

The Wisdom of the Stars

STUDENTS OF ASTROLOGY may, I think, be classed as truth-seekers, trying to comprehend somewhat of the great mystery of being, seeking to discover some attributes of the Law-giver. Truth is Law, and however dimly the mind apprehends the external workings of the planetary rulers, the fact of it having been focussed upon so mighty a theme must necessarily cause it to become wider, clearer, and more tolerant, contemplating a perfectly ordered plan of life, majestic and mighty in its scope and yet perfect in the smallest detail—from the vast cosmic wheel of destiny, born out of time and space, down to the tiny wheel of fate, ruling the little man born into time and space.

And yet the little wheel is fashioned on the plan of the larger one, and the Great Man, eternal in the heavens, is the prototype of the little earthly man, made in the divine image.

Each man or woman forms in himself a tiny world, or sphere, or zodiac, marked out into its twelve signs or houses, the whole forming a circle, sphere, or egg—body, soul and spirit; and thus man is a star, or a world, in himself. He does not realize this, even though he may know of it intellectually, because his soul is drawn downward by the desires of the flesh and cannot therefore see the Light-bearer, the spiritual principle which dwells within the heart.

Indeed, many earthly pilgrimages are spent in seeking the external forms which are around him on every side, some of which attract with such an absorbing force that he yearns to clasp the desired object, only to find it, when within his reach, lifeless clay.

Desire for external things can but give external

experiences, but after many lives spent in this fashion the sleeping soul within bestirs herself and cries out for something satisfying amidst the changes and vicissitudes of daily life. When this happens, the soul is beginning to detach herself from matter and is seeking her true mate, spirit.

Men usually desire four things in life—Love, Wealth, Fame and Power; other things are usually pushed on one side as being unpractical. How best to get on in life, to get the most for oneself, is the vital question; and to (animal) man spirit and soul can only count as something to be pushed away and entirely forgotten, for as St. Paul says, “Spiritual things are as foolishness unto him.”

Even when a man has to a very great extent transcended the animal evolution, doubt yet exists in his mind as to whether it is ‘legitimate’ to look behind the veil. But as a matter of fact everything is “behind the veil” until some daring investigator brings it to the front, and the spirit of truth follows no easy beaten track on a conventional road, but seeks to discover, if it may be, some law guiding evolution.

Spiritual development is an opening of the portals to that other world where spiritual consciousness is the breath of life, and the awakening of the spiritual consciousness means, literally, being born into a new world.

Many today are seeking the soul’s deliverance from the bonds of matter, heartsick and weary, feeling that there is a spiritual life and a consciousness which transcends anything they have yet experienced. But how to attain this consciousness? That is the crux of the matter. In the past, as in the present, seers and mystics have written whole treatises on religion and religious experiences. But

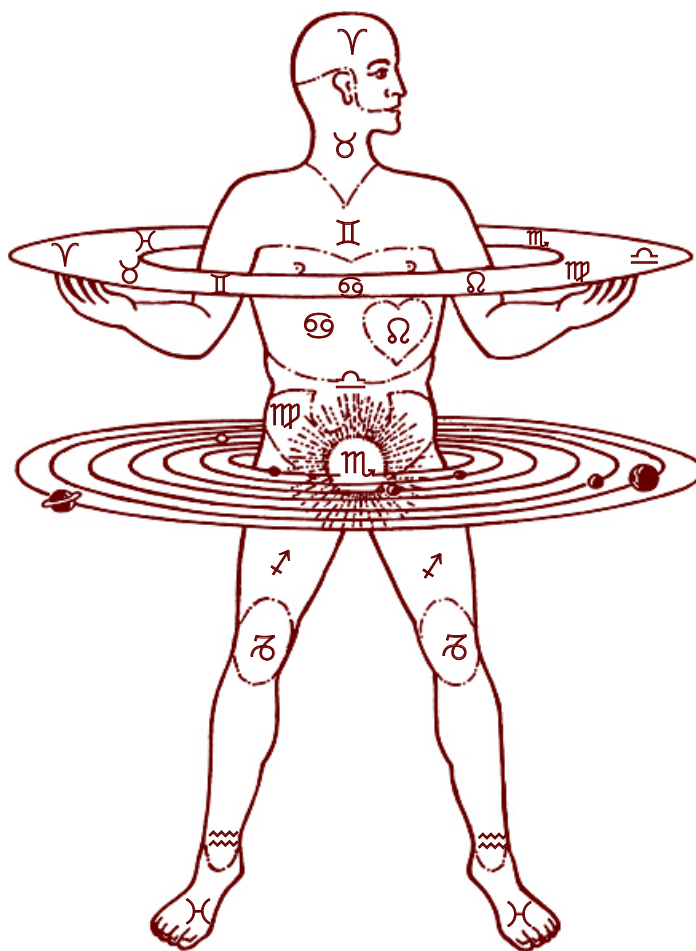
any book, even if it be the greatest scripture in the world, can only point out the way; we ourselves must tread the path if we would know. In other words, we must seek for no outer “atone-ment,” but must realize that inner AT-ONE-MENT which is practically the New Birth that the Christ spoke of.

Three steps take us within the entrance of the temple, but they are steep and difficult for the neophyte to negotiate. They are sometimes called Pure Love, True Knowledge, and Self-Effacement.

Now the student of Astrology knows intellectually, even if he has not yet realized by inner experience, that the real self is spirit, which spirit is clothed upon by an organized form composed of spiritual substance, with parts like and corresponding to those of the corporeal body; and he knows, too, that the change of vesture called death in no way transforms the mental constitution or changes the moral character.

The Wisdom of the Stars declares that Character, Aspiration, and Harmony, in other words, conformity to Divine Law, are needed as a preparation for that mystic marriage of the soul, by which she receives into the womb of darkness, called ignorance, the light-spark which like a great searchlight, reveals her to herself. “I AM THAT,” says the Hindu Yogi, hundreds and hundreds of times to himself. But though he may know this as an intellectual conception, he will never know it as an accomplished fact until the marriage of Light with Darkness, Life with Form, has been accomplished.

The light of the star—not the personal star of the horoscope, but the star of the Monad or eternal Spirit—must shine forth, and the ‘Counterfeit of the Spirit’ must drop away ere that mystic marriage which illuminates the soul can take place. Of this marriage wisdom is born, in that supreme moment when spirit, soul, and body, become as one. The twelve Nidanas of Buddhism, that is the several powers of the twelve signs, become vivified, and the man is born out of time into eternity: He has become wise with the wisdom of God. For pure matter and pure spirit have coalesced in that mystic “union” described by all the ancient writers.



When Christ entered the Earth through the agency of Jesus' blood, He provided man with a new planetary prototype. Now human individuality is membered into the Cosmic Body of Christ.

Pure matter! The vestures must indeed be unsullied to reflect the King in his beauty who stands within the Temple.

What has the Wisdom of the Stars to teach her votaries concerning that moment when man becomes as God?

Venus intones: Spotless purity must compose the wedding garment. Mars declares: Courage within the soul to do and dare. Mercury enjoins: Attune the mind and then fix it on the Divine spouse. Saturn teaches: The neophyte must wear the jewel of Truth, whose luster alone can detect the pitfalls along the way. Jupiter proclaims: Compassion and charity must be the mantle which the candidate who would become God-like must wear. Lastly, Uranus bids the pilgrim soul break his staff in pieces and lean only on his own strength; to succeed in this aim, nothing outside can avail him.

“Within thyself deliverance must be sought,”

says the Light of Asia, and it is for this deliverance we are all yearning within the prison-house of the body, whether we know it consciously or not. The deepest study of the stars should surely teach us so to live that we may apply our hearts unto wisdom.

To the true student of Astrology no thought can surely be too high, too “transcendental,” for the stars, those mystic lamps of heaven, themselves are transcendental, and the angels of the stars are ever concerned with the spiritual development of mortal men and women.

Do we waste our time studying a philosophy that is not of the earth? Folly, is it, to try and become wise with the wisdom of God?

After all, the only wisdom any man can strive towards is the knowledge of God. That we do not know the Father is the proof of our ignorance today, and if it be true that in Him we live and move and have our being, then how dark must be the vestures that shut us out from His light and His love!

Jacob Boehme declares that Mercury, or the light-bringer, travails in the womb of Saturn, waiting for her day of deliverance. Saturn is Form and Limitation—separateness has been brought about by his influence. Time and Space are conditioned more or less by his ruling. But when Mercury, or the child (which means the young Christ), is born out of the womb of Saturn, then Time and Space are not, so far as his transcendental consciousness is concerned; the Man of the Hour, or the personality, and the Immortal Man, wrought out of the individuality, must have reached atonement. The student of Astrology has only approached the first letter of the alphabet which spells self-knowledge; but even that self-knowledge is and can be only of the little self. When we have mastered the last letter of the wisdom of the stars we shall have become adepts, or Masters of Wisdom.

What is the reason that we are all content to be ignorant? If we believe that God exists, why do we not find Him? It is because the nucleus of the Christ has not yet been formed within us: the mystic union has not taken place. Our desire-nature gravitates to matter, the counterfeit of spirit. We are all in love, more or less, with ourselves, and therefore we do not want God.

It is true that we talk of Him in our churches and we sing His praises, but we all deny Him in our lives. When we can love for love’s sake only, and desire wisdom for its own sake alone, then we are getting ready for that mystic union from which the Christ is born, the Divine child of a Divine father.

The little wheel of life, the horoscope, is a guide to tell us where we stand in the pilgrimage of evolution, and how we can best acquit ourselves in the battle of life—which of our garments is soiled and discolored, what we can best do with the material we have brought with us. To the earnest student who tries to understand by the symbology somewhat of God’s wisdom, it gives the clue to that center of consciousness which is most developed; it points out the line of evolution on which the soul has travelled in the past, and which has thus become the line of least resistance in the present.

As I have said before, a knowledge about Astrology will not make a mystic or a saint, but the practice of Astrology in our daily lives will. For Astrology is one of the roads to the Temple of Wisdom, and suits the occult and mystic nature, the thinker and profound philosopher. It cannot help either “psychics” or “mediums,” for the knowledge of Astrology must be apprehended by the mind—the lower mind for its lower mysteries, and the higher mind, or pure reason, for the higher mysteries.

The pure mind alone can fathom cosmic Astrology and follow the sweep of our Solar Logos, for an understanding as mighty as this requires a consciousness apart from the brain.

The great Seers and Adepts of the past saw with the eye of the mind and were called *Illuminati*. They have given us a few isolated facts touching worlds and world periods; cycles and cyclic revolutions. But the mystery of Astrology, like all true wisdom, can only be grasped by an unfolded consciousness as mighty as the truth it would embrace.

While we are yet within the Circle of Necessity we see “as in a glass, darkly,” and that may be called our fate; but our destiny is to know. For the Wisdom of the Stars remains the same today, tomorrow, and for ever: God’s history written in the sky. □

—Bessie Leo