

Aquarius Rising

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An introduction
to the Essenic Mysteries

PART 2

Symbolism of the Zodiac

and the horoscope of birth

FOREWORD

The literature and archaeology of Egypt and Mesopotamia reveal the very early history, indeed the origin, of the Zodiac. The twelve Signs of the Zodiac date from the Chaldean or neo-Babylonian Empire roughly as we have them to-day. We have them transmitted through the Greeks. But cuneiform tablets take us back beyond Hammurabi, who ruled at the beginning to the second millenium B.C.—that is, soon after 2000 B.C. (according to latest estimates)—and in Egypt the first instance of the Sphinx represents a king of the IV Dynasty, not later than 3000 B.C. The Sphinx is composed of the four "fixed signs" of astrology, the four pillars of the Zodiac named to-day Taurus, Leo, Scorpio, Aquarius. For Scorpio, in Egypt substitute the Falcon. This and much other information may be learnt from Elliott Smith's "Diffusian of Culture"—he is a foremost authority—and from relevant articles in the Encyclopedia Britannica, or elsewhere. Compare also the "beasts" of Ezekial and of the Apocalypse, and the traditional symbols of the Four Evangelists; also Genesis 49, where in much of the symbolism is easily apparent, but some not so easily.

It would appear that in Egypt the whole matter was one of initiation, never made open to the public. In Mesopotamia the learned class of scribes and mathematicians had access to it. In Greece it became the common property of any educated man who chose to master its rules, and since then it has become progressively easier to study and to practice, as the mathematics of the heavens have been both refined and made more accessible in published tables.

Astrology, together with certain other studies, belongs to the Lesser Arcana, and works by the application of general rules to particular persons and events. This requires some practice and much common sense, and the individual concerned must not, as a rule, expect more than clear pointers which he can himself recognize.

The Greater Arcana (i.e. Secrets) can yield information and guidance of a more precise nature, but the name alone will warn that it is not for the ordinary man. The Greater Arcana deal with high magic and the Heavenly Host; but the Lesser Arcana, especially the symbolism of the Zodiac, can and will lead us on to something beyond themselves. The symbolism of the Zodiac is probably the easiest and most convenient method for describing the great basic movements of history, and the inner truths of religion. It is used in all these short treatises, the aim of which is to lay before the people a system of thought, an approach to religion, and an analysis of history of a kind which has never before been attempted.

You can, if you wish, read in the publications of the Brotherhood of the Essenes, doctrines which have never before been openly taught and explanations which have never before been publicly made. You will, if you pursue the matter, receive enlightenment.

THE AIM OF THIS TREATISE

It is possible to explain the way in which things happen in this world, and why they happen, and what man is and will become?

We set out here to explain something of these matters, in terms of everyday life, and in other parts of "Aquarius Rising" using illustrations from well-known history to prove the explanations true. We shall use many Biblical terms and names, because in the Bible is much of the most profound symbolism.

Now symbolism is nothing but a method of understanding natural or spiritual laws. It is the only way of expressing some important truths. A railway timetable is a mass of symbols; the figures which compose its numerous columns stand for the movement of trains. The book is of no use to anyone who does not understand such symbolism, and we all have to learn it, and then we have to be careful in using it or we get into the wrong train, or lose our train.

All mathematics is symbolic. Its figures, letters and diagrams stand for something else which is far wider and deeper than the symbols which represent it. Indeed the truth or fact which is represented is spiritual rather than material, even though by some incredible harmony it reveals the working of the material universe.

Astrology, truly understood—it would be a convenience to have a different name for the art or science as it is known to Essenism—is a profound system of symbolism. It is based on the Twelve Signs or Con-

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the most part regard it as a highly regrettable resurgence of an outworn superstition. They hold that it is contrary to faith in God or to scientific truth, as the case may be. They mean well and much that passes for astrology is worthy of their strictures. But, having given them so much, let us affirm positively that they do not know what they are talking about. That is, they do not know what astrology is.

The proper interpretation of zodiacal calculations is a time table on a massive scale, both individual and national.

The proper understanding of the Zodiac leads not to less but to a deeper faith in divine providence. Coupled with the fact of re-incarnation (which is quite popularly acceptable and accepted to-day) it gives an unequalled explanation of the comparative success and failure of individuals, of their happiness or unhappiness. It can greatly improve a man's chances of well-being, because it will give warning of times and seasons—when to act, when not to act. "There is a tide in the affairs of men . . .", as we all know.

This applies not only to the ordinary man. It is believed for instance on excellent evidence that Hitler had his own advisers. At all events, the British government thought fit to act on the assumption that he very possibly did. You may read a fascinating account of this in Louis de Wohl's "Stars of War and Peace", published

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stellations, of the Zodiac and on the seven "planets"—i.e., Sun, Moon, Saturn, Jupiter, Mars, Venus, Mercury. It is not difficult to understand, at least in its early stages. The only difficulty likely to be encountered lies rather in the novelty of the ideas which we have to set forth, and in the reversal of some common ideas. For instance most men take it for granted that the material is the real, and that real causes lie in the Material world, while the spiritual is a kind of offshoot or emergence from the real material universe.

Now this is the exact opposite of the truth. What we call spiritual life or energy is prior to the material, and the material is only the result or effect of some pre-existing spiritual cause.

Further, spiritual energies do not flow from impersonal "laws" or "force". They flow from personal beings. Wherever there is spirit, there is person. Where there is no spirit, there is no person, but only a lump of dead matter. Where there is life in matter, there is some kind of spirit, that is, some kind of person, however humble; however high. The unseen or spiritual world is full of persons, often called angels, which are very numerous. They are ordered in their respective groups or hierarchies, and some are very powerful. Some of them are wicked. The highest are direct expressions of the infinitely rich "person" of God.

The almost total misunderstanding of astrology which has become widespread to-day has provoked many solemn warnings from scientists or preachers, who for

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by Rider. I have myself made a contribution to this curious question, a conclusion from much study and to me at least of the most intense interest and of great importance. It will be laid fully before anyone who cares to read it in the part of "Aquarius Rising" entitled "The Heavenly Host".

The horoscope of birth explains how it is that some men seem almost always to "strike lucky" while others, equally clever and equally energetic, and even more meritorious, continually miss the mark. Such a general influence is shown in the horoscope, and it "works" in daily life because the "influences" of the horoscope are nothing else than real spiritual entities entering into and composing the individual's nature or character. For a further description of this sort of thing, read "Aquarius Rising" Part One. As we have said above, the mutual relations of the factors in the horoscope express or symbolise the mutual relations of angelic hierarchies at the hour of birth—or at the inception or planning of some project.

Indeed here is the crux of the matter, The mental atmosphere of a scientific age, the very air we breathe, arouse a sense of shock at the mere idea of astrology. How can it work? How on earth can we be affected thus by lumps of rock, or masses of gas (or whatever else for instance Jupiter may be made of) in orbit miles away. That, I think, is the main source of angry and contemptuous disbelief in this ancient and once highly respectable science.

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THE EXPLANATION

How then can it work? And if it works, how can it avoid fatalism and the destruction of free-will? (It is worth noting, for that matter, that in the ancient world the "stars"—i.e., the planets—were widely regarded as hostile spiritual powers under the dominion of which man was enslaved and held back from his true place in the divine sphere. These beliefs are referred to in the early epistles of St. Paul, which few readers properly understand. I would earnestly recommend Bishop Wand's most admirable version "The New Testament Letters" published by Oxford about 1946).

To explain how it works I am going to begin again at the very beginning. In the beginning God made heaven and earth and all that in them is, both visible and invisible; and indeed one ought to put the invisible first, for it is the more important part. It includes the Heavenly Host, and man's mind and soul, which things are not unconnected as has been said in earlier paragraphs.

It is God's intention that man shall in due degree understand His universe, and to that end (for instance) He gave man the faculty of mathematics. Now mathematics is a faculty of the conscious mind, and it will lead us on to the limits of the sort of understanding possessed by that mind, and no farther: though it is true that in the almost magical world of advanced mathematics there is more than a hint of some supernal beauty.

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God's providence has laid down before our very eyes a sort of ground plan of his universe. Since he made it, there must be (if only we can trace it) somewhere a lead-back from it to Him. There is a lead-back, in fact many leads, but especially in the closed stellar system which is our little corner of astronomical space. From this system, observable sufficiently to our unaided eyes, it is possible to the instructed eye of the mind to glimpse His plan, and in daily life—and in national concerns also—to ascertain times and seasons.

The symbolism I refer to is of course the ancient symbolism of the Zodiac and planets.

The mathematical movements of the sun moon and planets reveal the mutual relations of the great angelic hierarchies. There is no need to concern ourselves here with the question of free-will. The great emanations of the divine Son, the Heavenly Host, are not concerned as we are with free-will. Each of them has his own appointed task, or his own enjoyment, his own approach to God and his own influence upon man or upon any other creature. He has that and no more—except that he always can refuse. He goes forward as God meant him to, or backwards through Satanic pride to hate and hell. One third of the Heavenly Host, at some time long past or else in some other dimension of time and space, "fell", and became evil, the greater the angel the more evil: the highest of all, Lucifer the Light-bearer, becoming Satan or Apollyon, the Destroyer. Hence pain and evil in nature and in man, or in the Adamic spirits.

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But God's universe in its whole length and depth is not to be explained in that way to the logical, discursive conscious mind. Religious experience and moral truth are objects, in a way, of some other faculty. Or putting it in words which a critical philosopher might find more apt, we cannot hope to understand the full reality of the real—seen and unseen—by taking thought in the way in which the scientist and the mathematician take thought. Both of them deal with abstractions from the whole of life.

To understand more of the whole, every man has some insight into moral truth, into the beautiful, and into his relation with God. So far so good. But has God given him any intellectual approach whereby the conduct of his own life, and of the life of nations—all of which are based purely upon moral factors, and which ordinary studies seem to yield little light upon—may be made less deeply wrapped in mental darkness? What means has He given to us of learning at least a part about the invisible universe?

He has given to us what I am calling *symbolism*. The symbols I refer to are related not (as in mathematics) to number or extent, but to more important aspects of reality—precisely those aspects which science and mathematics rightly neglect, for they are not within their aim or their competence:—namely, the divine plan and nature, and human will and destiny. It is strange that the scientific temperament, so adept at the symbolism of mathematics, tends so strongly to resent this other and more profound symbolism.

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The mathematical relations which obtain between the planets and the twelve signs symbolise for us at any given hour and give us information about the relations which obtain between the rulers of the heavenly hierarchies and their infinite subsidiaries. For instance, when Mercury opposes Saturn, as seen from this earth, everything into which the angels of Mercury chiefly enter, or which (as we say) they rule, is in an adverse, or unco-operative or frustrated attitude to those things which Saturn rules. This brings to pass conditions in human affairs, and characteristics in the mind of any child drawing its first breath at that hour. Similarly when Mercury is in "trine" with Mars, those two great divisions of being are in harmony. It is not the swift little body of Mercury, nor the strange beauty of the rings of Saturn, in themselves which so act. It is their respective angels, here on earth, symbolised to our finite minds by the planets, which so act. The effect is powerful on all persons whose characters and current purposes render them susceptible to one or the other particular "influence". By the way, the term *influenza* of horrid meaning is Italian for the influence of the stars. At the time it was adopted for the mysterious infection there seemed no other possible cause for it and so it was attributed to the stars! Let us add that passing troubles in health are not likely to be foreseen by a practitioner. Serious troubles may well be foreseen as a possibility, because their causes lie within the basic plan of a man's life.

Again, why does a practical astrologer take angles and measurements from the earth's surface rather than, as an astronomer might, from the sun at the centre? Many

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are the jokes levelled by scientific persons at ancient astrologers, because the latter did not understand the Copernican system, as it is often called—not that Copernicus got it right anyhow. Such jests are misplaced. Our astrology is geocentric because man dwells on earth. Anything intelligent on Mars—I do not suggest that there is any such thing there—would work on the angles of the heavens as measured from Mars.

Re-iterating what has been mentioned before, the angelic forces influence our lives because all outward or material reality is nothing but the effect of inner or unseen causes. Because man's own nature or character, his temperament and his gifts or faculties, or his "soul"—the soul of St. Paul's trinity **body soul and spirit**—is itself composed of the Adamic spirits. These spirits are a development of the Heavenly Host. I use the term devolvement for want of a more familiar or better term. Our ordinary day-to-day character is built up from bricks, and each brick is one entity, describable, indicated in the horoscope of birth, active within our minds and able to influence our conduct or thought according to its relative strength. These bricks jointly or severally are not ourselves. We use them, we may be ruled by them, we can observe them by introspection. They are the medium of our entry into this sphere. We are limited by them while we live here on earth. But they are not ourselves. Each man in his true self is a spark of divinity a fraction of the divine Ego. Like God Himself each one of us can say "I am". But it is a small ego.

It is time to acknowledge the many sincere and able practitioners who have transmitted the traditions of the

art. On no account must these be confused with any journalistic or insincere writers—if there be such. But I have not met an account of the art, or science, which either explains it or gives a true explanation. What is set forth here is the Essenic view of the matter, and when we say Essenic view, we mean knowledge derived from Essenic practice.

Speaking still on the level of individual life and conduct, what can astrology do for us? It can warn and guide. It does not attempt to forecast as one would forecast who believed in full pre-destination.

Is there then no pre-destination or over-ruling purpose of God, that august government of providence which was so passionately asserted by the writers of the Old Testament? Yes, in each man's life there is a section which is determined, in the sense that it was rendered necessary by his own behaviour in a previous life and it is too late now to alter it. Once a man has neared the torrent of a great river fall, it is safe to predict his end. It is (usually) too late then to alter it. But most of a man's life is open to his choice. Admittedly again his own character may be said to determine his choice. This however is not quite true. A steady strain in any given direction will alter his character, by altering the angles and alignment of his soul's inner composition. These are living things.

So we make and re-make ourselves, and what we do this time becomes the "fate" of next time. But we made our own fate.

The reader will naturally be demanding to know all sorts of things; for instance, why do we forget our past

lives. Be it said here that we do forget them. On the whole, if you meet anybody who says he remembers his past lives, he is imagining things. But that and many other questions of the sort are dealt with in Part entitled "Evolution of Man and his future".

Can we forecast the time of a person's death? This is the most obscure of all questions in the horoscope, and it is complicated by the fact that there are three such times. The first, if it matured, would indicate some culpable negligence on the part of the individual. The second could be avoided if he strove as energetically as he ought. The third is his time. Needless to say, no astrologer is allowed to say what he may, possibly, consider a likely period for the greatest danger. But he would do well to warn that it is a period when certain precautions would be well-advised.

What degree of precision is possible in warning, advising or forecasting? It will depend on the strength of cumulative influences, and on the clarity of the general significations concerned. It is important to bear in mind that no horoscope offers as in words written across it "This man will make a good lawyer" or "His career would usefully lie in some humble occupation" no—that is not well put. That his career would lie in a humble occupation is just what might be said. But the actual occupation would be one of several. A clever man might become a lawyer, and that might be his best choice. But the same signs would offer kindred careers in which precision of mind and clear expression were required. If Jupiter were strong, he might sooner or later turn to the church. If Mars were stronger than Mercury he might become a notable soldier. And so

on; or a politician, and if again Jupiter were also strong he would become an idealistic reformer. A wide choice is offered to a developed character—an embarrassingly wide choice often enough, because it can lead to lack of concentration and consequent frittering.

Astrology then is part of the Lesser Arcana, open to the public, and utilised by all Essenic thought as the most useful means of explaining the basis of the divine plan, whether for individuals or for the world. It has its own place, its own tasks, and its own performance. It cannot go beyond them, and it would be a mistake to attempt more by astrology than the art can offer. It deals with general concepts, and to make its meaning real to the individual these have to be interpreted. It can gauge character quite accurately. It can suggest what to do. It can warn against obstacles. But various limits must be observed. In particular is one interesting limitation. There are in all planetary influences the lower and the higher: or at the extreme, the divine. In any one horoscope it must not be presumed to be obvious on what level of spiritual development the individual stands. The horoscope of an outstandingly great man would be very positive, as a rule. But his supreme greatness comes from spiritual gifts not clearly shown there.

Lastly, suppose some critical reader were to say: "Well, you have made a case, not an easy case at least for me to accept. I want to know briefly from you personally—why do you believe it"?

My answer is clear and brief. It works. I know that it works. It has worked with me for an adult lifetime, and I have had a wide enough experience of all sorts

of effort, success and failure, health and illness. I know from experience. It is not a question of faith, but of sight.

I know of only one person who has claimed that he can use the art but that it is a false art and superstition. He was a well-known scholar in many fields. He has lately died. His book "The Royal Art of Astrology" contains masses of the most enthralling details about ancient astrology, but when it comes to the actual casting of a horoscope, his errors are such, and one or two basic misunderstandings are such, that it is at once apparent that he has never cast a horoscope—or if he has, it would be hardly likely to be correct.

Please note that the Essenic Brotherhood does not undertake work for individuals, though any of its brothers may well do so in his personal capacity. If he does so, he does not commit the Brotherhood. There are many excellent little manuals of the elements of astrology, and we refer the reader to them, though we hope in due time to issue our own. But the traditional foundations are the same, wherever they may be set forth.

There are several branches of the art. One would deal chiefly with the nativity, or horoscope of birth. Another would be interested in political events as shown in the movement of the planets. Another branch is medical astrology—not yet, one may add, a very well developed branch. Some prefer to deal with the nativity, others (including as it happens myself) to use a different method, where the nativity may not always be an essential consideration, because the question would refer to particular and immediate projects.