

The Science of Astrology

Quotes:

“ [In many ways] astrology is the mother of all sciences....” The basic premise behind astrology is that the heavenly bodies such as the sun, the moon and the planets [as well as the stars] have an influence over both people and earthly events.

“The stars impel, they do not compel.”

“For every flower in the field there is a star in the heavens.”

“Man is himself a cosmos. A physician who knows nothing about Cosmology, will know little about disease. He should know what exists in heaven, and upon the earth, what lives in the four elements and how they act upon man; in short, he should know what man is, his origin, and his constitution; he should know the whole man, and not merely his external body. If man were in possession of a perfect knowledge of self, he would not need to be sick at all.”

- Paracelsus

**“Every planet in man is related to its corresponding planet in the larger Solar System. That portion of philosophy which explains these correspondences was called Astronomy.”
Therefore Paracelsus said, the physician must also be an astronomer.**

“Without an exact knowledge [of the signs] one cannot attain to any Exactnesse in naturall Magick, viz.-in the gathering of Hearbs, or perfecting many other Rarities. “ - William Lilly, from '*Christian Astrology*' (1647)

FROM THE WRITINGS OF H. P. BLAVATSKY

“The history of the World begins with its general aim,” says Hegel; “the realization of the Idea of Spirit — only in its *implicit* form (*an sich*), that is, as Nature; a hidden, most profoundly hidden unconscious instinct, and the whole process of History . . . is directed to rendering this unconscious impulse a conscious one. Thus appearing in the form of merely natural existence, natural will — that which has been called the subjective side — physical craving, instinct, passion, private interest, as also opinion and subjective conception — spontaneously present themselves at the very commencement . *This vast congeries of volitions, interests and activities constitute the instruments and means of the WORLD SPIRIT* for attaining its object: bringing it to consciousness and realising it.”

There *is* a predestination in the geological life of our globe, as in the history, past and future, of races and nations. This is closely connected with what we call *Karma* and Western Pantheists, “Nemesis” and

“Cycles.” The law of evolution is now carrying us along the ascending arc of *our cycle, when the effects will be once more re-merged into*, and re-become the (now neutralized) causes, and all things affected by the former will have regained their original harmony. This will be the cycle of our special “Round,” a moment in the duration of the great cycle, or the *Mahayuga*.

The fine philosophical remarks of Hegel are found to have their application in the teachings of Occult Science, which shows nature ever acting with a given purpose, whose results are always dual. This was stated in our first Occult volumes, in *Isis Unveiled*, p. 268, Vol. II., in the following words: —

As our planet revolves once every year around the sun, and at the same time turns once in every twenty-four hours upon its own axis, thus traversing minor circles within a larger one, so is the work of the smaller cyclic periods accomplished and recommenced, within the Great Saros.

The revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect — the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

[In] *Thoughts on Astrology*, the author Mr Proctor treats the subject with so much more consideration than is the custom of men of his class, that it is evident he has given it thoughtful attention. In fact, he goes so far as to say that, "If we consider the matter aright, we must concede . . . that of all the errors into which men have fallen in their desire to penetrate into futurity, astrology is the most respectable, we may even say the most reasonable."*

He admits that "The heavenly bodies *do* rule the fates of men and nations in the most unmistakable manner, seeing that without the controlling and beneficent influences of the chief among those orbs — the sun — every living creature on the earth must perish."** He admits, also, the influence of the moon, and sees nothing strange in the ancients reasoning by analogy, that if two among these heavenly bodies were thus potent in terrestrial influences, it was ". . . natural that the other moving bodies known to the ancients, should be thought to possess also their special powers."*** Indeed, the professor sees nothing unreasonable in their supposition that the influences exerted by the slower moving planets "might be even more potent than those of the sun himself." Mr. Proctor thinks that the system of astrology "was formed gradually and perhaps tentatively." Some influences may have been inferred from observed events, the fate of this or that king or chief, guiding astrologers in assigning particular influences to such planetary aspects as were presented at the time of his nativity. Others may have been invented, and afterwards have found general acceptance, because confirmed by some *curious coincidences*.

Astrology is a science *as infallible* as astronomy itself, with the condition, however, that its interpreters must be equally infallible; and it is this condition, *sine qua non*, so very difficult of realization, that has always proved a stumbling-block to both. Astrology is to exact astronomy what psychology is to exact physiology. In astrology and psychology one has to step beyond the visible world of matter, and enter into the domain of transcendent spirit.

After a time of rest, say the Buddhists, when a new world becomes self-formed, the astral souls of animals, and of all beings, except such as have reached the highest Nirvana; will return on earth again to end their cycles of transformations, and become men in their turn.

This stupendous conception, the ancients synthesized for the instruction of the common people, into a single pictorial design — the Zodiac, or celestial belt. Instead of the twelve signs now used, there were

originally but ten known to the general public, viz.: Aries, Taurus, Gemini, Cancer, Leo, Virgo-Scorpio, Sagittarius, Capricornus, Aquarius, and Pisces. These were exoteric. But in addition there were two mystical signs inserted, which none but initiates comprehended, viz.: at the middle or junction-point where now stands *Libra*, and at the sign now called Scorpio, which follows Virgo. When it was found necessary to make them exoteric, these two secret signs were added under their present appellations as blinds to conceal the true names which gave the key to the whole secret of creation, and divulged the origin of "good and evil."

The true Sabean astrological doctrine secretly taught that within this double sign was hidden the explanation of the gradual transformation of the world, from its spiritual and subjective, into the "two-sexed" sublunary state.

It is now amply proved that even horoscopes and judiciary astrology are not quite based on a fiction, and that stars and constellations, consequently, have an occult and mysterious influence on, and connection with, individuals. And if with the latter, why not with nations, races, and mankind in bulk? This, again, is a claim made on the authority of the Zodiacal records. We shall examine then, if you please, how far the Zodiac was known to the ancients, and how far it is forgotten by the moderns.

Modern wisdom is satisfied with astronomical computations and prophecies based on unerring mathematical laws. Ancient Wisdom added to the cold shell of astronomy the vivifying elements of its soul and spirit — astrology. And, as the sidereal motions *do* regulate and determine other events on Earth — besides potatoes and the periodical disease of that useful vegetable — (a statement which, not being amenable to scientific explanation, is merely derided, while accepted) — those events have to be allowed to find themselves predetermined by even simple astronomical computations. Believers in astrology will understand our meaning, sceptics will laugh at the belief and mock the idea. Thus they shut their eyes, ostrich-like, to their own fate.

Whether the origin of the Zodiac is Aryan or Egyptian, it is still of an immense antiquity. Simplicius (VI th cent. A.D.) writes that he had always heard that the Egyptians had kept astronomical observations and records for the last 630,000 years. This statement appears to frighten Mr. G. Massey, who remarks on this in his *Natural Genesis* (318) that "if we read this number of years by the month which Euxodus said the Egyptians termed a year, *that* would still yield the length of two cycles of precession (or 51,736 years)." Diogenes Laertius carried back the astronomical calculations of the Egyptians to 48,863 years before Alexander the Great (*Proem*, 2). Martianus Capella corroborates the same by telling posterity that the Egyptians had secretly studied astronomy for over 40,000 years, before they imparted their knowledge to the world (*Astronomy of the Ancients*, Lewis, p. 264).

We are further told, by several other "authorities," that no Eastern nation knew of the Zodiac before the Hellenes kindly acquainted their neighbours with their invention. *This*, in the face of the *Book of Job*, declared, even by themselves, to be the oldest in the Hebrew canon, certainly prior to Moses, and which speaks of the *making* "of Arcturus, Orion, and Pleiades (*Ash, Kesil, and Cimah*) and the chambers of the South" (ix. 9); of Scorpio and the *Mazzaroths* -- the TWELVE SIGNS (xxxviii., 31, 32), which words, if they mean anything, imply knowledge of the Zodiac even among the nomadic Arabic tribes. The *Book of Job*, they say, precedes Homer and Hesiod by at least one thousand years -- the two Greek poets having themselves flourished some eight centuries before the Christian era (!). One who prefers, by the bye, to believe Plato, who shows Homer flourishing far earlier, could point to a number of Zodiacal signs mentioned in the *Iliad* and the *Odyssey*, in the Orphic poems, and elsewhere.

Taking as a starting point several astronomical references in *Job*, Bailly devised a very ingenious means of proving that the earliest founders of the science of the Zodiac belonged to an antediluvian, primitive people. The fact that he seems willing to see in Thoth, Seth, and in *Fohi* (of China), some of the Biblical

patriarchs, does not interfere with the validity of his proof as to the antiquity of the Zodiac. Even accepting, for argument's sake, his cautious 3700 years **B.C.** as the correct age of the science, this date proves in the most irrefutable way that it was not the Greeks who invented the Zodiac, for the simple reason that they did not yet exist as a nation thirty-seven centuries **B.C.** -- not as an *historical* race admitted by the critics, at any rate. Bailly then calculated the period at which the constellations manifested the atmospheric influence called by Job "sweet influences of the Pleiades" (in Hebrew, *Chimah*, see *Job xxxviii.* 31); of the *Cesil* (Orion); and that of the *desert* rains with reference to *Scorpio*, the eighth constellation; and found that in presence the eternal conformity of those divisions of the zodiac and names of the planets applied in the same order everywhere and always; and in presence of the impossibility of attributing it all to chance and *coincidence*.

** The *Pleiades*, as all know, are the seven stars beyond the Bull, which appear at the beginning of spring. They have a very occult meaning in the Hindu esoteric philosophy and are connected with *sound* and other mystic principles in Nature.

The Zodiac is clearly mentioned in II Kings, xxiii. 5. Before the "book of the law" was "found" by Hilkiyah, the high priest (xxii.), the signs of the zodiac were known and worshipped. They were held in the same adoration as the sun and moon, since the "priests, whom the kings of Judah had ordained to burn incense . . . unto Baal, to the sun, moon, and to the planets, and to all the host of heaven," or the *twelve signs* or *constellations*, as the marginal note in the English Bible explains.

Pythagoras, and after him Philo Judaeus, held the number 12 as very sacred. "The dodecahedron is a PERFECT number." It is the one among the signs of the Zodiac, Philo adds, that the sun visits in twelve months, and it is to honour that sign that Moses divided his nation into twelve tribes, established the twelve cakes (Levit. xxiv., 5) of the *shewbread*, and placed twelve precious stones around the *ephod* of the pontiffs. (See *De Profugis*.)