

The history of life and death and the promise of immortality is written in the Zodiac. One who would read it must study the unborn life and follow its development through the ambitions and aspirations while traveling through this world.

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THE ZODIAC.

BEFORE our historical period, wise men read the history of the creation of all things in the zodiac, as it was there unrolled and recorded by time that most implacable and impartial of historians.

Through many and repeated experiences on the wheel of rebirth in this world, men became wise; they knew that the body of man was a duplicate in miniature of the great universe; they read the history of universal creation as it was re-enacted in the genesis of each human being; they learned that the zodiac in the heavens could only be understood and interpreted by the light of the zodiac in the body; they learned that the human soul comes from the unknown and slumbers and dreams itself into the known; and that it must awake and pass consciously into infinite Consciousness if it would complete the path of the zodiac.

Zodiac means "a circle of animals," or "a circle of lives." The zodiac is said by astronomy to be an imaginary belt, zone, or circle of the heavens, divided into twelve constellations or signs. Each constellation or sign is of thirty degrees, the twelve together making the entire circle of three hundred and sixty degrees. Within this circle or zodiac are the paths of the sun, moon, and planets. The constellations are named Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. The symbols of these constellations are Υ , Θ , Π , Φ , Ω , \mathbb{M} , \curvearrowright , \mathbb{W} , \nearrow , \mathcal{V} , \approx , \times . The zodiac or circle of constellations is said to extend about eight degrees on each side of the equator. The northern signs are (or rather were 2,100 years ago) Υ , Θ , Π , Φ , Ω , \mathbb{M} . The southern signs are \curvearrowright , \mathbb{W} , \nearrow , \mathcal{V} , \approx , \times .

To have been kept in the minds of the people, and handed down to us from them by tradition, the zodiac must have had a practical bearing on their life. The zodiac was the guide of all primitive peoples. It was their calendar of life the only calendar to guide them in their agricultural and other economic pursuits. As each of the twelve constellations of the zodiac

in turn appeared at a certain part in the heavens, they knew it to be the sign of a particular season and they governed their actions and attended to the occupations and duties made necessary by the season.

The motives and ideals of modern life are so different from those of the ancients that it is difficult for the man of to-day to appreciate the industrial and professional occupations, the home, and the religious life of ancient peoples. The reading of history and mythology will show the keen interest which the people of early periods took in all natural phenomena, and especially the phenomena of the heavens. Aside from its physical meaning, there are many meanings to be taken from every myth and symbol. The significance of a few of the constellations have been given in books. These editorials will endeavor to point out several of the different meanings of the zodiac—as it is related to man. The following application may be found scattered through the works of those who have written on the subject.

When the sun passed the vernal equinox, men knew that it was the beginning of spring. They called that constellation the first, and named it “Aries,” the ram, because it was the season of lambs or rams.

The constellations which followed, and within which the sun completed his journey, were numbered and named consecutively.

When the sun passed into the second constellation, they knew it to be time to plough the ground, which they did with oxen, and as that was the month when calves were born, they named the constellation “Taurus,” the bull.

As the sun rose higher the season grew warmer; the birds and animals had mated; the minds of young people naturally turned to thoughts of love; lovers became sentimental, composed verses and walked arm in arm through green fields and among spring flowers; and so the third constellation was called “Gemini,” the twins, or lovers.

The days grew longer as the sun continued to rise higher in the heavens, until he had reached the highest point in his journey, when he crossed the summer solstice and entered the fourth constellation or sign of the zodiac, after which the days decreased in length as the sun began his backward course. Owing to the oblique and retrograde motion of the sun, the sign was called “Cancer,” the crab, or lobster, so called because the oblique retrograde motion of the crab described the motion of the sun after he had passed into that sign.

The heat of summer increased as the sun continued his journey through the fifth sign or constellation. The streams in the forests were often dried up and wild beasts frequently entered villages for water and in search of prey. This sign was called “Leo,” the lion, as the lion’s roar was often heard at night, and also because the ferocity and strength of the lion resembled the heat and power of the sun at this season.

The summer was well advanced when the sun was in the sixth sign or constellation. Then the corn and the wheat began to ripen in the fields, and as it was customary for girls to gather the sheaves, the sixth sign or constellation was called “Virgo,” the virgin.

Summer was now drawing to a close, and when the sun crossed the line at the autumnal equinox, there was a perfect balance between the days and nights. This sign, therefore, was called “Libra,” the scales, or balances.

At about the time the sun had entered the eighth constellation, the frosts seemed to bite and cause vegetation to die and decay, and, with the poisonous winds from some localities, would spread diseases; so the eighth sign was called "Scorpio," the asp, dragon, or scorpion.

The trees were now denuded of their leaves and vegetable life had gone. Then, as the sun entered the ninth constellation, the hunting season began, and this sign was called "Sagittarius," the archer, centaur, bow and arrow, or arrow.

At the time of the winter solstice the sun entered the tenth constellation and announced that he had reached the lowest point in his great journey, and, after three days, the days began to get longer. The sun then began his northern journey in an obliquely forward motion, and the tenth sign was called "Capricorn," the goat, because while feeding goats continually ascended the mountains in an oblique direction, which best symbolized the obliquely forward motion of the sun.

When the sun had passed into the eleventh constellation, there usually came heavy rains and a great thaw, the snows melted and often caused dangerous freshets, so the eleventh sign was called "Aquarius," the water-man, or sign of water.

With the passage of the sun into the twelfth constellation, the ice in the rivers began to break up. The fish season began, and so the twelfth sign of the zodiac was called "Pisces," the fishes.

So the zodiac of twelve signs or constellations was handed down from generation to generation, each sign appearing to take the place before it in every period of 2,155 years. This change was due to the sun's falling back a few seconds in every year of 365 1-4 days, which period was required for him to pass through all the twelve signs, and which continual falling back caused him in 25,868 years to appear in any sign that he had been in 25,868 years before. This great period—called a sidereal year—is due to the precession of the equinoxes, when the pole of the equator has revolved once around the pole of the ecliptic.

But although each sign appeared to change its position for the one before it in every 2,155 years, the same idea of each of the signs above mentioned would be maintained. Races living in the tropics would have signs suited to their seasons, but among every people the same ideas would prevail. We see this in our own times. The sun has been in pisces over 2,155 years, a mesianic cycle, and is now passing into aquarius, but we still speak of aries as the sign of the vernal equinox.

This is the material physical basis for the signs of the zodiac being named as they are. It is not as strange as it may at first seem that the same ideas concerning the zodiac should prevail among widely separated peoples and through all periods, because it was the course of nature and, as already shown, the zodiac served as a calendar to guide the people in their pursuits, even as it now serves to guide us in the making of our calendars. But there are many other reasons for thus preserving the same ideas among different races, about the constellations, which may appear to some as a fanciful collection of meaningless signs and symbols.

From the earliest ages, there have been a few wise men who attained to divine knowledge, and wisdom, and power, by a method and process not ordinarily known or easily followed. These divine men, drawn from every nation and from every race, united into a common brotherhood; the object

of the brotherhood is to work for the interests of their human brothers. These are the "Masters," "Mahatmas," or "Elder Brothers," of whom Madame Blavatsky speaks in her "Secret Doctrine," and from whom, it is claimed by her, she received the teachings contained in that remarkable book. This brotherhood of wise men were unknown to the world at large. They selected from every race, as their disciples, such as were physically, mentally and morally fitted to receive instruction.

Knowing what the people of any period are capable of understanding, this brotherhood of wise men permitted their disciples as messengers and teachers of the people to whom they had been sent to give to the people such explanations of the zodiac as would serve the double purpose of answering to their needs and at the same time preserving the names and symbols of the signs. The occult and inner teaching was reserved for the few who were ready to receive it.

The value to the people of preserving the knowledge of the signs of the zodiac through all phases of racial development lies in the fact that each sign is not only assigned to and corresponds with a part of the human body, but because the constellations, as groups of stars, are actual occult centers in the body; because these constellations are similar in appearance and function. Further, it was necessary to preserve the knowledge of the zodiac in the minds of the people because all must in the course of development become aware of these truths, that each, when ready, would find the aid needed and at hand in the zodiac.

Let us now compare the animals or objects and the symbols of the zodiac, with the physiological parts of the body to which the signs and symbols are assigned.

Aries, the ram, was the animal assigned to the head because that animal is made conspicuous by the use of its head; because the sign of the ram's horns, which is the symbolical sign of aries, is the figure formed by the nose and eyebrows on every human face; and because the symbol of aries stands for the half circles or hemispheres of the brain, held together by a perpendicular line, or, a perpendicular line dividing from above and curving downward, thereby signifying that the forces in the body rise by way of the pons and medulla oblongata to the skull and return to rejuvenate the body.

The bull was assigned to the neck and throat because of the great strength of that animal in its neck; because the creative energy is closely connected with the throat, because the two horns of the bull symbolize the downward and upward paths and the two currents in the body, as they descend from and ascend to the head, through the neck.

The twins, or lovers, represented so differently by the different almanacs and calendars, always preserved the idea of two opposites, the positive and negative which, though each distinct in itself, were both still an inseparable and united pair. This was assigned to the arms because, when folded, the arms and shoulders formed the symbol gemini, ♊; because lovers would place their arms around each other; and because the right and left arms and hands are the two most powerful positive and negative magnetic poles in the body as well as being the organs of action and execution.

The crab, or lobster, was chosen to represent the breast and thorax because that part of the body contains the lungs which has the downward and forward motion of the crab; because the legs of the crab best symbolized the ribs of the thorax; and because cancer, ♋, as a symbol indicated the two breasts and their two streams, and also their emotional and magnetic currents.

The lion was taken as the representative of the heart because this was the animal universally chosen to represent courage, strength, valor and other qualities always relegated to the heart; and because the symbol of leo, ♌, is outlined on the body by the sternum with the right and left ribs on either side, in front of the heart.

Because of the conservative and reproductive nature of woman, virgo, the virgin was chosen to represent that part of the body; to preserve the seeds of life; and because the symbol of virgo, ♍, is also the symbol of the generative matrix.

Libra, ♎, the scales or balances, was selected to show the division of the trunk of the body; to distinguish between each body as being either feminine or masculine, and to symbolize by virgo and scorpio both of the organs of the sexes.

Scorpio, ♏, the scorpion or asp, represents the masculine sign as a power and a symbol.

The signs sagittary, capricorn, aquarius, pisces, which stand for the thighs, knees, legs, and feet, as such, do not represent the circular or occult zodiac which it is our intention to deal with. It will therefore be left to a subsequent editorial where it will be shown how the zodiac is that universal design by which universal powers and principles operate and how by the action of which these principles are transferred to the body, and to the building of the new body or embryo of man, physical as well as spiritual.

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THE ZODIAC.

II.



HE zodiac is the plan according to which universes and men come into existence from the unknown, pass through their periods of development, and return into the unknown. The order of involution is from aries (♈) to libra (♎) by way of cancer (♋); the order of evolution is from libra (♎) to aries (♈) by way of capricorn (♑).

The zodiac of the heavens is shown to be a circle divided by twelve signs, but when related to man the twelve signs are apportioned to the parts of the body from his head to his feet.

Man was circular before he came into the physical world. To come into the physical world he broke through his circle and now in his present state he is a broken and extended circle or a circle extended to a straight line. As he now is the line begins with aries (♈) at the head and ends at the feet with pisces (♊). This shows that that part of the line which was above libra (♎) and connected with the most god-like part, the head, is now connected with the earth. It also shows that the hinge or turning point of the circle and of the line is libra, and that by the sign of libra (sex) all the signs, from scorpio to pisces, fell below the middle point and balance sign of libra.

Man, as he now is, living in an animal body of sex, has developed and preserves such organs and parts of the body as are necessary to reproduce and preserve the animal body. From long disuse except for locomotion in the physical world the parts of the body which stood for mental and spiritual powers are used for physical needs. This is so with the zodiac of man in its physical aspect.

Man still has within him the circular zodiac, which is the occult spiritual zodiac, and though he does not use it in the occult spiritual sense, still he has it, though it is unused, latent, atrophied, and may use it, through thought, when he earnestly desires to enter the inner and upward path of the zodiac instead of going downward and outward into the world of the senses and desires. This circular, spiritual and occult zodiac descends from the head down the forepart of the body by way of the heart and lungs, alimentary, and reproductive organs of the body to libra, the sex parts, then, instead of going outward, it enters its upward course at the gland of Luschka, then ascends through the terminal filament, spinal cord, medulla, pons, to the soul-centers in the head. This is the path for those who would lead a regenerate and spiritual life. The path is in the body.

From Υ to $\underline{\Delta}$, by way of ☉ , is the path and process of the building and formation of vestures until the female or male body is developed and inhabited by the breath or nascent mind. From $\underline{\Delta}$ to Υ , by way of the spine, is the way for the building of vestures for the conscious return of the infleshed breath to its original sphere, with the garnered experiences of its incarnations.

The zodiac and its signs are related to and become active in the ideal, in the generative, and in the physical worlds. In connection with the zodiac can be shown its application to the secret processes for the highest spiritual attainments possible for man. It is, therefore, necessary to use certain words which, being simple, will yet be easily understood, be profound and comprehensive, and which at the same time will best characterize the signs of the zodiac and their relation to the parts, processes, and principles of man, and to his powers and possibilities. The words which will best serve this purpose and characterize the twelve signs are: consciousness (or the absolute), motion, substance (or duality), breath (or nascent mind), life, form, sex, desire, thought (or lower mind), individuality (or higher mind, manas), soul, will.

The signs Υ , ☉ , II , and ☉ , symbolize consciousness (the absolute), motion, substance (duality), and breath, which are the four archetypal principles of the Kosmos. They are unmanifested. In man, the parts of the body through which these Kosmic principles operate, and through which man reaches and relates his body to the macrocosm, are the head, neck, hands arms and shoulders, and chest. The head is the representative of consciousness, the absolute, because, broadly speaking, in the head is contained the idea and potency of every element, form, force or principle which has been or will be manifested in or through the entire body; because the entire physical body depends on the openings, organs and centers in the head for seeing, hearing, smelling, tasting, and touching, which actuate the body; because from the organs and centers in the head the body obtains, holds, and maintains its form throughout life; because the life of the body has its roots in the head, from which life and growth is received and regulated in the body; because from organs and centers in the head the animal functions of the body are regulated, in which centers are also contained the germs of the desires of past lives which become awakened to action through the corresponding organs in the body; because within the ego-centers in the head there awaken the conscious

perceptive and reasoning faculties and the conscious recognition and feeling through the body of the self-conscious intelligent principle of I-Am-I which speaks of itself as an individuality (not personality), separate and distinct from other individualities; because through the soul-centers in the head there radiates the light of the soul, which illuminates its universe, gives that illumination to the mind by which the mind knows of the relationship existing between each "I" and "thou," and by which the human being is transformed into the divine principle, a Christ; and because through the head, when called upon, the will grants to matter the power of change, grants to life the power of growth, to form the power of attraction, to sex the power of procreation, to desire the power of absorption, to mind the power of choice, to the soul the power of love, and to itself the power of will to will itself into and become consciousness.

The head is to the body as consciousness—the absolute principle—is to nature. If the idea or ideal form of an organ or part of the body is imperfectly represented in the head, the corresponding organ or part of the body will be deformed, undeveloped, or absent from the body. The body is incapable of producing any organ or function unless it is contained in ideal form in the head, as a whole. For these reasons the sign a is in man represented by the head, and is to be known as the all-container, infinite, absolute—consciousness.

The neck is the representative of motion (not movement) because it is the first (unmanifested) logos, the first line of departure from the sphere of the head; because that which is taken into the body receives its first motion from the pharynx and the desires of the body are expressed by sound through the larynx; because most movements of the body, voluntary or involuntary, are regulated through the neck; because through the neck are transmitted all influences and intelligent action from the head to the trunk and extremities, and because in the neck there is that center which permits the movement of all influences from the head to the body and from the body to the head.

The neck is to the body as the logos is to the world. It is the channel of communication between consciousness and substance.

The shoulders represent substance, which is the basis of, and underlies, duality, duality being the attribute of root-substance. Duality is represented by the arms and hands. These are the positive and negative agents through which matter is changed. The hands are occult electric-magnetic poles by which magical results may be obtained through the action, interaction, and transformation of elementary matter into concrete form and of concrete forms into primeval forces of substance.

The shoulders and hands are to the body as substance is to the manifested universe. As the two opposites springing from a common source, they are the dual agents which enter into all action in the care for and maintenance of the body.

The breasts and lungs represent the breath because the lungs are the organs which receive the elements drawn in by the psychic breath; because the breath stimulates and invigorates the life cells of the blood and causes them to rotate in their orbits as they circulate through the tissues of the body; because into the lungs the breath enters at birth to

awaken and individualize the body, and from the lungs the individualizing principle leaves with the last gasp at death; because from the breasts the infant draws its first nourishment; because the breasts are the centers from which flow emotional magnetic currents; and because the lungs are the organs and parts of the body through which the nascent principle of the mind enters, is transformed and purified, and is ever coming and going until individual immortality is attained.

The breath is to the body as the mind is to the universe. It breathes all things into manifestation, preserves them in form, and breathes them back again into the unknown unless they have become self-knowing.

Thus consciousness, motion, substance, breath, the four archetypal principles of the Kosmos, are related to the parts of the body above the diaphragm and through these parts man is influenced from his Kosmos.

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THE ZODIAC.

III.

ONE must become familiar with the names, location and relative positions of the signs of the zodiac, if he would comprehend the plan by which all things come from the beyond into existence, pass through their periods of development, reach final attainment and pass into the beyond.

The plan of the zodiac is simple and easy to comprehend, but the following of this plan through all its ramifications into all its details and variations involves the art of living, and the science of life. The first essential is to see the plan, the next is to follow it.

In figure 1, we see all the signs of the zodiac with their well known names: Υ aries; $\♉$ taurus; $\♊$ gemini; $\♋$ cancer; $\♌$ leo; $\♍$ virgo; $\♎$ libra; $\♏$ scorpio; $\♐$ sagittarius; $\♑$ capricornus; $\♒$ aquarius; $\♓$, pisces.

We have the same in figure 2, but with additional words which designate the meaning of the signs as abstract principles, and the meaning of their position as related to the parts of the body.

Figure 3 shows the quaternaries arranged as we have mentioned them. Each point of the triangle points to the sign which begins its quaternary; with Υ begins the archetypal quaternary; with $\♌$ begins the natural; and with $\♐$ the the lower mundane or the divine quaternary (as determined by use).

The signs $\♌$, $\♍$, $\♎$, $\♏$ symbolize life, form, sex, desire; and compose the natural, or generative, or procreative, or reproductive quaternary. In man the parts of the body through which these principles operate and through which man relates his body to the earth, are the heart and solar plexus ($\♌$), the womb ($\♍$), the parts of sex ($\♎$), and the masculine symbol ($\♏$).

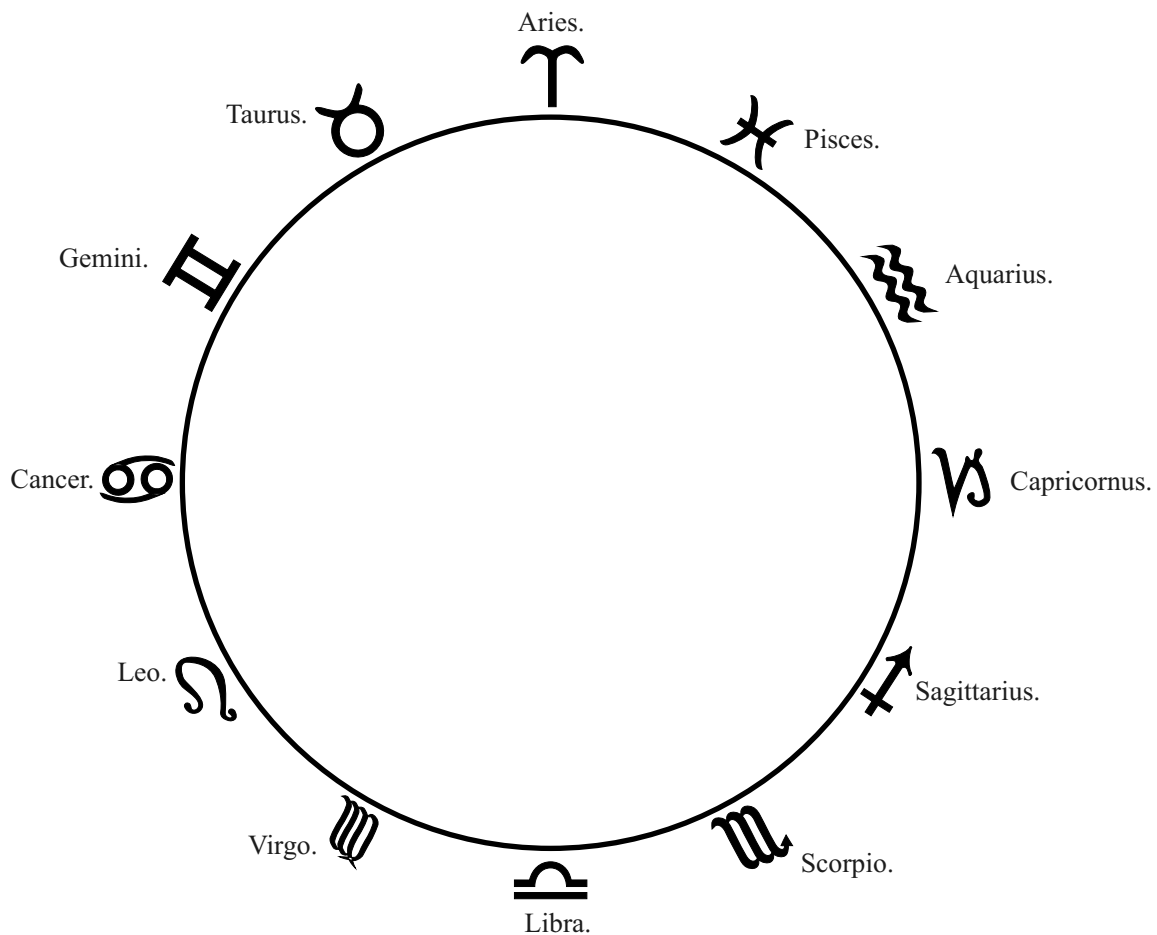


FIGURE 1.

The heart and the solar plexus are the representatives of life. They are the generators and reservoirs of physical and psychic life in the body. The heart sends out through the body the blood after it has been purified in the lungs. The blood from the heart infuses new life throughout the body, builds up new tissue, and causes the body to grow and to develop. The solar plexus acts towards the nervous system as the heart acts for the circulatory system. The heart and solar plexus are to the body as the sun is to the earth. They contain the germs and seeds of life by and with which all forms are built up, replenished, and reproduced.

The womb is the representative of form. There the germs of life enter and develop form. The womb is the place into which life is precipitated and drawn, and where it is moulded and elaborated after the form of the parents. The germs enter and are transformed into the new body according to the design of the entity for whom the bodily form is being elaborated. The womb is to man as the earth is to the sun. It is the matrix where life is moulded into form, the matrix in which form is clothed in visible matter, and in which bodies are prepared for existence in the outer or physical world.

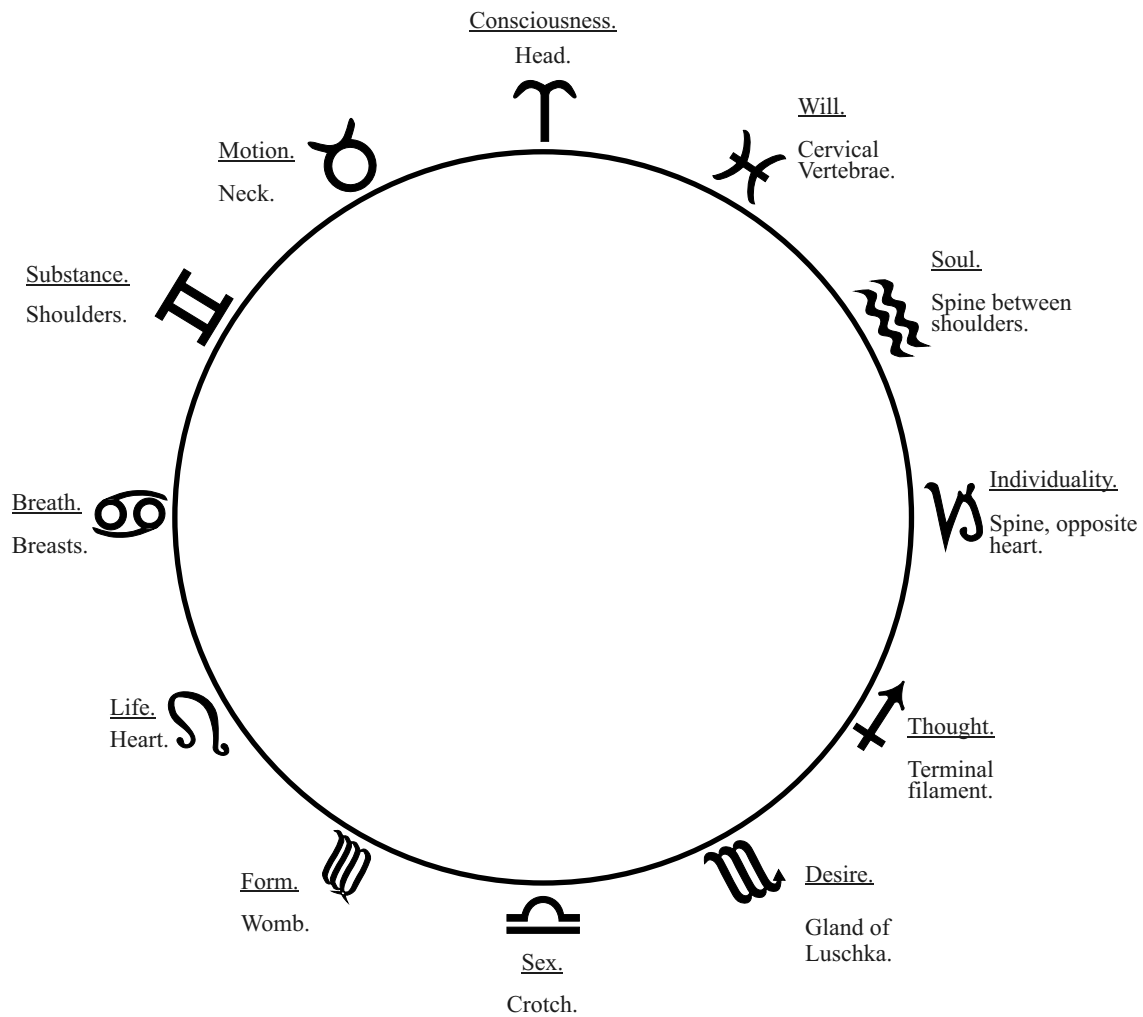


FIGURE 2.

The sex part of the body is the representative of sex. At this part the sex is made evident. At this part it is determined whether the life, form, and desire shall pass downward outward into the world and so make of the zodiac an extended line, or whether they shall turn the gate of balance (♎) and pass inward and upward along the path of the spine, and so complete the circle of the zodiac. Through the part of sex all bodies enter the physical world. Sex is the medium through which bodies and entities are related and adjusted to each other. Sex is the point from which one rises when he travels inward and upward to the divine. Sex is to the ego as birth and death are to all bodies. It is the hall and gateway in which invisible beings clothe their forms into physical bodies and enter this physical world. It is the initiatory trial gate where one is tempered. To sex he must die before he may enter and consciously live in the inner immortal world.

The masculine symbol is the representative of desire; it is moved to action by desire. Without desire it ceases to function. It is that part of the

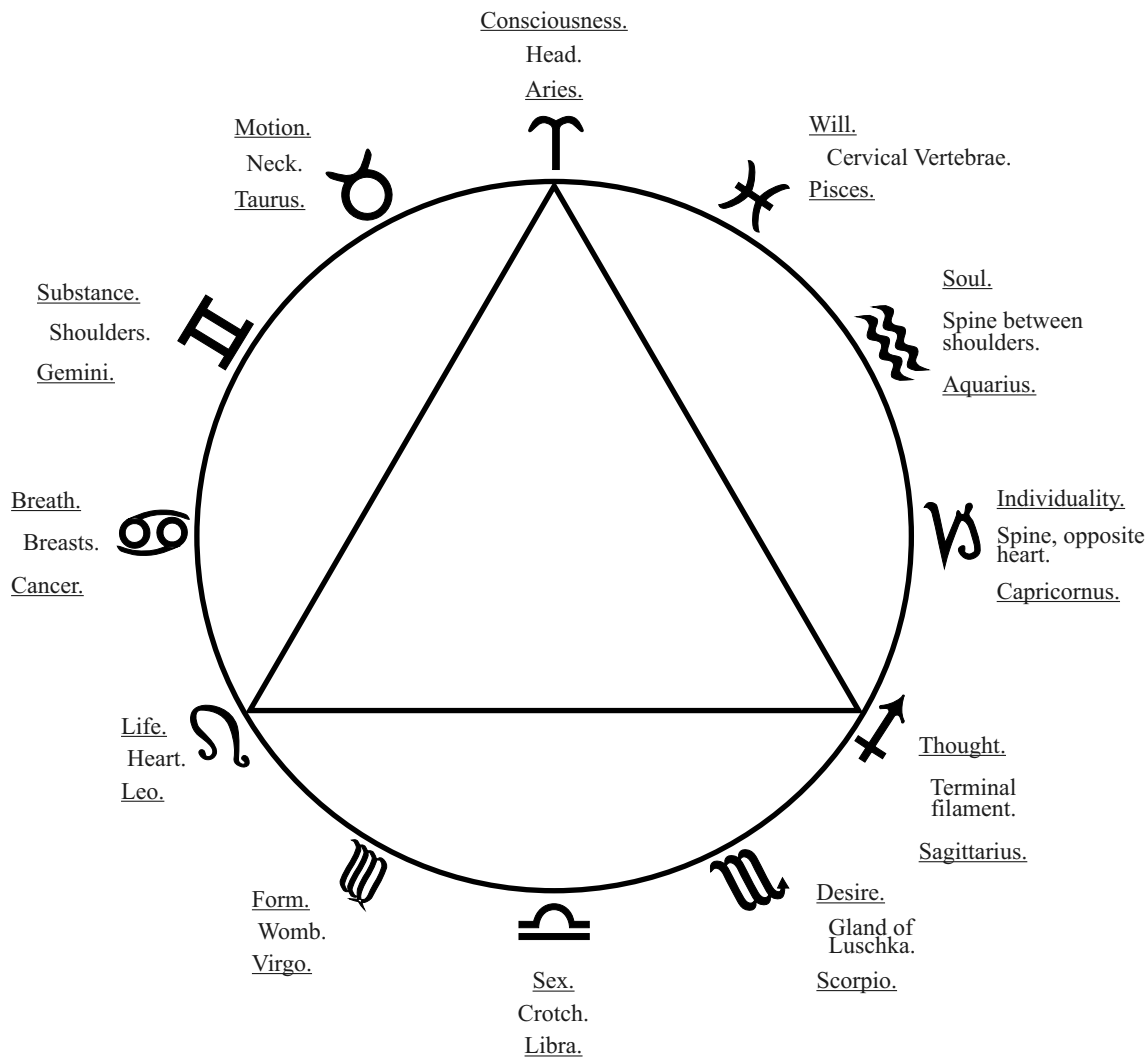


FIGURE 3.

body through which the most intense desire, the desire of sex, is represented. The reproduction of physical forms is due to this desire and its symbol. The masculine symbol is to the body as the sun's ray is to the earth. It conveys and transmits the germs and seeds of life which grow and develop into form.

Thus life, form, sex, and desire, which are the procreative or reproductive quaternary in nature, are represented in and related to the lower part of the trunk of the body of man. Nature reaches, influences, and stimulates man to action through those parts of his body which correspond to her procreative quaternary.

In the exoteric zodiac the signs ♏, ♑, ♒, ♓, as related to man, are assigned to the thighs, knees, legs and feet respectively. In this sense these signs are the lower mundane or elemental quaternary. These parts of the body have neither the reasoning nor intuitive faculties of the parts representing the archetypal quaternary, nor the procreative and formative

functions of the parts of the reproductive quaternary. They are only the supports and servants of the body to carry it from place to place in the exterior world, and are moved by the senses and desires or directed by the reason. But esoterically, although they are at present lowly parts of the body they serve a subtle occult purpose in drawing into the body the subtle magnetic influences from the earth.

Where the magnetism of the earth contacts the feet it is exceedingly fine, subtle and ethereal. As it rises above the ankles and into the legs it assumes an undulating or vortex-like movement and appears as nebulous matter which, at the knees, then takes on more definite cloud-like shapes or moves as flame-like currents. These magnetic currents, cloud shapes or flame currents, ascend the thighs and assume there the forms of lower animals, such as reptiles. Then in the form of snakes or serpents the elemental earth forces enter the trunk of the body through the sex organs and are transformed into animal, and, if the one whom these elemental forces enter into is strong enough to overcome and transform them, into higher forms and desires.

This is no less strange than many of the processes of nature in her efforts at elemental reproduction and transformation; no less strange than the change of a lump of earth and a ray of sunlight into a rose. It is also one of the means by which man may raise elemental matter and at the same time assist elemental beings in their transmigrations. But this can only be done properly when it is done consciously, intelligently and willingly; that is by changing the signs of the mundane lower quaternary. These signs: ♀, ♂, ♃, ♄, now symbolize fire, air, water, and earth, as the lower mundane elemental quaternary. When these are changed to the divine quaternary they become: thought, individuality, soul, and will.

The archetypal quaternary predetermines and directs; the procreative obeys the plan; the human or divine decides the use to which that which has come into existence shall be put, and thus the last becomes the archetypal quaternary of the next manvantara.

The Zodiac.

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THE ZODIAC.

IV.

THEN the parts of the body through which these principles operate lie along the spine. Along the spine man raises procreative functions to spiritual powers. Thus he builds a bridge from the physical to the spiritual world—across the psychic world.

The parts of the body which represent thought, individuality, soul and will, and which unite man with the divine, are: The terminal filament from the gland of Luschka to its juncture at the spinal cord (♄); the spinal cord proper from its end to a point a little above the heart (♃); that part of the cord which lies between the shoulders (♁); and that part of the cord which passes through the cervical vertebrae (♁)

Thought begins the third quaternary. The cauda equina represents the numerous currents of thoughts as they arise in the body, but the terminal filament is the representative of the principle of thought. The cauda equina is a set of nerves spread out in fan-like manner and gathered together at the end of the spinal cord. It is the line of communication between the end of the cord and the gland of Luschka, which is situated at the extreme end of the spine and symbolizes masculine sex, even as thought is the line of communication between the mind and desire. The conscious germ at the gland of Luschka or the lower part of the terminal filament may, according to the nature of the thought, pass down from the desire—and out into the sense world—or remain in the body and rise upward from desire through thought and unite with its individuality.

Life and thought are the two opposites on the same plane, which is the plane of leo—sagittary (♌ - ♐). Thought is the complement, completion and attainment of life, and thought is on the upward arc on the same plane. Thought guides life into form, develops sex, and raises desire into

thought. Life builds up the forms of all things into visibility, but thought determines what those forms shall be. Life and thought are the two lower points of the triangle Υ , Ω , \nearrow . It depends on thought as to whether its complement, life, shall pass on through the upward arc of the circle to the highest realms, or shall by way of the desires return into this lower earthly world of senses and forms. If it passes downward it loses its individuality and unites with the world; if it aspires upward it reaches to and becomes one with its individuality. In this sense thought is the entrance to the realm of the inner senses, and also the process of the building of the body from and in which these inner senses grow.

Individuality is represented by the spinal cord just above the heart. When the germ rises to this point in the cord, breathing stops. The flood gates of the heart are closed; the circulation of the blood ceases. The desires and forms are blended into one. The mind then ceases to function and all thoughts are suppressed. The personality disappears. Then knowledge comes, individuality stands forth, alone, self-shining: I-am-I.

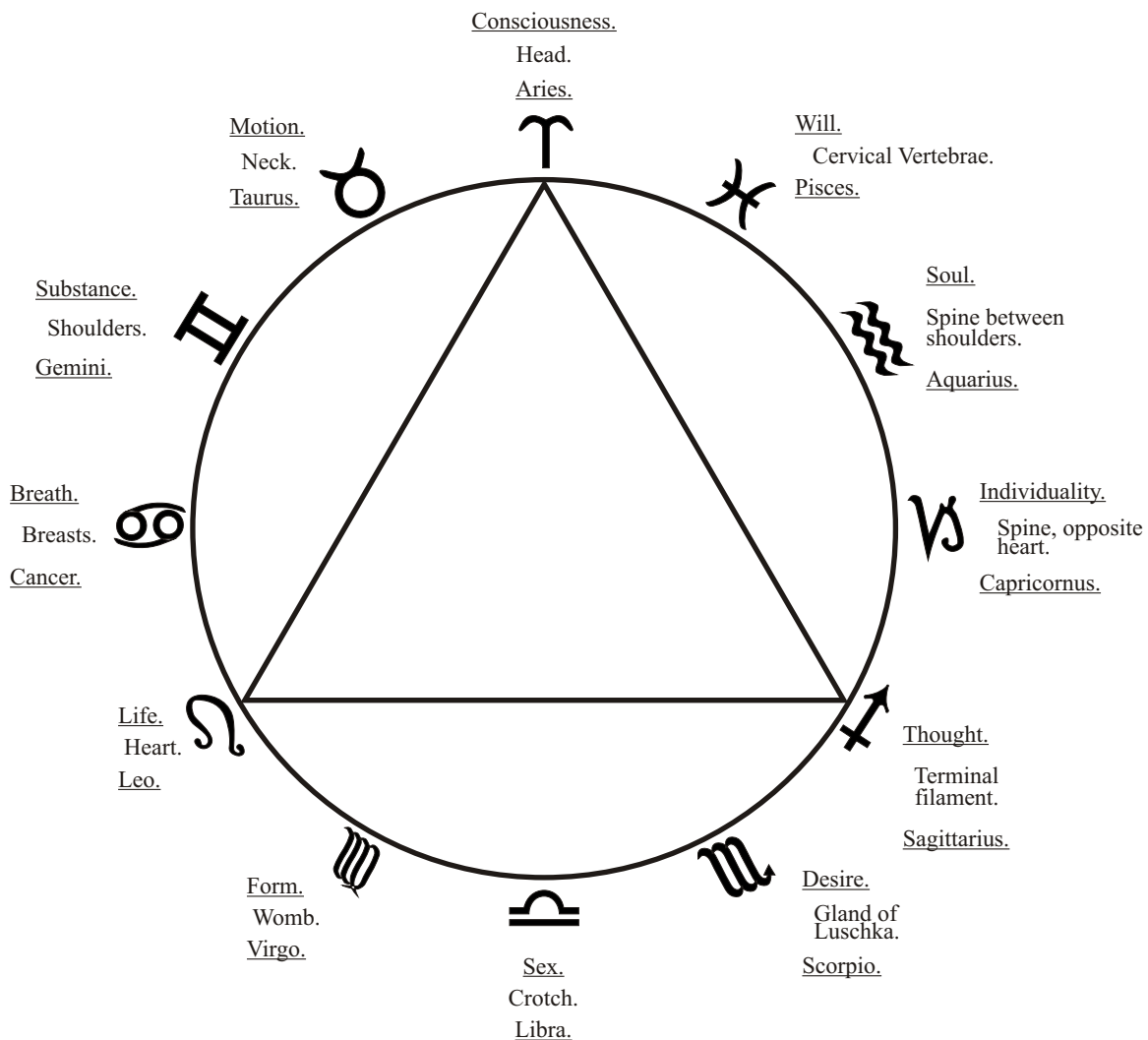


Figure 3.

Breath ($\♋$) and individuality ($\♑$) are the two opposites, on the same plane ($\♋ - \♑$) and of the same principle. Breath and individuality are the

beginning and end of this evolution as far as humanity as a whole is concerned. Breath represents that which breathes all things and part of itself into manifestation through the involution of life, and form, and sex. Individuality represents the evolution of the breath through sex, and desire, and thought, to knowledge of itself, of I-am-I.

Soul is represented by that part of the spinal cord which is situated between the shoulders. When the conscious germ rises to this point it loses all sense of separateness and aloneness. It becomes wise and uses its knowledge wisely. It enters the heart of humanity and inspires all beings with the spirit of love, of unselfishness, and of good deeds for others, though others may not know.

Soul (\approx) is on the same plane as substance (II), ($\text{II} - \approx$) but vastly advanced in evolution. It is the highest development of substance. Soul is the divine androgyne in each human being and is the source of the love which is expressed by every being according to its nature and capacity.

That part of the spinal cord which passes through the cervical vertebrae is the representative of will (\times). It is the means of transmitting consciousness (represented by the head) to the body through motion (\oslash). Through will come all voluntary movements of the body. It, will, is also the means of the conscious passing of the will-germ from the body to the head. Will is the bridge between the beings and worlds, manifested or unmanifested, and the changeless consciousness.

Thus we have three quaternaries by which the zodiac has been represented. Each quaternary acts from its own world for its own purpose and in its own place. The archetypal quaternary (Υ , \oslash , II , \oslash) predetermines and directs what is to come into existence. The procreative quaternary (\oslash , III , II , III) obeys the plan furnished by the archetypal quaternary. The human (or divine) quaternary (\oslash , III , \approx , \times) decides what it shall do with that which has been brought into existence, and whether this shall be used for the purpose which its tendencies suggest, or whether it will be used for a different purpose; whether the body received will be used for animal needs and ends or for divine purposes. This decision human or divine put into practice, effects forms and becomes the archetypal quaternary of the next evolution.

Breath is the swing of the pendulum, which, swinging out of duration through the planes in time, breathes forth, draws in, breathes out, breathes in the worlds on all these planes.

The Zodiac.

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THE ZODIAC.

V.

THE zodiac is to be viewed and understood from many standpoints. When the circle of 360 degrees is represented by its twelve signs without any figure within, it is to be considered as a complete whole or one, as seen in Figure 4.

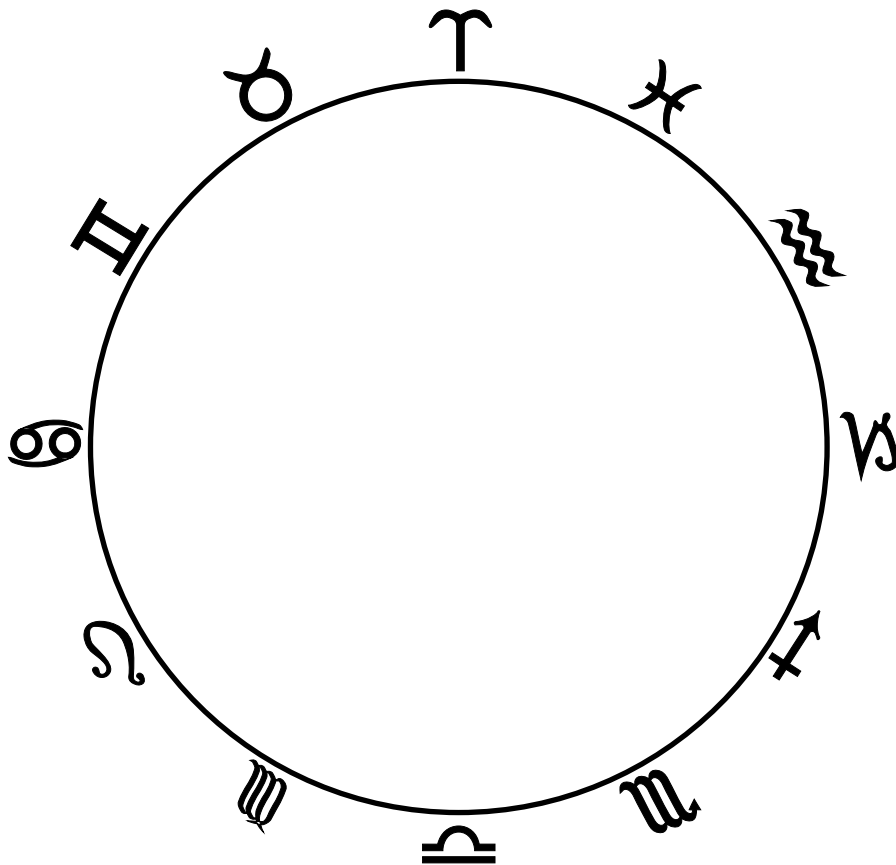


Figure 4.

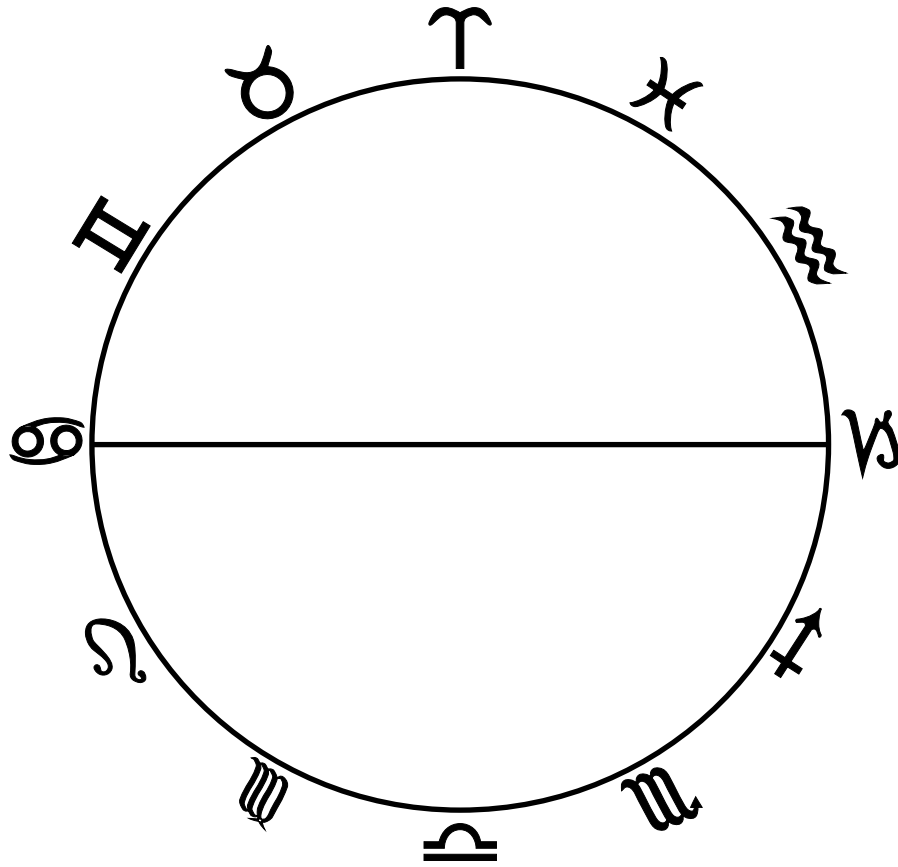


Figure 5.

Figure 5 shows the zodiac in its dual aspect. The upper half of the circle symbolizes the unmanifested and the lower half the manifested universe. The upper half remains the unmanifested universe, while the lower half of the circle represents the universe in manifestation, being noumenal and phenomenal. Figure 5 shows, therefore, the signs aries (♈), taurus (♉), pisces (♊), gemini (♋) and aquarius (♏) are the unmanifested signs, and that the manifested signs are leo (♌), virgo (♍), libra (♎), scorpio (♏), and sagittarius (♐). The signs cancer (♋) and capricorn (♑) belong to both the manifested and the unmanifested universe, because by means of cancer the mind-breath, the unmanifested, comes into manifestation, and because through capricorn, individuality or mind, the manifested universe passes into the unmanifested.

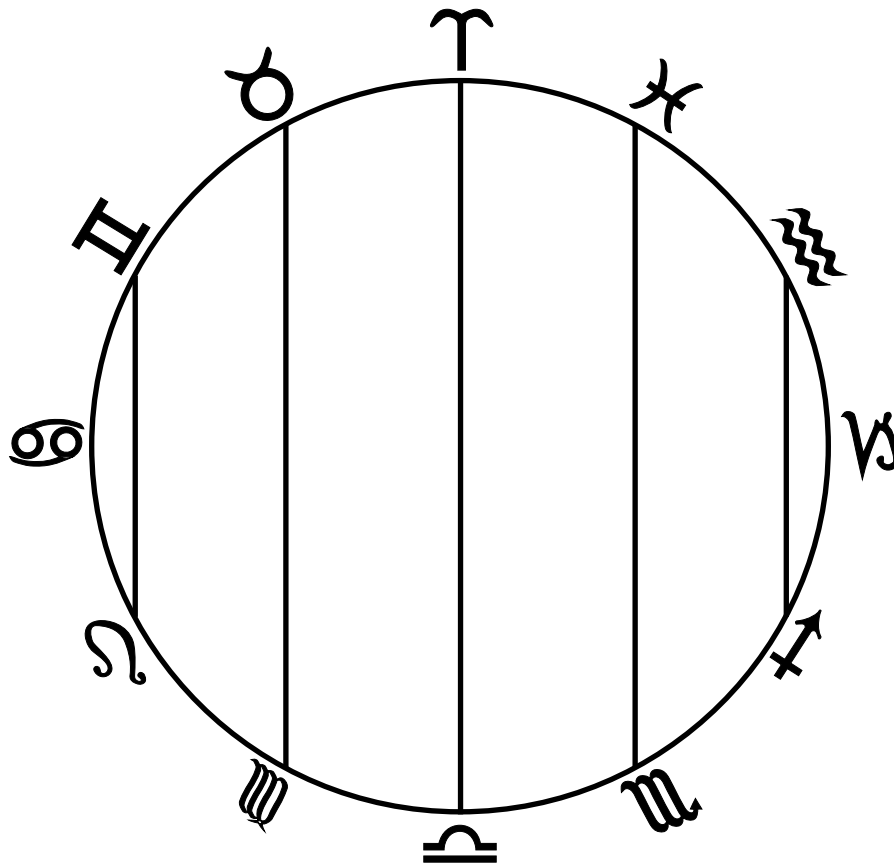


Figure 6.

Figure 6 shows the manifested to be reflected into the unmanifested universe. Thus substance (II), which is unmanifested, is reflected in life (♎); and it is by means of life that substance manifests duality and becomes matter in its involution.

Motion (♋) is reflected in form (♍).

Consciousness (♈) is reflected in sex (♌). Humanity, as the highest development of conscious sex function, is the best expression of consciousness in the physical world.

Desire (♎) in the manifested world is the reflection of will (♈) in the unmanifested world. It is through desire that the will is induced to action and the object of desire is attained.

Thought (♏) in the manifested world is the reflection of soul (♍) in the unmanifested world. It is through thought that the will shows the relationship existing between all things, and it is through thought that man learns how to identify himself with the soul of things.

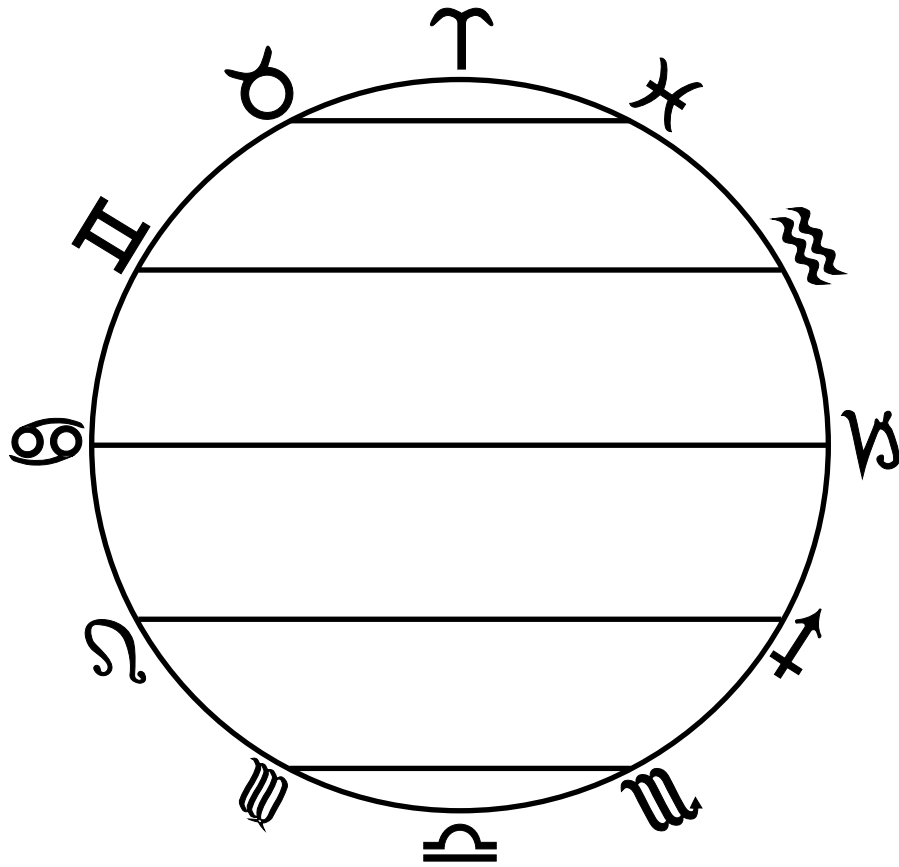


Figure 7.

Figure 7 shows the planes of the several signs.

Motion (O) and will (X) are here seen to be on the same plane; substance (II) and soul (W) are on the plane below; breath (O) and individuality (V) are in the central plane; life (S) and thought (Z) are on one plane in the manifested world; form (M) and desire (U) are on the plane below.

Consciousness (T) and sex (A) are the only signs not on planes. Sex (A) is the lowest phase of material life. It has no plane, but is under the plane of desire-form (M-U).

Consciousness (T) is on no plane, as it is above and beyond all things, though it exists through all things, and all things depend on it for their being.

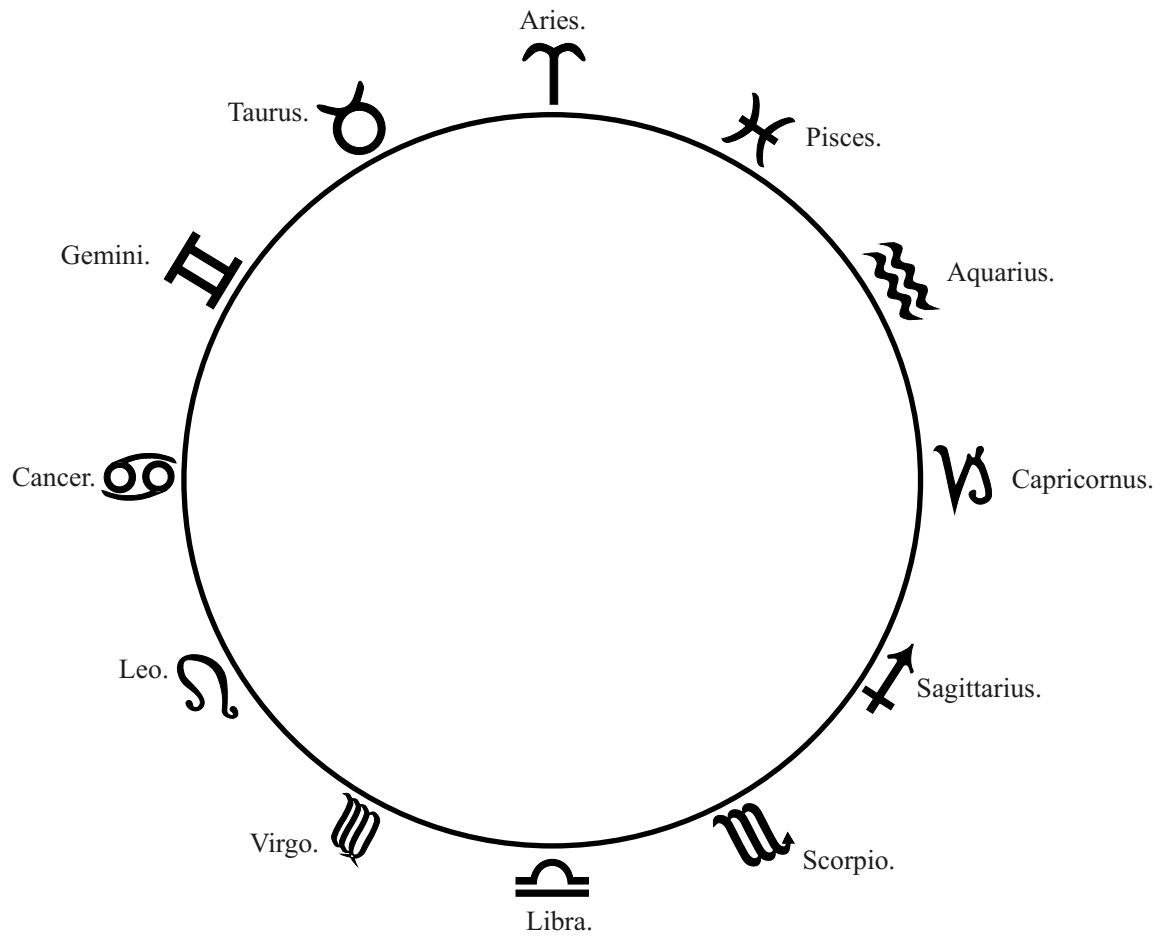


Figure 1.

Figure 1 gives the signs of the zodiac, with the names of the signs.

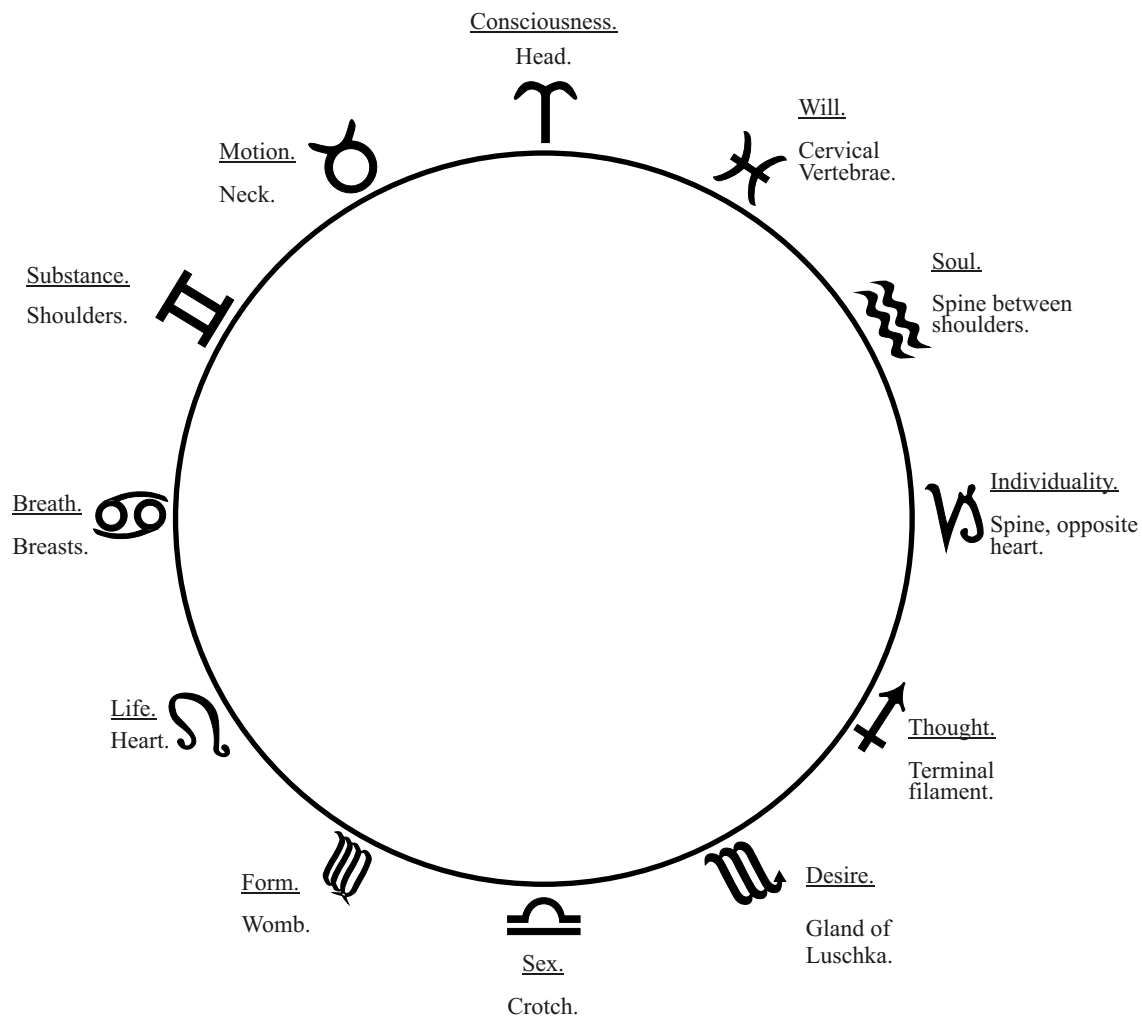


Figure 2.

Figure 2 shows the zodiac, with the signs and the names of the characteristics of each sign.

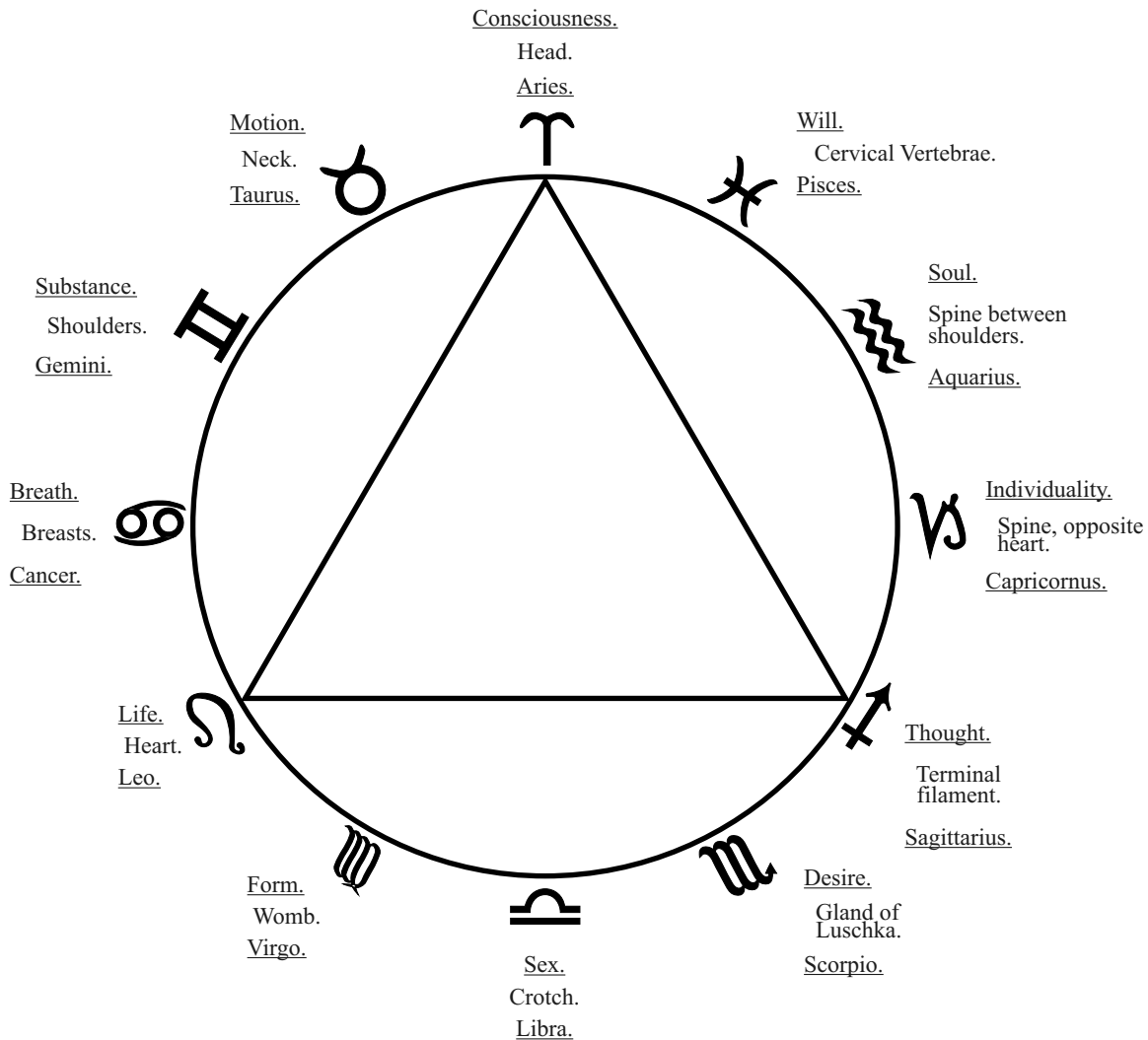


Figure 3.

Figure 3 shows the signs, with the names of the signs and their characteristics. In this figure the triangle indicates the three quaternaries, each point of the triangle being the first of the four signs which make up its quaternary.

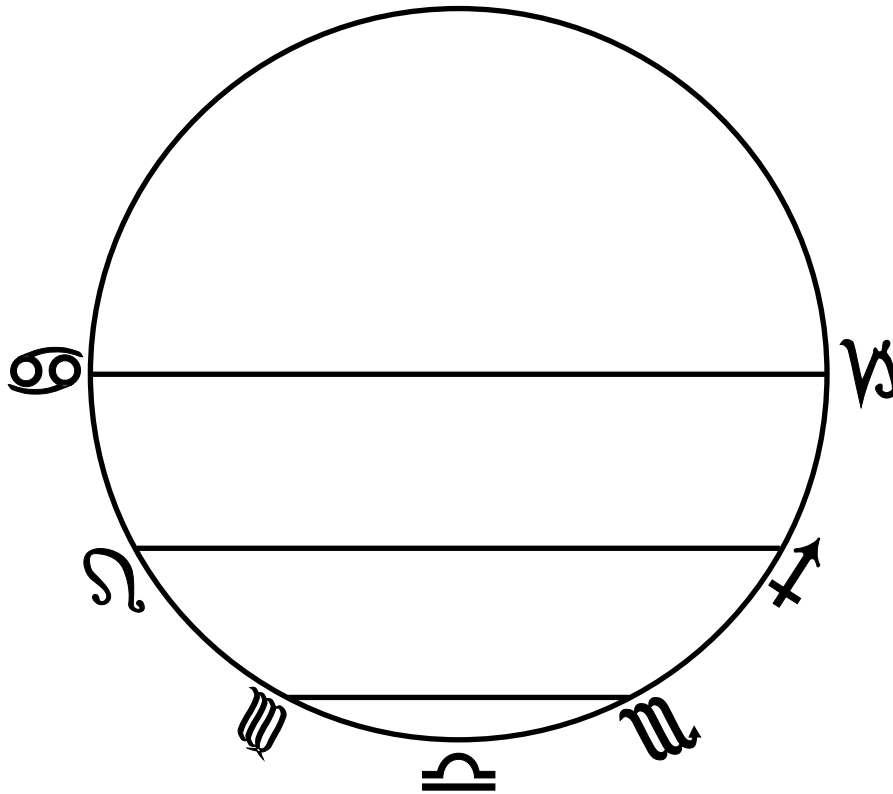


Figure 8.

Figure 8 shows the signs of our present manifested universe. The sign (♋) cancer, breath, is the beginning of the manifested universe, and is on the highest plane of the manifested universe. As described in the editorial "Breath" (THE WORD, July, 1905), the Great Breath breathes all things into existence. It is that through which homogeneous substance becomes differentiated and comes into the second sign, life.

Life (♌) leo, is the great ocean of matter beyond the immediate senses. It is the dual spirit-matter which precipitates and builds itself into form.

Form (♍), virgo, is that design according to which life is precipitated and moulded. Form reaches its most concrete expression and its highest development in the physical world through sex.

Sex (♎), libra, represents the lowest point of the involution of breath, life and form, and the beginning of the evolution of individuality.

This evolution begins with desire (♏), scorpio, which is on the same plane as form (♍), virgo, but on the upward arc of the circle. It is this desire principle which the breath incarnates into and on which the mind-breath acts, producing thought.

Thought (♐), sagittary, is that which brings out the latent possibilities of desire and raises desire to the plane of thought. Thought is on the same plane as life (♌), leo, but life is on the downward arc, whereas thought is on the ascending arc of the circle. Through thought the individuality is expressed and built, and individuality (♑), capricorn, completes the evolution of the breath. Breath (♋) and individuality (♑) are on the same plane.

We have a concrete example of the involution and evolution just described in physiological facts and psychological evidences, as described in the editorial by that name ("Breath").

Breath is of many kinds, the physical airs being the vehicle by which the psychic and mind-breath incarnate. The breath is the swing of the pendulum of the dual mind and ticks off the life of man. The breath, as it is inbreathed into the lungs and the heart, stimulates the blood and starts the tides of life (♌), leo. The life blood surges through the body and precipitates its essences into form (♍), virgo, which is the form of the body, and with this precipitation every cell of the body having sex is impressed and stimulated. Thus desire (♏), scorpio, is awakened, and desire arouses the sex (♎), libra. It is at this junction that it becomes possible to raise the desire by thought; and from the parts of sex, as it has been shown, the germ which is there developed and elaborated may be raised through the terminal filament, representative of the ascending thought (♐), sagittary, to the spinal cord proper.

The individuality (♑), capricorn, is, as before said, on the same plane as breath (♋), cancer, but on the upward arc of the circle.

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THE ZODIAC.

VI.

THE zodiac has now been shown to be a monad—one complete circle or sphere arranged into twelve great orders, which are called signs. We have also considered the zodiac as a duad—the circle divided by a horizontal diameter from cancer (♋) to capricorn (♏), the upper half of which circle represents the unmanifested and the lower half the manifested universe, noumenal and phenomenal. The diameter has been shown to be the division between the unmanifested and the manifested, and represents the coming into the physical world or body and the passing out of it.

The sign cancer (♋) has been shown to be the entrance downward into the material world or body, while the sign capricorn (♏) marks the return into the unmanifested after that portion of substance (II) to be manifested has passed through all the signs of the manifested universe. The monad or ego ascends from capricorn, and then descends on the downward arc and again begins its process of reincarnation through the breath until it has fully, completely and consciously attained its individuality or I-am-I-ness.

The zodiac has also been shown to be a triad—the three quaternaries especially as related to the body of man (Figure 3). This body stands in the three worlds. The first four signs have been shown as the archetypal signs, which stand in the unmanifested world of ideas. The second four

signs stand in the natural world, or the world of procreation; the last four signs being the mundane and standing in the physical world of forms, unless, as shown, this lower mundane quaternary is raised, when it becomes the divine quaternary, in which case it changes man from a beast into a god.

We will now consider the zodiac as a quaternary and how this quaternary prevails in the four triads of worlds, Figure 9.

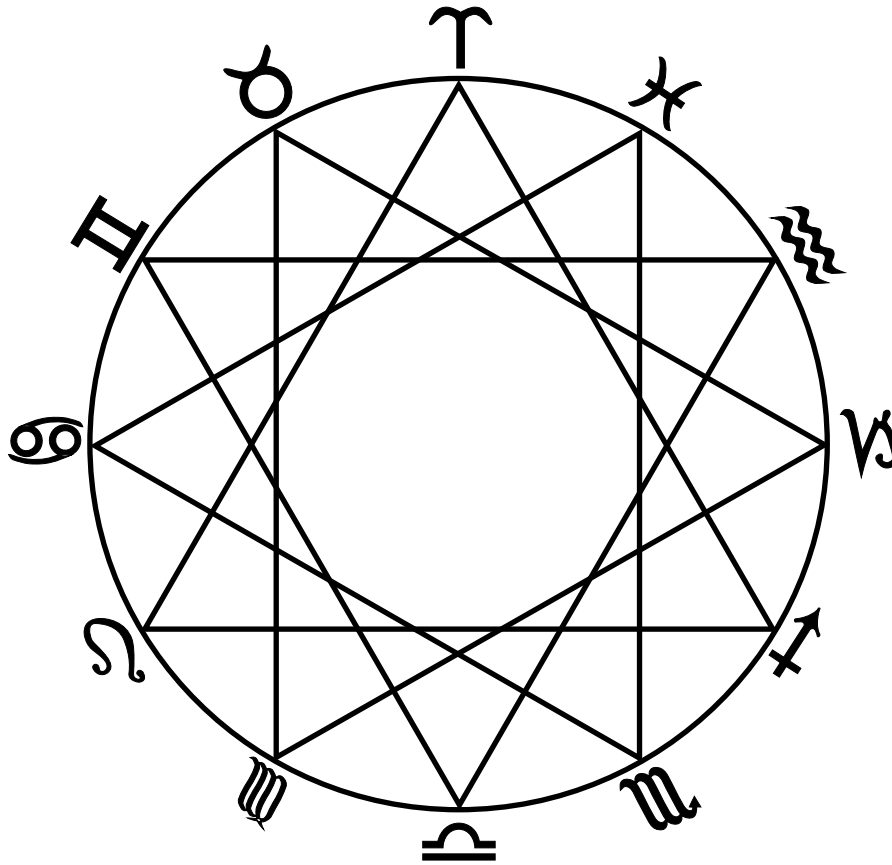


Figure 9.

In the archetypal world, Consciousness, the Absolute, is represented by the sign (♈) aries. In the natural, procreative world it is expressed through life and the blood, and is represented by the sign (♌) leo. In the mundane (or divine) this becomes thought (♐) sagittary, which either passes out of the body as a germ through sex, or, as shown, rises by way of the terminal filament.

In the archetypal world motion is represented by (♉) taurus, the Word; in the natural it becomes form, the flesh, and is represented by the sign (♍) virgo. In the mundane world and through the flesh it may become individuality, and is represented by the sign (♑) capricorn.

In the archetypal world substance, or potential duality, is represented by the sign (♊) gemini. In the natural or procreative world this manifests as the two sexes, and is represented by the sign (♎) libra, sex. In the divine quaternary this becomes soul, and is represented by the sign (♒) aquarius. In the archetypal world breath is represented by the sign (♏)

cancer. In the natural or procreative world it manifests as desire, and is represented by the sign (♏) scorpio. In the divine it becomes will, and is represented by the sign (♋) pisces.

The four principles of the signs operate in each of the three worlds. These four principles, operating in each of the three worlds, represent four triads the sexless, the androgynous, the female, and the male triads.

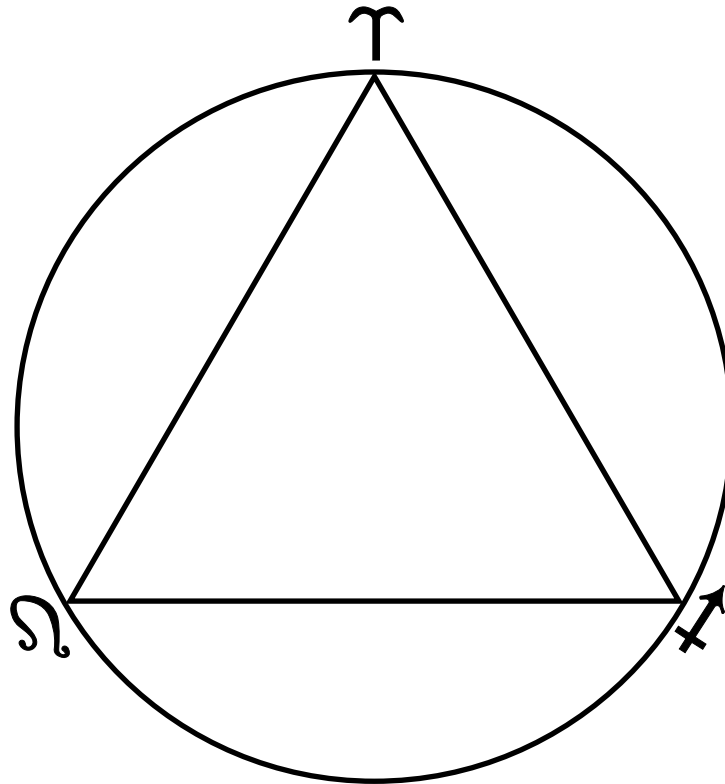


Figure 10.

Figure 10 represents the sexless triad.

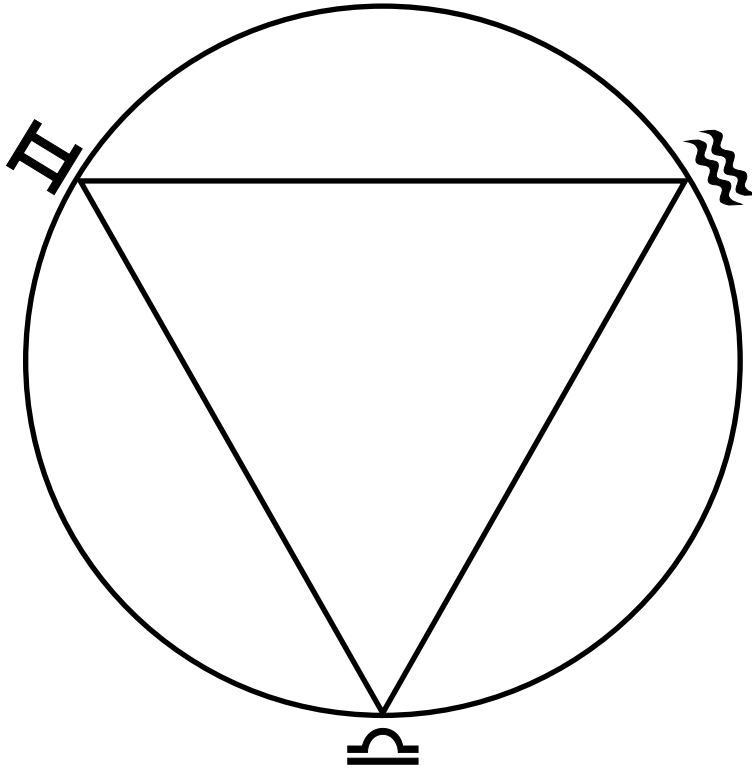


Figure 11.

Figure 11 represents the androgynous triad.

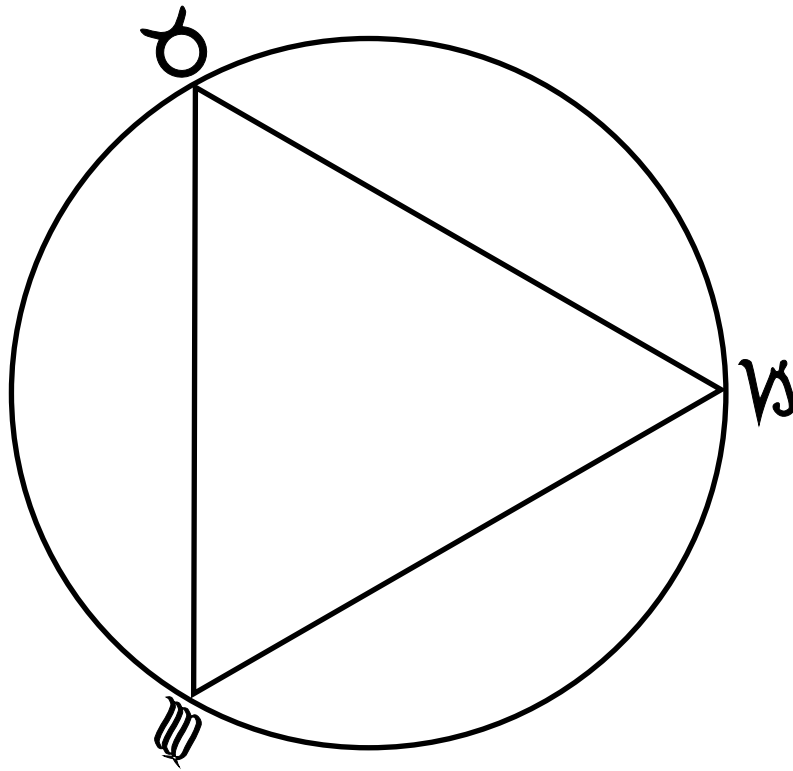


Figure 12.

Figure 12 represents the female triad.

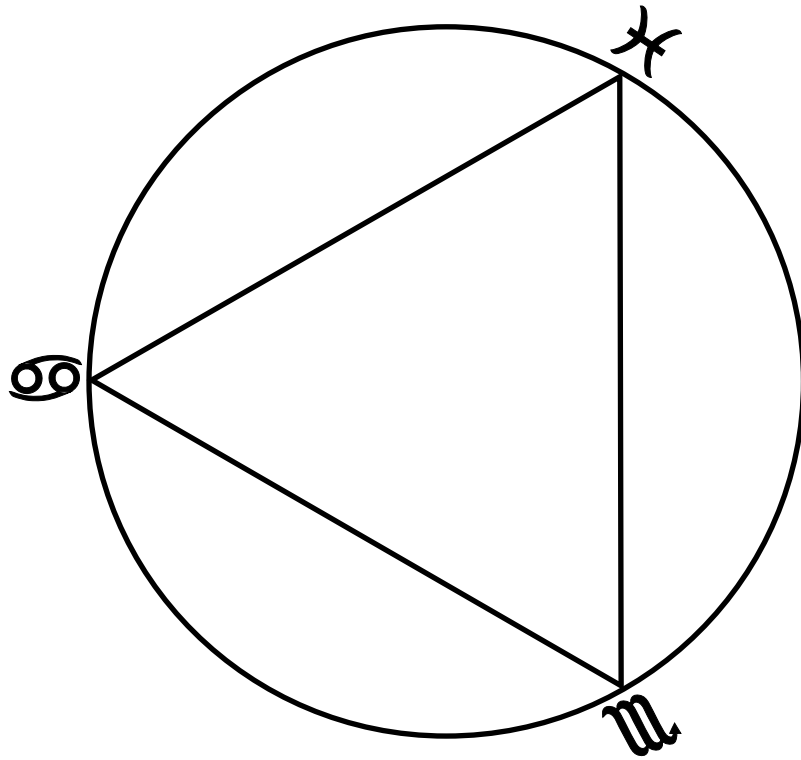


Figure 13.

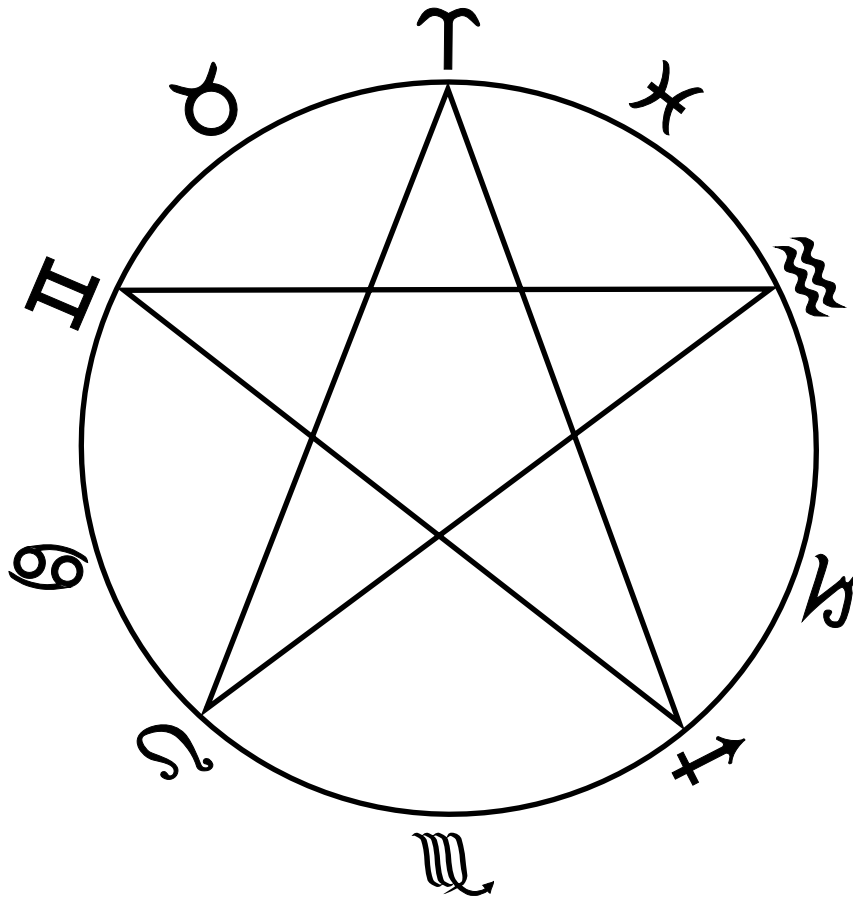


Figure 14.

Figure 13 represents the male triad. These two (Figures 12 and 13) are the microcosmic triads. By noticing the characteristics of these signs it will at once be seen why this is so.

There is a pentad of the zodiac, but it applies more particularly to the zodiac of ten signs which is not the zodiac of our humanity, Figure 14.

The hexad of the zodiac is represented by the interlaced triangles. One hexad consists of two interlaced triangles, as shown in Figure 15, which pointing upward and downward form the universal hexad. The upper triad, Υ , Ω , ζ , symbolizes God, the Absolute, Consciousness. The lower triad, Π , \curvearrowright , \approx , represents nature.

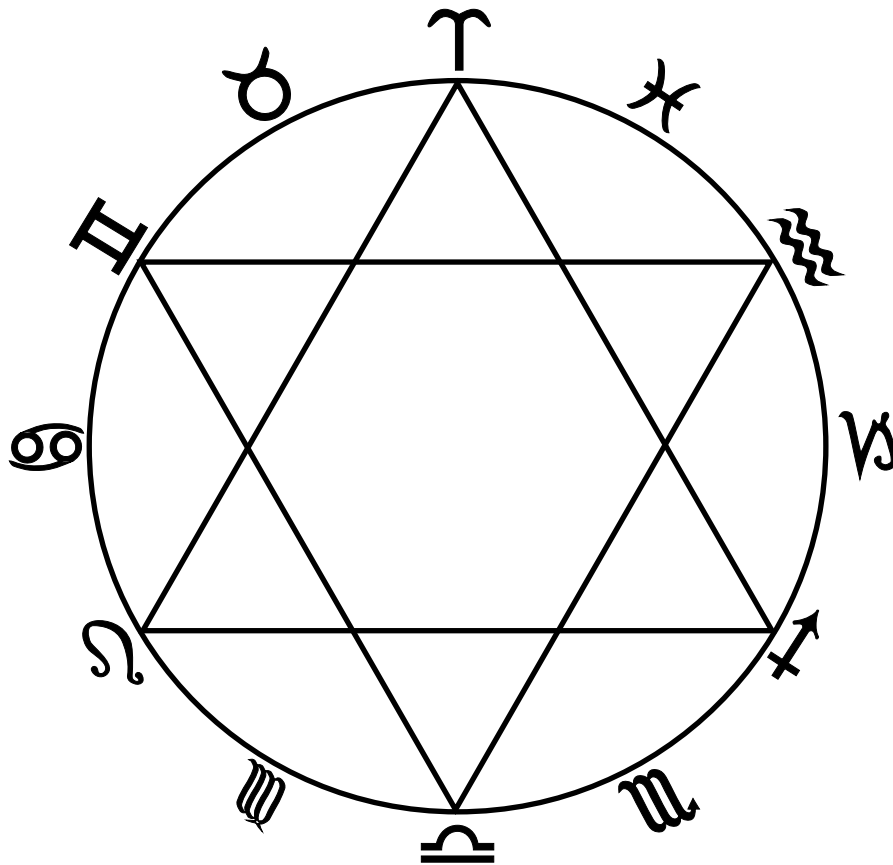


Figure 15.

Figure 16 represents the two interlaced triangles which point to the right and left. The triad \eth , \mathbb{W} , \mathbb{V} , pointing to the right, symbolizes woman. The triad pointing to the left, \eth , \mathbb{W} , \mathbb{X} , symbolizes man.

These hexads, the macrocosmic and microcosmic hexads, act and react on each other.

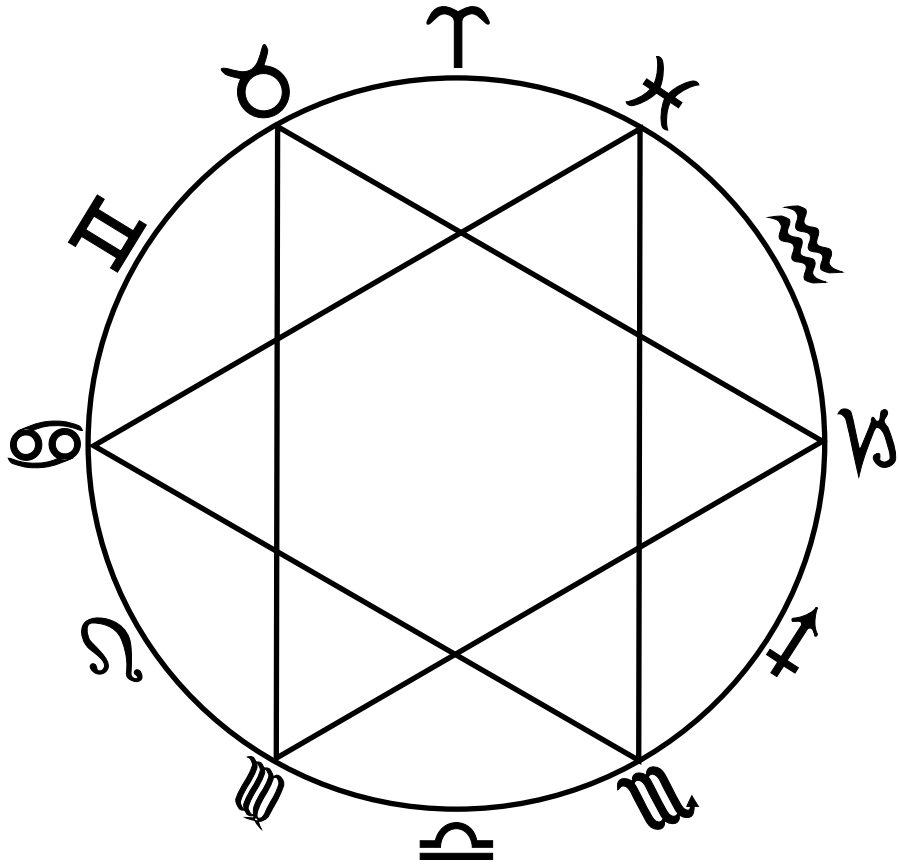


Figure 16.

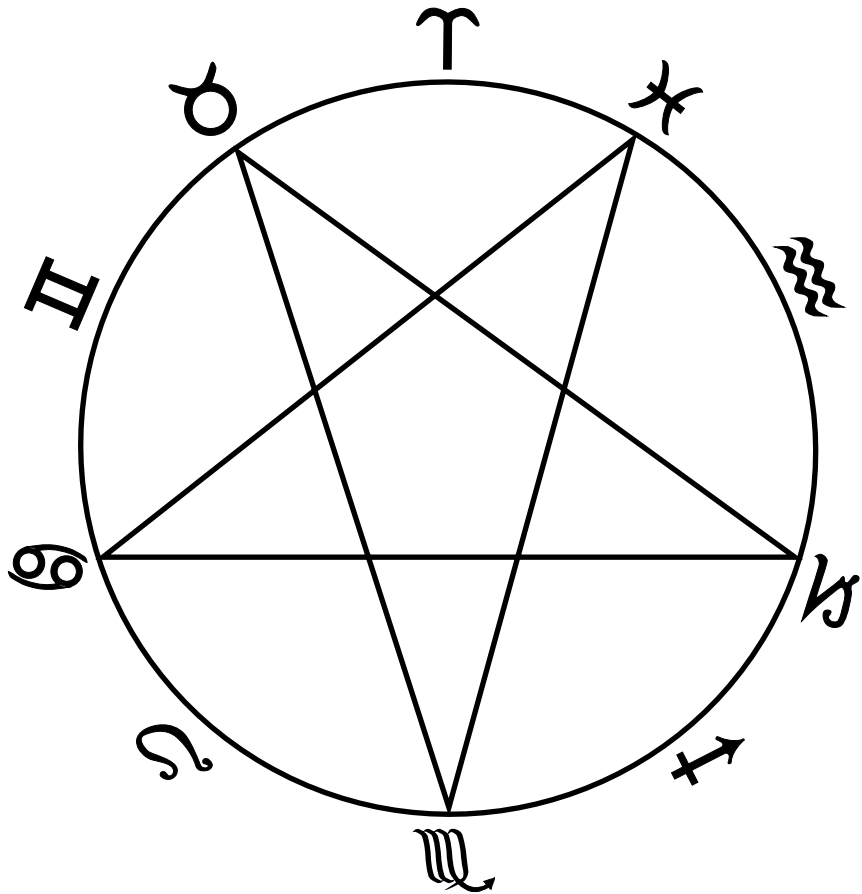


Figure 17.

Notice the triads, Figures 12 and 13 of the human hexad, Figure 16. If the two lower points or organs of the triads in Figure 16 are brought together, an inverted pentad is produced, as shown in Figure 17.

The six principles in nature, whether macrocosmic or microcosmic, are represented by two hexads of the zodiac.

The macrocosmic hexad typifies the sexless (Υ , Ω , λ) working through the androgynous (Π , \triangle , \approx) principles in nature.

The microcosmic hexad typifies the positive operating with the negative, the masculine (\ominus , \mathbb{M} , \times) and feminine (\oslash , \mathbb{W} , \mathbb{V}).

If we blend the characteristic words expressing the nature of the points, we have (\mathbb{W}) form and (\mathbb{M}) desire, or desire-form. The human hexad is separated into male and female. By uniting these triads, or parts of the body representative of the signs form and desire, at the point of the triad of nature (\triangle) libra, we act on the universal hexad through the triad of nature at the point or part of sex, and the universal hexad reacts on us through nature and the nature of sex. Whenever the human hexad unites at this point it calls upon and invokes nature, and through the procreative and natural quaternary nature reacts on it through the nature triangle (Π , \triangle , \approx) at the point of sex. When the human hexad would call upon or invoke God, the two upper points of the triangles of the human hexad (\times , \oslash) are united by merging these apices will (\times) and motion (\oslash) at the point of the triad of God, or Consciousness (Υ). Then we act on the universal hexad through the triad of God at the point of Consciousness, and the universal hexad reacts on us as Consciousness at the point of Consciousness.

This explains why the pentad, or five-pointed star, has always been used in a mystical sense as representative of man. Not only is it the figure of man, but it depends on the direction in which it points as to whether the one so using it wishes to represent it as used in sorcery and in an evil sense, in which case it would point downward and would represent the use of powers by a sexual tendency, or it would be represented with its point upward, in which case it would represent the masculine and feminine powers in one human body, or motion and will uniting, and thus invoking the conscious presence of Consciousness. This is the mystical way by which the six-pointed star, male and female, becomes a five-pointed star, and the way by which the microcosm, man, acts on and becomes the macrocosm, the six-pointed star, or Solomon's Seal.

The septad is represented by the zodiac with the horizontal diameter, Figures 18 and 19.

The signs from capricorn (\mathbb{V}) to cancer (\ominus) by way of aries (Υ) (Figure 18) are seven. These are the unmanifested septad.

The manifested septad are (Figure 19) the signs from cancer (\ominus) to capricorn (\mathbb{V}) by way of libra (\triangle).

The signs cancer (\ominus) and capricorn (\mathbb{V}) are used in both septads. They are of the unmanifested septad, but the manifested universe depends on them for existence breath and individuality.

All these triangles, hexads, pentads, signs and figures are the differentiated aspects of the One Eternal Changeless Consciousness, represented by the sign aries (Υ).

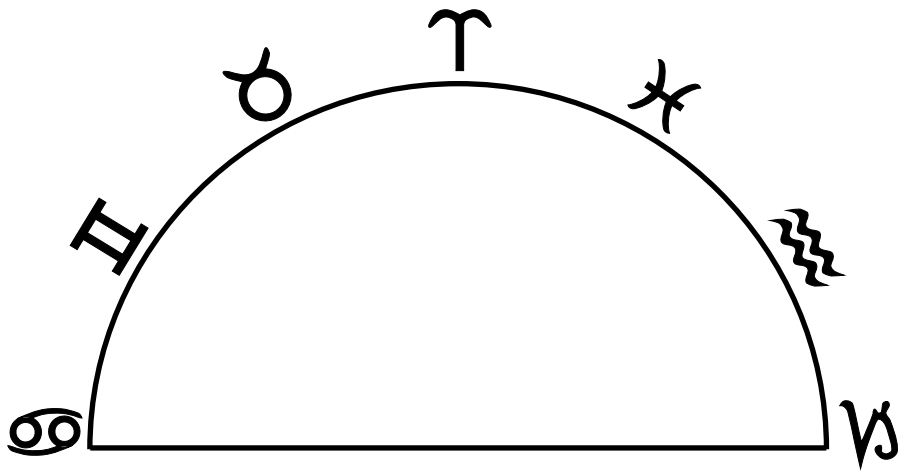


Figure 18.

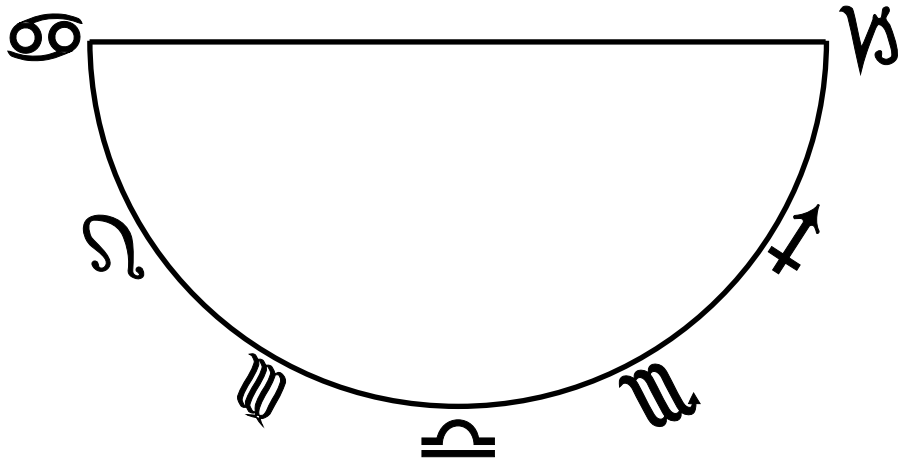


Figure 19.

The dial of the eternal clock turns with each Round and Race: but that in which it turns remains the same. Rounds and Races, Ages, Worlds and Systems, great and small, are measured by and express their nature in their position on the dial. The Zodiac.

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NO. I

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THE ZODIAC.

VII.

THE most valuable and remarkable book on occultism, in all its phases, is the "Secret Doctrine," by Madame Blavatsky. The teachings unfolded in that work have affected the thought of the world. So much so have these teachings changed and are still changing the tone of the world's literature that those who have never heard of the "Secret Doctrine," its author, or even of the Theosophical Society, and who might object to the work from sectarian prejudices, have nevertheless accepted its teachings as voiced by those who have garnered from its pages. The "Secret Doctrine" is the gold mine from which every Theosophist gathered his capital to begin his speculations, no matter to what branch, sect or faction of the Society he may belong.

One of the doctrines put forth in the "Secret Doctrine" is the sevenfold classification of the universe and man. This sevenfold system has been advanced under different guises by many modern societies, though many people who accept the system are ignorant of its source in our times. This sevenfold system has puzzled those who have studied the teachings known as those of "The Seven Rounds," in the "Secret Doctrine," and their application and relation to man. The zodiac furnishes a key for the better understanding of this sevenfold system to those who have or may read the "Secret Doctrine." To those who have not yet seen it we should say that the "Secret Doctrine" is a work of two royal octavo volumes, the first volume containing 740 pages and the second volume 842 pages. This great work consists of a few stanzas, subdivided into slokas, on which the body of the work is a commentary. Seven stanzas form the text of the first volume, which is called "Cosmogogenesis," and twelve stanzas serve as text in the second volume, which is known as "Anthropogenesis" the generation of our universe or world, and the generation of man.

The stanzas of the first volume of the "Secret Doctrine" describe the seven signs of the zodiac as we know it in its present position from aries (♈) to libra (♎). The second volume deals only with the Fourth Round, cancer (♋).

We wish now to give a brief outline of this sevenfold system as it is to be understood by the zodiac, and how this applies to the genesis and development of man.

According to the "Secret Doctrine," we are now in the fifth sub-race of the fifth root-race of the Fourth Round. This means that we are in the Round for the development of mind as a principle, in the universe and man, and that the dominant sign of the zodiac is cancer (♋). It will therefore be necessary to outline the development of the three previous Rounds, symbolized by the signs aries (♈), taurus (♉), gemini (♊), and described in the "Secret Doctrine" in the stanzas I., II., and III., respectively.

FIRST ROUND. Figure 20 shows the sign aries (♈) at the beginning of manifestation of the First Round; libra (♎) at the end of the plane of manifestation. The line aries-libra (♈-♎) shows the plane and limit of manifestation in that Round. The arc or line aries-cancer (♈-♋) shows the involution of the principle of aries (♈) and its lowest point of involution. The arc or line cancer-libra (♋-♎) shows the beginning of the evolution and its development to the original plane of its manifestation. As soon as the sign libra (♎) is reached the Round is completed and the sign aries (♈) ascends one sign. The sign aries (♈) is the beginning and key of the First Round. The principle to be developed is absoluteness, all-inclusiveness, in which all things are to be conscious and to be developed consciously. The sign cancer (♋) is the lowest point reached and the pivot of the Round. The sign libra (♎) is the completion or end of the Round. The arc or line aries-cancer (♈-♋) is the conscious development of the Round. The densest body developed in this Round is a breath body, the nascent mind, cancer (♋). Libra (♎), the end, gives a duality in the development of the breath body.

SECOND ROUND. Figure 21 shows the sign taurus (♉) at the beginning of manifestation in the Second Round. Leo (♌) is the lowest point of involution and the beginning of evolution, which ends with scorpio (♏). The sign taurus (♉) is motion, the spirit. It is the principle and key of the Round. The arc or line taurus-leo (♉-♌) is the involution of the conscious spirit, and the lowest body is a life-body in leo (♌). The arc or line leo-scorpio (♌-♏) is the evolution of that life body, which is complete or ends in the sign scorpio (♏), desire. This is natural desire, not evil, such as is the desire of our Fourth Round when mixed with mind.

THIRD ROUND. As shown in Figure 22, in the Third Round manifestation begins with the sign gemini (♊), buddhi or substance, which is the principle to be developed in this Round. It ends with the sign sagittary (♐), thought. Virgo (♍) is the lowest point and at which the densest body of the Round is produced. The body so developed is the principle of design or form, astral body. Sagittary (♐) is thought, the action of the mind. It ends the Third Round.

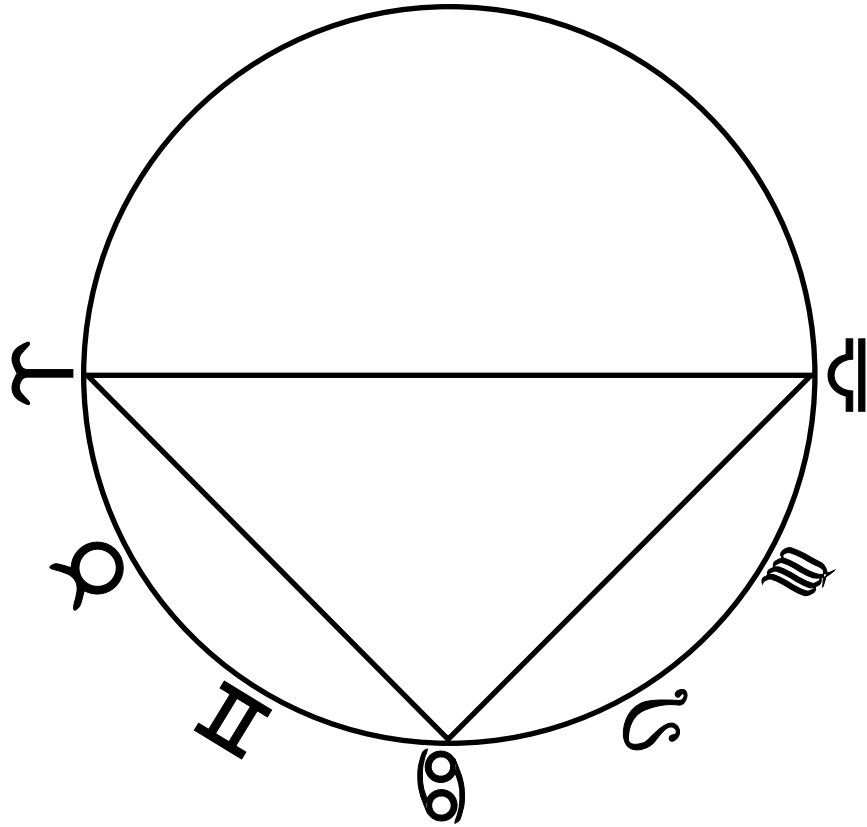


Figure 20.

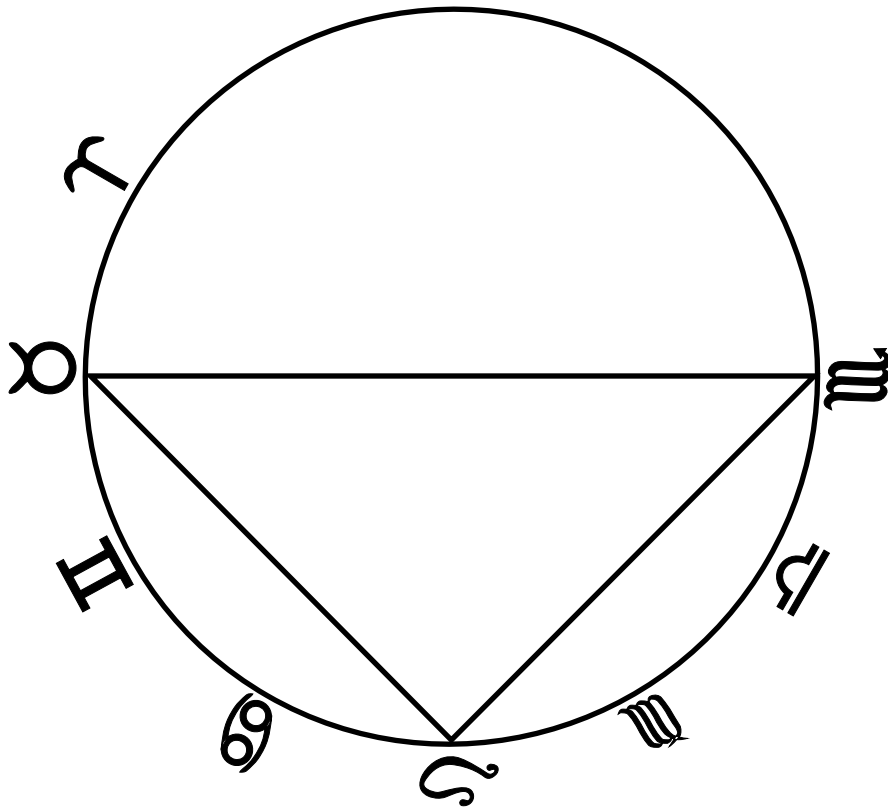


Figure 21.

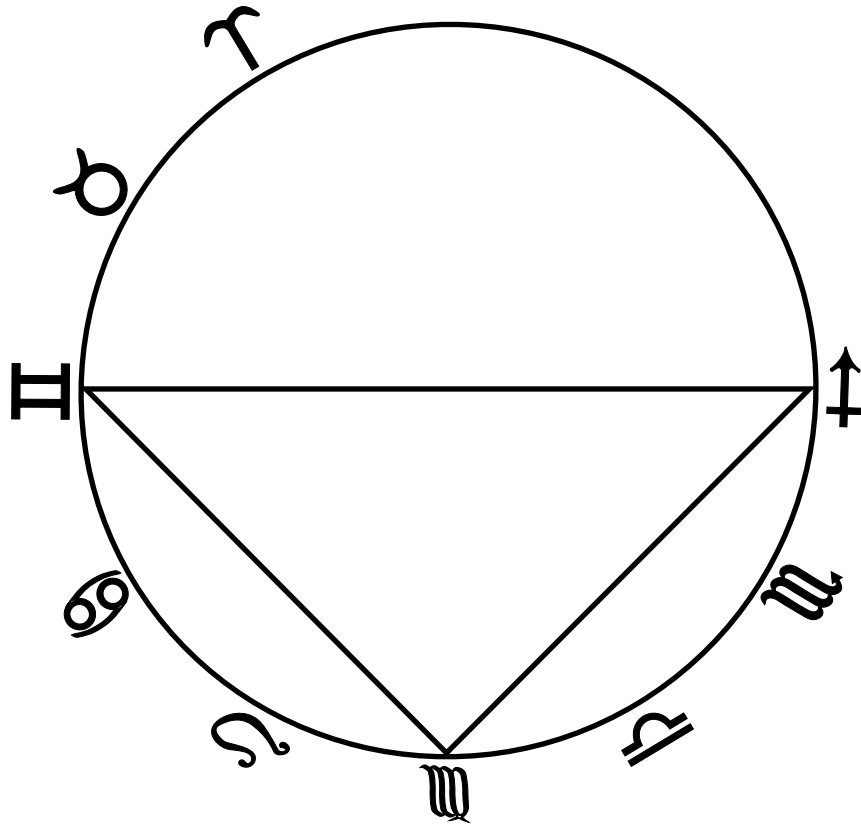


Figure 22.

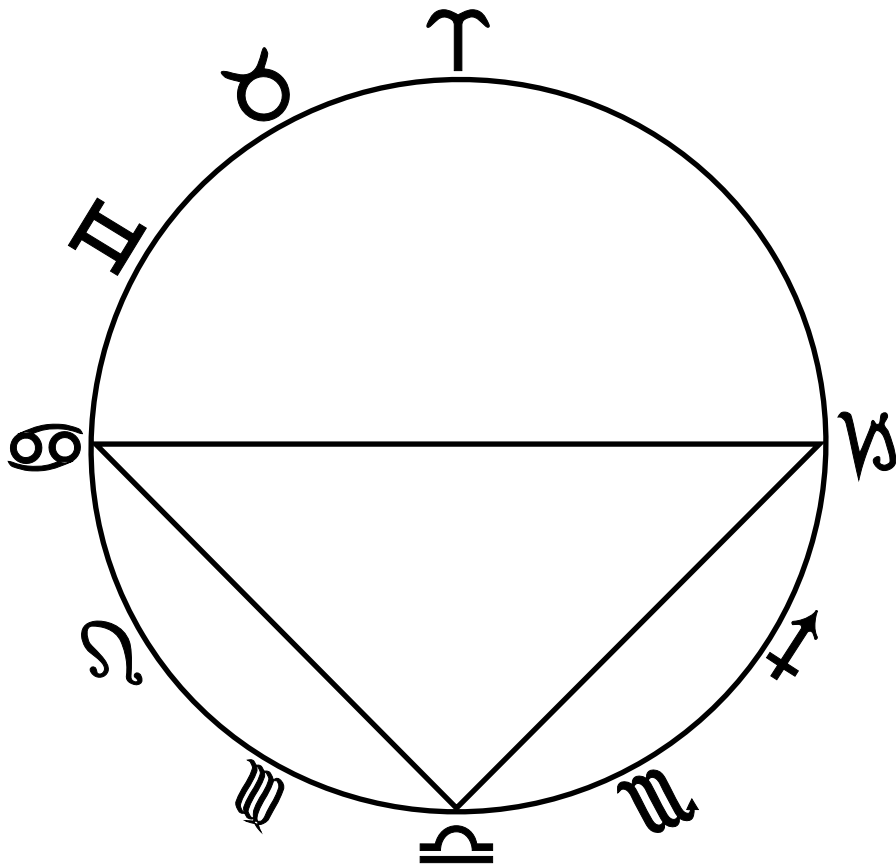


Figure 23.

FOURTH ROUND. Figure 23 shows the Fourth Round. The sign cancer (♋) begins manifestation in the Fourth Round. The principle to be developed is the breath or nascent mind, which is the key, the conscious function, and the limit of the manifestation of the Round. The arc or line of involution is from cancer (♋) to libra (♎). Libra (♎), the physical body of sex, is the pivot of the Round, and the arc or line libra-capricorn (♎-♑) is the evolution of the Round.

The following remarks are applicable to all Rounds: The triangle, or lower half of the circle, in each Round shows the beginning, middle and end of the Round. As each Round is completed and its dominant principle developed, the sign of the principle ascends above the line of manifestation. Thus the zodiac shifts one sign with each Round. The beginning of the triangle shows the nascent sign of the Round; the lowest point of the triangle describes the quality of the body or the instrument used for the development of the dominant principle in that Round; while the end of the triangle shows the principle as completed in the Round, which principle lends its quality and character to the next following Round, ♏. ♎., at the end of the First Round, aries (♈), the sign libra (♎) was developed and gave the dual quality to the conscious aura or atmosphere. This duality influenced the following Round and the entities of that Round, the principle of motion, spirit. In the Second Round the principle of taurus (♉) was developed in scorpio (♏), which latter sign influenced the following Round by desire; this is desire before it is associated with mind. At the beginning of the Third Round substance was completed by thought, which caused the differentiation and end. And thought influenced the entire following, our Fourth Round.

Each Round is completed by the passing of the dominant principle through the seven signs of the lower half of the circle. Each sign corresponds to a race, and also symbolizes a sub-race.

The first race of the Fourth Round was mahatic, of the universal mind, and as cancer (♋) was the sign which developed a breath body in the First Round, so now it begins the Round as a breath, which represents the first race of the Fourth Round. The second race, leo (♌), of the Fourth Round was pranic, life, which was the body developed in the Second Round. The third race of the Fourth Round was astral, the design or form corresponding to virgo (♍), the body developed in the Third Round. The fourth race of the Fourth Round was kama-manasic, desire-mind, which was the Atlantean or sex body, libra (♎). The fifth race of the Fourth Round is the Aryan, which has the desire principle, scorpio (♏), which will be the lowest body of the Fifth Round. The sixth race, sagittary (♐), is the one now forming, whose lowest principle will be lower manasic, thought. The seventh race, capricorn (♑), will be a race of what are looked upon now as superior beings beings in whom the principle of mind is developed to the highest degree possible in this our Fourth Round or great period of manifestation.

As the Rounds are developed by involution and evolution through the signs in the lower half of the circle, so also are the races and their subdivisions brought into existence, flower and disappear, according to the signs of the zodiac.

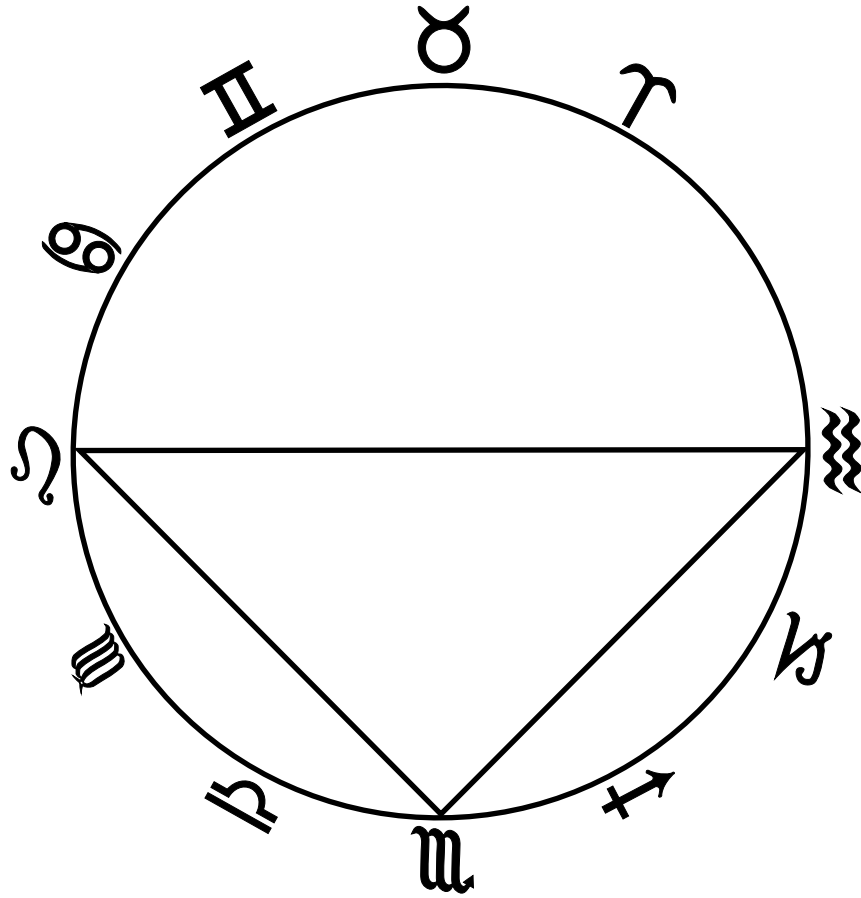


Figure 24.

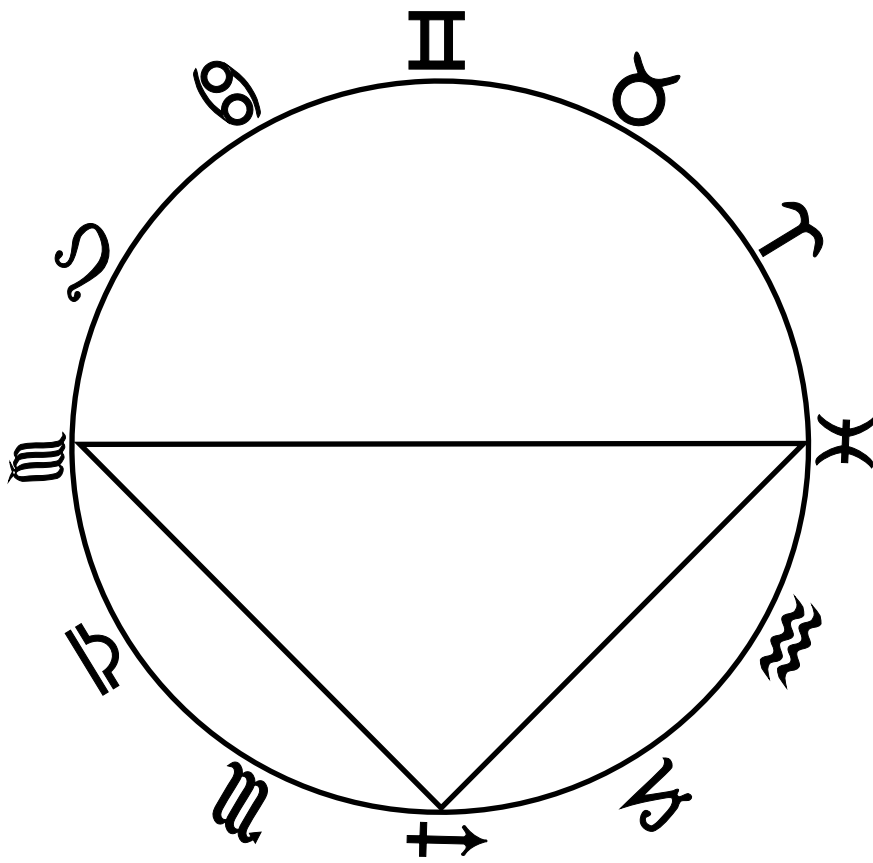


Figure 25.

As indicated by the zodiac, the development of the remaining three Rounds will be as follows:

FIFTH ROUND. Figure 24 shows the sign leo (♌), life, to be the beginning of manifestation in the Fifth Round, and the sign of aquarius (♒), soul, to be the end of the Round. The lowest point and densest body developed will be scorpio (♏), desire, a desire body which will be used by the entities of the Fifth Round as the physical is now used by us, but more intelligently. The arc or line of involution will be leo-scorpio (♌-♏), and the line of evolution scorpio-aquarius (♏-♒). The line or plane of its highest conscious action will be leo-aquarius (♌-♒), spiritual life.

SIXTH ROUND. In Figure 25 we see the sign virgo (♍) to be the beginning of the manifestation in the Sixth Round. Sagittary is the lowest point of involution and the beginning of evolution, and the sign pisces (♓) to be the end of that evolution and of the Round. The lowest body used by entities of the Sixth Round would be a thought body.

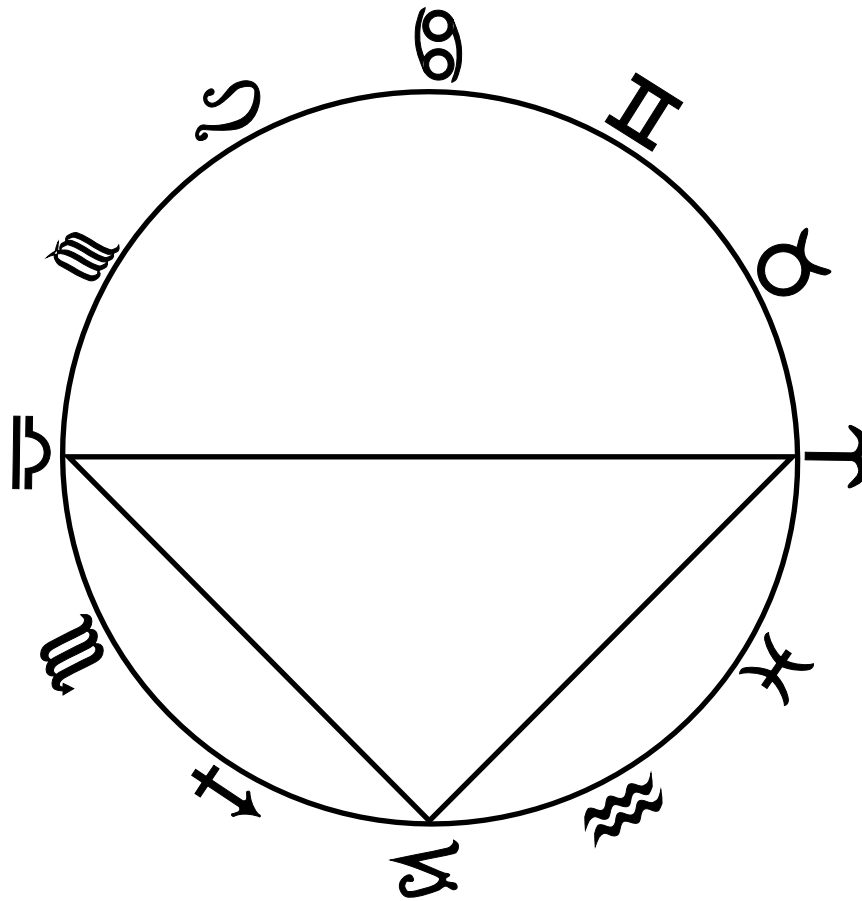


Figure 26.

SEVENTH ROUND. Figure 26 shows the beginning and end of the Seventh Round as the completion of all the periods in the series of manifestation. The sign libra (♎), sex, which ended the First Round, now begins the

Seventh, and the sign aries (♈), absoluteness, the conscious sphere, which began the First Round, now ends and completes the Seventh the beginning and the end. The sign cancer (♋), breath, which was the lowest body in the First Round, and the first or beginning of our present Fourth Round, is, in the Seventh Round, the highest; whereas the sign capricorn (♐), individuality, which is the last and the highest development in this our Fourth Round, will in that last Seventh Round be the lowest. All of which would indicate how advanced the future Rounds must be as compared with our present development.

"It is the One Life, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations between which periods reigns the dark mystery of non-being; unconscious, yet absolute Consciousness, unrealizable, yet the one self-existing reality; truly, 'a chaos to the sense, a Kosmos to the reason.'"

The Secret Doctrine.

THE WORD.

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THE ZODIAC.

VIII.

EFORE proceeding with the correspondence between the stanzas of the "Secret Doctrine" and the zodiac as we know it, the following facts should be remembered: First, that the stanzas are not given in the exact chronological order, though in each stanza there are verses indicating the gradual development of the universe from its most noumenal condition to the condition which we know it in. Some of the individual stanzas run the scale of several rounds; but, taken altogether, the gradual progression can be seen. Second, that the whole evolution is at times referred to, as, for instance, in the third stanza, which not only describes the beginning of a round, Sloka 1, but shows it well progressed in Slokas 7 and 12. Some of the stanzas recapitulate what is past, while others anticipate what is to come. Third, the advantages of the zodiac as a key to the understanding of the stanzas as well as of the entire system; for, whereas the slokas are not always in consecutive order, they nevertheless indicate to what place in the system they belong, and, with the zodiac, show the gradual development from the beginning to the end of any period of evolution in its largest or smallest sense; so that there need be no confusion in thought concerning the process described. The Proem of the "Secret Doctrine" gives a synopsis of a manvantara, or great period of the involution and evolution of seven rounds, which the student may interpret according to the physical or spiritual key.

The Proem opens by introducing the symbols, pp. 31-32:*

“. . . An immaculate white disk within a dull black ground.” And, “the same disk, but with a central point. The first, the student knows, represents Kosmos in Eternity, before the reawakening of still slumbering energy, the emanation of the Word in later systems. The point in the hitherto immaculate disk, Space and Eternity in Pralaya, denotes the dawn of differentiation. It is the point in the mundane egg, the germ within it which will become the universe, the All, the boundless, periodical Kosmos a germ which is latent and active, periodically and by turns. The one circle is divine unity, from which all proceeds, whither all returns; its circumference a forcibly limited symbol, in view of the limitation of the human mind indicates the abstract, ever incognizable PRESENCE, and its plane, the universal soul, although the two are one. Only, the fact of the disk being white, and the surrounding ground black, clearly shows that its plane is the sole knowledge, dim and hazy though it still is, that is attainable by man. It is on this plane that the manvantaric manifestations begin; for it is in this soul that slumbers, during the pralaya, the Divine Thought, wherein lies concealed the plan of every future cosmogony and theogony.

“It is the One Life, eternal, invisible, yet omnipresent, without beginning or end, yet periodical in its regular manifestations between which periods reigns the dark mystery of non-being; unconscious, yet absolute Consciousness, unrealizable, yet the one self-existing Reality.”

We shall now consider, in their connection with the zodiac, some of the aspects of the stanzas as given in the “Secret Doctrine,” with the commentaries thereon.

Stanza 1, Sloka 1. “The eternal parent, wrapped in her ever-invisible robes, had slumbered once again for seven eternities.” This is the only one of the nine slokas in this stanza which actually describes the beginning, or the fitness to begin, of the evolution of the first round at cancer (♋), the beginning of the horizontal diameter line. The eight slokas which follow it describe that state or condition where all manifestation had ceased and matter had been resolved into its original primordial state. The gods, forces, elements, the worlds, in their subjective and objective aspects have been dissolved into the one primordial element. Commenting on this state, we read, Vol. I., p. 73:

“The previous objective universe has dissolved into its one primal and eternal Cause, and is, so to say, held in solution in space, to differentiate again and crystalize out anew at the following manvantaric dawn, which is the commencement of a new day or new activity of Brahmā the symbol of a universe. In esoteric parlance, Brahmā is Father-mother-son, or spirit, soul and body at once; each personage being symbolical of an attribute, and each attribute or quality being a graduated efflux of divine breath in its cyclic differentiation, involutory and evolutionary. In the cosmico-physical sense, it is the universe, the planetary chain and the earth; in the purely spiritual, the unknown Deity, planetary spirit, and man the son of the two, the creature of spirit and matter, and a manifestation of them in his periodical appearances on earth during the ‘wheels,’ or the manvantaras.”

The first round, therefore, is represented by the first sloka of the first stanza. It is the state and condition of the primordial material in the seven globes and spheres of which our universe and world are gradually formed. This state can hardly be realized by the process of thought, as it precedes form and the formation of all things with which we are acquainted. It represents all of that material which had been used in the previous great period of evolution in the past manvantara or period of seven rounds. It is the state in which all that had been matter in its many degrees of development has been resolved into its original source, substance, which is homogeneous and conscious in all its parts, and in a quiescent state without any differentiation. The one Absolute, Consciousness, was present throughout, but it could not be comprehended by substance as itself or different from itself. The purpose of the first round, therefore, was to develop from this homogeneous substance a form or body which should be capable of comprehending, becoming conscious of, the all-presence of the Absolute, Consciousness.

*The Secret Doctrine, the Synthesis of Science, Religion and Philosophy. By H. P. Blavatsky. 3d Ed.

It will be noticed that the order of the signs of the zodiac are from aries (♈) to libra (♎) by way of cancer (♋) downward, and from libra (♎) to aries (♈) by way of capricorn (♑) upward, and that aries (♈) begins the first round in the position which we know as occupied now by cancer (♋).

For those who may not have anticipated the cause for this and the seeming discrepancy, we would say that there are stationary and movable signs of the zodiac. The stationary signs are in the order we know. They are ever the same, in every round and in every condition. The reason for this is that it does not depend on the sign, but on the position in the circle, as to what the quality or character of the development attained is. For instance, the highest possible attainment is Consciousness, aries (♈), symbolized, therefore, by the highest position. In relation to man, in our round and race, this is the head, aries (♈), as shown elsewhere in these articles (see THE WORD, Vol. III., page 5). The sphere is the all-inclusive figure. The head is spherical in shape, the crown of man, and as a sign it is at the top of the zodiac. The order of the names is according to the zodiacal development from the homogeneous element by differentiation and involution, from the unmanifested noumenal to the manifested phenomenal universe.

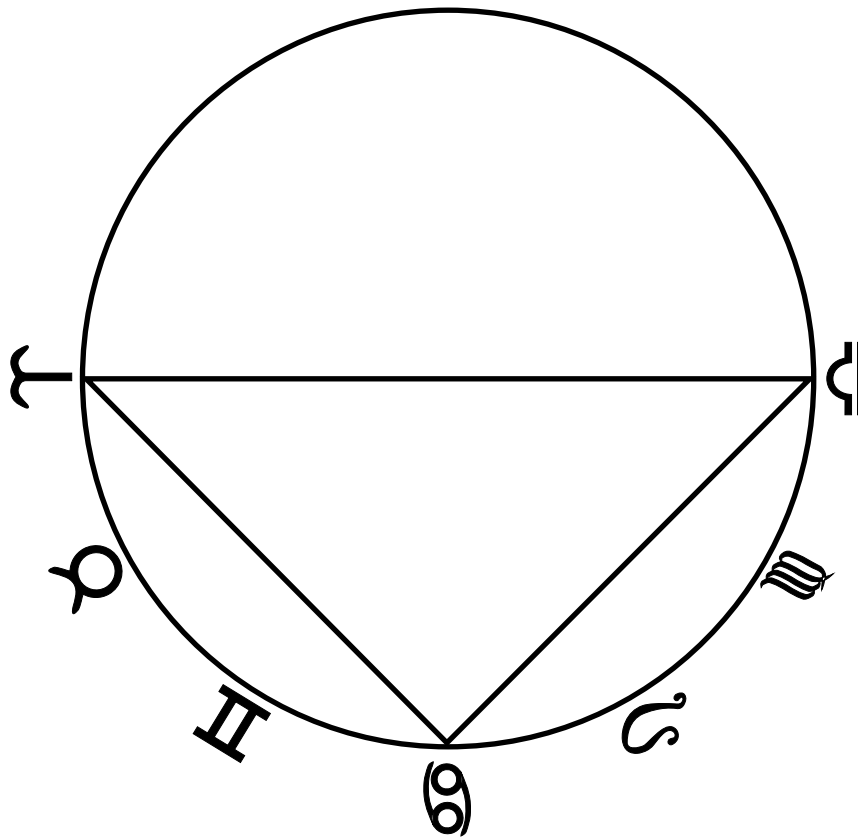


Figure 20.

Each sign has its characteristic name, but must nevertheless pass through the phases of development. Therefore, while passing through this development they are movable signs. Thus we find that in the beginning of the first round (see Figure 20) aries (♈) is seen in its movable phase, because it is in that stationary sign or degree of the circle which is the beginning of every manifestation. The initial impulse of every new manifestation is from the center of the zodiac, but manifestation begins at one end of the horizontal diameter line and is completed at the other end. When aries (♈), as a period of evolution or round, has been completed it passes upward beyond the plane of manifestation and is followed by the next sign, or round. It should be remembered that each sign symbolizes a round when it is at the beginning of the horizontal diameter line, and that all the signs which follow it in the lower half of the circle to the end of the horizontal line indicate phases of its development as represented by the great root races, seven in number. Thus, aries (♈), beginning the first round, not only indicates the predominant characteristic of the round, but also represents the first great root race; taurus (♉) represents the second root race, gemini (♊) the third root race, cancer (♋) the fourth root race, leo (♌) the fifth root race, virgo (♍) the sixth root race, libra (♎) the seventh root race, at the completion of which the first round is closed. It is with this first round that Stanza 1 deals.

In the first round aries (♈), as consciousness, is in the stationary sign or degree of cancer (♋), breath, which is the beginning of all manifestation. This beginning is described in Sloka 3 of Stanza 4. Stanza 4, Sloka 3, at page 60, reads:

From the effulgency of light the ray of the ever-darkness sprang in space the reawakened energies; the One from the Egg, the six, and the five. Then the three, the one, the four, the one, the five the twice seven, the sum total. And these are the essences, the flames, the elements, the builders, the numbers, the arupa, the rupa, and the force or divine man, the sum total. And from the divine man emanated the forms, the sparks, the sacred animals, and the messengers of the Sacred Fathers within the holy four.

Then, again, in Stanza 4, Sloka 5, at page 61:

The Oi-Ha-Hou, which is darkness, the boundless, or the no-number, Adi-Nidana Svabhavat, the



- I. The Adi-Sanat, the number, for he is one.
- II. The voice of the Word, Svabhavat, the numbers, for he is one and nine.
- III. The "formless square."

And these three, enclosed within the



are the sacred four; and the ten are the arupa universe.

Then come the sons, the seven fighters, the one, the eighth left out, and his breath, which is the light maker.

The progression according to the root races of the round is from this state of all-inclusiveness represented by aries (♈) at the degree of cancer (♋), breath. From this is developed the second race, represented by the movable sign taurus (♉), motion, in the stationary sign leo (♌), life. From this is developed the third race, represented by the movable sign gemini (♊), substance, in the stationary sign virgo (♍), form. From this is developed the fourth race, represented by the movable sign cancer (♋), breath, in the stationary sign libra (♎), sex. From this is developed the fifth race, represented by the movable sign leo (♌), life, in the stationary sign scorpio (♏), desire. From this is developed the sixth race, represented

by the movable sign virgo (♍), form, in the stationary sign sagittary (♐), thought. From this is developed the seventh race, represented by the movable sign libra (♎), sex, in the stationary sign capricorn (♑), individuality. These are all the great root races of the first round, the matter of which is exceedingly attenuated. Therefore it is not to be supposed that the bodies of that round are to be compared with those in our present race and round, except by analogy. The races of the round show the progression from a state of all-conscious homogeneity into the opposite state, which is tintured with the character of sex, and is the completion of the round and race in individuality as its characteristic. The lowest body developed in this first round is indicated by the lowest stationary sign in the circle, namely, libra (♎), sex, which was the fourth race of this first round, and this fourth and most material race of the first round developed a breath body; that is to say, from the all-inclusive material the bodies became separated in the fourth race at the lowest of its involution, and received in that race, from the stationary sign, the impress of sex and the duality of breath. This was perfected in character only at the stationary sign capricorn (♑), individuality, which was the development of the seventh race. The bodies in this first round were spherical throughout the round, and so remain to this day. It is from this first round that all the later rounds, with their representative races, are developed.

Stanza 2 begins by showing in the first five slokas what is necessary for the development of the round and what is not. These are all negative statements. The stanza ends with sloka 6: "These two are the germ, and the germ is one. The Universe was still concealed in the divine thought and the divine bosom." This is the only sloka in this stanza which is descriptive of the second round. This round, or period of manifestation, begins with the sign taurus (♉), motion, spirit, which describes the predominant characteristic of the entire round, and ends with the sign scorpio (♏), desire, the completion of the round. Taurus (♉), motion, as a movable sign, is the representative of the first race at the stationary sign of cancer (♋), breath, the beginning of the period of manifestation. From this is developed the second race, represented by the movable sign gemini (♊), substance, in the stationary sign leo (♌), life. From this is developed the third race, represented by the movable sign cancer (♋), breath, in the stationary sign virgo (♍), form. From this is developed the fourth race, represented by the movable sign leo (♌), life, in the stationary sign libra (♎), sex. This is the lowest and densest body developed in this second round. This body begins to develop lives within its sphere of breath and the lives receive the first impress of their character from the stationary sign libra (♎), sex. From this is developed the fifth race, represented by the movable sign virgo (♍), form, in the stationary sign scorpio (♏), desire. From this is developed the sixth race, represented by the movable sign libra (♎), sex, in the stationary sign sagittary (♐), thought. From this is developed the seventh race, represented by the movable sign scorpio (♏), desire, in the stationary sign capricorn (♑), individuality. The completion of this seventh race closes the second round.

Stanza 3 is descriptive of the entire three rounds and some phases of the fourth round. The stanza begins: " * * * The last vibration of the seventh

eternity thrills through infinitude. The mother swells, expanding from within without, like the bud of the lotus.” This describes the period after the beginning of the third round.

The round begins with the sign gemini (♊), substance, which is the predominant characteristic of the round, and from which is developed duality and dual forms. It is descriptive of that state where from the homogeneous element begin the “pairs of opposites” and all manner and phases of duality. It is in this third round that the forms separate into the sexes. This third round begins with the first race, represented by the movable sign gemini (♊), substance, at the stationary sign cancer (♋), breath. From it is developed the second race, represented by the movable sign cancer (♋), breath, at the stationary sign leo (♌), life. From this is developed the third race, represented by the movable sign leo (♌), life, in the stationary sign virgo (♍), form. From this is developed the fourth race, represented by the movable sign virgo (♍), form, in the stationary sign libra (♎), sex. It is in this fourth race that the form takes on its lowest development and grossest body, which is that of sex. From this is developed the fifth race, represented by the movable sign libra (♎), sex, in the stationary sign scorpio (♏), desire. From this is developed the sixth race, represented by the movable sign scorpio (♏), desire, in the stationary sign sagittary (♐), thought. From this is developed the seventh race, represented by the movable sign sagittary (♐), thought, in the stationary sign capricorn (♑), individuality. With the completion of this seventh race, which has the power of thought, the round closes. The round began with the development of substance, which involuted into forms having sex, and these forms developed the power of thought, which closed the round and tintured the following, our fourth round. The “Secret Doctrine,” Vol. I., pp. 182-183, gives the following outline of the first three rounds:

For the benefit of those who may not have read, or, if they have, may not have clearly understood, in Theosophical writings, the doctrine of the septenary chains of worlds in the solar cosmos, the teaching is briefly as follows:

1. Everything in the metaphysical as in the physical universe is septenary. Hence every sidereal body, every planet, whether visible or invisible, is credited with six companion globes. The evolution of life proceeds on these seven globes or bodies, from the first to the seventh in seven rounds or seven cycles.

2. These globes are formed by a process which Occultists call the “rebirth of planetary chains (or rings).” When the seventh and last round of one of such rings has been entered upon, the highest or first globe, A, followed by all the others down to the last, instead of entering upon a certain time of rest or “Obscuration,” as in the previous rounds begins to die out. The planetary dissolution (pralaya) is at hand, and its hour has struck; each globe has to transfer its life and energy to another planet.

3. Our earth, as the visible representative of its invisible superior fellow-globes, its “lords” or “principles,” has to live, as have the others, through seven rounds. During the first three, it forms and consolidates; during the fourth, it settles and hardens; during the last three, it gradually returns to its first ethereal form; it is spiritualized, so to say.

4. Its humanity develops fully only in the fourth our present round. Up to this fourth life-cycle, it is referred to as “humanity” only for lack of a more appropriate term. Like the grub which becomes chrysalis and butterfly, man, or rather that which becomes man, passes through all the forms and kingdoms during the first round, and through all the human shapes during the two following rounds.

Concerning man in the first three rounds, the teachings are, “Secret

Doctrine," Vol. I., pp. 210-211:

Round I. Man in the first round and first race on globe D, our earth, was an ethereal being (a lunar dhyani, as man), non-intelligent, but super-spiritual; and correspondingly, on the law of analogy, in the first race of the fourth round. In each of the subsequent races and sub-races, he grows more and more into an incased or incarnate being, but still preponderatingly ethereal. . . . He is sexless, and, like the animal and vegetable, he develops monstrous bodies correspondential with his coarser surroundings.

Round II. He (man) is still gigantic and ethereal, but growing firmer and more condensed in body; a more physical man, yet still less intelligent than spiritual (1), for mind is a slower and more difficult evolution than is the physical frame.

Round III. He has now a perfectly concrete or compacted body, at first the form of a giant-ape, and now more intelligent, or rather cunning, than spiritual. For, on the downward arc, he has now reached a point where his primordial spirituality is eclipsed and overshadowed by nascent mentality (2). In the last half of the third round, his gigantic stature decreases, and his body improves in texture, and he becomes a more rational being, though still more an ape than a deva. (All this is almost exactly repeated in the third root-race of the fourth round.)

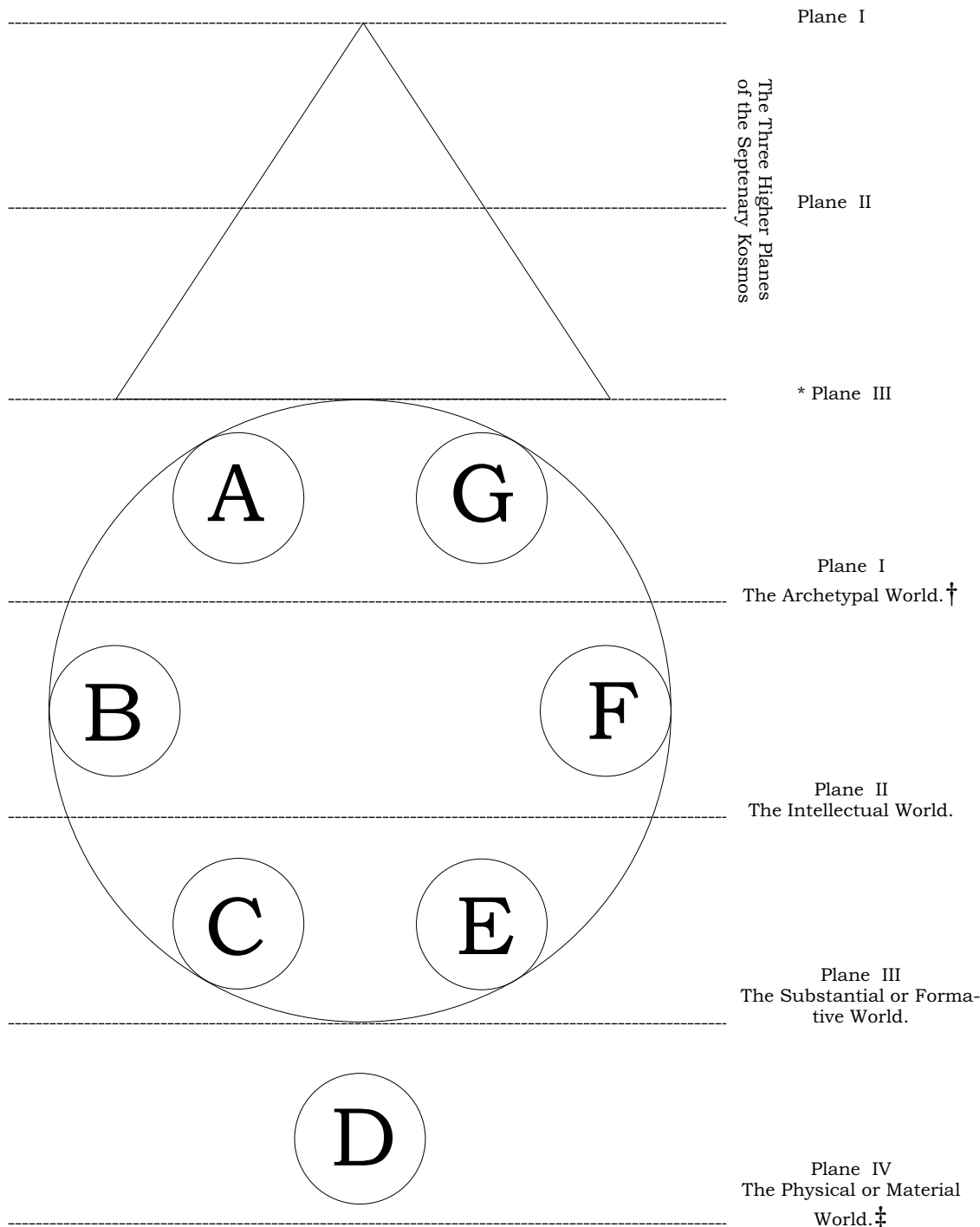


FIGURE 27

Diagram from the Secret Doctrine (figure 27) of the globes of the planetary chain, with their rounds and races (Vol. I., p. 221, new ed.), compared with and explained by the system of the zodiac. (Figure 28.)

* The Arûpa, or "Formless", there where form ceases to exist, on the objective plane.

† The word "Archetypal" must not be taken here in the sense that the Platonists give to it, *i. e.*, the world as it existed *in the Mind* of the Deity; but in that of a World made as a first model, to be followed and improved upon by the Worlds which succeed it physically, though deteriorating in purity.

‡ These are the four lower planes of Cosmic Consciousness, the three higher planes being inaccessible to human intellect as developed at present. The seven states of human consciousness pertain to quite another question.

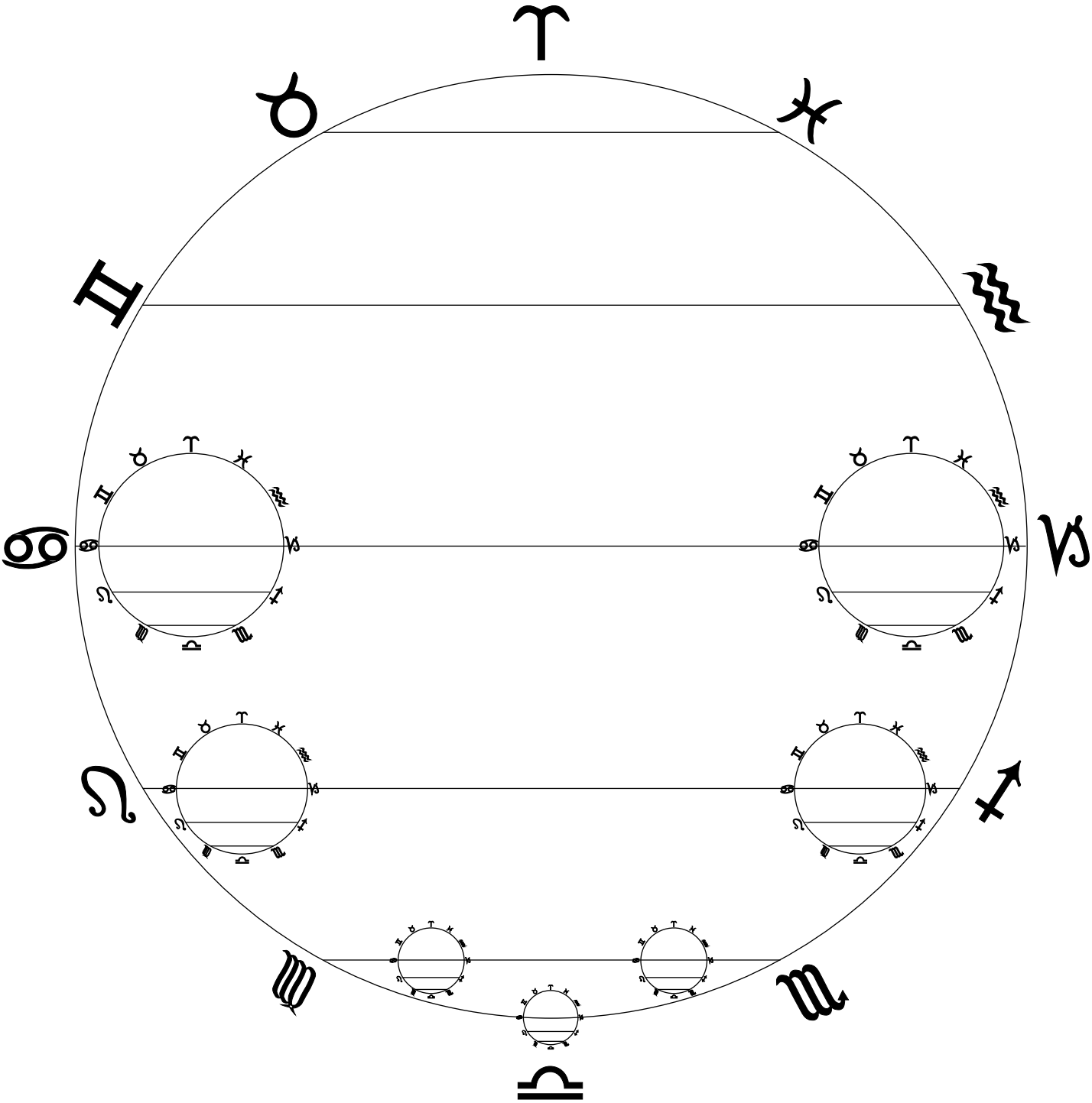


FIGURE 28

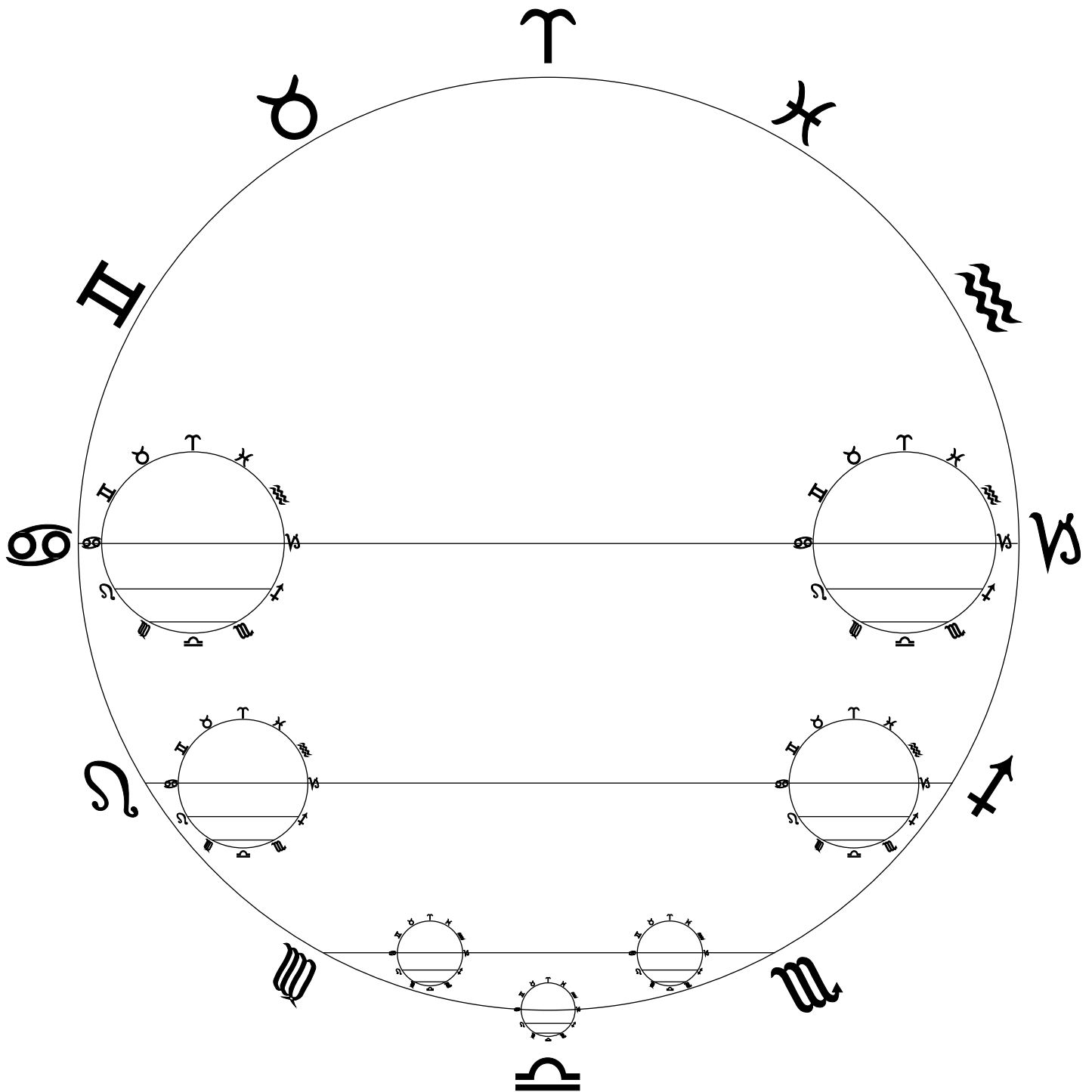


FIGURE 29

Figure of the zodiac showing the fourth round of the planetary chain, with its seven root races and seven sub-races.

The hierarchy of creative powers is divided esoterically into seven (four and three), within the twelve great orders, recorded in the twelve signs of the zodiac; the seven of the manifesting scale being connected, moreover, with the seven planets. All these are subdivided into numberless groups of divine, spiritual, semi-spiritual and ethereal beings.

THE SECRET DOCTRINE.

THE WORD.

VOL. 4

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THE ZODIAC.

IX.

IN the articles on the zodiac in the October and November issues of THE WORD mention was made of the superior merit of the "Secret Doctrine" as a work on cosmogony, philosophy, religion, the racial development of man, and the worlds in which he lives. The teachings of the "Secret Doctrine" may be more easily understood by a system. The zodiac furnishes this system. We believe, in fact, that the "Secret Doctrine" was written according to the system of the zodiac, as indeed every work must be written which intelligently deals with the subjects of theogony, cosmogony, or of occultism.

In the October article was given a general outline of the teachings of the "Secret Doctrine" concerning a manvantara with its seven rounds, and of the seven races of each round, and how they all may be understood with the key of the zodiac in relation to Consciousness.

In the last (November) issue of THE WORD the attempt was made to outline the development of the races in the three rounds preceding our present fourth round, and to correlate extracts from the "Secret Doctrine" with the key of the zodiac.

The present article deals with the development of the races in this our present fourth round as given in the "Secret Doctrine," and according to the key of the zodiac.

It will be remembered that there are stationary and movable signs of the zodiac. The stationary signs are in the order in which we know them to be—from aries (♈), at the top of the circle by way of cancer (♋) to libra (♎) at the bottom of the circle, and from libra (♎) to aries (♈) again, by way of capricorn (♑). Each sign stands for the manifesting round when it is in the stationary sign of cancer (♋), and at the completion of the round, at capricorn (♑), it passes up one sign on the circle. Aries (♈), taurus (♉), gemini (♊), represent the three rounds preceding our present fourth round, cancer (♋). The movable sign of our fourth round is now cancer,

and coincides with and is in the stationary sign of cancer (♋). It will also be remembered that the densest body developed in the all-conscious first round (♈) was the breath body; the body developed in the second round (♊), motion, was the life body, and that the form (or astral) body was the most compact body developed in the third round (♌), substance.

In the Proem of the first volume of the "Secret Doctrine" a synopsis of the seven stanzas is given on pages 48, 49 and 50.

Stanza I. clearly points to the first round; Stanza II. speaks of the second round; Stanza III. describes the third round, showing the duality of substance and its differentiations.

The following describes some phases of the first three rounds which are now symbolized by aries (♈), taurus (♊), gemini (♌):

Vol. I., p.279.

Thus, in the first round, the globe, having been built by the primitive fire lives, i. e., formed into a sphere had no solidity, no qualifications, save a cold brightness, no form, no color; it is only towards the end of the first round that it developed one element, which, from its inorganic, so to say, or simple essence, has become now, in our round, the fire we know throughout the system. The earth was in her first rupa, the essence of which is the akashic principle named ***, that which is now known as, and very erroneously termed, astral light, which Eliphas Levi calls the "Imagination of Nature," probably to avoid giving it its correct name, as others do.

Vol. I., pp. 280-281.

The second round brings into manifestation the second element air; an element, the purity of which would ensure continuous life to him who would use it. In Europe there have been two occultists only who have discovered and even partially applied it in practice, though its composition has always been known among the highest Eastern initiates. The ozone of the modern chemists is poison compared with the real universal solvent, which could never be thought of unless it existed in nature.

From the second round, earth hitherto a foetus in the matrix of space began its real existence: it had developed individual sentient life, its second principle. The second corresponds to the sixth (principle); the second is life continuous, the other, temporary.

The third round developed the third principle water; while the fourth transformed the gaseous fluids and plastic form of our globe into the hard, crusted, grossly material sphere we are living on. Bhumi has reached her fourth principle. To this it may be objected that the law of analogy, so much insisted upon, is broken. Not at all. Earth will reach her true ultimate form her body shell inversely in this to man, only toward the end of the manvantara, after the seventh round. Eugenius Philalethes was right when he assured his readers, "on his word of honor," that no one has yet seen the "earth," i. e., matter in its essential form. Our globe is, so far, in its kamarupic state the astral body of desires of ahamkara, dark egotism, the progeny of mahat, on the lower plane.

Vol. I., p. 273.

The centres of consciousness of the third round, destined to develop into humanity as we know it, arrived at a perception of the third element, water. If we had to frame our conclusions according to the data furnished us by geologists, then we would say that there was no real water, even during the carboniferous period.

Vol. I., p. 273.

Those of the fourth round have added earth as a state of matter to their stock, as well as the three other elements in their present state of transformation.

In short, none of the so-called elements were, in the three preceding rounds, as they are now.

Vol. I., p. 271.

The general teaching of the commentary, then, is that every new round develops one of the compound elements, as now known to science, which rejects the primitive nomenclature, preferring to subdivide them into constituents. If nature is the "ever-becoming" on the manifested plane, then these elements are to be regarded in the same light; they have to evolve, progress, and increase to the manvantaric end.

Thus the first round, we are taught, developed but one element, and a nature and humanity in what may be spoken of as one aspect of nature called by some, very unscientifically, though it may be so de facto, "one-dimensional space."

The second round brought forth and developed two elements, fire and air, and its humanity, adapted to this condition of nature, if we can give the name humanity to beings living under conditions now unknown to men, was to use again a familiar phrase in a strictly figurative sense, the only way in which it can be used correctly a "two-dimensional" species.

Vol. I., p. 272.

We now return to the consideration of material evolution through the rounds. Matter in the second round, it has been stated, may be figuratively referred to as two-dimensional.

In the all-conscious first round the whole ideal pattern of all the seven rounds was worked out. As each race of the first round was developed it became the ideal for the respective rounds to follow. The aries (♈) race was the ideal for the first (♈) round itself. The taurus (♊) race was the ideal of

the entire second round. The gemini (♊) race was the ideal of the third round, and the cancer (♋) race of this first round was the ideal of the fourth round. So this sign (♋) now begins the fourth round, as the dominant sign of the round, and also the first root race of the round.

Vol. I., p. 253.

Now every round, on the descending scale, is but a repetition in a more concrete form of the round which preceded it, just as every globe, down to our fourth sphere the actual earth, is a grosser and more material copy of the more shadowy sphere which precedes it, each in order, on the three higher planes. On its way upwards, on the ascending arc, evolution spiritualizes and etherealizes, so to speak, the general nature of all, bringing it on to a level with the plane on which the twin globe on the opposite arc is placed; the result being, that when the seventh globe is reached, in whatever round, the nature of everything that is evolving returns to the condition it was in at its starting point plus, every time, a new and superior degree in the states of consciousness. Thus it becomes clear that the "origin of man," so-called, in this our present round, or life-cycle, on this planet, must occupy the same place in the same order save details based on local conditions and time as in the preceding round.

Figure 29 represents the fourth round, with its seven root races and the seven sub-races; the figure is divided by the usual horizontal line the line of manifestation. The upper half of the figure represents the "pralaya," or period of rest between manvantaras, rounds, races down to the infinitesimally small periods of time. The lower half of the figure symbolizes the manifestation of the fourth round, the planes on which it manifests, the root races, together with the seven sub-races of each root race. The figure illustrates how the zodiac can be seen in the small or in the great. The microscopic cell is constructed on the plan of the zodiac, as well as is the great Kosmos. Each has its signs denoting its periods, called manvantaras and pralayas, activity and rest, creation and destruction, all names by which the idea of the great duality is spoken of.

The entire figure outlines the progression of the round by its races and sub-races. Cancer (♋) begins the round. At this sign is seen a smaller zodiac, which is divided by the line of the manifestation of the round. This little zodiac represents the entire first root race, with its seven sub-races.

The first sub-race begins at the sign cancer (♋), breath; the second sub-race is indicated by the sign leo (♌), life; the third sub-race is distinguished by the sign virgo (♍), form; the fourth sub-race is determined by the sign libra (♎), sex; the fifth sub-race is represented by the sign scorpio (♏), desire; the sixth sub-race will be characterized by the sign sagittary, (♐), thought; the seventh sub-race is to be identified by the sign capricorn (♑), individuality.

As each sub-race of each of the seven root races develops individuality in the sign capricorn (♑), the race cycle closes and the sub-race passes into the upper half of the circle, which symbolizes the racial pralaya of the fourth round. It must be remembered, however, that the first root race is a spiritual race, and not even its most material, the fourth, sub-race is to be compared to our physical bodies except by analogy; that the progression of the first root race furnishes the ideal plan only of the entire round, which plan is not worked out and completed until the end of the seventh root race. The first root race has not died, nor will it die, because it was of the first round. Nor will any of the races of the first round die, because they furnish the ideal and type of their respective rounds throughout the great manvantara. The first race of our fourth round was the fourth race of the first round.

The cycle of the involution of the first three races is along the descending arc of the circle to the lowest development, pivot, balance, turning point of the round, which is in libra (♎), sex, the fourth race. Then the cycle turns and evolves on the ascending arc of the circle. As libra (♎), sex, is the pivot and balance of the round, it is alone on its own plane, and must complete itself on its own plane. Not so with the other races.

The fifth root race is the complement of the third root race, and both are on the same plane. But, whereas the third race man is involving into sex, the fifth race man is or should be evolving through and from sex to his original condition of the third race in this our fourth round. According to evolutionary law, there should be dual sexed tribal and family races in this our present fifth sub-race of the Aryan, fifth, root race. However, the sex desire has been so strong in the mind and body of man that he has tarried beyond the lawful time in the sign of sex. The consequence is that not only is he holding back his own racial evolution, but also the evolution of the animals, and he will be compelled by all manner of diseases to go on. Man can only stay the progression of evolution for a time. The race which is now forming in America will be the sixth family race, sagittary (♐), of the fifth sub-race, scorpio (♏), of the Aryan fifth root race, scorpio (♏), which root race, according to the "Secret Doctrine," began in Asia.

The following extract from Vol. I. deals with our present fourth round, as do also Stanzas IV., V., VI. and VII.:

Vol. I., pp. 49, 50.

Stanza IV. shows the differentiation of the "germ" of the universe into the septenary hierarchy of conscious divine powers, which are the active manifestations of the one supreme energy. They are the framers, shapers and ultimately the creators of all the manifested universe, in the only sense in which the name "creator" is intelligible; they inform and guide it; they are the intelligent beings who adjust and control evolution, embodying in themselves those manifestations of the one law, which we know as the "laws of nature."

Generically, they are known as the dhyan chohans, though each of the various groups has its own designation in the Secret Doctrine.

This stage of evolution is spoken of in Hindu mythology as the "creation of the gods."

Stanza V. describes the process of world-formation. First, diffused cosmic matter, then the "fiery whirlwind," the first stage in the formation of a nebula. This nebula condenses, and after passing through various transformations, forms a Solar Universe, a planetary chain, or a single planet, as the case may be.

Stanza VI. indicates the subsequent stages in the formation of a "world," and brings the evolution of such a world down to its fourth great period, corresponding to the period in which we are now living.

Stanza VII. continues the history, tracing the descent of life down to the appearance of man; and thus closes the first book of the Secret Doctrine.

The development of "man" from his first appearance on this earth in this round to the state in which we now find him will form the subject of Book II.

The above outlines indicate the fourth round, the septenary hierarchy spoken of represented by the signs of the zodiac from cancer (♋) to capricorn (♑) in the lower half of the circle.

The dhyan chohans are seven. They are the intelligences at the heads of the hierarchies represented by these signs. The stage of evolution at cancer is spoken of as the "creation of the gods," because it is at this sign, which not only represents the fourth round, but also the first race of the fourth round, that these parents of humanity emanate the form-bodies of their respective races and watch over the forms until the forms are sufficiently developed. Then some of the "gods" incarnate into the bodies developed and carry on the evolution; others wait, and some refuse to incarnate.

The following describes the first stage of the world's formation in the fourth round, and also that of the first race in the fourth round:

Vol. I., pp. 141, 142.

Stanza V. sloka 3. He is their guiding spirit and leader. When he commences work he separates the sparks of the lower kingdom, that float and thrill with joy in their radiant dwellings, and forms therewith the germs of wheels. He places them in the six directions of space, and one in the middle the central wheel.

"Wheels," as already explained, are the centres of force, around which primordial cosmic matter expands, and, passing through all the six stages of consolidation, becomes spheroidal and ends by being transformed into globes or spheres. It is one of the fundamental dogmas of esoteric cosmogony, that during the kalpas (or aeons) of life, motion, which, during the periods of rest, "pulsates and thrills through every slumbering atom" assumes an evergrowing tendency, from the first awakening of kosmos to a new "day," to circular movement. "The deity becomes a whirlwind." It may be asked, as the writer has not failed to ask: Who is there to ascertain the difference in that motion, since all nature is reduced to its primal essence, and there can be no one not even one of the dhyani-chohans, who are all in nirvana to see it? The answer to this is: EVERYTHING IN NATURE HAS TO BE JUDGED BY ANALOGY.

Vol. I., p. 144.

STANZA V., SLOKA 4. FOHAT TRACES SPIRAL LINES TO UNITE THE SIXTH TO THE SEVENTH THE CROWN (a). AN ARMY OF THE SONS OF LIGHT STANDS AT EACH ANGLE; THE LIPIKA, IN THE MIDDLE WHEEL. THEY SAY: "THIS IS GOOD." THE FIRST DIVINE WORLD IS READY; THE FIRST, THE SECOND. THEN THE "DIVINE ARUPA" REFLECTS ITSELF IN CHHAYA LOKA, THE FIRST GARMENT OF ANUPADAKA.

(a) This tracing of "spiral lines" refers to the evolution of man's as well as of nature's principles; an evolution which takes place gradually, as does everything else in nature. The sixth principle in man (buddhi, the divine soul), though a mere breath in our conception, is still something material when compared with divine spirit (atma), of which it is the carrier or vehicle. Fohat, in his capacity of divine love (eros), the electric power of affinity and sympathy, is shown, allegorically, trying to bring the pure spirit, the ray inseparable from the one absolute, into union with the soul, the two constituting in man the monad, and in nature the first link between the ever-unconditioned and the manifested. "The first is now the second (world)" of the lipikas has reference to the same.

Vol. I., pp. 154, 155.

Moreover, in occult metaphysics, there are, properly speaking, two "Ones" the One on the unreachable plane of absoluteness and infinity, on which no speculation is possible; and the second One on the plane of emanations. The former can neither emanate nor be divided, as it is eternal, absolute, and immutable; but the second, being, so to speak, the reflection of the first One (for it is the Logos, or Ishvara, in the universe of illusion) can do so. It emanates from itself as the upper sephirothal triad emanates the lower seven sephiroth the seven rays or dhyani chohans; in other words, the homogeneous becomes the heterogeneous, the protyle differentiates into the elements. But these, unless they return into their primal element, can never cross beyond the laya, or zero-point.

The following, Stanza VI., describes the consolidation of the earth, and also the physical body of man in the third race of the fourth round:

Vol. I., pp. 168, 169.

STANZA VI., SLOKA 4. HE BUILDS THEM IN THE LIKENESS OF OLDER WHEELS, PLACING THEM ON THE IMPERISHABLE CENTRES (a).

HOW DOES FOHAT BUILD THEM? HE COLLECTS THE FIERY-DUST. HE MAKES BALLS OF FIRE, RUNS THROUGH THEM, AND ROUND THEM, INFUSING LIFE THEREINTO, THEN SETS THEM INTO MOTION; SOME ONE WAY, SOME THE OTHER WAY. THEY ARE COLD, HE MAKES THEM HOT. THEY ARE DRY, HE MAKES THEM MOIST. THEY SHINE, HE FANS AND COOLS THEM. THUS ACTS FOHAT FROM ONE TWILIGHT TO THE OTHER, DURING SEVEN ETERNITIES.

(a) The worlds are built "in the likeness of older wheels" i. e., of those that had existed in preceding manvantaras and went into pralaya; for the law for the birth, growth, and decay of everything in kosmos, from the sun to the glow-worm in the grass, is One. There is an everlasting work of perfection with every new appearance, but the substance-matter and forces are all one and the same. And this law acts on every planet through minor and varying laws.

The "imperishable (laya) centres" have a great importance, and their meaning must be fully understood, if we would have a clear conception of the archaic cosmogony, whose theories have now passed into occultism. At present, one thing may be stated. The worlds are built neither upon, nor over, nor in the laya centres, the zero-point being a condition, not a mathematical point.

By the "imperishable laya centers" is meant the states or conditions by which one kind or grade of matter passes into and becomes another kind or grade of matter. An appearance on one plane of matter must come from another plane through a laya center, which is the condition neutral to and between both planes. There are seven such laya centers. The seven laya centers are neutral to and allow an interchange or circulation between the worlds, the principles, the forces, the elements, the senses, the bodies, and even the seven constituents of the body of man. All of this applies to the seven signs of the zodiac of the lower half of the circle.

Stanza VII. indicates the history of the earth, and also of man, to the fourth race. The above quotations show:

First That the first three stanzas describe the first three rounds, which are symbolized by the first three signs of the zodiac.

Second That Stanza IV. describes the fourth round only, and particularly the first race of our fourth round, which prescribes the laws governing the round.

Third That Stanzas V., VI. and VII. describe the second, third and fourth periods in the development of the earth and of man, which is only as far as the round has gone, and that these periods are symbolized by the signs leo (♌), virgo (♍), libra (♎) and scorpio (♏).

The above extracts not only show the previous developments of the human race, but they indicate the manner in which man comes into the world at present; that is to say, from the time that he first begins to clothe himself with astral matter, the development of the foetus which is being prepared for him, and his final incarnation at birth. In this connection we would point out that Stanza IV. indicates the ego or egos which are to incarnate. This is known through the sign cancer (♋), breath. Stanza V. shows the projection of the spark at conception and the beginning of the formation of the foetus. This is known by and through the sign leo (♌), life. Stanza VI. outlines the further development of the foetus, the period at which its sex is determined, which, as described, was accomplished in the third race, and is understood by and through the sign virgo (♍), form. Stanza VII. describes the completion of the foetus and its final birth into the world as a being of sex. This is shown by the sign libra (♎), sex.

The above first, second and third races indicate the development of the first three rounds. More details concerning the development of the races are given in the extracts, but we should not fail to keep in mind the signs of the zodiac as we proceed.

The following continues the history of the second stage in the formation of our earth, the history of the second race, and of foetal development:

Vol. I., p. 183.

5. Every life cycle on globe D (our earth) is composed of seven root-races. They commence with the ethereal and end with the spiritual; on the double line of physical and moral evolution from the beginning of the terrestrial round to its close. One is a "planetary round" from globe A to globe G, the seventh; the other, the "globe round," or the terrestrial.

6. The first root-race, i. e., the first "men" on earth (irrespective of form), were the progeny of the "celestial men," rightly called in Indian philosophy the "lunar ancestors" or the pitris, of which there are seven classes or hierarchies.

Figure 27 is given in the "Secret Doctrine" in Vol. I., page 221. It symbolizes the planetary chain of globes, and also the root races. Beside it, Figure 28, the same is given with the key of the signs of the zodiac.

Vol. I., p. 221.

These seven planes correspond to the seven states of consciousness in man. It remains with him to attune the three higher states in himself to the three higher planes in kosmos. But before he can attempt to attune, he must awaken the three "seats" to life and activity.

The following is from the commentary on Stanza VII., Sloka 1:

Vol. I., p. 233.

(a) The hierarchy of creative powers is divided esoterically into seven (four and three), within the twelve great orders, recorded in the twelve signs of the zodiac; the seven of the manifesting scale being connected, moreover, with the seven planets. All these are subdivided into numberless groups of divine spiritual, semi-spiritual, and ethereal beings.

Vol. I., p. 234.

The highest group is composed of the divine flames, so-called, also spoken of as the "fiery lions" and the "lions of life," whose esotericism is securely hidden in the zodiacal sign of leo. It is the nucleole of the superior divine world. They are the formless fiery breaths, identical in one aspect with the upper sephirothal triad, which is placed by the kabalists in the archetypal world.

The above will explain that the four principles of man, with three aspects, are indicated by the signs aries (♈) to libra (♎). Aries (♈) represents the changeless, immutable principle and the all-inclusive Absolute; taurus (♉), motion, represents atma; gemini (♊), substance, stands for buddhi, and cancer (♋), breath, symbolizes manas. These are the four basic principles which have, as elsewhere stated, been passed through in the three preceding rounds. To perfect the fourth of these, manas, is the work of this fourth round.

The three aspects are the three lower principles, which are the vehicles of the principle manas, which we are now concerned with. Of these leo (♌), life, is the principle prana which formed the lowest body developed in the second round, and the development of which the second race was concerned with. Virgo (♍), form, is the linga sharira, or astral body, which was the body developed in the third round, and which formed the bodies of our third race humanity in our present fourth round. This third race included the sign scorpio (♏), desire, as the dual sex beings of the early third race represented the two principles, desire and form, in one desire-form.

Libra (♎), sex, is the physical body, in which sign and body are included both the principles or functions of virgo (form) and scorpio (desire).

The mention of “the seven in the manifesting scale” refers to the seven root races which make up our present fourth round, and which, as has been heretofore shown, are represented by the signs below the horizontal line, which is the line of manifestation. In the planetary chain of globes, libra corresponds to our earth. The three signs on either side of libra represent the six companion globes, and, with libra, make up the earth chain. Each of these globes or signs is related to one of the planets which make up our solar system proper. This is set forth in Figures 27, 28, 29.

The following extract will give further information concerning the planetary chain:

Vol. I., pp. 252, 253.

“ * * * * * by a round is meant the serial evolution of nascent material nature, of the seven globes of our chain, with their mineral, vegetable and animal kingdoms; man being included in the latter and standing at the head of it, during the whole period of a life-cycle, which latter would be called by the Brahmans a “day of Brahma.” It is, in short, one revolution of the “wheel” (our planetary chain), which is composed of seven globes, or seven separate “wheels,” in another sense, this time. When evolution has run downward into matter from globe A to globe G, it is one round. In the middle of the fourth revolution, which is our present round, “evolution has reached its acme of physical development, crowned its work with the perfect physical man, and, from this point, begins its work spirit-ward.”

Vol. I., pp. 285, 286, 287.

STANZA VII., SLOKA 6. FROM THE FIRST-BORN, THE THREAD BETWEEN THE SILENT WATCHER AND HIS SHADOW BECOMES MORE STRONG AND RADIANT WITH EVERY CHANGE. THE MORNING SUNLIGHT HAS CHANGED INTO NOON-DAY GLORY.

This sentence, “the thread between the silent watcher and his shadow (man) becomes more strong with every change,” is another psychological mystery, that will find its explanation in Volume II. For the present, it will suffice to say that the “watcher” and his “shadows” the latter numbering as many as there are reincarnations for the monad are one. The watcher, or the divine prototype, is at the upper rung of the ladder of being; the shadow, at the lower. Withal, the monad of every living being, unless his moral turpitude breaks the connection, and he runs loose and astray into the “lunar path” to use the occult expression is an individual dhyān chohan, distinct from others, with a kind of spiritual individuality of its own, during one special manvantara. Its primary, the spirit (atman), is one, of course, with the one universal spirit (paramatma), but the vehicle (vahan) it is enshrined in, the buddhi, is part and parcel of that dhyān-chohanic essence; and it is in this that lies the mystery of that ubiquity, which was discussed a few pages back. “My father, that is in heaven, and I are one,” says the Christian scripture; and in this, at any rate, it is the faithful echo of the esoteric tenet.

The following seventh and last sloka of the seventh and last stanza of the first volume of the “Secret Doctrine” gives the summary of the history of man up to his present state and a prophecy of the future:

Vol. I., p. 286.

STANZA VII., SLOKA 7. “THIS IS THY PRESENT WHEEL” SAID THE FLAME TO THE SPARK. “THOU ART MYSELF, MY IMAGE AND MY SHADOW. I HAVE CLOTHED MYSELF IN THEE, AND THOU ARE MY VAHAN, TO THE DAY ‘BE WITH US,’ WHEN THOU SHALT RE-BECOME MYSELF AND OTHERS, THYSELF AND I.” (A). THEN THE BUILDERS, HAVING DONNED THEIR FIRST CLOTHING, DESCEND ON RADIANT EARTH AND REIGN OVER MEN WHO ARE THEMSELVES.

(a) The day when the spark will re-become the flame, when man will merge into his dhyān choḥan, “myself and others, thyself and I,” as the stanza has it, means that in paranirvāna when pralaya will have reduced not only material and psychical bodies, but even the spiritual egos, to their original principle the past, present, and even future humanities, like all things, will be one and the same. Everything will have re-entered the great breath. In other words, everything will be “merged in Brahman,” or the divine the unity.

This sloka is the poetical synopsis of the preceding racial development, which also gives in miniature the history of the preceding rounds. It shows that the progenitors of early humanity have watched the development of early humanity during all the races and their cycles, until finally some have descended and taken up their abode in the dwellings provided. That from the lowest plane to the absolute Self there runs an unbroken line or chain of communication. The lowest body which is now created is the “present wheel,” the physical body of man, into which the divine flame, the Higher Self, has projected a spark. This physical body, with its higher principles, will be the “vahan,” or vehicle, until it has been so perfected that the divine flame itself will descend into it like a pillar of fire, surrounding it with an aureole of glory and light, when the matter of which this poor physical body is composed will have been raised to a higher state in future kalpas to the day “be ‘with us.’”

The following closes the commentary on the stanzas of the first volume of the “Secret Doctrine”:

Vol. I., pp. 288, 289.

Thus proceed the cycles of the septenary evolution, in seven-fold nature; the spiritual or divine, the psychic or semi-divine; the intellectual; the passional, the instinctual, or cognitional; the semi-corporeal; and the purely material or physical natures. All these evolve and progress cyclically, passing from one into another, in a double centrifugal and centripetal, way, one in their ultimate essence, seven in their aspects. The lowest, of course, is that depending upon and subservient to our five physical senses, which are in truth seven, as shown later, on the authority of the oldest Upanishads. Thus far, for individual, human, sentient, animal and vegetable life, each the microcosm of its higher macrocosm. The same for the universe, which manifests periodically, for purposes of the collective progress of the countless lives, the outbreathings of the One Life; in order that, through the ever-becoming, every cosmic atom in this infinite universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, may reach, through individual merits and efforts, that plane where it re-becomes the One Unconditioned All. But between the alpha and the omega there is the weary “road,” hedged in by thorns, that goes down first, then

Winds up hill all the way;
Yes, to the very end. . . .

Starting upon the long journey immaculate, descending more and more into sinful matter, and having connected himself with every atom in manifested space the pilgrim, having struggled through, and suffered in, every form of life and being, is only at the bottom of the valley of matter, and half through his cycle, when he has identified himself with collective humanity. This, he has made in his own image. In order to progress upwards and homewards, the “God” has now to ascend the weary uphill path of the golgotha of life. It is the martyrdom of self-conscious existence. Like Vishvakarman, he has to sacrifice himself to himself, in order to redeem all creatures, to resurrect from the many into the One Life. Then he ascends into heaven indeed; where, plunged into the incomprehensible absolute being and bliss of paranirvāna, he reigns unconditionally, and whence he will re-descend again, at the next “coming” which one portion of humanity expects in its dead-letter sense as the “second-advent,” and the other as the last “Kalki Avatara.”

Occultism divides the “creators” into twelve classes, of which four have reached “liberation” to the end of the “great age;” the fifth is ready to reach it, but still remains active on the intellectual planes, while seven are still under direct karmic law. These last act on the man-bearing globes of our chain.

Among other arts and sciences, the ancients ay, as an heirloom from the Atlanteans had those of astronomy and symbolism, which included the knowledge of the Zodiac. As already explained, the whole of antiquity believed, with good reason, that humanity and its races are all intimately connected with the planets, and these with the zodiacal signs. The whole world’s history is recorded in the latter.

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THE ZODIAC.

X.

I N the three preceding articles on the zodiac the difference between the movable and the stationary signs has been set forth: that whereas the movable signs symbolize the periods of manifestation which in the “Secret Doctrine” are called rounds, or manvantaras, the stationary signs stand for the perpetual law and design according to which all such manifestations are involved, developed and progress toward final attainment. We have also had a general view of the working out of the plan of the rounds and of the races. The present article will deal with this our present fourth round, or period of evolution, according to the signs of the zodiac, with references from the “Secret Doctrine.”

The stationary zodiac, as we know it, represents twelve great orders, creators, powers or forces through space, governed by great intelligences, by and through whom cosmic matter is transformed into systems of worlds and beings, which beings come into existence by the planetary chains, are educated and developed through the races as represented by the signs, and who pass on to enjoy the attainment or fulfill a self-appointed duty which their degree of intelligence directs, or to go around the wheel again.

Vol. II., p. 81. Occultism divides the “creators into twelve classes, of which four have reached “liberation” to the end of the “great age,” the fifth is ready to reach it, but still remains active on the intellectual planes, which seven are still under direct karmic law. These last act on the man-bearing globes of our chain.

Four of these great orders have passed through all experience which it was possible for them to obtain below the line of manifestation, and they have little to do with ordinary humanity. A fifth order is directly concerned with humanity, in that they are the leaders and teachers who remain to show to human egos the way and to help them on to attain individual immortality. This class or order is ready to pass on, but will do so only when the now incarnated egos have sufficiently developed to take their places and to help less advanced egos on the cyclic uphill path. The order of intelligences which thus remain to help the human egos still in bondage to ignorance are represented by the sign capricorn (♑), the mysterious tenth sign of the zodiac. Connected with and relating to this sign are numerous references in the mythologies and legends of all peoples. These myths and legends are that a dual being, who was part fish, part man, known as Makara, Matsya, Dagon, Oannes, and by other names, would, as a man-fish, leave his native element to come among men and teach them. This man-fish, it is said, revealed to men the laws of life, the lines along which their civilizations were to be built up and developed, and the purpose of life. Capricorn (♑) is the sign of individuality, having attained which the human fulfills his obligations to others and becomes a god.

Vol. II., p. 85.

Between man and the animal whose monads, or jivas, are fundamentally identical there is the impassable abyss of mentality and self-consciousness. What is human mind in its higher aspect, whence comes it, if it be not a portion of the essence and, in some rare cases of incarnation the very essence of a higher being; one from a higher and divine plane? Can man a god in the animal form be the product of material nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, monad seeing that the intellectual potentialities of the two differ as the sun does from the glow-worm? And what is it that creates such difference, unless man is an animal plus a living god within his physical shell?

Vol. II., p. 279.

The doctrine teaches that the only difference between animate and inanimate objects on earth, between an animal and a human frame, is that in some the various "fires" are latent, and in others they are active. The vital fires are in all things and not an atom is devoid of them. But no animal has the three higher "principles" awakened in him; they are simply potential, latent, and thus non-existing. And so would the animal frames of men be to this day, had they been left as they came out from the bodies of their progenitors, whose shadows they were, to grow, unfolded only by the powers and forces imminent in matter.

Vol. II., pp. 280, 281.

The third race was preeminently the bright "shadow," at first, of the gods, whom tradition exiles on to the earth after the allegorical war in heaven. This became still more allegorical on earth, for it was the war between spirit and matter. This war will last till the inner and divine man adjusts his outer terrestrial self to his own spiritual nature. Till then the dark and fierce passions of that self will be at eternal feud with his master, the divine man. But the animal will be tamed one day, because its nature will be changed, and harmony will reign once more between the two as before the "fall," when even mortal man was "created" by the elements and was not born.

Aquarius (♒), pisces (♓), aries (♈) and taurus (♉) characterize the four orders who have reached liberation and passed beyond the human state. Aquarius (♒) represents the cosmic divine soul which wells up as the I-am-thou-and-thou-art-I principle in humanity, and which prompts all acts of unselfish love which sees and feels and acts for others as though all was one self.

Pisces (♓) is the silent, the passionless, the all-comprehensive will, who is the source of all power and who grants to every creature the power to act according to its development and its capacity to act. The passionless power is the path which man must discover in himself if he is to win his

immortality and become all-knowing, all-loving, all-powerful, and all-conscious.

Aries (♈) symbolizes all-consciousness the immutable, changeless, permanent, one reality. To humanity it is the Higher Self. To speak about it in terms of absoluteness is all that may be done, for any attempt to describe it seems only to bewilder and confuse. But one may aspire to it, and according to his aspiration he will become conscious of its all-presence.

Taurus (♉), motion, is the law. The “ever-existent,” the “ancient of the ancients,” the unmanifested “logos,” the “word,” are terms by which it has been named by the seers, by sages, and by those who have become one with it, and who are known as “saviors,” or “divine incarnations.” By whatever name, it is taurus (♉), motion, who starts gemini (♊), substance, into action, and who causes the homogeneous substance to differentiate itself into duality, spirit-matter, and to emanate all germs of spirit-matter and all entities which it had received into itself at the close of the past evolution. Taurus (♉), motion, is the law which is destiny, in that it causes all things to take up and carry on their development from the point at which they left it off when pralaya, the great periodic night, overtook them. Thus the four orders of the zodiac who have passed beyond human development are depicted by their respective signs, as well as is the fifth, who is at present concerned with humanity. There remains one order, gemini (♊), substance, above the line of manifestation, and another order, cancer (♋), breath, which is on the line being above as well as below it.

Gemini (♊), substance, is the source from which all has come or will come. It is the root of nature, from which nature, matter, has its origin. Non-intelligent in itself, it is the primordial stuff which, under the guidance of and used by intelligences, becomes intelligent by its passage through all phases of matter and manifestation.

It now becomes necessary to speak of the sign cancer (♋), breath, and how our fourth round and its races were developed. At the close of any manvantara, or round, certain entities of that manifestation in the “Secret Doctrine” they are called the “sishta,” or seed attain freedom from the necessity of repeating their experiences. Such was the case at the close of the last manvantara. Some of the egos who took part in that manvantara graduated; that is to say, they graduated from their class, attained to their individuality, and were initiated into the higher order of aquarius (♒). Other egos of the same course and term failed to attain their individuality when the term ended. Of those who had attained some pledged themselves to help and teach the entities of the following term.

It follows, therefore, that there were two classes of beings who took part in ushering in the early races of our fourth round. One of these two classes were those who had attained freedom and immortality in the past round and who of their own choice had determined to remain and help those who had failed to attain. The other class was made up of those who had failed. The first class, the great teachers, stimulated and encouraged the second class in the duties to be performed by them when the third race should be in existence. The first race gave independent existence to the new matter which was to be used in the round. They, the great teachers,

caused bodies to be provided for the different grades of that class who had failed. This was the first root race which passed through its periods of seven. This race, with its subdivisions, was spherical in form and graded in the degrees of intelligence which they had developed in the past period of evolution. The first race furnished the ideal and pattern of what was to be and will be developed by the races to follow during the remainder of the present fourth round. This first race did not live on the earth, but in a sphere surrounding the earth. The characteristic of this spherical first race was breath. They created by breath, they lived by breath, they gave form to creatures through breath, they separated by breath, they energized forms by breath, they transformed energy through breath, and they were individualized as breaths. This first race did not die, as did the races which followed.

Vol. II., p. 121.

The first race of men were, then, simply the images, the astral doubles, of their fathers, who were the pioneers, or the most progressed entities from a preceding though lower sphere, the shell of which is now our moon. But even this shell is all-potential, for, the moon having generated the earth, its phantom, attracted by magnetic affinity, sought to form its first inhabitants, the pre-human monsters.

Vol. II., p. 90.

STANZA IV., SLOKA 14. THE SEVEN HOSTS, THE WILL-BORN LORDS, PROPELLED BY THE SPIRIT OF LIFE-GIVING, SEPARATE MEN FROM THEMSELVES, EACH ON HIS OWN ZONE.

They threw off their "shadows" or astral bodies if such an ethereal being as a "lunar spirit" may be supposed to rejoice in an astral, besides a hardly tangible body. In another commentary it is said that the ancestors breathed out the first man, as Brahma is explained to have breathed out the suras, or gods, when they became asuras (from asu, breath). In a third it is said that they, the newly-created men, were the "shadows of the shadows."

The first race gave birth to the second race by emanations of breaths from themselves, which emanations were similar to their own spherical forms; and the first race, together with these its emanations, set into action another sphere, the life sphere, the matter of which sphere is differentiated substance, spirit-matter. This matter moved in currents, vortices and orbits, within its sphere of action. The characteristic of the second race was life. It was breathed into existence by breath, and it lived on its own property of life which is that force from which our electricity comes. This life race, taking the form given it by its parent breaths, continued its existence in these forms in its first and second periods, which were its sub-races. In its third period it became elongated in form; in its later periods the early forms diminished in size and continued themselves by budding or putting forth from themselves shoots and gradually transforming themselves into the new shoots. Phases of plant life illustrate the process of budding and thus propagating a species, but, whereas the parent plant continues its life, it differs from the second race in that the second race passed into and disappeared into its own progeny.

Vol. II., pp. 122, 123.

STANZA V., SLOKA 19. THE SECOND RACE (WAS) THE PRODUCT BY BUDDING AND EXPANSION, THE A-SEXUAL FROM THE SEXLESS. THUS WAS, O LANOO, THE SECOND RACE PRODUCED.

What will be most contested by scientific authorities is this a-sexual race, the second, the fathers of the "sweat-born" so-called, and perhaps still more the third race, the "egg-born" androgynes. These two modes of procreation are the most difficult to comprehend, especially for the Western mind. It is evident that no explanation can be attempted for those who are not students of occult metaphysics. European language has no words to express things which nature repeats no more at this stage of evolution, things which therefore can have no meaning for the materialist. But there are analogies.

Vol. II., p. 124.

The early second (root) race were the fathers of the "sweat-born"; the later second (root) race were "sweat-born" themselves.

This passage from the commentary refers to the work of evolution from the beginning of a race to its close. The "sons of yoga," or the primitive astral race, had seven stages of evolution racially, or collectively; as every individual being in it had, and has now. It is not Shakespeare only who divided the ages of man into a series of seven, but nature herself. Thus the first sub-races of the second race were born at first by the process described on the law of analogy; while the last began gradually, *pari passu* with the evolution of the human body, to be formed otherwise. The process of reproduction had seven stages also in each race, each covering aeons of time.

Vol. II., p. 146.

STANZA VI., SLOKA 23. THE SELF-BORN WERE THE CHHAYAS, THE SHADOWS FROM THE BODIES OF THE SONS OF TWILIGHT. NEITHER WATER NOR FIRE COULD DESTROY THEM.

This verse cannot be understood without the help of the commentaries. It means that the first root-race, the "shadows" of the progenitors, could not be injured, or destroyed by death. Being so ethereal and so little human in constitution, they could not be affected by any element flood or fire. But their "sons," the second root-race, could be and were so destroyed. As the progenitors merged wholly in their own astral bodies, which were their progeny, so that progeny was absorbed in its descendants, the "sweat-born." These were the second humanity composed of the most heterogeneous gigantic semi-human monsters the first attempts of material nature at building human bodies. The ever-blooming lands (Greenland, among others), of the second continent were transformed, successively, from edens with their eternal spring, into hyperborean hades. This transformation was due to the displacement of the great waters of the globe, to oceans changing their beds; and the bulk of the second race perished in this first great throes of the evolution and consolidation of the globe during the human period. Of such great cataclysms there have already been four. And we may expect a fifth for ourselves in due course of time.

The third race was created by the second race. The breath forms of the breath race breathed into the later life race and awoke the dual life force within the bodies of the life race, and these bodies put forth new forms similar to themselves. These new forms were the beginnings of the third race, and were distinctive from their parents, the second race, in that the dual forces were more perfectly expressed in their forms, and that the sphere with which they were surrounded gradually disappeared or was transformed into the dual force now working within the form instead of outside it. This form gradually became human in its second period, but without the distinctiveness of sex. At the end of the third period its dual energy took form and was born from its parents, and this form had the organs of both sexes in one. This development was carried on by these early races under the direction of the great teachers of the first race. At this point it became the duty of the second class of the first race, before mentioned, who had failed in the previous evolution, to incarnate and thus to perform the double duty of lighting up with mind the forms into which they incarnated, and of qualifying and taking their degree which they had before failed to take. Some of these incarnated, passed through the development necessary, illuminated the forms into which they had incarnated, and became the teachers of that third race. The dual sexed bodies separated into sexes; that is to say, the dual sex characteristics became inoperative in one of the functions and operative in the opposite function in the same body. In some of the bodies the masculine sex became the dominant functioning sex, and in the other bodies the female sex remained as the dominant feature. Of the second class of the first race some incarnated; others would not, as they saw the dangers to which they would be subject and preferred to remain where they were in the breath sphere. Others, again, only partially incarnated, wishing to partake of the sensations of the animal bodies, but also desiring the joys of their own state. In this third race were enacted the transformations through which

the fourth race also passed, through some portions of which our present fifth race has passed, and to which it must develop. The more advanced entities who had incarnated remained with the third race during its earlier periods after the development of the forms into male and female bodies. But as the less advanced egos incarnated in the remaining forms, or refused to so incarnate, these incarnations and forms became gross and still more gross and sensual, and the bodies provided were not fit habitations for the teachers; and as the humanity became more degraded they lost the ability to see, and they even refused to receive instruction from their teachers, the gods. The gods then withdrew from humanity.

Vol. II., pp. 173, 174, 175.

First come the self-existent on this earth. They are the "spiritual lives" projected by the absolute will and law, at the dawn of every rebirth of the worlds. These lives are the divine "shishta" (the seed-manus, or the prajapatis and the pitris).

From these proceed:

1. The first race, the "self-born," which are the (astral) shadows of their progenitors. The body was devoid of all understanding (mind, intelligence, and will). The inner Being (the Higher Self, or monad), though within the earthly frame, was unconnected with it. The link, the manas, was not there as yet.

2. From the first (race) emanated the second, called the "sweat-born" and the "boneless." This is the second root-race, endowed by the preservers (rakshasas) and the incarnating gods (the asuras and kumaras) with the first primitive and weak spark (the germ of the intelligence.) . . .

And from these in turn proceeds:

3. The third root-race, the "two-fold" (androgynes). The first races thereof are shells, till the last is "inhabited" (i. e., informed) by the dhyanis.

The second race, as stated above, being also sexless, evolved out of itself, at its beginning, the third, androgyne race by an analogous, but already more complicated process. As described in the commentary, the very earliest of that race were:

Vol. II., p. 183.

The third race had thus created the so-called "sons of will and yoga," or the "ancestors" the spiritual forefathers of all the subsequent and present arhats, or mahatmas, in a truly immaculate way. They were indeed created, not begotten, as were their brethren of the fourth race, who were generated sexually after the separation of sexes, the "fall of man." For creation is but the result of will acting on phenomenal matter, the calling forth out of it the primordial divine light and eternal life. They were the "holy seed grain" of the future saviours of humanity.

Vol. II., p. 279.

The third race fell and created no longer; it begat its progeny. Being still mindless at the period of separation, it begat, moreover, anomalous offspring, until its physiological nature had adjusted its instincts in the right direction. Like the "lords gods" of the Bible, the "sons of wisdom," the dhyan chohans, had warned it to leave alone the fruit forbidden by nature; but the warning proved of no value. Men realized the unfitness we must not say sin of what they had done, only when too late; after the angelic monads from higher spheres had incarnated in, and endowed them with understanding. To that day they had remained simply physical, like the animals generated from them. For what is the distinction?

Vol. II., p. 122.

Evolutionary law compelled the lunar fathers to pass, in their monadic condition, through all the forms of life and being on this globe; but at the end of the third round, they were already human in their divine nature, and were thus called upon to become the creators of the forms destined to fashion the tabernacles of the less progressed monads, whose turn was to incarnate.

Vol. II., p. 128.

STANZA V., SLOKA 21. WHEN THE RACE BECAME OLD, THE OLD WATERS MIXED WITH THE FRESHER WATERS (A). WHEN ITS DROPS BECAME TURBID, THEY VANISHED AND DISAPPEARED IN THE NEW STREAM, IN THE HOT STREAM OF LIFE. THE OUTER OF THE FIRST BECAME THE INNER OF THE SECOND (B). THE OLD WING BECAME THE NEW SHADOW, AND THE SHADOW OF THE WING (C).

(a) The old or primitive race merged in the second race, and became one with it.

(b) This is the mysterious process of the transformation and evolution of mankind. The material of the first forms shadowy, ethereal, and negative was drawn or absorbed into, and thus became the complement of the forms of the second race. The commentary explains this by saying that, as the first race was simply composed of the astral shadows of the creative progenitors, having of course neither astral nor physical bodies of its own the race never died. Its "men" melted gradually away, becoming absorbed in the bodies of their own "sweat-born" progeny, more solid than their own. The old form vanished and was absorbed by, disappeared in, the new form, more human and physical. There was no death in those days of a period more blissful than the golden age; but the first, or parent, material was used for the formation of the new being, to form the body and even the inner or lower principles or bodies of the progeny.

(c) When the "shadow" retires, i. e., when the astral body becomes covered with more solid flesh, man develops a physical body. The "wing," or the ethereal form that produced its shadow and image, became the shadow of the astral body and its own progeny. The expression is queer and original.

Vol. II., p. 140.

Stanza VI., Sloka 22 (b) This is a very curious statement as explained in the commentaries. To make it clear: The first race having created the second by "budding," as explained above, the second race gives birth to the third which itself is separated into three distinct divisions, consisting of men differently procreated. The first two of these are produced by an oviparous method, presumably unknown to modern natural history. While the early sub-races of the third humanity procreated their species by a kind of exudation of moisture or vital fluid, the drops of which coalescing formed an oviform ball or shall we say egg that served as an extraneous vehicle for the generation therein of a foetus and child, the mode of procreation by the later sub-races changed, in its results at all events. The little ones of the earlier sub-races were entirely sexless shapeless even for all one knows; but those of the later sub-races were born androgynous. It is in the third race that the separation of sexes occurred. From being previously a-sexual, humanity became distinctly hermaphrodite or bi-sexual; and finally the man-bearing eggs began to give birth, gradually and almost imperceptibly in their evolutionary development, first, to beings in which one sex predominated over the other, and, finally, to distinct men and women.

Vol. II., pp. 143, 144.

Thus the pristine bi-sexual unity of the human third root-race is an axiom in the Secret Doctrine. Its virgin individuals were raised to "gods," because that race represented their "divine dynasty." The moderns are satisfied with worshipping the male heroes of the fourth race, who created gods after their own sexual image, whereas the gods of the primeval mankind were "male and female."

Vol. II., p. 284.

No sooner had the mental eye of man opened to understanding than the third race felt itself one with the ever-present, as also the ever to be unknown and invisible, All, the one universal deity. Endowed with divine powers, and feeling in himself his inner god, each felt he was a man-god in his nature, though an animal in his physical self. The struggle between the two began from the very day they tasted of the fruit of the tree of wisdom; a struggle for life between the spiritual and the psychic, the mastery over the body, joined the "sons of light." Those who fell victims to their lower natures, became the slaves of the matter. From "sons of light and wisdom" they ended by becoming the "sons of darkness." They fell in the battle of mortal life with life immortal, and all those so fallen became the seed of the future generations of psychic and the physical. Those who conquered the lower "principles" by obtaining Atlanteans.

The fourth race began when sexes were distinctly developed, which was in the middle of the third race development. The third race was overcome by the fourth race, and has almost disappeared from the earth. The forms of the third race were not, in their beginnings, of the earth; they inhabited a sphere which is not now visible, but which, nevertheless, is in contact with the earth. As the third race forms became more material they condensed in stature and texture into solid animal beings, and then the earth became the sphere on which they lived. In the early third race the forms could pass away from the earth or come to it, could rise above or descend below the solid earth, but with their materiality and sensuality they lost the power to rise and live in their own sphere, and became creatures of the earth. The fourth race is strictly a race of sex. Its home is the earth, and its period of existence is limited to the earth. The fourth race, beginning and taking their forms from the middle of the third race, continued and passed in their development over the face of this globe until, in the natural course of evolution, they were gradually destroyed as a race; however, certain tribes of some of the family races still exist. The characteristics of the fourth race are desire and form as expressed and manifested through sex. Our bodies are fourth-race bodies; all sex bodies are fourth-race bodies.

Vol. II., pp. 285, 286.

It was the Atlanteans, the first progeny of semi-divine man after his separation into sexes hence the first begotten and humanly-born mortals who became the first "sacrificers" to the god of matter. They stand, in the dim far-away past, in ages more than prehistoric, as the prototype on which the great symbol of Cain was built, as the first Anthropomorphists who worshipped form and matter a worship which very soon degenerated into self-worship, and thence led to phallicism, which reigns supreme to this day in the symbolism of every exoteric religion of ritual, dogma, and form. Adam and Eve became matter, or furnished the soil, Cain and Abel the latter the life-bearing soil, the former "the tiller of that ground or field."

As each race developed from the other, that which was the outermost became the innermost. That which was the within became the without. The first breath race breathed out or emanated from themselves the second life race, and the breath became the inner principle of that second life race. The second race put forth the third form race; the life became the inner principle of the form. The form race developed the physical bodies of the fourth race and became the inner principle on which the physical was built, so that each human physical body is built on its inner principle of form, which was of the third race, and the form has for its inner actuating principle the body of the life race, which in turn has for its inner principle the breath or mind.

From the first race to the fourth was the involutory arc and cycle of development. From the fourth to the seventh races the lives and forms and desires and thoughts must be on the upward arc or cycle of evolution.

The great period of evolution or manvantara of which this earth is a part is made up of seven lesser periods, called rounds. In each of the rounds there is developed a principle. Each such principle developed is distinct in itself, but is nevertheless related to every other. As three rounds have been passed, three principles have been developed. We are now in the fourth round, and the fourth principle is now in the process of development. As each principle is developed it influences and aids in the development of the principles which will follow it in order and kind according to the signs of the zodiac. As we are in the fourth round and sign, cancer (♋), breath, or mind, we are influenced and aided by the three preceding signs, with their characteristic names or principles, which are aries (♈), the all-conscious principle; taurus (♉), motion, or atma, and gemini (♊), substance, or buddhi. There are, therefore, four principles which are intelligent which influence and aid in the development of humanity, and in the efforts of humanity to stimulate the matter represented by the signs leo (♌), life, or prana, virgo (♍), form, or linga-sharira, and libra (♎), sex or desire, as represented in its physical aspect of form-desire. The intelligent principles who influence and aid in the development of those which follow do not all act at once and at the same time on each of those whom they help. They aid at the proper time and when the conditions afford the opportunity. The time and condition is according to the progress of the races in any particular round.

In the first round the most condensed aspect of the all-conscious principle was cancer (♋), breath or mind. Therefore, as aries (♈) was the first round and the all-conscious principle now aids our fourth round through breath (♋), which is the nascent mind of humanity, the influence and aid was given in the first race of this our fourth round through the sign cancer (♋) (see Figure 29). The principle of motion (♉), atma, of the second round acted through the sign leo (♌), life, on the second or life race of our round. The principle of gemini (♊), substance, acted through the sign virgo (♍), form, on the third race of our round. The breath or mind is the principle now in progress of development toward perfection, and although

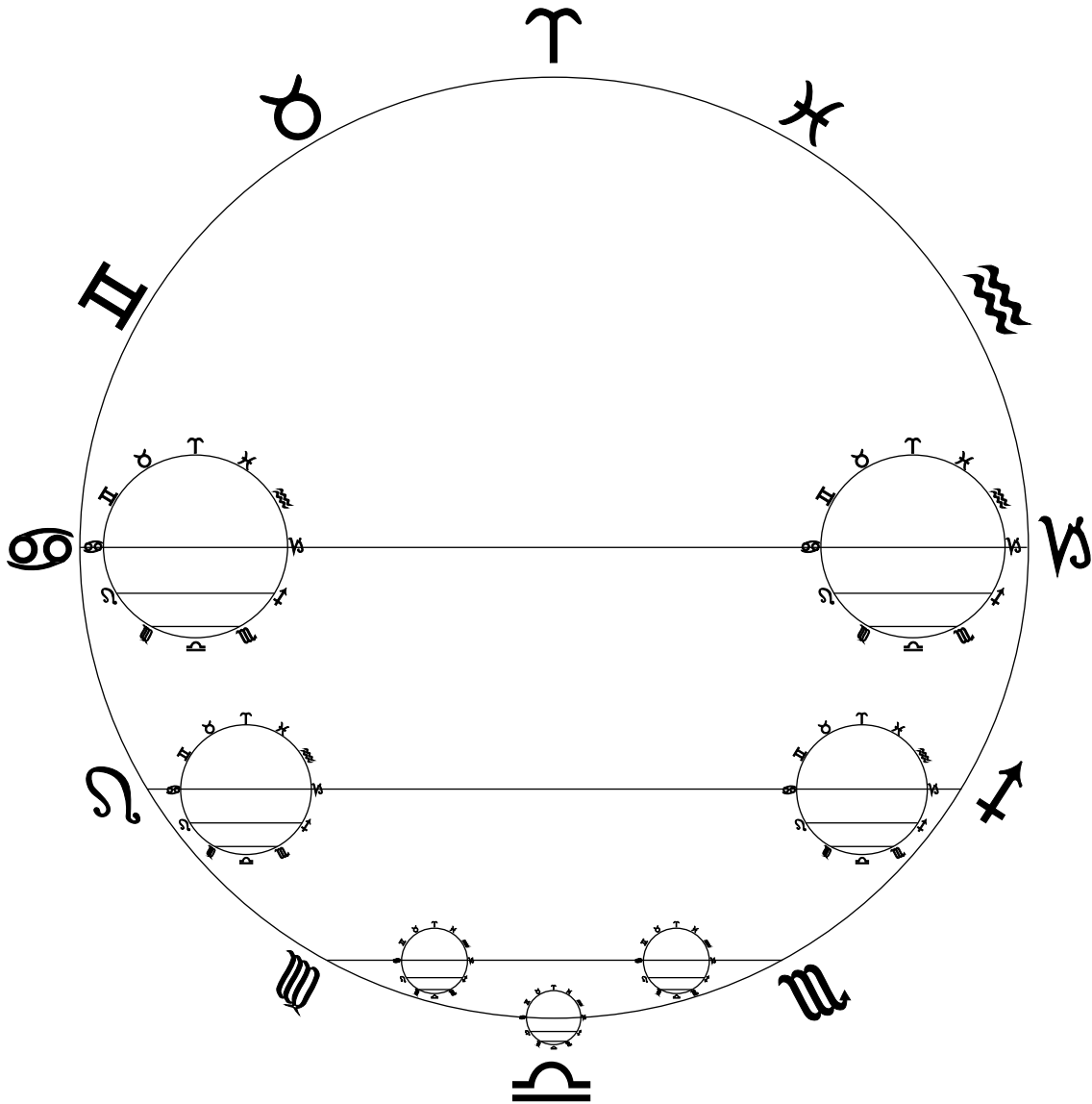


FIGURE 29

Figure of the zodiac showing the fourth round of the planetary chain, with its seven root races and seven sub-races.

not perfect as regards its humanity, is acting on desire through its lowest body, libra (♎), sex, and endeavoring to aid by controlling the desire. This line of action was described in *THE WORD*, Vol. IV., No. 1, Figures 20, 21, 22, 23. We thus see that in the first race the aid and influence from the first principle was given by aries (♈); that in the second, the life race, the influence from taurus (♉) was given; that in the third race the influence from gemini (♊) was given; and that in the fourth race the influence from cancer (♋) is being given. The aid thus given is symbolized in Hindu writings by the names of "Kumaras," the "virgin youths," who have sacrificed themselves for the good of humanity. It is said that only four out

of seven kumaras have sacrificed themselves. These kumaras correspond to the first four signs of the zodiac already mentioned, in their higher aspects, but they are actually the development of the first, second, third and fourth races of the humanity of this our fourth round.

Vol. II., pp. 294, 295.

The inner man of the first * * * only changes his body from time to time; he is ever the same, knowing neither rest nor nirvana, spurning devachan and remaining constantly on earth for the salvation of mankind. . . . Out of the seven virgin-men (kumara) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present manvantara. Though unseen, they are ever present. When people say of one of them, "he is dead;" behold, he is alive and under another form. These are the head, the heart, the soul, and the seed of undying knowledge (jnana). Thou shalt never speak, O lanoo, of these great ones (maha . . .) before a multitude, mentioning them by their names. The wise alone will understand.

As three rounds have been completed, the three corresponding principles represented by kumaras have fully incarnated. The fourth round being in process of completion, has the fourth principle and kumara incarnated to a large degree. These four kumaras, acting through the four rounds on the four races, are influencing them directly. Not so with the fifth kumara, because the fifth round has not yet begun; and, as a race, our fifth race cannot receive the same impetus and influence from life (♁) as it does from the fully incarnated kumara. What will be the fifth kumara is at present spirit-matter, as represented by life, prana (♁). The same is true of the sixth and seventh kumaras, represented by the signs ♃ and ♄, which, as kumaras, would influence the sixth and seventh races when these shall come into existence.

The "Secret Doctrine" speaks of seven pitris, or fathers, but only mentions two. These two are called the barhishad and agnishwatta pitris, or fathers. The barhishad pitri is particularly related to cancer (♋), the breath, and the agnishwatta to capricorn (♑), individuality, and are those already mentioned in this article as taking part in the development of our first race. The five other pitris, or fathers, are represented by leo (♌), life; virgo (♍), form; libra (♎), sex; scorpio (♏), desire, and sagittary (♐), thought.

Vol. II., p. 81.

Exoteric Hindu books mention seven classes of pitris, and among them two distinct kinds of progenitors or ancestors: The barhishad and the agnishwatta; or those possessed of the "sacred fire" and those devoid of it.

Vol. II., p. 96.

The pitris being divided into seven classes, we have here the mystic number again. Nearly all the puranas agree that three of these are arupa, formless, while four are corporeal; the former being intellectual and spiritual, the latter material and devoid of intellect. Esoterically, it is the asuras who form the first three classes of pitris "born in the body of night" whereas the other four were produced from the "body of twilight." Their fathers, the gods, were doomed to be born fools on earth, according to the Vayu Purana. The legends are purposely mixed up and made very hazy; the pitris being in one the sons of the gods, and, in another, those of Brahma; while a third makes them instructors of their own fathers. It is the hosts of the four material classes who create men simultaneously on the seven zones.

The fifth race began in Asia in the fifth period of the fourth race, and continues to-day. The characteristic of the fifth race is desire-mind, but, whereas the fourth race was on a plane by itself, though having desire and form in its make-up, the fifth race is on the same plane as the third race. What the third race went through from its beginnings to its end, or, rather, its remnants, the fifth race will also pass through, but in reverse order. The third race began by being great and ending in degradation. The beginnings of the fifth race were simple. They were led and instructed by teachers from a plane corresponding to the third race (see Figure 29). As the fifth race grew older, they asserted their individuality and carried on their own development. This development has had its cycles of the

appearance and disappearance of civilizations, and it has passed through nearly five of its seven periods on as many different portions of the globe. It is now beginning its sixth great period on the sixth portion formed and being formed for it here in America. It should be able in this period to have the powers that the third race in its corresponding inverse order had on its own plane.

The elements or kingdoms to which man is restricted, or which he uses, indicate his individual and racial development.

Man has been restricted to the continent or land on which he was born, seldom venturing on longer excursions by water than along his own shores. At first these excursions were made in small boats by the use of oars; then larger boats were built and sails were adjusted. So the element of air was made use of. One of the first great voyages of modern history was made by Columbus and ended in the discovery of the American continent, the continent on which the new race the sixth sub-race is to be born.

The greatness of modern civilization dates from the discovery of the American continent. Since then man has begun in earnest to harness the forces of nature and compel them to do his bidding. The pioneers of the new race have brought each element into use to overcome the other and itself. The products of earth were made to ride the water; then wind impelled the vessels; later, fire was made to generate steam from water, which thus overcame itself. So from the sons of the new continent, America, we have the steam engine, which has reduced distances by land and water. Although the waterwheel and windmill were in use before the discovery of steam, it was not until after the discovery of America that water was turned to steam and electricity drawn from the air and now both the wheels are moved by modern commerce. Franklin, the representative American, was the first in our times to intelligently use electricity, the great force of the air. From his experiments came the later triumphs of the telegraph, telephone, phonograph, electric light and power.

And now, turning to further triumphs, having drawn the treasures from her rock-hewn chambers and subterranean beds and railroaded the surface of the earth, having steamed trackless paths over the ocean, made incursions into and fathomed its depths, the American will ascend and travel the air and discover the forces which will bear him up as easily as birds may soar.

It is to be noted that nearly every invention or discovery which changes modern modes and methods and long-established customs is made in America or by Americans. These statements are not intended to praise the present Americans, but rather to point out the line of development of humanity, through the races, in their times, and on the continents furnished for the development. The inpouring streams from Europe and Asia, together with the African and aboriginal strain, prevent the future distinctive American type from being readily seen in its beginnings by any except the few who are of that special type, or by those who can read the past and future from the present.

Indications of the equality or balancing of the sexes preparatory to the return to propagation and inhabiting of dual-sexed bodies are: that in the United States there is a more pronounced tendency to the equality of the sexes than in any other part of the globe. In the United States woman is further developed than the women of other nationalities. The woman of the United States has more freedom of action in industrial and professional occupations, in politics, travel, and in social life, than in any other country in the world. These are some of the signs that in the United States there is now being prepared the beginnings of the new race which will furnish the bodies for the generations of the sixth sub-race, in which sixth sub-race the sexes will be more evenly balanced than has ever been known to our short history.

Vol. II., pp. 366, 367.

STANZA XII., SLOKA 47. FEW REMAINED. SOME YELLOW, SOME BROWN AND BLACK, AND SOME RED REMAINED. THE MOON-COLOURED WERE GONE FOR EVER.

48. THE FIFTH PRODUCED FROM THE HOLY STOCK REMAINED; IT WAS RULED OVER BY THE FIRST DIVINE KINGS.

49. * * * THE SERPENTS WHO RE-DESCENDED, WHO MADE PEACE WITH THE FIFTH, WHO TAUGHT AND INSTRUCTED IT. * * *

(a) This Sloka relates to the fifth race. History does not begin with it, but living and ever-recurring tradition does. History or what is called history does not go back further than the fantastic origins of our fifth sub-race, a "few thousands" of years. It is the sub-divisions of the first sub-race of the fifth root-race which are referred to in the sentence, "Some yellow, some brown and black, and some red remained." The "moon-coloured" i. e., the first and second races were gone forever; ay, without leaving any traces whatever and that, so far back as the third "Deluge" of the third Lemurian race, that "great dragon," whose tail sweeps whole nations out of existence in the twinkling of an eye. And this is the true meaning of the verse in the commentary which says:

The great dragon has respect but for the serpents of wisdom, the serpents whose holes are now under the triangular stones.

Or in other words, "the pyramids, at the four corners of the world."

Vol. II., p. 449.

Among other arts and sciences, the ancients ay, as an heirloom from the Atlanteans had those of astronomy and symbolism, which included the knowledge of the zodiac.

As already explained, the whole of antiquity believed, with good reason, that humanity and its races are all intimately connected with the planets, and these with the zodiacal signs. The whole world's history is recorded in the latter. In the ancient temples of Egypt there is an example in the Dendera zodiac; but except in an Arabic work, the property of a Sufi, the writer has never met with a correct copy of these marvellous records of the past and also of the future history of our globe. Yet the original records exist, most undeniably.

Vol. II., pp. 462., 463.

Enough has been said to show that evolution in general, events, mankind, and everything else in nature proceed in cycles. We have spoken of seven races, five of which have nearly completed their earthly career, and have claimed that every root-race, with its sub-races and innumerable family divisions and tribes, was entirely distinct from its preceding and succeeding race.

It is only such "transformations" in physical nature, as much as in the memory and conceptions of our present mankind, that the Secret Doctrine teaches. It confronts the purely speculative hypotheses of modern science, based upon the experience and exact observations of barely a few centuries, with the unbroken tradition and records of its sanctuaries; and brushing away that tissue of cobweb-like theories, spun in the darkness that covers a period of hardly a few milleniums, which Europeans call their "history," the old science says to us : listen, now, to my version of the memoirs of humanity.

The human races are born one from the other, grow, develop, become old, and die. Their sub-races and nations follow the same rule. If your all-denying modern science and so-called philosophy do not contest that the human family is composed of a variety of well-defined types and races, it is only because the fact is undeniable; no one would say that there was no external difference between an Englishman, an African negro, and a Japanese or Chinaman.

Since the beginning of the Atlantean race many million years have passed, yet we find the last of the Atlanteans still mixed up with the Aryan element, 11,000 years ago. This shows the enormous overlapping of one race over the race which succeeds it, though in characters and external type the elder loses its characteristics, and assumes new features of the younger race. This is proved in all the formations of mixed human races.

Vol. II., pp. 463, 464.

Now, occult philosophy teaches that even now, under our very eyes, the new race and races are preparing to be formed, and that it is in America that the transformation will take place, and has already silently commenced.

Pure Anglo-Saxons hardly three hundred years ago, the Americans of the United States have already become a nation apart, and, owing to a strong admixture of various nationalities and inter-marriage, almost a race sui generis, not only mentally, but also physically.

Thus the Americans have become in only three centuries a "primary race," temporarily, before becoming a race apart, and strongly separated from all other now existing races. They are, in short, the germs of the sixth

sub-race, and in some few hundred years more, will become most decidedly the pioneers of that race which must succeed to the present European or fifth sub-race, in all its new characteristics. After this, in about 25,000 years, they will launch into preparations for the seventh sub-race; until, in consequence of cataclysms the first series of those which must one day destroy Europe, and still later the whole Aryan race (and thus affect both Americas), as also most of the lands directly connected with the confines of our continent and isles the sixth root-race will have appeared on the stage of our round.

The pentagon, or five pointed star, is the symbol of man. With the point downward it signifies birth into the world by means of procreation. This pointing downward represents the foetus with its head pointing downward, the manner in which it comes into the world. The foetus is first sexless, then dual-sexed, then single-sexed, and finally drops below the circle (or womb), into the world, and becomes the cross separated from the circle. With the entrance of the germ into the plane of the circle (or womb) life develops into the human form. THE ZODIAC.

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THE ZODIAC.

XI.

IN the previous articles the history of the rounds and the racial development of humanity in our present period of evolution, the fourth round, was set forth. A human foetus is an epitome of this past.

A foetus is one of the most important, wonderful and solemn things in the physical world. Not only is its development a review of the history of the past evolution of humanity, but in its development it brings with it the powers and potentialities of the past as suggestions and possibilities of the future. The foetus is the link between the visible physical world and the invisible astral world. What is said of the creation of the world, with its forces, elements, kingdoms, and creatures, is repeated in the building of a foetus. This foetus is the world which is created, ruled over, and which will be redeemed by man, the mind, its god.

The foetus has its origin in the action of the sexes. What is usually considered an animal function for gratification of sensual pleasure, and of which hypocrisy and debasement have caused men to be ashamed, is in reality the use or abuse of the highest spiritual powers which are intended for the creation of a universe, a physical body, and if used physically for no other purposes. The abuse of these powers entailing as they do tremendous responsibilities is the cause of worldly sorrow, remorse, gloom, suffering, chafing, disease, ailments, pain, poverty, oppression, misfortunes and calamities, which are the payment Karma exacts for abuse in past lives and in this life, of the power of the spirit.

The Hindu account of the traditional ten avatars of Vishnu is really a history of the racial development of humanity and a prophecy of its future, which account may be understood according to the zodiac. The ten avatars of Vishnu mark the physiological development of the foetus, and are enumerated as follows: The fish avatar, Matsya; the tortoise, Kurm; the boar, Varaha; the man-lion, Nara-sinha; the dwarf, Vamuna; the hero, the Parasu-rama; the hero of Ramayana, Rama-chandra; the son of the virgin, Krishna; Sakyamuni, the enlightened, Gautama Buddha; the savior, Kalki.

The fish symbolizes the germ in the womb, "swimming" or "floating in the waters of space." This was a purely astral condition, during a period before humanity became physical; in foetal development this is passed through in the early part of the first month. The tortoise symbolizes the period of involution, which was still astral, but which developed a body with organs so as to be able to live in the astral or in the physical, as a turtle can live in the water or on land. And as the turtle is a reptile, generated from an egg, so also were the beings of that period reproduced from egg-like forms, which they projected from themselves. In foetal development this is passed through in the second month. The boar symbolizes the period when the physical form was developed. The forms of that period were without mind, sensual, animal, and are represented by the boar on account of its tendencies; this in foetal development is passed through in the third month. The man-lion symbolizes the fourth great development of humanity. The lion represents life, and the expression of its life is desire. The mind is represented by man. So that the man-lion represents the union of mind and desire, and this union takes place in foetal development at about the fourth month. This is a critical period in the life of the foetus, because the lion of life and desire wars with the mind of man for mastery; but in the history of humanity the mind has not been conquered. The human form therefore goes on in its development. This period occupies all of the fourth month in foetal development. The "dwarf" symbolizes an epoch in the life of humanity in which the mind was undeveloped, dwarf-like, but which, although it burned dimly, impelled the animal forward in its human development. This is passed through in the fifth month. The "hero" symbolizes the warfare carried on by Rama, the man, against the animal type. While the dwarf represents the sluggish mind in the fifth period, the hero now shows that the mind prevails; all the organs of the body have been developed and the human identity established, and Rama is a hero for his having conquered in the fight. In foetal development this is passed through in the sixth month. The "hero of Ramayana," Rama-chandra, symbolizes the complete development of the bodies of physical humanity. Rama, mind, has overcome the elemental powers, which would retard the development of the body in its human form. In foetal development this is passed through in the seventh month. The "son of the virgin" symbolizes the age when, by the use of mind, humanity was enabled to defend itself against the animals. In uterine life the body now rests from its labors and is worshipped and adored by the elemental powers. All that was said of Krishna, Jesus, or any other avatar of the

same grade, is again enacted,¹ and in foetal development is passed through in the eighth month. "Sakyamuni," the enlightened, symbolizes the period in which humanity learned the arts and sciences. In uterine life this stage is illustrated by the account of Buddha under the Bo tree, where he finished his seven years' meditation. The Bo tree is here a figure of the umbilical cord; the foetus reposes beneath it, and is instructed in the mysteries of the world and as to its path of duty therein. In foetal development this is passed through in the ninth month. It is then born and opens its eyes in the physical world. The tenth avatar, to be "Kalki," symbolizes the time when humanity, or an individual member of humanity, will have so perfected its body that the mind may in that incarnation complete its cycle of incarnations by becoming actually immortal. In foetal life this is symbolized at birth, when the umbilical cord is cut and the infant takes its first breath. At that moment Kalki may be said to descend for the purpose of overcoming the body, establishing its immortality and freeing it from the necessity to reincarnate. This must at some time be done in the life of one physical body, which will make the perfect number ten (10), or the circle divided by a perpendicular line, or the circle with a point in the center; then man will be immortal in reality.

Modern science has thus far been unable to decide how or when conception takes place, or why, after conception, the foetus should pass through such varied and innumerable transformations. According to the secret science of the zodiac, we are enabled to see when and how conception takes place, and how, after conception, the foetus passes through its stages of life and form, develops sex, and is born into the world as a being separate from its parent.

In the natural order of evolution, human conception takes place during copulation, in the sign of cancer (♋), through the breath. During this time those who thus copulate are surrounded by a sphere of breath, which sphere of breath contains within it certain entities which are the representatives of the beings and creatures of the first round; but in our evolution they also represent the first race development, the beings of which race were breaths. After conception the life of the foetus begins in the sign leo (♌), life, and it rapidly passes through all phases of germinal development as they were lived through in the second round, and through the seven phases of racial life in the second or life race of this our fourth round. This is completed in the second month, so that in the second month the foetus has stored up within it all the germs of life which had been developed in the first and second rounds with their root and sub-races, and which are brought out in its later life and given form and birth.

As in the perspective of a long road, the lines will seem to converge to a point and long distances are reduced to a small space, so, in tracing the history of humanity through foetal development, little time is required for the most distant periods, which were of immense duration, to be lived through again; but the perspective develops in detail as the present racial development is reached, so that a longer period of time is required to re-enact and develop recent events.

¹The Voice of the Silence: The Seven Portals. "Behold the mellow light that floods the Eastern sky. In signs of praise both heaven and earth unite. And from the four-fold manifested Powers a chant of love ariseth, both from the flaming Fire and flowing Water, and from sweet-smelling Earth and rushing Wind."

In the early history of the world and of the racial development of man the process of formation and consolidation was exceedingly slow as compared with our present conditions. It should be remembered that the entire past evolution is now passed through in review, by the monad of the foetus, in the developing of the physical body, and that the early periods of immense duration are passed through in so many seconds, minutes, hours, days, weeks, and months, in foetal development. The farther back we go in the history of the world the more distant and indistinct the view. So, after conception, the changes in the impregnated ovum are innumerable and lightning-like, gradually becoming slower and slower as the human form is approached, until the seventh month of foetal development is reached, when the foetus seems to rest from its labors and efforts at formation until it is born.

Beginning with the third month, the foetus commences its distinctly human evolution. Previous to the third month the form of the foetus may not be distinguished from that of a dog or other animal, as all forms of animal life are passed through; but from the third month the human form becomes more distinct. From indefinite or dual-sexed organs the foetus develops the organs of the male or of the female. This takes place in the sign virgo (♍), form, and indicates that the history of the third race is being lived through again. As soon as the sex is determined it indicates that the fourth race development, libra (♎), sex, has commenced. The remaining months are required to perfect its human form and to prepare it for birth into this world.

According to the signs of the zodiac, the human physical body is built and divided into three quaternaries. Each quaternary is composed of its four parts, representing its respective signs, and through which the principles operate. Each quaternary, or set of four, represents one of the three worlds: the cosmic, or archetypal world; the psychic, natural or procreative world; and the mundane, physical or divine world, according to its use. Through the physical body man, the mind, may operate on and come in touch with each and all of the worlds.

As the word suggests, the cosmic archetypal world contains the ideas according to which the psychic or procreative world is planned and built. In the psychic, natural or procreative world goes on the interior working of nature to reproduce and move the forces by which is reproduced the mundane, physical or divine world. The physical world is the arena or stage on which is played the tragedy-comedy or drama of the soul as it battles with the elemental forces and powers of nature through its physical body.

The first fundamental proposition of the "Secret Doctrine"² is there commented upon under four heads, the second, third and fourth being aspects of the first and related to the three worlds.

²"Secret Doctrine," Vol. I., p. 44:

(1) Absoluteness: the Parabrahman of the Vedantins or the One Reality, Sat, which is, as Hegel says, both Absolute Being and Non-Being.

(2) The First Logos: the impersonal, and, in philosophy, Unmanifested Logos, the precursor of the Manifested. This is the "First Cause," the "Unconscious" of European Pantheists.

(3) The Second Logos: Spirit-Matter, Life; the "Spirit of the Universe," Purusha and Prakriti.

(4) The Third Logos: Cosmic Ideation, Mahat or Intelligence, the Universal World-Soul; the Cosmic Noumenon of Matter, the basis of the intelligent operations in and of Nature.

The signs of the zodiac, parts of the body, and principles of the archetypal quaternary correspond to each other, and to the extract from the "Secret Doctrine" in the following order:

Aries (♈): "(1) Absoluteness; the parabrahman." Absoluteness, the all-comprehensive, Consciousness; the head.

Taurus (♉): "(2) The first unmanifested logos." Atma, the universal spirit; throat.

Gemini (♊): "(3) The second logos, spirit-matter." Buddhi, the universal soul; arms.

Cancer (♋): "(4) The third logos, cosmic ideation, mahat or intelligence, the universal world-soul." Mahat, the universal mind; chest.

All that is said of the absolute, the parabrahman may be comprehended in the sign aries (♈), as this sign includes all other signs. By its spherical shape, aries (♈), the head, symbolizes the all-comprehensive Absoluteness, Consciousness. In like manner aries (♈), as a part of the body, represents the head, but, as a principle, the entire physical body.

Taurus (♉), the neck, represents voice, sound, the word, by which all things are called into being. It is the germ which potentially contains a likeness of all that there is in the physical body, aries (♈), but which is unmanifested (undeveloped).

Gemini (♊), the arms, indicates the duality of substance as positive-negative, or the executive organs of action; also the union of the masculine and feminine germs, each of which has been elaborated and qualified through its particular body, each of the two germs being the representative of sex.

Cancer (♋), the breast, represents the breath, which, by its action on the blood, causes the economy of the body to be maintained. The sign signifies the contact with an ego by the fusion of the germs, from which will be produced a new physical body. The new body will contain the likeness of all things that existed in all the bodies through which it has passed from its line of descent and which have preceded its appearance.

This set of these four characteristic words may be called the archetypal quaternary, because all parts of the universe, the world or the body of man are developed according to the ideal type which each of these furnish. Therefore, the signs, as principles or parts of the body which follow, are the aspects of and are based upon the archetypal quaternary, even as the three signs which follow the sign aries (♈) are developments from and aspects of it.

The words which will best characterize the second set of four signs, principles and parts of the body, are life, form, sex, desire. This set may be called the natural, psychic or procreative quaternary, because each of the signs, principles or parts of the body indicated, is the working out by natural processes of the idea given in its corresponding archetypal sign. The natural or procreative quaternary as a whole is merely the analogical emanation or reflection of the archetypal quaternary.

Each one of the four signs of either the archetypal or the natural quaternary has its connection with and is related to the inner psychic man, and the spiritual man through the signs, principles and parts of the body which follow the two quaternaries.

The signs of the third quaternary are sagittary (♐), capricorn (♑), aquarius (♒), and pisces (♓). The corresponding principles are lower manas, thought; manas, individuality; buddhi, soul; atma, will. The respective parts of the body are thighs, knees, legs, feet. The natural, psychic or procreative quaternary was a development from the archetypal quaternary; but it, the natural quaternary, is not sufficient unto itself. Therefore, nature, in imitating the design which is reflected into her by the archetypal quaternary, builds and puts forth another set of four organs or parts of the body, which are used now only as organs of locomotion, but which, potentially, have the same powers as are contained in the first, archetypal quaternary. This third quaternary may be used in the lowest, physical, sense or be likened to and made use of as the divine quaternary. As applied to man in his present physical condition, it is used as the lowest physical quaternary. Thus the zodiac is represented by purely physical man as a straight line; whereas, when it is used as the divine quaternary, it is the circular zodiac or the straight line uniting with its source, in which case the powers potential in the thighs, knees, legs, and feet, are made active and transferred to the trunk of the body to unite with the parent archetypal quaternary. The circle is then downward from the head along the front of the body, in connection with the alimentary canal and the organs situated along its tract as far as the prostatic and sacral plexuses, thence upward along the spinal tract, through the terminal filament, spinal cord, the cerebellum, to the soul chambers of the inner brain, thus uniting with the original circle, or sphere, the head.

In speaking of the parts of the body, we should not infer that the parts of the body were built in sections and stuck together like the parts of a wooden doll. In the long time of the involution of the monad into matter, and in the evolution which the monad has passed and is now passing through, the forces and principles spoken of were called into use gradually as the form which we now call man slowly consolidated. The parts were not stuck together, but they were slowly evolved.

The mundane quaternary has no internal organs, as have the procreative or the archetypal quaternaries. Nature uses these organs of the lower mundane quaternary for locomotion on the earth, and also to attract man to the earth. We can see from the teaching in the "Secret Doctrine" and in Plato that originally man was a circle or sphere, but that, as he became grosser, his form passed through numerous and various changes, until it has at last taken on the present human shape. This is why the signs of the zodiac are in a circle, while the signs applied to the body of man are in a straight line. It also explains how the quaternary which should be divine falls and becomes attached below. When the highest is reversed, it becomes the lowest.

Each of the signs, aries (♈), taurus (♉), gemini (♊), cancer (♋), has its connection with and is related to the foetus through the four signs of the zodiac, principles and parts of the body, which follow the archetypal quaternary. These four signs are leo (♌), virgo (♍), libra (♎) and scorpio (♏). The principles corresponding to these signs are prana, life; linga sharira, form; sthula sharira, sex or physical body; kama, desire. The parts of the body corresponding to these principles are the heart, or solar region; the womb, or pelvic region (the female procreative organs); the place of the crotch, or sex organs; and the male procreative organs.

The foetus is acted on through the parts of the body by the principles from their respective signs in the following manner: When the germs have fused and an ego is in touch with its body-to-be, nature calls on the entire universe to aid in the building of the new world the foetus. The great cosmic principle of the ego to reincarnate, represented by the sign aries (♈), acts on the corresponding principle of the individual parent of the foetus. The individual parent then acts from the sign leo (♌), the principle of which is prana, life, and the organ of which principle is the heart. From the heart of the mother the blood is sent to the villi, absorbed by the placenta and transmitted through the umbilical cord to the heart of the foetus.

The great cosmic principle of motion, represented by the sign taurus (♉), acts on the individual atma principle of the parent. Atma then acts through the sign virgo (♍), the principle of which is the linga-sharira, or astral body form. The part of the body to which this belongs is the pelvic cavity, the particular organ of which is the womb. By the motion of atma through the tissue of the body the linga-sharira, or astral body, of the foetus is developed in the womb.

Buddhi, the great cosmic principle of substance, represented by the sign gemini (♊), acts on the individual buddhic principle of the parent. Buddhi, substance, then acts from the sign libra (♎), the principle of which is sthula-sharira, sex; the part of the body is the crotch, which is developed by separation or division into either the male or the female sex, as was previously determined at the moment of conception. Buddhi, acting on the skin of the body and the vaginal passages, develops sex in the foetus.

The great cosmic principle of breath, represented by the sign cancer (♋), acts on the individual principle of manas of the parent; manas then acts from the sign scorpio (♏), the principle of which is kama, or desire. This part of the body are the male sex organs.

According to the development of the rounds as distinguished from the quaternaries, the process of foetal development and the relation between cosmic principles, the mother and the foetus, are as follows:

From the all-conscious first round (♈) comes breath (♋), the breath body of the first round. Through the action of the breath (♋), sex (♎) is developed and stimulated to action; breath is the channel of our consciousness. While we are acting at present on the earth the dual action of the breath through our bodies of sex prevents us from realizing the oneness of Consciousness. All this is symbolized by the triangle ♈-♋-♎. (See THE WORD, October 1906.) From the second round (♉), motion, comes life (♌), the life body of the second round, and life develops desire (♏) Triangle ♉-♌-♏. The third round (♊), substance, is the basis of form (♍); the form body of the third round is the developer of thought (♎), and, according to form, thought is developed Triangle ♊-♍-♎. Breath (♋), our fourth round, is the beginning and cause of sex (♎) and the sex bodies of our fourth round, and from within and through sex individuality is to be developed Triangle ♋-♎-♏.

The great cosmic principle of Consciousness (⌈) is reflected by the individual breath (⊕) of the parents at their union; from this union is developed the sex body (⌋) of the foetus Triangle ⌈-⊕-⌋. The cosmic principle of motion (⊖) acts on the individual principle of life (⊗) of the parent mother, the physical phase of which is the blood; and from this life blood develop the germs of desire (⌚) in the foetus Triangle ⊖-⊗-⌚. The great cosmic principle of substance (⌚) affects the individual principle of form (⌚) of the mother, the organ of which is the womb, the workshop of nature, in which is formed the foetus. In its form lie the possibilities of its later thoughts (♂). This is symbolized by the Triangle ⌚-⌚-♂. The cosmic principle of breath (⊕), acting through the individual sex body (⌋) of the mother, thus forms a body through which individuality (⊗) is to be developed, as illustrated by the Triangle ⊕-⌋-⊗.

In each instance the points of the triangle show the cosmic principle; then the individual principle of the parent, and the result in the foetus.

Thus is the foetus, the universe, developed within its mother, nature, according to the principle of the rounds as they now stand in the stationary signs of the zodiac.

Without the physical body, the mind could not enter the physical world or contact physical matter. In a physical body all the principles are focussed and act together. Each acts on its own plane, but all act together on and through the physical plane. All beings below man seek entrance into the world through the physical body of man. A physical body is a necessity for the development of the mind. Without a physical body man cannot become immortal. Races beyond man wait until mankind can produce wholesome, healthy bodies before they can incarnate to assist humanity in their evolution. Although the body is the lowest of all principles, yet it is necessary to all, as each acts in and through it.

There are many purposes for which the mind uses the physical body. One is to beget another physical body, and thus furnish to the world a body, just as a physical body was furnished to the mind for its earthly work and duties. This is a duty all human beings who can produce healthy offspring owe to their kind, unless they decide to devote their lives to the good of mankind or to bend all efforts to the building of an immortal body. The mind uses the physical body to experience the pains and pleasures of the world and to learn willingly or under the pressure and discipline of karmic law the duties and obligations of life. The mind uses the physical body to operate the forces of nature as applied to the outer physical world, and to develop the arts and sciences, trades and professions, forms and customs, and social, religious, and governmental functions of our world. The mind takes up the physical body in order to overcome the elemental powers of nature represented by the impulses, passions, and desires, as they play through the physical body.

The physical body is the meeting ground of all these elemental forces. In order to contact them, the mind must have a physical body. The forces which move as anger, hatred, envy, vanity, greed, lust, pride, attack man through his physical body. These are entities on the astral plane, though man knows it not. The duty of man is to control and transmute these forces, to raise them to a higher state, and to sublimate them into his own higher body. Through the physical body the mind can create an immortal body. This can be done only in a physical body which is intact and healthy.

The foetus is not a thing of which we may speak with displeasure or contempt. It is a sacred object, a miracle, the wonder of the world. It comes from a high spiritual power. That high creative power should only be used in procreation, when man desires to fulfill his duty to the world and leave healthy offspring in his place. Any use of this power for gratification or lust is an abuse; it is the unpardonable sin.

For a human body to be conceived in which an ego is to incarnate three must cooperate the man, the woman, and the ego for whom these two are to build a body. There are many entities other than an ego that cause copulation; they may be elementals, spooks, shells of disembodied people, astral entities of various kinds. These horrors live on the forces liberated by the act. This act is not always of their own desire, as many foolishly and ignorantly suppose. They are often the deluded victims and slaves of those creatures who prey and live upon them, their subjects, who are held in thralldom while these astral horrors enter their mental sphere and stimulate them by thoughts and pictures.

In the case of the presence of an ego, that ego projects a breath, which enters the breath sphere of the father and mother at a certain coincidence of their breaths. It is this breath that causes the conception. The creative power is a breath (☉); working through the physical body, it causes the seminal principle (♁) to precipitate (♁) into the respective bodies, in which it is elaborated into spermatozoa and ovum (♁). See how the spirit is precipitated into the world. Truly, a sacred, solemn rite. The connection having been made with the germs furnished by the father and mother, the germs unite and take life (♁). The bond of union is the breath, is spiritual (☉). It is at this point that the sex of the foetus is determined. The later development is merely a development of the idea. This breath contains the idea and destiny of the foetus.

While a breath, the ego acts from the sign cancer (☉) for a short period. When the impregnated ovum has surrounded itself with its layers it has taken life and is in the sign leo (♁). When the spinal column is developed the foetus begins to take form in virgo (♁). When the sex organs are developed the foetus is said to be in the sign libra (♁). All of this takes place in virgo (♁), the womb; but the womb itself is a miniature zodiac divided by the two Fallopian tubes (☉-♁), with the entrance and exit into the physical world through the mouth (♁) of the womb.

From the time of conception the ego is in constant touch with its developing body. It breathes over it, infuses life into it, and watches over it until the time of birth (♁), when it surrounds it and breathes part of itself into it. While the foetus is in the mother, the ego reaches it through the breath of the mother, which is conveyed to the foetus through the blood, so that during pre-natal life the foetus is nourished by the mother and breathes through her blood from its heart. At birth the process is changed instantly, for with the first gasp of breath its own ego makes direct connection with it through the breath.

From the very nature of this high spiritual function it is at once apparent that a misuse of the power of the spirit entails disastrous consequences on those who commit the unpardonable sin a sin against one's Self, the sin against the Holy Ghost. Though roaring desire may drown the voice of conscience and silence reason, karma is inexorable.

Retribution comes to those who sin against the Holy Ghost. Those who commit this sin in ignorance may not suffer the mental torture inevitable to those who act with knowledge. Yet ignorance is no excuse. The moral crimes and vices of intercourse for pleasure only, of prostitution, of the prevention of conception, of abortion and of self-abuse, bring upon the actors dismal penalties. Retribution does not always come at once, but it does come. It may come to-morrow or after many lives. Here is the explanation why an innocent babe is born afflicted with some terrible venereal disease; the babe of to-day was the jolly old rake of yesterday. The apparently innocent child whose bones are eaten gradually by a lingering disease is the voluptuary of a past age. The child which dies at birth, after having endured the long suffering of pre-natal gloom, is one who prevented conception. That one who brings on miscarriage or abortion is in turn made the victim of like treatment when his time to reincarnate comes. Some egos have to prepare many a body, have to watch over it and await the day of liberation from the under world, and even see the light of day after long suffering,³ when their foetus is snatched away by apparent accident, and they are cast back to begin the work again. These are those who were abortionists in their day. The morose, gloomy, ill-tempered, discontented, surly, pessimistic, are sexual criminals born with these temperaments as the psychic garments they have woven by their past sexual misdeeds.

The inability to resist the attacks of disease and the suffering consequent upon disease, ailments and sickness is often due to the lack of vitality lost by sexual excesses and by waste in the lap of incontinence.

Let him who would study the mysteries of life and the wonders of the world study the foetus as though it were himself, and it will reveal to him the cause of his existence on this earth and the secret of his own being. But let him study it in reverence.

³ Vishnu Purana, Book VI., Chap. 5:

The tender (and subtle) animal exists in the embryo, surrounded by abundant filth, floating in water, and distorted on its back, neck, and bones; enduring severe pain, even in the course of its development, as disordered by the acid, acrid, bitter, pungent and saline articles of its mother's food; incapable of extending or contracting its limbs; reposing amidst the slime of ordure and urine; every way incommoded; unable to breathe; endowed with consciousness, and calling to memory many hundreds of previous births. Thus exists the embryo in profound affliction, bound to the world by its former works.

The greatest of the four men is of the spiritual, first race and is the type of what mankind will be in the perfect seventh. The second man is the life race man and will be the sixth. The psychic is the third and fifth race man of form and desire. The physical is our fourth race little man of sex.

The zodiacs of all these men have their connections and correspondences in the lowest man.
THE ZODIAC.

THE WORD.

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THE ZODIAC.

XII.

IN our last article it was shown that the foetus epitomizes the history of humanity, of the earth, and of the evolutionary rounds which preceded this our fourth round. In the present article will be briefly dealt with the position occupied in the zodiac by the body of man, the places of his respective constituent principles, their action and interaction during life, their separation and location after death, and the Ego's reincarnation into another physical body all according to the signs of the zodiac.

The zodiac is not only the starry belt in the heavens; it can be applied to things immeasurably greater and immeasurably smaller. Everything which has being has also its zodiac, for the zodiac is of the law according to which everything comes into existence, stays a while, then passes out of existence, only to reappear again according to the zodiac. The atom has its zodiac, the molecule its zodiac, the cell also has its twelve signs of the zodiac; each stone, each plant, each animal, has its zodiac; every organ in the physical body has its own zodiac. All the organs, each having its own zodiac, exist in and are controlled by the larger zodiac of the whole physical body. Even so the physical body of man lives in the larger zodiac of the psychic man, which in turn lives in the larger zodiac of the mental man, and all these live in the zodiac of the spiritual man. Thus man is related within and outside him, by the different principles which go to make him what he is, to the atom and to the worlds and systems of worlds beyond him. All of this is shown in the accompanying Figure 30.

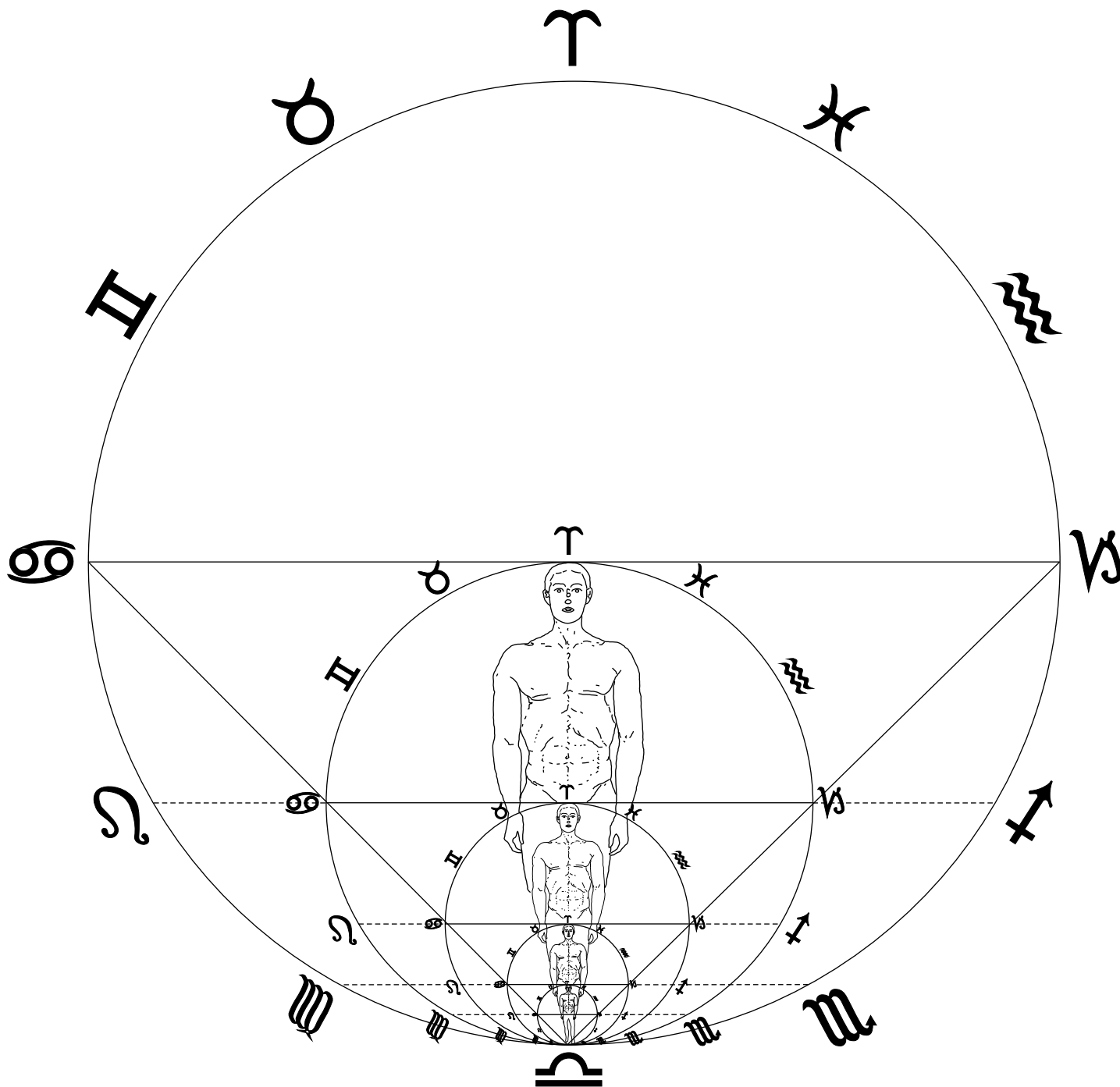


Figure 30.

Figure 30 is a large zodiac enclosing an inverted right angled triangle and four smaller zodiacs. The horizontal line divides the circle from cancer (♋) to capricorn (♑). The two sides of the triangle are from cancer (♋) to libra (♎) and from capricorn (♑) to libra (♎). It will also be seen that the four zodiacs are below the horizontal line, each zodiac being within the other; that each of the four zodiacs is divided by a horizontal line, and the two sides of the triangle of the large zodiac go to form the two sides of the right angled triangle in each of the smaller zodiacs. These sides of the triangle from cancer (♋) to libra (♎) and from libra (♎) to capricorn (♑)

have each the same sign at the corresponding position in the zodiac, and each horizontal line which halves its respective circle extends from its cancer (♋) to its capricorn (♑). The vertical line extending in the great zodiac from aries (♈) to libra (♎) has aries (♈) at the zenith of each of the four lesser zodiacs; at the zenith of the smallest zodiac is the center of the zodiac next beyond it, and so on until the fourth and largest zodiac below the horizontal line of the great zodiac has aries (♈) at its zenith, which is the center of the great zodiac.

We shall call the first and smallest zodiac the physical; the one immediately surrounding it the psychic zodiac; the third and next largest the mental zodiac, and the one beyond that the spiritual zodiac. The zodiac which includes all these we shall call the absolute zodiac.

The line leo-sagittary (♌-♐) of the absolute zodiac forms the horizontal line of manifestation which divides the spiritual zodiac from its cancer (♋) to its capricorn (♑), and the line virgo-scorpio (♍-♏) of the absolute zodiac forms the horizontal diameter of the psychic zodiac from its cancer (♋) to its capricorn (♑). There remain the mental and the physical zodiacs, whose horizontal diameters, cancer-capricorn (♋-♑), are not formed by a line connecting signs of the absolute zodiac, but they are formed by parts of the lines connecting signs of the spiritual zodiac, which patterns after the absolute zodiac, for its line, leo-sagittary (♌-♐), forms the horizontal line, cancer-capricorn (♋-♑), of the mental zodiac; and its line, virgo-scorpio (♍-♏), forms the diameter, cancer-capricorn (♋-♑), of the physical zodiac, even as between the corresponding signs of the absolute zodiac are formed the horizontal lines, cancer-capricorn (♋-♑), for the spiritual and the psychic zodiacs.

It is necessary to remember all this, and, in fact, to observe each of the zodiacs, with its respective signs related to all the others, as each detail has an important bearing on the subject of reincarnation.

In addition to the foregoing, it will be seen that the figure of a man stands in each of the zodiacs; that the head of the smallest man in the physical zodiac comes to the middle of the man in the psychic zodiac; that the head of the man in the psychic zodiac comes to the middle of the man in the mental zodiac, and that the head of the man in the mental zodiac reaches the middle of the man in the spiritual zodiac. Thus the physical man comes to where would be the feet of the spiritual man; the head of the psychic man reaches to where the knees of the spiritual man would be, and also to the middle of the mental man. These men depict the existence of four grades or classes of men who have lived, who do live, and will live in this world. The largest of the four men symbolizes the first race (♈), spiritual man, who gave the impetus to our evolution, and also the type of what mankind will be in the perfect seventh race (♑). The man in the second or life race (♌) also indicates the place in evolution which the sixth race (♐) man does and will occupy. The psychic zodiac stands for the man of the third race (♍), who was astral in his beginnings, but who later became physical and is or should now, according to the cycle of evolution, function in the fifth or Aryan race (♏). The physical zodiac is the smallest, and is the fourth race (♎) physical being of either sex. Humanity has fourth race bodies now, but mankind as a whole is in the fifth race (♍), desire, and, on the upward arc of the zodiac, is beginning to function in the sixth race (♐), thought.

Figure 30 contains the geometrical law of proportion. It is the measure of man. There are many other details which enter into the zodiacal calculations in their relation to the history and destiny of man, but these are omitted in order that the most simple form of the measure of a man may be seen according to the great law of proportion. This law of proportion is one of the fundamental laws of creation, preservation and destruction or recreation. By understanding this law, one will know the relation of things according to the signs of the zodiac. The entire life of man is the living of his zodiac. He has his period of manifestation and he has his period of rest according to the signs of the zodiac. His body is fashioned according to the laws of the zodiac; he is born according to the zodiac; his body is built up, strengthened and developed according to the zodiac; he reaches adolescence, he is educated and reaches maturity according to the zodiac; he is related to his family and his country according to the zodiac; develops his mind according to the zodiac; performs his duties and his calling in life according to the zodiac, and he dies according to the zodiac. The elements of which his body is composed are dissipated according to the zodiac; his life is separated from his desires according to the zodiac, and his mental powers, ambitions, and aspirations, are related to or separated from his desires to the degree that they are like or unlike desire, according to the zodiac. He enjoys the period of his rest, called heaven, or devachan, according to the zodiac. The period of his rest being at an end, he leaves his sphere of rest to come into contact with the emotions of the world according to the zodiac. He selects the parents who are to prepare the body which he is to inhabit according to the zodiac; he contacts the parents according to the zodiac; he makes connection with the foetus and transfers his desires and tendencies of thought to the foetus which is being prepared for him, all according to the zodiac. During the entire period of prenatal development he is connected with the foetus according to the zodiac. At birth he transfers a portion of himself into the new-born physical body according to the zodiac, and he reincarnates, dependent on the degree of development of the body, all according to the zodiac.

The life of physical man, from birth to death, is checked off in its development and decline from libra (♎) to aries (♈). At libra (♎), sex, the body is born. It grows and develops its desires through scorpio (♏). Man's education begins in the sign of sagittary (♐), thought, with his ability to think. His mental strength and power is attained in capricorn (♑), individuality. If he does not extend his mental power beyond the merely physical world from this sign, he begins to decline and has little experience in the sign of aquarius (♒), soul, and no experience in the freedom of the sign pisces (♓), divine will. The entering of the sign aries (♈) is then marked by death. Having no experience of the life of the soul, of the spiritual will, or of supreme consciousness, during physical life, he can have no similar experiences after death. He passes through the intermediate states between death and conception, directed by the law of the sign taurus (♉), motion, loses all memory of the life just ended, comes in contact with the parents which are to fashion his new physical body in the sign of cancer (♋), breath, and is in contact with or engulfed into the body being formed in the sign leo (♌), life, passes through the phases of transmigration in the sign virgo (♍), form, through all the forms of the kingdoms of nature, until at last he is born into the physical world again in the sign libra (♎), sex.

The period between death and rebirth is different with the psychic man, the mental man, and the spiritual man. With the psychic man that is to say, one whose ideals have been a little higher than mere physical his death is marked at the point capricorn of the triangle of the physical, which is the limit of the physical zodiac, and his period of rest, usually called heaven, extends through the upper half of the psychic zodiac, at the end of which, cancer (♋), he begins his reincarnation according to the law governing the world of virgo-scorpio (♍-♏), form-desire. The mental man may extend his period between lives to a much greater length than the psychic man, while the spiritual man may have a period of great duration, according as his thought and aspiration is connected with enjoyment for himself or with his duties in the work for mankind. In each case the period at which the ego makes contact with the family who is to prepare a physical body for reincarnation is marked by the sign of cancer (♋). The birth of the body is marked by the sign of libra (♎), at which sign also the ego begins to incarnate. The sign capricorn (♑) marks the end of life, or that initiation which overcomes life and death.

All this, and much more, can be learned by a study of one's own life as indicated by Figure 30, but it requires some thought and self-study to follow out all the details as they are related to the whole.

Let us examine the four classes of men as shown in Figure 30. The smallest of the four represents the average human being, while the largest represents the greatest human being who remains human and lives in the world. The other two indicate the intermediate grades of development. The triangle in the physical zodiac of Figure 30 indicates, at cancer (♋), the contact with the parents who are to prepare a body for the reincarnating ego. The point of the triangle in libra (♎), of all of the zodiacs, symbolizes the birth into the world and the incarnating of the ego into the body born. The point of the triangle at capricorn (♑) symbolizes the death of the body. All this is in relation to the ego during its appearance in the physical body. As to which of the four men any man is, does not depend on his position in life, his intellectual power or physical body, although all of these are important factors in the development of man. The four men, in their respective zodiacs, symbolize the special attainment for anyone. These are potential and possible for each incarnate being to become, because the four men in their respective zodiacs represent the physical, the psychic, the mental, and the spiritual man, of each individual human being. In the lowest zodiac, which is the zodiac of the physical body, stands the ordinarily endowed man. His period of life extends from libra (♎) to capricorn (♑) within his physical zodiac, which line (♎-♑) represents the fullness of his mental attainment. At this point of his physical zodiac he determines whether he will extend his mental power along the line of his triangle to his psychic man, the man above him; in which case the line of his mental activity is not cut off by the cycle of mental decline, which will complete his physical life from capricorn (♑) to aries (♈) in the physical zodiac; but it will extend to his own psychic man and the psychic world. If he does extend his mind along the mental line and no further, then his mental activity is cut off by the cycle of the zodiac at the capricorn (♑) of his psychic zodiac and he dies, because the line of virgo-scorpio (♍-♏) of the absolute zodiac is the limit of his psychic man, and he enters the psychic

world or heaven which he has determined by the action of his desires and mind in life, which is the law that governs the nature and period between death and birth.

Then he has a period of existence in the psychic world which may rise upward in his psychic zodiac from capricorn (♑) to aries (♈), which marks the fullness of his heaven, having enjoyed which he descends along the arc of the cycle of involution in his psychic zodiac from aries (♈) to cancer (♋) in his psychic zodiac, at which point he contacts the foetus which is being developed for him, and which is shown by the sign virgo (♍) of the absolute zodiac, which is the law of the cycle of birth, and which passes through the sign leo (♌) of the mental zodiac; thence along the line of his triangle the foetus is developed, as shown by the signs of the respective smaller zodiacs, until at last it is born into the physical world, and he breathes a portion of himself into his physical body. (See THE WORD, Vol. I., No. 10, "Breath," and Vol. IV., No. 5, The Zodiac, XI.)

This is the course of the ordinary man of the world whose ideals do not extend to high spiritual realms, but it is still higher than the purely physical man whose ideals do not extend beyond his physical body and the things connected with and related to his physical body in this physical world, even though such physical man may be said to have a great brain. A man whose mind is concerned strictly with physical existence, and whose little life is wholly devoted to the pleasing of his senses, would be restricted entirely to the smallest zodiac, whose lowest point is libra (♎), and whose highest extends only to the plane of virgo-scorpio (♍-♏) of the absolute zodiac, and the plane of leo-sagittary (♌-♎) of his mental zodiac, which is also the plane of his cancer-capricorn (♋-♑) of his psychic zodiac, and which is placed between the planes leo-sagittary (♌-♎) and virgo-scorpio (♍-♏) of his spiritual zodiac. Such a man would be born at the sign libra (♎), and his mental activity would be shown by the line of the triangle from libra (♎) to his physical capricorn (♑), which mental activity would not extend to the psychic man nor to his mental or spiritual man, but would be cut off at the sign of thought (♎) of the mental zodiac and desire (♏) in the spiritual zodiac, and be kept to the physical zodiac. The fullness of mental activity, therefore, would have reached its climax at capricorn (♑) of the physical zodiac and passed to the aries (♈), which would be the culmination of his mental and physical power, and would also mark the physical death. Not having extended the mind and thought to anything that was not physical, he would have no conscious existence in the psychic world, but would commence the cycle of his return to life at once, his last thought being of the physical body, and connect at the first opportunity on the plane virgo-scorpio (♍-♏) of the absolute zodiac; and if it was the law of the absolute zodiac he would at once connect with the family which would prepare the physical body for him and into which he would be born, but he would have no ideal existence between death and his connection with the foetus. He would return to the world with the birth of the foetus, and might suffer much torture during the foetal development and early physical life, unless he slumbered through it all until awakened in the early years of infant life.

Not so with the ideal mental or spiritual man. The line of the mental man extends beyond the physical to the psychic, and beyond the psychic

to the mental zodiac, where he has his mental fullness; and if not carried beyond the mental it marks his death. The period between death and the coming back to life is shown by the upper half of his mental zodiac. If, however, the ideally mental man extends the power of thought to the point of capricorn (♑), which is his spiritual mind, and this should mark the cycle of his death, he would rise above it into his spiritual zodiac, which is above the plane of leo-sagittary (♌-♐), life-thought of the absolute zodiac. But if he should not even be limited to the thought (♐) of the absolute zodiac and of his ideally mental and spiritual zodiac, but should extend the line of his mental power to the point of capricorn (♑), the sign of individuality of the absolute zodiac, then he would meet no death, as he could transcend all the worlds of the manifested universe even while living in his physical body in its physical zodiac. There would be for him no after life, for there would be no death. He would be conscious through all the bodies of the respective zodiacs, through all the worlds into the absolute zodiac of self-conscious being.

It should be remarked that the perpendicular line aries-libra (♈-♎) divides all the zodiacs. This line is the conscious balance of self-consciousness through all of the planes. It unites the cancer-capricorn (♋-♑) which unite in it. It blends life (♌) and thought (♐). It links virgo-scorpio (♍-♏), which coincide in it, and it touches libra (♎).

The physical body of the man of sex, libra (♎), stands in the physical world of the absolute zodiac and extends to the plane of virgo-scorpio (♍-♏), form-desire, of the absolute zodiac. This brings him between the planes leo-sagittary (♌-♐) and virgo-scorpio (♍-♏) of his spiritual zodiac, and his head touches the plane leo-sagittary (♌-♐), life-thought, of his mental zodiac and that of the plane of cancer-capricorn (♋-♑), breath-individuality, of his psychic zodiac, and his limit is at the sign aries (♈), consciousness, of his physical zodiac.

In this physical zodiac are all the principles, forces and powers of the psychic, mental, spiritual and absolute zodiacs, which may be awakened and called into active use through the corresponding signs of the physical zodiac, which is the physical body. This is shown in Figure 30.

Man was circular before he came into the physical world. To come into the physical world he broke through his circle, and now in his present state he is a broken and extended circle or a circle extended to a straight line. But man may again become a conscious circle or sphere by following the path of his occult spiritual zodiac.
THE ZODIAC.

THE WORD.

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THE ZODIAC.

XIII.

IN the present article an attempt will be made to outline the position of the head and trunk of the physical body within its zodiac, so as to show how the physical body is an elongated circle or sphere, and how along the circle are situated the organs or parts which indicate the signs of the zodiac.

Man has passed through many changes of form since the beginning of involution into matter. In his physical body are preserved the forms he has passed through. In the beginning the form of man was spherical, as in the first round and in the first race of the fourth round, in which round and race were outlined in idea all that was and is to take place in the following rounds and races. This spherical form is represented by the head. The head of man contains the idea and images of all the forms and organs which are developed into functional activity in the entire body. The head is characteristic of the sign aries (Υ), absolute consciousness, which, although distinct in itself, yet includes all there is and all there will be in the body.

In the second and third races of our fourth round the body of man changed from a form like that of a crystal sphere, and, becoming elongated, presented the appearance of a transparent, opalescent, oval or egg-like form, in which there appeared an elongated loop, something like the filament within an incandescent electric-light bulb. Around this loop matter condensed and solidified into what later became our physical body. These were the bodies of double-sexed beings, of which mythology and ancient writers have preserved a record. This loop was a double spinal column, but as the race became physical one side of the loop was dominated by the other, and finally became inactive as a spine, but remained as the digestive tract and the organs connected therewith.

In those early times double-sexed humanity did not live on food, as does present mankind; their food was taken in through the breath and from the electrical forces of nature. These early beings, though physical, were able to move through the air without walking. They generated through the double spine an electrical energy, which enabled them to move and perform other operations in the world, such as the control of material bodies and of the forces of nature. To get an idea of the nature and form of this loop, we may imagine two human forms standing face to face as one form; then the spinal columns would be like the loop referred to. As one of the spines became inactive, these beings used the legs, which they had formed, as organs of locomotion. So man gradually assumed his present form and became a being of one of the now existing two sexes.

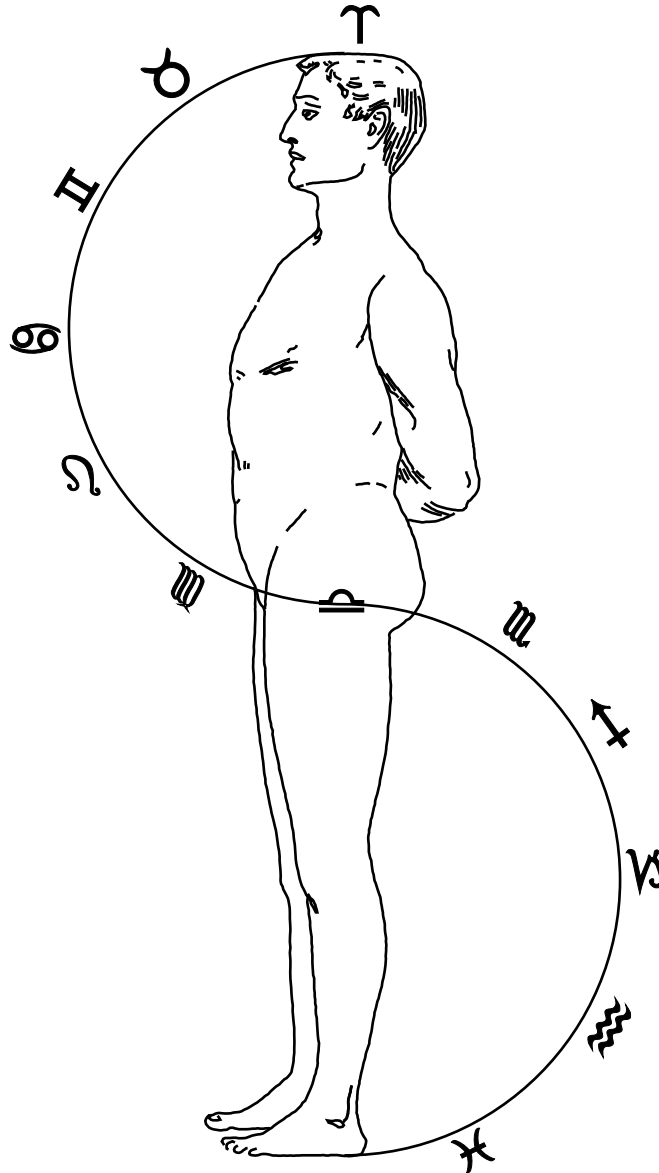


Figure 31.

The signs of the zodiac were then, and are now, corresponded to him, as shown in Figure 31, a phase of which is given in some of the ordinary almanacs.

In Figure 31 the full figure of a man is given, showing his relation to the signs of the zodiac in the parts of his body. The signs from aries (\AA) to libra ($\text{\textcircled{L}}$) are related to the foreparts of the body from the head to sex, and from libra ($\text{\textcircled{L}}$) to pisces ($\text{\textcircled{F}}$) the lower signs are related to his thighs, knees, legs and feet. Those signs which have a divine use are now lowered to the locomotory use of man, and to his functional activity on the earth; but when the functions are raised these are the divine signs which make a complete whole of the broken circle, which is indicated by the spinal column.

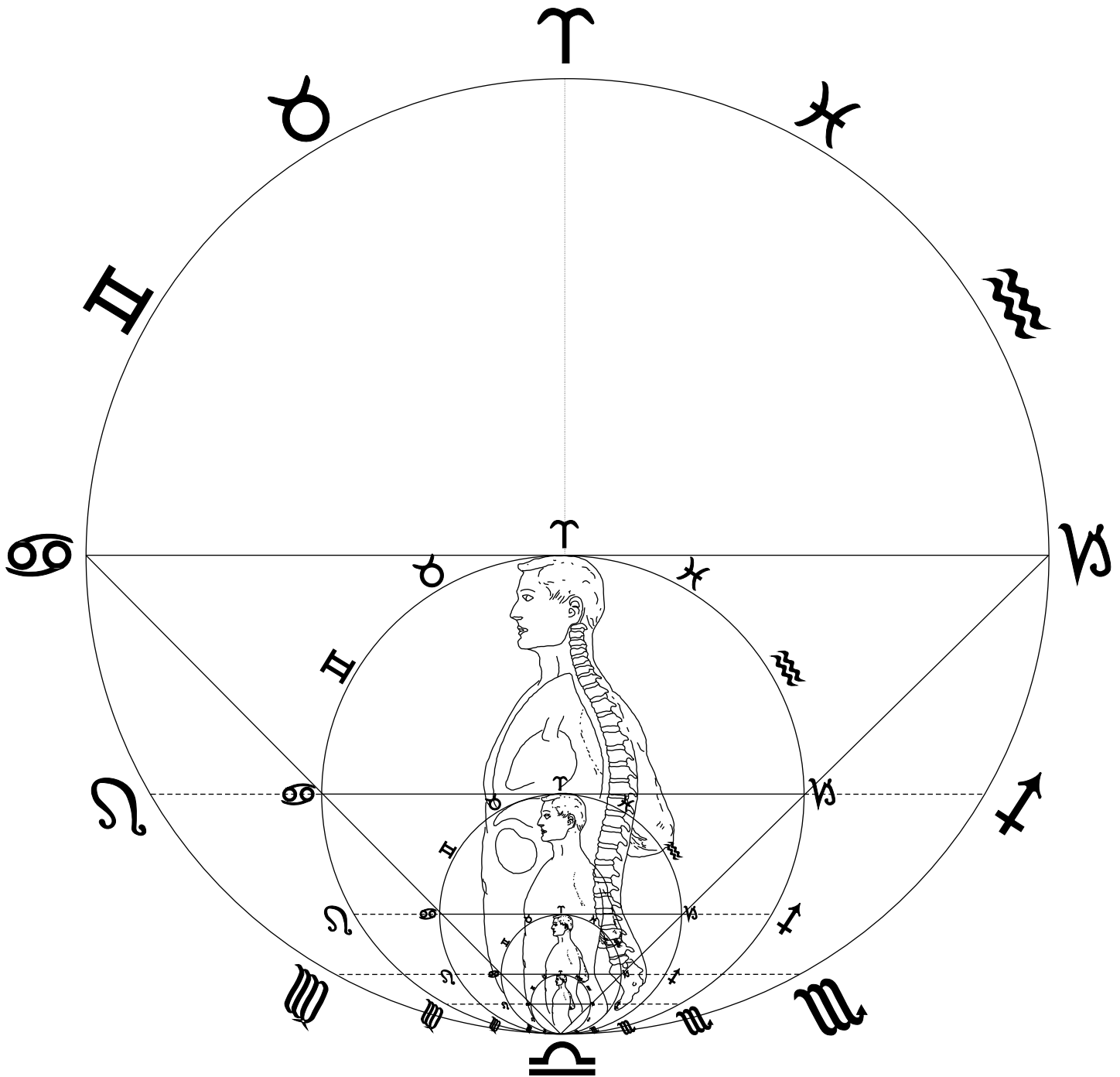


Figure 32.

But man still possesses the circular zodiac within his body; that is, the occult zodiac, and the zodiac to be followed by the one who desires to attain immortality a state of continuous, undying existence. This circular zodiac begins with the head and puts forth at the neck, from which the oesophagus extends to the stomach, and continues as the entire length of the alimentary canal. Along this tract there is a fine line or chord which is situated partly on the outside of the canal running lengthwise. This acts as one of the spinal chords in the present, potentially, dual being. This line is, however, usually broken at its lower end, but a connection without a break can be made with the gland of Luschka, which is situated at the extreme end of the spine (coccyx). From this gland proceeds the terminal filament, which is the central and only one of the many nerves comprising the cauda equina. This terminal filament passes through the coccyx and the lower vertebrae up to the lumbar region (small of the back), and there connects with and enters the spinal chord. The spinal chord does not extend below this point. The spinal chord then passes upward through the dorsal region, the cervical vertebrae, thence through the foramen magnum into the skull, and completes the round of the body.

Figure 32 shows an absolute zodiac containing four zodiacs. In each of these four zodiacs an outline of the profile of the human head and torso is given. The front of the body faces the signs from aries (♈) to libra (♎) by way of cancer (♋), and the back of the body is from libra (♎) to aries (♈) by way of capricorn (♑). Beginning with the throat, an outline is given of the oesophagus, stomach, alimentary canal, and the organs lying along this tract down to libra (♎).

Taurus (♉) marks the genesis, or beginning, of the tract at the throat; gemini (♊) indicates the oesophagus and bronchi; cancer (♋) the part at which the bronchi approach the aorta and heart, in line with the oesophagus; leo (♌) the stomach and solar plexus; virgo (♍) the vermiform appendix, ascending colon, the womb in woman and prostate gland in man; libra (♎) the descending colon and organs of sex. From this point the ascent of the body begins.

Scorpio (♏) is represented by the gland of Luschka. The terminal filament extends from the gland of Luschka, which is at the extreme end of the spine, through the spine to the beginning of the spinal chord, which is in the small of the back, and which region indicates the sign sagittary (♐). Capricorn (♑) is that region of the spine which lies directly behind the heart. Aquarius (♒) is the region of the spine between the shoulders and the cervical vertebrae, and pisces (♓) are the cervical vertebrae to the foramen magnum, thus completing the circle.

As in Figure 30, in our last article, we shall again call the five zodiacs, beginning with the largest, respectively, the absolute zodiac and the spiritual, mental, psychic, and physical zodiacs; but, whereas Figure 30 deals with the ordinary physical man from birth to death and outlines his period of devachan, or heaven, Figure 32 deals more particularly with the outside spiritual zodiac the circular or regenerative zodiac of immortality. This in no way conflicts with the change of signs in the parts of the body, but rather shows how certain of the signs may be changed from their physical to the divine nature; as, for instance, in Figure 30 the

In the spiritual zodiac it will be noticed that the middle point of the figure is the heart, and the horizontal diameter line extends from cancer (♋) to capricorn (♑), and that this line, extended, forms the horizontal line of leo-sagittary (♌-♐) in the absolute zodiac, thus showing that the heart of the spiritual man, which begins with breath and ends with individuality, is on the line of leo-sagittary (♌-♐), which is life-thought of the absolute zodiac. The mental man is contained within the spiritual man; his head reaches to the heart of the spiritual man and his body extends to libra (♎), as do the bodies of all the four men.

Within the mental man stands the psychic man, whose head touches the heart of the mental man, which is at the solar-lumbar plexuses of the spiritual man, which is the limit of the signs leo-sagittary (♌-♐) of the spiritual zodiac, as the head of the mental man was limited to leo-sagittary (♌-♐) of the absolute zodiac.

The figure of the physical man, the smallest man, reaches the heart of the psychic man, which is the sign cancer-capricorn (♋-♑) of the psychic man and leo-sagittary (♌-♐) of the mental man, and limited to the signs virgo-scorpio (♍-♏), form-desire, of the absolute zodiac.

This little man is in this occult zodiac as a germ. Its sphere is limited to the sex organs of the spiritual man, which is the solar plexus and lumbar region, life-thought, of the mental man and the heart of the psychic man.

The left side of the inverted triangle of each zodiac in Figure 32 is represented by the threefold line which lies outside along the alimentary canal. This line, or channel, contains the psychic germ of reproduction. It begins its descent into the lower portion of the body at the sign cancer (♋) at any of the zodiacs, and thence descends to the sign libra (♎). Thence it begins its ascent along the line libra-capricorn (♎-♑), which, in the body, is indicated by the spinal column. When this germ has reached its lowest point prostate gland and sacral plexus if immortality or a knowledge of the higher life is desired, it then begins its ascent upward through the spine after having made contact with and entered the gland of Luschka.

The Figures 30 and 32 should be studied together, but each from its own standpoint. The figures will suggest and reveal infinitely more than any description can concerning the relationships existing between the physical, psychic, mental, and spiritual man, with the absolute zodiac.



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