This neutralises the effects of progression and stops the wheel to proceed in the reverse direction. Then the fourth stage is reached.

- (d) In this fourth stage man becomes group-conscious and is taken into a secret spiritual order through soul contact. Once again, the ascendant gains prominence. The candidate unfolds into the experiences of the twelfth, eleventh and tenth signs from the sign of his ascendant. During this process, he retraces the experiences of his past birth in the twelfth sign (the twelfth house has Pisces principle

which preserves the photographs of previous lives). The layer of consciousness which is called *chetas* is stimulated. In ancient wisdom *chetas* is said to be the undercurrent of consciousness which stretches through many a life. In the eleventh sign, he gains spiritual wisdom. In the tenth sign, he gains mastery over the workings of his soul. In the ninth sign, he is directly taken to the *Guru* by senior disciples and is introduced “as the blind child of mortality”. This is because he has not yet gained mastery over the gateway between subjective and objective levels. He still lives in objectivity. Objectivity is darkness to *yogi*. Upto this stage, he receives the first three initiations with the aid of the senior disciples of his *Guru*. On the cusp of the ninth house, he receives the first initiation of the higher level. He is taken as a builder, because he is entrusted with the work of building his *Antahkaraṇa*. Eighth house rules the *Antahkaraṇa*. His ascendant passes through the eighth house into the seventh, when the building of *Antahkaraṇa* is completed. Then, there is the birth of a new man, when the ascendant passes the degree of the seventh house in the seventh sign. The veil of objectivity that blinded his vision hitherto is removed. He enters into the regions of darkness where he finds the true light for the first time. The six houses, above the horizon, represent objectivity and the remaining represent subjectivity. This completes the first symbolic journey.

This marks one stage in the spiritual evolution of man. Henceforth, there is a big change in his horoscope from the path of the equinoxes to “the path of the bigger day”. This includes two stages :

- (a) The secrets of his whole span, in a particular level, are concealed in the time of the day instead of in the signs of the zodiac. The six hours from his birth contain the whole picture of his connection with the Hierarchy. The planets being stable, the earth's axis rotates through 90 degrees in six hours. During this time, man is said to stand up on his own legs. His birth ascendant reaches his tenth house (the highest point of illumination) in six hours. Progress the ascendant and the houses at the rate of one degree per year. The aspects that are formed during this process will give the readings of his life incidents during that period. This gives the readings of how a person is linked up with some intelligences of the Hierarchy. Most of his time, the disciple lives in his heart-centre, receiving higher instructions. Through gradual steps, he is lifted to the *Ājnā*-centre, when his horoscope shows yet another change.
- (b) In this second higher stage, he is linked up once again with the group consciousness of humanity at large. Some duties and responsibilities are entrusted to him by the Hierarchy through the *Guru* to improve his fitness to receive the next stage. Now the earlier progression fails to work. The direction of the wheel is to be reversed, but the process is the same as that of the above. The birth planets, being stable, progress the birth ascendant in the opposite direction at the rate of one year a degree. Then you will locate the workings of the disciple. You will know the nature of duties entrusted to him.

In the next state, which marks the beginning of the third phase of his discipleship and which includes the last

three initiations, the candidate is raised to the level of *Sahasrāra* and linked up directly with *Shamballa*. This is the end of his horoscope. He is located only in the progressions of the horoscope of this earth.

These are the stages of the spiritual path that can be traced through the horoscope of a man. All the details of the process of expansion and linking are given elaborately by Alice A. Bailey in her book *Esoteric Astrology*. We, therefore, leave the readers here for the present and take up another topic. All these methods of progression, except the process of reversing the direction of the wheel, are given through Alan Leo in his book *Progressed Horoscope*. The secret of the reversed wheel is given in English by the Masters for the first time, through Alice A. Bailey. It was first given by the sage *Parāśara*. The secrets of the method are fully worked out by the Tibetan Master only through Alice A. Bailey.

6. TRAINING THROUGH PLANETARY VIBRATIONS

It is for us to respond favourably to the higher vibrations coming to us periodically. There are vibrations that visit us daily through the influence of the revolution of our birth ascendant, while it touches the four cardinal points of the day. There are also the daily vibrations of the Moon caused by his passage through each sign. So also, there are the weekly, monthly and yearly vibrations of other planets. There are the higher, stronger and more important vibrations, which come to us once in every two years, three years etc. Much more important are those that come to us once in every twelve and thirty years. These are the vibrations of Jupiter and Saturn. Every seven years, Uranus changes a sign in the zodiac and a house in our horoscope. He then creates new opportunities for us in the spiritual field and enables us to make a new beginning. This Neptune does on a bigger scale in every fourteen years. A still greater opportunity arises whenever these greater lights (Jupiter, Saturn, Uranus and Neptune) transit our birth Sun, Moon and the ascendant in conjunction, square, opposition, trine and sextile. Of these, the square and opposition are the so-called bad aspects. This is because, they stimulate the average man to express the evil effect of his past *karma*, that comes under the nature of any two planets. Conjunction is said to be bad with the so-called bad planets and good with the good planets. The remaining aspects are said to be good by exoteric astrologers, because these aspects give expression

to the good *karma* of the average man. Sun, Venus and Mercury create such opportunities during the year. Every two and a half days, the Moon creates and stimulates these vibrations from the positions of the birth planet of the average man. He alternates the favourable and the unfavourable thought currents.

The favourable vibrations are to advance spiritually and the so-called unfavourable ones are for the practice of neutralising our polarity with the objective world. Favourable persons, thoughts, books and such opportunities come in the way of the spiritual apprentice and encourage him during the favourable sub-period of two and a half days. He has to take the tide and gain the maximum possible ground when favourable. If he enjoys the ease of the favourable time, he will waste the good fruits of his past *karma*. Unfavourable persons, thoughts, books and other disadvantages meet him and test the percentage of his discouragement, dislike, anger, hatred etc., in his behaviour and expression. They are all but the outcome of his polarity with the objective world. He should remember that the intensity of his polarity depends upon the amount and mode of his bad *karma* in the past. He should not be discouraged. The more intense it is, the more cheerful and patient he has to grow to neutralise his own unfavourable vibrations.

During the early days of the spiritual career, the student is advised to think that every bad vibration will be followed by a good vibration. He has to sustain hope under all circumstances. After some advancement, he should practise to remember that every good vibration is sure to be followed by that of an opposite nature. Therefore, he has to derive the maximum benefit of advancement during the time of good vibration. He should not be afraid of any change in life.

Changes occur under the influence of the so-called bad vibrations. Change is a rearrangement and a fresh opportunity for spiritual advancement. Change of place, profession, environment and changes in the nature of persons around us indicate the time for new experiences and an opportunity to rearrange the psychic faculties of man in tune with his spiritual plan. At every step, one has to neutralise one's emotions and impulses and adjust accordingly. This being done cheerfully, successfully, motivelessly and silently, the novice finds the Elixir of Life nearer his reach.

Tolerance, charity and service should be practised. They are the only means to neutralise our bad *karma* of the past. Expecting anything from others and anticipating wishfully some supposed good things in the future will cause failure, disappointment and obstacles at every step. One has to do what one sincerely feels good. He has to receive whatever comes to him. Inconvenient work and unpleasant duties should not be avoided. Trying to learn anything about his own future or the future of others should be strictly avoided. One should remember that one's future is moulded by oneself and the moulding deity (the false conception of fate) is locked up within oneself by one's own limitation and self conditioning. The future of man is always veiled by the curtain of the alternatives that are worked out by his own hesitation, doubt, miscalculation and overdoing. Knowing the future through astrology as prophecy is utterly false. Astrology gives the past, present and future of the whole universe and the higher forces that are working in it. Nature always maintains certain secret workings in the plan and there is always an element of variability and uncertainty to the mind of man with regard to details. Moreover, a man on

this earth is too tiny to have the details of life worked out so prominently in nature as to be deciphered by him.

When man gets the prediction of a good incident on the mundane plane, immediately a new thought-wave starts in him from the time of his expectation. From time to time, it produces a set of thought-forms by way of repeated anticipations. They accumulate in his memory and stimulate his desire body towards the anticipation. This necessarily creates a stir in the astral body above and the etheric double below. Thus the thought-forms are slowly galvanized into active *karma*. This change manifests its fruit of fore knowledge periodically upon his environment. There is a telepathic connection between his mind and the minds of his friends, enemies, relatives, followers and every one with whom he has something to do. His mind begins to produce instinctive reactions of his cumulative thought upon their minds. This creates a big world of confused thought-forms around him.

In the meanwhile, whenever he gets a doubt about the prediction, he produces undesirable vibrations of hesitation, disappointment and sorrow. They also accumulate and by the time of the supposed fruition of the prediction, he produces a body of irresistible *karma* enough to blow off a mundane planetary vibration. The effect of planets of mundane plane of incidents is only an expression of conditioned possibility. Each predicted incident has a thousand ways as alternatives of manifestation. It is the power of will (Mars in the mental plane) that binds the possibility to an incident of a required shape and direction. The average man miserably lacks this power of the will. "An incident induced by the planetary vibration on the mundane level can be deviated into a

serious contemplation about it or a dream of the whole incident in the case of the weak horoscope”.*

The majority of the people have no will power to protect the incident from the cumulative thought-forms. The result is that, generally, the prediction of the majority of good incidents is not likely to be realised. The converse is the case with a bad prediction. Out of fear, the person and his well-wishers produce some amount of will power to see that the bad incident does not occur. But the average man does not know how to direct the will power. He has a mischievous driver and that is his fear. It drives the thought in the direction of precipitating the incident. In this way, seeking for a prediction is twice harmful for a man who wants to follow the spiritual path. At best, the average man can know the direction of his life expression and be benefited by a good self-analysis. One can know one's strong points and weak points through the horoscope. One should seek for good advice and not for a good prediction through astrology. “This science is only a light which illuminates the *karma* of our past.”* With these few remarks as practical guidance, let us pass on to the topic of reading the symbolism of the planetary aspects.

*Varāhamihira.

7. THE PLANETARY ASPECTS

Much has been already explained by great astrologers about the influence of the aspects. We will now deal only with the symbolism of the aspects because it aids the student of the spiritual path. A planetary aspect is the mutual relation of two planets. It signifies the united effort of the two planets. The effect is concealed in the nature of man at birth and revealed through progression. An aspect exists as a tendency in man, which is but an association from the previous births. It is the seed of past *karma*. It germinates, whenever the soil is favourable. When the true analysis of an aspect is known, it gives the power of self-analysis. Then it is the choice of the man either to allow the tendency to manifest on the mundane plane as an incident or to neutralise it. True knowledge of astrology teaches us what we have to do, whereas the craving for prediction indicates our expectation of something from others.

There are many planetary aspects explained by the astrologers. We will take up only the most important among them, the most important in the sense that they serve as landmarks to aid in spiritual training. There are five important aspects. Among them, the square and opposition are called bad aspects. Trine and sextile are called good aspects. Conjunction between good planets is good and between bad planets is bad. The terms good and bad belong to mundane astrology. In spiritualism

there is nothing *bad* as such. Everything works up to its legitimate end.

(1) The Square

When two planets make an apparent angle of 90 degrees relative to earth, it is called the square aspect. It is supposed to be an evil aspect. This is because it gives expression to the evil side of a person. The evil side is not in the aspect but in the tendency of the person. It clouds the true nature of man and works as a necessary limitation. The ever-expanding higher nature in man is concealed under his own past associations. The square truly conceals the two points of the ever-expanding compass of man. "Even after the compass is revealed from the limitation, the square does not cease to exist." Then it serves as a wilful limitation. It exists in him as the willing obedience to law. It serves as a symbol of equality and justice. Whenever a square is stimulated in the horoscope, there is a limitation, an obstacle. A limitation is an opportunity to expand.

A man grows into a nobler one only through the square aspect. All the heroes of the world had to "round up their squares" before they ever became heroic. When one faces the situations in life created by square aspect one transcends the aspect. If he tries to avoid, he will be cornered and made to experience the fruit. For example, when a person refuses to serve a sick person in need, he will have to serve a sick person among his nearest and dearest, the need here being more compelling. This is truer with a person who has just made his entrance into the first steps of spiritualism. If he wants to mould a perfect cube out of the rugged stone of his inner metal, he has to face the square in the very first step. Without carving out the square one cannot complete the cutting of a cube.

(2) Opposition

This also brings out the undesirable nature in man. Mysteriously, this aspect is related to the sex impulses of man. The linking up of a sign with the sign in opposition to it stimulates the seventh-house-affairs, on the grosser plane. The nature of sex-impulses is tinged with the nature of the planets concerned. The presence of this aspect in a horoscope shows the necessity of neutralising sex impulses. In all bad aspects, the neutralisation can be facilitated by a peculiar process of stimulating the potencies of planet which bears the nature of the counterpart of the afflicted planet. For example, when there is a strong opposition between Mars and Saturn in a horoscope, the neutralisation can be soon brought into effect by stimulating the vibrations of Venus and Jupiter. Venus is the counterpart of Mars and Jupiter is the counterpart of Saturn.

Fine arts, spiritual love and service form the higher vibrations of Venus. Religious literature, law, logic are the expressions of Jupiter. When these virtues are practised, the presence of persons who come under the influence of Venus and Jupiter will mould the character in the desired manner. The nobler sentiments of persons are stimulated by this process and the sexual instincts are easily conquered. When the opposition occurs between two planets which are mutual counterparts, then another planet should be selected to neutralise the vibrations. A planet that is forming a good aspect with either of them, will prove beneficial. In the absence of such a planet, one should choose the influence of the planet which is nearer one's meridian. If this planet is also afflicted, one should choose the planets in dignities or any two planets having a strong good aspect between each other. At any cost, the

beginner of spiritualism should not encourage the vibrations of an afflicted planet.

This aspect also denotes a conflict of the inner personality. The subject is sure to have impulsive nature and a tendency to run into risks. His first impressions are generally wrong. He should not act in accordance with his first spur. He should wait until things take their turn. He should not invite others to action but wait to join others, who are already acting. Untimely anger and misplaced trust are also his characteristics. Patience and second thought will neutralize the defects. There are restless moments which lead him into some activity that causes failures. He should keep off from company when mentally restless. There is a tendency to postpone things and work in the last hour under high tension. When he tries to keep punctuality and plan in his routine, the defects will be neutralized. Opposition between two benefic planets is not so difficult to neutralize as the one between two malefic ones.

(3) **Conjunction**

Conjunction between two malefic planets causes confusion of mind. There is a missing link between the receiving and the analysing powers of man. Lack of coherence, misunderstanding of others and misrepresentation of things to others or himself are common with him. A careful study and understanding of any subject, which contains the arrangement and classification of very many details will be most helpful to rectify his defects. Study of mathematics, logic, astronomy, physics or chemistry will prove most helpful. Statistics, accountancy, and book-keeping will also aid. Translation, library science, composing lexicons and also comparative

studies of two subjects will rectify the defects of the mind. A conjunction between a benefic planet and a malefic planet is less difficult to neutralise. There is a tendency to laziness and indulgence in physical comforts. The same procedure as above gives the required rectification.

(4) **Trine**

This aspect stimulates the good *karma* of past lives. Hence, this is traditionally called a good aspect by astrologers. From a spiritual point of view, it has got its own dangers. This aspect exhausts the good *karma* of the past. It is therefore rarely beneficial spiritually in nature. In the absence of a bad aspect in the horoscope, the trine keeps the subject in an ease-loving tendency. It is a matter of common knowledge that a trine, which includes a speedy planet, is sure to progress into a square or an opposition. The average man takes the occurrence of a good incident as the beginning of something good. A spiritualist understands it to be a culmination or the ending of a better activity. This makes all the difference. A student of spiritualism should take the opportunity of having a trine (or a sextile) aspect by making good use of his leisure and ease of mind by taking up some worthy cause or work and keep himself busy building for the future. However, the trine aspect indicates a good blend of the planetary principles. His expression will be free from impulse. He will have the balance of mind and possess a synthesizing faculty through the expression of the planets concerned.

(5) **Sextile**

All that is said about the trine is also true with this aspect. Moreover, this aspect has the power to link up the

man with the group-consciousness of humanity. Every alternate sign in the zodiac, when joined together, forms the sacred hexagon. This aspect represents a two-month period in the year. This is called a *Rutu*, which causes the splendours of the seasons. The four states of matter are linked up most favourably and in a supplementary nature through this aspect. For example, the fire in Aries and the fire in Leo are made more brilliant by the sextile aspect of air in Gemini. The earth in Taurus and the earth in Virgo are made fertile by the water in Cancer through this aspect. The sextile also gives the right understanding to connect the various *chakras* and their expressions in a most desirable manner. It is remarkable that the building of the higher principle in man like the *Antahkarana*, the Higher Bridge and the Lotuses is caused by the activity of the sextile aspects. Linking up of *kundalini* with *Anāhatha*, then with *Ajna* and again coming down to *Anāhatha* to give fuller expression to pure love synthesized by pure wisdom is the working of the sextile aspect. The desirable nature of two planets is externalized through the sextile aspect.

By studying the activity of various aspects, we come to two important conclusions :

- (1) The presence of squares and oppositions in the horoscopes is absolutely necessary to make a man spiritual. The case is true with the so-called malefic conjunctions also.
- (2) The company of persons, whose birth-planet or planets form good aspects with those of his horoscope, is absolutely necessary to bring out the spiritual fire of man. Especially so, if the good aspect from the planet of the other person is formed with

that planet of the subject which is involved in a square, opposition or malefic conjunction of the horoscope. This magnetism works out most powerfully when there is a sextile between the planets of the two horoscopes. Most often, the contact between two such persons and the expression of magnetism through a bond of friendship and love takes place, when there is a good aspect between those two planets in the heavens. If marriages are made according to this principle, the partners develop a powerful spiritual magnetism and progress in the path speedily. Soon they begin to work in co-operation on the invisible planes. They attract very advanced souls as their off-spring. Marriage works as a sacrament in such cases. Marriage and begetting children do not come in the way of spiritual advancement in *Rāja yoga*.

One must remember that the Masters and the *Rishīs* are also ideal house-holders and fathers of ideal children until they attain a stage of living as planetary principles. Even at that level and for the beings of the cosmic level too, there is 'marriage'. Great seers know that planets have 'marriage' with the planets of other solar systems; the Suns as well as the solar systems as a whole have marriages on the cosmic level. The tiniest of men on earth is a potential solar system. A man is the promise of God, of the deliverance of the solar system. Neptune conducts 'marriages' of the solar level. *Viśwāvasu*, a *Gandharva* like *Vēna*, conducts the 'marriages' of solar systems of the cosmic plane. "Marriages in the heaven" and "the marriage of the heavens" serve as archetypes of the marriage on earth. In the present

kalpa, in one of the previous *Mahā Yugās*, our earth married Venus (of course the Venus of some other solar system) and the result is that Lord *Sanat Kumāra*, coming as he does from that Venus, became related to us.

These are all the effects of the sextile aspect on the cosmic plane and not the results of the opposition aspect. Even on this earth, marriages of higher level are made by the effects of the sextile aspect. A good sextile between Venus and Neptune causes the higher marriages. Marriages on the lesser level, as we know, are made by the trine aspect, because it represents the fifth house affairs. (In the trine aspect, one planet will be in the fifth sign or the fifth house from the other). Love affairs, affections and begetting children are the province of the fifth house. Marriages, on the other hand, of the lowest level, are performed by the influence of the opposition aspect. For this reason, seventh house governs marriage and the related affairs, in the horoscope of many people.

Only some beings of supra-cosmic plane have no marriage. They do not participate in the creative principle. They belong to the world of *Sankalpa*. From time to time, they are sent down to the material plane where they only serve as some vehicles or principles for redeeming a group of higher egos. They are the eternal celibates like *Nārada*, *Suka*, *Ānjanēya*, *Mārkaṇḍēya*, the *Kumārās* and some of the *Gandharvās*. *Purāṇās* describe them as “those who refused to create” on advice of *Nārada*. They are cursed by the creator to go down to the lowest levels of matter. Even then, their determination remains unswerved.

They are eternal children. We have much information about only one of them but he does not descend into matter. He is *Kumāra*, the Lord *Subrahmanya*, son of *Śiva*.

PART-II

SECTION - II

1. THE SUN

Imagine a point around which there are 7^x circles of different radii. Suppose that x represents an infinite number of sub-divisions in each of the seven layers of each circle. Now imagine a globe having this circle as one of its planes. Now you can visualise the meaning of the word Sun. The centre of each space globe is called the Sun on the cosmic level. This space globe contains an innumerable number of stars which are arranged as the numerical potency of 7^x . Each star is a solar system. The solar system consists of a central luminary globe and some bodies or planets revolving around it. The central globe is called the Sun of that planetary-level. The geometrical centre of the planetary Sun is called the Sun of the solar-level. For this reason, the cosmic Sun is called “the multiple of 7” (*Sapta Sapthi*). Since the Sun-principle exists on the cosmic, solar and planetary-levels, the Sun is called “the three-fold wisdom” (*Trayee Vidya*).

The cosmic Sun expresses himself out, periodically through the utterance of the sound potency “Aa”. He assumes the form of globes, when he descends to the solar level through the sound potency of “U”. The objective globe of light covers him up into the planetary level through the sound potency of “M”. These three sounds form the components of the Word, the sacred name of God. The first sound is Divine by nature. The second sound is Solar and the third sound is Lunar. The first is called “*Agni*” (Ignition), the second is called “*Savitha*”

(Creating or radiating), and the third is called “*Soma*” (the phenomena of reflection). Our visible solar globe is only a reflection of the Solar Sun on the planetary-level through the mystery of “Aithareya” (objectivity).

Each of the above said three phases of the Sun principle, it is evident, is seven-fold in the sub-principles. These three groups of seven sub-principles form the tissues of the body of the supra-cosmic man, *Purusha*. It is the same with the constitution of every man. “Seven are the layers and three times seven are the units of fuel for *Purusha*”, says the mystic passage of the archaic book*. Cosmic Sun is the spiritual Sun who is invisible and incomprehensible to us. Solar Sun is the soul of the Sun. The planetary Sun-globe is the physical body of the Sun. The Solar Sun is called “SOL” in one language. The Spiritual Sun is called “OM” in another language. The physical Sun is called “AAN” in yet another language. The three-fold Sun is the great king “SOL-OM-AAN” or King Soloman.

Our Sun is the cause of the four cardinal points of this earth. The four positions of the Sun relative to our earth form the four downpourings of the solar activity. For this reason, the seers described the Sun as having “a body of four sides”. East, West, Mid-heaven and Nadir form one set of the cardinal points. They cause the second set- East, South, West and North on the horizontal plane. The ancient manuscript says : “The deity of arrangement has allegorized himself as ‘whom’, the Lord of sacraments, who is the Master of Wisdom, has shown him off in four directions”.** It also says, “Whoever can utter about Him ‘I know Him as *Purusha*’ will attain the stage of the Lord saying through the utterer ‘I know Him as *Purusha*’. There

* Rigveda

** Mantra Pushpa

is no other path for attainment except this". The name of the inner God who is worshipped through the solar deity in all religions is "I am that I am" in all languages.

From the above explanation we have to understand that the Sun is both a three-fold and a four-fold radiating principle. He is the source of the measure of the seven-fold ray of Sun which constructs the twelve months of the year. "From the ever hidden background, the one (point) is born. Around the one, the Zero (the globe) is born. From these two the three-fold being comes; from three, the four. The three and four unite (to become seven) and multiply (to become twelve). There is the round", says the book of Dzyan.

Since the Sun causes the four cardinal points of the earth, he creates patterns containing the four sectors of a circle on this earth. All the geometrical properties of the point, circle, right angle, square and triangle are revealed into celestial patterns on this earth. There is a plant which bears the successive pairs of leaves at right angles to one another. This arrangement is called the 'opposite decussate' type of phyllotaxy. The ancients named this plant as "the plant of Sun God" (*Arka*). It is the white *Calotropis* which the ritualist uses for his bath on the day of the winter solstice. (Universal truths survive as sparks of fire under the husks of tradition and superstition). The root of this plant rouses the solar principles in man so that his conscious mind receives them and gets at the unity of the creation. Idols of God are prepared by this herb for worship.

Magnetic poles of the earth are the result of the solar energy. Two different vibrations of the solar energy, one from the pole star and another from our Sun meet at right angles at the geometrical centre of our earth. This point of meeting is called the emergence of the raised currents

(*Uttāna Pāda*). While the earth rotates on its own axis the apparent circle of the Sun's daily motion serves as a charged coil of wire. This makes the earth a magnet. Again, the rotation of the earth serves the purpose of a magnet to induce electric charge in the etheric currents around the earth. The etheric currents run around the earth, touching its two poles. The electric charge thus produced and circulated through the induction coil of the etheric currents, manifests as the vital body of the earth. It is distributed as the life of the *Jeevās* on this earth. The *Jeevās* are eternal egos, who visit the earth from season to season (here season means aeons of time) and the life of the earth prepares the right vehicles for these egos. This inter-linked action is governed by the law of *karma* and the solar God in the Sun is the observer, supervisor and the objectivizer of the *karma* of this earth.

On the planetary level, the Sun acts as a planet, who governs the consciousness of all beings. Since his ray is seven-fold in manifestation, light and sound exist in scales of seven. All the minerals of the earth are of seven groups. Matter, from space to earth, is of seven densities. The existence of the solar system is floating amidst seven planes. Each planetary body also exists simultaneously in seven planes though periodically it is active on one of the seven planes. Any planet makes its appearance when its consciousness reaches the earth plane. It again recedes into the subtler planes. This process occurs seven times, before the planet goes out of existence into the solar level. The body of man is composed of seven tissues. This consistency of *seven-fold* nature throughout this universe is due to the activity of the Sun.

To all the living beings of various planets, the Sun is the gateway to communicate with the intelligences of the cosmic plane. A *yogi* has to pass through the Sun-centre

to unfold into the higher levels. Our earth has got a Sun-centre on it and this is *Shamballa*. A *yogi* has to contact *Shamballa* through the aid of the Hierarchy. This contact comes from the head-centre of man. For this reason, the head-centre is called the point of the highest illumination of his Sun. When man stands on earth, his head points to his meridian. For this reason, his meridian, is called the place of his initiation. When the Sun is at its meridian, man gets the link with the Hierarchy. Every living being has got a Sun-centre in him, which is his own consciousness as, "I am". This is the centre of his circle (horizon or point of view). This centre has its counterpart in the Sun-centre of our solar system. "One Sun is observed by all beings as one for each", says the *Bhāgavatha*.

The individual and the universal Sun-centres are supplementary in nature. They are like the two legs of a compass. They are concealed in the square, that connects the four cardinal points starting from the meridian of every living being. As soon as a being is born, there is this square. Man stands at the centre of the square and neutralises it when he finds himself at the centre of the circle. Before this, he has to master all the sciences and arts of the world and has to obtain a thorough comprehension of the geometry of the universe. All the wisdom of creation is revealed through the fourth part of the circle. The whole drama of this universe is revealed by the Sun only in its fourth part. The Sun is the conductor of the mysteries of creation. All great rituals of the world abound in the solar symbolism. The higher mysteries of creation are presided over by this Master of the East. On the mental plane, they are all copied by the lunar deity to form the set of the lesser mysteries, which are but the substituted forms of the higher.

The Sun and the Moon are called the right and the left eyes of *Vishṇu*. This statement is very deep and conveys many secrets to the practical occultist. Though the two eyes of man seem to be identical in their structure and function of sight, there is much difference for a student of spiritual anatomy. *Ida* and *Pingala* are the two conductors of lunar and solar currents in man. *Pingala*, the solar pulsation is linked up with the right eye. It is stimulated into action by fixing up the mind through meditation on the right eye. *Ida*, the lunar pulsation, is connected with the left eye. *Sushumna*, the cosmic pulsation, runs in between and is linked up with the centre between the eyebrows.

They are described as the three *Dēvīs* : *Ida*, *Lakshmi* and *Saraswathi* in the *Vēdās*. *Saraswathi* or *Sushumna* is also described as the river which runs through the substratum. In the *Purāṇās* these are described as *Gauri*, *Lakshmi* and *Saraswathi*. *Sushumna* runs vertically from the head-centre to *Mūlādhāra*. The solar current starts from the head-centre along the *Sushumna* and deviates to the left. The lunar current deviates to the right. They again meet at the *Ājnā chakra*, cross each other in *Sushumna* and undergo the first inversion. They again cross each other at the throat-centre and undergo the second inversion. There is another inversion at the heart-centre after which they finally meet at *Mūlādhāra*. This forms the rod of initiation at the top of which (head-centre) there is the point of initiation. For this reason, Sun is called the right eye of *Vishṇu*. When the three currents are taken into consideration, the *Purāṇās* describe the Sun as one of the three eyes of *Lord Śiva*. The three eyes represent the Cosmic Fire, Solar Fire and Lunar Fire or Fire by Friction. In the spiritual level, they are called the three eyes of *Siva*. In the soul-level, they are called the three eyes of *Devi*, the World Mother.

When the faculty of sight is taken into consideration, the two eyes of man are equally governed by Sun. This is because eyesight is a phenomenon of light and the Sun is the source of all light. A serious affliction to Sun in the horoscope affects the eyesight. It is a point of interest to note that the second house in the horoscope represents the right eye and the twelfth house represents the left eye. A serious affliction of Sun in second house affects the right eye, while if the same thing happens to Moon in the twelfth house, it affects the left eye. The principle behind this can be better understood, when we remember the correspondence between Taurus and Pisces with the second and twelfth houses. Taurus and Pisces are spiritually linked up by a sextile aspect. The feet are connected with eyesight. Ailments of feet and sight generally go together. If a man is accustomed to walk in scorching Sun with bare feet, his eyesight is soon affected. Remember that feet are also governed by Pisces. Feet absorb the destructive potency of Sun's rays while the eyes absorb the creative potency.

The Sun of a solar system is figuratively called the son-in-law of *Viśwakarma*, the Grand Geometrician of the Universe. According to the allegory, *Viśwakarma* causes the head of Sun to be shaven leaving only seven tufts of hair on his head. This allegory is very deep. It deals with the process of limiting the all-absorbing brilliance of the cosmic Sun to the planetary-level with 'Seven' Rays. Let the student of spiritualism exercise his intuition to realise more out of it.

Sanjna (symbol) and *Chāya* (shadow or image) are said to be the wives of Sun. *Yama*, the Lord of limitation who presides over the demarcation line between darkness of the skies and the aura of the solar system, is described as a son of the Sun. Saturn is another child of Sun. *Yama* is

born through *Sanjna* and Saturn is born through a substitute for *Chāya*.

When the cardinal points of the earth are joined, there is the square standing on the point of Nadir. It stands on its corner and not on a side. This position of the square around the earth is called the chariot of the Sun, in one scale. The chariot is drawn on one wheel by seven horses. Let the reader meditate upon this concept. This is the basis of all solar rituals and initiations. *Aruṇa*, who has only the upper half of his body, is called the driver of this chariot. *Aruṇa* is the spiritual ray which reaches the earth at the time of Sunrise. It is the blood of the Saviour on the Cross, when the annual Sun passes through the cardinal sign Capricorn. It is the spiritual wine of the living beings of this earth. Starting from Sunrise, the whole day is divided into 60,000 units presided over by as many deities. They are described as great seers suspended head-downwards and invoking the Sun God through all metres. Behind them, there are *Rishīs* (rays of wisdom), *Gandharvās* (supra-cosmic intelligences, who govern the arts of colour and sound) and *Apsarās* described as beautiful nymphs (water carriers).

The Sun is the cause of day and night. He also causes the upward and downward currents of ether and the annual waters of the rains. Similarly, he causes the sublimation of matter into spirit in *Uttarāyana* and the precipitation of spirit into matter in *Dakṣiṇāyana*. The whole activity of the year is gathered around the Sun as the secret while around the centre of the earth is the substituted secret. Knowledge of the beginning of day imparts many powers to man.

Some say that the day begins with Sunrise and culminates in the night while others say that the night

begins with dusk and culminates at dawn. Like the terms above and below, the terms 'day' and 'night' are also relative to the observer and his understanding of the Sun. "Those who are above, call it below and those who are below, call it above" is a very powerful sentence in the *Vēda* to meditate.* The expansion of vision depends upon the concept of light. "One who does not know this..... what can one do with light?" says the *Vēda*. The meaning of the term *that* is concealed in the double activity of Sun. Matter is said to be the starting point in the ascent of consciousness into spirit. Also, spirit is called the starting point of the descent of the same into matter.

The real starting point however lies in the spiritual Sun. Matter is understood by the seers as "The hole or the hollow dug by Fohat" in space. Space, which is the passage of matter into spirit, is called void by those who cannot see both the sides. This double activity of consciousness emanates from the spiritual Sun, the seat of *that* number which exists between Zero and One. Many are discoveries of the seers of wisdom about the hidden secrets of the Sun God. It is impossible for a mere man to describe and divulge their significance through a book such as this. Man, attempting to interpret the wisdom of Sun through books, is like an ant trying to swallow the sky. Let the sincere student carefully meditate upon the given concepts and dwell in them through his intuition rather than his intellect, for it is realisation he seeks after and not knowledge.

* Rigvēda.

2. MOON

Although much of the esoteric wisdom about Moon is given elaborately in the *Secret Doctrine*, some are still inclined to think that Moon has no influence in the path of spiritualism. Many people understand Moon as the cold satellite revolving round the earth. This satellite is only a mirror of a magnificent cosmic Moon principle recognised by the ancients. Our earth is not yet sufficiently evolved to receive all the rays in full of this cosmic deity. Our solar system also is not yet sufficiently evolved to locate a planetary body capable of attracting and containing this cosmic principle in a planetary-level. For this reason we have only the books of ancient wisdom to know about this planet-to-be in our solar system. This cosmic deity is influencing our solar system and guiding its evolution along with other cosmic deities. At present our solar system can perceive the lunar principle only as a phenomenon of reflection. Our physical Sun is therefore the reflection of the spiritual Sun and this reflection became possible only through Moon.

While this satellite of our earth is called *Chandra* (Moon) the presiding cosmic deity is called *Sōma* by the *Vēdic* seers. *Sōma* works as the Mind of our solar system and *Chandra* is the out-come of this mind. However *Chandra* serves as the seat of the mind of our earth. He forms the very matter of the brain cells of our earth and also governs the astral and the lower mental bodies in it.

The *buddhic* plane of our solar system was the result of the workings of *Sōma* over the five-pointed star of this solar system. When the solar system was in a state of gestation and when it was developing the planetary faculties as only the five senses, *Sōma* caused the birth of the planetary principle of Mercury. By the end of this working, there was the birth of *buddhic* consciousness, localised later in the planet Mercury. For this very secret reason, the *purāṇās* describe Mercury as the Son of Moon (*Sōma*, in fact). The play of mind in man gradually gives birth to the higher mental. This higher mental receives detached impressions of the higher principles in man and there is the origin of the *buddhic* plane. It is the desire to grow which causes the lower nature of man ascend into the *buddhic* consciousness. Remember that the culmination of evolution is man and that his evolution is a two-fold process. The higher principles descend as helpers to raise the lower. The lower principle, propelled by the activity of *Kāma*, ascend higher. The result is the meeting of the higher mind with the higher principles as *Buddhi*. At first, the higher principles descend through the workings of Jupiter. In the meanwhile, the lower principles are raised by the workings of Moon. Mercury is born as a result (Mercury therefore represents the *buddhic* plane in man). This is the meaning of the allegory* that Moon approached Jupiter as his disciple and begot a son named *Budha* through the wife of Jupiter. The satellite Moon worked as a blind in concealing the wisdom of the grand mystery of the above said phenomena.

At the present state of evolution, *Sōma* has distributed his workings under two groups. He is

* See *Budha* (Appendix A).

conducting the minor duties of our earth through the satellite Moon and the major duties to the whole of our solar system through Neptune. This solves so many astrological riddles to the occultist and the student of symbolism. Fertilisation, gestation, germination, construction of brain-cells, workings of the lower mind and controlling the tides of water are now discharged by the satellite Moon. Stimulation of mental consciousness to grow into the awareness of the soul, gestation of the soul for spiritual birth, part of the workings of the building of *Antahkarana*, linking up souls into group presence through the power of music are being conducted through Neptune. These two divisions of the workings of *Sōma* are to be combined to train the souls to receive wisdom through the method of impression. Teaching through impression is the highest known form of education. Without a good aspect of Moon with Neptune one cannot be enrolled into these paths of study.

In a way, there is no spiritual path to man without the aid of Moon. Moon represents nature as mother. Man is guided by instincts as with all animals in the beginning. Much of the activity is automatic. There should be guidance to propel these instincts and reflexes, because the higher mind has no link with them. It is the lower mind governed by Moon, which controls these reactions or responses. Therefore Moon works as an invisible deity (mother-nature) to the infant man. Even a newborn babe receives or rejects sweet or bitter taste. He is protected by Moon, until his judging mind dawns.

In the horoscope, the ascendant at the time of fertilisation represents the descending ego into generation. At birth, Moon takes hold of the infant by conjunction or opposition with his ascendant at the time of fertilization.

Also, the ascendant at birth is fixed in conjunction or opposition of the degree of Moon at the time of fertilization. This interchange keeps the two aspects of the ascendant under the direct control of the two aspects of Moon. For this reason, in the horoscope of an average man, the birth Moon responds to the effects of the transits and the nature of signs more than his birth ascendant. Again, when Moon has discharged his duties of preparing the average man for spiritualism, he hands over charge to the man himself. From the time of his second birth (initiation or what may truly be called the dawn of man's higher mind) the ascendant gains prominence and the influence of the birth Moon fades into insignificance.

In fact, Moon may be rightly designated as the promise of God to man about the day of deliverance and the reaching of promised land. He is the arc of the covenant, who exists as the tabernacle of God (in the capacity of Lord God) in the *sanctum sanctorum*. He serves as the reflection of God in man. The image in the *sanctum sanctorum* is veiled by a curtain, until man is able to draw it aside for *himself*. For this secret reason, the temple symbolism of so many religions represents the identity of the apparatus for gestation as well as the path of the ascent of man. Remember that the whole process of reproduction is conducted by Moon as only a reflection of the creation above conducted by Sun.

Just as Sun is the Lord of the day, Moon is the Lord of the night. To an average man, therefore, Moon governs the negative aspect of his consciousness. This is called the receiving consciousness. The capacity of receptivity in man can be estimated by the position of Moon in his horoscope. If Moon is strong by sign and has a good aspect of one of the positive planets, he will have good

receptivity. He can make the best out of the presence of good thinkers and men of wisdom. He will have easy income and quick resources. Recovery from sickness will be very speedy because he attracts good healing magnetism from etheric currents, and especially the solar energy. His impression about people and environment is instinctively correct. A spiritualist has an easy access to group-contact. If Moon is afflicted, his receptivity is deficient. He will attract unhealthy vibrations very easily. Living amidst people of poor health will weaken him soon. In the path of spiritualism, there is a possibility of his becoming a victim of bad mediumship.

Moonlight shines well in darkness. Hence, it represents the light in darkness. The presence of a good aspect to Moon with Neptune will make him experience the light in darkness. The senses can easily be subdued, the mind can be absorbed easily and the light of the soul can be made brilliant by the proper *Guru*. His soul-vision is better and clearer. The hidden side of things is revealed to him without the play of his understanding. Spiritual training through sleep and receiving education through impression become easy. The invisible planes become visible to him. He can very easily feel the presence of beings of the subtler world. Inspirational writing can be easily developed. But yet, he cannot develop anything without the aid of a stronger soul. In the case of a man, the presence of women is conducive to link him up with the subtler levels. Meditation upon female deities proves helpful. The concept of the World Mother will lead him to the path of grace very soon.

There is a *purāṇic* allegory that the *Prajāpati Daksha* cursed Moon to emaciate unto death. Lord *Śiva* shielded him from the curse and had Moon for a jewel of his head.

This denotes that the influence of the lunar ray causes waning and waxing for those who are on the mundane level. To a perfect *yogi* who has transcended sex, the lunar ray gives spiritual nourishment.

The birth of Moon is traced to the 'churning of the ocean'. This deals with the birth of *Sōma*. The cosmic principle *Sōma* came into manifestation due to the activity of the whirl-pool of space in time. This is a very difficult concept to comprehend. It is nonetheless apparent that the mind of man emerges again on the level of the soul to serve a higher purpose. At first the lower mind is made to merge (into subjective slumber) in meditation, to give place to soul-consciousness. Again, after the soul establishes itself in its functions, it recalls the pure mind to serve higher purposes.

The position of Moon in a horoscope above the horizon at night gives better opportunities for soul-development.

Moon is directly connected with the flood of the earth. The ebb and tide of the oceans are governed by the lunations. Every river experiences floods at equal intervals of time and these intervals are governed by Moon. The menstrual cycles of women and the cycles of fertility are due to the revolutions of Moon. The Moon goes round the twelve zodiacal signs in about 28 days. This is the menstrual cycle of a woman. This bears a correspondence with the fertility of the earth. The growth of plants is governed by Moon, while the food of the plant-kingdom is supplied by the rays of the Sun. The appearance and disappearance of the Moon disc once in a month has relationship with the visible and invisible growth of a plant. During the increasing Moon the leaves, branches,

flowers and fruits of plants are stimulated. For this reason, seeds are sown by gardeners and farmers when the Moon begins to wax. But those plants, the succulent parts of which develop underground, should be sown when the Moon begins to decrease. Groundnuts and potatoes or carrot and beet-root etc., will have their full growth, only when they are sown at the beginning of the decreasing Moon.

Cats have a mysterious relationship with Moon. They attract the magnetism of Moon. For this reason, some schools of occultism prescribe the presence of a cat to practise meditation. This is the reason why the Egyptians held cats sacred. However the presence of cats in places of meditation also leads to phenomena like dreams, visions, mediumship and the attraction of recently departed souls. For this reason, the Hindus hold that the cat is a negative and a non-sacred animal. Psychic levels, rather than the spiritual awareness are stimulated by the presence of cats. Another interesting point is that the eyes of cats show all the Moon-phases.

A trine or a sextile between Sun and Moon at birth is most conducive for spiritual practice. A square aspect between the two luminaries makes the mind oversensitive, restless and unstable. There will be a marked change in the moods once in every seven days. The presence and the aid of a strong and positive person, whose birth Sun bears a trine or a sextile aspect with the birth Moon of such a subject, is absolutely necessary to put him on the right path and establish his mind in spiritual consciousness. Though a conjunction of Sun and Moon is not favourable to have in the birth chart, the new-Moon day is best to commence meditation. A trine or a sextile between Moon and Jupiter is most conducive to

follow the path of rituals and sacraments. A good aspect between Moon and Venus is favourable to follow the path of devotion.

A good aspect between Moon and Mercury is favourable to follow the path of *Jnāna yoga*. To them reading and understanding the scriptures, contemplating the various metaphysical sciences are the right paths to spiritualism. Rationalistic approach to things is the key-note. Moon's good aspect with Uranus is the sure indication of spiritual expansion in that birth. The subject is advanced in his views and is open to conviction. He can understand, appreciate and adopt any truth that is presented to him. Moon's good aspect with Saturn gives prudence, caution and profound commonsense. This is not enough to rouse spiritualism and the subject is apt to slow down his progress at every step by worldly wisdom and self-conditioning. But when once roused by a strong man, whose birth Uranus bears a trine or sextile with the subject's birth Saturn and when once he is awakened into soul-consciousness, the building of *Antahkaraṇa* is very speedy being conducted with special ease and efficiency.

3. MARS

Mars is the most positive planet after Sun and Uranus in the whole solar system. He presides over the battle of life in spiritualism, just as he governs wars in the mundane level. For this reason, some astrologers are inclined to believe that this planet has nothing to bestow on the spiritual path. This is not correct as a positive dynamism of Mars is the first requirement of spiritualism. Indomitable courage, the power to take hold of a situation and the self-assertion to subdue the lower side of man are bestowed by this planet. He represents the will and resistance of man. In the horoscope of an average man, Mars gives the power to fight and resist. The power of personality is expressed through this planet. Quickness, sharpness and firmness are his good traits. Brutality, violence and carelessness are his bad traits. Spiritual training makes a man eliminate these bad traits. In all levels Mars gives expansion and power of expression to the personality. The power to renounce anything instantly is caused by a good Mars. Above all he has in him the spirit of sacrifice. Fighting for a good cause without care for consequences is natural. The sacrifice of a soldier is of the greatest order. “The gateways of heaven are wide open if you die in war”, says *Lord Krishna*.

The divine side of Mars is depicted in the nature of Lord *Subrahmanya*. He is nascent in his self-expression and he never conceives defeat. He slays demons from his very

birth. “ You have to elevate yourself by your own self”, says *Lord Krishna*. This is possible with the Martian side of man.

Karma yoga is the path of this planet. The power of decision and self-confidence makes him practise what he believes to be good. A powerful Mars in the horoscope makes a man, a firm believer or a no-believer. Mars in his own sign or in exaltation near the meridian denotes very strong atheists at time, but they are very soon attracted to very strong spiritual men. Soon the pendulum swings to other extreme as we find in them very strong devotees with great achievements on a large scale. Through their liberality, compassion and spirit of sacrifice, they progress directly without the aid of the intellectual approach.

The process of preparation for the initiations of the first stage, requires a major role of Mars. The man of the mass level (which is the grosser half of the individual level) is potently dominated by the swing of the opposites. Good and bad, pain and pleasure and the extremes of the sense of touch and the sense of understanding belong to Mars. Man is strongly gripped by these pairs and his soul is imprisoned by possessive instincts. Mars gives strong impulses and causes an expression of all the lower side of man. The individual strongly responds to the lower nature. This response however does not find an expression in those who are above the personality level. In those of the lesser levels the responses on their positive side lead to actions and reactions relating to many of the social and political problems including conflicts between nations, countries, individuals and their ideologies. The process of purifying the lower nature of man by exhausting the animal instincts and making him transcend the trials of

the opposites is also caused by Mars, provided the planet is well aspected by that of his *Guru*.

In the normal course of evolution, man has to pass through stages like revolution, anarchy, bloodshed and cruel death before he is raised from the influence of the opposites. This raising from the lowest level is caused by the sextile aspect between Scorpio and Capricorn. Mars and Pluto create new opportunities through the gateway of death in repeated succession. Gradually harmony is gained through conflict.

Mars governs the vibrations of the blood-red colour and the iron content of blood. The chemical reactions of the blood cause very strong sex impulses and Mars governs the function of preparing the reproductory fluids from blood. The link of the vital body between the physical and the mental is a hard shell of Mars vibrations. Since Mars also gives the strength to master one's own vitality, man is called forth to subdue the beast of sex, and the 'trials of Hercules' are successfully passed through. Crude methods of controlling sensual thoughts and hatred for others are the attributes of Mars on the lower planes. Rigid rules of celibacy and *Hatha yoga* are prescribed by religious leaders born under this planet, so that Mars can help for the triumph of man over the animal nature. Mars governs the *Mūlādhāra* and the spleen-centre. Methods of practising *yoga* to subdue the lower activity of these two centres, stimulation of the higher activity of *Mūlādhārā* and the release of *Kundalini* from the hell-fire of the spleen-centre are all under the control of Mars.

On a higher level Mars causes the linking up a man with the Hierarchy and their disciples. Again, on a still higher level Mars rules the workings of *Sahasrāra* and the

initiations concerned there with. Mars does this with Uranus as the joint ruler of Aries. The activity of Aries is located in *Sahasrāra*. Hence, for those students who reach that level, the combined influence of Mars and Uranus gives the link with *Shamballa* through the Hierarchy.

The whole evolution is an adjustment between power and beauty. The power of man works restlessly on the mundane plane in mass levels, while the beauty of woman controls it. The first result is that the powerful man tries to possess the beauty of woman for his own indulgence. The nature of woman is to seek protection under the power of man. As a consequence woman comes to bear all troubles and tortures meted out to her by the primitive man. The forbearance and patience of woman leads to a softening of the power of man. Expression of beauty through finer forms is the eventual result. The giant primitive race of man is transformed into one of angelic beauty. Finally, there is the happiest blending of beauty and power in the forms of man. This history of the races is concealed in the opposition of the signs of Mars with those of Venus. From the level of discord indicated by Taurus-Scorpio, man is raised to the harmony expressed through Aries-Libra. For this reason, among others, the higher initiations stipulate the presence of a woman.

The sacred purpose of Mars in the spiritual evolution of man can be understood by the sextile aspect between Virgo and Scorpio. All the limitations and sufferings of the lower man, before he receives the grace of the World Mother, are denoted by the sixth-house affairs of Virgo. The suffering humanity at large can be understood by the role of sixth house in Virgo and twelfth house in Pisces; ignorance, poverty, competition, struggle for existence, limitation and self-conditioning are the traits of these two

houses. Mars, as ruler of Scorpio, is linked up with sextile aspect to Virgo and with trine aspect to Pisces. Moreover, the sign of the Saviour, Capricorn, is linked up by sextile with Pisces and trine with Virgo. It is an occult secret of the Hierarchy that at present Master Jesus has taken up the alleviation of these ill-effects through the missionary zeal of the Christian churches. Christianity as a religion, is directly under the influence of Mars. The neglected, overlooked, oppressed section of humanity is raised by the service of the Christian churches through orphanages, centres of maternity, child welfare and the Red Cross. There will be a rapid progress in the evolution of that section of mankind through the duties of the Church. English, the present language of not only the common herd of mankind but also the language of the initiates, who propagate their work and externalize some portion of the Hierarchy will be the medium of good work.

To a student of occultism, who has to cross the barriers of the lower planes, the vibrations of Mars are of particular help. For those who suffer from malefic aspects of Mars either in the birth chart or in the progressed horoscope, the path of *Shaṅmukha* is the best. The most sublime and divine aspect of Mars is concealed in the spiritual path of *Subrahmaṇya*, the *Kumāra*. He is the six-faced boy-warrior with the weapons, a spearhead and *Ankuśa* (the glyph of Saturn) in his hands. The spear signifies piercing through the dense lower nature of man. *Ankuśa* is the symbol of self-discipline. His six faces or heads are the six pairs of opposites in the struggling man that are to be transformed into six unified forces. *Kāma* (desire), *Krōdha* (hatred), *Lōbha* (covetousness), *Mōha* (false impression), *Mada* (brutality) and *Mātsarya* (vendetta) are the six vices without the corresponding counterparts of

the pairs which imprison man within the array of pairs of opposites.

Meditating upon the six-faced God and invoking him with the six-syllabled sound potency will enable the disciple transcend these aspects of the opposites and gain mastery over the six divine qualities. These six qualities which act as the six modes of self-expression, through the six *chakrās*, will rearrange the zodiacal effects into six pairs of signs. Each of the opposite signs will merge into the other and also supplement the other. The six syllabled sound potency (*Mantram*) is “ŚA-RA-VA-ṆA-BHA-VA”. This is one of the most powerful *mantrams* of the ancient sages. *Agastya*, an adept of this *mantram*, is said to have directed many of his disciples through its vibration. The reader should remember that this great sage came from the northern regions to the south to subdue the *Vindhyās* in between.

This bears a special significance, when we remember that the sign of *Agastya* which is Aquarius is linked up with Aries (the orthodox sign of Mars) with a sextile aspect and his mission lies in raising the sign to a rulership of Uranus, Lord of Aquarius. Also remember that the sign Aquarius and the *Gurūs* belonging to that sign are connected with the sacred mission of producing advanced humanity with the aid of Leo. Note that the above *mantram* is composed of the sounds governed by Gemini (trine of Aquarius), Taurus (trine of Virgo), Libra (trine of Aquarius), Leo (opposite of Aquarius) and Aries which links them all. There is a sacred glyph to meditate upon this *Kumāra*. It is the three-dimensional cross which has six arms emanating from a point, mutually at right angles. This is called the great weapon *Shaṇmukha*. Its full significance will be given in the volume on ‘RITUALS’. The

import of the *mantram* is that this great *Kumāra* is born on the flowers of the white-flowered water-reed. At the time of his birth the seed of Lord *Śiva* was received by *Agni* and transmitted to the flow of water. The Goddess of the sacred waters left the seed on the flowers of the white water-reed. There, he is born as the six-faced child. Then six of the Pleiades suckled him with their spiritual milk. This conveys a profound symbolism, an explanation of which alone would fill a volume. The whole import is the passage of the divine spark into the divine ego of man. Take notice of the fact that the word *Śiva* is composed of two syllables out of the six which form the *mantram* of this *Kumāra*.

The path of the workings of Mars is from the weight of matter to the sharpness of vital force. He rules over weighty weapons with sharp edges. The shapes of the spear-head and the triangular hammer are governed by Mars.

4. MERCURY

Mercury is the compromising principle between the higher and the lower worlds. For this reason, he is called the messenger to Gods, the speech of the divine beings and the arbitrator of the angels. He is the agent of divine alchemy to transform the baser metals of the lower triangle of man into the king of the metals which moulds the higher triangle. *Mūlādhāra*, *Swādhishtāna* and *Mañipūrika* form the lower triangle. *Sahasrāra*, *Ājnā* and the birthplace of *Indra* form the higher triangle. The throat-centre is linked up with the lower triangle. The heart-centre is linked up with the higher triangle. The heart and throat-centres form the field of transactions of Mercury. The vocal cords regulate the expression of sound. The lungs conduct respiration. The heart is the birthplace of the word. The word of man starts from the consciousness of “I am” within the heart. It travels to the *Ājnā chakra* to be translated into an impression. It is translated there by the power of Mercury into thought and the thought is translated into language. Then it is uttered forth through the vocal cords. This is the process of the act of speech in the average man. There is a profound truth in the impression of the astrologers that Mercury is the Lord of speech. If Mercury in the horoscope is badly afflicted, the subject lacks a powerful self-expression. His words fail to command or attract the attention of others.

When man is speaking, his outbreath causes an upward pull from the solar plexus. This is the link of Mercury with the lower triangle. Always, man can be raised from the lower pole through his speech if only he

cares to mean what he speaks. The link of mind with speech gives a cogency of thought-power and utterance to raise the activity of the lower triangle. Here lies the scientific truth that the student of spiritual path has to gain control over his speech before he can hope for any real progress along the first steps. Speaking out good thoughts and keeping silence about unnecessary things is the first essential step. Avoiding misrepresentation of thought in the word is the next step. Full surrender of the right of judging others in thought and word is the later step. Careful analysis of thought and aspiring for the fitness of words is the step that follows. Word becomes *mantram*, only when these steps are practised. Then only his Mercury begins to work as the mouth-piece of Gods and reveals to him the plan of the higher intelligences that are at work.

Every word of our speech has got its origin in the Cosmic will. The Cosmic Will prepares the speech of man and stimulates the *buddhic* plane of man. This stimulation descends to the heart-centre via the *Ājnā chakra*. Then, there is the human stir for the origin of the word in that centre. This gives an effort to the throat-centre through the force of respiration. In the meanwhile, the concept of the word that is prepared in the cosmic level *via* solar and planetary consciousnesses descends to *Ājnā chakra* and is received by the *buddhic* plane of Mercury. Here, Mercury translates it and gives out through the effort, that is produced earlier by respiration and vocal cords. Thus, we see that the evolution of word in man is a double process very much like the evolution of man. The activity of the utterance of a word that lies lower than the *buddhic* plane is governed by Mercury. The higher counterpart of the word, which directly descends as impression belongs to Jupiter. This relationship between the activity of

Mercury and Jupiter is represented in the opposition aspect between Gemini and Sagittarius.

There is a higher counterpart of Mercury on the cosmic level and it is personified as *Nārada*. The double-link of the higher and the lower triangles in man, which forms the perfect instrument of speech, is called *Veena*, the musical instrument of *Nārada*. The linking channels of Mercury which lie on the vital, mental and the *buddhic* planes, are called the strings of the instrument. They are said to vibrate and produce the musical composition of thought as word, through the agency of air, the breath of man. *Nārada* is said to have a direct access to *Nārāyaṇa*, the seventh plane of the supra-cosmic universe. *Nārada* can descend from that plane to the lowest earth-plane. When the activity of the word is at play in the lower planes of man, it leads to discussion, differences of opinion and individual concepts. At this stage, speech fails to be a proper vehicle for understanding. Every man responds to every word in his own way, depending upon his previous associations. As the import of words grows subtler it multiplies in its shades of meaning and the terms used by men grow abstract. That is why *Nārada* is described as "*Kalahāśana*" (one who dwells upon disputes). When speech is applied to the Jupiterian impression of words (wisdom-level), *Nārada* assumes the role of the adept and takes up the role of one imparting the name of God.

Mercury has no message of his own, except to convey those of the higher levels of man to the lower. For this reason, a man who is governed by Mercury in his horoscope, will be above motives. Soon he learns to live in the purest intuitional plane, transmitting the wisdom of the higher planes to his fellow-men through books, oration or teaching, initiation and group-training. He will

have a fine organising ability. But when the man of the lower planes is governed by Mercury in the horoscope, he will lack continuity of purpose. He has neither any mission nor duties in life. He grows into an intellectual flirt creating problems, misrepresenting things and confusing others with his quickness in the jugglery of words, in the guise of a mature philosopher and thinker.

Mercury transacts business on the mundane plane and wisdom on the spiritual plane. All the deceptions of the educational aristocracy of all times, which enabled man to take advantage over the more backward races and individuals of the world, is a play of Mercury on the mundane plane. Under his influence, much logic is propagated as philosophy and science; much emotion and sentiment of the baser levels are passed off as poetry and many who gather others' thoughts are presented to the world as original thinkers.

A good aspect of any planet with Mercury gives full expression of all the good traits of the former in the personality of man. The planet in aspect is rightly interpreted in terms of his life, thought and expression. The second half of Gemini is symbolised as 'the woman with a lyre'. When Mercury is placed in that part of the sign and bears a trine aspect with Neptune, the subject receives the rays of *Nārada* through Mercury. His thought, word and deed are musical. He is a true disciple of Bhakti Yoga. Through music he attains liberation. If such a Mercury bears a trine or sextile aspect with Uranus, the subject responds to the highest gamut of scientific thought. All the secrets of creation will be revealed to him. He can read the symbols of nature and decipher the language of gods through them.

Through proper initiations, he can respond to the influence of *Aświns*, *Mitra* and *Varuṇa*. He can realise the Number of Aquarius and create atoms in all planes. If Mercury of the above said position bears a trine or sextile with Saturn, the subject can learn the shortcomings or deficiencies of others without effort and guide them to their true paths within short periods. He is a strict disciplinarian and a good organizer, who can extract the best from others. If Mercury of the above said position bears a trine or sextile with Jupiter he receives the power of the word. Through blessing, he can encourage, heal, magnetize others and also dispel the darkness of ignorance. He has all the qualities befitting the role of a *Guru*.

The workings of the cosmic planet *Nārada* reaches our Mercury through the Pole Star. The solar system of the Pole Star was raised to the level of liberation by linking it up with the seventh plane of the supracosmic world, *Nārāyaṇa*, through the initiation caused by *Nārada*.*

Mercury governs the prenatal consciousness of man. The ego in the womb constructs its head-centre under the supervision of the Pole Star. It builds the throat-centre under the influence of Mercury who is progressing from the pre-natal chart. When a pregnant woman receives a good initiation through reading the scriptures or receiving the teachings of a spiritual man, when there are good transits over Mercury of the pre-natal chart, the child in the womb receives them and reaps the benefit after its birth from the very commencement of his education. *Nārada* is said to have initiated *Prahlāda* into the consciousness of *Nārāyaṇa*, while in the womb itself.

* See Dhruva (Appendix A).

5. JUPITER

There is a power in the arrangement of objects. It is the synthesizing agent of the whole universe. It keeps the universe in the poise of existence. It is the equilibrium, a disturbance of which brings about the absorption of the whole universe into seeming nothingness. Again a rearrangement of the whole universe “in due and ancient fashion” for the following period of poise is brought about by it. The power that is hidden in the arrangement can be compared to the electric current in a cell. No individual part of the cell contains the current. It is the arrangement of the various parts of the cell in the required fashion that produces the current. Such a power in any arrangement is called “*Apūrva*” (not existing before) by the seers of the ritualistic path. This activity of the whole creation is the result of the Grand Cosmic Ritual of the *Purusha*. The planet Jupiter presides over such an arrangement in our solar system and therefore is the Lord of all rituals and sacraments. In the *Vēdic* terminology, any ritual of sacramental value is called *Kratu*. The higher counterpart of Jupiter on the cosmic plane is called “*Śakra*” the Lord of Profound Wisdom. All religious activities, all forms of worship and the science of the building of temples on this earth are governed by Jupiter.

Money is the means to maintain order of the mundane world. It is used by man to establish social order by keeping an equilibrium of the possessions of man. For this reason, Jupiter has rulership over wealth, treasury and aspects like economics and planning of the world.

Exchange of monetary consideration is governed by Mercury while the economic index is controlled by Jupiter.

Expansion, distribution, happiness, fullness, goodness, justice, law and order also form the province of Jupiter. Renowned judges and framers of law are under the influence of Jupiter. Sagittarius, the sign of Jupiter, is the sign of judges. The descent of the Lord on the day of Judgement, when He appears on this earth, riding upon the white horse with a sword in his hand, is marked by a major conjunction of planets in the asterism *Thishya*. This asterism happens to be in the exaltation sign Cancer of Jupiter.

The birth of space for every universe is traced to the effect of Jupiter on the supra-cosmic plane. Through the power of sound, he creates space. He utters forth the sound "*kham*" and the latent consciousness awakens into space through the vibrations of that sound. In the horoscope, Jupiter governs the power of audibility. A serious affliction to Jupiter causes defective hearing. Sounds are uttered as *mantras* through Jupiterian vibrations. He is called the Lord of words in many epithets. Word passes from Jupiter to Mercury in the process of utterance. From Jupiter to the vocal cords, through the agency of Mercury, the whole process of the flow of words occurs and this process is called Saraswati.

The vehicle of sound and word, from mouth to ear through space is repeatedly produced by Jupiter. The arrangement of sounds into groups to form words and sentences is governed by another cosmic intelligence that is located in the constellation *Hasta*. This cosmic principle is called *Gaṇapathy* (the Lord of groupings). The constellation is in the form of the head of an elephant. This elephant-headed deity is worshipped as the Lord of

wealth and wisdom. He influences our earth, through Jupiter. When there are serious afflictions to Jupiter, either in the birth chart or progression, one can avoid the evil effects by meditating upon *Ganapathy*, the elephant-headed deity. The elephant coming under the rulership of Jupiter is of some interest.

The concept of a triangle is the influence of Jupiter. The trine aspect is particularly powerful with Jupiter. The voice of every man has got three levels: the high, the low and the normal. The four-fold word of man is uttered in these three levels. Jupiter, the Lord of sound, gives the faculty to recognize the three levels. Sacred wisdom is always imparted from mouth to ear, through the appropriate modulation in the three levels. Jupiter is the Lord of sacred wisdom, the imparting of the wisdom and the places, where it is imparted.

Ficus religiosa the sacred tree of the Hindus belongs to Jupiter. The evil effects of an afflicted Jupiter in the horoscope can be overcome by living under this tree, worshipping it or using its roots and leaves in rituals. A religious ritualist worships its roots and prepares the holy water on Thursdays by soaking the roots in water.

When certain thoughts are produced in a particular order, when certain facts are presented to the mind, when certain incidents are arranged into a story, they produce tremendous forces capable of transforming the whole expression of man from one plane to another. This is the secret of imparting truth and wisdom through allegory and symbol. The arrangement of the epics and the scriptures with a variety of stories and incidents contains the perfect science of the arrangement of things. The number and arrangement of chapters according to some cosmic, solar or planetary phenomenon is the key-note

for the power of the sacred books of wisdom which capture the minds of men and survive beyond the sweeps of time. For example *Rāmāyaṇa* is composed in 24,000 verses. This is after the meter *Gāyatri* of 24 syllables arranged in the pattern of the 24 lunations in the lunar year.

Bhāgavata is compiled in 12 books. This arrangement is after the zodiacal months in the year. The story of the Lord in that book begins with the tenth volume and ends with the first volume. This is after the heavenly pattern of counting the signs from the annual meridian. The year-God makes his beginning in the annual tenth house, where the Sun is in exaltation. The cycle comes to an end with the winter solstice, which is the actual first sign of the solar year.

Jupiter rules over initiations that are conducted through the workings of the solar plexus, throat-centre and the birth place of *Indra*. The building of the Higher Bridge is mainly through the power of sound in the soul-level. Here, Jupiter aids the student through the power of sound in silence. The birth place of *Indra* is roused only through the workings of Jupiter in the process of building the *Antahkaraṇa*. Jupiter is said to awaken *Indra* through his word of wisdom. Until the *Ājnā chakra* is replaced by the lotus in *Brahmarandhra*, located just below the *Ājnā chakra*, Jupiter is the ruler of the sign Pisces also in the horoscope of the student. Henceforth, Neptune takes up the workings and Jupiter fails to influence the sign in his horoscope.

Jupiter has a double purpose in *Mūlādhāra*. We have already explained that the function of *Mūlādhāra* is two-fold. While forming the lower triangle, Jupiter governs the mundane wealth of the subject. The aspects of Jupiter

in such a horoscope only deal with money, food, comfort and social activity. When consciousness is being elevated from the lower pole, the higher function of *Mūlādhāra* begins. The first thrill of *Sushumna* along *Brahmarandhra* is due to the vibrations of Jupiter. At this stage, the disciple must have gained mastery over *Prāṇāyāma* and should have entered the gates of *Pratyāhāra*. Henceforth, Jupiter in his horoscope fails to regulate his mundane wealth. Every transit and progression contributes to the upward path. The power of judgement is blended with the pure impersonal intuition of the *buddhic* consciousness. Wisdom dawns without the aid of any external agency. *Rutambhara* (the return of the seven judges to earth in the Bible) unfolds through his *Viveka* (discrimination). It is at this stage that *Lord Krishna* says, “Transcend all codes of law and surrender to me, as one”. Only Jupiter has got the power of linking up through *Pratyāhāra* and *Dhāraṇa*, the diversity of the soul-consciousness of the disciple with the unifying impersonal consciousness within himself.

This whole process proves that there are two stages in the path of evolution, which require the workings of Jupiter. These two levels are called the second and the fifth initiations by Alice A. Bailey. The second initiation is a result of the unified effort of Jupiter, Neptune and Venus, while the fifth initiation is caused by the combined activity of Uranus and Jupiter. The reason for this double role of Jupiter in this field is that this planet has the two aspects of Love and Wisdom in him. His love aspect is active, while the love aspect of Venus is passive. Love is purified from the influence of emotion by Jupiter, while it is filtered by Venus from the influence of limitation by thought-currents.

6. VENUS

The planet Venus governs love, beauty and balance on this earth. Beauty is understood and expressed through forms in the average level. Hence Venus is bound by the lower aspect of Saturn, form or limitations. The force that tries to break up the forms to give expansion is governed by Mars. For this reason, the love of Venus is clouded with the emotion of Mars. Rearrangement of forms is done by Uranus, and hence Venus is linked with Uranus to create better forms. Venus is related with Mercury, when love is balanced by intelligence to culminate in the pure *buddhic* plane. Venus is related with Jupiter to cause the realisation of beauty through the power of arrangement. Finally, Venus is linked up with Neptune to give the experiences of pure love which make man live in cosmic consciousness. For this reason, Venus undertakes a dominant role in the evolution of beings on this earth. In fact, next to Sun, Venus is the presiding Lord over the evolution of our earth. From time to time, the planetary Logos of Venus sends its inhabitants to our earth to work as helpers, guides and *Gurūs*.

At the present stage of evolution the effect of Venus is very rarely found free from the emotion of Mars. Love means, for the majority of mankind, the response of the desire and mental bodies, to the beauty expressed through form. Love is understood as only love towards a person, a thing or a concept. This is an essential factor in evolution,

because the concept of love should give sufficient stir to the lower vehicles for the transformation of the very basic nature of man. The response on the lower planes, through the agency of form, stirs up the various components of the lower vehicles, until form raises man to realise the 'power through the arrangement of things'. The mere presence of a beautiful form causes rearrangement of the psychic levels. The change that follows is like that of an iron bar into a magnet. Mere rearrangement of atoms and molecules on the lower plane is necessary to make the innate power of magnetism manifest. Then only, it is realised that pure love exists in the null-point of various magnetic currents. The pure ray of Venus represents this state of poise, which is the absolute quality of Libra. The sense of beauty in man causes the chain reactions that begin with a rearrangement of the etheric currents in man. The culmination of the chain reactions is the end of the struggle of mind and the release of beauty from the bondage of form.

The personality of our planetary Logos is composed of three principles : (a) Our earth forms the vital body, (b) our Mercury forms the mental body, and (c) our Venus forms the astral body. These three put together, constitute the personality of our planetary Logos. For this reason our earth as a planet rules over the functions of Gemini and Sagittarius through the activity of the poles. Our Venus rules over the activity of the dual function of Gemini and Taurus on the one hand and Libra and Capricorn on the other. Mercury works as a linking principle between these two sets of functions. We can now understand what a wide range of action Venus has upon the evolution of this earth and the beings on this earth. Truly has he a dominant role.

The concept of beauty in man exists in physical forms, when he is governed by Mars on the lower plane. This concept is raised to mental forms, when Mercury collaborates with Venus in evolution. This is the starting point of meditation. When man commences to think of a beautiful form in the absence of a physical vehicle of form, he is freed from the bondage of matter. But man at first requires material moulds of beauty, ere he conceives beauty without form. The temples and images of Gods erected in brick and mortar serve just this purpose at first. The worship in the temple elevates man through the initial bondage of matter. Venus in his higher levels, induces and accelerates the realisation. The process of creation is from thought-form to matter-form. Conversely, the path of liberation is from matter-form to thought-form. Thought-form retains the power of beauty in mind. This is gradually raised from the bondage of form to the level of concept. At this level, the power of beauty is elevated from the bondage of form. In the next stage, the power of beauty exists in man as the equilibrium of consciousness. The beauty at this stage is one of the potencies of soul. We find the full expression of Venus at this level. The role of Woman serves the mission of Venus to raise man from his bondage in matter to the realisation in his soul-consciousness.

It is an occult truth that the physical aspect of the spermatozoa of man are ruled by Venus. While the descent of egos into generation through the spermatozoa as their vehicles comes under the lunar ray, their coming down is governed by Mars who causes the attraction between the two lower poles. When the concept of beauty is raised from matter to mind, Mars gradually loses his hold over these vehicles of the descending egos. As a

consequence, the spermatozoa sacrifice themselves for a higher purpose in which process they are transformed into a column of force, which gives a stir to *Mūlādhāra*. Then, there is a corresponding stir in the heart-centre, where beauty finds its expression in love. It takes a long time to free the functions of the heart-centre from the influence of the spleen-centre. When spermatozoa are under the influence of Mars, they are controlled by the spleen-centre.

When the student releases them through meditating upon beauty without form, the production of spermatozoa is replaced by their transformation into the force. Then the physical Venus tissue which was used to prepare spermatozoa erstwhile will be sublimated into a stream of vital force which is directed to *Mūlādhāra*. There it stimulates *Kundalini* for the upward path. Again the resonance of Venus principle is externalised in the heart-centre to call up *Kundalini*. In the third phase, the resonance of the Venus principle, near the *Ājnā chakra*, comes to aid to call *Kundalini* up to that centre. There ends the mission of Venus as a planet in the human constitution.

This work of Venus on three levels (physical, mental and spiritual) manifests as glamour for beauty, love of beauty and love as beauty. For this reason, Venus is called the resurrector of *Asurās* (forms of force) through his *mantram* of *Mruthasanjeevani*.

This allegory of *Mahābhāratha* explains the function of Venus who receives the higher principles in man and brings about their manifestation in the lower principles with repeated resurrections. In creation, the higher principles have no expression except through the lower vehicles. Realisation means the containing of higher

principles by the lower, as also the absorbing of the lower forms in the higher. The poise is called the Great Sacrifice, eternally conducted by *Bhrugūs* (the sons of light) and *Angirasās* (the sons of sound). In the same allegory of *Mruthasanjeevani*, we have the 'death' and 'resurrection' of *Kacha* by the powers of *Śukra* and later the resurrection of *Śukra* the *Guru* by *Kacha* the *śishya*. Suffice to say for now that the whole activity consists of the *higher* descending to the *lower* to find for itself an expression for realisation on the one hand and on the other the expression of the lower being raised upto the higher for its realisation.

Śukra, the Lord of Venus, is described as the *Guru* of *Asuras*, and *Brihaspathi* the Lord of *Jupiter*, as the *Guru* of *Devas*. *Śukra* guides and directs the *Asurās*, himself being as divine as Jupiter. His path is called the divine female path, after his daughter *Dēvayāni* (the path of Gods). She marries *Yayāthi* (the pilgrim who is the divine spark in man), king of *Karmabhūmi* (planes of cause and effect) but her children through him do not inherit the kingdom. She however gives birth to a lineage which is a promise for the incarnation eventually of God as *Lord Krishṇa*.

The allegory thus asserts that the path of Venus belongs only to the creative aspect of *Dēvās* and not to the reproductive faculty of *Asuras* despite his being their *Guru*. Similarly, while the children of *Dēvayāni* are the progenitors of *Lord Krishṇa*, those of her maid inherit *Karmabhūmi*. Remember, the two progenies begot from 'Yayāthi (the divine spark) take two separate paths, the *Devayāna* and the *Pitruyāna*. Need the profound significance be explained further? On parallel considerations, it can be realised that the function of *Mūlādhaāra* is two-fold (one which is connected with the spleen centre to produce the

reproductive fluids and the other which is connected with the higher path through *Kundalini*).

Venus governs the colour sense in man. Colour is the base of form in the etheric level. Conception of the whole world by the Logos produces the vibrations of colour and sound before the origin of light. Colour brings light down to objectivity. Hence Venus belongs to those sets of *Dēvās* who 'steal light from heavens to earth'. He possesses the vibrations of all colours and hence the colour of Venus is milk-white. The reaction of man to white colour is blue. What we call colours are but effects of colour on the mental plane. We receive milk-white only as blue. Hence, the colour of Taurus is described as blue. *Lord Krishna* can be conceived only as blue. For this reason, he is described as the light behind colour. It must be clearly understood that the sense of colour in man is different from the sensitivity to light in man. The sense of colour is governed by Venus while the sensitivity to light is governed by Sun. The sense of sound is governed by Jupiter, the sense of touch by Mars, the sense of smell by Mercury. The *effects* of all these, bearing the respective names, are governed by Moon, the Lord of reflection. The earth as a planet forms the screen on which these effects are perceived. Believing the *effect* as the *cause*, the *perceived* as the *real* is called objectivity.

Venus also governs the unfolding nature of man. He therefore causes the unfoldment of sound as voice and music. Taurus governs voice. The unfoldment of voice is different from that of sound and its import as well. Sound and its import are governed by Jupiter, while the meaning and concept of words are governed by Mercury. In this activity, Mars governs the urge to speak and Moon

governs the breath necessary for the utterance. Thus we see that Venus is an all-engrossing planet and his role in creation is very prominent.

In the horoscope of those who are on the lower level, Venus rules over the glamour for beauty. He is generally influenced by Mars. For those, who live in the higher level of personality, Venus gives the love of beauty through form and later through concept with the aid of colour combinations. At a still higher level of personality, he expresses the love of beauty through concept with the aid of poetry, a subtler vehicle. When the consciousness exists in soul-levels, Venus transforms the love of beauty into love as beauty. Love as beauty is the first experience of truth.

The *mantram* for the elevation through the ray of Venus is *Amala* which wards off the evil effects of this planet in the horoscope (only in the spiritual sense) and leads the disciple through the sense of response to beauty, into the required levels. This *mantram* is meditated as the Lady-in-the-lotus located in the heart of *Vishṇu*. Through this *mantram* the disciple realises the meaning of 'the woman in the heart of man'. The ancient seers have given the key of sound and form which redeems the student from the limitations of the mundane effects of planets. The *mantram* for Jupiter is *Hamsa śśiva ssōham*; the *mantram* for Sun is *Ghrīṇi*; the *mantram* of Moon is *Ambuja*; the *mantram* for Mercury is *Sakala* and that for Neptune is *Ain-dreem*.

The glyph of Venus speaks of the whole significance of this planet. It is a circle above a cross. The cross represents the activity of the four cardinal points of our earth which includes the process of the higher principles

coming down for expression and the lower forces aspiring to rise up to realize the expression. The circle above represents the soul of man as the vehicle of all higher principles. It must be remembered that our Venus represents the soul of our solar system. The position of the circle above denotes the higher principles working for the lower, without being engulfed by the lower (*Śukra* as the *Guru* of *Asurās*). This is the happy expression of mastery of the higher over the lower. This is the true relationship of the cosmic Venus with our earth. This is poetically described as the marriage of Venus with earth. Venus being the highest cosmic principle of all, its vibrations reach our earth through the planet Venus *via* the love of *Sanat Kumāra*. This awakens all the prepared souls whenever Venus passes through Pisces.

7. SATURN

The whole activity of the universe has two phases to the mind of man: one is '*how it is*'; the other is '*how it is becoming*'. The second aspect marks a periodical deviation from the first. The first is always shadowed by the second. The first can never be understood. It can only be realised when we can retrace our path in the workings of the second phase. The first phase is concealed in the symbolism of the second phase and is revealed only as an allegory. The second phase exists as a necessary limitation to all created beings, whether a man, a planet or a cosmic entity. This limitation is the effect of a ring, and the ring is the cosmic principle of Saturn located in Saturn, the planet. The mystery of 'as it appears to me' is but the *effect* of limitation. What we know as truth is our own point of view of truth. The created entities are helpless but are so for a sacred purpose. This limitation is a veritable protective shield for the lower upto the time of 'fitness' for the higher. It is the shell of an egg for the chick inside. This cosmic principle which produces Saturn and his effects, is called "*Lōkālōka Parvata*" (the node between plane and no-plane) in the *Purāṇās*. The gap between the supramental consciousness of a created being and this ring, is called the radius of one creation.

Saturn rules over the ring of horizon which is only a limitation relative to an observer. Saturn sustains this ring in the mind of man as a self-imposed barrier. He actually hatches the consciousness of man within this ring and

widens the ring through the necessary unfolding of man. He makes the process of unfoldment inevitable by virtue of this ring of limitation. Man has to cross it by a proper understanding of God's creation and the 'how it is' of it. One has to attune oneself with the ultimate fitness of things to cross one's own Saturnine nature. The time sense of man is governed by Saturn and man is made to wait by his own limitation. Delay, disappointment and obstacles present themselves to the mind of man through the effect of Saturn. Delay is nothing but an elongation of the time of his own anticipation. Disappointment is the 'not-achieving' when expected. Obstacle is his own impression of an external agency which prevents him from what he regards progress.

Through this process man gains experience and learns to wait. He realises that his expectations are not according to 'how it is' but according to what he regards as 'how it should be'. The abyss between success and failure is therefore his own creation. This effect of Saturn determines a time but not the time of fruition for everything. Mars makes man sow the seeds while Saturn influences the time and manner of harvest. Saturn withholds a portion of the workings of man beyond his control until the ultimate fitness of things. The average man views this as a limitation under the influence of cruel fate.

Saturn governs the time sense of man and is also called 'Kronos' the snail of time. Man experiences cycles of time in his mind and his concept of these cycles gradually becomes condensed as he expects more returns from the objective world. These snail like converging rings of the time sense in man make him feel helpless, until he tries to look back and retrace his path. When limitation is

retraced by a reversal of the experience, it leads the way towards expansion and liberation. This unpleasant duty of cornering man to his own innermost chamber is the only method of rousing him to reverse his path which is achieved under the influence of Saturn.

Normally, men try to avoid uninteresting, unpleasant and unhappy experiences. This shows the innate weakness in the psychic and mental levels of man. The only way out of this weakness is to face the limitations and transcend them. Saturn therefore throws man into his own required experience. When a disciple wilfully begins to retrace his path of *karma* by approaching the series of the necessary experiences, the role of Saturn upon his lower nature ceases. Until that stage, Saturn plays the necessary havoc. To a mundane man, he creates trouble only in such aspects of his life as those by which he is most affected. If a man cares too much for money, he is worried by failures and impediments in his financial aspects. Similarly if he endears himself to a person, a separation from that person is bound to follow. In this way man is chased by Saturn from one field of activity to another until he has grown above and beyond such mental attachments. He is one form of representation of *Yama*, the Lord of Death, who appears hideous to sinners but pleasant to the righteous. Morality is framed by Jupiter and necessitated by Saturn.

The workings of Saturn are very slow, deep and longstanding. His grip is slow but sure. Things of permanent value and plans of a very stable nature are governed by him. He is a slow moving planet and goes round the zodiac once in every 30 years. During the first round, when he touches all the sensitive points of the horoscope, he gives vent to all the loopholes of man and

thus makes him gain sufficient experience. On the physical body, Saturn governs the skin, teeth, bones, nails and hair. To a disciple of the spiritual path he plays a very major role. He along with Mercury governs the throat-centre. On the higher levels of discipleship, the throat-centre is the starting point of major initiations. Control over thought, word and deed, and contentment, endurance, experience and sustained effort make a man fit to get into the path of discipleship and build his *Antahkaraṇa*.

In the horoscope of a spiritualist, Saturn influences Gemini. In the horoscope of an average man, he rules over Scorpio along with Mars. Spirit comes down into matter through a converging spiral path in Scorpio. This denotes the nature of death. Retracing the same path (by reversing the direction of the wheel) he finds the same serpentine path but ever-expanding, as the path of new life. When the journey of the imprisoned soul of man is completed from Scorpio to Gemini in the reversed direction, Saturn works through Gemini in constructing the *Antahkaraṇa* of the disciple. Then the soul is liberated from the bondage of matter and brought to Taurus along the same spiral path. But this time the path is white and radiant and is called the winged serpent. Its further transformation ends in the eagle. The higher centre (birth-place of *Indra*) is awakened and *Indra* is said to have slain *Vruthra* (the serpent of coils).

The raising of man involves Capricorn also, which is in trine with Taurus and sextile with Scorpio. Man is liberated from the cycles of birth and death in Capricorn under the rulership of Saturn. Cancer brings man down to earth where he has to face the trials and tribulations and learn the lessons of Saturn in the lower level. In

Capricorn, man is bestowed with a consciousness having its centre as the Hierarchy. Christ rose to that level and he played his role of the Saviour under the highest influence of Saturn.

Saturn governs the physical span of all living beings in accordance with the relationship of the *karma* of the individual with that of the planets. The physical death is a promise of a new opportunity created for a better birth. Saturn rules over physical death through Scorpio and the new opportunity of rebirth for betterment of the soul is created through Capricorn.

As we have already explained, Saturn governs the time-sense of man. All the periodicities of other planets bear a definite relationship with the periodicity of Saturn. The average daily motion of Moon is equal to the average annual motion of Saturn. The average daily motion of Sun is equal to the average monthly motion of this planet. In other words, a day of Sun on his scale is equal to a month on the Saturnine plane of consciousness and also to a twelfth part of the day in the lunar plane of consciousness. Herein lies a great clue to find the cycles of rebirth of a man, because Moon brings souls to earth and Saturn takes them away by death, while Sun makes the souls live through life in birth and death. There is a special type of calculation to retrace past births, to compute the birth charts and the impregnation charts of those births and read the trend of events of a man through many of his births.

In the physical body of man, the nerve-thread is under the control of this planet. Nervousness, paralysis and neuralgia are due to the influence of Saturn. The connection between the functions of the brain and the

motor and sensory activities is governed by a combined influence of the two cold planets, Moon and Saturn. The heat of Sun on the physical level is radiated through a point near the diaphragm. Saturn causes impediments to this, if his aspects with Moon and Sun are malefic. Stoppage of any organ through a loss of the peristalsis of nerves and muscles is caused by Saturn. Saturn rules over the old-age of man with all its complaints. Gradual paralysis of legs from feet upwards is normally found among those whose Saturn is afflicted. Subjects with an afflicted Saturn in their birth charts experience many hardships through the first round of Saturn. Persons rise to very coveted positions and gain achievements on a very high scale during the third round of Saturn, if this planet is well placed in the horoscope.

Meditating upon three black dots disposed equilaterally and meditating upon the *mantram* of Saturn will cause beneficial effects in all planes. The lower Saturnine nature in man will be very soon eliminated and substituted by the large scale benefits of the higher Saturnine ray through great initiations. The *mantram* for Saturn is 'Śam'. The leaf and the root of the "Śami" tree will soon rearrange the Saturnine thought-currents of man towards rapid development.

8. URANUS

It is only very recently that the present sub-race of mankind began to respond to the very high vibrations of this planet. The discovery of any planet marks the response of mankind to its vibrations. It is a known fact that the development of any sense organ marks the time of recognising its counterpart in the planetary kingdom. Uranus governs all the radioactive substances of this earth. The discovery of radium also marks the workings of Uranus in the mineral and human kingdoms of this earth. This planet rules over a consciousness of space, which builds the atoms of all planes from primordial matter. The gap between space and the atom will be worked out through a series of discoveries by the scientists of this age, whose thought is stimulated by the vibrations of Uranus. Uranus is in charge of the concealed number of Aquarius, as its ruler. Science of space and *Advaita* philosophy are imparted by the grace of this planet. Man can experience 'the eye of *Śiva*' by following certain spiritual disciplines governed by this planet. Man learns to invoke the powers of nature on the cosmic plane through sound, by following the path of *Cosmic Kundalini*. For the first time, Master C.V.V. got initiated into this path in the beginning of this century through the influence of the star, Canopus.

Expansion is the key-note of this planet. The expansion of consciousness that is caused by this planet links up man with the cosmic and even supra-cosmic planes. The sage *Agastya* presides over this branch of

yōga in the present age. On the lower levels of society, Uranus brings sudden and far-reaching changes. 'Bend or break' is his motto. The cosmic rays of *Mitra* and *Varuṇa* will be discovered by scientists through the influence of this planet. On the individuals of the lower plane, this planet causes very quick changes causing disturbance and disorder in society. Security will be at stake due to political and social upheavels brought about by the lower rung of humanity under his influence. Unconventional marriages, abnormalities of sex desire and the birth of new religions, which die very soon after debasing the morality of some sections in the lower levels, will be some examples. In the spiritual circles, there will be birth of new schools of philosophy and religion, as well as some secret societies of very high ritualistic orders. Nothing more is revealed about this planet at present.

9. NEPTUNE

Just as Venus forms the soul of our planetary Logos, Neptune is the soul of our solar Logos. It has got a higher counterpart, *Vēna* the *Gandharva*, who is the cosmic-soul of our universe. In fact, Neptune does not come under a planet. It forms the centre of a hierarchy, which trains five solar systems through group-contact. Our solar system belongs to that group. The hierarchy to which Neptune belongs can be called the musical hierarchy. It deals with sound waves and their arrangement on the supra-cosmic plane. *Nārada*, *Vēna* and *Indra* belong to that hierarchy. The functions of arranging the sound waves of our solar system into musical scales was previously worked out by this planet through our Jupiter and Venus. Since the advent of a group of 24 *Siddhās* to our solar system, Neptune is externalized. Twenty four centuries after, Neptune made his first appearance to the beings of our solar system. The beings on our Venus were the first to observe Neptune. This was because they were being trained previously in those lines of *yoga* through the cosmic group-contact.

The trainees of those disciples had bodily communications to and from our Venus. They are in the form of winged serpents of a radiating colourless lustre. Their presence transforms the phenomenon of darkness into the required forms of light. Fire without fuel formed the content of their bodies. Jupiter received this group-contact next to Venus. Later, all the other planets of our solar

system, except Mars, received the instruction. Mars received it only after our earth. The establishment of this contact of Neptune is a specific process. The process includes the formation of satellites and utilising them as mirroring objects for certain phenomena.

Our earth, at present, receives these rays as reflections from Moon. On our earth there are not many persons at present whose soul-vibration can respond to the ray of Neptune. The first to receive it on this earth was *Gauthama* the *Buddha* at about the same time as the planet Venus. It was done through the agency of *Sanat Kumāra*. At the end of the last *Dwāpara yuga*, *Lord Krishṇa* was born with perfect mastery over the Neptunian ray, having full communion with the intelligences of the musical hierarchy. This however is not comparable with the subsequent initiation of others into that hierarchy. On a particular mission, *Nārāyaṇa*, the Logos of the Supra-cosmic World in its seventh plane, came down directly to our earth as *Lord Krishṇa*. His mission was so enormous that our solar logos had to establish an especial spiritual contact between our earth and 'Swētha Dweepa', the plane of *Nārāyaṇa*.

This incarnating Logos came down to our earth *via* Venus under the influence of the constellation of Taurus. *Lord Krishṇa* initiated the sage *Maitrēya* and gave the Neptunian link just before *Krishṇa* left this earth. One of the greatest secrets not generally known is that *Lord Krishṇa* who descended as a principle from the seventh plane is yet to return there (to *Swētha Dweepa*). Simultaneous to His 'leaving' this earth or *Niryāna*, the principle became one with *Lord Maitrēya*. *Lord Maitrēya* first gave out all the details of the supra-cosmic wisdom

he received, to *Vidura* in the form of an assemblage of allegories titled *Bhāgavata*. Therefore, strictly speaking *Gauthama* the *Buddha* is the second to receive the link through Neptune on this earth, the first initiate being *Lord Maitrēya*.

At present, Neptune governs the sub-conscious levels of the planetary logos of our earth. Here and there, we find flashes of Neptunian experiences in the form of visions, dreams and mediumship of a very high order. 'Music of thought' will be realised more commonly in future through this planet. As of now, very few musician-initiates know the 'Music of thought'. The usage of music as food and healing agent will become prevalent. From the time of the externalization of the musical hierarchy and the appearance of Neptune to our solar system, Neptune began to rule the music of this earth and the influence of Venus upon this art is waning. Venus will however control poetic thought and combination of colours. So also the influence of Jupiter will gradually decrease due to the advent of Uranus. Jupiter will confine his field of influence only to the power of arrangement of things.

A powerful influence of Neptune in the horoscope of an advanced man enables contact with the invisible beings of other planes through soul-consciousness. Inspired writings, visions and sudden revelation of cosmic and supra-cosmic truths will be the outcome. He receives teaching in states of sleep. He will truly play the assigned roles in the drama of life as typified by the incidents of *Lord Krishna*. Music of the soul is practised for his own benefit as well as of others. The need for a heavy food will not be felt from the age of about 21 years. One would

soon learn to live on water, milk and very light but nutritious diet. The so-called miracles of divine nature will be common incidents of his life. His social-consciousness is altruistic.

A strongly afflicted Neptune in the horoscope is the result of 'spiritual crimes' and the consequent curses of *Gurus*. Such an aspect may bring out the fruits of the *karma* of the subject in the form of spirit mediumship, psychic abnormalities, ritualistic magic of the left-hand path and irreparable indulgence in narcotics and alcohols as well as sexual abnormalities. The influence of this planet upon science is more on the psychic levels than on the physical. Studies into the subconscious, extra-sensory perception, telepathy, witchcraft and demonology will be developed. Control of botanical and zoological phenomena through musical notes will become widespread. A regular group-contact with some advanced souls of the musical hierarchy of the cosmic planes *via* the constellation of the Lyre will be established.

10. MOON'S NODES

A special study of the nodes of Moon is absolutely necessary to a student of symbolism and spiritual path. The nodes are the two centres of intersection of the paths of the earth and the Moon. They are centres of a three-fold magnetic current of Earth, Sun and Moon. Any planet apparently in conjunction with one of the nodes will influence the earth in the particular manner. The vibrations of the planet will be intensified in their negative and positive expressions. A planet in conjunction with the ascending node proves highly positive and beneficial. A conjunction with the descending node intensifies the negative and evil influence of the planet.

There is a deeper symbolism in the nodes. They work like the two equinoxes. In the horoscope of a spiritualist, the conjunction of any planet with one of the nodes either at birth or in progression will create a great opportunity to raise his level and reverse the direction of the wheel. Even eclipses provide such opportunities to an advanced student of spiritualism. The conjunction of Sun with the ascending node causes a stir in *Sahasrāra*, while that with the descending node affects *Mūlādhāra*. A conjunction of Moon with the ascending node causes a stir in the pineal gland and with the descending node in the spleen-centre.

In the horoscopes of average people, a conjunction of the ascending node with Venus, Jupiter or Neptune makes the subject instinctively spiritual and enables him

to receive beneficial instructions through mysterious sources. The study of symbols and glyphs and the alphabet of the languages of the initiates will draw his attention, and great truths are revealed. A conjunction of Mars, Saturn, Sun or Uranus with descending node in the horoscope of an average man is very likely to cause serious nerve disturbances. Reflex action of the whole nervous system will experience serious disturbances and complaints like epilepsy, chorea and St. Vitus dance are most likely to follow. Meditation of the serpent standing on its tail and using a talisman containing the skin of black cobra will ward off these evil effects. It would be of interest to learn that the symbolism of the reversed direction of the nodes along the path of the zodiac brings under their rule, all the languages that are written from right to left. The eggs of many species of serpents are hatched under the influence of the descending node. By the laws of correspondences the descending node has many traits of Libra while the ascending node has those of Aries.

APPENDICES

APPENDIX - A

GLOSSARY

Note : Only those terms that are not given in the book THEOSOPHICAL GLOSSARY by H.P.Blavatsky and also those terms for which the author wants to give some additional information, are explained here.

(A)

Adwaita : A school of *Vēdāntic* Philosophy founded by *Śankarāchārya*. It deals with the complete identity of any created entity with the absolute *Parabrahman* in essence. The term means 'not two'. It means that the *Jeeva* is ONE with *Parabrahman*.

Agastya : A great sage on the earth. A star called Canopus in the Solar level. A sublime principle on the cosmic level. At all levels it denotes the raising of the lower principles into the higher. On the zodiacal level, this principle presides over the sign Aquarius.

The *Purānās* describe that Agastya had to drink the waters of the oceans to kill some demons hiding in the oceans. In the microcosm this principle is located in the heart-centre which elevates the lower principles of man into the higher through love.

Once a king named Nahusha was raised to the level of *Indra*, the king of the Gods. He worked as a substitute for *Indra*. He gradually grew evil. Then *Agastya* cursed him to fall down on

earth as a serpent. This *Purāṇic* allegory deals with the 'fall of man'.

- Agni :** Fire. In the *Vēdic* and the *Purāṇic* concepts *Agni* is described as the great deity who brings forth the whole creation into the flame of objectivity through the cosmic sacrifice.
- Agni yoga :** The path of *Rāja yoga* that is prescribed for mankind by the great Theosophical Masters. The path is more cosmic than individual in its goal.
- Aitharēya :** The name of a commentary to *Rig vēda*. In fact the name denotes a mythical author of that work. All such names are only symbolic. The term means objectivity or the outcome of objectivity.
- Ākāśik Records :** The impressions of the wisdom of the whole universe that is concealed in space as properties. A *yogi* can read the detail through his spiritual projection, into a plane which is called 'the recollection of nature'.
- Aksharam :** Indestructible. The term denotes the highest principle, *Parabrahman*. The term is also used to denote a letter in the alphabet of any language. This is because the created entities are compared with the letters of the great utterance of 'the Word' which is God and which is called the Logos.
- Anāhata Chakra :** See *chakrās*.
- Anasūya :** The wife of the great sage *Atri*. Also a star near the constellation of Pleiades. She is the mother of Lord *Dattātrēya* who

presides over the *yogic* wisdom of this earth.

- Angirasa :** A divine sage called by the name. The term means the 'essence of the word'. The term is also used as an epithet for *Brihaspathi*.
- Ānjanēya :** A great hero in the *Rāmāyaṇa*. He is a life-long celebrator and a devotee of *Rāma*. He has his cosmic counterpart which manifests as one of the functions of the elemental of air.
- Apsarasās :** A class of nymphs. They are said to adorn the court of *Indra*. Solar principles who preside over the formation of the droplets of water through solar energy. The term means the flow of water.
- Ardhanāreeswara :** The pair above sex. The divine androgyne.
- Aruṇa :** Son of *Vinata* by *Kaśyapa*. Also see *Garuda*.
- Aśwa :** Horse.
- Aświns :** The twin-Gods who preside over the pairs in creation. The pair of divine horses with wings. They are also described as the divine healers and heralds of time.
- Ayanāmsā :** The distance in degrees between the vernal equinox and a fixed point which forms a starting point of the zodiac followed by certain school of astrologers in India. It varies from year to year with the precession of equinoxes.

ⓑ

- Bhagīratha :** A solar king. He brought *Ganga* from heaven to earth through his great

penance and thus caused the liberation of his departed ancestors.

- Bhrugu :** A great rishi on this earth. A cosmic principle whose prototype forms the line of rishis called *Bhargavās*. The term is also used to denote the cosmic counterpart of Venus. Also see *Śukra*.
- Bhrūmadhya :** The mid portion of the forehead (between and above the eye brows).
- Brāhmaṇās :** Ritualistic commentaries of the *Vēdās*. Oldest records of the *Vēdic* literature next to *Mantrās*. They deal with the all round symbolism of the *Vēdās*.
- Brahma Vidya :** Spiritual wisdom. The wisdom of the Logos. The term is also used to denote the wisdom of the *Vēdās*.
- Brihaspati :** The preceptor of Gods. He presides over sound and its functions in space. He is the presiding deity of spiritual wisdom. *Chandra* approached him as a disciple. *Chandra* had a son named *Budha* (Mercury) by *Tāra* (the asterism called *Rōhiṇī*), wife of *Brihaspathi*.
- Brindāvana :** An experience of the supra-cosmic plane. It is called the seventh highest plane and the *Mahāpara-Nirvāṇic* plane. This plane is identical with its presiding Lord, *Nārāyaṇa*. *Lord Krishṇa* gave this level of existence to a group of beings, called *Gopīs*.
- Budha :** The planet Mercury and the cosmic principle who governs him. Also see *Brihaspati*.

(C)

- Canopus :** A great star called *Agastya*. Also see *Agastya*.
- Chakrās :** The functional centres that are located along the spinal cord. The division belongs to the functional anatomy of the *Yogic* schools. Traditional *Yoga* describes seven main *chakras*. (1) *Mūlādhāra* or the base-centre. (2) *Swādhishtāna* or the spleen-centre. (3) *Maṇipūṛaka* or the navel-centre (also called the solar plexus). (4) *Anāhata* or the heart-centre. (5) *Viśuddhi* or the throat-centre. (6) *Ajnā-chakra* or the brow-centre. (7) *Sahasrāra* or the head-centre. The first three *chakrās* form the lower triangle. The last three *chakrās* form the higher triangle. The fourth *chakra* forms the fulcrum. Of course, this is a rough division and there are many details to be supplemented.
- Chandra :** Moon, the satellite of our earth.
- Chētas :** The substratum of the higher mind which preserves all the records of the past births.
- Churning of the ocean:** Once *Dēvās* (Gods) and *Asurās* (demons) churned the ocean for the elixir of life. They used the great mountain *Mandhara* as the churning rod, the great serpent *Vāsuki* as the rope and the great tortoise as the convex bottom to enable the mount to rotate. *Sōma*, the cosmic principle of Moon and Goddess *Lakshmi* emerged out of the ocean along with some other valuable divine emanations as a result of the churning.

- Cosmic Kundalini :** 'The south pole' of the space-globe which emanates the cone of star-dust. It is the jet of force that causes the externalisation of the latent cosmic force into the manifest solar energy.
- Cuspal period :** The period of transition from one *Yuga* into another. It forms one-tenth of the whole *Yuga*. The subdivisions of *Yugas* also have this.

(D)

- Daksha :** One of the *Prajāpatīs*, and father-in-law of *Lord Śiva*. He performed a sacrifice (the Year), and did not invite *Śiva*. His daughter came there uninvited and having been insulted by the father, burnt up her body in the spiritual fire. *Śiva* became furious. He destroyed the sacrifice and cut the head of *Daksha*. The other Gods replaced the head with that of a ram and completed the sacrifice. They then appeased *Śiva* who then appeared in a peaceful form called *Dakshināmūrthi*.
- Dakshināmūrthi :** A form of *Lord Śiva*. He presides over the import of the Word of initiation through silence.
- Damaru :** The drum of *Lord Śiva*. All the sounds of the whole creation come out of it after every cosmic *Praḷaya*.
- Dattātrēya :** The great seer who presides over the *Yogic* wisdom of this earth. He constitutes the three principles, *Brahma*, *Vishnu* and *Śiva*. He has three faces. He is followed by the four *Vēdās* (the four stages of the utterance of the Word) in the form of four dogs. Also see *Anasūya*.

- Dēvayāni :** The daughter of Śukra. She married Yayāti, a king of the lunar lineage. Yayāti cursed her sons not to inherit the kingdom. One of the slave-girls of Dēvayāni begot children by Yayāti and those children inherited the kingdom.
- Dhāraṇa :** The sixth stage of the eight-fold Yogic path prescribed by Patanjali. The process includes identifying of one's mental faculties with the object of meditation.
- Dhruva :** A great prince who attained the status of an eternal star (the Pole Star) through his penance. He was the son of Uttanapāda by Sunīti. Insulted by his step-mother, Suruchi, he retired into the forests and got initiated by Nārada into the experience of the path of Lord Nārāyaṇa.
- Dog Star :** The star called Sirius. It is a sacred star to the ancient spiritualists of India, Egypt, Persia and Greece. It has a major role in the practical occultism of a disciple. It appears as a dog in the beginning and the ending of the Mahābhārata. It follows Yudhishtira (the eldest of the five sons of Pāndu) almost upto heaven and then identifies itself with Yama.

(G)

- Ghati :** A sixtieth part of the day.
- Gandharvās :** That class of cosmic deities who preside over the musical sense of the worlds. They also govern the romantic muse of the created beings.

- Garuda :** The great eagle who is the vehicle of *Lord Vishṇu*. The story of his birth is as follows:
Kaśyapa the *Prajāpati* had two wives, *Vinata* and *Kadru*. *Vinata* gave birth to two sons, *Aruṇa* and *Garuda*. *Aruṇa* had no posterior body. He became the chariot driver of the Sun God. *Garuda* came out of a great egg, brought down the Elixir of Life from *Indra* to the level of serpents and liberated his mother from the bondage of slavery.
- Gavāmayana :** A grand *Vēdic* ritual of sufficient astronomical significance. The ritual is consecrated to the solar God who presides over the year. The term means the path of light rays.
- Gāyatri :** One of the main metres of the *Vēdic* hymns. It contains three lines of eight syllables each. It is a symbol of the lunar year with twenty four lunations. The term also signifies a great *Mantra* composed in the above metre. The *Mantra* is an invocation of the Lord of Omnipresence. A brahmin is expected to meditate upon this *Mantra* thrice in the day.
- (H)
- Hathayoga :** A system of *Yogic* practice which deals mainly with the training of the physical body and its functions. However, this method of *Yogic* practice does not form a main feature of the *Yogic* path of the *Rishis* and the Masters.
- Heart-Centre :** See *Chakrās*.

- Hecate :** A witch who presides over the nether regions.
- Hercules :** A great hero of the Greek Mythology. He was ordained to pass through the great trials of an initiate, called the twelve labours. His labours signify the experiences of the soul through its journey along the path of the twelve signs of the zodiac. The term is also used as the name of a great Star called *Harikulēsa*. Identified with the *Purāṇic* personage, *Balarāma*, the brother of *Lord Kṛishṇa*. There is a constellation called by that name and it is also known as the hero with the club.
- Hierarchy :** The order of *Gurūs*. At present there is the group of Masters guiding the disciples into the path of the *Yoga* of the first ray. They are directly connected with the mystic village *Shamballa* in the *Himālayās*. They are also directly connected with the head-centre of every disciple on the soul-level after certain initiations (*vide* a treatise on *The Seven Rays* by Alice A.Bailey).
- Hiranyakāśipu :** A great demon king, the father of *Prahlāda*. Killed by the Lord in his incarnation of the Man-Lion.

(I)

- Indra :** The king of all the *Dēvās*. In the microcosm he is the Lord of all the functional centres and the intelligences thereof. In the macrocosmic scale he presides over the Gods of space.
- Itihāsa :** An allegory which conveys a *Vēdic* truth.

(J)

- Jaimini :** A great sage and disciple of *Vēdavyāsa*. He edited the *Sāmavēda*. He also composed a great treatise on astrology in the form of aphorisms.
- Jarāsandha :** A mighty cruel king according to the *Mahābhārata*. He denotes the lateral sense and the sense of direction in man.
- Jeevās :** Egos.
- Jnāna yoga :** The path of wisdom through knowledge. It is one of the three great paths, the other two being the path of Devotion (*Bhakti yoga*) and the path of work (*Karma yoga*).
- Jyōtishtōma :** A grand *Vēdic* ritual. It forms the base of so many rituals. The term means the invocation of light.
- Kālapurusha :** The zodiacal man. The whole zodiac is represented by the body of a man. In the horoscope, every sign represents a part of the body of the native.
- Kālīya :** A wicked serpent vanquished by *Lord Krishna*. See *Bhāgavata*, Book X.
- Kāma :** Desire. The term is also used to denote *Sankalpa*, the first cause of the creation.
- Kapila :** A *Siddha* (cosmic principle). He presides over the consciousness of number and shape. In the *Purānās* he is said to have initiated his mother into the wisdom of the whole creation according to the *Sāṅkhya* system. He instructed his mother while he was in the womb.

- Karma yoga :** The path of Work.
- Krishṇa :** The eighth *Avatār* of Lord *Nārāyaṇa*. Once when this earth could not bear the burden of sinners, she prayed to *Lord Nārāyaṇa*. *Nārāyaṇa* came down to this earth as *krishṇa* and caused the *Mahābhārata* war to eliminate the sinners.
- Kumbha :** The sign Aquarius. The term means a pot.
- Kundalini :** The coiled spiritual spark that lies dormant at the base-centre of the human beings. It is raised by a *yogi* to the levels of his head-centre.
- (L)
- Lalita :** Goddess as beauty and grace. The highest concept of the World Mother.
- (M)
- Madhyama :** See *Vāk*.
- Mahābhārata :** The great epic composed by *Vēdavyāsa* in 18 books. The *Bhagavadgīta* forms a part of it.
- Mahāpara Nirvāṇa :** The seventh and the highest of the supra-cosmic planes. It is called the white island (*Swēta Dweepa*) and it is the abode of *Lord Nārāyaṇa*.
- Makara :** The sign of Capricorn.
- Mārkaṇḍēya :** A great sage who is the prototype of a cosmic principle. He presides over a consciousness which forms the link between two major *Praḷayās*.
- Matsya Avatāra :** The Fish-incarnation of *Lord Viṣṇu*.
- Meenākshi :** A concept of the World Mother. The term

means the lady having the two fish (of the sign Pisces) as her two eyes. Her sight is a symbol of spiritual grace.

Mitra : A solar God in the *Vēdas*. He presides over the dawn in all its meanings. In the *Vēdic* rituals he represents the light in the East which is wisdom. The term means the Lord of All Measures.

Mrutha Sanjeevani : The *Mantram* through which the dead souls are raised to life. The secret of resurrection. This *Mantram* is used by *Śukra*, the preceptor of *Asurās*, to bring those *Asurās* killed in the war with Gods back to life. *Kacha*, the son of *Brihaspathi*, came to *Sukra* and learnt it from him.

Mūla: An asterism which is located at the beginning of the sign Sagittarius. Also a cluster of stars located in the constellation of Sagittarius. It has a direct correspondence with *Mūlādhara*.

Mūlādhāra : See *Chakrās*.

Mūlaprakriti : Primordial matter and the deity who presides over it. All that which we call matter is only a secondary manifestation of this.

Ⓝ

Nahusha : Name of a king in *Mahābhārata*. See *Agastya*.

Nakshatra : A system of division of the zodiac. According to the *Vēdic* schools of astrology, the whole zodiac is divided into 12, 27, 28, 30, 360 or 720 equal parts. Each type of division serves a specific purpose and is called the *Nakshatra*. The

orthodox schools of Hindu astrology maintain only the system of dividing the whole zodiac into 27 equal divisions. Each division has a presiding deity and certain specific properties are attributed to it. (See the table of *Nakshatrās*).

- Nara-Mēdha :** The man-scrifice of the *Vēdic* ritual. It is a highly symbolic ritual and all the secrets of the ritual are concealed in the *Purusha Sūkta* and the concerned commentaries.
- Nimlochani :** The city of *Varuṇa*. It is located in the West. The term means of slant or a slope.
- Nirayana :** The method of computing the longitude of the planets relative to a fixed zodiac. The method is commonly followed by the majority of the modern astrologers of India. In this system the whole zodiac is traced along the landmarks of the constellations.
- Nṛsimha :** The fourth *Avatār* of *Vishṇu*. It is that of a Lion's head with a human trunk. The Lord took this form to kill *Hiranyakaśipu* and save the latter's son *Prahlāda*. The *Avatār* is identified with the functions of the double sign Leo-Aquarius.

(P)

- Pāpa Purusha :** The term means the man of sin or more correctly the sinner in man. The term is used in a special sense to signify the totality of the impurities of man in his etheric, astral, desire and lower mental bodies. The *Tāntric* practices prescribe a specific process to burn up this aspect of the disciple.

- Parā :** Supreme. Also see *Vāk*.
- Param :** Supreme. Used as an epithet of the Supreme Lord, who is located above the cosmic logos.
- Parāsara :** A great sage, who is the father of *Vēdavyāsa*. Author of *Vishṇu Purāṇa* and a code of law.
- Parasu :** An axe. The dreadful weapon of *Paraśurāma*, who is the sixth incarnation of *Vishṇu*.
- Pasyanti :** See *Vak*.
- Pit :** Esoterically the south pole of this earth. Also the south pole of the space-globe. On the zodiac it is located at the end of the sign Cancer by some and Scorpio by others. It is compared with a coiled serpent.
- Prajāpathi :** A ruler on the cosmic plane. The term denotes those intelligent class of entities who govern the various rounds of time and who preside over various functions of the cosmic, solar and planetary evolution. It corresponds with the patriarchs of the Bible in one sense. In the *Vēdās*, the year is called by this name.
- Prakṛiti :** Nature.
- Prāṇa :** Life. Vital principle. Vital body. Oxygen.
- Prāṇamaya :** The vital body. The functional anatomy of a school of occultists divides the human constitution into five *Kōsas* or sheaths : (1) *Annamaya* (physical and etheric bodies); (2) *Prāṇamaya* (Vital body which includes the astral and desire and the lower mental); (3) *Manō-*

maya (the higher mental) (4) *Vijnānamaya* (the higher mental and the lower *Buddhi*) and (5) *Ānandamaya* (the soul and the principles above the soul).

- Pratyāhāra :** The fifth step of the eight-fold *Yogic* path of Patanjali. This comprises of the getting round the mental activity to stand in tune with the *Buddhic* plane.
- Prāṇāyāma :** The method of controlling the vital impulses of man. This is done by practising the art of breathing.
- Purusha :** The term generally means a person in the microcosmic and the macro-cosmic levels. In a special sense it signifies the first emanation of God as a being.
- Purusha Sūkta :** A *Rigvēdic* hymn in praise of the cosmic and supra-cosmic outlines of *Purusha*. The hymn forms the main passage to perform the ritual of Man-sacrifice. It describes that the *Purusha* of the highest plane came down from himself as his own parent source. Then came out all the Gods from the various parts of his body. They sacrificed him and evolved this whole creation out of his tissues. It also points out that every human being has to sacrifice himself (Man-consciousness) to be replaced by *Purusha* (God-consciousness).
- Prahlāda :** Son of *Hiranyakaśipu*. A great devotee of Lord *Vishnu*. Also see *Nṛsimha*.

Ⓜ

- Rājarshi :** A king-initiate. A king who is also a high priest.
- Rāmānuja :** A great sage who is the founder of that

system of philosophy which is called 'the qualified non-dualism', the school of thought establishes the relationship of the creation with the Creator as the part of the whole.

- Rāmāyaṇa :** A great epic poem composed by *Vālmīki*.
- Rutambhara :** A level of *Yogic* consciousness described by Patanjali. It includes the higher *Buddhic* plane and the soul level. The term means 'truth bearer'.
- Rutu :** A sixth part of the solar year.

Ⓢ

- Sādhana :** Practice. Generally used to denote the practice of occultism or spiritualism.
- Sahasrāra :** See *Chakrās*.
- Sai Bābā :** A great seer of the latter part of the nineteenth century. He was a *Yogi* who always lived in divine consciousness. There are many great initiations and divine miracles to his credit.
- Sanat Kumāra :** The most prominent of the seven *Kumārās*. He is the fourth of the seven mental emanations of the four-faced *Brahma*. On the cosmic plane he belongs to the seven great intelligences who do not come down to the grosser planes of creation. In the micro-cosmic level he belongs to one of the levels of the higher faculties of man that are roused by the subtler methods of *Yogic* practice. His prototypes exist on all the planes of creation. On this earth he is a great sage who presides over the wisdom schools of all ages. He has a

mysterious relationship with the planetary and the cosmic deities of Venus.

- Sanatsujāta :** One of the seven *Kumārās* who are the mental emanations of *Brahma*. (See *Sanat Kumāra*). He imparted the highest spiritual wisdom to *Vidura* and *Dhrutarāshtra* according to *Mahābhārata*.
- Sanjna :** A symbol. A name of the wife of the solar God. The term signifies the centre of spiritual wisdom of the solar logos as well as the soul of man.
- Sankalpa :** The will to do. The first spur of the whole creation. The first affirmative of the Creator. The true import of the invocation 'So mote it be'.
- Saraswati :** The Goddess of speech. The Goddess who presides over the externalisation of "The Word" in the microcosm and the macrocosm. She is described as the wife of the four-faced *Brahma*.
- Sātvik :** Pertaining to *Satva* (Poise).
- Satyavān :** The husband of *Sāvitrī*. He went to a forest with *Sāvitrī* and died there. *Yama* took off his 'life' to the nether worlds. *Sāvitrī* followed *Yama* and brought *Satyavān* back to life.
- Satyavati :** The mother of *Vēdavyāsa* (of course in a spiritual sense). She is described as the daughter of a great king, *Vasu* (the wealth of the Yellow Ray which represents a branch of the Solar wisdom). She was found by a king of fishermen in the belly of a big fish. She begot *Vēdavyāsa* by *Parāsara*.

- Sāvitrī :** The wife of *Satyavān*. See *Satyavān*.
- Second Ray :** The second of the Seven Spiritual Rays. This ray represents love and wisdom, (vide 'A treatise on The Seven Rays' by Alice A. Bailey).
- Secret Doctrine :** The wisdom of the yogic schools of all races. Called '*Gupta Vidya*' in the East. A great book written on that subject by H.P. Blavatsky.
- Śeṣha :** A great divine serpent, who serves as the bed of *Lord Vishnu*. His abode is "The Ocean of Milk". He is said to bear the whole phenomenal splendour on his hoods.
- Seven Lokās :** The seven levels of creation. They are : (1) *Bhū* (emanation), (2) *Bhuvā* (formation), (3) *Svar* (experience), (4) *Mahar* (brilliance), (5) *Jana* (generation), (6) *Tapa* (vitalising), (7) *Satyam* (existence or realisation).
The term also denotes the seven levels of human consciousness, the seven levels of the emanation (of the sound, etc.).
- Shamballa :** A village in the Himalayas. It still exists, only in the subtler planes and is resided by the higher beings who instruct the fellow human beings in spiritualism. It will be externalised and *Kalki Avatār* is prophesied to take place in this village. Also see Hierarchy.
- Shaṇmukha :** The name of the six-faced God who is *Lord Subrahmaṇya*, son of *Śiva*. He is the greatest of the *Kumārās*. In occultism, this *Kumāra* is directly connected with the six stars of the constellation of Pleiades. The term also signifies the

name of a ritualistic implement. It consists of six rods joined together to stand at right-angles to each other.

- Siddhāsana:** The meditational posture of a *Yogi*.
- Solar Plexus :** See *Chakrās*.
- Śuka :** A great sage who is the son of *Vēdavyāsa*. He is the propounder of the *Bhāgavata* school of wisdom.
- Śukra :** A great cosmic principle whose planetary counterpart is *Venus*. He also exists as the preceptor of *Asurās*. He presides over the *Mantram* for raising the dead (see *Mrutasanjeevani*). He is the father of *Dēvayāni* (see *Dēvayāni*).
- In the micro-cosmic level this principle presides over the germinative faculty of the spermatozoa. In total the cosmic principle presides over the shaping of matter into the beauty of the form. For this reason *Śukra* is called the greatest cosmic poet (*Kavi*).
- Sushumna :** The luminous cord which links *Mūlādhāra* with *Sahasrāra*. It exists as a non-material principle and it lies dormant as the innermost muse of the human consciousness. When one stimulates this into activity, one can link up all the wisdom levels of man.
- Swādhyāya :** A special method of learning the *Vēdās* from mouth to ear. The disciple tunes his voice with that of his *Guru* while he learns to attune himself with the universal consciousness of the *Vēda*.

Sweta Dweepa : The White Island. The abode of *Lord Nārāyaṇa*. It exists as the seventh plane of *Mahāparanirvāṇa*.

Ⓣ

Takshaka : Name of a serpent king in *Mahābhārata*. The term means an etcher. It corresponds with the Tibetan term 'Fohat' which digs holes in space for creation. It is known as the masculine form of the cosmic energy.

Thishya : A lunar asterism which is located in the sign Cancer. Also the name of a mystic constellation about which there will be a major conjunction of planets that marks the end of *Kali Yuga*.

Thrayee Vidya : The wisdom of the *Vedas*. The three-fold wisdom. The three-fold evolution of "The Word".

Three-headed Dog : *Sarama* of *Vēdās* and the *Mahābhārata*. Cerberus of Greek mythology. It is supposed to watch at the threshold of hell. The function of the desire body in man. The Dog Star presides over the functions of this elemental.

Throat-Centre : See *Chakrās*.

Tidhi : A thirtieth part of the lunar month. The duration of each *tidhi* makes an apparent angle of 12° between the Sun and the Moon. (See the tables on *tidhīs*).

Tittiri : A bird which is said to have uttered forth *Yajur Vēdā*, the second of the *Vēdās*. Esoterically it is the bird of life in its capacity to arrange the whole span of

life in a ritualistic pattern.

Trinosophia : A sacred book of rituals composed by the Comte De Saint Germain. The term means three-fold wisdom. (See *Thrayee Vidya*).

Tumbura : A God of the *Gandharva* plane who belongs to the musical hierarchy.

Ⓚ

Udanka : The name of a disciple of the sage *Dhaumya*. Once his *Guru* sent him to bring the ear-rings of the wife of king *Paushya* to adorn the ears of his own wife. In quest of them *Udanka* experienced many wonders and faced many obstacles. He could overcome the obstacles by the help of *Indra* and other year gods. He brought the ear-rings successfully home. As a result of the journey he was initiated into the secrets of the whole year and its rituals. The allegory symbolises the journey of the soul.

Uttarāyana : The Northern path of the Sun.

Ⓛ

Vaikhari : See *Vāk*.

Vāk : The Word, in all its levels. The four-fold wisdom of the *Vēdās* and the *Purānās* describe the four stages of the emanation of the Word. They are (1) *Para* (Word as the utterer), (2) *Pasyanthi* (The Word as concept), (3) *Madhyama* (The Word as language) and (4)

Vaikhari (The Word as the vocal utterance). These four stages form the similes for the utterance of the whole creation by the creator. In this connection these four stages are described as the four heads of *Brahma*.

- Vālmiki :** The great sage who compiled the great epic *Rāmāyaṇa*. He was initiated by *Nā rada*.
- Varāha :** The great boar which is the third *Avatār* of *Vishṇu*. Lord *Vishṇu* killed a great demon, *Hiraṇyāksha* in this incarnation and brought forth the whole universe into the form of a globe from the levels of the eternal waters. The story signifies the birth of the objective levels from the semi-subjective slumber.
- Varāha Mihira :** A great astrologer and astronomer of the Gupta period. Author of *Brihat Jāthaka*, *Brihat Samhita*, *Pancha Siddhāntika*, *Yātrā Grandha* and some other minor works. He discovered the system of a mathematical calculation called the system of the ninth divisions.
- Varuṇa :** A great cosmic God of the *Vēdās*. He presides over the phenomenon of Sunset in the day. He is one of the important ritualistic deities of *Vēda*. On the solar and the planetary levels, his influence manifests through Neptune and Uranus.
- Vasīṣṭha :** A great sage. The preceptor of the solar race of kings. Also the name of a great

cosmic principle. His influence reaches our solar system through one of the stars of the constellation of the Great Bear.

- Vāsuki :** Name of a divine serpent, used as the rope to churn the ocean. (See Churning of the ocean). He adorns *Lord Śiva* as necklace.
- Vidura :** A step-brother of *Pāndu* and *Dhritarāshtra* in *Mahābhārata*. The first disciple of Lord *Maitrēya*.
- Vidyut :** A spark. An explosion, Electricity. Lightning.
- Vighati :** A sixtieth part of *Ghati*. (See *Ghati*).
- Viśwakarman :** The divine architect. A cosmic principle who presides over the shape-consciousness of the creation. Cosmic *Karma*.
- Viśwāvasu :** A *Gandharva*. A cosmic principle who presides over the musical sense and the muse of romance in the created beings. He is described as the presiding deity of marriages. Any virgin on this earth is first taken away by *Soma*, then by *Viśwāvasu* and then only by her husband. The allegory relates to the various psychic levels of a woman while she attains her age of puberty.
- Vivēka :** Discrimination. The veil to be pierced through by a disciple during his higher initiations gives way through this faculty.

Vrutra : A great demon killed by *Indra*. The story is described at length in the *Rigveda* and the *Purānās*.

Ⓨ

Yama : The Lord of death. Also the first step of the eight-fold *yogic* path of Patanjali. It includes the steps to control the physical, etheric, astral and the lower mental levels of the disciple.

Yayāti : See *Dēvayāni*.

Yudhishtira : The eldest of the five sons of *Pāndu* in *Mahābhārata*.

APPENDIX - B

TABLE - I

The twelve signs of the zodiac

No.	Name of Sign		Glyph	Colour	Sound	Mineral	Number
	English	Sanskrit					
1.	Aries	Mesha	♈	Red	H	Iron	9
2.	Taurus	Vrishabha or Rishabha	♉	Blue	R	Copper	6
3.	Gemini	Mithuna	♊	Greenish-blue	S	Mercury	5
4.	Cancer	Kataka	♋	Green	M	Silver	2
5.	Leo	Simha	♌	Golden-yellow	N	Gold	1
6.	Virgo	Kanya	♍	Spectrum	-	Radium	7
7.	Libra	Thula	♎	Crimson-red	V	Magnetic Iron	4
8.	Scorpio	Vrischika	♏	Black	P	Lead	8
9.	Sagittarius	Dhanus	♐	-	F	Tin	3
10.	Capricorn	Makara	♑	Indigo	-	-	10
11.	Aquarius	Kumba	♒	Shade between deep blue & violet	-	Uranium	Purnam
12.	Pisces	Meena	♓	Sky colour	Ph & F	Magnesium	7

Appendix - B

TABLE -II

NAKSHATRA ZODIAC

(Note : The entire zodiac is divided into 27 equal arcs commencing with Aries - zero)

No. of the arc	Name of Nakshatra
1.	..... Krittika
2.	..... Rohiṇi
3.	..... Mrigasīrsha
4	..... Ādra
5.	..... Punarvasu
6.	..... Pushya or Thishya
7.	..... Āślēsha
8.	..... Magha
9.	..... Pūrva Phalguṇi
10.	..... Uttara Phalguṇi
11.	..... Hasta
12.	..... Chitta
13.	..... Swāti
14.	..... Viśākha
15.	..... Anūrādha
16.	..... Jyēshtha
17.	..... Mūla
18.	..... Pūrvāshāda
19.	..... Uttarāshāda
20.	..... Śrāvaṇa
21.	..... Dhanishtha
22.	..... Śatabhishak
23.	..... Pūrvābhādra
24.	..... Uttarābhādra
25.	..... Rēvathi
26.	..... Aswini
27.	..... Bharani

TABLE-III**Tidhis or elongations of Moon**

(Note : Each elongation has its duration of time taken by the Moon to make an apparent angle of 12° with the Sun)

No.	Angle between Sun and Moon (in degrees)	Name of Tidhi	Corresponding Manu	
1.	Zero or 360	Amāvāsya (Newmoon)	-	
2.	12	Pratipath	1st	Manu
3.	24	Dwitiya	2nd	Manu
4.	36	Tritiya	3rd	Manu
5.	48	Chaturdhi	4th	Manu
6.	60	Panchami	5th	Manu
7.	72	Shashti	6th	Manu
8.	84	Saptami	7th	Manu
9.	96	Ashtami	8th	Manu
10.	108	Navami	9th	Manu
11.	120	Daśami	10th	Manu
12.	132	Ēkādaśi	11th	Manu
13.	144	Dwādaśi	12th	Manu
14.	156	Trayōdaśi	13th	Manu
15.	168	Chathurdaśi	14th	Manu
16.	180	Poorṇima (Fullmoon)	-	
17.	192	Pratipath	14th	Manu
18.	204	Dwitiya	13th	Manu
19.	216	Tritiya	12th	Manu
20.	228	Chaturdhi	11th	Manu
21.	240	Panchami	10th	Manu
22.	252	Shashti	9th	Manu
23.	264	Saptami	8th	Manu
24.	276	Ashtami	7th	Manu
25.	288	Navami	6th	Manu
26.	300	Daśami	5th	Manu
27.	312	Ēkādaśi	4th	Manu
28.	324	Dwādaśi	3rd	Manu
29.	336	Trayōdaśi	2nd	Manu
30.	348	Chathurdaśi	1st	Manu



Master E.K.

Kulapathi Ekkirala Krishnamacharya, known as Master E.K. among his followers, is the New-Age-Teacher, Healer and Yogi. He provided socio-economic basis for spiritual living to those, who followed him. He gave a synthetic understanding of the scriptures and their usefulness in daily life. Through his life style he proved that the scriptural way of living is possible even in the materialistic world.

In Master E.K.'s understanding there are no good and bad things or people. He promoted the doctrine of pure love.

He built a spiritual bridge between East and West among those who followed him. Those who lived in proximity to him, know him as a representative of the hierarchy, sent out to spread the Yoga of Synthesis which is age old.

His writings are many but the undercurrent of every topic drives the reader into synthesis. He is a true healer and trained many into the healing activity. Under his guidance number of children schools and healing centres are opened and operated to serve community.

Master E.K. is a multicut diamond. He is a poet, a Vedic scholar, a teacher, a healer, a friend, a guide and a social reformer.

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