

## Planets and their meaning in Astrology

In Astrology each of the 10 planets rules a Zodiac Sign and a Zodiac House.

The following is a brief interpretation for each planet.

### Sun Glyph

The Sun rules Leo and the 5th house.

The Sun defines your personal identity, your ego and your unique self expression. It represents what you are trying to become. It's the core of who you are...your spirit...your soul...your consciousness...your basic drive, are all represented by the Sun.

It takes the Sun one year to complete its cycle through the Zodiac Signs.

### Moon Glyph

The Moon rules Cancer and the 4th House.

The Moon helps define our emotional development, or express the unconscious side of our personality. It explains why you do what you do. The Moon also influences our senses depending on its placement in the birth chart and is said to represent your instinctual self, which many people keep hidden.

The Moon spends 2-1/2 days in each sign and takes approximately 30 days to complete its cycle.

### Mercury Glyph

Mercury rules both Gemini and Virgo. It also rules the 3rd and 6th House.

Mercury defines our mind and the way we use it. Intelligence, language, speech, writing and all forms of communication are under the influence of Mercury.

Mercury completes its rotation in a mere 88 days.

### **Venus Glyph**

Venus rules both Taurus and Libra. It also rules the 2nd and 7 House.

In Astrology, Venus represents the qualities of love, romance, sensuality, culture, beauty, affection and social appeal. The planet is therefore very prominent in aspects of love; influencing how you attract love as well as how you act in a relationship.

The Venus cycle takes 227.4 days.

### **Mars Glyph**

Mars rules Aries and is sub-ruler of Scorpio. Mars also rules the 1st house and sub-rules the 8th.

Mars indicates a sense of impulsiveness, aggressiveness, courage, action, will-power, enthusiasm, and even negative traits such as impatience, temperament, violence and conflict. Mars' energy also motivates and drives a person to accomplish their dreams and goals in life.

Mars' journey through all the Zodiac Signs takes approximately two years.

### **Jupiter Glyph**

Jupiter rules over Sagittarius and the 9th House. It also sub-rules Pisces and the 12th House.

Jupiter is considered the planet of luck. It symbolizes expansion, development and good fortune. Jupiter can also show areas where you go to excess.

A Jupiter cycle takes twelve years to complete.

### **Saturn Glyph**

Saturn rules over Capricorn and the 10th House. It also sub-rules Aquarius and the 11th house.

In Astrology Saturn is the learned Sage; the planet that teaches through experience, challenges, problems and situations. Saturn's influence provides the endurance, patience and determination to overcome all odds.

Saturn moves slowly through the Zodiac Signs taking 29 years to complete one cycle.

### **Uranus Glyph**

Uranus rules Aquarius and the 11th House.

Its expression is in the form of revolution, change, unpredictability and disruption. Uranus is associated with electricity, computers, astrology, inventions and Society as a whole.

Slow moving Uranus takes 84 years to complete its cycle; spending about 7 years in each sign.

### **Neptune Glyph**

Neptune rules over Pisces and the 12th House.

Neptune expresses itself through mystical, spiritual and psychic forces. It also rules over drugs, alcohol, medication, the sea, photography, dreams and the subconscious.

Neptune spends about 14 years in each Sign and 168 years to complete one cycle.

### **Pluto Glyph**

Pluto rules over Scorpio and the 8th House.

The energies associated with Pluto are power, death, rebirth, transformation, crime, secrets and that which is hidden.

Pluto is the slowest of all the planets. It takes approximately 246 years to make its way through all the Signs of the Zodiac.

## Astrological Houses

### An Introduction

An Astrology Chart is divided into twelve sections which are referred to as the Astrological houses. Each house is related to a Zodiac Sign and is concerned with a different area of your life. Observe the Zodiac Sign glyph and house number on the Natural Chart below.

House numbers on the natural Zodiac Wheel

The houses are grouped into 3 main categories.

#### Angular Houses

These are the 1st, 4th, 7th and 10th houses. These Astrological houses show how you initiate things. It's where the action begins. The house cusps of all 4 angular houses are very important points on an Astrology Chart. The most important of the 4 points are the Ascendant and Midheaven.

#### Succedent Houses

These are the 2nd, 5th, 8th and 11th houses. These Astrological houses show the outcome of whatever was started in the angular houses.

#### Cadent Houses

These are the 3rd, 6th, 9th and 12th houses. These Astrological houses show how you maintain what was begun in the angular houses.

Starting at the Ascendant, the Astrological houses are counted counter-clockwise one through twelve.

#### House one

House 1 – Angular – Rising Sign / Ascendant

Natural Sign-Aries.....Natural Planetary ruler-Mars

The 1st house is the house of Self (Identity). It takes part in your appearance and outward personality, going as far as influencing physical characteristics and possible health concerns.

To learn more about your Ascendant read: [Rising Signs – The Ascendant in Astrology](#)

#### House two

House 2 – Succedent

Natural Sign-Taurus.....Natural Planetary ruler-Venus

The 2nd house is the house of Material Possessions. It deals with your money, investments, possessions, self worth, as well as your inner resources.

House three

House 3 – Cadent

Natural Sign-Gemini.....Natural Planetary ruler-Mercury

The 3rd house is the house of Communications. This house deals with all forms of communication, transportation, local travel, early education, your conscious mind and your siblings.

House four

House 4 – Angular – Imum Coeli (I.C.)

Natural Sign-Cancer.....Natural Planetary ruler-Moon

The 4th house is the house of Domestic Affairs. It deals with your home and real estate in general. It also deals with a parent (usually the Mother), genealogy, your early years, as well as the latter part of life.

House five

House 5 – Succedent

Natural Sign-Leo.....Natural Planetary ruler-Sun

The 5th house is the house of Pleasure. It deals with children, romance, fun, speculation, hobbies, vacations, and all forms of creative abilities.

House six

House 6 – Cadent

Natural Sign-Virgo .....Natural Planetary ruler-Mercury

The 6th house is the house of Health and Service. It deals with your health, work, and service to others, your daily routines, small pets, and your habits.

House seven

House 7 – Angular – Descendant

Natural Sign-Libra.....Natural Planetary ruler-Venus

The 7th house is the house of Partnerships. It deals with all forms of associations such as: marriage partnerships, business partnerships, divorce, open enemies, the public in general, law courts and grandparents.

House eight

House 8 – Succedent

Natural Sign-Scorpio.....Natural Planetary ruler-Pluto

The 8th house is the house of Others' Resources. It deals with taxes, wills and estates, inheritances, alimony, hidden assets, insurance. This house also deals with sex, investigations, occult, physical and psychological regeneration and death.

House nine

House 9 – Cadent

Natural Sign-Sagittarius.....Natural Planetary ruler-Jupiter

The 9th house is the house of Higher Mind. It deals with all forms of higher learning, philosophy, religion, law, publishing, long distance travel, foreign countries and in-laws.

House ten

House 10 – Angular - Midheaven

Natural Sign-Capricorn.....Natural Planetary ruler-Saturn

The 10th house is the house of Career and Public Image. It deals with your profession and reputation. It also deals with the government and all people who may have authority over you, as well as the other parent (usually the Father).

House eleven

House 11 – Succedent

Natural Sign-Aquarius.....Natural Planetary ruler-Uranus

The 11th house is the house of Social Activities. It deals with friendships, acquaintances, hopes, wishes, money obtained from career, step-children, adopted children, clubs and groups you belong to,

humanitarian interests, as well as situations or circumstances that are out of your control.

House twelve

House 12 – Cadent

Natural Sign-Pisces.....Natural Planetary ruler-Neptune

The 12th house is the house of Illusion. It deals with dreams, hidden resources or talents, psychic phenomena, clandestine affairs, hidden enemies, and addictions.

## Planetary Aspects in Astrology

### Aspects

The colored lines we see in the circle of an astrology chart or birth chart are called planetary aspects. They are the geometric angles the planets make to one another or to a sensitive point in the chart such as the Ascendant or Midheaven. The aspects will affect how a planet is expressed. They tell you how the planets relate to each other in your chart.

Suggestion: To learn the planetary aspects it's highly recommended that you put all the aspect symbols and their meaning to memory. Print out this page and make flash cards. Practice drawing each symbol until it becomes second nature.

### Major Aspects

#### conjunction symbol

Conjunction – Angle (0 degrees) – allowed orb (8 degrees)

The Conjunction emphasises the energy from two planets or from a planet and point. Blend the two planets together and you have a powerful force that can be either positive or negative depending on how its energy is used.

#### Opposition aspect symbol

Opposition – Angle (180 degrees) – allowed orb (7 or 8 degrees)

The Opposition aspect brings a sense of awareness to the individual. Depending on the planets involved it may show an aptitude for seeing both sides of any given situation. On the negative side, it's also thought to bring stress from two opposing forces.

#### Square aspect symbol

Square – Angle (90 degrees) – allowed orb (6 or 7 degrees)

The Square is another powerful planetary aspect. Its energy is challenging; however, if the challenge is overcome, the end result can be very advantageous.

Trine aspect symbol

Trine - Angle (120 degrees) - allowed orb (6 or 7 degrees)

The Trine is considered an easy and harmonious aspect. It reveals natural abilities and prospects that can be utilized by an individual with sufficient motivation.

sextile aspects symbol

Sextile – Angle (60 degrees) – allowed orb (5 degrees)

This is a beneficial aspect and usually represents opportunities and skills that can be capitalized on.

inconjunct aspect symbol

Inconjunct (Quincunx) – Angle (150 degrees) – allowed orb (5 degrees)

The Inconjunction was once considered a minor aspect but has since been reevaluated. Like the Square, the Inconjunction is challenging in nature and is often related to adjustments required by an individual. Although difficult, this aspect can prove most favorable if the adjustments are made successfully.

## Minor Aspects

There are numerous minor planetary aspects. To keep things simple only the 3 most commonly used have been listed.

semi-sextile aspect symbol

Semi-Sextile – Angle (30 degrees) – Allowed orb (1 or 2 degrees)

The Semi-sextile reveals unseen opportunity. The type of opportunity will depend on the Planets involved and the Signs and houses they are positioned in.

semi-square aspect symbol

Semi-square – Angle (45 degrees) – Allowed orb (1 or 2 degrees)

A Semi-square has an irritating quality about it. It reveals an area that requires a change in attitude in order to move forward.

sesqui square aspect symbol

Sesqui-square – Angle (135 degrees) – Allowed orb (1 or 2 degrees)

The Sesqui-square is considered abrasive in nature. It will show an area of irritation or dissatisfaction.

retrograde symbol

Retrograde - This is not an aspect but rather a planetary motion which affects the aspects involved.

Retrograde motion is when a planet appears to be moving backward. In actuality, the planet's speed slows down giving the illusion that it is travelling backward. A retrograde planet in the birth chart reveals situations in life that will appear or develop later in time rather than earlier.

# YB On Astrology

Friday, September 01, 2017 5:24 PM

## Lecture Excerpts by Yogi Bhajan

The zodiac sign is always symbolic to a person. It means that this is your base. This is what you have been granted in relation to the animal nature. From this comparison of the animal nature, you are supposed to grow into a human being with a caliber that is very noble and graceful.

Zodiac sign symbols were made for man. Astronomy is what the heavens are. Astrology is how the constellations are affecting, from the heavens, our existence on the earth and what we should do to rise above it.

I studied astrology for four and a half years. It is a wonderful science. It is a mathematical science, but you make it a mystery. A lot of people do not know how to interpret it. That's where the majority goof. Astrology is like a weather chart. Once you know it, you only will know how the life journey shall be. But in between there can be a lot of changes for which you sometimes do not have the concept. Then you misinterpret a lot of symptoms and signs. But, it is a good science.

Every square can be cut in half and made into two triangles, a double triangle. In Indian astrology, if they say there's a square in your life, they'll give you a mantra to remove the square. We're not against astrology, but we don't need it. A person who does saadhanaa every morning takes care of the whole thing.

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Excerpts from July 4, 1978, July 18, 1991 and August 22, 1978

## The Twelve Signs

By Yogi Bhajan from The Game of Love

Aries

When the universe and all its stars

Start dancing and crossing the orbit

Leaving trails of light in the triangles of the zigzag...

The very existence and its loyalty are called Aries!

Taurus

When the meek becomes mighty

And righteousness comes down into the center of the Self,

And softness passionately takes over the kindness...

The universe comes through with a standing ovation,

Blessing the grace of the power of the Lord.

That is the mighty bull, the Taurus!

Gemini

When innocence loves innocence

And openness becomes secretive,

And the blend of the three worlds-

Past, present and future – comes to an end...

Then Gemini is experienced!

Cancer

When all the stars dance around the moon

Reflecting the mighty sun in the dawn of the day

And in the beauty of the sunset...

The total sum is the children of the moon

Reflecting through tears

The Self and the selfless

That is the Cancer!

Leo

When I was whisking away in the meadow

I heard the roar of the lion

And saw their pride laughing at me,

Because I couldn't be like them...

Master of the beast...Singha!

Virgo

In the crystal Self

I saw the sophisticated plight of the coolness of the moon

And the lightness of the breeze

Showering kisses in the morning,  
And the beauty of a tiny crystal of dew – the purity of water  
And the nurturing essence of fire below in the sun...  
Eye was amazed being a Virgo!

#### Libra

When the Divine needs to be figured out,  
Ability needs to be experienced,  
Divinity needs to be practiced,  
And the human wants to see the light...

The balance of Libra creates harmony with ecstasy of consciousness  
To preserve the dignity of all living creatures.

The domain of Libras exists  
In that sustained state of consciousness  
Where the law of life is balanced.  
In that existence the human can serve  
The dark and the light  
With the equality of love.

#### Scorpio

When all the akashic records are seized to be one  
With the force o the wind and the power of the stars,  
And when the Lord of the air and ego  
Attacks and eats the consciousness of the world...  
The dancing cobra, Scorpio, is realized!

From nothing to everything...  
From everything to nothing...  
In one moment!

#### Sagittarius

When the power of the beast surpasses all limits,  
And when the Infinity merges in the bounty of realization,  
The sophistication of that virtue is the Sagittarius!

### Capricorn

When all movement comes to an end  
And endless becomes endlessness...  
When the totality of God  
And the mighty sense of the beauty of wisdom  
Enjoys the relationships with the lofty character of firmness...

Capricorn is born to glorify the world for his total firmness!

### Aquarius

When the most wonderful and exalted Self of the being,  
Starts flowing like heavenly nectars  
In the very being of all that it sees, touches, smells and penetrates...  
In that flow of life, Aquarius exists as a lily in a pool of water.

### Pisces

Everything from beginning to end  
In the beauty and the bias of life  
Which runs in circles  
And keeps the history of the universe in records,  
Chasing from tail to tail...  
And when all the characteristics of the character  
Become humble and re-emerge to resurrect...  
Then Pisces is born!  
Like a slippery fish which cannot live without water,  
Though water can live without it,  
To prove the glory of non-existence

In the existence of tomorrow.

# Houses

Tuesday, August 29, 2017 10:02 PM

## Astrology Houses

### HOUSE SYSTEMS

#### Why are there House Systems?

The use of House Systems is a key part of building a horoscope chart. As we have seen in the descriptions above, the Houses in a chart provide additional detail about the meaning to be taken from the placement of a planet or planets within a horoscope chart. The planets will be positioned within an area of a chart 'controlled' by one of the zodiac signs, but the House in which it is located adds another layer of meaning.

Throughout the history of astrology there have been a number of different ways of calculating where the boundary lines of the twelve houses should sit on a horoscope chart. In ancient astrology the Houses were aligned with the parts of the horoscope chart associated with each sign. So the First House would always be Aries, the Second House would be Taurus and so on. When we look at the key focus of each House and compare it to the relevant zodiac sign we can see that there are links between the focus of the Houses and the characteristics of the sign with which they are associated in ancient astrology.

The idea that a House and a zodiac sign should occupy the same space on a horoscope chart (so the first House begins and ends where Aries begins and ends for example) is the oldest House System in existence. It remains the only House system in use by Vedic astrology. In Western astrology a number of different House systems have been developed over the years. This is because of a different view of the way in which astrology works between Vedic and Western astrology. Vedic astrologers and those Western astrologers who have remained with an ancient House system tend to take the view that astrology works because the horoscope provides a map that allows us to interpret the subtle energies in the universe which impact upon and help to mold a person's personality and future. In contrast to this Western astrology views the movements and interactions of heavenly bodies as having a direct effect on people. In this view the horoscope will be more accurate the more closely it represents the actual positions of the planets and stars.

For many years the Ancient House system was replaced by an Equal House system. In this arrangement the Houses in a horoscope chart do not line up with the zodiac signs, but like the zodiac signs each House occupied 30 degrees or a twelfth of the whole horoscope area. This was a move towards physical accuracy as it creates a situation where more than one sign might share a House. However more recently various systems with uneven House sizes have become increasingly common. A number of Uneven House systems are in use and they use a variety of complex formulae and even research data on personality types to determine the size of each house in a person's horoscope. However, the most popular and probably the most accurate on average is the so called Placidus House system. If you purchase a horoscope chart today the chances are that it has used the Placidus system.

#### What are the Astrological Houses?

Imagine a large Blueberry Pie split into twelve segments. Imagine now that each segment has two separate food types that combine to make an overall enjoyable dish: one of the food types is the pastry, the casing, holding it all together, and the other is the luscious filling: the blueberry itself.

Just like the Blueberry Pie the Astrological Chart is split into twelve segments. The 'pastry' of these segments is the twelve Zodiac signs. Where the planets are; which sign the planets are in and which signs are empty forms the basis of the daily or weekly Horoscopes. Planetary interactions are interpreted to offer general trends for that day or week.

Now here is the Blueberry filling. These segments (defined by each Zodiac sign) are also known as Houses and each segment or House represents a different key area of life.

What is your First House?

Well, that all depends on the exact time and place of your birth.

A person's First House doesn't depend at all on their Sun Sign. You might be an Aries, but your First House could be Libra. It could be Pisces. It could even be Aries. It all depends on your precise time and place of birth.

Once you have figured out the sign of your First House, it is easy to figure out the rest of the House signs, because the House signs always follow the same order as the Zodiac.

For example: if your First House is Gemini, then the second house will be Cancer; the third, Leo and so on.

If your first House is Libra; the second will be Scorpio; the third will be Sagittarius; and so on.

For the purpose of a personalized Birth Chart, where the planets are positioned and in which the planets are located House can make a tremendous difference to a person's reading.

However, for the purpose of reading the daily Horoscopes, it is more productive to focus on the planets within the Zodiac signs. Some references to Houses may crop up, but this is usually generalized into public life; personal life; money; or relationships.

Once you figure out your personal House positions, though, you can actually gain quite a lot from your daily Horoscopes.

For example, an Aries whose First House is Virgo, might do well to read Virgo's Horoscope too, to get a flavor of the more subtle forces at work.

Once you've figured out your First House, it's easy to calculate your Romance-related Houses too. So if you're an Aries, with your First House as Virgo, then your Fifth and Seventh Houses will be Capricorn and Pisces respectively. Knowing this can offer some great insights when it comes to matters of the heart!

#### The Individual Houses:

##### The First House

This House shapes your identity; this will, despite whatever your Sun Sign happens to be, influence your personality too.

##### The Second House

This is the money and resources House. Are you a saver? Do you splurge? Are you a hoarder? The reasons why are likely to be found in this House.

##### The Third House

This is the House of communication. It includes short trips; it influences your reactions to those around you and your reactions to your environment.

##### The Fourth House

This House governs domestic matters; the home; family relationships and can sometimes explain deep rooted tendencies or tensions.

##### The Fifth House

Romantic matters can be affected by this house, which also covers artistic tendencies; leisure time and creative drives. This is, if you like, your House of fun and games.

##### The Sixth House

This dictates your day-to-day routine. This House will either encourage or discourage, according to the planets in it, your health and fitness drives and your efficiency levels.

##### The Seventh House

This house reflects the varying aspects of your personal and professional relationships. Marriage, unions, and bonds are included here, as are business partnerships.

##### The Eighth House

This represents important people in your life who aren't represented elsewhere. This House denotes support, backing, assistance and resources. (Or lack of it.)

##### The Ninth House

Educational and vocational courses are affected by this House. This is the House that either nudges you on into self-improvement or has you drifting into a rut.

#### The Tenth House

This affects your public front and how others see you. This isn't just restricted to work or your career, but quite often career aims are the main focus.

#### The Eleventh House

Your friends and platonic relationships are defined by this House. This also touches on your social interests; your likes and dislikes.

#### The Twelfth House

This is the last House and is sometimes referred to as the House of Secrets. This contains inner fears, doubts and uncertainties. It can offer closure to past matters, or open up a can of worms, all depending on which planets are in here.

# Chinese

Tuesday, August 29, 2017 10:10 PM

Occidental astrology has its own signs, planets, aspects and cycles, however, Chinese astrology has its own that differ from these.

Chinese Horoscopes are calculated by the year of your birth. According to the Chinese lunar calendar, the 60 years that compose their century is divided into cycles of twelve years. Each one of these twelve year cycles is represented by an animal. These animal representations each have their own characteristics:

Signs in Chinese Astrology:

RAT: Rat is united to the life of others. It likes to be surrounded by friends, and does everything capable to avoid the loneliness.

OX: Oxen can be solitary with just a short time for the society. It is not very adventurous. However it will always defend what it believes to be correct.

TIGER: Tigers are enthusiastic, brave, fast and strong. They need independence and like to dominate. They are honest and generous friends while being enthusiastic and sensual lovers.

RABBIT: Rabbits loves peace and do not like to fight, even if it means to give the back totally to a subject. They are great negotiators, yet very emotional and sentimental.

DRAGON: Dragon attracts and enjoys the attention and they can be very proud and intolerant with other people.

SNAKE: Snakes know what they want and work hard to get it. They are very smart and wise. They can be friendly, but they enjoy their privacy as well.

HORSE: Horses are honest and very popular. They like challenges and success.

GOAT: Goats are shy and fragile. They do not like to live under pressure.

MONKEY: Monkeys learn fast and they are very friendly. They are very creative and smart.

ROOSTER: Roosters are arrogant and not very astute. They like to boss around and have everything under control.

DOG: Dogs are honest and happy people, but they are always worried about things.

PIG: Pigs have a great sense of humor, they are kind and honest.

# 13 Zodiac Signs

Tuesday, August 29, 2017      10:10 PM

# Zodiac and 12 archetypes

Wednesday, August 30, 2017 9:09 PM

So, each of the twelve Zodiac signs belongs to one of those four elements, with the equal spread of three to each element. There are also three qualities by which the Zodiac signs are sorted: cardinal, fixed, and mutable. The three Zodiac signs belonging to the same element differ in qualities. Three times four is twelve, so the whole Zodiac is covered. Cardinal is the leading quality and mutable that of the follower. The fixed quality is neither.

In this fashion, each Zodiac sign has its unique combination of element and quality, and this is the essence of how the sign should be understood. That combination reveals most, if not all, of its characteristics. Here, you can see to what element and quality each Zodiac sign belongs.

<i>Element</i>	<i>Cardinal</i>	<i>Fixed</i>	<i>Mutable</i>
Fire	Aries	Leo	Sagittarius
Earth	Capricorn	Taurus	Virgo
Air	Libra	Aquarius	Gemini
Water	Cancer	Scorpio	Pisces

In astrology, each element represents a certain main characteristic: fire is activity and energy, earth is the material world, air is thought, and water is emotions. So, the element decides the basic drive and perspective of the Zodiac sign. The quality shows how it is expressed. The archetype of each Zodiac sign is extracted from this combination and how it can be interpreted.

Below are the twelve signs and what gives them their archetype (some may be disputed, but astrologers would agree on most of them). Notice also that the shifting of the seasons as the sun travels through the Zodiac tells us a lot about the characteristics of the signs.



## Aries Archetype

Aries is the cardinal fire sign, bursting out at the spring equinox, when nature boldly renews itself, like the mythical bird Phoenix, rising out of its own ashes. That death-defying strength is the sign of the **Warrior**, which is therefore the archetype of Aries. It's the character of seeing life as a

challenge and gladly taking it on. Without it, we would crouch in our cradles all through life.



## Taurus Archetype

Taurus is the fixed earth sign. In the solar year, its time is that of sowing the fields, securing food for the coming year. Thus, its archetype is the **Farmer**, who cares for the land and makes sure we have the substance essential for our survival. The farmer knows the cyclic rhythm of the year and is in no hurry to deviate from it, or from any other established pattern. He knows the risks of ignorant alterations, and the necessity of staying grounded.



## Gemini Archetype

Gemini is the mutable air sign, the thought that flies away so quickly many will miss it. Therefore, nothing is to be taken too seriously. It's the archetype of the **Jester**, the one who can take any turn of fate with a laugh and makes sure we remember to enjoy ourselves. What we can't joke about, we can't ever get over. Without the jester, life would often be too much to bear.



## Cancer Archetype

Cancer is the cardinal water sign, the one who cares for our feelings and wants each of us to be pleased. That's the archetype of the **Mother**. She gives birth to us, as the crops ripen in the middle of summer, and nurtures us with all that plenty. The mother is our protector, not our servant. She decides what's best for us and makes it so. Make no mistake about it - she's a ruler.



## Leo Archetype

Leo is the fixed fire sign, the sun at its zenith of power, right before the summer bids farewell. This proud time is one of glory, so the archetype of Leo is the **King**. Majestic, resting on his throne, dazzling the subjects as well as himself with his shine. It's the personification of pride and the beauty that emanates from such self-confidence. It's the attitude by which mankind accomplishes the greatest feats - and the most horrible ones.



## Virgo Archetype

Virgo is the mutable earth sign, the fragility of the material things necessary for our survival. It's the time of harvest, which can go this way or that - depending on the whims of nature as well as on the soundness of our own previous preparations. What we have neglected will surely strike us now. We are reminded of the need to take proper care of things. The archetype of Virgo is the **Craftsman**, paying the greatest attention to every detail, making as sure as possible to reach the intended outcome. There's no substitute for skill and hard work.



## Libra Archetype

Libra is the cardinal air sign, the word that rules. It's the mind set on principles and logic, and the will-power to stick to sound conclusions, no matter what. This is the archetype of the **Judge**, who knows the law and the importance to respect it - or chaos will emerge, soon enough. It's the conviction that what has been concluded in theory also must rule practice, even if the latter has to bend and change to adapt. Firm but fair. Still confused at times, since reality doesn't always fit the model of it.



## Scorpio Archetype

Scorpio is the fixed water sign. Water ceases to move only in the deepest abyss of the ocean, where nothing can be seen and most of us never reach. It's that hidden realm, the mystery of which scares us when we get a taste of it - mainly in our dreams and fantasies. It seems unreal, but still works its ways. It's the archetype of the **Actor**, whose pretense has hidden meanings and influences us beyond our understanding of it. Pretense and innuendo - there's no way of escaping them.



## Sagittarius Archetype

Sagittarius is the mutable fire sign, the spark that appears and then disappears far away at the speed of light. Sagittarius is as difficult to contain as flames in the wind. It will never remain where it appeared. It's the archetype of the **Explorer**, constantly searching for new worlds, never settling, never at peace. But without this unattached adventurer, we would remain forever at the spot where we were born, doing nothing but reproducing right there. It's what makes us go on.



## Capricorn Archetype

Capricorn is the cardinal earth sign, taking the material that can be assembled and making something out of it, something that impresses and lasts. It's the archetype of the **Builder**, the one who puts use to everything at our disposal. And it's necessary for our survival, as the emergence of this sign on the winter solstice reminds us - the darkest day of the year, when only our own abilities can guarantee our existence, since nature's resources have abandoned us. It's what makes us persevere.

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## Aquarius Archetype

Aquarius is the fixed air sign, the thought that stayed and became how we define ourselves and our world. It's the contemplation that we find time for during long and cold nights. Time for reflection. It's the archetype of the **Teacher**, who makes sure that we cherish the conclusions of our predecessors and pass them on to posterity. It's the profundity that makes us dare to call our species Homo Sapiens, the Wise Man. It may not make us cheerful, but it helps us come to peace with the terms of life.



## Pisces Archetype

Pisces is the mutable water sign, the restlessness of emotions. We live our lives searching for inner peace, by which we really mean lasting solace and joy. But feelings do not last, it's not in their nature. We chase them and they escape us after the briefest of embraces. That's the archetype of the **Martyr**, who struggles and makes countless sacrifices in the futile attempt to find lasting satisfaction. But every bliss is a mirage, dissolving when reached, indifferent to our devotion. On the other hand, that's why we move at all.

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## THE ARCHETYPE OF YOUR ZODIAC SIGN

Posted on [November 30, 2015](#) by [1joya](#)

The archetype of your zodiac sign is composed of elements of consciousness, to interact and share with the different aspects that make your life and these elements may teach you to interpret the reason for your behavior. However, these components are worthy of their enforcement; as both sides contain difficult archetype appearances that can be positive and negative order in some scenarios. With the signs of the Western zodiac, we obtain the ordinance of archetypes as follows:

**Aries:** ruled by Mars, represents the archetype of the warrior, through which was formed and became organized, but it is accompanied by aggression and inconstancy.

**Taurus:** represents the stability of what is formed because a guard remains on the lookout. Venus envelops it as the archetype has multiple sensations, but its weakness is the taste for pleasure.

**Gemini:** ruled by Mercury, mobilizes knowledge representing the archetype of the brilliant mind. It destroys the old, moving to a new beginning, but showing a superficial and uncommitted appearance.

**Cancer:** it personifies the conquest of the inner self, ruled by the moon and representing the archetype of the Great Mother. Its desire is to make demanding recognition.

**Leo:** signifies a new birth, promotion and regeneration. Characterizes the archetype of the King, emanating strength and vitality; under the influence of the sun is pure goodness, although it is dominated by arrogance.

**Virgo:** organizes and manages under elements that will ensure consistency, eliminating the useless of its perspective. Under the influence of mercury exposes the epitome of perfection, but it is very rigorous.

**Libra:** is governed by Venus, it shows us the archetypal person holding a strategic intelligence, but no longer true for a gift for others.

**Scorpio:** ruled by Pluto, this sign shows the archetype of the Alchemist, with the ability to get up from their falls and move forward. However, jealousy affects you.

**Sagittarius:** The ruling planet is Jupiter and shows us the intelligence to get what they want achieve through effort and trust. Its archetype is the magician, because it creates from faith and imagination, but its weakness is excessive.

**Capricorn:** represents the archetype of the teacher with wisdom and perseverance, influenced by Saturn, but its indifference puts a barrier in its development.

**Aquarius:** influenced by Uranus, the archetype of the creator is not governed by any rule, follow your instincts. The rebellion that characterizes it is a stumbling block.

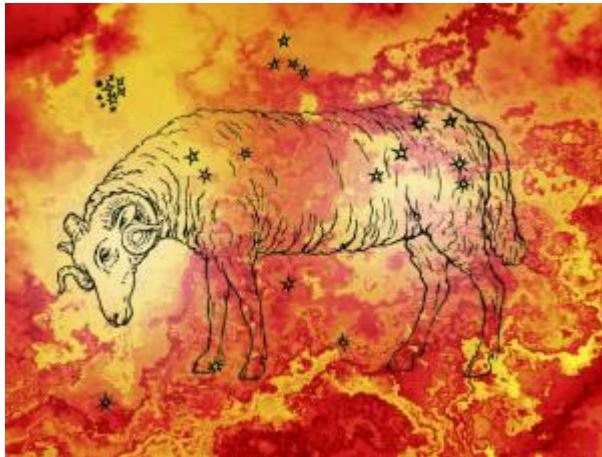
**Pisces:** Under the domains of Neptune it has the archetype of the visionary; enjoy the spiritual and devotional. Evade reality which often hits it without realizing it

## CREATIVE

### Pisces

Pisces are deep wells of emotional depth and creative energy—and any Creative can tell you that their work is strongly connected to their ability to access their emotions. The number one thing this sign and Archetype have in common is passion and a commitment to beauty.





## ATHLETE

Aries

Aries has an innate desire to be at the top of the world; they are competitive and possess a remarkable clarity in how to deal with the nuances of every day life. Like many Athletes, the Aries is driven to success—not only wanting to excel in sports—but in almost everything they want to be involved in.

## REBEL

Scorpio

Like many Rebels, the Scorpio's ravenous sex drive can be their greatest asset or their greatest liability. They need to figure out a way to harness this intense energy in the right direction, or things could get disastrous! Deeply emotional with a devilish streak, the Rebel and the Scorpio are incredibly similar.





## CAREGIVER

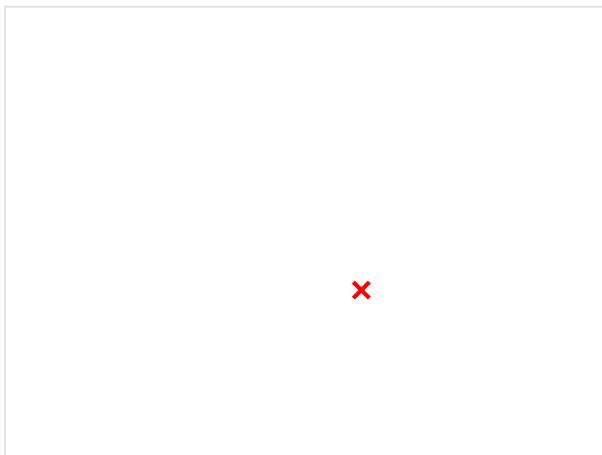
Virgo

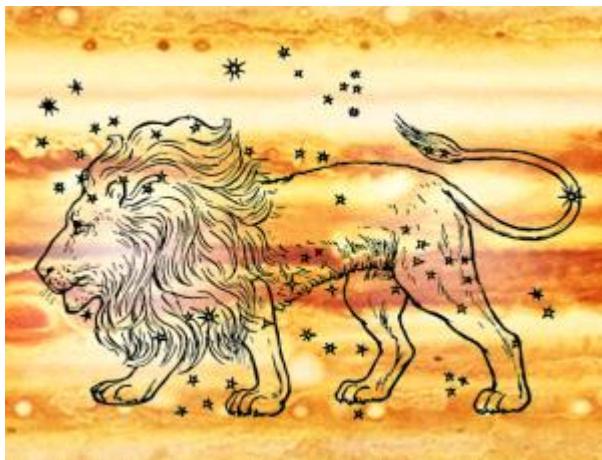
Virgos are the busiest sign of the zodiac, and the same could be said about Caregivers in relation to the Archetypes wheel. Virgos have a strong desire to serve people, and are able to size things up in an honest and critical way. Caregivers have this second-nature instinct with their families (furry or human!).

## VISIONARY

Aquarius

Visionaries are the world's leaders, and Aquarians have what it takes to be leaders, as they are probably the most individualistic and strong-minded people of the zodiac—but also like Visionaries, they can be a walking contradiction. They are aggressively trying to change the world around them, but finding it hard to change the way they think once they have decided on something.





## ROYAL

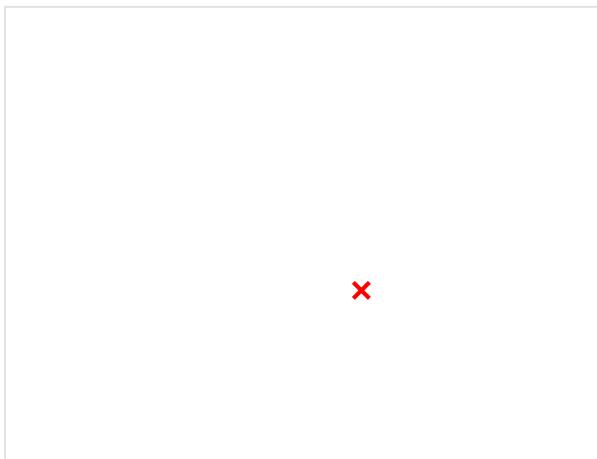
Leo

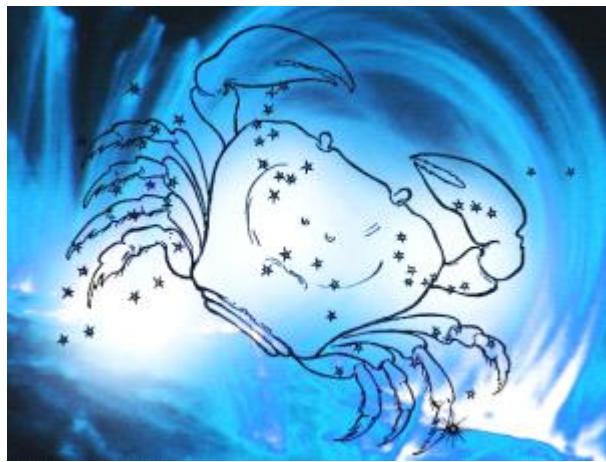
Leos, and many Royals, have a singular metaphor that sums up their personalities—the sun. Leos want to be giving out light and warmth to the world and see those in their circles thriving from their radiance. They are powerful yet gracious.

## PERFORMER

Gemini

Nothing terrorizes Geminis or Performers more than boredom. They are restless, and must have something to do, or express at any and every given moment of the day. Even if a Gemini isn't performing on a stage, they are living their lives in a beautiful performance, complete with the drama and excitement of the greatest legends.





## SPIRITUAL

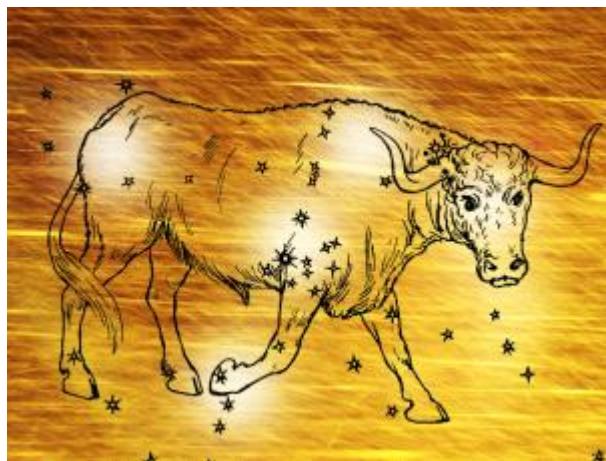
Cancer

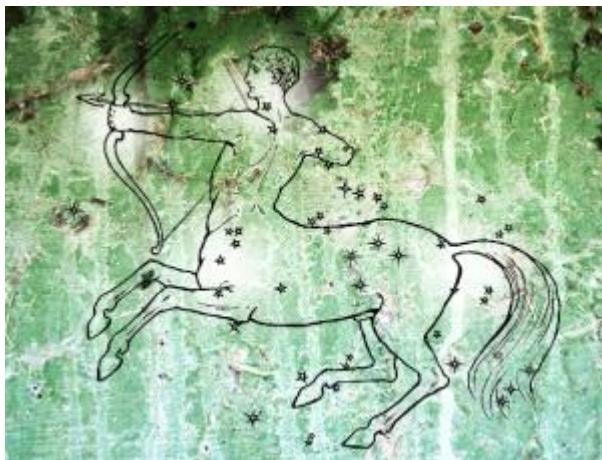
For a Cancer, the family, whether it be the one they were born into or the one they create, is of the utmost importance. Spirituals are also connected to their memory in the same way a Cancer is, sometimes even prone to bouts of deep nostalgia.

## TASTEMAKER

Taurus

The Taurus needs order and security, and a Tastemaker can definitely understand the Taurean need to make everything juuuuust so. And, like most Tastemakers, they stay committed to their choices, no matter how long and hard others might pressure them to change.





## EXPLORER

Sagittarius

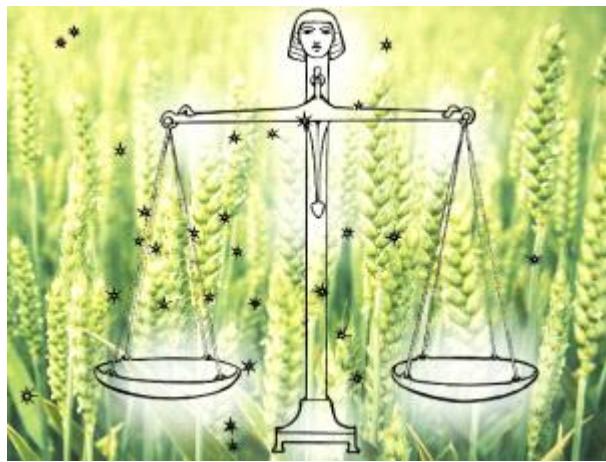
The Sagittarius is the most practical of the astrological wheel. They are direct and no nonsense problem solvers, essential skills for an Explorer who often has to be in the dual role of Adventurer. Sagittarians also need their freedom in love, life, and personal expression, and Explorers definitely know a thing or two about *that*.

## ADVOCATE

Capricorn

The Capricorn is known as a sign who never gives up and is always fighting, always gaining altitude, but also can be confined with self-imposed restrictions. Like Advocates, Capricorns have a trait of not being content with prevalent conditions, which is good because it spurs them, and those around them, to change things for the better!





## INTELLECTUAL

Libra

There is a lot more to a Libra than meets the eye, and any Intellectual can tell you that what is most important lies beneath the cover. They tend to be a bit lazy when it comes to maintaining the every day, but are a cast trove of knowledge, content taking pleasure in the small things in life.

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# Comprehensive combinations

Wednesday, August 30, 2017 9:11 PM

## The Mythological Archetypes of the Zodiac Cycle

by Semira & Vityal Vetash

*"Even belief in Perun will be useful.  
It will be needed to create a general  
picture of the world."*

*K.E.Tsiolkovsky, the father  
of Russian cosmic explores.*

The cognitive approach to astrology is usually considered to be part of the empirical because astrologers in their practice base themselves mainly upon psychological observations. It is the most simple and effective method for everyday astrology but nevertheless leads to superficial insight into the subject of the first science of humanity. The statistically based cosmobiological approach is designed to overcome the subjectivity of observations, connecting the motion of planets with precise physical rhythms. The scientific method is most efficient in medical applications but reaches its limits in attempting to reveal the deepest motives of personal activity without opening the window to the soul.

However there is a third approach - the humanitarian or cultural historical method which gives us the opportunity to create the picture of the development of thought and psyche of human beings. Mythology describes us the picture in the most primary way. The mythological conceptions of the ancients can help us to substantiate universal astrological notions.

The components of ancient myth rooted in different cultures hold much in common, and retain signification in the consciousness of contemporary people. It inspired C.G.Jung to connect modern science with the beliefs of the past in creating the notion of the archetype.

**Archetypes** are primary forms which serve as the basis for imagery, unconsciously evoking the activity of the imagination. They appear in dreams and delirium as well as in art and literature and manifest the unity of the human mind, permitting us to feel its connection with the Universe and infinity. Jung addressed the subject the following way:

*"One who speaks in archetypes speaks with thousand voices. He transforms elements arising from the world of simultaneous and inconstant into manifestations of the eternal, simultaneously elevating his own destiny to the scale of humanity at large."*

Studying 'synchronicity' between the psychic perceptions of different individuals and the objective processes of reality led Jung to accept astrology as an explanation for the phenomenon of universal rhythms ruling the collective unconscious and the world at large. At first studying archetypes in connection with the libido Jung then saw archetypes as the source

for astrological symbols and the myths of the ancients: *"Astrology, like the collective unconscious with which psychology is concerned, consists of symbolic configuration: the 'planets' are the gods, symbols of the power of the unconscious."*

Today the term 'archetype' is accepted by astrologers, who use myths to amplify and decorate astrological interpretation. But usually astrologers refer only to the limited registry of European gods and when addressing the others don't take into account their specific roles and definite

positions in the corresponding pantheons, merely borrowing for own needs isolated characteristics and features. And for a proper understanding and practical application of mythological images we must perceive the picture of mundane mythology as a whole. We can't fully understand the meaning of any sign of the Zodiac ignoring the others, likewise to penetrate mythological archetypes correctly we must perceive the entire set of images of the gods **systematically**, taking into account different historical layers and corresponding changes of imagery and defining the main features.

Every astrological notion corresponds to a set of gods possessing various characteristics; the task at hand is to define the initially unified mythological archetype in the analysys of different cultures. This is possible because an archetype is proposed as a universal notion. It gives us the opportunity to consolidate, to enrich and even to correct our representations about the role of a planet or a sign in the horoscope. The mythological archetype of a planet, held in common by different cultures, helps us to understand what characteristics are the most primary and natural for the given planet and the corresponding sign, and what extraneous features, and deviations from the original archetype are allowed in any given cultural tradition. At the same time astrology promotes a proper understanding of mythology, drawing upon the immense variety of images making up the system.

Jung foresaw the positive role that astrology could play in the interpretation of myths, but having identified only a few separate archetypes, he didn't resolve the problem of creating the whole picture and defining a conceptual foundation of astrology. Developing the idea in our book "Mythology and astrology", we tried to take the next step in the theory of archetypes, representing the development of mundane mythology within a system of astrological framework. This article is the overview of the book.

\* \* \*

The procession of mythological images describing planets' concepts is displayed in reverse sequence to the annual movement of the Sun through the signs of the Zodiac, from Pisces to Aries. The notion of Chaos and primordial forces as well as the most ancient gods transferring their functions to successors, corresponds to Pisces, Aquarius and Capricorn. The youngest gods should be considered the different personifications of the planet Mars.

As it is known, the reverse movement of signs of the Zodiac coincides with the precessive motion and refers to the great evolutionary cycle. According to the tradition of Egypt, the formation of the world and the transformation of man also begins in Pisces, symbolizing the Primary Division and the beginning of development. One fish remains in the primordial waters, providing the link with the original source, the other leaves its native ocean, setting out on the path of transformations and finally attaining the cosmic wisdom of Aries, the agnus sacrificed. Likewise in mundane mythology gods displaying certain characteristic features give up their places to new ones, and we can identify the reverse order of the Zodiac signs with stages of evolution of human consciousness reflecting the alteration of global historical epoches.

The evolution of mythological images is considerably more difficult than Egyptian scheme indicated, so we'll consider here only the main stages of development of human perception as the main ground of mythological representation.

## **Archetype of Neptune (Pisces):**

### **ABYSS OF CHAOS**

How was the world formed and what is its source? The mythologies of all cultures, as well as the Bible, considered primordial Chaos as the cradle of the Universe. Chaos represents the state of matter existing beyond conventional imagination, which conceals an inherent threat to the very existence of the world as we know it, and so becomes principally unfathomable. But each person internally harbors a representation of that initial state. This representation also exists in the world of the ancients: Chaos is traditionally depicted as a dark ABYSS filled with water. It is indeterminate, dense, and has no shape. Its substantial characteristic is the absence of free space, and this coincides with the modern representation of the Universe,

expanding from a superdense point - out of '*emptiness*'. The word '*chaos*' means

'*gaping emptiness*'; '*shunyata*' in India has the same meaning: emptiness giving birth all the beings. In the mythology of ancient China, the primary watery chaos, a complete darkness reminiscent of the mixed content of a hen's egg, was called **Huntun**, a conception that was transformed into a god possessing the features of primary indivisibility. So the world arose from Chaos and Life was born in the waters. Human perception doesn't

separate these representations. The very appearance of both world and life is fundamentally incomprehensible. The associated myths introduce to us the image of the Great Mother-Sea, the world that was borne by her is depicted as alive. According to the principle:'as in the beginning, so at the end', the image of sea itself joins birth and death. Everything that appeared from the primary chaos will return to it, so the ocean is associated not only with killer storms and earthquakes brought on by changing of cosmic rhythms, but with the threat

to existence itself. The Accadian great mother **Tiamat ('Sea')** manifests herself as a monstrous hydra with seven heads, who was conquered by her descendent Marduk, who created the world from elements of her body. In this passive function chaos may be considered to be the material of creation.

Compared with vague Chaos, definite Cosmos represents a deviation from primary undifferentiated wholeness; the Sea gods resent this order and stand against it. The destructive role of the Sea gods makes them rebels, and forces their expulsion during periods of formation of new divine pantheons under the leadership of the God of Thunder. Thus the

Semitic **Yammu ('Sea')** struggles against Balu, the leader of the pantheon, for a return the primordial way of things under his omnipotence, so also does the Greek Neptune, but they are defeated.

Retired from their former power all throughout the Universe, the Sea gods occupy a peripheral position (Greek **Oceanus**, Egyptian **Nun**), that correlates with the idea of their wretchedness, weakness, victimization, the general depiction as the youngest member of the family

(**Neptune** whose name means '**nephew**'). The most characteristic example is the Indo-european myth about **Trita** (the '**third**' brother, etymologically connected with Greek **Triton**) who was thrown into a well by his older brothers. Here the well is associated with primordial denseness and the absence of space and with the primary waters where the universal source of fertility is hidden. That reveals to us the sense of Pisces' sacrifice: Pisceans decline participation in manifested and ordered existence (**cosmos**), so as to remain intouch with something beyond Being, with the secret omnipotence of Chaos, to find in the very depths of existence the sources of eternity.

The composite images of the watery abyss and it's secrets, the mothering bosom of the sea from whence life arose, the destructive forces of chaos and self-sacrifice which establish the connection between life and eternity, all reflect an archetype of planet Neptune, which rules the sign of Pisces. Regarding the mythologema from the historical point of view, the representation of chaos or deluge correlates with the cataclysms that provoked glacial melting and other natural processes, which pushed the humanity out of former territories and created the impulse to develop the defensive powers of mind.

The arising of the rational, spiritual force in mankind still remains an enigma for us. There was a whole stage in the history of humanity, called by the Australian aborigines 'the time of dreams', when mind was asleep and saw the outer world through the haze of unconscious processes. Is reason hidden in the depths of the soul, or on the contrary, was there thought initially, which then decorated itself with a plentitude of feelings? - The depth of the soul is hidden by mystery; Neptune rules there, and for this planet all things are vague and relative. Within the archetype of Neptune there is no such differentiation between the mind and the soul which are united initially, being the same as life itself.

## **Archetype of Uranus (Aquarius):**

### **THE LIGHT OF THE SKY**

Chaos gives birth to the Sky and the Earth. The duality of Pisces latently contains seeds of the next two signs: the lightest - Aquarius and the darkest - Capricorn, manifesting the primary contradictions between the ideal and the material. In Chaos a motion arises on the part of Uranus resulting in the emergence of atoms of Saturn. Centrifugal motion in the vacuum separates the light from the darkness.

Let us imagine the process as ancients did: everything which is light rises up - more correctly, spreads out - and the lightest thing is light, infinitely dispersed in space, created by motion. So the Chinese Sky **Chian** was formed. Somewhere beyond space, dark chaos remained, and the blue dome of the firmament became a concrete barriere protecting the light world from the invasion of the dark forces. It is the blue arc of gates leading to the unknown world, and it is

the omniscient God of the Sky who possesses the keys to these gates. Such was the ancient image of Roman ***Janus***, with one face turned toward this world, a world created by him, the second face turned toward another world. Originally he was the god of the firmament, then lost his dominance and merely became a keeper of all the arcs and gates.

The god of the Sky is a creator fulfilling the main act of creation: that is the separation of the earth and the sky. In contrast to his successors, he founds the world purely by means of thought, word or through his will, because as yet nothing else exists. An abstract creator, he forms the Universe as a whole, not worrying about the destiny of individual beings. As the cold blue sky of February, he is infinitely removed from humanity, commonly considered to be the substance of material creation; usually it is not he who has created them from clay or wood. Great Father of gods, he leaves determinate functions to his children and having fulfilled his role, retires. Humanity doesn't pay homage to the primary creator, having forgotten him, but somehow it is always implied that indeed it is the Sky that supports the World.

The primary god personifies the light of the sky. But he is also connected with the darkness divided from this light, with the wholeness of life and death of the primary waters, like Aquarius who pours two streams from a jug: the water of life and the water of death, providing constant transformation. He is above evil and good, in the ordinary sense of these words. The words '*deus*' and '*devil*' both emerge from the name of the

Indoeuropean ***Dyaus***, '*the clear sky*', and the same root is found in the Russian words '*divny*' (miraculous) and '*diky*' (wild). The god of the Sky is anarchic and wild, wielding as his instrument the unceasing process of creation which is as spontaneous as thought. The myth concerning the Greek ***Uranus***, who constantly gave birth to monsters, and unsatisfied with his creations, hid them in the bosom of the Earth, reflects the infinite process of arising and annihilation. Gaea the Earth, exhausted from the labours of birth, asked Kronos to castrate his father. That secured the separation of the Sky from the Earth and determined the beginning of stable existence.

The image formation of the god of the light Sky, historically correlates with the stage of great population migrations, which opened new horizons after the retreat of the glaciers. Peoples domesticated all territories fit for their uses, which become human in the proper sense of the word, illuminated with the light of thought. Isn't it miraculous, that the spark of God in human beings retreated only confronted by the eternal ices of Antarctica?

The luminosity, universality and anarchy of the most ancient creators characterizes Uranus, the planet of thought and liberty, which appeals to the spirit of new development, makes the hidden manifest and sometimes becomes dangerous for people. And the destiny of humankind to become the owner of the Earth brings us to the next archetype.

## **Archetype of Saturn (Capricorn):**

### **TIME AND FATE**

In the free space of the Sky the Earth is formed. Necessant unlimited motion within space has no aim and produces no direct result. But in a limited world it is possible to create something stable. The world of matter has a beginning and an end, and it is definitely conditioned by laws that keep it secure. These are the laws of time and fate, symbolized in astrology by the planet Saturn. One thinks about the world within the framework of time, which inexorably restricts our existence. Beyond these limits, we could not imagine something definite, and we would not be able to think at all.

As Chaos may be represented as a point, the spontaneous motion of light as a line flying into infinity, or as an unfurling spiral, throwing off the sparks of new worlds, so the appearance of the Universe and our Earth may be seen as a segment of the line, or as a piece of the spiral, defined by a determined cycle.

The limited world is associated with the Earth. Gods of the Earth and Time supersede the gods of the Sky, becoming creators of stable being and defining its destiny. And the newly emerged material world is strictly subordinated to the predetermination which formed it and exists in perfect harmony with nature and itself. That is the Golden Age of the Earth, associated with Saturn.

Those who determine destiny, as does ***Enki*** of Sumeria, often happen to have a mission of creating humanity. A man is understood in mythology as something undoubtedly material, so

the substance used for making people is usually earth. The latin words '*homo*' and '*humus*' coincide not only in sound but in sense. Having lived out his life man himself returns to the earth, it being his mother.

Of course the god who personifies the universal principle of determination, in the creation of his Universe, didn't intend that evil and death come into the world. So the Iranian god of Time *Zervan* wanted to give birth to only the good son Ormazd, not his evil brother Ariman. But he gave birth to twins: such is the nature of the Time, that definiteness of life means also predestination to death. To glimpse the Sumerian goddess of fate *Namtar* meant certain death, and the gods of fate often are also gods of death. The sign of Capricorn is associated with the self-consciousness of the individual, and his concern about responsibility for the continuation of his genus is closely connected with his understanding of the existence of death. The earth containing burial places of the ancestors became the homeland.

So the archetype of earth, time and fate gods is associated with the end of migrations and the founding of a native homeland. A tribe holds a definite territory and native gods, protecting its own genus, such as Roman *Vesta*, the eldest daughter of Saturn, or

Slavic *Rod* '*ancestor, genus*', the ancient leader of the pantheon. Man tried to influence to the fates through prayers and offerings to his predecessors on the land. Recognizing that life is determined according to definite laws, and by the cycles of time, he tried to overcome his dependence upon nature, developing agriculture on his own lands. Also he tried to uphold the natural order and promote the earth's fertility through seasonal offerings. Agriculture promoted the development of the calendar, having made more perceptible the abstract notion of time.

The New Year's celebration, the traditional Roman carnival was originally connected with sacrifices to *Saturn*, the god of sowing. His name means '*SOWER*', and it is related with the Russian words '*Sytny*'(fat, substantial) and '*Sut'* (to exist). Formation of the Saturnian archetype reflects the period when humanity took it's existence into its' own hands. But even after the canonization of fate, humanity still could not influence the weather, so the old protectors of time and the native lands ceded their power to the god of thunder.

## **Archetype of Jupiter (Sagittarius):**

### **KING AND PRIEST**

The God of Thunder personifying the planet Jupiter takes on the image of the father of gods, the lighting shaker, and sometimes even borrows the name of the God of the Sky. So '*Zeus*' is the transformation of the ancient '*Dyaus*' and the name of *Jupiter* is also translated as

'*father of the light*'. Born after the ancient creators, he overcomes them by force, defeating chthonic monsters which were spontaneously created in the beginning of the ages and suppressing the wild rebellions of chaos.

Transcending time and influencing the fate of the world, he inherits the functions of his predecessors, repeating and fulfilling the process of creation and in so doing becomes the head of the pantheon of gods. And thus he founds a society of which he is king.

Babylonian *Marduk* proved his superiority over other gods and nature by ordering a star to disappear and appear again, He then became the protector of the gods and as the leader of the gods' army killed frightful Tiamat, thus Chaos could never pretend to its omnipotence over the Universe. The other gods in return built him the heavenly Babylon which of course reflected the human society of that time.

Historically, Jupiterian mythologema tooks humans beyond the context of native genus and extended the basis of society beyond the blood relationship to the level of a state built on a common ideology. It shows the next step in the development of human consciousness when such a unification, the Sagittarian unity of minds, became possible. This stage corresponds to the elaboration of religion and ritual: not only as personal magical manipulations appealing to the chthonic and elemental forces of Saturn and Uranus, but also as expressions of common thought and representations of natural law describing the universal order of Jupiter.

Usually the leader of the pantheon is the god of thunder. Mythological thought thus manifests the image of a king-priest who interacts with elemental forces and by appealing to the Sky is able to evoke the rain, which is necessary for a good crop. A picture of a thunderstorm always

stoked people's imagination, so it became a symbol of the highest power. Only the strongest of gods could manage it. And the best of humans was elected to serve as the connection with the Heavens. Like Sagittarius, he directs the arrow of his mind which reaches the Firmament and brings him knowledge of Nature. He is able to influence natural conditions through the power of higher laws, so he exercises a power which acts above fate. Thus the image of the god of thunder was fused with the image of the omniscient god of the light Sky. Properly speaking the King of gods in his role as a king of people acts only as a translator of the higher will as it relates to the Earth. But as observed from the Earth the images may be read as the god of Thunder himself expressing the will of the Heavens.

The god of thunder's location between the Earth and the Sky associates him with high and rocky places, where lightning flashes often strike, and the Indo-European name of the god originates from the word '*perunt*(rock)'. Such is the name of Russian **Perun** or Indian **Parjanya**. We always associate the archetype of Jupiter with high elevations which widen the range of mental perception and help to order existence from above. The King of the gods coordinates the different dimensions of the world and distributes goods, happiness, riches and fame according to his fair laws. Nevertheless he is not an primordial god, so his laws are temporary and his state from time to time must be transformed. The next archetype describes this transformation.

## **Archetype of Pluto (Scorpio):**

### **THE POWER OF INTERIOR**

It happens that not the entire world falls under the rulership of the King of gods. As there was always a rivalry between the true law and the forces of power and money, so there exists a god of the bowels of the Earth, a sovereign of innumerable treasures, who is independent from the King of gods. The planet Pluto, symbolized by the image of the eternal Enemy, embodies evil and death, that seeks to destroy the external world order of Jupiter which

personifies the principles of good. The name **Pluto** means '*rich, full*' and so the chief of the under world is always rich because he has acquired all things that have disappeared from the surface of the Earth. As the gifts of the heavens and the fruits of work on the earth are diminished day by day, the governor of Death becomes richer and richer.

The existence of the ruler of the subterranean world is justified through his function of keeping hidden in the bowels of the Earth, far from the sight of humans (or even gods!), a reserve potency, a force which nourishes not only the vegetable kingdom but all beings as well. All that is alive needs his energy. And as the potency of nature is passive, the god of Thunder, in irrigating the Earth and awakening her hidden fertility, manifests the new sprout of life by stimulating stored up banks of energy. For life to progress, the god of the Interior, like a Scorpion stinging itself with its own tail, brings out the extreme energies of war and illness, destroying everything that doesn't meet the test and so is destined to be ruined. It falls to the leader of gods to renew life on the surface of the Earth.

The interaction between these two sovereigns is depicted in the central Indo-European myth as a struggle for herds of cows stolen away by the subterranean god and hidden by him in the rocky lowlands. He can manifest himself in the image of a viper from the depths (Indian **Vritra** or Indo-European **Budh**). The god of Thunder then defeats the viper in a battle of thunderstorms, and the herds of cows return as flocks of clouds which provide fertilizing rain. The process of the natural circle continues on infinitely, as does the struggle of evil and good.

One finds the historical analog of this battle in the real struggle between agriculturally based peoples and the herders and nomads. In this period one's own people personified everything good, and the alien everything evil. '*Goods*' means '*richness*'. The roots of these abstract notions were at first very simple, but then the representation of evil became more complicated and formed the picture of the alien world as a socialized image of chaos, or hell. The subterranean world is associated with an exit to the abyss: the primary waters which nourish inexhaustible sources of terrible power over the all the living.

The typical peaceful image of the land of the dead is the Greek **Elysium**, plains that serve as the pasture where the souls of the deads graze. '*Soul*' is '*anima*' in Latin and everything alive may best be personified by an animal. The richness of another world was

usually associated with herds that embody multiplying riches. The herder himself could display his animal's attributes, for example horns and hoofs, showing his close relationship to his wards. In the features of the shepherd god one can easily discern the typical depiction of the Devil.

The word Elysium comes from the root '*Wel*' which signified the main opponent of the leader of gods (the word '*Wealth*' is also derived from this root). It also relates to the Russian god of herds, richness and lowlands *Veles*, and the Baltic *Velnias*, who struggled with the Thunder god Percunas and then was transformed into a Devil. Nevertheless the plutonic thirst to own and store any energy does not destroy the Universe. That is meant to decay, dies, manifesting a well established harmony, symbolized in astrology by the next sign: Libra.

## **Archetype of Vulcan and Chiron (Libra):**

### **THE SMITH OF CULTURE**

The planet Vulcan symbolizes the balance of the Universe. This is usually represented by a Smith god who calms the struggle among the world's opposing forces, reconstructing the Universe each instant with his own hammer and hands, not unlike the

Indian *Tvashtar* ('*Creator, master*'). He forges the weapons that help the chief god to defeat his subterranean Enemy and to dispense with this annoying struggle.

The image of the Smith god is associated with the cultural mastering of fire and with the epoch of smelting metal. Vulcan (the root of the name '*Wel*' symbolizing the Enemy of the Thunder god) is a personification of subterranean fire, ever awful and uncontrollable, which then submits to a master. Vulcan is a hypothetical planet, and thus the associated archetype of cultural development has probably not yet manifested its concrete signification in the world, which may happen if the planet is discovered. Sometimes this planet is considered to be the center of gravity of the Solar system, projecting the idea of a perfect balance.

When destructive underground forces of the most intractable and dangerous element come to serve the needs of construction, it becomes clear that mankind is ready to overcome its inner passions and begin civilized existence. The peace treaties between the tribes concerning the borders of their territories put a halt to incessant fights. That the border is sacred is illustrated by the legend of Rome's founder Romulus who killed his brother Remus for stepping over a line drawn on the ground.

A treaty is the highest form of social interaction, and in the civilized state a certain god appeared whose duty it was to secure human agreements and to punish transgressors. This type of god is personified by the Roman *Quirin*, identified with Romulus and the justification of his legendary act. The Iranian *Mithra*, having been born with a trowel in his hand and personifying the Law of the Universe, regulates the observance of treaties with a thousand eyes and ears. The Indian *Mitra* also protects and considers wedlock as a treaty, transforming personal human relations into a higher social realm. Mithra's name etymologically means

*'peaceful, grateful, friendly'*. Divine Smiths are also peacemakers: connected with celestial and subterranean fields, they act as mediators between them. Creating palaces for gods from their golden fire, like Greek *Haephestus*, and protecting arts and crafts, the divine Smith forges the artificial order of human civilization, dividing it from the wild custom of disorganized nature. As the creator of the Sky defended the Universe from incursions of Chaos by creating the dome of the Firmament, the master of culture artificially forms his world, where no threats are imposed on humanity. His acts of creation are always concrete and purposeful.

However myths often emphasize the artificiality of the world, divided from elemental influences: so when the Finnish divine Smith *Ilmariinen* fashions the Sun and the Moon with his own hands, they aren't able to shine. Often a polar pair of creator gods appears such as the Finnish *Ilmariinen* and *Vaeinaemoeinen* or Indian *Varuna* and *Mitra*, representing natural and cultural models of order. Contemporary western civilization is an example of the regulated world of Mithra, in contradistinction the more anarchistic nature of the East which is represented by Varuna.

One can associate with the archetype of Libra certain lower gods, sometimes taking on animal

form, but benevolent to humans and assisting them, much in the way that the Smith becomes an assistant to the leader of the pantheon. The most famous such being is the Greek

centaur *Chiron*, the teacher of Aesculapus, Orpheus and Hercules. According to the one of the legends he bestowed upon Hercules his immortality. It is interesting that the asteroid Chiron, reflecting the sympathy and sweetness of Libra, was discovered by the astronomer Charles Koval, whose surname is translated as 'smith'.

When wild nature is not dangerous for the society of humans, animals become man's allies instead of his enemies. However the taming of wild animals, which signifies the submission not only of the political but also of the economic order to the human sphere, is traditionally associated with the next sign: Virgo.

## Archetype of Ceres and Proserpine (Virgo):

### ORDER OF THE EARTH

If the archetype of Libra regulates social relations, the archetype of Virgo consolidates the principles of economy and farming, closely connected with natural order of things. Iron tools and the invention of the plough secures the blossoming of agriculture and manifests an image of nourishing Mother-Earth, symbolizing abundance and fertility. So the

Greek *Demeter* ('*Mother-earth*'), goddess of the fertile Earth controls the sequence of crop cycles, insures the gathering of the harvest and its wise use into the next spring. She is accompanied by gods of the changing seasons, that maintain the cyclic order of nature which serves as the foundation of the agricultural process. Dying and rising vegetation gods occupy the main positions between the seasonal cycles.

A seed must be buried in order to grow, so first it must die. Each year the Mother-

Earth *Ceres* sacrifices her daughter *Proserpine* ('*prospero*' means '*grow up*'), taken as a bride to the underworld by the subterranean sovereign. He allows his wife to visit her mother for half of the year, during which the earth becomes fertile and is covered with green. The other half of the year Mother-Earth remains barren grieving for her daughter. The

Egyptian mother figure *Renenuteth* (*Thermuthis* in Greek) and her son *Neperi* ('*Seed*') form a similar pair. It was usually said about Neperi that only after he died did he begin living.

The death and resurrection of Proserpine maintains the natural order as she properly fulfills the universal law of seasonal change in her own being. The executive power symbolized by the archetype of Virgo must be fair and accurate to insure life processes. And thus she is also associated with justice and purity, helping her husband to judge the souls of the dead. Gods belonging to this archetype display a righteousness exemplified by their self-sacrifice in the name of duty, and expressed by their virginity (which corresponds to the name of the

constellation, and to an alternate name for Proserpine, *Core*, which means '*girl*'). The Indian *Sita* (*furrow*) is also a goddess of this type: she was born of the earth in a furrow and pleaded with her mother Earth to take her back into the soil when a charge of unfaithfulness had been leveled at her.

Gods of the agricultural cycle, such as *Nisaba* of Sumeria whose name means '*seed*', also manifest the skill of writing that helps to register the harvest. An economy suggests the hierarchical distribution of duties, so one can associate with the archetype the historical delineation of castes seen as the consolidation of economic principles of the division of labour. In the economic system the domesticated animal occupies a place junior to that of humans. An interesting image of an animal executing his duty is Russian *Semargl*, the winged dog who protects crops.

## Solar archetype (Leo):

### GIFT OF BEING

One can find a regularity in the images within a succession of signs of any element. The subterranean god is connected with the invisible sources of existence of Chaos, reflecting the

potency of the water element. The divine Smith continues with the work of creation of the Sky god, and thus represents the air element. The sign of Virgo develops the notion of the abundant earth, as stated by Capricorn. Thusly, within the signs of fire element, Solar god, being a generous dispenser of benefit, borrows the functions of the Thunder god, the head of the pantheon.

The Sun moves across the Sky like a great wheel, which becomes his universal symbol. It appears in myths primarily as an eye of the omniscient god of the clear Sky, closely related to him through the notion of light, spreading infinitely and embracing all the Universe. The wheel also begins to symbolize celestial universality. The Solar god spends his days on the surface of the Earth, surveying his domain and dispensing gifts, and descends to the underground world at night, where he illuminates the dead and struggles with the forces of darkness, much as the solar god **Ra** of Egypt fought with the viper Apope each night. The daily path of the Sun manifests a unity of the celestial, terrestrial and subterranean. Solar image combines the highest justice of the archetype of Vulcan with the concrete life processes of Virgo. Like a wheel that touches the earth at one extremity and the sky at another, it personifies the wholeness and integrity of being.

There were even particular gods of the solar disk, such as **Aton** of

Egypt, **Koloksay** ('*Wheel-tsar*') of the Scythes or Khors of the Slavs. Like the Indian **Savitar** and the Greek **Helios**, Solar gods travel across the sky in chariots, pulled by horses that also become a symbol of the Sun. A historical invention of a wheel as well as use of wheeled carts is also associated with this archetype. The new speed of chariots permitted the control of wide expanses, which allowed the unification of separate reagions and the formation of empires, in whose light the smaller states faded. The idea of unified power is associated with the Sun: the Egyptian pharaoh Ehnaton even began to see in the solar disk an autocratic god. But his idea of monotheism was not disseminated: this idea was manifested only at the end of mythological development and is associated with the archetype of Mars and Aries, the third sign of fire element.

Great emperors were named after the Sun, but in the divine pantheon the place of main god was already occupied. So the Solar god, sending heat and benefit to the Earth with his hands the Sun rays, only succeeded in rivaling the Thunder god, bringer of the fertilizing rains. The light of the Sun was so commonplace that it never stimulated the human imagination as did the thunderstorm, and humanity only gradually perceived the significance of solar energy. In distinction to the Thunder god who translates the higher forces of celestial fire, the Solar god personifies an inner power of his own. Leo, the king of beasts with the yellow mane, is associated with him as well as with the idea of personal force.

The Sun protects heroes and is himself in rivalry with the King of society, thus the Chinese **Yan-di** struggles with the god of Thunder **Huang-di**. But sometimes a cloud covers the Sun and the Solar god is defeated: because mere personal force and independence of action, even if strong cannot stand against an opposing global and social order, which is destined to maintain the eternal traditions. Understanding the transmission of traditions and reproduction of being is the subject of the next archetype.

## Lunar archetype (Cancer):

### HEREDITY OF IMMORTALITY

The lunar gods continue the theme of birth and death, characteristic to the water element. The Moon is represented as a partner of the Sun, and in myths they are often depicted as brother and sister, or husband and wife. At night the Moon replaces the Sun in the sky, and during the day in the underground world. According the Indoeuropean tradition, the constant Sun was correlated with the feminine image and the changeable Moon with the masculine one: there were myths wherein the Moon proved unfaithful to the Sun, having fallen in love with the Morning Star (Venus). But in the patriarchal schema, the dim light of the Moon associates it with weakness, and so makes it an ideal of femininity. In this way, according a myth of the American Indians, the Creator, at the end of his work, transformed the most handsome man into the Sun, and the most beautiful woman into the Moon.

And as the Sun is an unfailing source of life energy, the Moon, which dies away and disappears, from the sky is connected with death and nonexistence. Its faded glow seems ephemeral and does not leave any hope for the continuation of being. But suddenly it appears again, begins growing and is restored, generating in the human mind the idea of illusion and at the same time the immortality of life. All over the world lunar myth is connected with the

idea of immortality, that coincides with the astrological definition of the Moon as Psyche which is considered to be imperishable.

The full Moon dying and giving birth to the small Crescent was associated also with the idea of motherhood, securing the continuation of life. The notion of a taste of immortality, associated with the Moon, (for example, the Indian *Soma* which personifies simultaneously the Moon and the drink of immortal gods), goes back to mother's milk. Through mother's milk and fairy tales a human inherits traditional knowledge transmitted from generation to generation. The Moon preserves the integrity of being imparted by the Sun through the memory of knowledge of the past. Regarding the phases of the Moon, which became the raw material for the calculation of time, the act of fixing the present allowed humanity to memorize its history based on the experience of the past. Then epics and legends arose, and were disseminated in the form of fairy tales which helped every new inhabitant of the Earth to orient himself in the world and recognize his destiny as a part of human history.

The Moon archetype is associated with the epoch during which for the first time mankind looks backward upon his path, evaluating his journey, and this links us back to the notion of Time that was considered in the mythologema of Capricorn. As was seen in the examples of the Sky and the Sun, associated through the idea of light expanding, signs which stand opposite to each other are bound by a single idea. For Pisces and Virgo it is the idea of self-sacrifice for the sake of regeneration, for Aquarius and Leo it is the idea of wholeness, and the planets of Time - the Moon and Saturn, which wield the most significant influence on human psyche, make conservative Cancer and Capricorn the keepers of the world's destiny.

## **Archetype of Mercury (Gemini):**

### **HUMANS AS GODS**

The power of humanity based on the experiences of the past, and overcoming conservative traditions, is the archetype manifested by Gemini. It is the archetype of the hero who transcends taboos and the most sacred interdictions, and of the twins who committed original sin against the divine order and disturbed the schema of the unconscious soul's natural immortality, which brought about human life and death.

The pair of identical humans evoked a superstitious fear of the ancients: they thought of the bearing of twins as something supernatural. As a compromise between the ordinary and the wondrous, one of twins was often considered to be born of his human father and the other of a god, mythologically speaking, one mortal twin, the other immortal, as we see in the case of *Castor* and *Pollux* in the constellation of Gemini. Furthermore the duality of life and death was represented in the first pair of humans - or likewise in the first pair of gods who descended from the established realm of the Heavens to the deserted Earth so as to arrange and populate it, compare the Japanese *Izanaki* ('first man') and *Izanami* ('first woman').

Two brother-twins, also considered sometimes to be hermaphrodites, create the duality of the world (day and night, good and evil, man and woman etc.). Then one of the twins has to die in order to consolidate the ownership of the land by the created race of people; he becomes the king of the dead. Similarly, brother and sister commit ritual incest, necessary for the production of offspring, and in the process they become conscious not only of the phenomenon of birth, but also of death, which indicates a separate and independent human destiny existing within the world of immortal nature and gods. The Biblical story of *Adam* and *Eve* originated from this type of myths.

The idea of this archetype refers us to the opposite sign of Sagittarius which had broken the traditions of Genus, the natural order of Saturn, for a more progressive one of his own, and separated humanity from the animal world. But if Gemini presupposes the destruction of man's primary links with nature, then Sagittarius initiates the observance of religion as a reconstruction of these links to the primary order.

Taking center stage in myths, the human creates the world with all necessary and useful things. Like the Chinese *Fu-Xi*, he states the traditions and rituals, invents tools and writing, and transmits this inheritance to his descendants, after having inhabited the land and having fulfilled his mission according to the previous lunar archetype. In the typical image of

a *cultural hero* the third sign of the air element completes the idea of creation, which takes on concrete form.

The transgressing of interdiction was originally a method of self-affirmation for the ancients, and hence appeared a god-deceiver, a fraud and a thief, called in mythological terminology

a *trickster*. The mental activity of humans is under his rulership; he is a god of calculation, writing and language. Human mind itself appeared initially as a kind of malice. The newly born Greek Hermes stole away the cows of Apollo, and in spite of the Solar god's omniscience, Apollo could not obtain a truthful confession from the diaper wrapped deceiver who made up endless stories by way of excuse.

A god of communication and writing serves as a mediator between gods and humans; he serves as a messenger of the chief god and accompanies the souls of the dead to the underground world, as Hermes or the Egyptian *Thoth*. As the Roman *Mercury* or the Phoenician *Melkarth*, he is the patron of interaction and protects the activities of exchange and trade. He is very inventive in the creation of his tricks and transgresses the most sacred interdictions; as the German *Loki*, who made fools of the gods and once in fun broke a peace treaty between gods and giants. All these factors permit us to consider the image of the god-trickster, as well as that of the ancestors-twins, as the most ancient self-portraits of humankind.

The archetype of the planet Mercury refers to the historical stage of invention of writing which permitted the fixing of myths and history. That lead to the arising of science as a separate cultural area, and signals the beginning of the intellectualisation of the world. Mercurian curiosity promoted wide contacts between peoples, through newly developed sea-going fleets and trade. In the period of European civilization it manifests as the age of city-states.

## **Archetype of Venus (Taurus):**

### **BLOSSOMING OF LIFE**

At first the evolution of mankind was shaped through a refutation of the natural and wild world in favour of a civilization based on culture, whose borders would guarantee the future of humanity. With the development of agriculture this aim was achieved, and one can see it in the archetypes of Libra and Virgo. Then the process of self-realization began and after the development of mind that the archetype of Mercury demonstrates, humanity aspired to widen its borders, again encompassing natural sources. The last two archetypes of the Zodiac work out the notions of the two fundamental principles of nature, the feminine and the masculine, stated by the image of Gemini. These archetypes appeared relatively late; as the goddesses of the Taurean and the gods of the Arien archetypes gradually win honourable places in the pantheon.

Taurus, the third sign of the earth element, demonstrates that the mankind is firmly established in the creative process and achieves prosperity, abundance and well-being on the Earth, when it begins to understand humanity as a part of nature. The human's integration with nature is tied to the feminine force, which is closer to natural sources. The essence of the human being is identical to that of the Cosmos. And so the astral cult of the celestial body of the star Venus was widespread all over the world, incorporating worship of her image of the goddess of love. The word '*aster*' ('*STAR*') was itself borrowed by the most of European languages, originating from the Babylonian name for Venus, *Ishtar*, which means simply '*goddess*'.

The Goddess of the Morning and Evening Star was often associated with the inimitable beauty of the dawn, symbolizing the power of the reproductive forces in nature which the archetype of Taurus manifests. In Mesopotamia these existed the image of two dawns, represented by

the bulls, *Hurri* ('*Morning*') and *Serri* ('*Evening*') which express this basic idea. And the Greek *Eos*, the Indian *Ushas* and the Roman *Aurora* become the most typical personifications of love.

The goddesses of sexual love personifying blossoming and the abundance of nature are very ancient. So *Aphrodite Urania*, said to be born from sea foam and blood of the God of Heavens, is older than Zeus and coeval to the titans. But then her place was transformed, making her the daughter of Zeus, as the goddess of love and beauty must be eternally young. Her link with the Sea, similar to relationships shared by other beautiful female goddesses with the primary waters, points to the prototypical potency of fertility. Similarly, the

Indian *Laxmi* ('happiness, beauty') was also born of the ocean, and the name of *Ardvisura-Anahit* of the Avesta means '*powerful source of eternal waters*'.

The names of love goddesses often express force. Typically associated with the stars accompanying the Sun in the morning and in the evening, they were considered as the main goddesses of the pantheon. So the name of the Egyptian *Isis* means '*throne*', the

Semitic *Uzza* means '*omnipotent*' and the Sumerian *Inanna* -- '*sovereign*'. In ancient times the goddess of fertility and sexual love, cruel and rough, used this initial force to possess the world, gods and humans. She was both seductress and warrior. The arrows of Eros have not always been missles of love, they are the rudiments of true weapons. As an attribute of Ishtar these weapons were dangerous, and the goddess of war and love, battling for her rights and sovereignty engaged even with the most powerful god, the god of Thunder. But times changed, and the goddess of love, ever young and as self-renewing as life, became graceful and benevolent. The names of the Roman *Venus* and *Bona Dea* mean

'*kindness, grace*'. In a civilized world that had overcome the passions and forced them to serve the needs of happiness and prosperity, it is beauty and charity, conjugal fidelity and motherly selflessness that embody the essence of the star goddesses. Having won her place and affirmed her position among the gods, the most powerful goddess, in force equal to the Chief of gods, calms her rage when she is recognized as his wife and entrusted with the protection of the establishment of wedlock. Thus arises the notion of love and family in the modern sense as an expression of the initial natural harmony in the framework of human society.

One may be astonished by the transformation of the image of the Star goddess *Isis* with the infant Horus, which became the prototype for the Blessed Virgin (this shows an example of the astrological exaltation of mother Moon in the sign of Taurus).

The fully realized archetype of the Star goddess coincides with the developmental stage involving emotional penetration into the nature of the world and the resultant cultural blossoming. Art, previously subjugated to the Jupiterian religious ritual, have by now attained an independent place in culture, much as the goddess of love secured her own significance in the Universe. The art of Venus, closely associated with natural sources, as it loses its very artificiality, is differentiated from the more rational mastery of Vulcan. The feminine principle of being manifests itself as a natural life deified.

## **Archetype of Mars (Aries):**

### **WARRIOR AND PASTOR**

The appreciation of emotional nature doesn't interfere with the framework of Jupiterian social law, as the goddess of love and beauty comes to an alliance agreement with the chief of the pantheon. But a new leader, a fierce and furious commander of the gods during the time of battle, embodying emotional force together merged with the wisdom of human mind, pretends to supersede him. The archetype of Mars is associated with the idea of going beyond the established society in search of new forces and means.

The gods of the forests and of the wild beasts as well as warriors and shepherds correlate with this archetype. A shepherd lives most of the time in wild nature, outside of society, he is personally responsible for his herd and has to defend it from alien invasions and in every type of unexpected and dangerous situation. He is isolated and so has to develop his own natural capacities. Outside the niceties of civilization he must overcome obstructions by himself, and this is the foundation for his natural wisdom which he then brings back into society. That is why an image of the shepherd coincides with the one of defender and commander.

Roman *Mars* himself was originally a god of wild nature and the herds, with a wolf as his symbol. Boys offered up to him were banished beyond the borders of the settlement, and this made them closer to nature, and required the development of strength and audacity. In honor of Mars they were called mammertians.

The function of the shepherd and the association of War god with death liken the mythologema of Mars to that of Pluto, and originally they were the same archetype. The god-warrior was a destroyer and he not only successfully defended his herds and property but

confiscated that of others. However this new type of invincible god has acquired the new quality of wisdom. Like the thunder gods they are patrons of just wars, struggle with evil, and awake natural fertility. The mastering of magic associated with the War gods, which characterizes the Greek *Athena*, is originally a Plutonian feature, but here it no longer serves the forces of destruction and death, instead reflecting a deep understanding of nature and the capacity to control natural forces and direct them to medical purposes. And so was formed a new mythological image of the ideal commander who borrows forces from nature but uses his mind as the tool of civilization. It is an image of a leader who is moral, as the Iranian *Vishtasp* or *Hiawatha* of the American Indians.

The unification of lands worshipping different gods became possible under the banner of such an ideal god. It was Mars that facilitated the unity of the Roman lands. And Egypt owed its unity to *Amun*, whose symbol was a ram, displayed his shepherd's functions, and was originally identified with the War god *Montu*. His final identification with Solar god Ra, one may associate with the astrological exaltation of the Sun in Aries, as Aries reflects integral function of the Sun. It is *Amon-Ra*, personifying universal wisdom, who was depicted in the heavenly constellation of Aries.

Sometimes a wise young commander succeeded in superseding the old short-sighted chief of gods, to himself become leader and point to a new path of the world's development, as did the German Odin. This is but one step away from monotheism.

The idea of a god who attains leadership not only through force, but through his own ideal personal qualities, correlates with the affirmation of the individual's independence in society and the right to pursue one's own way of existence. The notion of inner law and the achievement of progress joins Aries with the opposite sign of Libra. The archetype of Aries lays the foundation for the establishment of spirit as the inner human god. The more recent religions such as Christianity and Islam borrowed to a considerable extent the images associated with this archetype.

Completing its development, the mythological cycle creates a full circle of archetypical notions. It is unified urge to activity on the part of the fire element -- Greek *Eros*, Indian *Agni* -- that gives birth to new life in the sleeping abyss of Chaos.

That is the picture of development of mythological representations as a whole. Certainly we have mentioned only a few of the images, and the short space of an article does not permit a fully detailed analysis of mundane mythology proving the consistency of the overall picture. At the end of the article is given a summary table including more mythological characters. It also does not embrace all the manifestations and particular qualities of the archetypes, but could help to orientate one to the appreciation of the mythological elements.

Astrological archetypes were formed over period of time, and one can identify separate layers and particularities of perceptions of the world according to geographical location. But even a cursory glance towards the vivid richness of mythologies' characters shows that there is more the typical, then the occasional in it. And it permits astrology to rely on the most ancient experience of the human being's appreciation of the world.

## THE HISTORICAL PICTURE OF MYTHOLOGICAL IMAGES

<b>sign, planet</b>	<b>historical stage</b>	<b>mythological archetype</b>
PISCES: Neptune	epoch of cataclysms, awakening of consciousness	primary Chaos, Sea gods, Great Mother
AQUARIUS: Uranus	migrations, assimilation of new lands	god of the Light Sky, Great Father
CAPRICORN: Saturn	finding the native land, family organization, arising of agriculture	gods of the Earth, Time and Fate
SAGITTARIUS: Jupiter	social organization, forming of religion	god of Thunder, Chief of pantheon
SCORPIO: Pluto	development of cattle breeding, struggle of farmers and nomads	god of subterranean world, cattle and richness

LIBRA: Vulcan (Chiron)	definition of state boundaries, smelting of metal, creating of civilizations	god of agreement, divine Smith
VIRGO: Proserpine (Ceres)	agricultural development, taming animals, demarcation of casts	Mother-Earth, dying and resurrecting gods of vegetation
LEO: Sun	invention of wheels and chariots, foundation of empires	Solar god, god of disk of Sun
CANCER: Moon	development of epos, conceiving traditions	gods of the Moon and motherhood
GEMINI: Mercury	invention of writing, development of trade and science, towns-states	messenger of gods, god of writing, trickster, cultural heros
TAURUS: Venus	penetration to nature, cultural blossoming, wedlock establishment	goddess of love and fertility, Star of Venus
ARIES: Mars	affirmation of personal rights over a tradition, coming to monotheism	gods of war and wisdom, shepherd, leader and pastor

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Studying universal archetypes of different mythological traditions creates a fundamental basis for the penetration of astrological knowledge. The signification of the individual planet is really understood by a person only when it is fully perceived by his psyche. A archetypical image serves as a key for our perception. If the image is subjective, the key opens only the door of one's own flat, whereas the mythological archetype serves as the master-key to the human psyche.

Myth offers something typical for every person. "*There is always a lot of the mythical whithin the typical because anything as typical as myth is an original pattern, an initial form of life, an out-of-time scheme, a formula determined in ancient times, in which conscious life aspires to rediscover ever present features of it's existence, and is thereby shaped.*" This was said by Thomas Mann who was also interested in astrology. In the novel "Joseph and his brothers" he even depicted the horoscope of Joseph, using mythological names of Babylonian gods instead of the roman.

Astrological studies is closely connected with the development of artistic associative thinking. One studding this science, even removed from concerns of artistic perception may happen to dream bright images of planets. He may be astonished having recognized that the subject of his vague dream was none other than... Jupiter in Pisces! But that is quite natural: one's psyche having found in the archetype something of its own, reacts to it with a vibrant emotional response. Jung wrote that archetypes, as constant universal elements of human

nature, "*When they become more definite for a person, may be accompanied with alive emotional tunes... they are able to influence, impress, inspire.*" The associative thinking

which overcomes the domination of the left logical cerebral hemisphere, leads to an integral perception of the world which reflects the simultaneous work of the both hemispheres.

In the modern world the notion of the universal is deprived of imaginative beauty and is connected with the word of pure logic. But doesn't this mean that we are impoverished in comparison with ancients, who didn't separate thinking about things from their sensual perceptions? We simply ignore the phenomena that spoke to them constantly, talking fairy tales. 'Amplifying' the role of archetype that Jung wrote about, or the 'animistic' function of myth that the mythologist Taylor concentrated on, connects the outer world with the inner reality of our psyche and permits us to recognize its richness.

Myths belong to eternity and that is why they have not vanish into the past. Nowadays one searches for the cradle of civilization in Atlantis or Tibet or in the motherland of the heavens to

prove that the original unity of mankind really existed. But it is given to us in our thoughts, in our everyday astrological participation in cosmic rhythms, and in the universality of myths through which it is revealed. And ordinary people manifest archetypical qualities in their day-to-day life: so as in the determination of their psychotypes even now the ancient gods live.

## ASTROLOGICAL CLASSIFICATION OF THE MAIN IMAGES OF WORLD MYTHOLOGY

Sign / region	<u>PISCES</u> source, depth	<u>AQUARUIUS</u> spirit, motion	<u>CAPRICORN</u> substance, restriction	<u>SAGITTARIUS</u> organization, expansion
ROME	NEPTUNE	Diovis, Janus	SATURN, Vesta	JUPITER
GREECE	Poseidon, Hydra, Nereus	URANUS	Kronos, Gaea, titans	Zeus, Artemis
EGYPT	Nun, Seth	Nut, Shu	Geb, Tatenen	Horus
SEMITES	Yammu, Leviathan	Baalshamem, Sabaoth	El/Ylu, Yahweh	Balu/Baal
MESOPOTAMIA	Tiamat, Apsu	An, Enlil	Enki, Aruru	Marduk, Teshub
IRAN	Apam Napat, Thrita	Ahuramazda	Zervan, Spandarmat	Zoroastre
INDIA	Apas, Trita Chaya	Dyaus, Vayu, Varuna, Aditi	Prithivi, Dharma, "rita"	Indra, Parjanya, Brihaspati
SLAVS	rusalkas, Vod'anoy, Triglav	Svarog, Svyatovit	Rod, Sud, Chur	Perun
BALTICS	Autrimps	Dievas, Ilma/Jumala	Trimps	Perkunas, Torum, Ukko
GERMANIC S	Njord, Irmundgand	Tiw/Tyr	Midgard, Jord	Thor/Donar
CHINA	Huntun	Aehian	Tai-Sui	Huang-Di
INDIANS (american)	Mamacocha	Avonavilona	Izamna	Tlaloc, Mixcoatl
characteristics	<i>primary chaos, fertile waters, sacrifice mystery</i>	<i>clear sky, creation of the world, great father, space, retirement</i>	<i>native land, creation of the people, time and fate, death, offering</i>	<i>head of pantheon, god of thunder, fertile rain, battle with viper</i>

Sign / region	<u>SCORPIO</u> potential, trial	<u>LIBRA</u> culture, mastering	<u>VIRGO</u> order, fulfillment	<u>LEO</u> power, wholeness
ROME	Vejovis, Dispater Orcus	VULCANUS, Quirin, Juno	PROSERPINE, CERES, Tellus	SOL Apollo
GREECE	PLUTO, Hades, Erinyes	CHIRON, Hephaestus	Demeter, Persephone, Dike/Astraea	Apollon, Helios
EGYPT	Osiris, Anubis	Ptah	Renenuteth, Neperi, Maat	Ra, Aton
SEMITES	Mutu, Sheol	Kuthar wa Khusas	Adonis, Eshmun	Shams, Yarickbol
MESOPOTAMIA	Ninurta, Ereshkigal	Ishum, Hasamil	Dumuzi, Telepinus	Utu, Estan
IRAN	Ahriman, Vala	Mithra, Kava, Aryaman	Sura Anahita	Hvarnah/Farn

INDIA	Vritra, Mrityu, Yama, Shiva	Mitra, Tvashtar, Ganesha	Sita, Parvati	Surya, Savitar
SLAVS	Veles, Morena, Yascher	Svarozhich, Radogast, Semargl	Mat'-Syra-Zeml'a, Porevit	Dazhbog, Khors
BALTICS	Velnias, Patols	Kalvis, Ilmariinen	Potrimps, Zemina	Saules, Usin's
GERMANI CS	Hel, Ruttu	Voelund, Heimdall	Nerthus, Baldr	Sol, Sunna
CHINA	Diyu	Yu	Nu-Kua	Yan-Di
INDIANS (american )	Tezcatlipoca	Quetzalcoatl	Coatlique	Tonatiu, Sue
characteristics	<i>subterranean world, fertility of bowels, richness, cattle, destruction, demons</i>	<i>treaty, law, divine smith, craft, mastering of fire, helper of thunder god</i>	<i>agriculture, dying and resurrecting, fulfilling of law, purification</i>	<i>integrity benefits, disk of the Sun, chariot, horses, rivalry with thunder god</i>

Sign / region	<u>CANCER</u> heredity, bearing	<u>GEMINI</u> mind, coordination	<u>TAURUS</u> nature, life	<u>ARIES</u> struggle, person
ROME	LUNA, Diana	MERCURY, Romulus and Remus	VENUS, Bona Dea, Maia	MARS, Bellona
GREECE	Selene, Leto	Hermes, Heracles	Aphrodite, Eos, Eros, charites	Ares, Athene, Pan
EGYPT	Khonsu, Taurt	Thoth, Seshat	Isis, Apis, Hathor	Amun-Montu Sekhmet
SEMITES	Yarikh, Tinnit	Melkarth, Taauth	Astarte, Allahat	Rashaph, Anath
MESOPOT AMIA	Nanna, Syn	Nabu, Nisaba, Gilgamesh	Ishtar, Inanna	Nergal, Erra/Yarri
IRAN	Ila, Haoma	Gayomart, Karshiptar	Nahid	Vishtasp, Veretragna
INDIA	Soma, Sarasvati	Ashvins, Yama and Yami, Budha	Ushas, Laxmi, Vishnu	Skanda, Pushan, Rudra, Agni
SLAVS	Lel'a, Mes'ats, Kupava	Stribog, Bayan	Makosh, Lada, Zhiva	Yarila, Ruevit
BALTICS	Meness	Algis, Jumis	Austra, Laima	Aitvaras
GERMANI CS	Mani	Loki, Tuisto	Freia, Frigg, Eostre	Odin/Wodan
CHINA	Chan-E	Fu-Xi	Xi-Shen	Guan-Di
INDIANS (american )	Meztli, Ix-chel	Ictomi	Xochiqueatl	Agresqui, Hiawatha
characteristics	<i>cycle of Moon, night light, birth, animals, motherhood, drink of immortality</i>	<i>messenger of gods, trickster, trespassing taboos, language, writing, trade, predecessors, cultural heros</i>	<i>morning star, dawn love, beauty, fecundity, abundance, main goddess, natural force</i>	<i>war, fire element, wild nature, magic, wisdom, shepherd, commander, ideal leader</i>

## MYTHOLOGICAL IMAGES OF PLANETS IN THE SIGNS OF THE ZODIAC

The table characterizes the typical qualities of planets in the signs according to particular images, each of which has its own history and salient features. It may help to enlarge upon concrete astrological ideas.

	<u>ARIES</u>	<u>TAURUS</u>	<u>GEMINI</u>	<u>CANCER</u>	<u>LEO</u>	<u>VIRGO</u>
<u>MARS</u>	ARES furious	ANATH warrior	HERCULES hero	AITVARAS fears	RUDRA force	SEKHMET exterminatrice
<u>VENUS</u>	CYBELE passion	BONA DEA benefits	FORTUNA luck	LAXMI happiness	APHRODITE love	ISIS fidelity
<u>MERURY</u>	PROMETHEU S provisor	BUDHA wise	HERMES messenger	VACH voice	PHAETON daring	SESHAT writing
<u>MOON</u>	YARIKH herald	SOMA immortality	SARASVATI current	LEL'A baby	DIANA goddess	TSUKUYOMI cleaning
<u>SUN</u>	AMON unit	SAVITAR awakening	ASHVINS chariot	SURYA help	RA imperator	AMATERASU securing
<u>CERES</u>	ADONIS regeneration	TELLUS motherearth	RENENUTET regulation	PERSEPHON E sacrifice	DEMETER crops	SITA furrow
<u>CHIRON</u>	MINERVA defence	TVASHTAR craft	QUETZALCO ATL culture	QUIRIN community	PTAH mastery	AESCULAPIUS curing
<u>PLUTO</u>	YAROVIT sprouts	SERAPIS fecundity	YAMA transgressor	VELES animals	PLUTOS plenty	ERESHKIGAL pitiless
<u>JUPITER</u>	PERUN thunder storm	THOR mighty	ZOROASTRE new order	TLALOC rain	ZEUS chief of gods	BALU ruler of earth
<u>SATURN</u>	YAHWEH guide	ROD ancestor	ENKI matter	VESTA hearth	ILU judge	SPANDARMAT agriculture
<u>URANUS</u>	ADAD tempest	CHIAN firmament	SHU separation of sky	ADITI infinity	BRAHMA creation	BAALSHAMEM host of heaven
<u>NEPTUNE</u>	YAMMU revolt	ARDVISURA fecon desourse	PROTEUS changeability	TRITA well	OCEANUS world waters	TEPHNUT soaking

<u>LIBRA</u>	<u>SCORPIO</u>	<u>SAGITTARIUS</u>	<u>CAPRICORN</u>	<u>AQUARIUS</u>	<u>PISCES</u>	
PAN panic	ERRA ferocity	ATHENA frankness	ODIN leader	AGNI element	NERGAL overcoming	<u>MARS</u>
LADA wedlock	EROS wish	ISHTAR star	FREIA hostess	EOS dawn	VISHNU fertility	<u>VENUS</u>
FU-XI arranger	ANUBIS guide of soul	NABU knowledge	THOTH calculation	LOKI trickster	YMIR duality	<u>MERCURY</u>
MENESS change	LILITH demon	ARTEMIS hunter	HEKATE magic	SELENE clearness	NANNA apprehension	<u>MOON</u>
APPOLO art	TONATIU light fordead	HVARN reign	ATUM recess	HELIOS omniscience	UTU protection	<u>SUN</u>
DIKE fairness	ERINYS vengeance	TELEPINUS disorder	MAAT just	NISABA science	DIONYSIUS vegetatio	<u>CERES</u>
HEPHAESTUS skilful	VOELUND liberation	MITHRA treaty	TERMIN terminal	ILMARINEN invention	PAN-GU dissipation	<u>CHIRON</u>
KUBERA treasure	HADES hell	OSIRIS subterrean	DIS anti-god	SHIVA destructor	MUTU death	<u>PLUTO</u>

keeper		sovereign				
HUANG-DI center	INDRA winner of evil	MARDUK father of gods	HORUS height	DYAUS day light	BRIHASPATI priest	<u>JUPITER</u>
DHARMA law	PATOLS trampling	KRONOS despot	GEB demiurge	ZERVAN time	GAEA patience	<u>SATURN</u>
JANUS two- faces	ENLIL wind- sovereign	AHURA-MAZDA superior	SABAOTH world founder	AN far	VARUNA cosmic anarch	<u>URANUS</u>
NOAH ark	TIAMAT substanse	POSEIDON sea souvereign	NJORD depth	APAS univers alwater	NUN primar chaos	<u>NEPTUN</u> <u>E</u>

One can view a horoscope through the picture of planet's characteristics to restore links with integrity of mythological thought and to pay attention to the immutable features of human nature.

# Zodiac and tarot

Wednesday, August 30, 2017 9:34 PM

Each zodiac sign is linked to one of the Tarot cards in the Major Arcana. Most of these powerful cards have images of archetypal figures that represent the essence of a type of person. See what your Tarot card says about your sign below!

## Aries' Tarot Card: The Emperor

Your Tarot card is The Emperor, the guy who will always be there when you need him. This card represents your sign's loyalty and ability to stick by your friends through thick and thin. Like the royal figure on your card, you use your authority and analytical powers to help others and to achieve your goals.

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## Taurus' Tarot Card: The Hierophant

Your card, The Hierophant, represents learning from knowledgeable teachers who can help you search for higher truths by exploring tried and true traditions. Sifting through the superficial, these learned souls can lead you to the heart of matters where profound insights reveal important life lessons.

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## Gemini's Tarot Card: The Lovers

Every Gemini is blessed with a dual nature represented by your Tarot card, The Lovers. Turning points for you often involve making a moral choice between taking the high or low road. This card encourages you to weigh your options carefully and follow the path dictated by your personal integrity.

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## Cancer's Tarot Card: The Chariot

You stand proud and strong as you guide The Chariot on your card, steering a steady course and rising above life's conflicts. Even though Cancers seek security, you also love the freedom of the open road where you can use your highly-developed intuition to win the race.

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## Leo's Tarot Card: Strength

The Strength card represents your physical strength -- like that of the mighty Lion on your card -- as well as your emotional, mental and spiritual prowess. Like the Lion, you are blessed with plenty of courage, which helps you overcome problems and obstacles.

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## Virgo's Tarot Card: The Hermit

Like The Hermit, you often need to slow down and go within to focus on your purpose in life. The image on this card -- an old man -- represents a person who is weary of the outer world. When he retreats to explore the mysteries of his inner life, he becomes open and innocent like a child.

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## Libra's Tarot Card: Justice

Justice holds the scales, asking you to weigh your desires against your needs. In order to reach a fair outcome, you must put your feelings and emotions aside. When you reach the light at the end of the tunnel of indecision, you will be able to serve the greater good.

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OCTOBER 23 - NOVEMBER 21  
**Scorpio**  
YOU HAVE OLD IDENTITIES TO EXPRESS NEW ONES  
Your Tarot card, Death, is all about transformation. Just like you. You need to shed your skin like a snake to renew your spirit after death. It's time for you to change your identity, make room for who you want to figure out.  
DEATH  
1TAPIO.com

## Scorpio's Tarot Card: Death

Like your Tarot card, Death, you welcome transformation. You often shed your skin like a snake, seeking to release your spirit and be reborn. Because you are able to detach yourself from the ties that bind others, it's easy for you to change your identity, making you the mysterious person everyone wants to figure out.

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NOVEMBER 22 - DECEMBER 21  
**Sagittarius**  
YOUR COURTESY AND HUMILITY INFLUENCE EVERYONE  
Like your Tarot card, Temperance, you find common ground by balancing out judgments with genuine understanding and awareness. Like a steadily-meandering stream, you work your way through whatever difficulties get in the way.  
TEMPERANCE  
1TAPIO.com

## Sagittarius' Tarot Card: Temperance

Like your card, Temperance, you are a gifted mediator, able to find common ground by balancing out judgments with genuine understanding and awareness. Like a steadily-meandering stream, you work your way through whatever difficulties get in the way.

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DECEMBER 22 - JANUARY 19  
**Capricorn**  
YOU ARE ENTHRALLED WITH YOURSELF  
Your Tarot card, The Devil, reminds you of the need to face your shadow self for spiritual growth. It's time to reflect on any negativity and self-doubt, swap it for confidence, and hold fast to your highest vision of who you are!  
21st 2018  
1TAPIO.com

## Capricorn's Tarot Card: The Devil

The Devil card encourages you to face your shadow-self in order to gather the knowledge necessary for spiritual transformation. It advises you to reflect on any negativity that has made you doubt yourself, swap it for confidence and hold fast to your highest vision of who you are.

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JANUARY 20 - FEBRUARY 18  
**Aquarius**  
YOUR OPTIMISTIC NATURE IS AN INSPIRATIONAL FORCE  
Your optimism shines, just like your Tarot card, The Star. Your spiritual nature can make your greatest wishes come true. Your job is to make sure they do. If you have a desire, trust in their worthiness and let go. They will come true, because you are a spiritual being.  
The Star  
1TAPIO.com

## Aquarius' Tarot Card: The Star

Your card, The Star, focuses on your optimism. When you wish on the stars, you really believe

you can achieve your heart's desires. Your job in this world is to convince others they can too, thereby helping to lead them home in a spiritual sense.

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## Pisces' Tarot Card: The Moon

Like your Tarot card, The Moon, you are a creature of ever-changing moods. You do best when you attune to nature's cycles and use them to refresh your intuitive powers. The Moon rules emotions, which are your strong suit, especially when you use your compassionate nature to help others.

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Astrology plays a major role in the [interpretation of Tarot cards](#) and spreads derived from the spiritual current represented by the [Hermetic Order of the Golden Dawn](#), an esoteric order that was founded in Great Britain and was active from the later part of the 19<sup>th</sup> century until the early part of the 20 century.



From this spiritual current four Tarot decks emerged: The Waite-Smith Tarot; The Thoth Tarot; The Golden Dawn Tarot and the BOTA tarot and each of these decks can be linked to four men who were instrumental in bringing them to birth, respectively: Dr. Arthur Edward Waite; Mr. Aleister Crowley; Samuel Liddell MacGregor Mathers and Paul Foster Case.

The following blog post will discuss the relationship of astrology to the Tarot decks which emerged out of this spiritual current in Western civilization. While these astrological concepts may be applied to other decks, it is outside the scope of this discussion to attempt to accurately apply them to any deck not derived from the spiritual current of the Hermetic Order of the Golden Dawn.

## APPLYING ASTROLOGICAL MEANING TO THE

# TAROT CARDS

The application of astrological meanings to Tarot decks derived from the Golden Dawn spiritual tradition is somewhat specialized and structured specifically towards the Tarot. It varies in some ways from the common meanings associated with astrological practice in the interpretation of Natal birth charts and should not be confused with Natal, Sun Sign, Horary or any other form of conventional astrology. To attain a comprehensive understanding of the relationship of astrology to the Tarot, we must first build a foundation from which to proceed as we must first come to understand the meaning of the Ancient Elements, Planets and Signs as they apply to the Tarot.

As promulgated by the Order of the Golden Dawn, the Tarot system uses only the seven sacred planets of the ancients (Sun, Moon, Mercury, Venus, Mars, Jupiter, and Saturn) and does not use the outer planets of Uranus, Neptune and Pluto. The outer planets have been grafted onto the decks by later interpreters but were not utilized by the Golden Dawn.

## The Ancient Elements

- **Fire – Intuition;** Spirit; action of the will; inspiration, creativity, energy, initiative, goal directed activity;
- **Earth – Sensation;** materiality; strength, endurance, growth; reliability; practicality; accumulation;
- **Air – Thinking;** thought; spoken and written communication; strife and conflict; expressions of the mind
- **Water – Feeling;** the action of the emotions; love and affection, dreams, desires, fantasies; pleasure, friendship, social activity, romance, receptivity

## The Seven Sacred Planets of the Ancients

- **Sun** = self consciousness; the will
- **Moon** = emotional self; imagination; instinct
- **Mercury** = individual mind; intellect and reason
- **Venus** = desire nature; love; relatedness; pleasure; material prosperity
- **Mars** = vital energy; sexuality; ambition
- **Jupiter** = expansive growth energy; good fortune
- **Saturn** = materiality; restriction; limitation; self unknowing

## The Signs of the Zodiac

- **Aries** = dynamic manifestation; energetic growth; birth of new potential
- **Taurus** = stability; security; self substantiation; expression; permanence
- **Gemini** = mental expansion; self- development; connectivity; union; duality;
- **Cancer** = internalization; emotional bonding; birth; giving form to that within;
- **Leo** = outward expression of self; courage; creativity; strength; determination
- **Virgo** = harvesting; integration; self realization; analysis; self improvement
- **Libra** = balance; karmic law; weigh and measure; practicality

- **Scorpio** = desire; passion; regeneration; renewal; decay
- **Sagittarius** = expansion; transformation; spiritual awareness
- **Capricorn** = materialization; order; structure; sacrifice; achievement;
- **Aquarius** = higher mind; relatedness; selflessness; unity; consensus
- **Pisces** = spiritual waters; the psychic realm; dreams; faith; sacrifice

## GOLDEN DAWN ASTROLOGICAL CORRESPONDENCES IN THE MAJOR ARCANA

### The Elements

- **Elemental Fire** – Judgement
- **Elemental Earth** – World
- **Elemental Air** – Fool
- **Elemental Water** – Hanged Man

### The Planets

- **Mercury** – Magician
- **Moon** – High Priestess
- **Venus** – Empress
- **Jupiter** – Wheel of Fortune
- **Mars** – Tower
- **Sun** – Sun
- **Saturn** – World

### The Star Signs

- **Aries** – Emperor
- **Taurus** – Hierophant
- **Gemini** – Lovers
- **Cancer** – Chariot
- **Leo** – Strength
- **Virgo** – Hermit
- **Libra** – Justice
- **Scorpio** – Death
- **Sagittarius** – Temperance
- **Capricorn** – Devil
- **Aquarius** – Star
- **Pisces** – Moon

# GOLDEN DAWN ASTROLOGICAL CORRESPONDENCES IN THE MINOR ARCANA

## The Suit of Cups

- Ace of Cups – “The Root of the Powers of Water”; Cancer, Scorpio, Pisces; The Water Signs of the Zodiac
- Two of Cups – “The Lord of Love”; Venus in Cancer
- Three of Cups – “The Lord of Joy”; Mercury in Cancer
- Four of Cups – “The Lord of Blended Pleasure”; Moon in Cancer
- Five of Cups – “The Lord of Pleasure Lost”; Mars in Scorpio
- Six of Cups – “The Lord of Friendship”; Sun in Scorpio
- Seven of Cups – “The Lord of Illusionary Success”; Venus in Scorpio
- Eight of Cups – “The Lord of Abandoned Success”; Saturn in Pisces
- Nine of Cups – “The Lord of Happiness”; Jupiter in Pisces
- Ten of Cups – “The Lord of Perfected Success”; Mars in Pisces
- Page of Cups – “The Prince of the Waters”; Earth of Water
- Knight of Cups – “The Prince of the Chariot of the Waves”; Air of Water
- Queen of Cups – “The Queen of the Throne of Waters”; Water of Water
- King of Cups – “The Lord of the Waves and Waters”; Fire of Water

## The Suit of Pentacles

- Ace of Pentacles – “The Root of the Powers of the Earth”; Taurus, Virgo, Capricorn
- Two of Pentacles – “The Lord of Balance”; Jupiter in Capricorn
- Three of Pentacles – “The Lord of Material Works”; Mars in Capricorn
- Four of Pentacles – “The Lord of Material Power”; Sun in Capricorn
- Five of Pentacles – “The Lord of Material Trouble”; Mercury in Taurus
- Six of Pentacles – “The Lord of Material Success”; Moon in Taurus
- Seven of Pentacles – “The Lord of Unfulfilled Success”; Saturn in Taurus
- Eight of Pentacles – “The Lord of Material Prudence”; Sun in Virgo
- Nine of Pentacles – “The Lord of Material Gain”; Venus in Virgo
- Ten of Pentacles – “The Lord of Wealth”; Mercury in Virgo
- Page of Pentacles – “The Rose of the Palace of Earth”; Earth of Earth
- Knight of Pentacles – “The Prince of the Chariot of Earth”; Air of Earth
- Queen of Pentacles – “The Queen of the Throne of Earth”; Water of Earth
- King of Pentacles – “The King of the Spirits of Earth”; Fire of Earth

## **The Suit of Swords**

- Ace of Swords – “The Root of the Powers of Air”; Gemini, Libra, Aquarius
- Two of Swords – “The Lord of Inner Balance”; Moon in Libra
- Three of Swords – “The Lord of Sorrow”; Saturn in Libra
- Four of Swords – “The Lord of Rest”; Jupiter in Libra
- Five of Swords – “The Lord of Defeat”; Venus in Aquarius
- Six of Swords – “The Lord of Earned Success”; Mercury in Aquarius
- Seven of Swords – “The Lord of Shortened Force”; Moon in Aquarius
- Eight of Swords – “The Lord of Bondage”; Jupiter in Gemini
- Nine of Swords – “The Lord of Despair and Cruelty”; Mars in Gemini
- Ten of Swords – “The Lord of Ruin”; Sun in Gemini
- Page of Swords – “The Prince of the Rushing Winds”; Earth of Air
- Knight of Swords – “Lord of the Winds and the Breezes”; Air of Air
- Queen of Swords – “Queen of the Thrones of Air”; Water of Air
- King of Swords – “King of the Spirits of Air”; Fire of Air

## **The Suit of Wands**

- Ace of Wands – “The Root of the Powers of Fire”; Aries, Leo and Sagittarius; The Fire Signs of the Zodiac
- Two of Wands – “The Lord of Dominion”; Mars in Aries
- Three of Wands – “The Lord of Established Strength”; Sun in Aries
- Four of Wands – “The Lord of Abundance”; Venus in Aries
- Five of Wands – “The Lord of Strife”; Saturn in Leo
- Six of Wands – “The Lord of Victory”; Jupiter in Leo
- Seven of Wands – “The Lord of Courage”; Mars in Leo
- Eight of Wands – “The Lord of Swiftness”; Mercury in Sagittarius
- Nine of Wands – “The Lord of Strength”; Moon in Sagittarius
- Ten of Wands – “The Lord of Oppression”; Saturn in Sagittarius
- Page of Wands – “The Rose of the Palace of Fire”; Earth of Fire
- Knight of Wands – “The Prince of the Chariot of Fire”; Air of Fire
- Queen of Wands – “The Queen of the Thrones of Flame”; Water of Fire
- King of Wands – “King of the Spirits of Fire”; Fire of Fire

The relationships that have been presented in this post can be of great value in Tarot interpretation within the context of reading on certain questions as, according

to the Golden Dawn, they reflect the most fundamental underlying astrological energies related to the cards. The astrological associations with the Tarot cards are important in that they embody the expression of the energy and meaning of their astrological associations and express them in symbolic form.

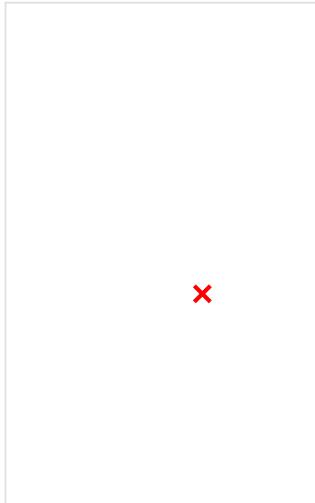
It is of course the judgment of the Reader as to what weight to assign to the astrology of the card within the context of a specific reading or whether to use it at all

# Zodiac emblems

Wednesday, August 30, 2017 9:18 PM



**Sun**



**Moon**



**Mercury**



**Venus**



**Mars**



**Jupiter**



**Saturn**

**Uranus**

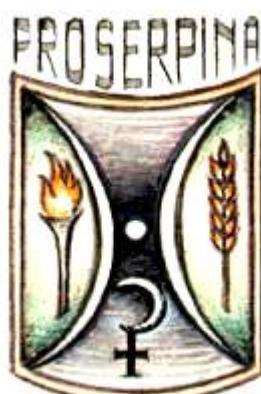


**Neptune**

**Pluto**



**Volcano**



**Proserpine**

explanations for these flags [read here](#).





**Sagittarius**



**Capricorn**



**Aquarius**



**Pisces**

# In depth color of zodiac

Wednesday, August 30, 2017 9:16 PM

## Colorpsychology of the Zodiac

by Vitaly Vetaš & Semira

Considering different descriptions of Zodiac types, a modern astrologer often finds a correlation of the Zodiacial signs with different colors. And in the most of cases this information seems to be only an occasional descriptive characteristic of the sign and is not seriously used in astrological practice. But every color has its own psychological meaning and a certain influence on our psyche; and for a medieval astrologer the search of such analogies between the material and spiritual realms was a necessary instrument of work with the human soul, the base of magic procedures and a key to the mysteries of the world.

Now the need of reconstructing of the vivid plenty of images in astrology requires a serious analysis of immediate perception traditions, and here the help of achievements of colorpsychology, a modern science, is possible. The immediate influence of the color on human psyche is one of the simplest means permitting us to understand and depict unconscious processes.

In different descriptions there occur divergences in color interpretation of the signs and the planets. But the obvious divergences often turn out not to be contradictory when we compare the systems in which the interpretation is made. That is why for a correct correlation of the color and the sign, it's important to consider mutual correlations of colors in the system of the whole Zodiacial cycle. Likewise, when one color is assigned to different planets or signs, we should find a common characteristic between them that reflects this color - and for a more strict definition, associate the color with the sign that manifests the quality of the color brighter.

For example, the violet in different descriptions is assigned to Gemini, Sagittarius, Virgo, and Pisces. That color reflects the quality of changeability and duality, speaking in the astrological language - mutability, which is a common feature of these signs. But considering the characteristics of violet in full: mysticism, gloom, sinking into the depth, hypnotism - we can define it as the main color of Pisces and Neptune.

Making a strict correlation between signs and colors, we tried to find the dominating color of a sign in the system of psychological correlations in Zodiac. In the description the psychological and physical characteristic of a color is followed by the corresponding sign, planet and house, in conclusion.

### THE MAIN COLOR OF THE ZODIAC SIGNS

**SCARLET-RED** - evokes the state of activity, aggressiveness, excitement, boldness, frankness and delight, that is the impulse of energy, heat, and ardor. It is the most intensive (the most chromatic) color, irritating physically, masculine, powerful and rude, choleric, it percepts like same thing present in time. In the day light it is the brightest of the colors, but it becomes less distinctive in the twilight - its power doesn't spread to the quiet and soft nocturnal world. This color corresponds to the active triangular form and anything with the red surface seems sharp and dynamic.

#### ARIES, MARS, 1st HOUSE

**YELLOW-GREEN** - liberates and renews feelings, fascinates by softness and calm, evokes the impression of nature, emotional satisfaction and peace, pleasure and charm, enchantment and affection. Green is defensive and cautious, weakening and static, a feminine color of passiveness and peace, wisdom of nature, eternal life and hope. It has the passive and harmonic oval form.

#### TAURUS, VENUS, 2nd HOUSE

**ORANGE-YELLOW** - emancipates, predisposes to contacts, interaction, intensive search and vividness. Yellow is the most open, youthful, joyful and slight color, directed to the future, sociable and restless, eccentric and quick. It demolishes the limitations and runs out of any form, makes distances shorter and approaches things: when painted in yellow, they, reflecting the light well, attract our attention. Yellow can correspond to the form of a six-ray star, running out in the sides.

#### GEMINI, MERCURY, 3rd HOUSE

**LIGHT EMERALD** - called "lunic" in the Orient - the color of perception and intuition, dismissal and isolation, inner emotionality, changeability and freshness, ideal femininity. That tinge of green, in comparison with the green color of Taurus, is more slender and cool, compliant but hidden, emotionally instable, sad, inwardly mobile, outwardly inert, strange and dreamy. It reflects the feeling of vulnerability, apprehension, in the twilight it becomes lighter and luminiscent, in the day light it grows dim and dark. The color has the feminine form of the long oval.

#### CANCER, MOON, 4th HOUSE

**RICH ORANGE** - stimulates, strengthens, fills with force and health, gives the impression of the constant flue of energy. Orange is the hottest, widest and the most pleasant and positive color, reflecting the balance of will and possibility, consciousness, ripeness, abundance, happiness and sexuality. It ensures, supports, and evokes appetite, awakes, but not excites, and tends to embrace space. Orange corresponds to the form of the wide rhombus that joins the diversity of yellow and the strength of red.

#### LEO, SUN, 5th HOUSE

**GREY** - restrains, neutralizes, analyzes, and distributes. It is the color of modesty, renunciation, accuracy and mentality. As a merger of white and black, it joins the oppositions and can approach extremities. It is the least "colorful" (chromatic) color, including all the colors in the integral form. Associated with rationalism and control, this color seems to abdicate from the vivid shine of the others. There is some devotion in it, but also some wreckness and cynicism of a ruthless analysis, capability to sharp changes and at the same time, flexibility, adaptability and practicability: it is

difficult to obscure the color. It corresponds to the rational rectangular form.

#### **VIRGO, CERES, 6th HOUSE**

**LIGHT-LEMON** - the most slender, tender and uncertain color, tends to merge with white that is the balance of all the colors. There is some artificiality, piquancy, weakness and indecisiveness in it. At the same time, it is light, cautious, changeable, and attractive. It tunes on aesthetic perception and sympathy, and consoles. This tinge is less intensive, than the bright yellow color of Gemini, more static, modest and harmonic. It orients to the mold contact but also evokes the feeling of insecurity and unreliability, concealed ruse, and treason. This color has the form of a long hexagon (with concave sides), it reflects the light well, diminishing its intensity a little.

#### **LIBRA, CHIRON, 7th HOUSE**

**DARK RED** - the color of emotional saturation, passion, power, suppression, demand, sublimated activity, suffering, threat and strained temper. It is erotic and evokes instincts. In contrast to the red of Aries, this darker tinge of red is less open, more secret, not positive and tense: there is some concealment and hardness in it, because of its saturation, it causes more emotional than physical excitement, as red of Aries. This color correlates with the form of the triangle, the top below and the upper side round, like the heart.

#### **SCORPIO, PLUTO, 8th HOUSE**

**ULTRAMARINE BLUE** - the most transcendent, spiritual color of the dark sky with stars and space, directs into infinity, gives inner assurance, interest in the mundane experience, the color of faith and religion, tradition, loyalty, straightheartedness and upper harmony, fascination by the sublime. According to the statistics, blue is the most preferable color that points to its "leadership" and "authority" between the other colors. Blue has the form of the ideal circle, inspiring the feeling of inner support and solemnity.

#### **SAGITTARIUS, JUPITER, 9th HOUSE**

**BROWN-BLACK** - the hard color of matter, reality and affinity, conservatism, stability, concentration, work, demands, principles, silence and ambitions. Black is the most concentrating and the hardest color - the color of protest, judgement, renunciation and isolation, time and death as absolute finality. It does not reflect the light and creates the feeling of hardness, seriousness, pessimism, compression, and darkness. It corresponds to the restricted and closed, the stable form of the square.

#### **CAPRICORN, SATURN, 10th HOUSE**

**LIGHT BLUE** - inspires the sense of infinite perspective, enlarges the space and manifests the subconscious, makes the impression of clarity, affection, friendship, separates from the reality, tunes on dreams, endeavor of supernatural and carelessness. Blue is the color of thought and fantasy, born from physical passivity, it is the most distant and cold color, with remotest contours of things, tuning on renovation and travelling. It has the form of circle, widening and dissolving into space.

#### **AQUARIUS, URANUS, 11th HOUSE**

**LILAC-VIOLET** - the unstable color of inner contradictions and gloom, mystery, melancholy, alien influences, repentance and patience, sanctity. Violet is the deep color of fascination, magic, supernatural, mystic and mysterious, incomprehensible, it has the deep and even suppressing influence on the psyche, intoxicating the mind, hypnotic and meditative. It has the circle form with wavy contour.

#### **PISCES, NEPTUNE, 12th HOUSE**

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The signs of the Zodiac have the most widespread characteristics of astrological notions, and that is why for their description the whole gammas of colors occur. Below for a more concrete depiction of signs, the combinations of colors are given below. They can characterize decanates of the sign but also relate to the sign as a whole. We can determine the color combination of the decanate through its psychological particularity. At first the short characteristic of the decade is given, then the colorpsychological meaning of the corresponding combination.

#### **ARIES**

1 DECANATE. The first impulse of the new, weak but bold, breaks the fetters of the past, overcoming the obstacles.

*Deep red and white* - the birth of impulse, awakening of energy, revival, passion and purity.

2 DECANATE. The impulse grows and affirms its will.

*Red and light yellow* - energy and warmth, positiveness, light and joy.

3 DECANATE. The impulse deepens into matter, meets resistance and the intercourse begins.

*Scarlet and turquoise* - emotional excitement, amorousness, and inspiration of life.

#### **TAURUS**

1 DECANATE. The call of the spring nature stimulates the revelation of the sensual world.

*Yellow-green with the deep blue* - emotional sensitivity, changeability of feelings, impressions and desires.

2 DECANATE. The stream of emotions is calmed down by nature's comforting presence.

*Salad-green with beige-pink* - soft excitement, natural comfort and calm possession.

3 DECANATE. Peaceful wisdom of material experience imparts understanding, desires and points a way to realizations.

*Light green with brown* - reminds of the natural combination of verdures and the soil, making impression of inner peace, persistence and security, construction in the natural rhythm.

#### **GEMINI**

1 DECANATE. Mental imagination observes different possibilities.

*Lemon-yellow with grey-lilac* - intellectual inspiration, duality, unstable connection, changeability of thought.

2 DECANATE. Comparison and controversy establishes the logical connection.

*Light-orange and grey-blue* - rational polarization, ties and their logical reflection.

3 DECANATE. Information derived from the whole creates a harmonic interaction of the parts.

*Yellow and grey* - tunes on curiosity, contact and gives the sense of participation and flexibility through the practical application of ideas.

#### **CANCER**

1 DECANATE. Intimacy turns to the inner source of senses.

*Turquoise-green with lilac-pink* - unstable feelings, inner vibration, sentimentality, need to connect with the external support.

2 DECANATE. The aim toward manifestation makes a stable mechanism of switching from the inner reception to the outer.

*Light-emerald with deep-blue* - flexibility, slender perceptivity, moderation, fantasy, but also dismissal and hidden dissatisfaction.

3 DECANATE. Genuine imagination flows into the spontaneous reality.

*Green and white* - purity and freshness of emotions, contemplation and eternal hope.

#### **LEO**

1 DECANATE. The personal will operates energy, presenting proud consciousness of the individual ego.

*Orange with brown* - heat, energy and mass, steady rush, pressure of will.

2 DECANATE. Plenty of being leads to material and spiritual abundance.

*Dark-yellow with purple* - creates the impression of solemnity, abundance and dignity, nobility and triumph, spiritualization of matter.

3 DECANATE. The energy of personal will is realized in the power and self-devotion of the leader.

*Beige with dark-red* - the strain between material comfort and the force of passion, struggle and joining with multitudinal, tangible, notable power.

#### **VIRGO**

1 DECANATE. Constant work conserves energy in a dynamic balance.

*Khaki with light brown* - keeps the feeling of heat passing away, dryness, security and comfort, natural pragmatism and order.

2 DECANATE. The structural organization of the whole controls natural processes.

*Lilac-grey with dark green* - analysis and connection, economy of energy, passivity, restriction and hidden pretence.

3 DECANATE. Neutralization of the personal in favour of perfect service.

*Light-grey with dark blue* - accuracy and precision, mentality, neutrality, industry, impersonality and emotional indifference.

#### **LIBRA**

1 DECANATE. Sympathy for the partner helps the mutual understanding.

*Light lemon with pink* - causes sympathy, delight, affection and charm, amiability, but little indecisiveness.

2 DECANATE. Definition of measure leads to the establishment of harmony and balance.

*Beige with sapphire-blue* - balance of the distant and the near, the spiritual and the material, perceptiveness of thought and comfort of the body, toleration.

3 DECANATE. Delicate understanding of the relationship as the analogue of higher spiritual laws.

*Lemon-yellow with turquoise-green* - makes the impression of politeness, attentiveness, quiet optimism, humor and vivid changes.

#### **SCORPIO**

1 DECANATE. Exactingness toward oneself and the world in the pursuit of truth.

*Red with dark grey* - suppresses feelings and creates the impression of a hidden force, concealed threat and danger, rigid analysis and vindictiveness.

2 DECANATE. Deep consciousness of hidden processes gives power over them.

*Dark red with pale green* - creates feeling of mysterious twinkle, extraction, concealed passion, the integration of inner life-asserting forces with surface inertia.

3 DECANATE. Intense sensitivity penetrates mysteries of life and death.

*Deep pink with dark emerald* - reflects refined sensitivity and hidden strain, emotional demand and insight, temptation.

#### **SAGITTARIUS**

1 DECANATE. Activity of the mind recognizes dynamic forces ruling the world.

*Blue with dark scarlet* - dynamic connection of controversies, comparison and sharp manifestation of different forces, unity of power and sublimity.

2 DECANATE. Succession of traditions manifests the spiritual richness of the world.

*Violet with turquoise-blue* - makes the impression of the cosmic light radiating from the depth, the connection between the secret and the manifest, represents idealistic romantics.

3 DECANATE. Ideology and ritual consolidate the objectivity of recognized truths.

*Ultramarine with purple* - symbolizes firm authority, substantial and sublime, pretence and dogmatism, magic ritual, spiritual dedication.

#### **CAPRICORN**

1 DECANATE. Basing on a solid foundation helps to consolidate the personal understanding of predestination.

*Black with grey-blue* - the combination focuses on restriction and responsibility, discipline and regimentation, limiting the perspective.

2 DECANATE. Persistence directed toward an aim overcomes obstacles.

*Dark-brown with white* - expresses powerful and obstinate pressure, slow and definite advance, demands and heaviness.

3 DECANATE. The goal achieved is transformed into material results.

*Black with beige* - gives the sense of reality, substantiality of matter, firmness, definiteness.

#### **AQUARIUS**

1 DECANATE. The freedom of creativity broadens the horizons of the world.

*Radiant blue with light-yellow* - makes sense of openness, light, spontaneous perception and creativity, clarity of mind, liberation from everyday problems.

2 DECANATE. The beam of intuition reaching everywhere explores the unknown.

*Deep-blue with white* - opens the perspective, reflects distance and coldness, light and purity, dream and renewal.

3 DECANATE. Removal of the illusion of an ideal separates from reality.

*Blue with light-lilac* - expresses illusions and doubt regarding manifest reality, melancholy, sexlessness, utopian states.

#### **PISCES**

1 DECANATE. Acceptance of the will of fate gives birth to mystical inspiration.

*Violet with white* - gives the impression of sinking into the depth, humility, repentance and purification, absolutism and fatalism, symbolizes the eternity.

2 DECANATE. Cosmic vibrations penetrate the living tissues of the word.

**Dark green with light lilac** - evokes the feeling of hesitation, deep influences, inertness, swings from unity to distraction.

3 DECANATE. Inner resonance of the soul with the Universe promotes its selfmanifestation.

**Violet-blue with red-lilac** - has hypnotic suggestion, intoxicates, inspires, causes emotional excitement, reflects transformation through and inner to outer transformation and back again.

Man's eye distinguishes over 700 nuances of color. Certainly not all the combinations were included in the characteristic of the decanates. Only pairs of color describing the signs as a whole were elected. Theoretically, we could assign to the different pieces of the Zodiac all the Plenty of color tinges. But our eyes detach not all the tinge as equivalent - as we use not all the sound in the speech: any language has a definite set on vowels and consonants. So in the system the accent is made to the most independent tinges of color and their meanings in the combination, permitting to define the distance needed to distinguish between the colors correlated closely.

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The definition of the color correlations to the signs of the Zodiac (and also to the planets and the houses) gives the opportunity to design the **color-horoscope** of the individual. It will include colors of the signs in the inner circle, colors of houses in the outer, and the spots of planets on the circumference. The chart influences to the subconscious, creating along with the mental analysis the wholeness of perception. It also can be the base for creating the artificial image of a person. For people inclined to develop and use the extrasensory capabilities, it gives the possibility to work with the chart through the color vibration.

The wider practical application of color in the connection with the horoscope will evidently show the future of colortherapy.

Some words about the interpretation of aspects in the colorhoroscope. Aspects can be regarded as the combinations of colors with the different intensity, that makes dynamic influence on the psyche. According this, an aspect of conjunction adds brightness to the colors, an opposition makes them more pastel, a trigon softens the contrast between them, a square intensifies it, a sextile makes the tinges of the colors closer (for example sextile of red Mars and blue Jupiter is regarded as the combination of orange-red with blue-green).

The work with the parameters describing the static picture of the horoscope is more simple. The colorhoroscope helps to manifest the psychological characteristic of planet through the color background of it's position in the sign and the house.

Using the color combinations for finding and rectification of the Ascendent also gives good results. It is noticed that people usually prefer and recognize themselves in the colors of the decades where are the Sun, Moon and the Ascendent.

To awake our subconscious apprehension is one of the tasks of astrology, the using of the color analogies promotes it. But it is important that the search for such analogies was not only intuitive and occasional: only a developed theory gives a good practical application.

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The most of astrologers aren't used to operate with colors in the practice, and the simple approximate method to find the person's color combination according to the horoscope is suggested below. Besides the sign of Zodiac, where the Sun is, you need to define the second most important accent of the horoscope (that may be the strongest planet of the chart, or the sign of which it rules: the second accent should be found when regarding the picture at whole). In the table you can find colors characterizing a person, according to the sign and the second accent of a horoscope denoted by the planet.

second accent	colors of ARIES	colors of TAURUS
Mars	bright red	red-ruddy with green
Venus	red with yellow-green	yellow-green, salad
Mercury	scarlet with lemon	straw-yellow with green
Moon	pink-red with turquoise	light green, turquoise
Sun	red and yellow, bright orange	bright yellow with brown, saffron
Ceres	red and grey, silvery	green and khaki
Chiron	brick-red with straw-yellow	pink and turquoise, beige
Pluto	dark red, ruby	green with crimson
Jupiter	red with blue, purple	blue with brown, crimson
Saturn	brown-red	dark green and brown
Uranus	scarlet with white	blue with yellow
Neptune	dark red with lilac	blue-lilac with green

accent planet	colors of GEMINI	colors of CANCER
Mars	scarlet with grey	pink-scarlet with blue
Venus	beige, dark-yellow	green with light blue
Mercury	lemon with grey	lilac with lemon
Moon	lemon-green	light emerald
Sun	yellow-orange	white with pink, pale-orange
Ceres	lilac-grey and straw-yellow	light green and silvery
Chiron	beige and lemon	turquoise with pale-yellow
Pluto	grey with bright pink,	lilac with emerald
Jupiter	yellow with blue	azure-blue
Saturn	yellow with black, grey	dark emerald
Uranus	light-orange with light-blue	light-lilac and light blue
Neptune	grey-lilac and violet	violet and white

<b>accent planet</b>	<b>colors of LEO</b>	<b>colors of VIRGO</b>
Mars	red-orange, scarlet	grey with dark red
Venus	saffron-yellow	green and khaki
Mercury	light orange and straw-yellow	light grey with lemon
Moon	light-golden with pink, light-yellow	light green and silvery
Sun	golden and orange	brick-red and beige
Ceres	yellow with grey, light brown	grey and silvery-green
Chiron	golden and beige	lemon-green and beige
Pluto	ruby and dark ruddy	blue-green and dark grey
Jupiter	purple with yellow	dark azure and silvery-blue
Saturn	brown and bronze	brown and dark grey
Uranus	white and yellow, light orange	dark blue with white, light grey
Neptune	coffee-brown with lilac	grey-lilac with green

<b>accent planet</b>	<b>colors of LIBRA</b>	<b>colors of SCORPIO</b>
Mars	scarlet with yellow, light brick-red	red with grey, dark pink
Venus	yellow with green	pink with brown-green
Mercury	straw-yellow with light grey-lilac	grey with pink, grey-emerald
Moon	turquoise and pale pink	pale green and lilac
Sun	orange with white	dark ruddy and ruby
Ceres	ochre and khaki	silvery green and dark grey
Chiron	lemon-green and beige	sorrel with pale green, pink
Pluto	pink with green,sorrel	deep red with green
Jupiter	blue with beige	dark scarlet with deep turquoise
Saturn	light-brown, sand	black and dark green
Uranus	lemon with blue	pale orange with dark blue
Neptune	light lilac with pale brown, soft green	emerald with deep lilac

<b>accent planet</b>	<b>colors of SAGITTARIUS</b>	<b>colors of CAPRICORN</b>
Mars	red with blue, bright scarlet	red-brown
Venus	crimson with green	brown with green
Mercury	grey-lilac and light blue	lemon and black, ochre
Moon	turquoise and azure	green and grey-lilac
Sun	purple with saffron	brown and white, dark ruby
Ceres	silvery and grey-blue	steel-grey
Chiron	royal blue with beige	beige, coffee-brown
Pluto	ruby with turquoise	black with ruby, deep green
Jupiter	bright blue and purple	brown with blue, deep blue
Saturn	ultramarine and dark ruby	black and dark brown
Uranus	sky-blue	grey-blue
Neptune	crimson-violet	dark-violet and black

<b>accent planet</b>	<b>colors of AQUARIUS</b>	<b>colors of PISCES</b>
Mars	scarlet with white, light orange	red-lilac
Venus	turquoise with yellow	turquoise and brown-green
Mercury	lemon with grey-lilac	grey-lilac
Moon	lilac and pale blue	light emerald and pale lilac
Sun	orange with white, yellow	bright lilac with yellow, white
Ceres	grey-blue and light grey, silvery	blue-green and grey-blue
Chiron	straw-yellow with blue	soft green and coffee brown
Pluto	orange with azure, deep blue-green	dark lilac with deep emerald
Jupiter	deep-blue white light blue	crimson with blue, ultramarine
Saturn	dark grey and light brown	deep violet and deep green
Uranus	white with blue	lilac with blue
Neptune	lilac and light violet	violet and dim emerald

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# Astro.com - An Intro to Astrology

Friday, September 29, 2017 7:28 PM

## Introduction to Astrology

### A Brief Introduction to Astrology

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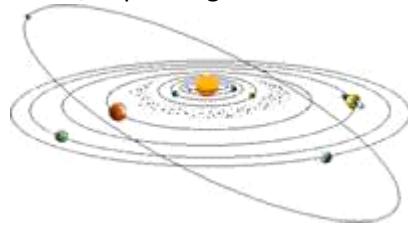
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Astrodiest horoscopes are easy to understand, even for those who have not dealt with astrology before - you needn't know any of the scientific jargon involved to be able to profit from our horoscope readings. If we are lucky, though, your interest in this fascinating subject matter has been awakened by one of our short texts. This short online introduction can help make you familiar with most of the astrological techniques and give you a basic understanding of how it's all done. If you wish to learn more about astrology, we suggest you read some of the standard textbooks mentioned in our [bibliography](#), or contact an astrology school near you.

### Introduction

Astrology sees mankind as being not only influenced by hereditary factors and the environment, but also by the state of our solar system at the moment of birth. The planets are regarded as basic life-forces, the tools we live by as well as the basis of our very substance. These planetary forces take on different forms, depending on their zodiacal position and on the way they relate to one another.



The aspects formed between the planets describe these relationships, the positions of the planets in relation to the place of birth tell us of their expression in the spheres of life depicted by the astrological houses.

By interpreting the roles of these players (the planets) and their qualities (the elements, signs and houses) and creating a synthesis, astrology is able to present a complete and comprehensive picture of the person and his potential, based on the natal horoscope.

From <[https://www.astro.com/astrology/in\\_intro\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_intro_e.htm?nhor=1&nho2=1)>

### Sun

The Sun tells us of the actual core of a person, the inner self, of that which is of central concern. It also shows us the general vitality and the ability to assert oneself, it describes a general tone of being which colors everything else.

**Sign equivalent: Leo**

Diameter: 1'390'000 km.

The Earth's orbit from Sun: 149'600'000km

Periode Earth - Sun: 365.25 Days

### Moon

The Moon represents our feelings and emotions, the receptivity, imagination and basic feeling tone of a person. It also has an effect on the sense of rhythm, time and timing, it influences our adaptability to change, our mobility and versatility.

**Sign equivalent: Cancer**

Orbit from Earth: 384'000km

Period: 27.32 Days

### **Mercury**

Mercury represents reason, reasonableness (common sense), that which is rational. It stands for the spoken and written word, putting in order, weighing and evaluating, the process of learning and skills.

#### **Sign equivalents: Gemini and Virgo**

Orbit from Sun: 57'910'000 km

Period: 88 Days

### **Venus**

Venus gives us a sense of beauty, the enjoyment of pleasure, aesthetic awareness, love of harmony, sociability, taking pleasure in relationships and eroticism.

#### **Sign equivalents: Libra and Taurus**

Orbit from Sun: 108'200'000 km

Period: 225 Days

### **Mars**

Mars represents the energy and drive of a person, their courage, determination, the freedom of spontaneous impulse. It also describes the readiness for action, the way one goes about doing things as well as simple aggression.

#### **Sign equivalent: Aries**

Orbit from Sun: 227'940'000 km

Period: 1,9 Years

### **Jupiter**

The search for individual meaning and purpose, optimism, hope and a sense of justice are represented by Jupiter. So also faith, a basic philosophy of life, the striving for spiritual growth and expansion.

#### **Sign equivalent: Sagittarius**

Orbit from Sun: 778'330'000 km

Period: 11,9 Years

### **Saturn**

Saturn shows how we experience "reality", where we meet with resistance and discover our limitations. It represents the conscience and moral conviction, the laws and rules which we choose to obey. It also tells us about our powers of endurance and the ability to concentrate, it lends qualities like earnestness, caution and reserve.

#### **Sign equivalent: Capricorn**

Orbit from Sun: 1'429'400'000 km

Period: 29,5 Years

### **Uranus**

Uranus stands for intuition, it transmits sudden inspiration and lightning insights. An openness for all that is new, unknown and unusual. A sort of wrong-headed contrariness is also associated with this planet. It is said to be characteristic of astrology as such.

#### **Sign equivalent: Aquarius**

Orbit from Sun: 2'870'990'000 km

Period: 84 Years

### **Neptune**

This planet gives us the supersensory, opens doors to mystical experience and the transcendental. On this level it is hard to discern where perception moves into deception, illusion and false appearances, and so Neptune is associated with all of these, with drugs and all kinds of pseudo-realities.

#### **Sign equivalent: Pisces**

Orbit from Sun: 4°50'300"000 km

Period: 165 Years

#### **Pluto**

Pluto describes how we deal with power, personal and non-personal, be it through suffering the power of others or exercising it ourselves. It describes how we meet the demonic and magical, our regenerative powers and our capacity for radical change and rebirth: the cycles of dying and becoming.

#### **Sign equivalent: Scorpio**

Orbit from Sun: 5°913'520"000 km

Period: 248 Years

From <[https://www.astro.com/astrology/in\\_planets1\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_planets1_e.htm?nhor=1&nho2=1)>

### **Other Celestial Bodys**

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Besides the ten "classical" planets whose importance is recognized by all astrologers, there are several other heavenly bodies which are not all regarded as equally important by all astrologers. [Chiron](#) has been widely acknowledged. Some astrologers observe the greater asteroids, Ceres, Pallas, Juno and Vesta and include them in their interpretations. In addition to this, certain schools of astrology work with a series of so-called hypothetical planets, which cannot be related to any of the known celestial bodies.

#### **Retrograde Motion**

If we look at our solar system "from above", all of the planets revolve around the sun in the same direction (anti-clockwise). However, since astrology views the planets as they are seen from the earth, some of the planets seem to be moving backwards at times. This would seem to be the case, when an outer, slow-moving planet such as Saturn is overtaken by the earth. When the planets are in retrograde motion, in other words, apparently moving backwards, the astrological position is marked with an R. Whether this is of significance or not still gives rise to discussion. However, it can help us decide whether a particular aspect is still operative or not. ([see also: Aspects](#)). The motion of the planets can also help us make decisions on other astrological matters.

#### **Other Parts and Points**

Astrologers use a colorful collection of "points". These derive from points within the horoscope and are of symbolic significance, such as the "part of fortune" or the "Age Point". At present there is very little agreement amongst astrologers on the importance of these points, or on how meaningful they actually are.

[Lilith](#) and the Moon's nodes are exceptions: these points are based on astronomical data and consequently find more acceptance in astrological circles. The moon's nodes, which are always exactly opposed, are those points where the paths of the moon and the earth cross. Most astrologers see these points as being of karmic significance: The ascending or northern node is said to represent the spiritual development called for in this life, while the descending or southern node represents experience gathered during previous lives. Another point of view regards the northern node as a point of meeting, signifying important personal ties or connections, while the south node indicates separation. The well-known German astrologer Thomas Ring taught that the northern node shows where subconscious

contents can become accessible, whereas the southern node shows where conscious awareness can sink back into the depths of the unconscious.

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Besides the ten "classical" planets whose importance is recognized by all astrologers, there are several other heavenly bodies which are not all regarded as equally important by all astrologers. [Chiron](#) has been widely acknowledged. Some astrologers observe the greater asteroids, Ceres, Pallas, Juno and Vesta and include them in their interpretations. In addition to this, certain schools of astrology work with a series of so-called hypothetical planets, which cannot be related to any of the known celestial bodies.

### Retrograde Motion

If we look at our solar system "from above", all of the planets revolve around the sun in the same direction (anti-clockwise). However, since astrology views the planets as they are seen from the earth, some of the planets seem to be moving backwards at times. This would seem to be the case, when an outer, slow-moving planet such as Saturn is overtaken by the earth. When the planets are in retrograde motion, in other words, apparently moving backwards, the astrological position is marked with an R. Whether this is of significance or not still gives rise to discussion. However, it can help us decide whether a particular aspect is still operative or not. ([see also: Aspects](#)). The motion of the planets can also help us make decisions on other astrological matters.

### Other Parts and Points

Astrologers use a colorful collection of "points". These derive from points within the horoscope and are of symbolic significance, such as the "part of fortune" or the "Age Point". At present there is very little agreement amongst astrologers on the importance of these points, or on how meaningful they actually are.

[Lilith](#) and the Moon's nodes are exceptions: these points are based on astronomical data and consequently find more acceptance in astrological circles. The moon's nodes, which are always exactly opposed, are those points where the paths of the moon and the earth cross. Most astrologers see these points as being of karmic significance: The ascending or northern node is said to represent the spiritual development called for in this life, while the descending or southern node represents experience gathered during previous lives. Another point of view regards the northern node as a point of meeting, signifying important personal ties or connections, while the south node indicates separation. The well-known German astrologer Thomas Ring taught that the northern node shows where subconscious contents can become accessible, whereas the southern node shows where conscious awareness can sink back into the depths of the unconscious.

From <[https://www.astro.com/astrology/in\\_planets2\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_planets2_e.htm?nhor=1&nho2=1)>

## The four Elements and the Signs

### A Brief Introduction to Astrology

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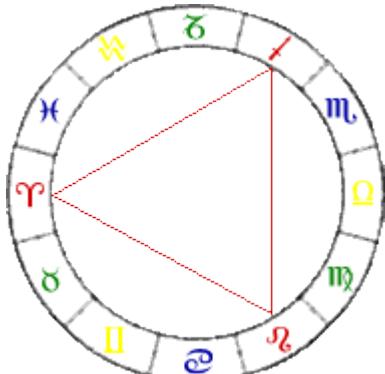
[e-mail](#)

The fact that the astrological signs are associated with certain astronomical constellations has led to

much confusion amongst astrologers and non-astrologers. Basically, our zodiac and the signs are no more than a circular measure, a 360-degree scale. Each of the twelve sections of this circular measure has certain characteristics, based on qualities associated with the elements.

Tradition sees the entire universe as consisting of the elements fire, air, water and earth. When we apply this system to personalities, the elements represent certain basic traits and give a certain "temperament". This varies according to the emphasis of the elements in the horoscope. Any placement of planets or personal points in a sign constitutes an emphasis. (see also "[The House System](#)")

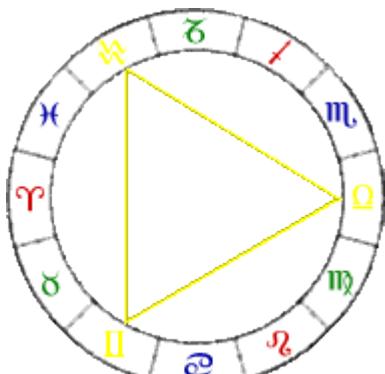
The four elements can be regarded as four basic principles of life. These can be applied to all sorts of things through the principles of similarity and analogy. C.G. Jung has opened the door to a modern understanding of these categories by developing a system of types, in which the elements correspond to four basic functions of the psyche. The emphasis or non-emphasis of the elements in the individual horoscope reveals fundamental aspects of the personality.



### Fire

People with a strong emphasis of the fire element are spontaneous and impulsive, they apply their energies wholeheartedly. Their emotional response is quick and they have a lively imagination.

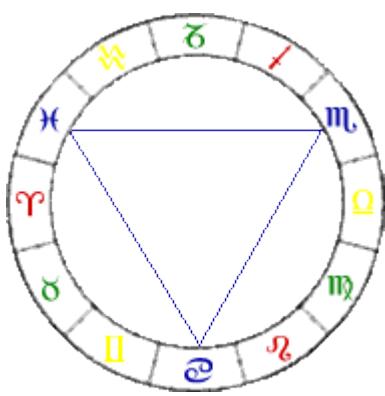
**Fire signs:** Aries, Leo and Sagittarius



### Air

Airy people are quick and animated. They apply their energies in very diverse ways. They tend to intellectualize their feelings and expectations.

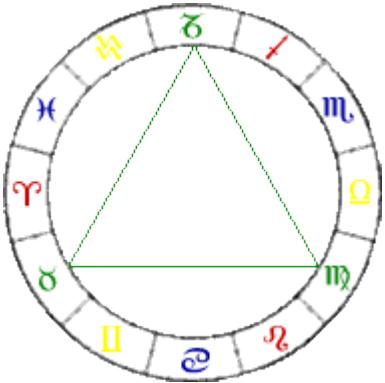
**Air signs:** Libra, Aquarius, Gemini



### Water

People with a strongly emphasized water element are feeling types and are very sensitive. Their imaginative and emotional lives are deep and rich.

**Water signs:** Cancer, Scorpio, Pisces



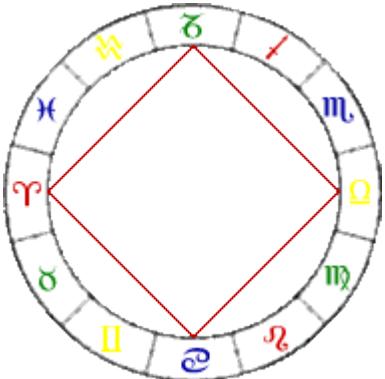
### Earth

Earthy people react quietly and slowly. They apply themselves with endurance. Emotionally they are deeply rooted and slow to change.  
**Earth signs:** Capricorn, Taurus, Virgo

Western traditional sources also take into account a fifth element, the 'quinta essentia'. This very simply describes the soul or the spiritual being of a person. It stands apart from the other four elements and is not depicted in the horoscope. This is why it is frequently overlooked. It takes us beyond the doctrine of the four elements and their application in the field of astrology. It hints at the freedom of man and reminds us of the great mystery of the eternal.

### Elementary states or Qualities

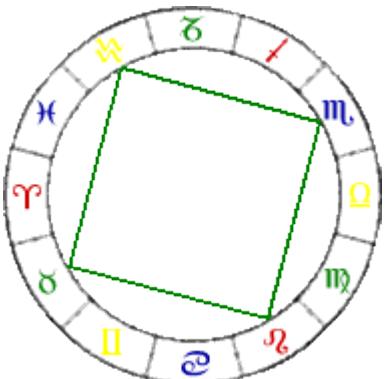
Each of the four elements occurs in three states or qualities, respectively named the cardinal, fixed and mutable or common states. We can consider the physical properties of water as an analogy: Here too, chemical elements can occur in various states. Water, for example, is liquid in its usual, real state. Seen astrologically this would be the cardinal state. When frozen it takes on a solid form, astrologically this would correspond with the fixed state. When heated, it becomes vaporous steam - comparable to the mutable state in astrology. In the individual horoscope, the placement of planets in cardinal, fixed or mutable signs also reveals basic traits of the personality.



### Cardinal

People with an emphasis on cardinal signs have an urge to take the lead and to shape things. They are initiators and act according to their aims and goals.

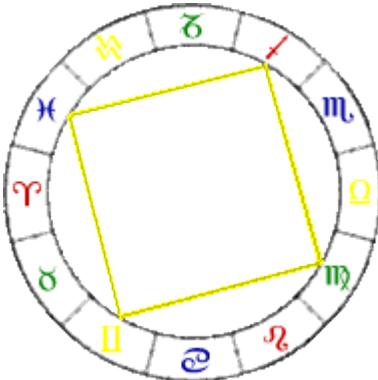
**Cardinal signs:** Aries, Libra, Cancer, Capricorn



### Fixed

People with an emphasis on the fixed signs have a desire to build on what is already there and to organize it more efficiently. They tend to preserve a "status quo" and act in response to given circumstances.

**Fixed signs:** Leo, Aquarius, Scorpio, Taurus



### Mutable

People with an emphasis on the mutable or common signs tend to seek change and renewal. They can easily replace one thing with another and align their actions with unfolding processes.

**Mutable signs:** Sagitarius, Gemini, Pisces, Virgo

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## The Signs

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Each of the 12 astrological signs belongs to a certain element in one of its states. This gives us twelve quite different basic types. These varying qualities provide the “backdrop” to the planetary positions. As each horoscope has different planets in different signs, there can never be a “pure” Aries or a “pure” Gemini. Each horoscope is a highly individual, very complex and usually also very varied combination of parts.

In order to understand the signs, we must take into account the typical expressions of the elements, as well as the characteristics belonging to the planets associated with the signs.

#### Aries

Cardinal fire; ruled by Mars

Willpower, impulsive, initiative, courage, energy, activity

Often rushes headlong into things

[More by Liz Greene](#)

#### Taurus

Fixed earth; ruled by Venus

Sensual, pleasure-seeker, steadfast, strives for security

Sees red when provoked for a long time

[More by Liz Greene](#)

#### Gemini

Mutable air; ruled by Mercury

Mental type, witty, communicative, mobile, takes pleasure in learning. Rarely touches down

[More by Liz Greene](#)

#### Cancer

Cardinal water; ruled by the Moon

Emotional type, stubborn, seeks safety and closeness

Very much a family person

[More by Liz Greene](#)

#### Leo

Fixed fire; ruled by the Sun

Glamour, generosity, organizer, the center of attention

Likes to take the lion's part

[More by Liz Greene](#)

### **Virgo**

Mutable earth; ruled by Mercury

Precise, differentiates, does what is necessary, utilitarian

A critical point of view

[More by Liz Greene](#)

### **Libra**

Cardinal air; ruled by Venus

A sense of beauty and proportion, tactful, seeks balance and harmony. Sometimes hovers between the scales

[More by Liz Greene](#)

### **Scorpio**

Fixed water; ruled by Pluto

Corrosive, passionate, piercing, extreme situations

Frequently quarrels with the spirits he called

[More by Liz Greene](#)

### **Sagittarius**

Mutable fire; ruled by Jupiter

Free spirit, carefree, love of movement, cheerful

Wanderlust, often seems to be elsewhere

[More by Liz Greene](#)

### **Capricorn**

Cardinal earth; ruled by Saturn

Enduring, has a sense of purpose, proud, ambitious

Can get stuck in craggy heights

[More by Liz Greene](#)

### **Aquarius**

Fixed air; ruled by Uranus

Communicative, humanitarian, progressive, fraternal

Universal spirit with occasional astonishing obstinacy

[More by Liz Greene](#)

### **Pisces**

Mutable water; ruled by Neptune

Sensitive, compassionate, helpful, sociable

Very adaptable, hard to get a hold on

[More by Liz Greene](#)

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## **The House System**

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As we mentioned earlier, the astrological houses show us which spheres or aspects of life receive more weight than others in a horoscope. Each astrological house stands for a particular sphere. The house division of a horoscope varies from person to person, since it is calculated according to the exact time of

birth and the geographic position of the place of birth.

The horoscope is divided by two axes into the eastern and western hemispheres as well as into the day and night hemispheres. The four points of intersection of these two axes with the ecliptic determine the house division of the horoscope. This is usually based on a further division of each of the four quadrants by three. There are various mathematical models according to which the houses are calculated.

Consequently there is quite a long list of differing house systems (Placidus, Regiomontanus, Equal, Vehlow, etc.). Most of these differ only in the method of calculation used to divide the quadrants.

The transition from one house to another is not as clear as the change from one sign to another. Planets occupying a position near the end of a house are often interpreted as belonging to the next.

### **The Horizon**

#### **Ascendant and Descendant**

#### **The individual and his complement**

This axis, which divides the horoscope into an 'upper' (day-side) and a 'lower' (night-side) half, represents the local horizon at the time of birth. That point at which the eastern horizon intersects the ecliptic is termed the ascendant. It is the beginning or cusp of the first house. In opposition to it, on the cusp of the seventh house, we find the descendant. We will discuss the interpretation of the houses on the following pages. Planets found near the ascendant at the moment of birth are rising, or have just risen, while planets close to the descendant are setting.

### **The Meridian – A Vertical Division**

#### **Imum Coeli and Medium Coeli**

#### **Origins and orientation**

The second important axis in house division is the meridian. This divides the horoscope into an eastern (on the left of the chart) and a western (on the right of the chart) half. The uppermost point of intersection of this axis with the ecliptic is called the Medium Coeli (MC) or midheaven, the lower point (situated under the horizon) is termed the Imum Coeli (IC). Planets close to the MC occupy the highest possible place in the heavens at the time of birth, while planets near the IC are so to speak under our feet on the other side of the earth.

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## **Houses**

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#### **1st House (Ascendant) – The individual personality**

Together with the Sun and Moon the ascendant is one of the most important single factors in a horoscope. The sign at the beginning of the first house tells us a lot about someone's personality, temperament and constitution. It typifies our immediate, instinctive reaction and shows how we present ourselves to the world. The planet ruling the ascendant sign is of particular importance for the interpretation.

#### **2nd House – Values and Possessions**

The second house and its occupants tell us about the material circumstances, the acquisitive urge and how we deal with possessions and material means. This includes the relationship to our own body.

#### **3rd House – Communication**

The third house and any planets occupying it tell us of our siblings, the manner in which we communicate on an everyday level and the relationships which determine our daily life.

## **4th House – Roots and Origins**

This house describes our origins, the parental home and the circumstances influencing childhood and youth. It describes how we relate to “family”, our attitude towards “hearth and home”. The father image and the relationship to the real father are also to be found here.

## **5th House – Pleasure and Creativity**

Sexuality and eroticism are at home here, along with play in general and all types of creative expression. This house also describes how we relate to children, pleasure and simple fun.

## **6th House – Work and Routine**

The sixth house describes the circumstances surrounding us in our daily lives, including the work environment and daily routine. This includes our behaviour towards subordinates. Bodily hygiene and care also belong here, as well as tendencies to certain acquired illnesses.

## **7th House – Relating**

The descendant sign and planets occupying the seventh house tell us about how we select our partners and describes the partnerships and relationships we seek. Often we are involuntarily attracted to people whose horoscopes carry a strong emphasis of the sign in our seventh house.

## **8th House – Loss and Common Property**

The eighth house shows how we relate to communal goods and how we deal with material loss. The taxes levied on us each year are a good example for this and show how closely related these areas are. Traditional astrology maintains that this house has an affinity to death and all things metaphysical. Death would then be the ultimate material loss. Amongst other things, the study of metaphysics can be a very differentiated way of dealing with this loss, which inevitably comes to us all.

## **9th House – Philosophies and Far Countries**

The ninth house describes our spiritual leaning, life philosophy and our world view. In fact, these are often influenced by journeys to foreign countries. The attitudes cultivated and formed in this house can greatly influence matters of the 10th. (see below)

## **10th House (MC) – Occupation and Calling**

This house is of particular importance, since it affects not only our choice of profession and our sense of calling - it also has a bearing on our general development, what we become. This continues throughout our lives. According to tradition, as well as more recent experience, this house describes the mother image and the relationship to the real mother.

## **11th House – Friends and Acquaintances**

The eleventh house describes how we relate to friends, benefactors and teachers - people who wish us well or from whom we can learn. It also shows us in these roles. This house shows how we relate to the society in which we live.

## **12th House – Beyond the Personal**

This house represents those spheres of life in which the individual no longer plays a part, where we step back for a greater whole or lose ourselves in one. Traditional astrology sees hospitals, prisons and psychiatric institutions in this house. It is also associated with monasteries and any other retreats.

From <[https://www.astro.com/astrology/in\\_house2\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_house2_e.htm?nhor=1&nho2=1)>

## **Aspects**

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### **See also: retrograde motion**

The angular relationships between the planets in a horoscope, measured as angles within the ecliptic

circle, are termed “aspects”. Usually this includes angles to the ascendant and MC. Only certain angular relationships are regarded as aspects, and these are said to have intrinsic qualities – they are said to be “harmonic”, “dynamic” or “neutral”. These relationships influence how the planets work together. There is also a certain amount of “play”, which means that an aspect is said to “work” or be operative within a few degrees either way of being exact. This margin of “play” is defined by the orbs. (see below)

**Here are some of the major aspects:**

#### **Conjunction - 0°**

The conjunction tends to be a harmonious aspect. Its quality depends greatly on the planets involved, as well as on how close the aspect is. For example, a conjunction between the Sun and Mercury is generally regarded as harmonious. If, however, the distance between them is less than a few degrees, Mercury is said to be “burnt” or “in combustion”, with corresponding results. In general, the conjunction shows an immediate connection which usually works in one way or another.

#### **Opposition - 180°**

Although the opposition is generally regarded as “disharmonious” or dynamic, it often has quite a motivating and energizing effect. Here too, the quality of the aspect depends on the planets involved, and on what one makes of it. On the whole, an opposition between two planets creates tension between them, often with positive results.

#### **Square - 90°**

The square is regarded as a disharmonious aspect, the planets involved seem to be “blocked”. The problems that arise from the square keep on turning up, like a bad penny. The difficulty lies in trying to reconcile two forces that are trying to move in completely different directions. Usually this takes the form of desires and needs which are mutually exclusive.

#### **Trine - 120°**

The trine is a harmonious aspect, the planets involved work together in a complementary fashion, enriching one another. Trines show where our natural talents lie, whether we actually make use of them or not is up to us.

#### **Sextile - 60°**

The sextile tends to have a harmonious effect, depending of course on the planets involved.

### **Minor Aspects**

Besides the major aspects mentioned above, there are also quite a number of “minor aspects”. Most of these are subdivisions of the major aspects. The minor aspects add depth and detail to the general picture. The orbs permitted for the minor aspects are much smaller than those used for the major aspects. (see table below)

The most common minor aspects are:

**Semisquare or Octile - 45°**, disharmonious

**Sesquisquare or Trioctile - 135°**, disharmonious

**Semisextile - 30°**, neutral

**Quincunx or Inconjunct** - 150°, neutral

**Quintile** - 72°, harmonious

**Bi-quintile** - 144°, harmonious

## Orbs

Orbs for Astrodiest chart drawing type 2.A (classical), 2.ANG (Anglo) and 2.ANZ (Anglo with Zodiac)

	<b>mnop</b>	<b>q</b>	<b>r</b>	<b>stq</b>	<b>vw</b>
A, B	9°	5°	1.5°	3°	1°
C,D,E	7°	5°	1.5°	3°	1°
F,G	9°	5°	1.5°	3°	1°
H,I,J,N	5°	5°	1.5°	3°	1°
L,Q,T	0°	0°	0°	0°	0°

Orbs for chart drawing type 2.AT, 2.GW or 2.GR. These orbs are used by Liz Greene, and used in our web server as default setting.

	<b>mnop</b>	<b>q</b>	<b>r</b>	<b>stq</b>	<b>vw</b>
A, B	10°	6°	3°	3°	2°
C,D,E	10°	6°	3°	3°	2°
F,G	10°	6°	3°	3°	2°
H,I,J,N	10°	6°	3°	3°	2°
L,Q,T	0°	0°	0°	0°	0°

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## First steps in Astrology

An Introduction not only for kids, by Liz Greene

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Have you ever looked up at a clear night sky, felt the magic of so many twinkling bright stars, and wondered whether there is any special meaning in the patterns they make? People throughout history have looked up at the night sky and felt that it contained a fascinating mystery. Long before man invented telescopes, or understood what the stars really are, he thought they were important to him in some way. He felt the stars were magical and so beautiful that they must have some special message. Man's curiosity about the stars was the beginning of the science of astrology. Archaeologists have found records of the study of astrology in the ruins of almost every ancient civilisation, from Greece to Babylon, from China to Rome. It is the oldest science in the world.

Astrologers observed that most stars seemed to move round the sky together. But they also noticed that a few bright stars in the sky moved quite independently of the rest. They called these moving stars "wanderers". Today we call them planets. Our own Earth is a planet, and each planet moves in a circle,

called an orbit, round the Sun, which is a true star. The Sun and its family of planets make up our Solar System. The astrologers identified five "wanderers", and these planets are still known by their ancient names: Mercury, Venus, Mars, Jupiter and Saturn. These are the names of gods, which is what the ancient astrologers believed the planets to be. Three more planets have been discovered during the last two hundred years, to which modern astronomers have given the names of other ancient gods: Uranus, Neptune and Pluto. Some astronomers believe there is another planet in the Solar System still to be discovered.



Apart from the stars and planets, astrologers also observed that the Moon moved across the sky. We have known for a long time now that this is because the Moon moves round the Earth in an orbit of its own. The Sun, too, seemed to move, rising in the east and setting in the west. In this case we know it is the Earth which really moves, making one complete turn in space, or revolution, every twenty-four hours. When a part of the Earth is facing the Sun it is day. When that same part is facing away from the Sun, it is night.

The astrologers wrote down all they knew about the movements of the Sun, Moon and planets. Today we continue this study with big telescopes, which is the science of astronomy. Astrology was the real mother of modern astronomy.

Today, we distinguish between astronomy and astrology. While astronomers are interested in finding out scientific facts about the Solar System, modern astrologers continue to study the connection between the movements of the planets and people's lives. The ancient astrologers thought that the planets were gods who ruled people's lives. Modern astrologers no longer believe this, but they do still believe that in some fascinating way there is a relationship between the Sun, the Moon, the planets and the lives of each one of us.

### **Looking at Astrology**

This introduction into the basic ideas of astrology is taken from the children's book "Looking at Astrology" by [Liz Greene](#). It was published by Coventure in 1977. Although once written for children, the text is very interesting for everyone who wants to take first steps in astrology.

From <[https://www.astro.com/astrology/in\\_kdfstep\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_kdfstep_e.htm?nhor=1&nho2=1)>

### **The Horoscope**

#### **First steps in Astrology, by Liz Greene**

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Astrologers use a kind of chart or diagram called a horoscope to find out the very special relationship between a person and the Sun, Moon and planets. A horoscope is really a picture of exactly how the sky looked from the place where that particular person was born, at the time of day he or she was born, on the date and year of his or her birth. But instead of making an actual drawing of the sky showing the position of the Sun, Moon and planets at the time and place in question, astrologers use symbols which they place within the horoscope.

**Look at the diagram of the Solar System for the astrological symbols of the Sun, Moon and planets:**

	Sun	Jupiter
	Mercury	
	Venus	
	Earth	
	Moon	
	Mars	

Here are the symbols which astrologers use for each of the twelve signs of the Zodiac:

	Aries		Libra
	Taurus		Scorpio
	Gemini		Sagittarius
	Cancer		Capricorn
	Leo		Aquarius
	Virgo		Pisces

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### Cycle of the Sun

First steps in Astrology, by Liz Greene

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The most important thing in your horoscope is your own birth sign. This is also called the Sun Sign or Sign of the Zodiac. During the time of year when you were born, the Sun was moving across a certain section of the sky. There are twelve sections of the sky in the study of astrology, and each of these is called a Sign of the Zodiac. The Zodiac is the path of the Sun through the heavens. It takes the Sun thirty days to move through one sign, and it takes one year for the Sun to go all the way round the entire circle of the Zodiac. Your Sign of the Zodiac is the particular section of the sky the Sun was in when you were born.



Zodiac is a Greek word meaning "circle of animals". The ancient astrologers observed that when the Sun moved into a new sign each month a new kind of energy seemed to be released which affected life on Earth. They described these twelve different kinds of energy by the names of different animals, types of people or objects. These animals, people or objects reminded them of how each kind of energy seemed to influence the personality and behaviour of human beings.

If you were born between 20 March and 20 April, your Sign of the Zodiac is Aries the Ram. Between 21 April and 21 May, the Sun is in the sign of Taurus the Bull. After this come Gemini the Twins, Cancer the Crab, Leo the Lion, Virgo the Maiden, Libra the Scales, Scorpio the Scorpion, Sagittarius the Centaur, Capricorn the Goat, Aquarius the Waterbearer, and last of all, between 20 February and 19 March, Pisces the Fishes. On 20 March of each year the Sun moves back into the sign of Aries again.

As well as showing the positions of the Sun, Moon and planets in the sky at the time and place of your birth, the horoscope also shows another very important astronomical position. This is the ascendant or rising sign.

The entire zodiac wheel appears to revolve once every twenty-four hours, because of the earth's rotation on its axis. Due east of the place you were born at the time you were born, a particular part of this zodiac wheel was coming up over the eastern horizon. One of the twelve signs was rising at that time. This is what is called the rising sign or ascendant. The ascendant is calculated very carefully when an astrologer casts a horoscope, and it is necessary to have a very accurate birth time in order to do it. Next to the birth sign, the ascendant is the most important part of the horoscope. It shows how a person acts to the outside world, while the birth sign shows what he really is like inside. Knowledge of both is helpful to see a person's goals and unique identity more clearly.



No one is influenced by only his birth sign or his ascendant. The entire horoscope is a complicated map and many different influences must be looked at to assess a person's character. This is why you can talk to a dozen people all born under one sign and they will all act differently when they are around others. Inside, the essence of each one of them is similar, because the sun signs are the same. But if the ascendants are different, they will behave differently. For example, a Leo with Cancer on the ascendant will be more quiet and shy around others than a Leo with Aries on the ascendant. But they will still both be Leos, and inside there will be the same deep need to be creative and to be recognised for their uniqueness. The matter becomes even more complex if you look at all the other planets in the horoscope.

From <[https://www.astro.com/astrology/in\\_kdsol\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_kdsol_e.htm?nhor=1&nho2=1)>

### What a Horoscope can tell you

#### First steps in Astrology, by Liz Greene

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At school we learn about science and mathematics, geography and history, literature and languages, and

the arts, but we are not taught very much about ourselves as individuals. Yet it is very important that we should try to understand ourselves and each other, for this will help all of us to lead happier and more satisfying lives.

This is where horoscopes can help us. A horoscope cannot tell you what is going to happen, to you or to anybody else. But it can tell you what kind of person you are. Some psychologists use horoscopes to understand and help people who are upset or confused about themselves.

Each of us is so complicated it is like having many different people inside us. You know that sometimes you feel happy and want to be with other people, while at other times you may feel thoughtful and want to be left alone. With some people you meet you may appear full of fun. With others you may seem to be a very serious and withdrawn sort of person. You may be patient and give a great deal of attention to a pet animal but hurry and be careless with your schoolwork.

The signs of the Sun, Moon and planets at your birth can show why there seem to be so many different people inside you, and from that you can learn how best to live with all these different sides to your character and make the most of yourself. An entire horoscope, showing the special relationship between the Sun, Moon and planets at the place and moment of your birth, can tell you how you think and feel about things, where your talents lie, what kinds of things would be useful for you to learn, and what things in life are most likely to make you happy.

**Here are the different sides to our lives and personalities which the Sun, the Moon and each of the planets represent:**

**THE SUN** shows our deepest goals in life, what we want.

**THE MOON** shows how we respond emotionally, how we feel.

**MERCURY** shows how we think and express ourselves.

**VENUS** shows how we relate to others.

**MARS** shows how we use our energy and talents to get what we want.



**JUPITER** shows how we enjoy ourselves and expand our understanding.

**SATURN** shows how much self-discipline and strength of character we have.



**URANUS** shows in what ways we are original, inventive and creative.



**NEPTUNE** shows how we can best help others.



**PLUTO** shows in what ways we can grow through deepening our self-knowledge.



Now you can learn more about each of the twelve Signs of the Zodiac, which are really the starting point for an understanding of our own and everybody else's personality.

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**Aries - The Ram**

**March  
20th to  
April 20th**

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The ram is used to describe the sign of Aries because it is always full of energy and life, always on the move, and always looking for a challenge. A typical Aries person is usually full of vitality and courage. He enjoys challenge, and can often be found excelling at sports and other competitive games.



He will try anything if there is a chance to win. Many people who have the Sun in Aries, or perhaps some of the other planets in Aries, are natural leaders. They have plenty of new, creative ideas. They may get impatient when they must follow a routine, or do what they think are boring things. The Aries person does not like being told what to do. He likes to make his own way in life.

Aries belongs to a group of Zodiac signs which astrologers call fire signs. By this they mean that people born under these signs remind them of a warm, bright, crackling fire. They have a fiery, impulsive quality. They tend to be outgoing and sometimes have hot tempers, but they forgive easily as well. They are optimistic and rarely remain sad for long. Leo and Sagittarius are also fire signs.

If you are an Aries think how good you feel when you are first at something, and when you can invent new ideas or activities which your friends enjoy.

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### Taurus - The Bull

April 21st  
to May  
21st

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The bull is used to describe the sign of Taurus because he usually is plodding and peaceful in his movements. He is deliberate and relaxed and enjoys his food.



A typical Taurus person likes comfort, and is willing to work hard for the things that make him happy. Like a bull he does not easily lose his temper, but when he does get angry it is best to stay out of his way!

The most important thing to Taurus is stability. Many Taurus people love beautiful things. They may also love the land, and be happiest in the country. Some Taurus people have fine voices and a talent for music, or they may be good at sculpture or woodwork. Others are practical and can be excellent accountants or bookkeepers. But sometimes Taurus people take a long time to decide what they are best at, because this is a patient sign and Taurus people are in no hurry.

Taurus belongs to a group of signs which astrologers call earth signs. By this they mean that Taurus people have a solid, reliable quality which reminds them of the earth itself. Virgo and Capricorn are also earth signs.

If you are a Taurus your special gifts are your reliability, and your ability to bring peace and stability into other people's lives.

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## Gemini - The Twins

May 22nd  
to June  
22nd

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The twins are used to describe the sign of Gemini because typical Gemini people love to share ideas with someone else. The most important thing for a Gemini is communication.

Gemini people are almost always curious about lots of different things. A typical Gemini person usually enjoys being with other people, and loves to talk about the latest thing he is doing. People usually like their Gemini friends, because they have something interesting to share with everybody.

Many Gemini people are talented at writing, teaching and public speaking. Some are gifted dancers. Many of them work in the fields of radio, television and newspapers because they love to be around when news is being created. It is especially important for Gemini people to travel and meet new people.

Gemini belongs to a group of signs which astrologers call air signs. By this they mean that Gemini people have a sparkling, changeable, light quality which makes them think of the light and refreshing breeze of a spring day. Libra and Aquarius are also air signs.

If you are a Gemini think about how good you feel when you are right in the middle of exciting things and can tell your friends your own story of what happened. You can brighten up a whole room full of people, and teach them something new at the same time.

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## Cancer - The Crab

June 23rd  
to July  
22nd

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The crab is used to describe this sign because it carries its own house with it. It will also

move sideways instead of in a straight line, and although a crab cannot really hurt you with its claws, it can hang on very tightly to something it wants.

A typical Cancer person is home-loving and fond of his family. At the same time he is often quite subtle in his behaviour and may approach



people and situations indirectly if he cannot get what he wants by going straight forward. And when he loves someone or has something which makes him happy, he will hang on very tightly and not let go.

Cancer people want to be needed, and it is important to them to be around people who love them and help them to feel secure. They are also often shy and sensitive, but they can be brave and courageous about protecting their friends and loved ones. Many Cancer people also have wonderful imaginations, and can create fine stories and paintings.

Cancer belongs to a group of signs which astrologers call water signs. By this they mean that Cancer people have a deep, mysterious, gentle quality which makes them think of gazing into a cool, deep pool or into the flowing waters of a river. Scorpio and Pisces are also water signs.

If you are a Cancer think about how good you feel when you are close to your family and feel safe and secure in a warm, happy home.

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## Leo - The Lion

**July 23rd  
to August  
22nd**

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The lion is called the King of the Beasts, and astrologers think that this animal is a good symbol to represent the kind of personality which seems to belong to most Leos. If you watch a lion you will see that he is always dignified, proud looking, and relaxed. He seems to know that he is king.



Sometimes he also enjoys being lazy and lying around in the sun. All this means that if you are a Leo you probably need plenty of time and opportunity in your life to do the things you want, things that give you joy and allow you to express yourself in a pleasurable way. Leos always like to think big, and do not enjoy things which are too detailed, or too dull. They also like to lead, and don't like being ordered around.

There is another thing which is important to a Leo, and that is love. Leo people need plenty of love and attention. They can feel hurt if they are ignored, or if someone else takes the credit for something they have done. They love to have an audience, and even a fairly shy, quiet Leo might secretly look to see if anyone is watching when he is doing something.

Leo is a fire sign, like Aries and Sagittarius. If you are a Leo, think about how good it feels to create something which is uniquely yours, something artistic or something exciting like a new invention, which everyone admires and which also brings pleasure to other people. Don't be afraid to ask for the attention and love you need, but remember that other people like to be loved and admired in return.

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## **Virgo - The Virgin**

**August  
23rd to  
September 22nd**

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The symbol of Virgo the Maiden was chosen by astrologers to represent people born under this sign because there is a cool, clear quality to the way that a typical Virgo person thinks.



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Virgo people are usually very gentle and quiet, and love small animals and growing things. Many Virgos love to do detailed things and are talented at crafts like dressmaking. They will work hard to create something which is beautiful and useful at the same time. People born under the sign of Virgo are often happy to be alone, providing they know that they are needed and appreciated by others. In fact, the most important thing to Virgo people is service. They are always ready to help others, and are very sympathetic to their friend's problems. Often they are shy and sensitive, but deep down are generous with their love and their talents.

Virgo is an earth sign, like Taurus and Capricorn. If you are a Virgo, you will know how good you feel when you have been able to help somebody else in some way. Also you will get great pleasure from making something with your own hands. You will probably find that as you grow up the kind of work you do will become very important to you, for you need to feel you are contributing something worthwhile to life. Don't ever feel that noisier, bossier people are better than you, because your special gentleness and quietness is much needed in this world.

## Libra - The Scales

September 23rd to October 22nd

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When you use a pair of scales you must get exactly the right amount on each side to make them balance. If there is too much on one side, or too little on the other, the scales will tip.



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Astrologers think this is a good symbol for Libra people because they seem to need equal amounts of everything in their lives to be happy. Libra people need to keep a balance between work and play, and between their thoughts and their emotions. Sometimes they seem to have trouble making decisions, but this is because they must consider all sides of a question first. They are always striving for perfection and balance, and love beauty and harmony around them.

The most important thing for a Libra person is this idea of harmony. Libra people love to have people about them and to feel that they are appreciated. They usually get very interested in the opposite sex early in life, because they need love and companionship. Lots of Libra people are artistic and appreciate beautiful things. Sometimes they are talented at music or singing, and often dress well. But they may also be good at mathematics and science, because there is a clear, logical quality to the way they think. Usually Libra people are well liked because they are charming and easy to get along with. When a Libra person argues or behaves badly, it is usually because he feels that something is unfair.

Libra is an air sign, like Gemini and Aquarius. If you are a Libra, think about how good you feel when everything in your life seems to be harmonious and well-balanced, and when you have friends to go places or do things with.

## Scorpio - The Scorpion

October 23rd to November 22nd

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The scorpion is a solitary little animal which likes to hide under stones. He can be

dangerous, but he is never aggressive by himself and will only harm someone if he is disturbed. Astrologers think that the scorpion is a good symbol to represent those born under this sign



because Scorpio people usually need plenty of time by themselves to think deeply about things they feel.

Scorpio people are sometimes very quiet, shy and sensitive and like to keep secrets. They can feel things very intensely. Scorpio people are also often very good at seeing the good and bad points in other people. The most important thing for Scorpio is self-understanding. They are not afraid to try things other people are frightened of, if it will help them to learn more about themselves. At the same time, they do not like to be taken advantage of or injured, and many Scorpio people have a very strong sense of justice. This can make life difficult for Scorpio children if they think they are being unfairly punished. Scorpio children are often much wiser and more understanding than other children, so they should always be given reasons when they are told to do something.

Many Scorpio people are good at things which require deep thought and understanding, like psychology. Some of them become fine doctors and surgeons, because they are interested in the mysteries of life and like to heal.

Scorpio is a water sign, like Cancer and Pisces. If you are a Scorpio, your special gifts are your insight and sensitivity, and your strength of will, which can achieve anything in life.

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### Sagittarius - The Centaur

November  
23rd to  
December  
22nd

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The centaur is an imaginary creature who is half horse and half man. In the stories of mythology he is full of adventure and will gallop to the ends of the earth just for the joy of finding something new. In his hands he carries a bow and arrow. He shoots his arrow at some distant goal, gallops off in pursuit, and when he finds his arrow shoots it again, always keeping on the move.



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Astrologers think the centaur is a good symbol for those born under this sign, because they generally love travelling, seeing new places and meeting new people. They are always ready for a new adventure and always ready to learn something new.

Sagittarius people need plenty of freedom, because they want to experience as much of life as they can. They are unhappy when tied down to a routine, and happiest when starting off on something new. Walking is a favourite Sagittarian pastime, and many excel at sports. Sagittarians also have restless, adventurous minds, and like to take up new studies. Many Sagittarians are keenly interested in philosophy and the world of ideas, and they also love to have a good time and are fun to be with.

Sagittarius is a fire sign, like Aries and Leo. If you are a Sagittarius, you will probably find that as you grow older you want to travel. You should have a lively and inquiring mind, and will always be asking questions about everything. Above all, you should have great faith in yourself, and your special and unique gift is this ability to wish upon a lucky star and believe your dreams really will come true.

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### Capricorn - The Goat

**December  
23rd to  
January  
21st**

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The mountain goat is always climbing higher and higher toward the summit. He is sure-footed and never falls, and knows where he is going. Other animals cannot catch him because he simply climbs higher and looks out over the world from a safe and secure place on the mountain top. Astrologers think that the mountain goat is a good symbol for those born under the sign of Capricorn



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because they are the type of people who have a goal towards which they will work hard

and long. Capricorn people usually have plenty of self-discipline and are successful in what they do.

The most important thing to a Capricorn is achievement. He will tend to take life seriously, and it is important for him to be good at something. He needs to feel that he has a skill, something he can do better than anyone else. Capricorn people are hard workers and many of them make excellent teachers, lawyers and statesmen. They are also quiet and diplomatic and know how to be subtle and tactful in their dealings with others. It may take a long time for you to get to know a Capricorn person, because he is often serious and shy by nature.

Capricorn is an earth sign, like Virgo and Taurus. If you are a Capricorn you will probably find that as you grow older it will be more and more important for you to achieve success in something and earn recognition for your abilities. Work is very important to you. Family life is equally important, and you may have a love of history and tradition. Your special and unique gift is your inner determination to succeed at what you want in life, and that means you probably will.

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### Aquarius - The Water Carrier

January  
22nd to  
February  
20th

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The man who carries the pitcher of water freely shares his water with all those who are thirsty. Astrologers think this is a good symbol for people born under the sign of Aquarius, because they are generous in sharing their gifts with other people. Aquarians are often humanitarians.



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This means that they are interested in people and will feel concern for people as a group. They believe that everyone is their friend, whether they are black or white, rich or poor, beautiful or ugly. Aquarius is a friendly sign.

Many Aquarians have excellent minds. They are very clever at science and are especially interested in anything which can help people. They are often fascinated by gadgets and inventions, and some Aquarians become great inventors themselves. Others may support political movements concerned with questions of freedom and justice. Aquarius people, are often not very emotional, because they are more interested in exchanging ideas and helping others.

Aquarius is an air sign, like Gemini and Libra. If you are an Aquarian, your special and unique gift is your tolerance and understanding of other people. You have the gift of being able to perceive what people really think and feel, no matter how they are dressed, or

what walk of life they come from, and people feel you are their friend because you are truly interested in them. With this gift you can help people to make the best out of their own lives.

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## Pisces - The Fishes

February  
21st to  
March  
19th

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Life under the sea is very different from life on land, and the fishes live in a world where there are many secret and hidden things, mysteries and strange beauties. They are also graceful creatures who swim and glide through the gentle currents of water. Astrologers think that fishes are a good symbol for Pisces people. They often seem to flow through life in a graceful way.



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They love music and poetry and frequently daydream. They often have a private inner world which is a very special and precious place to them, but they can be deeply compassionate towards other people who are unhappy.

Other people sometimes find Pisces hard to understand, because they feel so deeply and see many things in life which they cannot share with more practical types. They love the magic and mystery of the ocean, and wild, unspoilt scenery. They often need to be on their own, but always return to the company of others, for they are happiest when they have someone or something to be devoted to. There is a great deal of love in Pisces people.

Many Pisces people become writers, artists and musicians. In addition, Pisces people are often deeply religious.

Pisces is a water sign, like Cancer and Scorpio. If you are a Pisces, you may find that it becomes important as you grow older to find some kind of spiritual belief or faith. You may have a vivid imagination, and others who do not share this gift may think you daydream too much. But these daydreams are important to you, and you should never be afraid to have special times when you can withdraw into your private world.

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## The Value of Astrology

### First steps in Astrology, by Liz Greene

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Some people today think that astrology is only superstition, and that the ancient astrologers lived in a primitive and ignorant age. These people forget that their ancestors of long ago were clever enough to build



the pyramids of Egypt which have stood for over four thousand years, and Stonehenge, which archaeologists now believe was a wonderfully accurate kind of clock based on the movements of the Sun, Moon and stars.

Sir Isaac Newton, one of the greatest scientists of all time, did not scorn astrology. He practised it himself, and when one of his friends asked him why he believed in such "rubbish", he replied, "Sir, I have studied the matter. You have not!" More recently the famous Swiss psychiatrist Carl Jung became very interested in astrology and wrote about it in his books. And some modern scientists certainly do not laugh at astrology.



They are using research methods to try and understand why the beliefs of astrology seem to be true. They are discovering exciting things about the different kinds of energy that each planet emits, and are beginning to realise that the Moon really does have a powerful effect upon living things. Their researches may one day help to explain why astrology works.

Meanwhile, more and more people are beginning to realise that a knowledge of astrology can be a very useful thing. We have already said that a knowledge of it can help us to understand ourselves and others better. In countries like India astrology has been used for thousands of years to help people choose the right marriage partner, and to select the best time of year to get married. Today psychologists may study a patient's horoscope to seek a better insight into that person's character, and some companies are beginning to use astrology to help them select the right people for the right jobs, because a horoscope can help to show what things a person is good at doing.

One important thing to remember in the study of astrology is that no sign

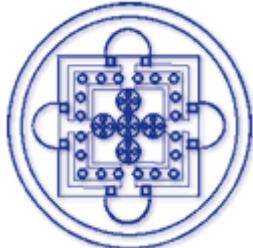


of the Zodiac is better or worse than any other sign. It is as good to be a Leo as it is to be a Scorpio, and Virgos have just as many special qualities as Capricorns or Geminis. Every sign indicates special gifts and abilities, though no two people can ever have exactly the same qualities and personalities because all sorts of other facts about the position of the Moon and the planets also have to be taken into account in every case.

Where can you learn more about astrology? Some American universities now teach astrology as a serious subject, and all over the world people can take a postal course even if they cannot attend lectures or classes. There are also many more books you can read about astrology. Some of these have been written by a Frenchman named Michel Gauquelin, who produced some fascinating statistics to prove how accurate astrology can be in assessing people's personalities and abilities. His books, as well as many others, have made many people take a new and serious look at astrology, and they are available in libraries and bookshops. Just have a look at them! And do not worry if some people tell you that astrology is silly. They probably know nothing about it. In the world today we know a great deal

about how to make things like motor cars, refrigerators and television sets, but tend to ignore the great mysteries of life and death. People are becoming aware of this, and taking a fresh interest in many ancient teachings, including astrology.

There is another way of looking at astrology. The ancient astrologers believed that the entire universe was really one great living being, which they called God. They believed that every part of this universe was connected with every



other part, so that although sometimes people feel they are alone, they really are not. They are part of this one great living being, regardless of whether it is called God, Jesus, Allah, Krishna, Buddha, Mithras, or any other name. Ancient astrologers believed also that this great being was growing and becoming more and more perfect, and that every living thing within the universe was also growing and becoming more perfect. They believed there is an eternal spark of life within each person that does not die when the body dies. It continues to live, and returns in many different bodies, life after life, each time becoming wiser and more beautiful and more perfect.

It may be that astrology has something to offer us today because it concerns itself with human values more than most other sciences. It can help us to understand that our lives have purpose. It may be that there is some truth in the ancient beliefs, and that we and the planets are all part of one unified cosmos. Knowing a little about astrology can help to open your eyes to many things, and the most important of them all is who you really are, deep down inside. And maybe that is what life is really about.

### **Looking at Astrology**

This introduction into the basic ideas of astrology is taken from the children's book "Looking at Astrology" by [Liz Greene](#). It was published by Coventure in 1977. Although once written for children, the text is very interesting for everyone who wants to take first steps in astrology.

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### **Astrology & Psychology**

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Astrology, having existed for more than 3000 years, can consider itself to be the elder sister of psychology.

Both disciplines concern themselves with the psyche. As with astrology, there are different branches and schools of psychology. Some prefer scientific approaches - if this is possible with the complexity of the human psyche - and others follow holistic or alternative concepts. These latter approaches often display parallels to astrology and combine easily with it. Among them is [Carl Gustav Jung's](#) Analytical Psychology.

His and other psychological schools will be introduced in the section Astrology and Psychology. We will

attempt to highlight their similarities.

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## Jungian Principles

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The Swiss Psychologist and former Freud disciple [Carl Gustav Jung](#) was interested in the teachings of alchemy and astrology, especially in the later phases of his working life. The resulting insights can be found in his *Analytical Psychology*. This theory goes far beyond the teachings of Freud.

Freud assumes that a child is born as a "tabula rasa", and the character begins to form from birth onwards. Jung, on the contrary, states in his book *Psychological Types: The individual disposition is already a factor in childhood; it is innate, and not acquired in the course of life.*



The whole theory of astrology is based on this principle. [Liz Greene](#), a Jungian psychotherapist and astrologer, is convinced that astrology can help to discover the nature of this innate seed. Astrology *can not only tell us about the self we know, but also about the one we do not know*, she writes in *Relating*. The horoscope, being a "map of the psyche", can point to character traits which have not yet become conscious. With its help we may get to know ourselves better and come to a more complete understanding of our true nature. Jung's Analytical Psychology attempts something very similar: individuation and arrival at one's true self.

Some of the Jungian principles reflected in astrology will be described on the following pages. We will look at the concepts of "Synchronicity", "Archetypes", and the "Psychological Types".

#### More about C.G. Jung

- [C.G. Jung in the Astro Databank](#)
- [C.G. Jung Institute Zürich](#)
- [The Jung Page](#)

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### As above, so below - Synchronicity

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In 1952 Jung published a book called "*Synchronizität als ein Prinzip akausaler Zusammenhänge*" ("*Synchronicity: an Acausal Connecting Principle*"). The concept of synchronicity goes beyond purely causal explanations of the world - which is still the domain of our natural sciences. Jung argues that incidents which occur synchronously (i.e. at the same time) do not necessarily need to be causally related. There may, however, be a meaningful connection between them.



Anthony Stevens describes an experience Jung had. In a dream he met a figure with the wings of a kingfisher. Jung wanted to draw the figure in order to remember the image. While drawing, he found in his garden the dead body of a kingfisher. These birds are extremely rare in the area around Zürich. This extraordinary situation coincided with strong inner emotions.

You are probably familiar with situations which cause you to think: "This cannot be a co-incidence!" Maybe you have finished reading a book which communicates unusual ideas. All of a sudden people in your environment talk to you about these ideas, there are reports on TV, and on the internet you keep coming across similar concepts. Such incidents occur simultaneously, but obviously one does not cause the other. They seem to be connected in a different way.

Brigitte Hamann, a German astrologer, sums up this phenomenon in her article "[Gedanken Über Astrologie, Synchronizität und Prognose](#)" (thoughts on astrology, synchronicity and prediction):

*A certain incident occurs to a certain person at a certain time in such a way that it gains a special meaning to him in that it reveals important meaningful connections in this persons life. Any other*

*observer of the same incident would consider it a random occurrence without any meaning whatsoever. For him, there is no synchronistic connection to the event, and therefore it means nothing to him.*



Astrology is based on the principle of synchronicity. The "influence of the stars" does not exist in a causal sense. There is no causal influence at all. Astrology "works" - if this is the right word - in the way inscribed on the tabula smaragdina:

*What is below is like what is above.*

*And what is above is like what is below,*

*so that the miracle of the One may be accomplished.*

One could say that the universal is reflected in the specific. It should therefore be possible to draw conclusions regarding earthly events from planetary constellations.

Liz Greene: *The positions of the heavens at a particular moment in time, by reflecting the qualities of that moment, also reflect the qualities of anything born at that moment. [...] One does not cause the other; they are synchronous, and mirror each other.*

This is no doubt an extended notion of synchronicity, because it does not simply refer to an individual and his relationship with his direct environment. In fact, it sees everything in the universe as being interconnected in a meaningful way. This attitude of assuming meaningful connections between phenomena which occur simultaneously is common to astrology and Jung's synchronicity.

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## Archetypes

### The Collective Unconscious

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Sigmund Freud is often considered to have "discovered" the unconscious as being that part of the psyche which contains unpleasant or traumatic experiences suppressed by the conscious mind. Jung goes a step further: He is of the opinion that there is not only an individual but also a collective unconscious which contains the *immense psychic inheritance of human evolution*. According to Jung, this inheritance is *reborn in the structure of every individual*.



Dreams can be considered as a possible gateway to both the personal and collective unconscious.

Dream figures like the dark persecutor or the innocent child are symbols which represent a connection with dimensions we are not aware of. These can awaken certain associations within us which we could not perceive with the rational mind alone.

Jung discovered that many of these symbols are of a universal nature. They can be found in the myths and fairy tales of all peoples. They show a "knowledge" or "wisdom" common to all of humanity. Jung therefore called these symbols *primordial images* or *archetypes*. The primordial images themselves

cannot be accurately described. Liz Greene sees them as energy patterns which express themselves in our whole environment. Although they themselves have no clear form, they express themselves in the symbols of the world around us.

In this sense, the solar system *may be seen as the symbol of a living energy pattern, reflecting at any moment the smaller forms of life which are contained in it*. The individual horoscope is a symbolic representation of these energy patterns. In these symbols we can see the seeds of the individual's potential personality. Jung describes the planets as "*gods, symbols or powers of the Unconscious*". However, these "gods" work differently within different individuals.



Viewed astrologically the symbol of the sun represents the core, the center, the figure of the king or boss as well as the creative life force found in each individual. These interpretations can be drawn from this one symbol without being arbitrary. [Liz Greene](#) describes the symbol as *the primary mode of expression of the Unconscious*. In *Relating* she writes:

*A symbol suggests or infers an aspect of life which is inexhaustible in interpretation and ultimately eludes all the intellect's efforts to fix or contain it. One cannot ever fully plumb the depths of its manifold meanings.*

A central archetypal symbol in astrology is the circle of the horoscope. In all cultures the circle is considered to be a symbol of wholeness. In the same way the horoscope represents the wholeness of the individual and the archetype of the "Self".

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## Psychological Types

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You are probably familiar with the kind of situation in which you say something completely objective and rational, but your partner shows an emotional reaction and feels personally hurt. Or have you ever been annoyed by your wife being so utterly down to earth, when you would like to build castles in the air?

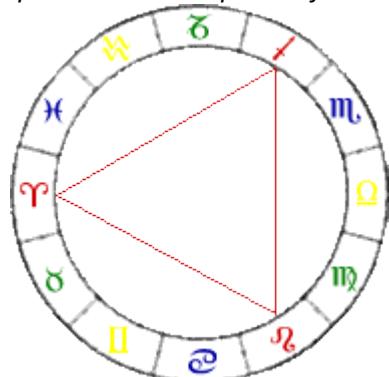
This interesting but almost incomprehensible phenomenon is well-known. Despite their individuality people "allow themselves" to be pigeonholed into certain categories.



Carl Gustav [Jung](#) explains this phenomenon by categorising people into four psychological types. According to his theory the conscious self knows four main modes of perception which express themselves differently and more or less strongly in every individual: the thinking function, the feeling function, the sensation and intuitive function. They can be defined as two antithetic pairs: thinking and

feeling are rational opposites (in the sense that they evaluate and judge things). Both sensation and intuition are considered irrational functions, because they do not judge, but simply record things. Of course, not all four functions are equally strong within any one individual. One function dominates, while the other tends to be "underdeveloped". In order to become really whole, a person should attempt to develop all four modes of perception. This is an extraordinarily difficult task. Jung writes in *Psychological Types*:

*We know that a man can never be anything at once, never complete - he always develops certain qualities at the expense of others, and wholeness is never attained.*



In astrology, the twelve signs of the zodiac are attributed to the elements of air, water, earth and fire. [Liz Greene](#) considers the four elements to be the "pillars of astrology". They inform us about the predominant attitude of a person. If an individual's horoscope is dominated by fire signs, astrologers speak of a fire type. His or her predominant form of perception is "fiery", which is equivalent to the Jungian intuitive type.

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### Air - Thinking Type

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The thinking type has a predominant thinking function. This individual considers the world in a rational way. He or she analyses things according to the laws of aristotelian logic, and evaluates them using "objective" criteria. He tends to categorise the phenomena of his environment. He is good at giving or receiving criticism, drawing conclusions or finding evidence.

Viewed astrologically this function is reflected in the air signs Gemini, Libra and Aquarius. [Liz Greene](#) points out in *Relating* that the [air element](#) is the only one which is not represented by animal symbols in the zodiac. Gemini and Aquarius are human symbols, and Libra an objective measuring instrument. She writes:



*Air is the element which is most typically human, the furthest removed from instinctual nature; and it is the human kingdom which has developed or perhaps overdeveloped in the last two hundred years the function of thinking as its great gift.*

If in a horoscope more than one planet and / or the ascendant are in air signs, the individual will perceive his environment mainly through the reasoning mind. He is interested in "reasoned" discussion, not in feelings. With a predominance of air, the feeling function often remains "underdeveloped". He might find it hard to decide "on a gut level" or to accept subjective criteria. There can be difficulties in showing emotions or reacting emotionally.

It is important to emphasise that no function is in itself better than any other. All four types have

qualities which are necessary for a holistic perception and evaluation of the world. An overdeveloped thinking function which ignores the other functions, leads to emotional coldness, lack of imagination and top-heaviness.

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### Water - Feeling Type

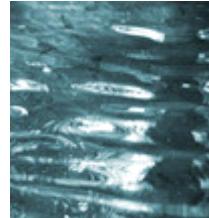
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The feeling type is the polar opposite of the thinker. According to the motto "opposites attract", members of both types are often fascinated by each other. As with the thinking function Jung calls the feeling function "rational". It differs from the thinking function in that it evaluates situations and people using emotional criteria. This type is very sensitive to moods and atmospheres.

In astrology, the horoscope of a feeling type would show a predominance of the [water signs](#) Cancer, Scorpio or Pisces. All of these signs approach their environment from an emotional point of view. Water types often act on their emotions rather than on reasoned argument. Most important to them is personal well-being - their own as well as that of others. Intuition, compassion and empathy, for example, are typical of cancer and pisces.



The individual with a predominance of water is, as opposed to the air type, endowed with the gift of being open to the dimension of the unconscious. Dreams and imagination are particularly meaningful to this kind of person. Scorpio, for instance, is particularly attuned to the instinctual, dark side of life. If the feeling function is overdeveloped within a person, he runs the risk of retreating completely from the "lighter" world of thought. He is controlled by subjective drives without accepting reason as a valid measure. Even though the reactions of water types to personal situations are *almost unerringly accurate and appropriate* ([Liz Greene](#)), it is still important for them to accept the importance of the world of logic.

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### Earth - Sensation Type

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Jungs sensation type represents one of the two irrational modes of perception. "Irrational" is not used in a depreciative sense here - which is what one is tempted to do in our thought-driven time. It simply means that this function does not judge things. He comes to an understanding using his senses. He relies on that which he can see, hear, touch, taste and smell. One could call him the realist among the types who is completely down to earth.

In astrology the sensation function is represented by the [earth signs](#) Taurus, Virgo and Capricorn. They are concerned with what is "real" or concrete. They "grasp" things, in the true sense of the word. The earth person picks up the stimuli of his environment and categorises them. He is practical and sober. The material and physical are his domains. This is where he is strong and has a good sense of what is practicable and appropriate.



The earth type may rely on his senses without even asking whether it "makes sense". He is less open to the dimension of meaning than his opposite, the intuitive type. An example: The two of them walk through the woods together. While the intuitive person appreciates the symbolic power of mother nature, the earth type will measure the trees, maybe considering their value for building furniture. A person who can only see material things easily loses his connection with the whole. Asked about the meaning of life, he might just shrug his shoulders. Surrounded by things, he does not think about their meaning. Therefore, he is fascinated - positively or negatively - by people of the intuitive type. In order not to waste away mentally or spiritually, he needs to expand his view of reality by adding the dimension of meaning.

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### Fire - Intuitive Type

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Intuition is the strength of this type. As with the sensation type, he is considered irrational in the sense of not judging. But he differs from the former in that his perception is based on mental or spiritual concepts. He receives his knowledge not by collecting and ordering facts, but by spontaneous insights which "erupt" into consciousness.

Fire is the astrological element of the intiuitive type. Aries, Leo and Sagittarius are the zodiacal [fire signs](#). People with a predominance of fire signs tend to be easily inflamed. Their spontaneity is almost proverbial. The Arien is focused on action which leaves everything else aside. Leo people are said to have a childlike directness and immediacy. People with Sagittarius dominating their chart experience the world through visionary insights.



The individual with a dominant intuitive function runs the risk of being restricted by the hard facts of reality. If, in his fervour, he ignores the limitations of the material, his spiritual energy goes into the void. His commitment and farsightedness can make him overlook the obvious. Great visions remain unfulfilled and stuck in the world of the mind.

The half-god Prometheus brought the fire to humans which is the source of their spiritual and mental development. But without utilising this fire in a practical way it would have been useless and disappeared without a trace. In this sense, it is important for the fire type not to remain isolated within spiritual spheres, but to value and cultivate the opposing function of sensation and realism.

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## Books and Images

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If you want to know more about the interrelations between Jungian psychology and astrology, we recommend the following books, magazines and websites. The contents of the previous pages are based on these as well as others. Quotations by Jung are quoted from *Relating*.

- [Liz Greene](#): Relating. An Astrological Guide to Living with Others.
- Anthony Stevens: On Jung.
- **only in German:** [Peter Niehenke](#): Astrologie. Eine Einführung.
- **only in German:** [Jung-Zeit. Journal der C.G. Jung - Gesellschaft Köln e.V.](#), Januar 1999 und Februar 2000.
- **only in German:** [www.brigitte-hamann.de](#)

Most of the images used come from [www.freeimages.co.uk](#). Pictures of planets are taken from the public archives of NASA. The title illustration of "Jungian Principles" was photographed by the [National Oceanic and Atmosphere Administration](#). The bird in Jung's dream comes from the [Naturschutzbund Deutschland Kreisverband Kleve](#). You can find the diagram of the psychological types in Liz Greene's *Relating*.

From <[https://www.astro.com/astrology/in\\_pa\\_lit\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_pa_lit_e.htm?nhor=1&nho2=1)>

# Articles: Planets

Saturday, September 30, 2017 12:29 AM

## Do You Moondance?

By Sioux Rose

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Astrologers understand something about our solar system's design that astronomers do not. By studying the cosmic clockworks and coming to recognize the patterns these give rise to, star seers witness a Divine Order at work. Astrologers seek and find cosmic concordance and directly witness the handiwork of The Master Clockmaker. The planetary bodies have not only been skillfully set on their various orbital courses, they are also timed to fulfill specific purposes. Each one relays its mandate through its own unique messaging system. Although the moon is not technically a planet, Astrologers recognize Luna's relationship to the tidal fluxes that animate human feelings. Like a graceful conductor, the moon directs the rhythms of the oceans' tides. This luminary also regulates the hormonal tides that wax and wane within the female body. Think about it: the lunar cycle orbited to twenty-nine days matches the menstrual cycles of all healthy human females of childbearing age! Interestingly enough, no research has ever been conducted to study the variables of human emotion in relation to the lunar cycle. The direct influence of the moon, Yin counterpart to the Yang sun, has been largely left in the dark. That is until *Moon Dance* opened "this book of the night" for sentient souls' further scrutiny.

Mankind is passing through an inordinately materialistic era. The mores that define our collective value systems reflect the goals and preferences of a "marketplace culture." Its prevailing ethos places premiums on convenience, profit, and uniformity. With so many aspects of life defined by those parameters, it's not surprising that psychology and medicine succumb largely to a "one size fits all" model. But is it true? Factories may benefit from assembly-line efficiency, but human beings express as 12 basic types. We are not all equally moved (or manipulated) by the same motivation. It's not a coincidence that Jesus specifically sought out **12** disciples, that Abraham founded **12** tribes, and that the Zodiac identifies **12** celestial archetypes. The marketplace culture emphasizes uniformity. Years ago, factory workers took pride in what their efforts built. Today, workers are placed in niches where they endlessly repeat the same tasks like cogs in a wheel. Nor does the workplace generally tolerate any shows of emotion. Employees are expected to conform to protocols and meet deadlines in behaviors ideally suited to robots. It's regarded as "unprofessional" to show one's feelings. When emotions are forced into suppression, social dysfunctions result. American society is incredibly violent (recent school shootings are one example); and there are astounding levels of Depression, alcoholism, obesity, and drug abuse. These phenomena reflect the ways that people adapt to the emptiness of their inner lives.

Whole portions of the human psyche have been cordoned off. Given the widespread evidence of maladaptive behaviors, can anything be gained from studying the moon's cycles? As an astrologer who's studied the Moon's vital role in clients' lives, I believe it can. In fact, genuine enlightenment awaits those who are ready to take the ultimate journey. Its destination is the inner self, featuring self-awareness as its Mecca. The premise recognizes the inherent wisdom left by Mercury on the Temple wall: "Know thyself."

Every planet exerts both positive and negative potentials, as do all signs; however it is the moon that serves as the celestial ambassador tied directly to what we feel. Luna's movements give rise to the vast spectrum of emotions that flesh (especially female flesh) is heir to. If we take the time to correlate our feelings to the lunar cycle, over time we can anticipate these rhythmic fluxes before each one manifests. Emotions generally follow a lunar track. If a richer self-knowledge is sought, treasure can be found by mapping one's inner journey. *Moon Dance: The Feminine Dimensions of Time* guides readers in deepening their understanding of their linkage with the moon's orbital journey. Another factor to consider is that the moon acts as our planet's **memory-keeper**. Every sentient soul that's walked this earth has lived their life story under the moon's watchful eye. Luna retains the template of all human experience. And since human experience expresses largely through 12 basic archetypes, we enrich our understanding by noting how the Zodiac signs take their meanings (and character) from the Ancient Myths. When the moon makes her crossing of all signs (each and every month) she rouses the archetype that resides in each one. Individuals actualize these archetypal energies in their own unique manners. I developed *Moon Dance: The Feminine Dimensions of Time* to serve as a guided tour into those places where psyche meets (and dances with) the archetypes of time. The Zodiac circle teaches us that all sentient beings are connected, and that ultimately, everything comes full circle. A part of our Essence travels with the planets, especially the moon. This allows us to experience what is not necessarily familiar or not yet integrated into our psychic structure. For instance: Suppose we lack planets in earth signs? Then every time the Moon transits an Earth sign, we gain the opportunity to connect with that element. Gradually we build up a connection that offsets the missing elemental link. What compelled me to write this book from the perspective of the astrologer (who recognized the pivotal role played by the moon) was learning that millions of persons were being routinely prescribed anti-Depressant drugs. These high numbers suggest a *Canary in the Coal-mine* syndrome being treated through covert social engineering. What does it say about a given society if millions must medicate to function within it?



Astrology regards the Moon as a Yin planet, so naturally it's associated with women. The sun, its complement, generally refers to men and masculine behaviors. American society tolerates some emotional expression in women, but virtually none (apart from anger) in men. Huge displays of emotion are primarily reserved for our modern day Roman Arenas, the football stadiums. Is this distinction linked to the moon, gender-based cultural norms, or both? Bottom line: women tend to be more in touch with their feelings. That's why it's no surprise that most anti-Depressant medications go to females. (I've also seen Cancer men wrestle with profound emotional gyrations due to their intimate link with the moon.) The moon illuminates the landscape of our inner lives with cosmic chemistry factoring powerfully into the mix. For example: a fire sign moon-native is apt to feel sluggish and earthbound when the moon transits an earth sign. In contrast, a water sign moon-native tends to feel steady, secure, and contained during those lunar intervals. The lunar cycle recurs every twenty-nine days; that means the moon spends about 2.4 days in each successive sign. One can design a personal *Moon Dance* journal and thereby record what they feel each month when the moon crosses the same sign. Over time, clear patterns will emerge. However, it's important to mention that no two days are ever fully alike. That's because when the moon returns to the same sign every 29 days, the sun will have moved onto the next

sign. Indeed, the entire stellar panoply will have altered. It's best to envision the Astro-logos as a celestial kaleidoscope. The changing facets constantly create new designs, yet the basic hues remain. Ultimately, the moon's influence will stand out. Your journal will reveal that your moods are not accidental. In time you will come to see that there is a profound lunar method to the great cosmic "madness."

*Moon Dance* showed me that my best writing comes when the moon transits Virgo. I intuitively gravitate to the precise word that delivers "the goods." I tend to access visionary ideas when the moon transits Aquarius, and have more patience for dealing with mundane tasks when the moon transits Capricorn. I try to avoid long trips or airline flights at such times because things move very slowly. The Virgo moon rings true to the sign's cleanliness mandate, for it's typically then that I feel the urge to deal with laundry or clean in places (like behind the refrigerator) that I would otherwise ignore. Each of us resonates differently to the music of spheres, the keys to Time's Original Archetypes. My experience may not fit yours. For advanced *Moon Dancers*, it's helpful to keep track of the lunar cycles of all family members. In this way, you can anticipate opportunity as well as potentials for charged intervals before either arrives. That, my friends, is cosmic therapy at its best!

Many moons ago I lived with a difficult, albeit passionate man whose Aries Sun fell in square to his Mars-Saturn conjunction in Cancer. My Libra daughter's sun exactly opposed his sun and also squared his Mars-Saturn. Meanwhile my Saturn-Libra opposed his sun (also conjunct my daughter's sun) and squared his Mars-Saturn Cancer. Needless to say, our family went on "Red alert" each month when the moon crossed Cancer.

Edgar Cayce, America's *Sleeping Prophet* defined family life as the hotbed of karma. Not every family possesses volatile astrological components. However, karmic short circuits certainly exist for most. They can be discovered if you look for them. *Moon Dance* was designed to promote each reader's personal discovery process. We all experience the moon's journey, along with those of other planets, in relation to our unique natal chart wiring. Because science (apart from quantum physics) is rather locked into materiality, it's convinced many thinking persons that the planets cannot possibly affect them. It does not seem logical from an earthbound perspective, that a "body" out there can influence one's body down here. Mystics, in contrast, regard the living world as a unified web of life. It's held together through the incomprehensible workings of a vast network of energized threads of light. Any perturbation to one thread reverberates throughout the entire fabric.

Those who dismiss as "coincidence" the moon's orbital connection to the menses of half the world's population exhibit shortsighted thinking. The same can be said for those who say they "don't believe in astrology," I tend to offer the snappy retort that: "Gravity doesn't believe in you, either." Face it: when it comes to the binding nature of universal law, human belief is not a requirement. Whether one agrees or otherwise: water freezes when it reaches 32-degrees. Then there's the analogy between human anatomy, chemistry, and the cosmos. Something profound is observed in the way that tiny atoms replicate the great cosmic design plan. In the case of atoms, microscopic electrons spin their orbs around the atomic nucleus. In the solar system, the planets enact similar circle dances around a central sun. Could our planet serve as a mere atom in the body of Creator? That sort of conjecture got one killed centuries ago!



To expand empathy beyond what is familiar, the moon invites us to come along as she journeys through the topography of the Collective Soul. Sharing her passages, we vicariously experience all 12 archetypal expressions. When we align with our feelings-nature, we are able to tap into the essence of each one. The moon serves as the vehicle that allows us to truly become one with all that is. In this way, we can meld with all aspects of Creation. Therefore, on **inner planes we become the 12 archetypes of time**.

Have you ever wondered why people ACT, and sometimes even resemble, the signs they are born under? The answer carries a bit of cosmic poetry. When the sun (the father principle, supreme Yang) unites with the moon (the mother principle, supreme Yin) during each month's new moon, the pair's unified force field creates a cosmic consummation. **Together** they give birth to the archetype that dwells in the sign-realm of their meeting. This explains how the Aries person takes on ram-like features, or why the Taurus individual can act like a bull. Each is the progeny of a communion of the Lights. We mortals reflect in temperament, something suggestive of cosmic DNA.

The zodiac signs are charged with a Divine fire that's qualitatively distributed through 12 specific prisms. Each one is distinguished by its particular quality of light, or ray. A number of gifted clairvoyants have refined the Zodiac Mandala into keen analyses of each of its 360-degree rays. This data pool mirrors the Akashic Record. The correspondences I've witnessed are proof positive of a Divine Order at work.

Ultimately, we live in a mysterious world full of marvels. As the Divine Parent principles merge regularly at new moon, they invoke each one of timeless archetypes from the universal tide pool in due order. And so here we are in the great swim of things!

To conclude our discussion, we'll take a look at the archetypes of time as invoked by the moon in her monthly passage across all 12 Zodiac signs. (For a fuller explanation, check out: *Moon Dance: The Feminine Dimensions of Time*.) I have taken a number of liberties in merging specific mythological personae with certain signs. For instance, I chose the Female Goddess Artemis to represent the sign of Aquarius, Pan to represent Sagittarius, and Persephone (as well as Pluto) to represent Scorpio. These choices result from 30 years of astrological research and counseling. It's my view that the archetypes selected profoundly suit the nature of the signs in question. They also unearth ancient roots that shape each one's persona. Let's *Moon Dance*!

### Introducing the Archetypes of Time



In her intriguing book, *Gods in Everyman*, author Jean Shinoda Bolen describes Mars as both a warrior and a lover. What do both expressions have in common? The answer is passion; and passion tends to act as a fiery fuel. It can generate almost anything. What's required is wisely navigating *the force*. There lies the karmic rub. Aries, the sign awakened to the animating force of spring, has enormous energy at its disposal. However, as the first sign on the wheel of experience, Aries has not yet learned to refine his own temperament. Therefore, in using this new and powerful force, mistakes are bound to happen. Mars is related to the fight or flight syndrome. It's also deeply tied to the ego. Without a separate sense of self, there could be no plan for human evolution. After all, it takes trial and error for entities to learn how to refine their natures.

When the moon crosses Aries each month, we tend to feel an inner surge that sends us into action. We also learn what shape our egos are in. Should you find yourself feeling roused to aggression, you may wish to explore better ways to release pent up energy. Exercise comes to mind along with innovative or pioneering projects. Observe: How much is your sense of self "crowding out" your capacity to hear others or get along with them?



## TAURUS



Astrology links Venus to Taurus, yet we deepen our understanding of this sign by recognizing its tie to Demeter, the great Earth Mother. Taurus, after all, is the first earth sign and it's related to planting, farming, gardens, and the fruit of the land. All of that comes under Demeter's purview in mythology. Traditional astrology tells us that the moon (symbolic of the Mother) is exalted in Taurus, the sign characterized by what nurtures the senses. Taurus relates to the mouth and our first nourishment. The mother's breasts were designed to serve as the primary source of nourishment to the newborn baby. When the moon transits Taurus, we should consciously nurture our body temples. It's the perfect time to bake or break bread with others. This transit invites us to connect to the earth. Should we feel flighty and "ungrounded," we can walk barefoot upon Pacha-mama and we'll soon feel grounded and serene.



## GEMINI



Mythology and conventional astrology align when it comes to the nature of the Zodiac's twins. Mercury, the winged god, presides over roadways, communication venues, and the marketplace. What Gemini doesn't love his cell-phone, car, or local bazaar—the flea market? When the moon transits this lively sign, observe your belief system and whether your actions correspond with your stated intentions. Many of us enter into debates with our "hidden twin" at this time. Carlos Casteneda's teacher Don Juan noted this all too human pattern and termed it "the internal dialog." Lots of projection takes place when the moon crosses Gemini because polarity comes into effect. If your personal philosophy is liberal, you may meet up with conservative thinkers or otherwise project your "inner authoritarian" onto others. These ideological challenges lead to the debates that Mercury thrives on! The great irony is that the person you're arguing with could ultimately represent (a part of) yourself!



## CANCER



Cancer is the undisputed home-sign of the moon, and it holds dominion over family life and conditions around the home. This moon-ruled sign opens our memory banks and tends to replay all of the karmic dramas that flesh is heir to. As a result, during the moon's monthly passage across Cancer, family dramas (even those that recede far back in time) recapitulate. Author John Bradshaw (*Homecoming*) suggested that 90% of families are dysfunctional. In addition, America's most revered mystic Edgar Cayce termed family life "the hotbed of karma." When the moon transits Cancer, be mindful of old familiar dynamics and see if you can defuse conflict before it erupts. In *Moon Dance*, I tie the Goddess Athena to Cancer because she serves as the foremost proponent of traditional (patriarchal) family values.

 LEO



Basic astrology links Leo with the sun; and what mythological persona is known for drawing the sun across the sky in his chariot? It's Apollo. There is something forever childlike about most Leos. The sunny optimism is reminiscent of Icarus in his quest to fly close to the sun (whereby his wings melted and he met an unfortunate fate). Leo, the sign realm of the heart is typically hooked on romance, and directly associated with love. The sign of the lion governs the 5th house, and it's regarded as the seat of creativity. We partake of something Divine--something suggestive of the qualities of Creator--when we express creativity in inspired ways. When the moon transits Leo, most people are stirred by life's romance. We respond instinctively to the state of our hearts... or libidos. The Tarot's lion card reminds that we either learn to ride our passions, or they will ride us.

 VIRGO



The 6th Zodiac sign represents the "house of health matters." And since Mercury already governs Gemini, I looked into myth and discovered Hestia's close approximation to the characteristics of this sign. Virgo represents the calling felt by healers, especially female healers. Jean Shinoda Bolen terms Hestia one of the "virgin" Goddesses in her book, *Goddesses in Every Woman*. That designation fits the traditional astrological portrait of Virgo. Like it or not, when the moon crosses Virgo, we're prompted to take stock of the state of our bodies, look more honestly at our diets, and organize our lives, offices, and living spaces. Before our "issues" become lodged in our tissues, we're advised to pay attention to stress factors and any unwise lifestyle practices. Truly, an ounce of prevention is worth pounds of (medically costly) cure.

 **LIBRA**



Until the next new planet is discovered, Venus will govern both Taurus and Libra. However, mythology reminds us that Hera served as wife to Zeus. She is the persona directly related to the state of marriage. Naturally, *Moon Dance* links Hera (a/k/a Juno) with Libra. Arguably, Hera was the most powerful female on Olympus due to the status of her mate. Nonetheless, Zeus was a philanderer and that led Hera to take justice into her own hands. She was given to meting out unique punishments to Zeus' various paramours. Juno/Hera represents the sacred vow of marriage, and it's key to Libra's sense of destiny and purpose. Although remembered for her rages (blamed as the woman scorned due to Zeus' breaches of fidelity) she signifies the importance of justice and reminds us that our word is our bond.

When the moon makes its monthly visit to Libra, be mindful of your agreements with others and show consideration towards your mate. Work to maintain balance in the various endeavors of your life.

 **SCORPIO**



We reside in a society that's made pornography the most profitable "enterprise" on the Internet. Across the globe women are raped every moment of every day, and the link between sex and violence remains all too real. This story, etched deep into the collective unconscious takes us to Persephone's abduction by Pluto-Hades, god of the underworld. Since Scorpio is the sign of human sexuality, and also ruled by Pluto the abductor, it's enlightening to learn more about the myth that explains much about this sign. Scorpio is the sign-realm where sexuality, the capacity for transformation, and forgiveness all meet. When Persephone, the precious daughter of Demeter was kidnapped by Pluto and held hostage in the underworld, Zeus initially did nothing. It was only when Demeter held back the harvests that Zeus instructed Pluto to release the girl for half the year. That was the compromise that mythology ties poetically to the annual changes of season. Scorpio shows us where we harbor wounds in need of the balm of catharsis (applied through the practice of forgiveness.) Today's wounds are massive due to the profligate wastes of blood and treasure on war.

When the moon makes her monthly voyage through Scorpio, we sense where we are in need of healing. Relationships may call out for forgiveness as well as "Sexual healing." Mysteries become revealed; otherwise, we sense mystery at work in our lives. Some people feel compelled to make the symbolic journey to the underworld to recover a "re-membered" portion of their psyches.

## SAGITTARIUS



While modern astrology ties the happy-go-lucky sign of Sagittarius to Jupiter-Zeus, quintessential C.E.O of Olympus, most things of genuine worth derive from the great Earth Mother (Nature). Before Zeus went corporate, his qualities were more akin to those of Pan, the naked nature god whose love of life came direct from indulging the senses. However, as the way of life enjoyed by Indigenous tribes for centuries gave way to modern urbanism, Zeus put on a suit and began to act like a corporate CEO. Etched into his soul memory was the record of earlier times when human beings lived close-to-nature as the norm.

When the moon crosses Sagittarius each month, we're prompted to strip down to basics and connect with the natural world. Today's notions about prosperity are absolutely decoupled from the actual state of the natural world. The higher the Stock Market's "DOW," the more ecosystems crash and burn. These false metrics of wealth devised by Wall Street's fiscal alchemists have put living systems at risk. Little is

more precious than an investment in one's long-term health, and that includes the Planet's health! When the Moon crosses Sagittarius, get physical! Hike, kayak, bike-ride, and find ways to explore the terrain around you. These practices will expand your thought process which is quite in keeping with the mandate of the Zodiac's 9th house.

## CAPRICORN



As the last sign in the Zodiac's Cardinal Astrology typically equates Saturn's transits with the maturation cycle of mortals. Major Saturn transits typically prune our lives of those experiences, persons, and things that stand in the way of new and necessary growth. In Shakespeare's story of *Hamlet*, a young man finds himself haunted by the ghost of his murdered father. That ghost represents time, itself. After all, we frequently speak of "father time," and every wasted minute takes us closer to our own mortality. This voice reminds Hamlet that he must not forget his anointed **purpose**. Saturn is traditionally linked to mundane ambitions and karma; in other words what lessons have we taken on embodiment to fulfill? Saturn is known for strictness and it often operates like the Zodiac's boot camp sergeant. In *Moon Dance*, I tie the persona of old Chronos holding the hourglass to Capricorn. The sand that pours out measures the time allotted for our various plans and purposes, and thereby serves as an apt symbol for fate.

When the moon makes her monthly visit to Chronos' domain, we're inwardly compelled to use our time wisely. We do that by facing the tasks and projects that await our concentrated efforts. Management skills strengthen and we can accomplish much.

## AQUARIUS

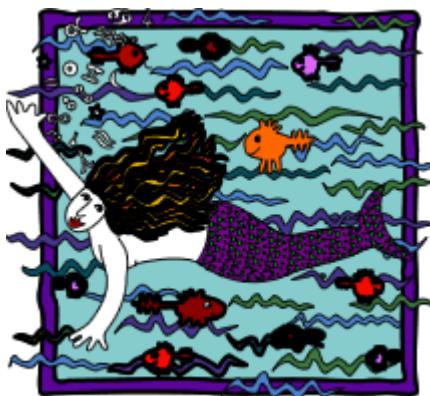


In keeping with the spirit of the rebel, I rebelled against astrological convention by placing Uranus on the astrological back burner to allot to Aquarius, the fitting persona of Artemis. For centuries, Christians have worshipped Christ as the Divine son. Spawns from the light of Creation his persona holds parallels with Apollo. As it happens, Apollo, like Luke Skywalker from the *Star Wars* trilogy, had a twin sister! For Luke it was Leah, and for Apollo that sister is Artemis! Sharing the same womb, she is born of (and

imbued by) the same Divine Essence. It's my view that the Aquarian Age will manifest the virtues of peace, justice, and a new universal vision when the status of women worldwide changes. Due to patriarchal conditioning, humanity has failed to understand or extend due reverence to the feminine side of the Divine force. This omission has gone on for too long. *Moon Dance* bequeaths to Artemis, twin to Apollo, joint rulership of the sign that signals a "cosmic changing of the guard!"

When the moon transits Aquarius, rules loosen up and people challenge tradition and convention. Only by thinking, living, and acting "out of the box" can new inventions, amalgams, and possibilities emerge. These radical outcomes are directly associated with Aquarius.

 **PISCES**



While love-star Venus rules the signs of Taurus and Libra, she is exalted in Pisces. This exalted status extends unique honors and privileges. Traditional astrology assigns to Neptune-Poseidon rule of the sign of the fish. This designation certainly fits one fish. Could Venus, in the persona of Aphrodite, represent the other? Pisces is the place where the Zodiac comes full circle to meet itself. This metaphor suggests communion. Linked to the sea kingdoms, water draws everything into itself. It can move earth, absorb air, and put out fire. In this last of the water sign kingdoms, the boundaries drawn by ego diffuse. For these reasons, *Moon Dance* ties the sensual Goddess whose lovemaking skills made her infamous to Pisces. In one myth that chronicles Aphrodite's origins, it's alleged that she rose from the seas as they bubbled from her father's severed genitals!

Pisces, the last Zodiac sign, rules the realm of dreaming. It's also tied to drug experiences, mystical moments of at-onement, the shaman's journey, madness, addiction, escapism, and the karma of "self-undoing." While each of these states carries dangers, several hold the potential for invoking a rich communion among body, mind, and spirit. Rajneesh remarked: "Often lovers have known what saints have not." He taught thousands that deep sexual communion could serve as a path to spiritual enlightenment. This radical perspective directly challenged the Judeo-Christian ethic that's long tied sex to sin. By wielding this ideological tool, church-state elites have suppressed collective free will for centuries.

When the moon crosses Pisces many persons find the world heavy, so they retreat into addictive/escapist behaviors. Some choose the "fish path less traveled by," and opt to dance, perform Yoga, meditate, or follow the guidance of poets by walking near (or otherwise entering into) the still waters. What better way to court the muse of the sea kingdom, or tap inspiration within? Christ, the fisher of men, taught by example that there is a Divine power inherent to compassion. It is compassion that heals all wounds. It also represents the higher path (or calling) for Pisces. Through personal suffering we gain empathy for others and the trials they face. Once empathy is extended, the walls built by ego (to create separation) break down. *The Course in Miracles* explains these dynamics.

Once we become embodied, we *Moon Dance*, so we might as well educate ourselves about the process to move consciously with the rhythms of time. I prefer to know in advance when the lunar cycle will favor my varied interests and pursuits. Being alive is to be fully sentient; and women (especially) were designed to experience the complete spectrum of feelings that the lunar cycle makes them heiress to. Those who drown out their emotions by reaching for the latest desensitizing pill forfeit the capacity to

access the 12 personae of time. There is purpose to the tidal forces that shape and color our inner lives. If each lifetime provides an opportunity to gain greater self-mastery, turning off the emotional mechanisms is like cheating on your final exams. Only the truth shall set you free. Chemically anesthetizing sentience does nothing to improve one's spiritual status.

With the moon serving as our lantern, the shadow aspects of our inner selves become illumined. Through the gift of Her light we can access a higher awareness. It doesn't come from suppressing how (or what) we feel. Instead, by accessing the range of emotions that color the human experience we broaden our fundamental humanity. At essence, each of us is a living prism of time. And Creator has endowed us with various forms of sentience. The Aquarian Age invites us to tame our emotions not by denying them, but rather by learning what they exist to teach us. The Creation blueprint consists of twelve quintessential personae. To varying degrees, all of them live inside of us. With this knowledge serving as medicine, the heavenly plan points the way for human beings to learn to live more lovingly in a shared world of untold wonders. Moon Dances happen!

**Sioux Rose** has written popular horoscopes for 3 decades. Her latest books include "[Moon Dance: The Feminine Dimensions of Time](#)", "[Every Woman's Guide to Oracles](#)" and "[Dolphinity: The Twin Essence](#)", a mystical novel, can be found at Amazon. Or visit Sioux's website for more information: [www.siouxrose.com](http://www.siouxrose.com).

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### Astrology is not gender-biased

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Astrology is not gender-biased. The planets are not discrete energies making us do things, nor do they have sexual gender as we understand it to mean males and females. Masculine and feminine do not necessarily always refer to men and women. If those statements are true, then we cannot say, 'The Sun is male and the Moon is female, therefore the Sun is our father-archetype and the Moon is our mother archetype.' The

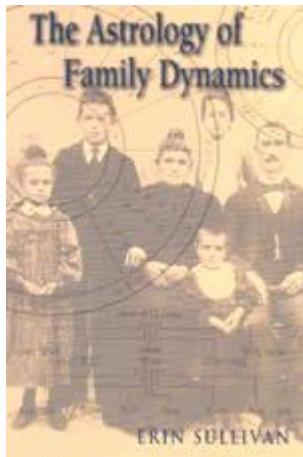


common astrological conclusion reached here is based on cumulative and compounded fragments of selective information seen through the eyes and interpreted in the minds of whoever is in the thinking-mode of currency at any given time in history. It is thought that myths arise spontaneously in cultures and have mysterious parallels with other cultural mythologies even when those cultures would never have interacted or when those cultural myths arose in cultures that were not contemporaneous. There are many pre-Greek and other cultural myths that have sky-goddesses and solar heroines as well as Moon-gods and lunar masculine images.

It seems we astrologers are guilty of stretching and contriving interpretations of myths in order to render them useful to us. Very often, this works well, especially if we take myth as allegorical, but in some instances it can be badly misleading, especially if the stories are biased toward male or female, which in turn will inevitably be translated into 'mother' or 'father' or 'daughter' or 'son'. In an astrology book on families, we must be scrupulous not to arbitrarily assign strict gender roles to planetary agencies, but to try to find relationships between the masculine and feminine archetypes and see how they are played out in the family dynamic among all members, and how they are transferred through individuals in the family regardless of their gender.

With respect to the symbols, Sun and Moon, in the chart, we must be even more circumspect about not

stereotyping or restricting their imagery. It is far too easy to designate parental roles to each of them because we have so much material which falls beautifully into place - and there are symbolic reasons that the Moon is more akin to the maternal line and the Sun the paternal, but it is *not* because the Sun and Moon are respectively masculine and feminine. However, we have to remember that the origins of the assignment of masculine to the Sun and feminine to the Moon are archaic, and from those origins, all our astrological interpretations have been extrapolated and overlaid with that information.



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The first consideration before delving into the symbolism of the luminaries is that they each in their symbolic self are not confined to one or other parent. To relegate the Sun to the father and the Moon to the mother at best oversimplifies the imagery and at worst distorts completely our understanding of the full human person. *However* - and this is a major contingency - it is very likely that because of this stereotyping we *do* find our parents more one than the other. That is, we might find our mother more lunar than our father and vice versa, or our lunar nature more influenced and represented by mother and the solar character more enhanced by and embodied in our father. Then, based upon the interpretation of the Sun and Moon which is traditional now, we say our mother *is* the Moon and our father the Sun. From that, we interpret our charts, or worse, other people's charts, in that way. All aspects from the Moon tell us what mother was like and all aspects from the Sun dictate our father's legacy to us. Knowing this tendency, we must include in our own bias the very real condition of our inner relationship to the outer world - we are very much a product of our own civilization and role-typing. There is a deep collusion between what we project and what we receive. It then makes perfect sense that we should relate to the Moon/mother and Sun/father doctrine. I, myself, have done it, do it and likely will continue to find it appropriate and fitting in most cases, on the archetypal level.

It does not follow, however, that we must swallow it whole or continue to do this by rote. We might consider opening the end of our bias and incorporating the possibility that *the Sun and Moon are our parents in the most archetypal sense*. How the Great-Mother, Hero-Father archetype is portrayed in mothers and fathers and is individuated through each person is where creative interpretation should allow for greater latitude of solar or lunar expression. That is, they are the symbols for the various ways in which we become increasingly ourselves, they are the images through which we might best picture the ways in which we experience our innate, collective human-ness. The Sun and Moon are the archetypal marriage and how we marry ourselves within ourselves is related to the Sun/Moon dyad in our horoscope. How we mediate polarities within our psyche and mind is represented in the soli-lunar relationship. For instance, Sun/Moon opposition people tend toward splits and mediation-type personalities. They experience dichotomy very intensely, and tend to cope with problems by mediating both sides, having an innate awareness of the differences between the masculine and feminine agencies; whereas, say, Sun/Moon trine people tend to have an idealized vision of the 'archetypal parents' inherent within their psyche, hence not as prepared to deal with the possible difficulties that are intrinsic within the masculine/feminine polarity.

The Sun/Moon dyad is essential to understanding bi-polarism and options, differences and distinctions between experiencing the same things in different ways - in other words when an event occurs, we have it 'happen' on many, many levels, and the Sun/Moon dyad presents [a rather simplistic] a way for us to understand two levels of experiencing the same event.

Dane Rudhyar was very clear on the Sun/Moon principle of unity in duality:



the astrological Sun and Moon are partners, pairs, a couple, as it were, in relationship. His book, *The Lunation Cycle*, was a breakthrough in synthetic astrology. He made it very clear that planets do not exist singularly, that they are in relationship at all times. The significance of the soli-lunar cycle was found in its waxing and waning cycles - the natural laws of relationship are fluctuating all the time, manifestly and subtly.

There have been many theories about the natal lunation-cycle and the parental relationship, for example: the Sun and Moon in opposition 'means that the parents were in discord or at best, diametrically opposed in their beliefs.' Which, then, is extrapolated out to be interpreted in the natal chart as a psychological 'split' effected by this polarization of the parents (parental images of Sun and Moon) wherein the masculine and feminine sides of the individual are not in unison. Well, when are they? Rarely, and when they are, a sense of perfect inner harmony is the result. Whether or not this is a consequence of the direct influence of one's mother and father, is highly speculative. That it results from how we are innately *and* how we perceived our parents is closer, much closer to the truth. Which body, Sun or Moon, is best exemplified by mother and which is more father could vary in many ways at different times in our lives. We come back to the dialectic of nature and nurture.

There are characteristics which are distinctly lunar and others which are solar - if we consider various significant aspects of our motivating forces in life, for example: conscience; habits; responsibility; relating; ego-development; creativity, and so on, we might look upon the Sun and Moon and find in which way each of these bodies have played roles in the dominant way we achieve the end result of each of those character building, individual components.

### **Unity in Duality**

The Sun and Moon contribute equally to our ability to have reactions to and create life-patterns in various ways, but the following list comprises a short inventory of some of the most significant aspects of the Sun and Moon's contribution to our character:

1. conscience
2. habits
3. responsibility
4. relating
5. ego-development
6. creativity

This is a list of keywords to be associated with contemplating the value of the luminaries in the horoscope. They are not definitions for each body. We have both a Sun and a Moon, and two parents . . . the feelings associated with all of those can be combined or differentiated.

#### **SUN                          MOON**

<i>logos</i> - name/word	<i>ennoia</i> - seed idea
<i>nomos</i> - law	<i>physis</i> - nature
social	instinctual
conscious	unconscious
ego	id

tradition	'now', present, current, urgent
structural	spontaneous
civilized	animalistic
thoughts	being-ness
ideas	irrational / non-rational
meaning	essence
libido	eros
desire	desire / permeating
celestial (solar system)	<i>chthonic</i> (earth's Moon)
regulated, constant	calibrated, phased
cerebral	visceral
order	chaos
democratic	anarchic
objective	subjective
individual / cultural	collective / global

### The Sun and Solarism

The Sun is the centre of the solar system, and in the family of planets acts in just that way. It has high expectations of the others, and in itself, the Sun is the most powerful figure in the horoscope. As the focus, the Sun represents how our life-force was received in the family and how our self and ego develops in accord with family values. The Sun can overpower other planets in the horoscope in quite primitive ways, when the ego-nature of the individual is stronger than and disconnected from his or her conscious sense of integrity or ethics. The nature of the Sun is to radiate, outshine and expose all things to its relentless light. It is the attention seeker, the planet which defies all, even Pluto, to check its power. The Sun has authority, but equally that authority can be undermined, thwarted or subverted by other planets, as it is a rare chart that has an unsuspected Sun. The authority of the Sun can also dominate other planets, not allowing them to develop their full potential - just as a too-heroic or mythic-type father can weaken his children's power, a too-dominant Sun can obliterate gentler sides of an individual.

The Sun is the archetypal father-image, the heroic principle, and is usually associated with the male role-models in the family and the paternal line. The Sun in the chart can appear to stand alone. We must always keep in mind the Sun is never really 'alone' because both Mercury and Venus are never far from this central figure, but it *can* be segregated from the *Gestalt* of the rest of the horoscope, in which case there are a number of other planets retrograde. This often shows an individual with an extremely unique way of being and one who finds it very uncomfortable relating to the average standards of his or her culture - particularly his or her family system!

When looking at the Sun in the chart with respect to family issues, it is very likely to draw immediate attention to one's own father and his unconscious imprint in one's psychic formation. The physical presence or absence of the father seems irrelevant in many cases, because the underlying archetypal expectation of the father is stamped in the solar figure in the horoscope. The father's unlivable life can quicken in the soul of his children and thus become a powerful ingredient in the child's personality development. This is clearly both positive and negative - if we have to bear unrealistic expectations and must consciously overcome the failures of our father, then we can suffer undue guilt and responsibility-feelings. Our Sun can be arrested in its development in order that the issues unresolved in our father can be transformed through us.



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In contrast, the 'healthy' Sun can gently urge a child to emulate his or her father in positive ways, seeing clearly that his failures or successes are not their own problems. However, even the most basic psychological knowledge shows us that unresolved complexes in the parents are passed on for the children to seek solution. We will find that the solar legacy is one which most frequently runs down through the paternal line, and is then passed on through the next generations. Both men and women can carry paternal legacies - men identify more with the male principle through the Sun with respect to their sense of male-identity and desire to build, conquer and protect, while women utilize the solar legacy in their desire to control and conduct lives independent from the emotional zones of families and relationships.

Aspects formed by the Sun to other planets are often a literal image of how we perceived our father and his influence in our heroic - productive - life. As mentioned previously, the Sun *needs* challenge to develop its potential characteristics and assist in the development of the ego. Usually, it is the father who enacts this kind of role-model for the children by being elusive, exciting, unpredictable in his appearances, big, strong, foreign to the nest, influential in the governing of the family, et cetera. This structure may *appear* to be archaic in its description, but then archetypes *are* out of time and lie at the base of our social and personal lives. Sometimes the father is strong in influence by his absence and conversely weak by his presence. Aside from our 'dad', we have a celestial-father image in our psyche, and the Sun shows what that is.

Individuals with the Sun rising or in the MC of the chart experience extraordinary pressure to succeed in whatever endeavour is undertaken. This can be fun if the person is allowed to slowly develop his or her own interests and is allowed to show-off on a regular basis all that she has accomplished! If, however, the pressure is toward a skill or interest of the father's and not instinctive, or the expectation is literally received from the father, then the solar principle feels thwarted and the ego develops a shell or crust to protect the deeper Self from being hurt or damaged by this transgression of natural law. The Sun strongly placed in the angles like this does indicate a powerful psychological connection to the father and the person carries the father with them into everything that is presented to the world.

An unpected Sun is an indication that the individual will need to find a completely new way of using his or her ego to find something outside the family dynamic to pursue. There is a maverick energy with unpected planets, and it often indicates that a 'new soul' has come into the family to break professional, social hierarchies. The unpected Sun person will find it exceptionally difficult to conform to the family, but will attempt to do so until a turning point occurs, allowing them to set off in their own direction. Often their father has not been traditionally paternal, has been a 'friend' or completely absent by circumstances or choice. There is usually a very strong longing for a father, or father figure, but because there is no aspect from the Sun to another planet, there is no clear image of the father in the psyche. Hence, the person has to become their own father, or to become their own authority. All the words that stem from the Latin *auctor* - author, authority, authenticity, and all derivatives are especially significant for unpected solar people. They must find inner validation rather than seeking it from without. This often means long periods of wandering, looking, seeking and searching for purpose and direction in life.

### Solar Themes in Family Dynamics

To preface this delineation, remember that these are *themes*, that is, they can manifest in either direction, overtly or covertly. They can also be made obvious by negation - for example, a Sun-Jupiter theme can be so inverted in one person that it results in one family member being very introverted, never travelling far from home, having narrow viewpoints and very little in the way of social energy, while another member of the same family travels widely, has a variety of activities, enacts for the others

the exciting, dramatic and expansive life. Likewise, a Sun-Saturn theme can run from being terribly successful and goal-oriented to being downtrodden and melancholic, not fulfilling his or her fullest potential. Remember in families one can find a both/and situation - functional families are not static, are always flowing and continually finding new ways of accommodating, communicating, balancing, compensating and surviving. Truly and severely dysfunctional families do not allow for change, flux or dynamic action and the homeostatic principle is very strong and there is always an 'identified patient', someone who is carrying the illness of the family-theme - the scapegoat, the black sheep or the circuit breaker. With that mind, these are two examples of the energetic solar themes of family dynamics:

#### **Sun/Mars (including solar aspects with Aries)**

The family is heroic and adventurous, and often, competitive energies flow through the family psyche.



This can produce high-achievers (or counter with strong conservatives and depressives if Saturn is part of the theme), executive types and self-made men and women. Each individual's ego development occurs in spurts and erratic characteristics abound; often, one member is the leader, the 'shining one' while another appears to haunt or darken the family collective. Individuating through the Sun/Mars family requires brute force - either mental or physical; the timid don't survive well emotionally, while innovators who have strong originality and a thick skin do. Wanderers, mavericks, renegades and individualists are lovingly, though occasionally grudgingly, respected. If combined with Jupiter, there is a manic-depressive atmosphere where someone is always countering or balancing the extremes - this family usually produces a mediator-type who trots back and forth or who suffers because of enmity between two others in the family whom she or he loves equally. One member may have to withdraw in order for the whole family to survive as a system. The balance of the family dynamic is tenuous and spark-filled, creating a sense of balancing and counter-balancing all the time. This family attracts nurturers, carers and usually, quite stable relationship-partners to counter-balance the over-aggressive energy.

#### **Sun/Uranus (including solar aspects with Aquarius)**

This is a signature found in the archetypal disengaged family we read about in the chapter The Family as a System. There is so much encouragement to be oneself at as early an age as possible that often the necessary aspect of repression and civilisation for the sake of society is ignored completely. This is a highly unconventional signature for any group of people who wish to work together, unless it is via the Internet, or on the intercom, Cellnet or via satellite transmission. One would not think of this family-theme as 'warm', loving or overly-concerned about the feelings of others in the group. This does not mean that it is none of those things, has no feeling-tone or is sociopathic, but it will not appear to be a family in concert that way. The best of the solar/Uranian energy encourages freedom of thought, action and in relationships. The path of finding one's own way is well-developed and those whose families have this theme might find it very difficult indeed, if they have subscribed to a more conventional, Norman Rockwell-type vision. Certainly, personal ego development is encouraged, but in fact it is deeply threatening to the Sun/Uranus family because there is an element of competitiveness necessary to individuate. What others might regard as eccentricity is regarded as a normal and valued trait. What appears chaotic or weird to visitors from outside the family is very likely a security-system for the individuals within it. The privacy of each person inside a family of this nature ensures that no-one *really* knows who the other is and each thinks he or she is the 'sane' one and everyone else is the eccentric - while, in fact, each are all quite mad in their own way. Of all the human attributes, thinking is most meritorious; creativity and innovation is valued far above order; autocracy is essential to self-discovery and individuation requires repeated departures and returns to and from the matrix of the family. The inconsistency in itself is a form of stability, however, for any one individual who needs more

attention, more nurture, more assurance, this is a very uncomfortable home and even a run-of-the-mill kind of emotional need can be seen as a cloying, infantile behaviour. There does appear to be mixed messages floating around all the time - ambivalent feelings abound in the Sun/Uranus collective, and if this grouping produces a distant, cool and detached aura, then eventually it will freeze itself out of existence - which often is staved off by importing a Watery, emotionally expressive, yet cool person via marriage or through partnership.

### The Moon and Lunacy

In the family of planets, the Moon is two things: mother and baby. It is the needy one *and* the caring one. The Moon is the 'planet' which gets attention by alternately whining, manipulating, insinuating, being moody, helpless, infantile, subtle - or affects other planets in the chart by being powerfully silent and suggestive, helpful, cautious, concerned, nurturing and protective. Its nature is to impose itself on other more linear planets in emotional ways - feelings, irrational behaviour and implications can even unsettle old Saturn! Although the Moon is reflective and implicitly related to the Sun (all its light is solar-reflection, or earth-shine) it is the most holistically influential body in the family of planets - and in the horoscope when viewed for family matters.

The Moon is the mother-image, the adaptive principle, and is *usually*, but not always, associated with the females in the family



- mother, aunts, sisters, and the maternal line. The Moon is the container of the infant, its home during the formation of its body and deep instinctual nature. Lunar responses to life outside the womb can be traced back to the short intra-uterine experience. In the womb we *are* our mothers, we are not separate, but one. Her nourishment is ours, her heart-beat is tuned with ours, her emotions affect us, her body holds our body. This is the most significant body in the horoscope with respect to family dynamics, for it is the maternal line which acts as the conduit for generational transition. The Moon should be looked at as the primal, instinctual response to one's life-force. The Moon can be the weakest link in the chart - one can be strong, heroic, creative, amusing, innovative, brilliant and healthy but can be emotionally barren, hostile, tortured and impoverished.

The Moon in the horoscope shows how our environment affected us from the very instant of birth - and from that premise, how we perceive our environment and the people in it. The first contact with the outside world is meant to be the receiving arms of our mother. The infant, longing for reconnection to its source of life, is infused with this primal imprint all the rest of life. The mood of the moment in astrology is the Moon - the Moon in the natal chart is the mood of life for us!

The Moon holds images of the fourth house, and in the fourth house lies the ancestral pool - not just the mother but the blending of maternal and paternal lines. This blend is held in the alembic of the fourth house, or the womb of the horoscope and if the Moon is a very strong planet, then there are personal ancestral issues to be delved into. Only in conversation with ourself (or with a client with a strong lunar link) can we determine to what degree this is a maternal issue alone.

One very significant pattern in which the Moon can be problematic, and actually talks of both parents, one by absence and the other by over-prominence is the 'amputated Moon'. When the Moon is separated from the rest of the *Gestalt* of the horoscope - the handle of a bucket formation, it is very difficult for the person to be able to connect his or her feelings with behaviour, either of his or her own,

or others. This lunar oddity usually indicates that there was a serious problem with the feminine in the family. It can indicate the only male in a family of women, or a family in which the father was particularly weak and ineffective. Men with this amputated Moon find it easier for women to carry their feelings than for them to be responsible for their own. It is absolutely necessary for the split-off Moon person to make every conscious effort to practice discovery of feelings. A typical scenario could run thus: a man has no idea what a woman is feeling and charges ahead with ideas, plans, expectations and assumptions and is shocked, horrified and dismayed to discover that she has no idea what he is wanting or thinking. Another issue could arise when the man is so disconnected from his own feelings that he damages the women around him by unconsciously ‘using’ them or their feelings to his own end.

Women who have this configuration find that they are oddly out of sync with their own feelings, they have tremendous intuition about other people, because they have likely grown up in an environment wherein they had to divorce their own feelings on behalf of looking after their mother's or their sibling's feelings. They find that they have a delayed reaction to emotional situations and are dissonant within themselves. These women are incredibly capable, reliable and have the potential for taking on very solar work, but suffer quietly, wondering why no man or woman will come to look after them.

The segregated Moon is like a hook, other people can hang their feelings on it, weighing it down, leaving no room for the owner of it to claim their feelings. This can be sad or it can be so unconscious that only their most intimate friends and particularly, lovers will be aware of it. The image that comes to mind is this: if we were to fold the horoscope in half, thus ‘folding’ the Moon back into the other half of the chart, it would be integrated. On an emotional level, this needs to be done, and can be through conscious effort and awareness. There will always be an admirable capacity for emotional clarity and objectivity with this position, but its pathology is coldness, lack of empathy and delayed responses. It could be an ideal place for the Moon if it were treated in this way, using the metaphor of folding the chart in half, thus achieving integration.

### Lunar Themes in Family Dynamics

Two examples:

#### Moon/Venus (includes lunar aspects with Libra and/or Taurus)

The receptivity to aggression is most powerful; there may be a strong maternal lineage which polarizes in the maternal/feminine dichotomy of the Madonna/Magdalene image of woman;



that is, sensuality *versus* sexuality; maternity *versus* femininity; expressive; emotionally dominant; high level of romantic themes in relationships. There can be a confusion of values in the family, strong passionate agreement and disagreement on emotional and value-laden subjects. Feelings can dominate the rational capacity to understand what is expected of one. The function of creativity is very high and often encouraged, as both the Moon and Venus have to do with art and the senses. In the family, the emotional tone is the central principle, or at least the Moon/Venus person responds to the emotional tone powerfully. The nurturing, caring, controlling pattern is passed into both men and women equally, but for men the Moon/Venus dichotomy can create a problem in sexuality wherein his wife ceases to be seen as his lover because the archetype of the dual feminine image is split. Moon/Venus splits are

natural in the sense that there are two archetypal images of the feminine - the seductress and the maternal nurturer. However, when the Moon and Venus are in hard aspect, particularly the square and opposition, there are frequently problems in integrating the two faces of femininity. Very often, the women - especially the mother - in the family have hidden one or other of her 'sides'. For example, she has shown only the social, industrial and beautiful woman-face or she has suborned her 'seductress' by her maternal role, sacrificing her more exotic, erotic self.

#### **Moon/Pluto (including lunar aspects with Scorpio)**

Something hidden lurks in the family history; the emotional tone is intense, controlling and compelling. This is very likely a matriarchal line, wherein the women dominate by psychic and material management ability. This is the strongest indicator that there is a secret in the family, which will emerge through one of the hereditary members who has a Moon in Scorpio, in the eighth house, or hard aspects of the Moon to Pluto. The family line is loaded with healers and magicians, law-makers and law-breakers. Perhaps partly because of its incredible emotional endurance, a deep perceptivity, emotional maturing is achieved early, though usually this seasoned, even jaded attitude is directly related to some form of exposure to 'adult' experiences and situations, which are incomprehensible to a child-mind and catapult the individual into premature adulthood. It is often necessary for some form of emotional amputation to take place for the sake of survival, and always surfaces later. This characteristic threads through all Plutonian-theme families and, as a result, they are particularly sensitive to hidden agendas and always subject to emotional blackmail and fear of loss. Feuding in the family is very common, sometimes for a lifetime, but often just for the power struggle. Individuals in the family can experience feelings of loneliness in crowded rooms - for the family background is always present. There is always powerful psychic connection of the mother with other family members; the father can be hidden from view, but powerful in his emotional or physical absence. There can be strong attachment to revenge, lack of forgiveness, inability to let pride fall away in favour of harmony. Myths about the history of the family are populated with eccentrics, rebels, imperialists, invaders, renegades, cowboys/Indians, illegitimate kin, defrocked priests, lapsed nuns, mysterious disappearances, secrets and unexplained deaths.

#### **Excerpt taken from:**

Erin Sullivan:

#### **The Astrology of Family Dynamics.**

Weiser, 2001.

[abridged and adapted version]

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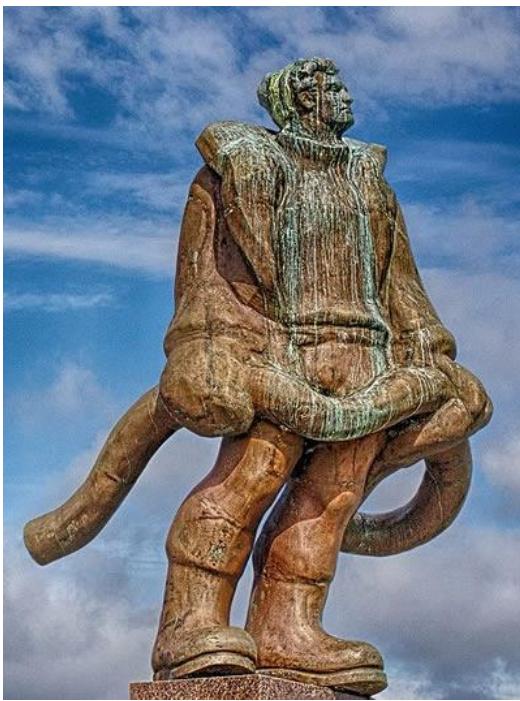
#### **The Hero's Twelve Faces**

**by Cláudia Rabelo**

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What path do you have to follow in order to develop your sense of individuality and a healthy ego? The Sun in astrology points to the father archetype, the animus, the ego and the hero. As a symbol of the hero, it represents what you must fight in a conscious way to obtain its maximum expression, either bright or dark, in the sign it occupies.

The experience of the Sun is an important constructive factor for personal satisfaction, self-determination and will; it represents the conscious ego.

The Sun is a psychic impulse on the way of self-perception that can express its bright face with: self-confidence, determination, healthy ambition, independence, charisma, creativity, magnetism and leadership - or its dark face with: affectation, despotism, selfishness, ostentation, shyness, incompetence and insecurity.

The zodiac is an archetypical path of the hero's life; he goes through the stages of personal development in 12 steps in the skin of: The Warrior, The Obstinate, The Messenger, The Protector, The Ruler, The Analytic, The Lover, The Reborn, The Adventurer, The Climber, The Reformer and The Inspired. The Sun in the signs has been telling our (hi)story on the search for the consciousness' development through the centuries.

Next we will depict each one of the twelve faces of the hero which correspond to the evolutionary path of the 12 signs in search of their own identity, the elements help in the comprehension of the spiritual (fire), material (earth), rational (air) and emotional (water) perspectives that the hero seeks to integrate into his personality.

#### **The Warrior – Sun in Aries (Fire)**

The hero receives the call and initiates his brave journey. He gets ahead of his own life. The primeval energy manifests, he throws his seed. He does not know his limits, there is the ingenuity of youth. The natural impulsivity can give place to impatience and aggressiveness. He has an impetus in the beginning, but many projects can end unfinished due to the loss of the initial enthusiasm and the search for a next challenge.

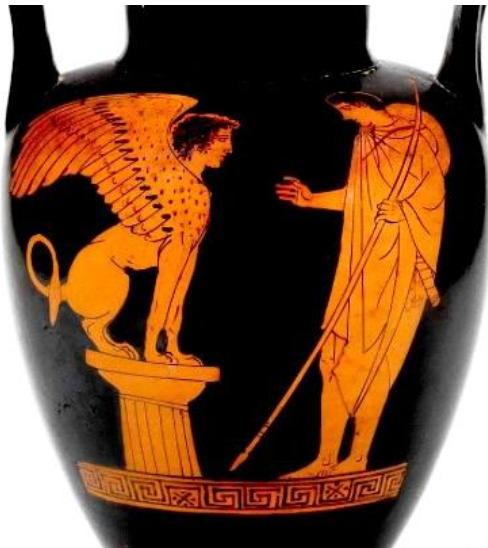
#### **The Persevering – Sun in Taurus (Earth)**

The hero now requires perseverance to take his projects to the end. The dispersed impulses from the Warrior need a direction. Earth needs to be taken care of so the seed can grow. At this phase he is an entrepreneur, determined and practical. He believes that life's natural order always brings good results, patience is his virtue. However, necessity for security and conservatism can restrict or slow down the hero.

#### **The Messenger – Sun in Gemini (Air)**

Now, the hero needs to make contacts and get to know his environment, he moves with agility outside of his world of individual convictions. He manages to integrate a lot of information and gets involved with many interests at the same time, the world around him awakens his curiosity and catches his attention. He has a mental perception of the world around him, he rationalizes and loses a bit of depth. Much attention is given to the external world and the excess of impersonality threatens his balance.

#### **The Protector – Sun in Cancer (Water)**



The hero needs to retract to the depth and security of his inner world. The personal development is experienced by the inner silence. He gets strong by getting in contact with his feelings, he gets to know and comprehend them. He becomes a good protector because he knows how to open a space for self-care and inner stability. With a personality aware of itself, the hero cannot stay reclusive; he needs to test himself in the social arena.

#### **The Ruler – Sun in Leo (Fire)**

The hero feels that he has a lot to offer, he is aware of his own strength, he radiates energy and creativity. He has total confidence in his individuality and his right to rule, it seems that nothing can oust him from his place. The hero's great stability can result in determination and bravery turning him into: kind, courteous, magnetic and courageous. However, the arrogance at this stage can be a toxic danger and the hero can succumb if he becomes a victim of his own illusions.

#### **The Analytic – Sun in Virgo (Earth)**

Now the hero experiences his own vulnerability and learns to investigate and know his own faults. This is the phase where self-improvement and self-criticism are important factors. He approaches himself in detail with great analytical skills. The desire for perfection is intimately linked to the feeling of uncertainty about himself and it helps him in his development. The hero's critical capacity prepares him for the participation in the world, with a partner.

#### **The Lover – Sun in Libra (Air)**

The hero now finds a partner; it is a crucial point in his development. He/She is confronted with his/her shadow, his anima or her animus. He or she can deeply reflect on what is going inside of himself/herself through the encounter and tension of the opposites. The contrasts are going to be highlighted and an equilibrium of what is represented as conflicting will be searched. The hero hesitates, rationalizes, but in the end succumbs to the fatal fate; the intimacy, the fusion.

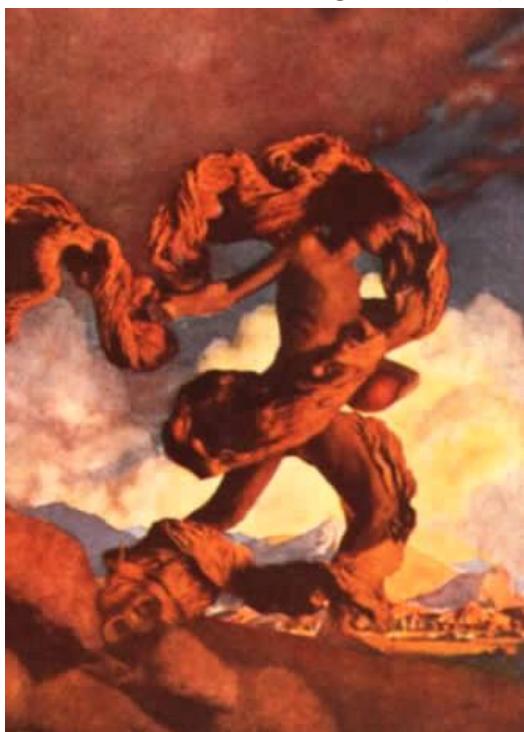
#### **The Reborn – Sun in Scorpio (Water)**

The hero deepens and expands the relationship with a full delivery, in the extreme, in the experience of sexuality and in the emotional crisis.

Here the hero knows that the conflict with painful emotions results in a path of growth and transformation. The symbolic death was lived many times and brought rebirth. He can get dilacerated in the tension of the opposites, but if the search for the fundaments beyond the appearances is

accomplished, the enlargement of this experience awaits on the journey.

#### **The Adventurer – Sun in Sagittarius (Fire)**



The hero wishes to throw himself at the world, discover universal principles. He now directs himself to both ways; internal and external. The limits of his personal sphere are surpassed. The hero now has the necessity to become a propagator, he wants to announce his truth therefore strengthening his own spiritual base. He feels part of a bigger whole and challenges himself to find a new place to call his in this whole. The hero cannot build castles in the air, he needs a solid ground where he can put his enthusiastic ideals.

#### **The Climber – Sun in Capricorn (Earth)**

The hero has to proof that he is capable of surviving in the cold of winter and hit the top of the mountain. He has acquired plenty of skills, he found his balance, he was born again, he threw himself at the world with enthusiasm and now he is here, climbing his evolution, preparing to hit the top. He resists the restrictions, necessities and frustrations in a patient way and hits his practicable and possible objectives. He counts with planning, discipline and perseverance on his efficient methods. However, every useless thing or thing that hasn't endured the trial must be abandoned.

#### **The Reformer – Sun in Aquarius (Air)**

The hero is free and rises above appearances, he struggles to get free from the forms and to go beyond limits. After fighting for perseverance and stability the psyche is investigated and analyzed and what has become useless and outdated is eliminated. The reform is important for the hero, every elimination is lived with a propose of reconstruction. The hero is here a citizen of the world, he does not take sides, he is universalist, altruistic and humanist. He relates himself to humanity's ideals. However, the process can become rational with emphasis on thought.

#### **The Inspired – Sun in Pisces (Water)**

Here there is an accumulation of final wisdom, the absence of form contains the union of the entire knowledge acquired during the process. Here there is a contemplative spirit, a subtle intelligence that pulsates with the universe in a lovely open donation. The hero prepares for a new cycle, he matured so much inside himself the personal and impersonal tension of the opposites, he dissolves in the ocean of the subconscious and is reconnected to the cosmos in the state of presence of the compassionate meditator. He leaves behind himself a fertile field where a new seed will be thrown at and the cycle restarts.

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#### Astrological Indicators of Happiness in Human Relationships

by Dane Rudhyar

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*The field of human relationship has always been one of the most fascinating application of astrology. In this essay, Rudhyar explores how the planetary pairs of the Sun-Moon, Venus-Mars, and Jupiter-Saturn offer insights into the dynamics of a relationship.*



"Will I find happiness with this person?" is one of the questions most often asked of an astrologer. The inquiry may refer to marriage or to any other kind of personal relationship; but, in any case, the issue deals basically with the longing for happiness which every human being harbors in his or her heart. We know instinctively that this longing can be satisfied only by some kind of relationship. However, there can be many types of relationship, and the desire for relationship—and for happiness—can operate at several levels.

The successful fulfillment of one's desire normally brings happiness; yet in many cases, one finds within one's nature conflicting goals and desires. As we seek happiness or personal fulfillment, we may be pulled in several directions, often in two opposite directions; and after one desire is satisfied, we may find a peculiar sense of emptiness and frustration in our heart because in the process of fulfillment,

other, perhaps equally strong, desires have been blighted or crushed.

The problem of how to find happiness is, therefore, essentially the problem of realizing clearly what one desires most vitally, most intensely; then of placing an adequate value on any seemingly important relationship which life brings, according to whether or not it might satisfy this essential desire—our "heart's desire." In many cases, however, human beings do not really stop to ask themselves such questions concerning the character of their most basic desire. They live, we might say, at the "generic" level of human development; they are swayed almost entirely by biological or collective-social urges. These urges actually compel them to seek personal fulfillment in relationships which operate almost entirely at a "natural" vitalistic level, according to social, cultural, religious patterns of normality. There are many persons, on the other hand, who have succeeded in "individualizing" to a greater or lesser extent their reactions to life and their attitudes toward the problem of fulfillment of desire. They experience, no doubt, the basic urges inherent in human nature, particularly the "mating urge" and the yearning for happiness and self-expression. But they have forced these desires into mental frameworks; they demand of life that these desires be fulfilled in a particular, individual way, their own way, if they are to be fulfilled at all.

Often these natural urges are repressed and perhaps altogether denied, and another kind of psychological and mental (or so-called "spiritual") desire occupies **the main focus of the individual's attention**; the attainment of happiness depends then upon the satisfaction of these desires. Perhaps happiness eludes these individuals altogether, for the conflict of opposite desires within the total personality introduces as well conflicts and serious problems in the evaluation of human relationships. A certain relationship may fulfill the basic urge at the biological-sexual level, while another may satisfy those supposedly "higher" desires which are developed at the intellectual, cultural or spiritual level. A great deal of confusion may then be the result.

Discrimination as to what any one particular relationship might bring to the individual is indeed often most difficult, for the relationships between complex personalities—which often means personalities filled with "complexes"—are always filled with uncertainties and obscurities. How, then, can the over-all basic question, "Would I be happy with this person?" be answered with any degree of assurance?



This essay is taken from Dane Rudhyar's book "Sex, Love and Business" which can be ordered at [amazon.com](http://amazon.com)

If the astrologer is to give a satisfactory answer, the first thing he or she must do is to try to evaluate the relative strengths of the two or three basic **levels of desire** of the individual who asks the question. How far is that person "individualized" in his or her reactions and responses to the basic urges of human nature? How deeply have such basic urges been affected by difficulties, shocks or crippling psychological (and physiological) pressures in childhood and adolescence—and this means mainly how natural and wholesome was the early relationship of the person to his parents, to his brothers and sisters?

If the questioner reveals strong complexes in his psychological make-up and an individualized attitude toward life and society, coupled with a strong intellectual development, then the problem of possible happiness in this or that relationship has to be judged primarily—but not exclusively, of course—at the psychological level. Yet a relationship which might start tumultuously with clashing "complexes" **may** harmonize itself and change the main level of operation of the two personalities being related, **if** a powerful biological-sexual rapport develops between them.

In any event, the question of happiness in a relationship just beginning is **always** most difficult to answer, and any quick and glib judgment based on the relationship between the zodiacal sun-signs of the two persons is without much validity and may do great harm.

What I am seeking to point out here is that many more complex factors have to be taken into consideration whenever birth-charts are being compared for the purpose of answering the question above stated. Indeed, in my opinion, the usual procedures are at best most superficial and in many ways psychologically unsound, inasmuch as they fail to grasp the true operation of the basic psychological mechanisms at work in human relationship—particularly in intimate love relationships.

### Levels of Desire

First, we must consider what the levels of operation of essential human desires are in terms of astrological factors.

The primary level is the biological-instinctual-vital level represented by the Sun and Moon. The second level is the more or less individualized personal-emotional level, affected by cultural influences and psychological complexes, represented by Mars and Venus. Then there is a social or religious level, represented by Jupiter and Saturn, which can, in some cases, frame and control the personal drive toward happiness in relationship.

As to Mercury and the three planets beyond Saturn, they should best be considered, I believe, as factors which modify or tend to transform and revolutionize, liberate or disintegrate the attitudes a man and a woman have held toward love and relationship **under the pressure of physiological, parental, religious or social factors during the first 20 years.**

### Planets in Contact

The next point to stress, astrologically speaking, is that the fact that two charts have one or more close **planetary points of contact** (and they should be quite close to be really significant!) does **not**necessarily indicate that the two persons will have much to do together. I have seen many cases of strong relationship between the charts of two persons who, after a few brief meetings in which they felt rather attracted to each other, went their separate ways without anything of significance or importance having occurred in terms of this superficial relationship. Planetary contacts between two charts indicate merely that if a significant and more or less lasting relationship is established, the basic meaning of this relationship can be interpreted and understood in **terms** of such planetary contacts. If, however, one of the two persons, or both, **wants** to know whether the contacts between their birth-charts indicate a good possibility of happiness, this already shows that the potentiality of relationship is at work and seeking confusedly to actualize itself. The problem is, therefore, to try to discern the **lines of least resistance** in their temperaments or egos along which the urge to relationship will flow, particularly to seek basic clues concerning the level at which the relationship can most satisfactorily bring happiness; and, of course, there can be more than one such level affected at the same time.

### Sun-Moon Contacts



The contact between the Sun in one chart and the Moon in another usually reveals quite definitely a fundamental**potentiality** of relationship operating at the generic level of vital forces. The Sun and Moon represent, indeed, the two polarities of the universal life force; but at the psychological level, they do represent these polarities in terms of basic "images" of what will bring to a person what he or she lacks in order to be complete in power and vitality. In other words, the zodiacal position of the Moon in a man's chart pictures the type of "ideal woman" who will bring to him the **inner kind of vital energy** he

lacks or possesses only in a latent undeveloped state. The Sun in a woman's chart represents her ideal of "the man," the ideal lover.

As every lack attracts what can complete it, it follows that normally (i.e., according to the unobstructed, natural process of relationship) a man will attract to him women who can polarize and illumine his natal Moon. Thus, if the man has his Moon in mid-Taurus, he will tend to draw to him women born with their Sun around mid-Taurus. The actual women will, thus, answer the call of the potential "Woman-Image" projected by the man—which means, in another sense, the call of his own latent, unexpressed femininity. If a contact is established, the mutual attraction should be strong, provided there are not too many disturbances or blockages operating at the more strictly psychological-intellectual ego level.

Such a Sun-Moon contact operates both ways: the man finds in the woman that which fills with light and power his "Woman Image" (i.e., his special need for a feminine counterpart who will externalize what he cannot objectify by himself alone); and the woman finds her "Man Image" (her natal Sun) reflected in the psychic mirror or the desire of the man and, thus, becomes conscious of her own unexpressed masculine selfhood. As a result, both partners become more complete, more totally

"realized" **through** each other.

This is the psychological process which operates in an essentially "human" (and not merely animal) conjunction of the male and female polarities. But, of course, one may also claim that the reverse type of contact is equally or more valid: that is, the Sun of the man conjunct the Moon of the woman. In this case, what we see is a symbol of sheer sexual and instinctual polarization under the compulsive power of life.

In the first case, at the psychological level, we have the solution of the personal needs of the man's mind-spirit and of the woman's soul for their psychic counterpart. It is potentially, and it **can** become actually a conscious and fulfilling love process—a union which can make two truly human beings united **through and beyond** the body. In the second case, at the biological level, we simply witness the meeting of two polarized energies for the non-personal purpose of life's perpetuation which can be wonderful enough if allowed to operate in natural perfection of rhythm. Yet this Sun-Moon contact of itself deals primarily with natural energies, not with human consciousness. (There may be, of course, other planetary contacts, adding other facets to the relationship.)

By contrast, in the union of the man's natal Moon and the woman's natal Sun two "images," two ideals are blended. If there is marriage, it is then a marriage of "images"—that is, of **psychic realities**. The physiological-sexual happenings become mainly symbolic rituals exteriorizing the psychological communion which is, to the joined individuals, the basic factor. The union has a creative, rather than procreative purpose and meaning in the life of the participants. What is essential in it, even if there are children, is the creative or recreative potentiality implied in the relationship. Each participant, by projecting himself in the other, fulfills the hidden side of that other's nature. Thus, two greater beings are created.

In many contacts between the charts of individuals united by some kind of bond—whether it be a non-sexual friendship or a love affair or a marriage—the Sun or Moon of one person is in contact with a planet in the other chart. There are a great many possibilities of interplanetary contacts. But where the Sun or Moon is involved in the contact, one can always find a basic "image" at work or being stirred in the depths of the unconscious.



In the well-known love affair between the Polish composer **Chopin** and the French woman writer who

took the name of **George Sand**, the Moon of the man at 12° Libra was conjunct the very much emphasized Uranus of the woman. The delicate and sensitive composer had within him an "image" of a strong, transforming, unconventional woman; and he drew to himself the restless French lady, almost a prototype of the free, independent and creative modern woman. She also had her Moon in late Aries opposed to Chopin's Jupiter, and her own Jupiter at 26° Libra was opposed to his Jupiter at 23° Aries. Her seventh-house Saturn at 28° Virgo was within orb of an opposition to his seventh-house Mars at 2 1/2° Aries.

The Jupiter exchange is interesting, for contacts involving Jupiter and Saturn tend to show either social pressure or individual karma at work in the relationship. I remember a case in which the man's Jupiter was conjunct the woman's Sun-Saturn pair, her Jupiter conjunct his Moon. This indicated a strong soul contact leading to marriage—a marriage which, however, was dissolved some years later under very special social and karmic pressures. The woman remarried, this time a man whose birth-chart contacted hers only at one point: an exact conjunction of his Uranus to her fourth-house Moon (the latter had signified a rather unusual type of "mother complex"). The man's Uranus had intensely stimulated some phases of her feminine nature, and the result was a child born with Uranus rising! The contact was strengthened by the fact that the man had his Sun and several planets in her first house.

In another case which did not lead to marriage but to a very beautiful friendship, a man's Sun was on a woman's Venus. The woman was able to bring to the man's image of his own positive selfhood (Sun) a Venusian quality of love and higher significance. The Saturn of a woman on a man's Sun may bring pressure and karmic confrontations from some ancient past to the man; but it may also help to bring his true self to a more clearly defined and focused condition.

The important fact never to lose sight of, however, is that such contacts may "work" very strongly in some instances and perhaps not at all or indirectly in others. I recall a man whose Venus was conjunct a woman's Sun. They knew each other but slightly through a mutual acquaintance; yet in a moment of decision, some seemingly not too important advice given by the man to the woman changed her life, stopping what then seemed to be an unavoidable divorce and leading to the totally unexpected birth of a child.

It is indeed impossible for any person to fathom or foresee the consequences of a relationship with another person—and this applies as well to relationships between friends or associates of the same sex and involving no evident emotional interaction. The study of the points of contact between the charts of the persons being related cannot reveal, I repeat, whether or not an obviously important relationship will be worked out; it can only show **the essential character of the potentiality of relationship between these two persons**: i.e., the most fundamental reason for their connection if there is actually to be a concretely active linking of destinies.

### Mars-Venus Contacts

When the Mars and Venus of two charts are aspected in one way or another, the potential contact between the two individuals tends to express itself in terms of very "personalized" psychological-emotional situations and needs. Here we deal no longer with the basic "natural" level of life polarities, but instead with the overtones of what the life energy has released and built up in the two personalities. A French horn and a violin may play the same note, but the two resulting sounds are extremely different. They differ in "quality" or "timbre." They differ because while the fundamentals of the two sounds are the same, the distribution of the vibratory energy in the sounds among the overtones of this fundamental differs immensely. One instrument concentrates this sound energy among the lower overtones, the other among the higher. Each instrument in an orchestra has its own pattern of overtones, which gives to this instrument its "individual coloration," musically speaking.



In a rather similar sense, every human being is basically "human" as a member of the species mankind; but each differs as an individual, according to the way he reacts to human experiences and to what special type of experiences he or she has had to meet, especially during the formative years. These personalized responses to life in time generate characteristic "emotional attitudes"; and it is to these that Mars and Venus refer most directly.

When the natal Mars of a person is very close to the natal Venus of another person, it is most likely that (at least insofar as this point of contact is concerned) they will meet on the basis of a search for someone whose emotional attitude will act as a complementing factor and with the ability to balance some important personal lack or undeveloped psychic area of the personality or to appease a psychic disturbance.

The need, I repeat, is a very personal one, often based on some insistent "complex" or at best on the fact that these two persons have developed emotionally along opposite lines—developed in such a way that a whole side of their potential nature was left immature or in the shadow realm of the unconscious. Mars is the masculine polarity of the conscious emotional life; Venus, the feminine. Venus represents, therefore, in a man **his latent femininity**; Mars in a woman is her latent, but nonetheless real and potentially arousable, masculinity. These planets represent this femininity and masculinity at the level of the personal soul, rather than in a biological sense.

If, thus, a man has overplayed his masculine role and ability to respond, perhaps because his natal Mars was strongly emphasized, the feminine side of his personality may be very undeveloped; and it may call (unconsciously to the man's ego, most likely) for someone to activate this feminine side. This call often takes the form of projecting a strong "Woman Image" of himself; this image seeks its complement in the "Man Image" of a woman who longs to see herself related to a man, giving her a chance to display her own more or less unconscious masculinity.

When, on the other hand, the Mars of a man is conjunct the Venus of a woman, one can expect a more direct and often less consciously personal flow of emotional vitality from the man to the woman. The relationship may feed on a simpler and more natural attraction based on masculine and feminine charm. It is based on the impact of the man's desire for emotional self-expression arousing a personal response in the woman. This can be a particularly significant relationship if either the man or woman (or both) has been somewhat afraid of human relationships and as a result living over-consciously in the mind—or has become enveloped in some intellectual-spiritual cloud of illusion. The man needs, therefore, to feel more masculine, the woman more feminine.

### Planets and Angles

There are also many cases of significant relationships between two people which can be interpreted astrologically through the contacts between some planet or planets in one chart and one of the four angles—mainly, the ascendant in the other chart. In the aforementioned case of Chopin and George Sand, Chopin's Venus was conjunct his mistress' ascendant. She had been stimulated, no doubt, by his Venusian musical genius, as composer and pianist. The planet in one person's chart stimulates the psychological function to which this angle refers.

If we use Carl Jung's definition of the four basic functions in man's psyche, we can see how "intuition" refers to the ascendant, "feeling" to the nadir, "sensation" to the descendant and "thinking" to the midheaven or zenith. George Sand needed to have her "intuition" aroused.

### Part of Fortune Contacts

Such contacts between planets and angles are usually very revealing. Another equally revealing contact

is that between one planet in a chart and the Part of Fortune in another chart.



I began this article by pointing out how many and varied ways there are for astrologers to answer the familiar question, "Will I find happiness with this person?" It is well, therefore, to close with a reference to the Part of Fortune, which, in a very real sense, is one of the main indicators of a person's capacity for happiness and of the particular nature of the person's happiness or lack of happiness.

The Part of Fortune, as I have often shown, is simply the moving index of the everyday state of relationship between the Moon and Sun. It indicates the "phase of the Moon"—which, more, accurately speaking, should be called the phase of the soli-lunar relationship (i.e., of the lunation cycle). The Part of Fortune, thus, symbolizes in every individual the connection between the Sun polarity (masculine) and Moon polarity (feminine) of his or her basic nature. It is an all-important connection; and when it is directly influenced by the position of a planet nearby, the character of the person is thereby revealed in some essential feature.

A person born with Saturn conjunct the Part of Fortune tends to be the pessimistic type or, at any rate, the man whose happiness depends on deeply rooted personal factors rather than on superficial circumstances or events. Jupiter conjunct the Part of Fortune is, on the contrary, an indication of innate optimism and faith, of social buoyancy and a "good-fellow" attitude.

If a person's natal Saturn is close to another person's Part of Fortune, the relationship may deepen and make more practical the second person's personal attitude; but it may also be at times heavy and depressing. The meaning of contacts involving other planets can easily be worked out by considering the typical characteristics of these planets.

#### **Careful Consideration Advised**

In closing, I should not only make it clear that I have merely given here the broad outlines of a complex subject which, unfortunately, is but too often discussed on a very superficial and not too relevant basis of quick judgment, but I should also restate most emphatically that the fact the charts of two persons reveal some strong points of contact does **not** mean that these persons **will** or necessarily should become closely related. I stress this point because I have seen near tragedies produced by someone discovering that another person's chart was closely related to his or her own. Also, I have seen happy and lasting marriages between two persons whose birth-charts had only very slight points of contact. Nevertheless, the fact remains that **if** a lasting, or a brief but highly meaningful, relationship is established between people, whatever points of contact there are between their birth-charts is almost certainly a remarkably revealing indication of the character and purpose of the relationship. It is this fact which makes a study such as this valid and necessary; it is "necessary," for astrological judgment in the matter of inter-chart relationship can only be valid if all the complex intricacies of the subject are carefully taken into consideration.

**Author:**



**DANE RUDHYAR** (1895-1985) was a leading figure in astrology the 20th Century, introducing reforms to the ancient practice many practitioners and writers today take for granted. A prolific writer, Rudhyar contributed more than 20 books and several hundred articles to modern astrology.



A multi-faceted creative, Rudhyar was (along with Edgard Varèse, Henry Cowell, Ruth Crawford, and others) one the seven "Ultra-Modern" composers of the early-20th Century. Read more about Rudhyar's life and work at the [Rudhyar Archival Project](#), sponsored by [khaldea.com](#)

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## The Four Faces of Mercury

by Michael R. Meyer

### Introduction

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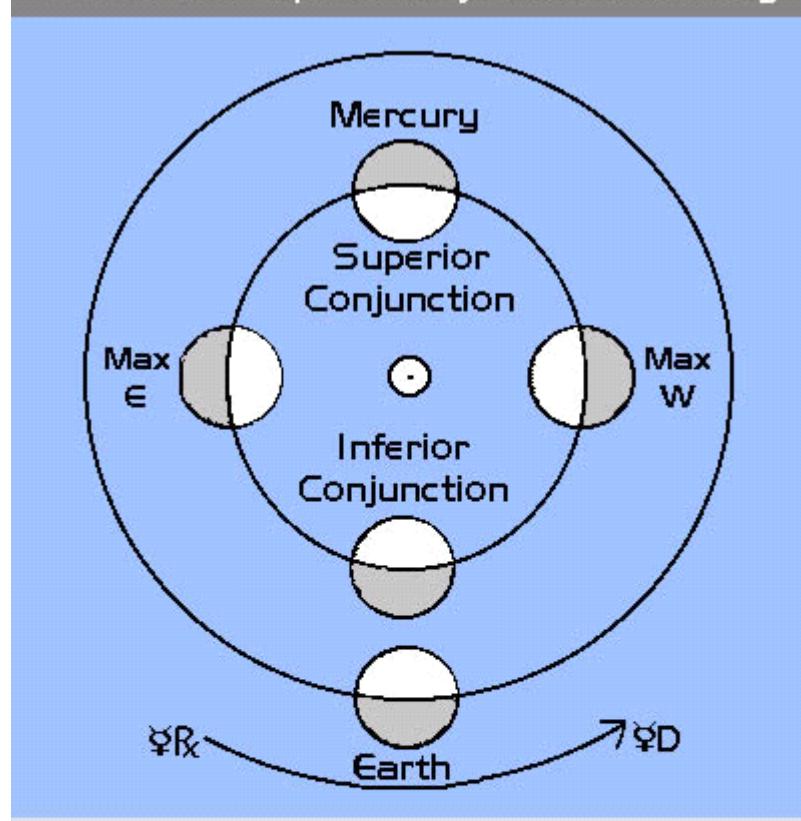
**Everyone familiar with astrology and its tools knows the planet Mercury refers to mental activities and faculties of the mind.** According to natal astrology, the position of Mercury in your birth chart symbolizes the quality of energy (the zodiacal sign occupied by Mercury) propelling your mind through the areas of experience (revealed by Mercury's house position) where it best functions. But this is not

the most **fundamental** approach to determining and understanding mental temperament, because it fails to focus on the cycle of Mercury as a whole, and on Mercury's particular cyclic phase at the time of birth.

This section presents a valuable, easy-to-use technique allowing you to discover your fundamental mental type. It provides a four-fold classification of mental temperament derived from the major turning-points of the cycle of Mercury. Of ancient origin, the technique of "mental chemistry" was reintroduced into astrology during the early part of the twentieth century by the eminent astrologer Marc Edmund Jones. It was later refined and reformulated by Dane Rudhyar according to the humanistic approach to astrology.

One of the first things a student of astrology learns about Mercury is that because its orbit lies inside the Earth's, it is never more than twenty-eight zodiacal degrees from the Sun. From our geocentric point of view, and because the Earth never passes between Mercury and the Sun, Mercury does not make the entire 360 degree cycle of aspects with the Sun. These factors create an unusual situation characterizing the cycles of two planets lying inside Earth's orbit—Venus and Mercury. Instead of forming a single conjunction and a single opposition with the Sun during each cycle, Mercury and Venus form with the Sun two different types of geocentric conjunctions—termed inferior and superior.

### Inferior and Superior Conjunction of Mercury



The inner planet Mercury, as well as Venus, always appear near the Sun in the sky. They therefore never enter a geocentric opposition with the Sun. Instead, they form two types of geocentric conjunctions with the Sun during each cycle: the inferior conjunction—the beginning of a new cycle—when the inner planet is retrograde and passing between the Earth and the Sun, and the superior conjunction—when the inner planet is fastest in geocentric motion and on the opposite side of the Sun.

Mercury is retrograde before and after the inferior conjunction, which is also its heliocentric (sun-centered) conjunction with the Sun. It is direct during the superior conjunction, which is its heliocentric opposition with the Sun.

The approximately 116-day cycle of Mercury begins with the **inferior conjunction** with the Sun. It is a celestial situation where the Sun, Mercury and Earth are aligned, with Mercury standing between the

Sun and Earth (see accompanying sidebar). Occurring in the middle of Mercury's twenty to twenty-four day retrograde period, the inferior conjunction inaugurates Mercury's waxing hemicycle, which is analogous to the period between the New Moon and the Full Moon. Because Mercury's cycle opens with Mercury leaping from setting behind the Sun in the west to rise **before** the Sun in the eastern morning sky, Rudhyar termed this half of Mercury's cycle **Promethean**, for the mythological titan who stole the fire of the gods and gave it as a gift to humanity.

Mercury turns direct nine to fifteen days after the inferior conjunction, and about a week later Mercury reaches its greatest distance from the Sun. A few days later, Mercury begins moving through the zodiac quicker than the Sun (or more than one degree a day). The **superior conjunction** occurs when Mercury is at the far side of the Sun, and while moving close to its maximum speed of about  $2^{\circ}15'$  a day. It is analogous to the Full Moon and marks the beginning of Mercury's waning hemicycle, during which Mercury sets in the early evening **after** the Sun. Rudhyar termed the waning Mercurial hemicycle **Epimethean**, for the always backward-looking brother of the forward-looking Prometheus. About four to five days after the superior conjunction, Mercury's daily motion matches the Sun's, and about two weeks later it turns retrograde. Then, ten to fifteen days after turning retrograde, the cycle closes with the inferior conjunction.

### The Four Faces of Mercury

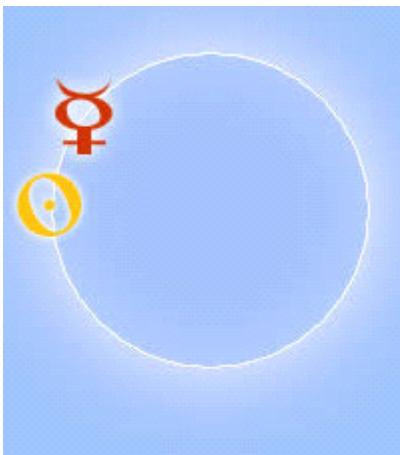
The brief look at the Mercury cycle presented above provides the foundation for the four-fold classification of Mercury types: Promethean-Retrograde, Promethean-Direct, Epimethean-Retrograde and Epimethean-Direct. They are Mercury's four "faces," each representing a particular mental temperament.

It's easy to determine your Mercury type. First locate the Sun in your birth chart. If Mercury is **clockwise** from the Sun, it is Promethean. On the other hand, if Mercury is **counterclockwise** from the Sun, your Mercury type is Epimethean. If you're simply looking-up someone's data in an ephemeris, notice if Mercury is ahead or behind the Sun in the zodiac. If the Sun is further along the zodiac than Mercury, then Mercury is Promethean. If Mercury is further along the zodiac than the Sun, then Mercury is in its Epimethean phase. While you're at it, check to see if Mercury is retrograde (indicated by the character Rx in Mercury's column above the date row). For example, if Sun is ten degrees Leo and Mercury is two degrees Leo, retrograde, then Mercury is Promethean-Retrograde. In a horoscope, retrograde planets are indicated by the Rx symbol. In **Khaldea 2001**TM ephemeris and chart graphics, retrograde planets are displayed red.

The following depictions of Mercury's four faces are expressed in general terms. They provide launching platforms for your own insight and understanding into the types. Don't apply them rigidly. As with everything astrological, much depends on the horoscope as whole. In a subsequent section, "Venus Morning Star, Venus Evening Star," we'll take a similar look at Venus and its cycle. Then, in Section Five, we'll refine our look at the inner planets even further and consider the sequence of Mercury, Venus and the Sun in the horoscope.

The graphics illustrating each of Mercury's four faces provide examples of the positions of the Sun and Mercury for each type. The position of the two bodies within the wheel, however, is arbitrary. Mercury types are not determined by the position of the Sun and Moon within the horoscope wheel, but by Mercury's direction from the Sun (clockwise or counterclockwise) and whether its motion is direct or retrograde.

### The First Face of Mercury: Promethean-Retrograde



**Mercury shows its first face at the beginning of its cycle.** Born anew from the cycle just closing, the Mercurial faculties of mind and communication have been impressed with a new quality of will, purpose and energy — symbolized by the zodiacal and house positions of the inferior conjunction which inaugurated the new cycle. But it will take the entire cycle for this new quality of fully unfold. Now, at the beginning of the cycle, it is pure potential — suggested by the astronomical fact that at the inferior conjunction Mercury is closest to the Earth, with its dark side facing the Earth.

Like the waxing hemicycle of the lunation cycle (from New Moon to Full Moon), the entire Promethean hemicycle of Mercury denotes eager, impulsive, spontaneous, form-building, involutionary and constructive activity. It suggest a restless mind concerned with new ideas, seeking new forms of creative expression.

Mercury begins its cycle during its retrograde period. A situation providing a symbolic key to one of the mysteries of the human mind and to Mercury's dual nature — our mind and mental faculties develop counterpoint to the instincts of biological life and whatever is grounded in the past. The technological feats such a mind makes possible can greatly enhance life. But concentrated mental activity can also lead human individuals to live and work against the imperatives of life and nature. The Promethean threads a cutting edge. In mythology, it was Prometheus who gave the fire of mind to infant humanity. A rebel challenging the dominion and authority of the gods, the gods in turn exacted from Prometheus a severe penalty — perpetually having his liver eaten out by a vulture, only to have it regenerated and devoured again and again, until rescued by Hercules.

**If your Mercury type is Promethean-Retrograde, you possess a mind seeking independence from biological limitations and the dictates of social convention.** It does so because it is **driven by an intuitive impulse** to realize a new quality of being, the full nature of which you may not as yet clearly or fully understand. But independence from natural compulsions and social convention often leads to a more or less violent rebellion against the past and its traditions, or from anything which holds back your mental eagerness.

Eventually, the Promethean-Retrograde type generally tires of resisting whatever she feels hinders her freedom. Then mental combative ness gives ways to a powerful intuitive identification with, and a creative contribution to, something greater than the person.

Because the Promethean-Retrograde phase lasts from ten to fifteen days, it is seen in only about one out of ten birth charts. Great minds and influential thinkers are found among Promethean-Retrograde types, including [Aldous Huxley](#). A member of England's most prominent scientific family, Huxley migrated to America, where he became a famous novelist and social critic. Always a futuristic thinker, Huxley's Promethean-Retrograde Mercury is clearly shown in his best-known novel, **Brave New World**. Mercury's character is traditionally said to be asexual, and its significance in a natal chart doesn't vary much between men and women. Women born during Mercury's Promethean-Retrograde phase, however, often find themselves engaged in challenging traditional roles and in defining a new image of woman. Some of the most outstanding icons of new womanhood are Promethean Retrograde types. [Victoria Woodhull](#), an early feminist of the nineteenth century and one of the most Promethean women of the modern era, is exemplary of the type. [Chrissie Hynde](#) — who opened the way for women to work as creative and musical principals in the world of rock music — is a contemporary icon whose legacy has a tremendous impact on creative young women. The editor of **Cosmopolitan** and author

of **Sex and the Single Girl**, [Helen Gurley Brown](#), is another Promethean-Retrograde woman.

[Read more about the Second Face: Promethean Direct at www.khaldea.com](#)

### The Third Face of Mercury: Epimethean-Direct



**Mercury puts on its third face during the superior conjunction, analogous to the opposition and the Full Moon.** Now is the moment the "seed message" impressed upon Mercury at the beginning of its cycle receives the light of meaning. It is also when Mercury is brightest and smallest, because most distance from the Earth and its biological compulsions. About five days after the superior conjunction, Mercury appears as an "evening star" near the western horizon, setting shortly after the Sun. The mind is most objective and deliberate in its operation about forty days after the superior conjunction, when Mercury's velocity is reduced to match the Sun's daily motion (after which it begins moving through the zodiac slower than the Sun). At the same time it also reaches its maximum distance from the Sun (corresponding with the waning square aspect and the third-quarter lunation type), representing a high degree of mental deliberation.

During the Epimethean hemicycle, what Rudhyar calls the "evolutionary, associative and generalizing aspect" of the mind dominates. The Epimethean-Direct mental type is characterized by a growing sense of a long-range, objective and historical perspective. It symbolizes a mind in which eagerness and impulsiveness have given way to careful deliberation. Here the calculated risk replaces the intuitive gamble. It is often seen in the birth charts of gurus, spiritual teachers and religious leaders — transmitters and custodians of the many particular traditions.

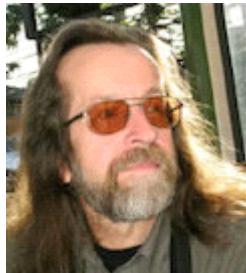
If your Mercury type is Epimethean-Direct, you probably have a practical, objective and analytical mind leading you to act on the basis of facts and past experience rather than on hunches and gut-feelings. Your well-organized mental faculties enable you to manage people and run things. But in doing so, you may need to keep an open mind and avoid rigid thought patterns.

**As a third face of Mercury type, you are success-oriented and work hard to fulfill plans and goals.** To realize your goals, you draw upon knowledge acquired through past experience and by observing the achievements and mistakes of others. Indeed, this is the main area where Promethean types and Epimethean types most differ in their approach: Promethean types eagerly forge ahead to pursue a vision or intuition flash; Epimetheans, regardless of how intuitive and impulsive they may be, tend to first distance themselves mentally and attempt to look at things objectively, to consider what past experience can offer the situation. Epimetheans can be daring and radical thinkers, but they tend to see their free-thinking as part of a tradition operating within a historical context or movement.

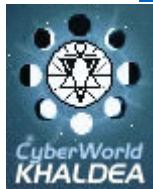
The Epimethean-Direct type is seen in the birth charts of three of the most influential minds of the nineteenth century, individuals whose work figures largely in the development of the collective mentality of the twentieth century. Karl Marx, [Charles Darwin](#) and [Sigmund Freud](#). Their work has made, in much different ways, a tremendous impact on current mentality. They formulated revolutionary theories based respectively on the study of historical and political precedents, the observation of biological types, and the study of psychological processes and disturbances. Leaders of the Bolshevik Revolution, [Lenin](#) and Trotsky, are also examples of Mercury's third face. Other examples include [Albert Einstein](#), [J. Krishnamurti](#), George Gurdjieff and Indira Gandhi.

[Read more about the Fourth Face: Epimethean Retrograde at www.khaldea.com](#)

**Author:**



**MICHAEL R. MEYER** has been a leading figure in the humanistic astrology movement since the 1960's and is today its foremost proponent. His best-selling "A Handbook for the Humanistic Astrologer" is one of the most widely read books on serious astrology published during the 20th century. Michael is the founder of [khaldea.com](http://khaldea.com)



and its [Rudhyar Archival Project](#), as well as the creator and developer the Khaldea Ephemeris7z, the Khaldea Calendar and Khaldea7z.

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## Venus Morning Star - Venus Evening Star

by Michael R. Meyer

### Introduction

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If you're one of the millions who give attention to astrology, or have had your birth chart drawn and interpreted, you probably know the zodiacal sign and natal house occupied by Venus at the time of your birth. The natal house in which Venus was located at birth shows the particular set of human experiences through which your **emotional life, feeling nature and sense of values**, fueled by the type of energy symbolized by Venus' sign, best operates.

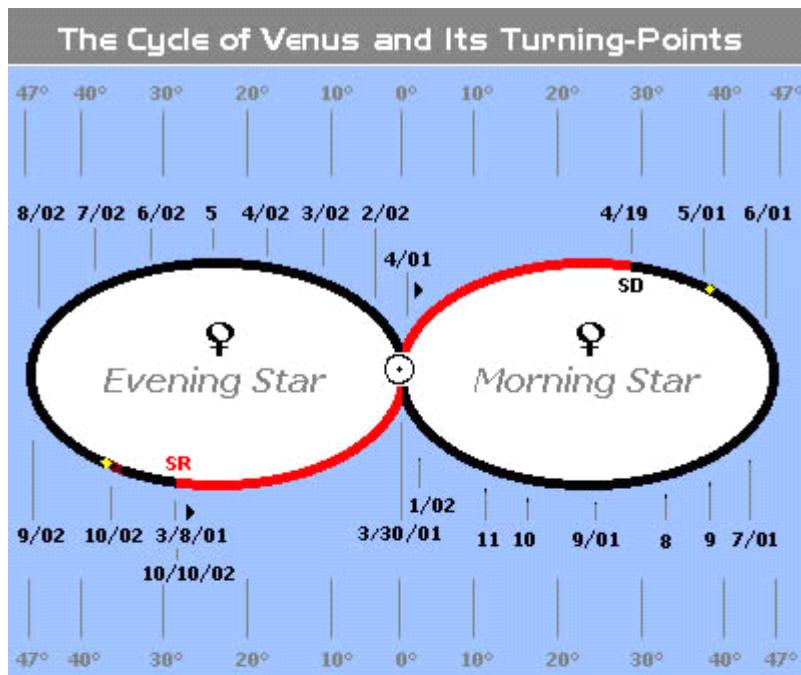
But a house and sign examination is not the most fundamental astrological key revealing your Venusian nature. This article presents a basic, easy-to-use technique to determine and interpret your Venus type. It is based on viewing the 584-day cycle between the Sun and Venus as a whole. Readers of my series on mental types, [The Four Faces of Mercury](#), will recognize that the Venus cycle follows a pattern similar

to the cycle of Mercury, but with some important and very intriguing variations. The approximately 116-day cycle of the Sun and Mercury deals with mental processes, associations and attitudes, while the cycle of **Venus symbolizes emotional processes and attitudes**, as well as our **value-and-meaning-giving faculties** – that is, how we interpret, evaluate and make sense of our life-experiences and the world around us. Whereas Mercury is the neutral and asexual planet, the servant and messenger of other planets and their functions, Venus is assigned a feminine polarity; it represents the set of values motivating our actions (Mars) and guiding our mental processes and use of knowledge (Mercury). But the most unique and fascinating feature of the cycle of Venus is the remarkable way it conforms, cycle after cycle, to a five-fold pattern.

### **The Cycle of Venus and Its Five-Fold Pattern**

Because the orbit of Venus lies within Earth's, from our geocentric point of view Venus always leads or follows the Sun by no more than 47.5 degrees. Another special feature of the Venus cycle (which it shares with the Mercury cycle, because the two bodies both lie within earth's orbit) is that Venus forms two very different types of [geocentric conjunctions](#) with the Sun — the inferior conjunction and the superior conjunction. A Venus cycle begins at the inferior conjunction, when Venus is exactly between the Sun and the Earth. At the superior conjunction, which is equivalent to the opposition aspect, Venus is on the far side of the Sun, with the Sun standing exactly between the Earth and Venus.

The inferior conjunction, equivalent to the New Moon phase of the lunation cycle, occurs when Venus is in the middle of its retrograde cycle and moving quite slowly across the zodiac. It is then nearest to the Earth and, from our point of view, dark. Rising before the Sun, Venus appears in the pre-dawn sky about a week after the inferior conjunction, when the Sun and Venus are about ten degrees apart. As a herald of the new day, Venus is called **Phosphorus** and **Lucifer**, the latter name meaning "light bearer."



The accompanying diagram shows the important turning points of the Venus cycle for years 2001-2002.

The cycle follows the movement of the ► arrows through the "figure 8." The beginning of each month is indicated in **bold** type just above and below the planet's path. Degrees of elongation from the Sun are indicated by the figures at the top and at the bottom of the diagram. The **retrograde period** is shown in red. Maximum brightness is indicated by a yellow ♦ diamond.

For instance, the Venus retrograde period begins on March 8, 2001 (we apologize for using American date notation) at a bit less than 30° degrees distance from the Sun. The inferior conjunction occurs a bit after April 1, 2001, and Venus turns stationary direct on April 19, 2001, at an elongation of a bit less than 30°. During June 2001 Venus is at eastern greatest distance from the Sun, and so on.

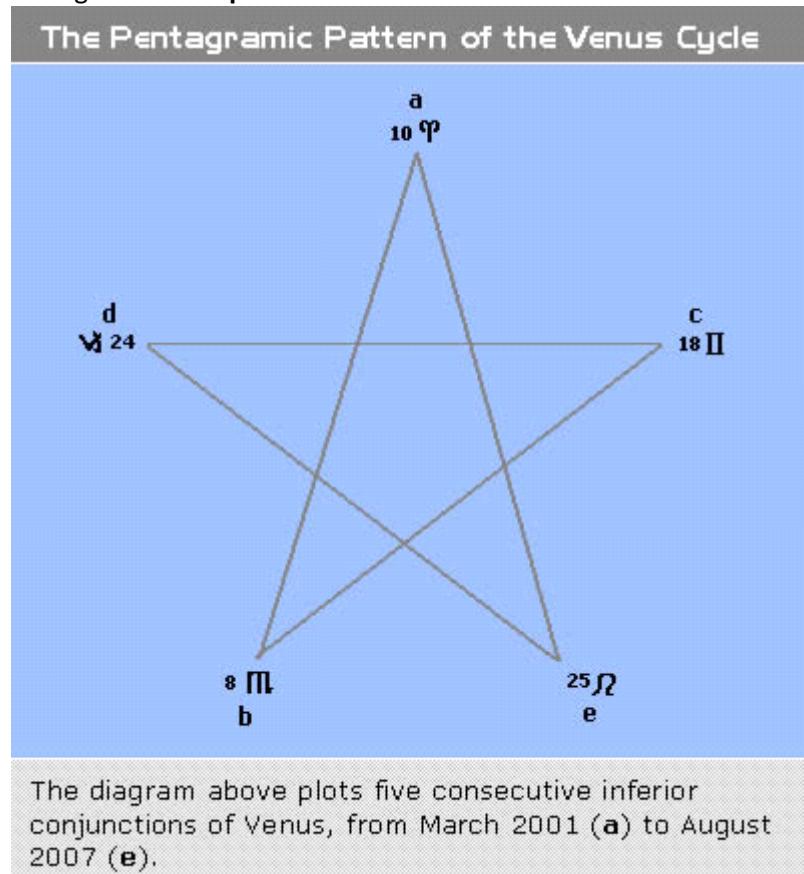
Venus turns direct about three weeks after the inferior conjunction. Thirty-six days after the inferior conjunction, **Venus is most brilliant** in the morning sky. Thirty-six days more, Venus reaches its maximum distance from the Sun. At this time, Venus is moving through the zodiac at the same speed as the Sun, and gaining.

Two-hundred and sixteen days (or 6 x 36 days) later, Venus reaches its superior conjunction with the Sun, when it is moving close to its **maximum of speed of about 1°15' per day**. For several weeks before and after the superior conjunction, however, Venus is so close to the Sun in the sky that it is no longer visible. Venus is furthest from the Earth at superior conjunction, which is equivalent to the opposition aspect and the Full Moon phase of the lunation cycle. The superior conjunction inaugurates the hemicycle in which Venus plays the role of the Evening Star, **Hesperus**, which means western. Thirty-six days after the superior conjunction, when the Sun and Venus are about ten zodiacal degrees apart, Venus first appears in the evening sky, setting after the Sun.

Two-hundred and sixteen days (6 x 36 days) after the superior conjunction, Venus again reaches its maximum distance from the Sun — about 47 degrees, but maximum elongation varies slightly from cycle to cycle. It occurs when the motion of Venus equals the Sun's, and is slowing. Thirty-six days later (which is also thirty-six days before the next inferior conjunction), **Venus is most brilliant**, outshining all other objects in the evening sky. Then, about two weeks later, Venus begins its **forty-day retrograde**.

**journey**, in the middle of which occurs the inferior conjunction, the birth of new cycle. But about twelve days before the inferior conjunction Venus becomes no longer visible in the sky.

Because Venus rotates one-hundred and eighty degrees on its polar axis between inferior conjunctions, at each superior conjunction Venus shows Earth the face that during the inferior conjunction faced the Sun, while the side that was facing the Earth during the conjunction now faces the Sun. But this is not the most extraordinary feature of the Venus cycle. When one plots the cycle of any important turning point of the cycle of Venus for five or more consecutive cycles, a remarkable pattern forcefully emerges — a five-pointed star!



So many factors figure into the remarkably stable five-fold structure of the Venus cycle that we can only outline here a few of the most important. The most striking features of the pentadic structure include: **1)** a superior conjunction occurs very near to 648 degrees (one complete circuit around the zodiac plus 288 degrees or four points of a five-pointed star) from the inferior conjunction which opened its cycle; **2)** successive inferior conjunctions occur about 936 degrees zodiacal degrees apart — that's two circuits around the zodiac, plus 216 degrees or three points of a five-pointed star; **3)** this pattern repeats itself in terms of the zodiacal degrees on which Venus turns retrograde and direct, as well as the degrees of greatest brightness and maximum elongation; **4)** a complete pentagram is formed after five complete cycles, totaling two days, eight hours short of eight years; **5)** successive five-cycle sets identically repeat the pattern, with an offset of only two zodiacal degrees; and **6)** the star pattern created by five Venus cycle rotates backwards through the zodiac, completing an entire round once every 760 Venus cycles, which adds up to about 1,215 years.

Additionally, **phenomenon of Venus occur in steps of thirty-six days** or in multiples of thirty-six.

Maximum brightness occurs thirty-six days after the inferior conjunction; the next step, maximum elongation occurs thirty-six days later; and the superior conjunction occurs 216 days (or  $6 \times 36$  days) after maximum elongation. In the evening star phase, maximum elongation occurs 216 days after the superior conjunction; maximum brightness takes place thirty-six days following maximum elongation and thirty-six days more brings the inferior conjunction.

### Morning Star, Evening Star

The brief overview of the Venus cycle presented in the previous page provides a multiplicity of factors

susceptible to astrological interpretation, and it offers a foundation for a process-oriented classification of Venus types. Such a classification consists of two fundamental types – **Venus Lucifer, the Morning Star; Venus Hesperus, the Evening Star**. As we'll presently see, each of the two types presents a particular **emotional temperament** and a particular sense of values, meaning, ideals and appreciation. Additionally, each of the two primary types carries a special retrograde subtype.

Determining your Venus type is easy. First locate the Sun in your natal chart. If Venus is **clockwise** from the Sun, your Venus type is Lucifer, the Morning Star. On the other hand, if Venus is positioned **countrerclockwise** from the Sun, your Venus type is of Hesperus, the Evening Star.

If you haven't had your birth chart calculated, simply look up your birth day and year in an ephemeris. If the Sun is further along the zodiac than Venus, your Venus type is Lucifer. If Venus is further along the zodiac than the Sun, it's Hesperus. While you're at it, check to see if Venus is retrograde (indicated by the letter R in the Venus column above your birthdate). In the ephemeris and horoscope graphics generated by **Khaldea2001TM**, retrograde planets and listings are shown in red. For example, if your natal Sun is 20 degrees Gemini and your natal Venus is 10 degrees Taurus, your Venus type is Lucifer, the Morning Star.

While the interpretation given here provides the **most fundamental approach to the cycle of Venus** and its place in astrology, it is important to note that it does not factor the latitude of Venus into the picture. Additionally, a thorough astrological consideration of one's emotional nature requires an examination of the house and sign occupied by Venus, as well as considering how other astrological planets, especially the Moon, Mars, Saturn and Neptune tie in with Venus and the chart as a whole. Nevertheless, the interpretations below provide the first and most fundamental approach, and they deal not only with our **emotional make-up**, but also with **our value-system** and how we interpret, evaluate and **make sense of our life-experiences** and the world around us.

### **Venus Lucifer**

A new Venus cycle opens when the Sun and Venus meet in **inferior conjunction**. It is a moment when the Venusian faculties of emotion and evaluation are impressed with what Dane Rudhyar calls a "new quality of will and purpose." But the new quality of Venusian response and meaning does not become realized all at once. It is rather gradually translated from potentiality to actuality throughout the 584-day Venus cycle.

The first half-cycle of the Venus cycle is characterized by a **spontaneous, eager and impulsive emotional nature**. It corresponds with the constructive, biological activity predominate during the waxing hemicycle (from the conjunction to the opposition) of the lunation cycle. But while the approximately 29-day lunation cycle deals with our most basic and essential life forces, and with adapting to the demands of daily life, the Venus cycle deals with our inner nature and the set of meaning-giving values guiding our daily actions and forming our long-term goals.

People born during the Luciferian or Morning Star half of the Venus cycle generally let their feelings lead the way, tending to **feel and emote first and think later**, especially if natal Venus rises before Mercury. They are emotionally fresh, spontaneous and open to new experiences. **Emotionally resilient**, Venus Morning Star people usually recover quickly from emotional or romantic disappointment, while Venus Evening Star people are more likely to scar emotionally and carry deep-seated resentments because their emotional make-up tends to process and replay scenes of disappointment and hurt. But when a Venus Lucifer person, especially one born while Venus was retrograde, experiences profound emotional pain or abuse early in life, she may "close down" emotionally and assume a protective or fearful attitude toward life and relationships.

### **Venus Hesperus**

Venus' second half-cycle begins at the **superior conjunction** – which always occurs when Venus is direct and moving through the zodiac near its **greatest velocity** – and continues until the next inferior conjunction. A few weeks after the Sun and Venus meet in superior conjunction, Venus emerges on the other side of the Sun, appearing as Hesperus the Evening Star.

Corresponding with the waning hemicycle of the lunation cycle (from Full Moon to New Moon), Venus' Evening Star half-cycle denotes a deliberate and goal-oriented emotional make-up seeking to extract and distill the **meaning of experiences** encountered and ideals formulated during the Morning Star half-

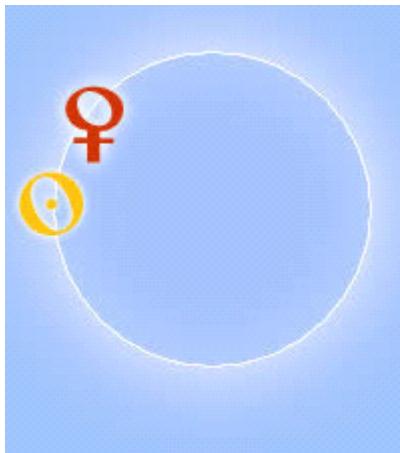
cycle. Whereas emotions and feelings eagerly rushed forward during the Venus Lucifer period, they are now more **controlled and introverted** in the Venus Evening Star period, though not necessarily less intense!

Although Venus Evening Star people may not show emotions as easily as Venus Morning Star types, they often experience emotions more intensely because they tend to become more privately and **internally involved with their emotions** and their emotional life. **Feeling after the fact**, so to say, Venus Hesperus people may take a long time to recover from emotional trauma, thinking about and anguish over a lost love or a bitter disappointment for years.

**Relationship between mixed types**, while not necessarily favorable or unfavorable, may at times produce misunderstandings and a sense of being "out-of-synch". In such instances, it is not unusual for the Venus Morning Star partner to claim to immediately "forget about" or "get over" a disagreement or fight, while the Venus Evening Star person may require much longer to "forgive and forget." One may be amazed and deeply perplexed that the other can so easily disregard a painful incident, or that it made such a minor impression on his partner; the other may be annoyed that her partner still brings up that "old" issue of a few days ago, thinking, "It doesn't bother me, so why should it bother him?"

**The descriptions of the Venus types (and subtypes) which follows** are illustrated with the birth charts of numerous personalities. Thorough interpretations of the sample charts are not attempted here, but indications are provided regarding how Venus fits into the chart as a whole, and some additional hints are given regarding the key factors of the nativities. Additionally, in the examples an exhaustive interpretation of the Venus types is not attempted. We point the way, and offer suggestions, because our approach encourages self-devised, self-initiated learning and thinking. We encourage you to study of the biographies of personalities who interest you, and if you wish to learn more about the astrological planets and aspects, you may want to have a look at [The Planets - Celestial Organs and their Function](#), and [The Eon: The 36 Cyclic Aspects](#). You can also learn more about the planets, astrological aspects, the signs and the houses, and much more by browsing the online edition of [A Handbook for the Humanistic Astrologer](#) and [The Astrology of Relationship](#).

### Venus Lucifer Retrograde



**The cycle of Venus begins during its retrograde period**, signifying a phase of renewal and reorientation of feelings, emotions and values. It is a time when **the future attempts to free itself from the past**, clearing the way for the development of a new set of values and a new emotional sense. But attempts to fight or rebel against the past and its values and morality can bind us to the very things from which we seek to free ourselves.

During its 584-day cycle, Venus spends only about **forty-one days retrograde**, which is proportionately less than any other planet, and only about one in 30 people are born while Venus is both Morning Star and retrograde. If you are one of them, your feeling nature and sense of values may go "against the grain," and you may **deeply question** traditional values and morality. This means you may find it difficult to get emotionally insynch with others, or others may have difficulty connecting with you or understanding your value-system. Yet your emotional natural is very strong and you are guided by a very definite set of values and ideals.

**Venus Lucifer retrograde people** often find themselves involved in the arts, especially as exemplars **dedicating their life and work to new ideals**. Such truly avant-garde individuals may be so far ahead of their time that their true stature is recognized only after the close of an often tragic life. In other instances, a struggle against the past and its biological and social imperatives, combined with a search for higher values and ideals, may lead to ascetic practices or to a life of devotion and renunciation. But ironically, such practices and their associated forms of devotion and renunciation, and the values and ideals driving them, are likely to be rooted in a past tradition.

Examples of the denunciatory type include [Meher Baba](#), the once famous "silent mystic", and the female Christian mystic [Teresa de Avila](#). The birth chart of Meher Baba features Venus in the first house Aquarius, with no planets between it and the Sun. Uranus is on the Midheaven, with Scorpio Moon and Saturn retrograde nearby. In the instance of Teresa de Avila, Venus is on the Ascendant and Mercury rises between it and the Sun. Pluto retrograde is on the Midheaven.

**In a man's chart**, Venus Morning Star retrograde suggest a high degree of self-discipline and dedication to one's ideals and goals, to one's art and self-image. Dedication of this sort should not be confused with pure ambition or a drive to "get ahead" or to dominate – drives connected with Mars and Jupiter – and which may factor in according to how these two planets tie in with natal Venus. The tragic artist [Amadeo Modigliani](#) (who was born with Venus straddling a very close conjunction the Sun and Mercury) is an example of this type, and so is, in his own way, actor [Jack Nicholson](#).

**Women leading pioneering**, often difficult, lives figure largely as examples of Venus Lucifer retrograde. [Chrissie Hynde](#), the first woman to become the creative and musical principal of a successful rock band, is an outstanding example. Chrissie went where no woman had gone before. She was never merely a "chick" in a rock band, and she never played traditional female roles. Chrissie is the heart, soul and guts of The Pretenders, and she made it as "one of the guys," on her own merit. And when she wanted a child fathered by a musical genius, she chose and won her long-time influence, Ray Davies of the Kinks.

Another example is provided by the birth-chart of [Mimi Farina](#), sister of Joan Baez and widow of writer Richard Farina. Until a tragic motorcycle accident took her husband's life 30 April 1966, Richard and Mimi Farina were among the most successful and influential folk musicians of the mid-1960s, and probably the first to create the folk-rock-blues fusion that saw fuller development and success in the work of Bob Dylan, Buffalo Springfield, the Byrds, Country Joe and the Fish and many others. In the 1970s Mimi founded the Bread and Roses Foundation, which brings live music concerts to prison inmates.

[Courtney Love](#) exemplifies the full range of Venus Lucifer retrograde womanhood. Born when Venus was conjunction Mars in the eighth house, and at the very end of the Venus retrograde period, just a day before its station, Courtney had to rise out of a background of early abandonment and abuse to find her own place in a world which never seems able to understand her, a world in which she often felt emotionally displaced. In 1994 her husband, the legendary [Kurt Cobain](#), took his own life, leaving her with a young child. Fan's of Kurt's band, Nirvana, and the press tried to blame her for her husband's suicide, and she was even vilified by her publicity-seeking journalist father. Yet Courtney continually goes on, and the world continues to misunderstand her.

When considering a birth-chart with Venus Lucifer, it is important to determine whether or not Venus is also the [Planet of Oriental Appearance](#) – that is, if it is the planet rising immediately before the Sun, with no other planet between Venus and the Sun. Additionally, planets situation between Venus and the Sun should figured into the interpretation the Venus types, as the functions and drives they symbolize inevitably play into the picture. In the instance of the remarkable birth-chart of figure skater [Tonya Harding](#), Jupiter (expansion, compensation and the need to succeed) is situated between Venus Lucifer retrograde and the Sun, and the three are involved in a triple conjunction, which opposes a tight conjunction of Moon and Saturn retrograde.

[Read more about the other Venus types on khaldea.com.](#)

**Author:**



**MICHAEL R. MEYER** has been a leading figure in the humanistic astrology movement since the 1960's and is today its foremost proponent. His best-selling "A Handbook for the Humanistic Astrologer" is one of the most widely read books on serious astrology published during the 20th century. Michael is the founder of [khaldea.com](http://khaldea.com)



and its [Rudhyar Archival Project](#), as well as the creator and developer the Khaldea Ephemeris7z, the Khaldea Calendar and Khaldea7z.

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### Jupiter's Transit of Cancer and You

by Sioux Rose

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Following the courses assigned by the Great Cosmic Clock-maker, every time a planet returns to the sign where it holds the greatest dominion (by rule or exaltation), the overall cosmic field will have substantially altered. While it's true that the basic essences of signs and planets remain a constant, the panoply continuously alters due to the endless ways that the various orbital bodies interrelate. These

cosmic clockworks work like an elaborate celestial kaleidoscope. An infinite array of patterns expresses as the parts energetically commingle within the whole to form continuous new designs. That means that while fundamental elements recur, each moment holds an utterly unique character.

Excellent resource books can be found that explain how Jupiter (and other planets) behave by transit. However, no book can possibly cover all of the key variables that apply to any specific moment in time. For instance, as Jupiter transits Cancer, the sign of its exaltation, it will negotiate a square from rule-buster Uranus, a trine from Neptune in Pisces, and an opposition from shape-shifting Pluto, the facilitator of transformation at depth. It's important to remember that no matter how deeply we delve into an analysis of a specific astrological factor, we must keep in mind that no planetary entity works as a solo agent. Each configures into the great cosmic clockworks. So while it's fair to say that Jupiter augurs luck, plentitude, and the fruits of positive thinking, it also holds its liabilities. The outer planets will act on those! Jupiter's weakness is reminiscent of the gambler who insists that the next hand will prove the winner. To best understand the workings of Jupiter, we examine its signature sign - Sagittarius, and consider what its symbol, the archer conveys.

For the archer, everything rests upon its capacity to aim well. Hitting the target is a metaphor that reveals a metaphysical attribute of the human mind. If one's thought process remains fixed on a clear intention, then in the same way that the archer carefully directs his arrow, the mind obtains its prized goal; the target is reached. Jupiter prompts persons to think more deeply about what they aim at so that they can align their actions and intentions accordingly. Jupiter's exaltation in Cancer appears to have blessed the United States, given its July 4 birth date. Many of America's allies also fall under the cardinal signs: Aries, Cancer, Libra, and Capricorn. And it just so happens that these pivotal signs are where the cosmic action has been taking place since 2010. That emphasis remains in place for the next few years. Given its 12-year orbit, Jupiter has transited the nation's birth sign 8 times during the course of the 20th century. Only one of those previous transits holds striking parallels with our current era. If we turn back the pages of time to examine what took place when Uranus last transited Aries (1927-1935), we will find that Jupiter was also in Cancer from July 1930-July 1931. What historical evidence shows up? It was the onset of the Great Depression, massive citizen unrest reverberated throughout Europe (much of it based on inflamed ethnic rivalries), and a Dust Bowl was in its beginning stages. Interestingly enough, Pluto was then transiting Cancer (1914-1939), the sign that opposes its present position. That means that Pluto was forming a square to Uranus which is also currently the case. And the historical parallels speak for themselves.

It's notable that the cardinal signs directly signify the four annual seasons. With repeated planetary pressure placed on these climate-related "gears," it's not surprising that weather events are proving to be maddeningly out of sync. To refresh the reader's memory, Saturn began its transit of the cardinal sign Libra at the end of 2009. It found itself opposed by a joint cosmic "task-force" consisting of Jupiter and Uranus in summer of 2010. Both of these heavyweights began their journeys across Aries in spring of 2010. For Uranus, this represents a once in 84-year transit that holds for 7 years, or until spring of 2018. Not to be outdone, Pluto also factors substantially into the cosmic calculus as it began its trajectory across Capricorn in 2008. This is a rare, once in 248-year event that holds until 2025!



Jupiter's upcoming transit of Cancer will involve a square from Uranus (most intense during the 2nd half of August, 2013) and an opposition from Pluto (at peak in the first half of August 2013). Fortunately, Jupiter will also form a trine to Neptune, and this will be felt at maximum intensity during mid-July 2013. Due to retrograde motion, Jupiter will once again square Uranus from February-April 2014, while opposing Pluto a second time at the end of January 2014, and again in mid-April, 2014. The faster moving planets - Sun, moon, Venus, and Mercury - will also visit, and thereby agitate, the four arms of the cardinal cross. The old foundations that civilization has rested upon will begin to give way... for a new paradigm is destined to emerge.

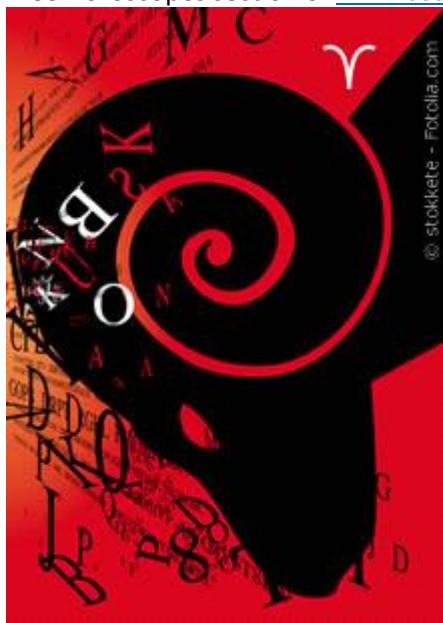
An honest analysis of Jupiter's transit of Cancer must take these complementary components into account. They will influence the planetary giant's expressions in each of our life plans. Currently, droughts appear to be spreading: and although some believe that a financial recovery is underway, the facts for workers and low-income persons dispute that contention. Xenophobia is once again on the rise in Europe (as it was during the 1930s), and it's also spreading through states like Alabama and Arizona where right wing groups shamelessly wage cruel campaigns against "illegal" aliens. It's not hard to understand why ethnic groups end up pivoted against one another when there doesn't seem to be enough financial remuneration to go around. Fortunately, on a more positive note, Jupiter also transited Cancer when the Berlin Wall came down. At that time, it faced a formidable opposition from Uranus (the maverick) and Neptune (the dissolver) as both transited Capricorn. While passing through the sign of its exaltation, Jupiter can summon the faith that moves mountains

Jupiter will trine Neptune from its watery dominion in Pisces, and this super-psychic (and equally empathic) watery duo will also harmonize with Saturn as it progresses across Scorpio. These three water signs may operate like loaded bases. Naturally, that's good news for water and earth signs. In general, high levels of intuitive guidance will be present to assist those who meditate, and aid others who earnestly seek out guidance from higher planes. Now let's take a closer look at these exciting dynamics for 2013 and beyond. We'll examine the advantages associated with Jupiter's transit of Cancer and how they'll impact you. We'll also explore the counter-forces emanating from Uranus and Pluto.

### **Jupiter's Transit of Cancer and You**

The following analyses show how the metaphorical T-cross composed of Jupiter, Uranus, and Pluto will influence specific areas of your life, as represented by the astrological houses. Discover what you're apt to personally encounter by referring to the section applicable to your Rising Sign. Depending upon the exact position of your Ascendant and the house system in use, the actual positions of the planets may vary. This anomaly is not represented in the text.

Lastly, should you not know your time of birth (or accurate ascendant), some insights can still be gained from reading the section applicable to your sun sign. Alternatively, you can calculate a birth chart in the Free Horoscopes section of [www.astro.com](http://www.astro.com). This is how you proceed:



Jupiter's first visit to your 4th house, the "domestic sector" in 12 years prompts you to get your house in order! You may feel the urge to expand your life starting at the home front. Not everyone is prepared to relocate, but is there anything stopping you from refreshing your domestic ambience through the timely application of some strategic *Feng Shui*? Energy can be liberated or directed along advantageous meridians, and that can work wonders for more than just the atmosphere. Youthful Aries may see their families grow through pregnancies and births, while others will expand their living spaces by building onto existing home structures. Also, given Jupiter's penchant for liberation, should Aries feel that a bond seems more like bondage, Jupiter may inspire your love of freedom and thereby prompt you to release a tie that's become too inhibiting.

So far, it's mostly been those Aries born in March who have been wrestling with Uranus' wild rebellious impulses. Since the planet of radical new awareness only comes around once (to your sign) in 84 years, its influence can be likened to turning up the volume on your life as *Discovery Channel*. Uranus is mandated to deliver Truth. Aries natives who have been living in ways that violate (or fail to honor) their inner truth are scheduled to face an identity crisis. Any attempt to maintain the old status quo if that means compromising your quintessence (the soul's imprint) is going to meet lots of resistance. That's because Uranus now demands new inventions of you; and processes of radical change seldom happen when people hold onto the familiar or cling tightly to their former comfort zones. So if it feels like fate has tugged the rug out from under you, that's how Uranus is galvanizing your higher learning process... which takes us to Pluto.

Every Aries will find herself negotiating a virtual tango with Pluto as it forms a tough square to your sign. (This influence holds until 2025!) Given Pluto's long passage through signs, it's primarily impacting those Aries natives born from March 28-April 3. Pluto is keyed into processes of regeneration, rejuvenation, rebuilding, remaking, remodeling, and rebirth. Although mortals presume that there's always ample room for expressions of free will, the square from Pluto can prove quite confining. The direct square from Pluto (when its impact is felt by exact degree) will make some area of your life feel like a Demolition Derby. Pluto is transiting your solar 10th house; and it's the seat of authority figures and government officials. A bit of trouble could head your way from one of those entities; or it could be that your own father will need plenty of support and TLC. On a more abstract level, you may be reconfiguring the meaning (and definition) of success, and this may shift your goals and ambitions around.

Western cultures have become hooked on speed and instant gratification; however, the cosmos doesn't work at that level. The profound passages keynoted by the outer planet transits demarcate major processes, and they happen to be ones that will take time to become fully integrated. Looking for solid answers can occupy your mind, but your real work now comes from securing your "center-point" so that you can retain your balance as you move through these life-transforming phenomena.

- Click on "**Free Horoscopes**" in the main navigation at the top of this page.
- Click on "Chart drawing, Ascendant" (at the bottom of the right column) and follow further instructions for entering your birth data.
- In order to calculate your Ascendant, your exact birth data, including place and time of birth, is needed.
- The horoscope will then be shown on the screen. Your Ascendant is listed top left of the horoscope image.
- You only need to enter your data once. They are saved for other horoscope types.



#### [ARIES ASCENDANT](#)



#### [TAURUS ASCENDANT](#)



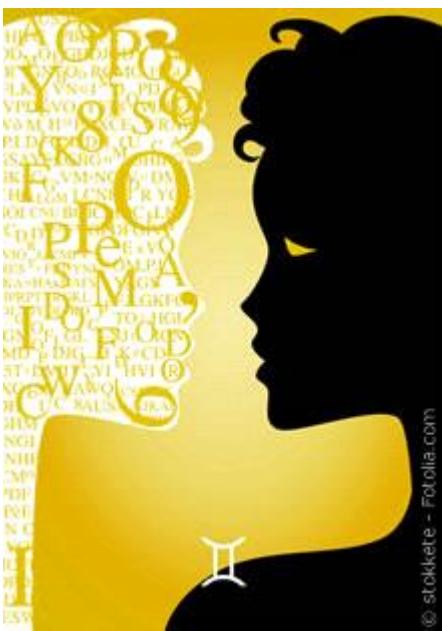
Taurus, as the first of the Zodiac's three earth signs may be likened to the seed. It uses all its strength to root itself securely under the ground. At this stage in its evolution, it has barely awakened to the realization that there may be a whole world out there. It is yet to discover the domain that exists above the surface, the one suffused in an atmosphere of all sorts of pulsing signals. Jupiter will shift Taurus' sensory metrics as it makes its one-year crossing of your 3rd house of community events and communications. Positive transits to the 3rd house prompt minds to awaken to new ideas and concepts. The 3rd house is a crucial zone for learning, and it also supports all sorts of apprenticeship programs. Interactions with aunts, uncles, cousins, sisters, brothers, and close neighbors may factor into the didactic mix. A broader outlook results; plus luck or unexpected opportunities may arise from short trips.

Uranus, the planet of spontaneous realization (via those moments of internal illumination) is transiting your 12th house. This zone of introspection, when stimulated, opens cognitive doors through messages gotten from sleep, dreams, and spontaneous bursts of intuition. In other words, significant insights will come your way when you're not trying to directly solve your dilemmas. The 12th house reflects the wise metaphysical principle: "Let go, let God." Since Taurus is a fixed sign (and thus resistant to self-change), Uranus is actively modifying your belief system from the inside out. And it's doing this at a level that you're not consciously aware of. If you tend to think along Conservative lines, you just might wake up one morning feeling like Jane Fonda! Old, fixed resentments may erode or peel away. And that process takes us to Pluto.

Taurus natives can now effortlessly tap into Pluto's regenerative power. That's because it's sending you its best astrological angle in decades. And it's fortunate indeed to curry the favor of this agent of transformation that's working on your behalf until 2025. Taurus natives born before May 5 are feeling the most direct benefits. Pluto rules Scorpio, and it summons the work of Hades, the god of the underworld. That means its operations are hidden and thus not easily discernible. Still, with Pluto making a long crossing of your 9th house, the zone of higher awareness, either your philosophy of life expands, or you make important contacts with persons in the fields of international commerce, law, academics, publishing, or religion. The 9th house takes its character from Sagittarius, the 9th Zodiac sign; and it thereby draws upon the inherent power of faith. Wish wisely, for you currently hold the power to manifest what you desire.



## GEMINI ASCENDANT



Jupiter-Cancer projects its prosperous propensities into your chart's moneymaking sector, the 2nd house. Assets already in your possession may gain value, or you may encounter luck in the form of a promising career or investment opportunity. The 2nd house governs currency. That reminds that what flows in can also flow out. Jupiter's "easy money" attitude could see you acting as a spendthrift; so do your utmost to summon your inner "crab" and thereby maintain a tenacious hold on key assets. Lucky Gemini natives may experience a windfall due to Jupiter's passage across their 2nd houses. If you aren't seeing any financial growth, and instead, money is merely trickling in... then it may be time for you to prime the pump. One way to do that is through opening yourself up to grateful service. In other words, find ways to give of yourself in order to spring the universe into reciprocal action.

Uranus, meanwhile, sends you loads of benefits from Aries where it prompts you to make new friends or join different groups. Uranus thrives on discovery; and let's face it: there's less to discover amid the same crowd. Consider it time to broaden your circle of acquaintances. The 11th house is the zone where the magic of synergy happens. When a group of like-minded persons works together in pursuit of the same objective or aspiration (and petty differences borne of ego are placed aside), a higher power is drawn into the mix. This spiritually based synergy enables the group to achieve far more through their shared efforts than would otherwise be possible. Uranus rules Aquarius, and it's the sign devoted to the ultimate evolution of mankind. When collective efforts are aimed at improving conditions for others, Providence lends its benign strength to the cause.

Pluto, on the other hand, is projecting a complex bag of mixed signals through the angle known as the quincunx. Positioned in Capricorn, its powers of breakdown and rebuilding are directed at your 8th house. This mysterious chart sector expresses both mundane and mystical properties. Pluto will likely teach you more about the obligations contingent upon any joint financial commitments. It may subtly shift your attitude towards money and possession in ways that you don't yet realize. Applying Pluto's power to the mystical portions of your 8th house, doors can open through which messages relayed from deceased relatives (or other unseen entities) may pierce former cognitive veils. In a sense, the 8th house represents Pluto's home turf (since it rules Scorpio, the Zodiac's 8th sign and the realm of the dead). Take a moment to consider Pluto's chief karmic lesson: it's found in forgiveness. Although it's common for human beings to create new karma as they endeavor to work off the legacy of prior shortfalls, a reliable way out of this endless pile-up is Grace, and it's imparted when we forgive others their trespasses. Alchemy happens when ancient grievances are released and no longer carried like the ghost of Marley (dragging his chains). Lighten your load, accordingly!



## CANCER ASCENDANT



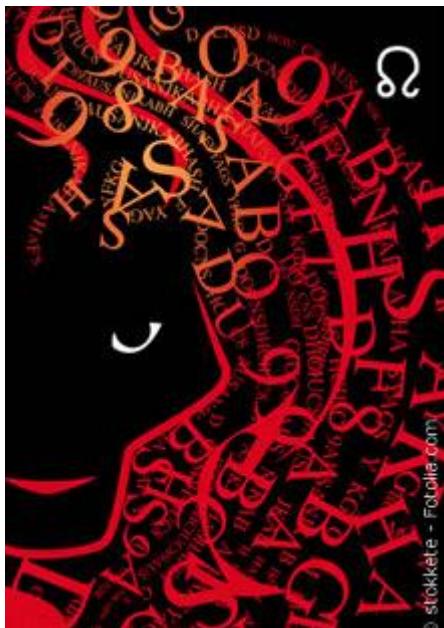
You're discovering your own strength, or facing the toughness of the fiber that makes you who you are. Necessity, in the form of quite challenging planetary transits, has not let up on your power of invention in some time. Alas, Jupiter's arrival bodes well for good news, welcome perks, and signs of deliverance. For some Cancer natives, benefits might arise in the form of physical healing, and for others, evocative job offers after months of crippling unemployment. (If you know your rising sign, check which house Jupiter will be transiting for further clues.) The Zodiac's giant summons growth; and while some of it may prove fortunate, as say in an expanded bank account, there are forms of growth that can prove problematic. One of those is seen in a growing waistline or excess body weight. To offset Jupiter's propensity for weight gain, adopt a sensible exercise program. Even by implementing a regular evening or morning walk into your daily regimen, calories will be counteracted. Women of an appropriate age will more easily conceive under Jupiter's direct transit; so take heed if an addition to the family is not desired.

The square from Uranus can be tricky. Since your sign is closely tied to family traditions, you exhibit an unconscious adherence to the past and its protocols. This tenacity can inhibit your capacity to adapt to changing demands, mores, and circumstances. Although you may prefer your comfort zone, it's largely based on yesterday's designs. Meanwhile, Uranus is challenging your status quo by throwing you its twice in 84-year square angle. Like it or not, you are being dislodged from old behaviors and attachments. Uranus does not mean to be cruel. It's just that it's mandated to prompt major discoveries. These are designed to inspire the evolution of mankind, one person at a time. Whatever stands in the way of this vital learning process is apt to get tossed into the junk heap of history (yours or that of the collective). The more you can detach (a premise that's alien to most Cancers), the easier it'll be to deal with whatever it is that Uranus is altering in the blink of a cosmic eye. This passage takes us to Pluto's long-term opposition; and it is a formidable force to reckon with. What Uranus marks for change, Pluto will likely consign to the Cosmos' Demolition Derby. After all, Pluto is profoundly connected to breakdown and eventual rebuilding processes.

In facing whatever is passing away, your reflex may be to cling tighter to these elements. Unfortunately, the law of change is no respecter of persons. *To every thing there is a time (allotted) and a purpose under heaven.* It is not within your will's power to determine the amount of time that will be extended to the key persons, places, and things in your life plan. Whether Pluto brings storm damage to your neighborhood, shutters a factory bound for a foreign destination, or summons the demise of a much-loved relative, you will find solace in accepting that a higher plan is at work. In this way, the natural forces of life, death, and rebirth can be gracefully accepted. In a very real sense, you're facing a bona fide Initiation. It's useful to remember that on spaceship earth, none of us gets out of here alive. In coming to recognize the soul's eternity, you can better embrace the discovery processes yet to come (and grow faith in the process).



## LEO ASCENDANT



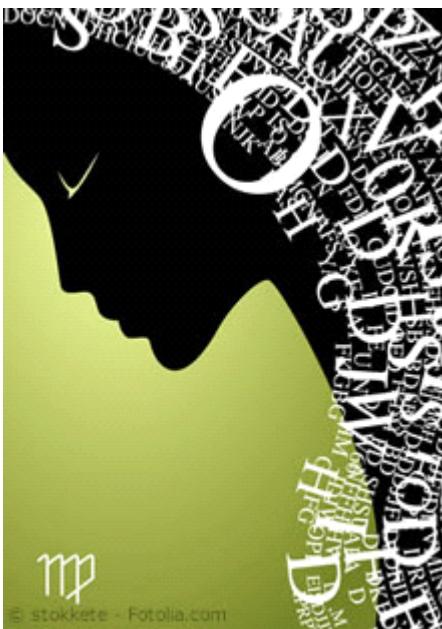
Fire signs are quick to act and they seldom take enough time for rest, reflection, and personal renewal. As the giant, Jupiter, crosses your reclusive 12th house, you'll be prompted to invest more of your time in these passive processes. The 12th house signifies the concluding phase that anticipates a new beginning. Next year that new beginning will feature Jupiter's fortunate passage through your sign. Adhering to its 12-year orbit, it won't be long before Jupiter enters your sign-field to renew you in confidence, clarity, and charisma. Meanwhile, as it crosses your 12th house, it encourages you to do some timely prep work. Prior to modern times, human beings were more responsive to the inner spirit's "calling." Of course there were no pulsing cell-phones, a worldwide web, or hundreds of cable TV stations in place to distract them! In earlier eras, people set forth on pilgrimages to learn what message Spirit intended for them. You may get the feeling that Spirit is attempting to convey a significant message your way; yet receptivity to Source requires that you turn down the volume on the outer world to allow yourself to tune in-ward.

Meanwhile, you happen to be the beneficiary of Uranus' best angle in 27 years. Just as it's inordinately difficult to hide a fire's light under a bushel, it may be virtually impossible to get the spotlight off yourself once Uranus sends its direct trine your way. So just what is the talent, aptitude, or product that you're intended to make the most of when Uranus throws you this potential limelight? Notoriety for its own sake is like a meteor that burns out fast. However, if what you do is done to improve the lives of others, then not only do you light others' lamps in the process of your own illumination, you also fulfill Uranus' mandate by advancing the evolution of human awareness.

Pluto's tricky quincunx transmits effects largely felt "under the radar." Transiting your solar 6th house, Pluto's long stay may augur the natural aging process. It's the agent of both degeneration and regeneration, and the 6th house pertains to the health of the body. Most people have vulnerabilities, so it's wise to counteract Pluto's presence by committing to a truly nourishing diet. It's also advisable to give up any lifestyle habits (like smoking or excessive alcohol intake) that undermine health. The best insurance policy is that of living wisely and well! Nonetheless, Pluto's potential impact is not limited to the condition of your physical body. The 6th house also pertains to the work you provide to the world (or your small segment of it); and Pluto may change the nature of your job or the conditions of your employment. Perhaps you sense this and have already begun learning new skills or updating your resume? Outer planet transits last for years. That means their more subtle effects get woven silently into the fabric of life. Still, wherever Pluto goes, transformation happens!



## VIRGO ASCENDANT



How's your social life lately? If dear friends have moved to distant locations or perhaps left this "plane" altogether, it's fortunate that Lucky Jupiter is about to light up your chart sector of conviviality. If you elect to sit home watching cable TV, you'll give Jupiter less room to work with. However, if you make the effort to join a new group, stop for lunch or coffee in a different location, or get more involved in your pet cause, the odds of meeting significant new friends greatly increase. There's a second favorable factor working to your advantage in this placement. Jupiter is associated with faith's capacity to empower positive outcomes. Applied to the 11th house, given its special capacity for synergy, you've got a winning combination. The 11th house animates the principle that when two or more persons work together towards the same aim or intention, a mystical 3rd force steps in to support their efforts. The process taps into the Universal pool of benevolence drawn in from higher planes. One way to waste this timely opportunity is by not recognizing that it exists! The capacity to manifest intentions won't come around (at this magnitude) again for 12 years. So *use the force, Luke!*

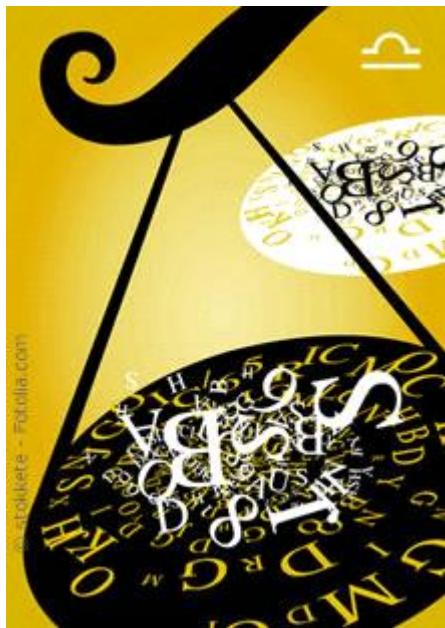
As an earth sign, you tend to get bogged down with the countless duties and details that require tending on the physical plane. This heavy gravity can prevent you from seeing the stars and imagining the aspects of existence that transcend the confines of your physical body. With Uranus, the awakener, now passing through your 8th house, the zone of metaphysical teachings, a broadening of your understanding is intended. Uranus, as the planetary ruler of Aquarius, the last sign in the air sign trinity, points to direct intuition and the capacity to tap into planes of knowledge you never imagined existed. The 8th house is also the zone of the Occult. Even if you've previously shut the door to thinking about such things as Spirits and the afterlife, messages will come knocking. And it should be pointed out that Uranus likes to shock! When people don't pay attention to what they're expected to learn, Uranus often deploys its own version of shock therapy to usher in the awareness persons do their best to deny. The 8th house also holds a mundane application because it's the zone that governs all joint financial affairs. Make sure to stay on top of debts, loans, and taxes to best avoid Uranus' shock waves impacting your fiduciary life. Unfortunately, that doesn't mean that other people with whom you share agreements will necessarily deliver the goods on time. Operating through the awkward quincunx angle, Uranus can upset the applecart. However, this is the motivation device it utilizes to prompt people to make exciting new discoveries. As in: Invention happens!

Pluto, in contrast, offers some really good news for Virgos. This planet, associated with all forms of healing and regeneration is sending you its best angle in 82 years, and support from the planet of rebirth rides with Virgos until 2025! These keywords apply to Pluto's processes: rebuilding, remaking, remodeling, regenerating, rejuvenating, resuscitating, and Renaissance. These powers can apply to your body's systems or they can be projected. That means you can breathe new life into a business that needs a lot of tender loving care, or restore a relationship that needs mending. Perhaps you'll take up gardening and turn an empty backyard into a blooming oasis? Eating natural homegrown produce is a great way to upgrade your health. If you've felt the sting of aging, support from Pluto can help turn

those telltale signs around, and in some cases even rejuvenate your appearance. In addition, if you're recovering from a loss, Pluto's trine is like medicine for your soul. It prompts the realization that new prospects call out to you from every corner of the universe! Ultimately, Pluto reminds you that being alive is its own adventure. As a consequence, you will feel more alive and eager to embrace the new opportunities that destiny has in store for you.



## LIBRA ASCENDANT

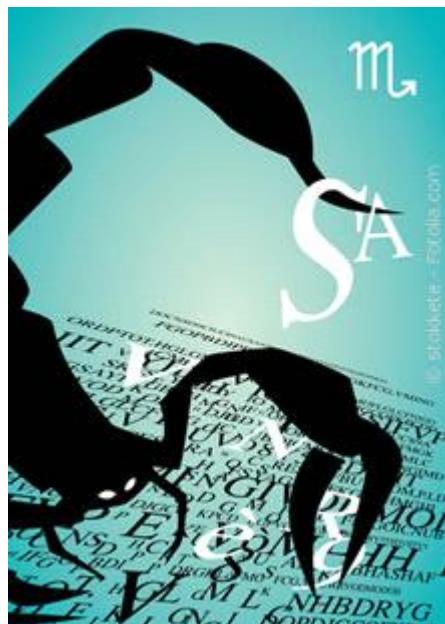


Like your cardinal sign cousins, you've been facing life-changing tests and lessons in recent years. With Saturn, the Zodiac's karmic boot camp sergeant, gone from your sign, you can breathe easier. Whatever tough love Saturn projected, it's seen you mature greatly as a result. Now lucky Jupiter climbs to your chart's highest point, the career-oriented mid-heaven or 10th house. Customarily, Jupiter brings rewards. In this position it may make you the star that shines in your boss's eye. Some Librans may seize upon this Jupiter cycle (having seen former sources of security zapped under Saturn's recent transit) to become their own bosses by starting up their own companies. Who hasn't been impressed by success stories featured on *Oprah* as ordinary Americans come up with ideas that end up making millions of dollars? Jupiter, linked with Sagittarius supports expansive visionary thinking. The 10th house takes its meaning from Capricorn, the 10th sign; and it's here that the mountain goat reaches the summit. Will you do likewise? Jupiter expands your sense of possibilities by allotting you a new vantage point, from it, you see what you've perhaps never seen before. How will this new perspective factor into the work that you perform in the world? It may well alter former goals and objectives. There's no need to be in a hurry. The answers you need will arise out of the unfolding process. And that takes us to Uranus. With exciting, rebellious Uranus passing through your 7th house of marriage and close relationships, you will either find yourself attracted to a free spirit who cares little for marriage, or experience a compelling attraction to someone who's different from anything you've known in the past. Uranus operates as the awakener; and in crossing your sector of close bonds it will engender surprises and discoveries. Plausibly, the greatest thing Uranus could teach you is how to find (and preserve) a balance between personal autonomy and the compromises that any close tie entails. Uranus is also rather fond of the rough ride! Perhaps you will find yourself involved with a person from a different ethnicity, religious orientation, or cultural background. Differences make for the spice of life, but they also abrade against what's familiar (and therefore perceived as normal). That's a recipe for tensions to erupt. Most people are conditioned by their families of origin and have difficulty understanding persons who don't share their backgrounds. Ours is hardly a "one size fits all" planet. Reality, to the farmer in India is vastly different from reality to the teenage boy growing up in Dayton, Ohio. Relationships will open doors to a higher understanding as Uranus crosses your 7th house. Unfortunately, Pluto has been no friend to Libra in recent years. The square between any two planets always produces challenges, and Pluto's extended stay in Capricorn squares Libra. An analogy can be

made between the square angle and two sticks being rubbed together. In both instances, something will burn away. Pluto governs the forces of life and death (plus change of a transformational nature), and it sets the tempo to the dance between fate and free will. Sometimes fate "steps forward" to incite your response, and at other times when you act on your own volition, fate responds. It's worth noting that dances with Pluto are not for the faint-hearted. Romantic notions about free will fast fade when this planet casts its shadow. It becomes clear that one does not control all aspects of their existence. A keener recognition of universal laws like karma may result along with the humbling realization that one cannot control what others do or decide. At the heart of this Pluto aspect is the lesson that when you cannot alter the outer circumstances of your world, you **can** work on strengthening your own center. That is a wise course of action and from it, a balanced outlook results. Such things as Yoga, Tai Chi, Martial Arts, and meditation serve as time-tested methods for securing this ends; and they are therefore recommended at this time. (Libras born in September have already experienced the full brunt of Pluto, while those born at the beginning of October are about to face its formidable force.)



## SCORPIO ASCENDANT

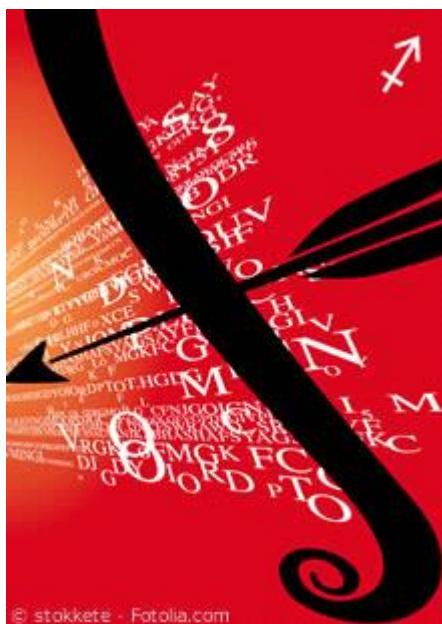


When was the last time you left the United States and actually walked down the streets of a foreign land, opening your pores to the exotic pulse of unique sights, scents, and sounds? Jupiter, the principle of travel and expanded thinking, sends its spirit of adventure into your 9th house, the zone of distant journeys. The 9th house also pertains to legal affairs, academic matters, and publishing. In addition, it catalyzes the search for meaning and therefore pertains to moral, spiritual, and religious practices and traditions. One of these venues may serve up an invitation that's too compelling to ignore. Is it time to return to school and put your mind to work learning a new discipline? Should you consult with an attorney in order to protect an investment or fine-tune a will? Has a friend invited you to share a villa in an enticing foreign land? Or will you suddenly find yourself interested in reading metaphysical books, specifically those that instruct on how to use the mind (and its mental processes) to attract a desired outcome? Anything that's oriented towards new growth is supported by Jupiter; whilst Saturn (now crossing your sign) is responsible for pruning that growth and directing it into appropriate directions. Uranus' position in Aries forms an awkward quincunx to your sign. That means that discovery processes will prove jerky. Some of the new insights coming your way at breakneck speed will become easily integrated while others will ricochet off your defenses. Nonetheless, Uranus continues to project its penchant for inventiveness directly into your 6th house of work and health matters. Uranus's functions are quite amenable with computer technology, and what career niche doesn't depend upon computers (or the Internet) these days? Expect to be tasked with learning the workings of more complex operating systems. On a health note, Uranus can serve up a mixed blessing. Renown for upsetting the proverbial applecart, it could prompt a symptom to suddenly emerge. Since prevention is always worth pounds of

cure, if you take this signal seriously and elect to remove certain stimulants from your lifestyle, you can tap into Scorpio's legendary powers of self-regeneration. (Your sign is linked to the Phoenix, after all). In other words, you could face a wake-up call that will lead you to alter your diet. You can change your body based on the way you think about it, especially if you also modify your diet and walk away from toxic habits.

Ruler Pluto sends support from the compatible earth realm of Capricorn. In this sign of earthly ambitions, it helps you to climb your own career mountain. Acting from your solar 3rd house of communications, the magnetic power of Pluto works through The Word. Because you can so readily influence others, it's important to be mindful of how you wield this influence. Encouraging people to buy things they don't need (and can't afford), or consume products that are harmful to their health tallies up a karmic toll. If your words are used instead to lift others, and all that you teach, write, and sell aims at that worthy aspiration, then you will see growth in your financial status while also enjoying peace of mind.

## SAGITTARIUS ASCENDANT



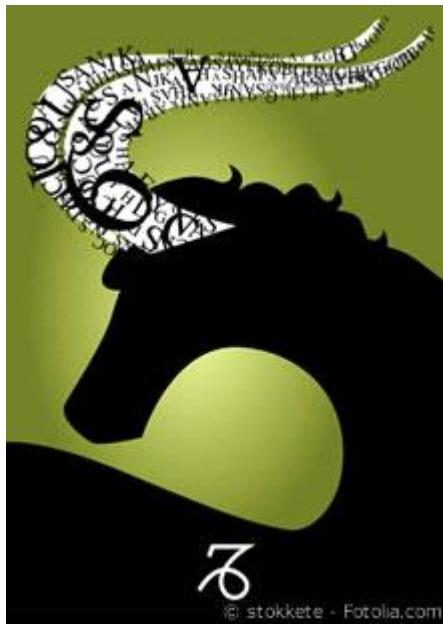
Since Jupiter governs your sign, you likely sense its fluxes as it moves from sign to sign during its 12-year orbit. While this planetary giant transits Cancer, it will make you more keenly aware of family ties and their underlying dynamics. Cancer represents your 8th house, the zone of joint finance. Jupiter's visit to this sector encourages you to be generous with your outflow. Ultimately, as you give ye shall receive; so be sure to cast acts of generosity like bread upon the waters and gains will return to you. If you experience a delay to this cosmic reflex, it's due to Saturn, the arbiter of karma now crossing your 12th house, the sector of tests to the soul. Jupiter's simultaneous passage through your 8th house hastens an important chapter change. While you may feel ambivalent about items recently pruned from your life, you also sense new feelings of liberation. In the book of your life, a significant page is turning. You are no stranger to faith. Now you must summon trust in those things not yet clearly delineated. And allow for awe in the face of life's great mysteries.

Uranus' transit of Aries could hardly be more advantageous for Sagittarians. Tossing you its luckiest angle of support in 27 years, this firebrand can place you in the limelight. Otherwise you'll bypass contenders in seizing the most cutting edge forms of new technology. "Innovation R'you, style." Chiefly by bridging orthodoxy with new developments will you advance miles ahead of any competitors. Uranus will be operating from your 5th house where it stirs novel developments in the lives of your children, or any children you might work with. It also puts you into closer contact with "the child within," and this in turn allows for a new playfulness. Oddly enough, this approach will attract answers to your most challenging professional conundrums. If a personal talent or hobby was placed on the back burner, an opportune moment now stands before you. So dust off this aptitude and spend time nurturing it, and

see what happens.

Pluto crossed your sign from 1993-2007 and likely changed you in profound ways. Acting as the Zodiac's demolition team, Pluto now projects its transformational powers into your 2nd house of income, assets, and investments. Because Pluto is closely aligned with the process of restoration, investing in what some might term a derelict property is not a bad idea. Many fixer-upper real estate deals can be gotten for a song, and over time, value will likely return to them. Since Capricorn, the principle of time, governs your 2nd house, your key assets are destined to take on added value over the years. It's wise to plan accordingly.

## CAPRICORN ASCENDANT



As the last sign in the Zodiac's Cardinal Quintet, life has likely been hard on you lately. Although ruler Saturn has moved beyond its challenging square angle (recently pivoted your way from Libra), you're still dealing with, by turns, the opposition of Jupiter, a square from Uranus, and the direct force of Pluto as it makes its slow passage across your sign. Jupiter serves as a benign force even if its angular aspect is a tense one. While transiting Cancer, it will enlarge upon themes associated with your 7th house, the sector pivoted on partnership and marriage. Jupiter could prompt your mate to act out if his or her needs are not being met. Remember: Jupiter is regarded as "the liberator" for a reason! Jupiter's presence could otherwise signal that your mate has at last found a way to get you away from your compulsive focus on work. Now you can both take that trip that was put off for too long. Jupiter's passage across your 7th house signals that close ties will express "growing pains." Life cannot remain frozen in the same place or its essence will atrophy. Your insistence upon tradition means that you tend to resist progressive trends, and that takes us to Uranus, the maverick.

Uranus typically acts as the enemy of the status quo. Meanwhile, Capricorns, due to their tie to stern Saturn, generally conform to established orthodoxies. Naturally, problems will arise when Uranus sends its dynamic square your way. The square is the one aspect that provides little room for compromises. One way or another, you'll find necessity acting as the mother of invention. If you can summon a bit of flexibility, you just might find yourself inspired! Ultimately, you'll have no choice but to experiment with alternatives to whatever is familiar. Uranus summons both innovation and the need to pursue alternative courses of action. Its influence can feel like a shock wave to those who resist change. In its transit of Aries (your 4th house), Uranus will likely jolt your domestic sector, perhaps upsetting family routines. For some Capricorns, an all-out residential change may ensue, while for others, home repairs or remodeling jobs may take on all sorts of unexpected twists and turns. Still other Capricorn will find themselves learning how to deal with unstable roommates, neighbors, or relatives. Drama will emerge from some of these events; yet what's at stake is how you grow because of them. And that's where

Pluto comes into play.

No planet configures more directly in life-changing circumstances than Pluto. While your ruling planet Saturn connotes the hourglass of time and its discernible chapter changes, Pluto often adds a dose of severity to that prescription. Take death, for example. It's a circumstance that's non-negotiable; and Pluto can and does designate the demise of a great many things. Pluto began crossing your sign in 2008, and it won't complete this once in 248-year cycle until 2025! Capricorns who were born in December have already been the direct beneficiaries of this rare influence, whilst those born in early January are next in line. We must remember that death itself is a metaphor. When the snake molts a skin, one could say that it leaves a dead remnant behind; yet it's still full of life. Any elements shed from your life simulate the experience of that snake. A job may come to an end that defined you for much of your life. That doesn't mean that your life ends. Instead, this disruption challenges you to rediscover yourself and begin to express new abilities and aptitudes. The snake analogy works in yet another important way. Many individuals have adopted unhealthy lifestyle habits in part due to the hypnotic allure of the advertising media. Could it be that Pluto, which is linked with poisons, is prompting you to extinguish self-destructive habits so that like the snake, you can molt them away and thereby experience a greater range of expressive movements? Pluto frequently catalyzes processes of catharsis, regeneration, and rebirth. Like the phoenix, one cannot discover their wings until the dross of old baggage is burned off.



### AQUARIUS ASCENDANT



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How's your weight these days? Since cosmic correspondence happens, when the biggest planet passes through your health sector, your body is apt to show signs of growth. For most adults, that growth is represented by added poundage. With deft redirection, Jupiter's expansive powers can instead augur growth of the cognitive sort, as in mind over matter. The sign of Cancer is posited on your 6th house, and it's the zone of pets. Jupiter's transit may turn your home into a pet sanctuary, lest you adopt one adorable 4-legged from the nearest animal shelter. In addition, the 6th house governs conditions at your job. Jupiter's visit should herald basic improvements. For instance, if you're a freelancer, new gigs will show up; and if you work for a conventional source, a novel perk may be dangled before you like the proverbial carrot. Bold Aquarians may use Jupiter's penchant for luck in seeking out alternative employment options. That takes us to Uranus.

With your ruling planet crossing Aries, the domain of all things new, it's pretty tough to stick to old routines (in just about every area of your life). Aries governs your 3rd house of writing, teaching, sales, advertising, self-promotion, and short trips. This zone also pertains to activities that involve sisters, brothers, aunts, uncles and cousins. Either you're discovering new and exciting people, places, and events in your community, or it's time to radically alter the way that you market your product, talent, or service. Novel approaches are keynoted. One way or another, Uranus is altering your thought process,

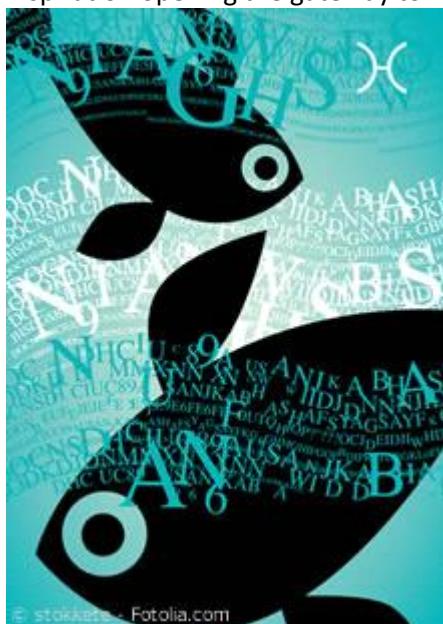
and you will be discovering things about life (and yourself) that were previously a mystery. If, like most Aquarians, you possess a penchant for invention, now's the time to get those plans off the drawing board. If it hadn't been for an Aquarian like Thomas Edison, we might have all been left in the dark. Pluto presents quite a different matter. This planet of breakdown and rebuilding is crossing your reclusive 12th house. Linked to Pisces, the Zodiac's 12th sign, it is here that karma is met, and everything comes full circle to meet itself in Oneness. This diffusion of boundaries works very well for mystics along with those who wish to experience levels of consciousness that transcend the body's dense materiality. However, it's an altogether different matter for persons who wrestle with addictive behaviors. The 12th house is regarded as the "sector of self-undoing," and here behaviors that stem from the unconscious can overrule logic and reason. People like to think that they can control all aspects of their behaviors, and that their conscious minds are always in "the driver's seat." The 12th house functions like an undertow in that it draws persons into those deep places where ordinary consciousness cannot effectively navigate. One such zone is that of sleep and dreams.

Pluto moves very slowly. Therefore, most of the changes it's mandated to fulfill come about by gradual means. The death of an elderly relative is inevitable. One person may accept this natural passage, while another struggles to find peace in the face of such a loss. Pluto is the reminder that death stalks our existences. Although the soul may know the greater truth of its eternity, the ego works from a very different set of intellectual parameters. Lastly, given Pluto's link to Scorpio, it presages the need to work the "alchemy of forgiveness" in regard to anything that ails the spirit or confounds the mind. By letting go, one allows Spirit in to do the work of healing. The process is magical.



### PISCES ASCENDANT

The 5th house serves as the seat of joy, recreation, romantic love, artistic expression, and activities that involve children. Jupiter has a reputation for joviality. Therefore, Pisces natives may sense a boost of adrenalin as this happy giant spends a year in their 5th houses. Jupiter has a reputation for promoting good luck. So if you've been solo for some time, or recently faced a divorce or painful relationship break-up, Jupiter just might place someone special in your path. Such a charmed encounter would speed up the heart's healing process considerably. In addition, if a talent or hobby was abandoned in pursuit of more mundane tasks, Jupiter may summon its return. It's an advantageous time to nurture this aptitude. Lucky Pisces will see their talent noted and likely placed on exhibition. Nor will your children (or at least one of them) fail to benefit from this favorable transit. The Zodiac's great benefic will enlarge the scope, reach, and breadth of their creative activities. For youngsters, that can mean anything from a teacher's inspiration opening the gateway to knowledge, to the birth of a baby sister or brother.



With ruler Neptune now making a long crossing of your sign, your already deep empathy levels intensify. In fact, the intuitive bridge energized between Jupiter Cancer and Neptune Pisces can augur genuinely

psychic perceptions. Otherwise, important messages may head your way direct from the dream plane (one of Poseidon's favorite ports of call). Saturn's transit of Scorpio means that all three water signs will be occupied, and this gives the water element - that of instinctive feelings - substantial power. Decisions should only be made when feelings are factored into the calculus. Dominant planets in water signs turn the intellect into a rowboat attempting to navigate over undulating currents.

Meanwhile, Uranus' visit to Aries energizes your 2nd house. If you prefer stability in lieu of uncertainty, this placement is likely to test your sense of balance, if not your nerves. However, if you listen for it, your intuition is currently turned up to a high pitch and it will guide you. Uranus behaves like the rule buster; and some of those rules govern how "the marketplace" operates. The global economy has faced a rocky road in recent years, and that trend is likely to continue. Therefore no one can speak with authority, neither certainty about the future profitability or productivity of any entity, be it a company, stock, or bond. Risk factors have exponentially increased due to a combination of graft, corruption, and elites treating economics like a crap shot in Vegas. Uranus' passage through your 2nd house income sector suggests highs and lows, along with ups and downs. If you expect to count on stability, you'll end up disappointed.

However, while the global economy sends shock waves, you gain support from Pluto. Its regenerative powers come to your assistance from Capricorn. Plus Saturn's current transit of Scorpio sends you its best angle in nearly a decade. With patience, you'll see progress in those endeavors where you seriously commit your efforts. Capricorn governs your 11th house. Here, Pluto will deploy its magnetic properties to draw important friendships or group endeavors your way. At least one such project may involve powerful people; however, power can operate like a double-edged blade. Pluto symbolizes Hades, after all, and that means that some persons in your social circle may work unwittingly for the dark side. The adage, "What profits a man to gain the world and lose his soul" applies. Be wary of such types and their subtle seductions.

The 11th house is known as the "wish sector." With Pluto's power now moving through this zone, it may bring you the thing that you desire. However, will this gift feed your ego or your Spirit? The soul must determine whether it wishes to serve Mammon or a higher ideal. In assessing this judgment call, your perceptions may fall under the sway of your planetary ruler, Neptune. Known for deception, Neptune is now empowered due to its rare (14-year) crossing of its own zone of dominion, Pisces. The best philosophy is that of enlightened self-interest. You need not be the martyr. However, if what you seek to obtain works against the greater good, then its price is too high. Seek a balance between self-interest and pursuing an agenda that offers real benefits to others. In that way, you'll outwit Neptune and make the most of Pluto's transit of Capricorn.

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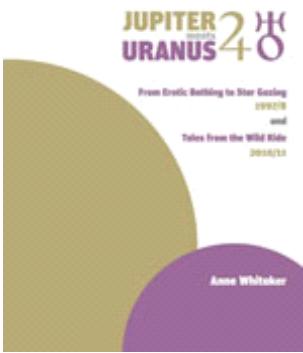
## **When Jupiter meets Uranus**

**by Anne Whitaker**

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...'*Jupiter Meets Uranus*' is a great introduction to how astrology works at the individual and social level. Readers without any knowledge of astrology may want to skip past a paragraph or two here and there, but Whitaker's style is engaging and her explanations are always clear. By taking a relatively small slice of the astrological pie and examining it in detail, she makes it possible for non-astrologers to understand how astrologers think - a valuable insight for anyone wanting to know more about this ancient discipline's workings in the contemporary world...

Armand Diaz, books and articles editor for the Astrology News Service, a joint project of NCGR, ISAR, and AFAN.

#### **From Chapter 1: Presenting Jupiter and Uranus**

*Jupiter and Uranus form a conjunction in the heavens every fourteen years. Why should the prospect of such a meeting generate excitement, and anticipation of "fresh woods and pastures new"? [1](#) Before going on to explore in detail what exciting happenings their encounter in 1997 did indeed bring, it would be useful to return to first principles by way of introduction. How did astrological Jupiter and Uranus acquire their individual names and meanings? Why are their energies in combination regarded as being so dynamic, unusual, disruptive?*

#### **Jupiter**



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[...] Astrological Jupiter came to be known as 'the great benefic,' the planet bringing opportunity, personal wealth, political prominence, high social position, professional success - 'kingship' of various kinds as befitted mythological Jupiter's role as king of the Olympian gods. As Charles Harvey puts it in "**Orpheus**": 'He was seen as the greatest good and his blessings were everywhere invoked. No one can doubt that his message of life, vitality, hope, growth, optimism, faith and the call to meaning are profoundly desirable.'[2](#)

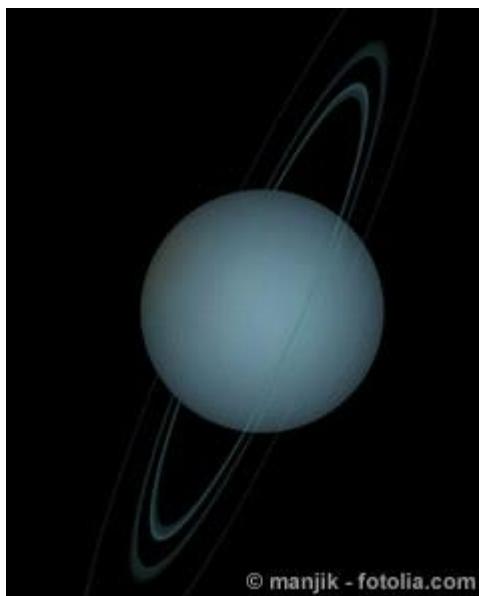
Psychologically, all forms of over-confidence, inflated sense of one's own importance, arrogance and hubris were assigned also to the realm of Jupiter. These represent the shadow side of Jupiter's undoubtedly blessings of robust faith in life's essential value and goodness, the longing to know and to

grow in wisdom, and the ability to have fun and inspire other people.

Just as Jupiter the mythical king in Roman myth was the law giver, so Jupiter the planetary symbol came to relate to those laws, principles, perspectives and ethics which set a context for a larger vision of life than one would have without the prompting of this powerful, fiery force of nature. In its shadow face, those dimensions become distorted into that within human nature which imagines itself to be above the law, able to annex God to its own side, always able to justify action no matter how dire and inhumane. The restless drive to grow, to expand, to live a life rich in meaning, to push the boundaries of knowledge and experience as far as possible, lies at the core of astrological Jupiter. So does its shadow; restlessness which cannot and will not accept the limits set by age and time, the domain of Saturn. This can produce, for example, the kind of contemporary narcissism which has people in their fifties and beyond becoming undignified caricatures of their younger selves, shored up by plastic surgery and excesses of exercise and dieting.

All excess belongs to Jupiter's realm, summed up in William Blake's marvellous line: 'The road of excess leads to the palace of wisdom.'<sup>3</sup> Blake was clearly an optimist, when one considers the evidence both of history and contemporary life.

## Uranus

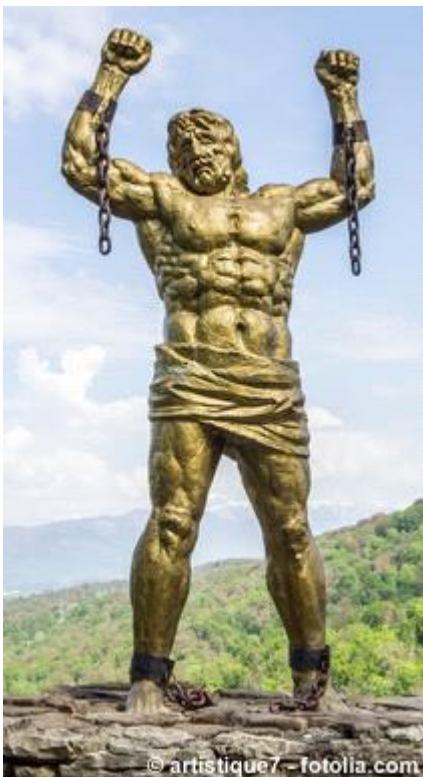


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Uranus appeared in 1781, seriously upsetting the orderly cosmic structure upon which astrology was predicated. William Herschel had not expected his exhaustive telescopic sweep of the heavens to yield another planet, but it did: the first to be discovered since prehistoric peoples began to scan the heavens. Various names were considered, and at first it was called Herschel after its discoverer. The name finally settled for from Roman myth was Uranus, following the same mythologic which had named Jupiter, then Saturn. Roman Uranus (Ouranos in Greek myth) was the father of Saturn/Kronos, corresponding to the new planet's location beyond Saturn's orbit. Perhaps the astronomy influencing the choice of name was that Uranus was now the farthest out planet. As such, it existed beyond the limits of temporal existence set by Saturn, taking us beyond the World to the realms of the starry heavens, ruled by Uranus/Ouranos in classical myth.

## Divergence and Contradiction

Astrologers also adopted Uranus as the new name, but there is just one problem. Empirical observation, as already noted, is the third strand in the weave of confirming a planet's symbolic meaning. However, as Richard Tarnas points out in his masterly essay, 'Prometheus the Awakener,'<sup>4</sup> there is a consensus among modern astrologers based on empirical observation since its discovery, regarding the core principles associated with the planet Uranus. However, the mythical figure most clearly evoked by those principles is not Uranus/Ouranos!



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What are those core principles? Here I quote from Tarnas: 'The clear consensus . . . is that the planet Uranus is empirically associated with the principle of change, rebellion, freedom, liberation, reform and revolution, and the unexpected break-up of structures; with excitement, sudden surprises, lightning-like flashes of insight, revelations and awakenings; and with intellectual brilliance, invention, creativity, originality, and individualism. In addition to the occurrence of sudden breakthroughs and liberating events, Uranus transits are linked to unpredictable and disruptive changes. . . . Uranus is regarded as signifying the individualist, the genius, and the rebel.'<sup>5</sup>

Tarnas points out that these observed qualities bear little resemblance to the mythic Uranus/Ouranos, there being nothing in his character to suggest rebellion, genius or the impulse for change. The schema of his myth is very different. The primordial god of the heavens as found in many mythologies, Ouranos' relationship to Gaia, the Earth goddess, is a significant part of the Greek creation myth; but Ouranos, far from triggering change, resists it. Indeed, his progeny rebel against him and he is overthrown.

Astrological Uranus on the other hand is the very spirit of the opposite: it represents par excellence the rebel, the overthrower of systems. As Tarnas says, ' . . . the mythological Ouranos not only diverges from but contradicts the meaning of the astrological Uranus.'<sup>6</sup>

It would seem from this that the logic which allocated to the new planet the name of the next god in the mythical pantheon, broke down when this particular planet's behaviour was subjected to empirical observation. It seems rather apt, given its reputation for contrariness, that the planet should be Uranus! Which mythic figure best expresses the core principles manifested by astrological Uranus? Tarnas links the planet clearly with Prometheus, a towering, unforgettable character from Greek myth. Prometheus was a Titan, descended from Ouranos, who rebelled against the gods, helped to overthrow the despot Kronos, tricked Zeus, and stole the divine fire of ultimate knowledge from Olympus in order to liberate humanity from the power and domination of the gods. I broadly agree with his observations, and would urge the reader to obtain Prometheus the Awakener, in order to give detailed consideration to the compelling case Richard Tarnas makes for assigning the Greek Prometheus myth to astrological Uranus.

### **Astrological Jupiter and Uranus Together - the Dream Team?**

A first reaction to the combination of those two masculine energies, fire and air, rulers of Sagittarius and Aquarius, tends to be positive and enthusiastic. Exploration and innovation, the quest for meaning allied with the drive for revolutionary change, are attractive facets of the human journey. What harm could come from them?

We certainly need the enthusiasm and exuberance of fire, and air's spirit of enquiry. We need fun,

adventure, learning, information and dialogue: life without them would be desperately dull and stagnant. But deeper investigation can lead to a degree of disquiet! Again, reflecting on the Greek mythology of Ouranos, Zeus and Prometheus can help to build a picture which has dark as well as bright shading. [...]

### **Bright Face in Summary**

Together, astrological Jupiter and Uranus symbolise the best aspects of the human quest to become most fully 'what we may be.'<sup>7</sup> They can bring faith, courage and an exploratory expansive spirit to the service of breaking down limited or partial vision, in order to reveal avenues towards which to direct the urge to create new forms for the ultimate benefit of humanity. They are productive of fun, joy, and a vital sense of connection with life as a meaningful and worthwhile experience. They carry with them ingenuity, creativity, imagination, and the ability to leap off the cliff like the Fool in the Tarot, trusting to life to bring them safely to land in new and exciting territory.

We need all of the above as core 'boldly going' masculine components of living; without them we would stagnate, go nowhere.

### **Dark Face in Summary**

But their combination can also produce dogmatic conviction of the rightness of their vision. This, as the driving force in challenging outmoded structures, can lead to the breaking down of old ways of organising human life without regard for the consequences. They can also jointly manifest a restless drive towards innovation or revolutionary change, which cannot leave things alone which may be working perfectly well just as they are. They can also operate together with hubristic arrogance, usually with destructive consequences.

The restraining but humanising facets of life are represented symbolically by earth and water. Those elements describe that 'feminine' consciousness which respects the body, the feelings, and the wisdom inherent in the great cycles of nature. Representing the forces which limit and contain human life, they offer a major challenge to the dynamic fire and air of astrological Jupiter combined with Uranus, whose symbolic function in enabling evolution is to see no limits.

### **From Chapter 3: Exploration and Innovation: 15th to 20th century**

[...] We have seen that the Jupiter-Uranus conjunction takes place every 14 years. As Richard Tarnas puts it, "When Jupiter and a second planet enter into alignment, Jupiter's archetypal influence seems to be one of magnifying and supporting the second planetary archetype expanding it, granting it success, bringing it to fruition."

When that second planet is Uranus, representing the breaking down of existing modes of viewing and experiencing life, and the bringing in of radical new approaches and perspectives, we can expect, in combination with Jupiter's core association with the endless quest for meaning, peaks in the process of "restless exploration."

[...] There are many historical examples which can be offered here [This is one of them]:

### **Enter Dr Frankenstein**



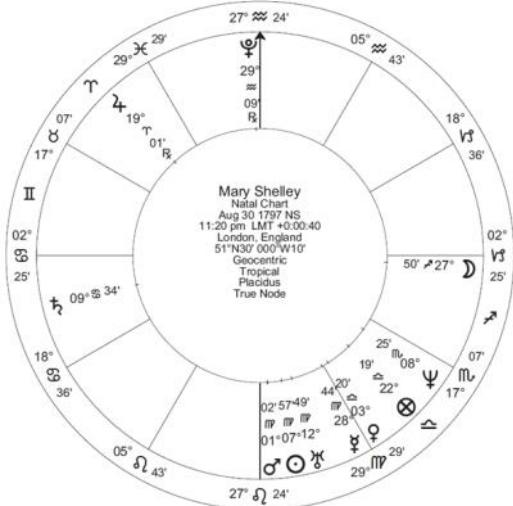
In 1818, there was a Jupiter-Uranus conjunction in the sign of Sagittarius, the sign ruled by Jupiter, symbolising the quest for new understanding and higher truth. This conjunction combined with Neptune, and all three were in a dynamic square aspect to Pluto, thereby meeting the previously mentioned criteria for a particularly powerful period of revolutionary change.

One of the many significant events occurring under this pattern was the publication of Frankenstein (full title: Frankenstein, or The Modern Prometheus)[8](#) by Mary Shelley, a book now recognised as the pioneering work of the science fiction genre. Its title clearly shows that Mary Shelley was reframing the timeless mythical tale of Prometheus in a modern context, as the new technological age began to gather momentum at the dawn of the 19th century.

Through it Mary Shelley issued a prophetic warning to humanity of what might happen if we were to step beyond our limits by pushing the boundaries of knowledge, especially via scientific endeavour, beyond what wisdom, ethics, experience and humility might tell us are safe limits.

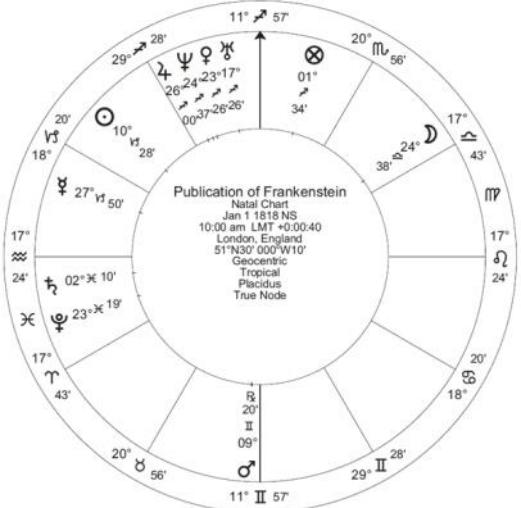
In the book, Dr. Frankenstein played God by creating new life out of the assembled parts of corpses stolen from fresh graves. The Monster he created, and then abandoned because he found it repulsive, subsequently took its revenge by slaughtering Frankenstein's loved ones.

Thirteen Jupiter-Uranus conjunctions later in 1997, as we will see shortly, there were remarkable developments which made the warning sounded by Mary Shelley even more pertinent than when Frankenstein was first published.



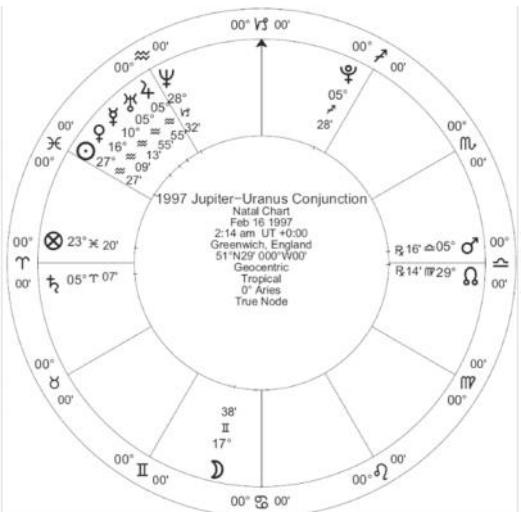
There are striking links between Mary Shelley's horoscope and that of the chart of the publication of Frankenstein. Mary's Mars-Sun-Uranus conjunction, indicative of her defiant, brilliant, far-seeing masculine creative drives, squares the Sagittarius-Gemini MC-IC axis of the publication chart. This symbolises the shocking impact which this original prophetic work of literature was to have on society of the time, and its reverberations into the future.

Developing the Sagittarius-Gemini theme, it is noteworthy that Mary's axis of destiny, her Nodes, runs through that pair of signs, with the North Node in Gemini in the twelfth house, and the Moon conjunct the Sagittarian South Node in the sixth. A picture arises of a visionary writer, in touch with the currents of the collective unconscious of her time, working to distil her message from the rich cultural and literary seedbed which was her family inheritance: her father was the social philosopher Godwin, her mother the feminist writer Wollstonecraft.



The whole tenth house Sagittarius lineup of the publication horoscope—Uranus, Venus, Neptune and Jupiter, square Pluto and Chiron—falls right on Mary's Moon conjunct South Node forming a T-square with her Nodal axis. It was her destiny, these symbols seem to say, to find a way of conveying something unique and shocking with large collective implications: the tempestuous birth of a new technology-led world order, offering humanity an exciting but potentially very dangerous and destructive journey. From Mary Shelley's time to ours, the brilliance of scientific endeavour has accelerated, transforming for the better the way we live materially, if we're lucky enough to have been born in the developed West. But the shadow of that bright light has deepened as evidence of the price emerges: an increasingly disturbed ecosystem, the potential for violence and destruction which sophisticated weaponry and an international arms trade has brought, and an increasingly neurotic population becoming better able to relate to their gadgets than their fellow human beings. (...)

#### From Chapter 5: 1997-98: Collective Life



Rarely has the astrological community had such a vivid opportunity to observe the links between heaven and earth as was provided in February 1997 by the Jupiter-Uranus conjunction in Aquarius, linked with Saturn in Aries, Mars retrograde in Libra, and Pluto in Sagittarius - all occupying between 5 and 6 degrees of their respective signs over the weekend of February 15-16.

With Neptune at 28 Capricorn, still widely conjunct Uranus and preparing to move into Aquarius in less than a year, and Pluto making exact links to all the planets in the pattern formed, clearly there was something major afoot. This was no 'ordinary' Jupiter-Uranus event; its location in Aquarius, the linking with both Neptune and Pluto, and the remarkable symmetry of the planetary shape, testified to that. (...)

**The biggest story of them all centred on Scotland - Enter Dolly!**

*In the past few days, we have lived through a change in the human condition as momentous as the Copernican revolution or the splitting of the atom.*

Wednesday February 26, 1997.



So wrote Andrew Marr, editor of the UK's respected Independent newspaper and a Scot himself, on the news that a team of Scottish scientists led by Dr Ian Wilmut had successfully produced a sheep cloned from one cell of her genetically identical mother's udder. President Clinton was so concerned by this development that he asked a national ethics board to review the moral implications, and present their report within ninety days. They reported back on 7th June 1997. The conclusion was that cloning of human beings is morally wrong, and should be banned.

For weeks afterwards, the papers were full of intense debate. Beneath the headline... one giant leap into the unknown... a UK journal, New Scientist, said: 'Extraordinary,' 'stupendous,' 'mind-boggling' and 'frightening' were the words on everyone's lips. They said it couldn't happen before 2050, but now that an adult sheep has been cloned, there seems to be no technical reason why we should not do the same with people...[9](#)

Clearly, the announcement to the world of Dolly, the first cloned animal, was the most striking manifestation of the February pattern; a powerfully promethean development carrying huge implications for good and ill for the future of humanity.

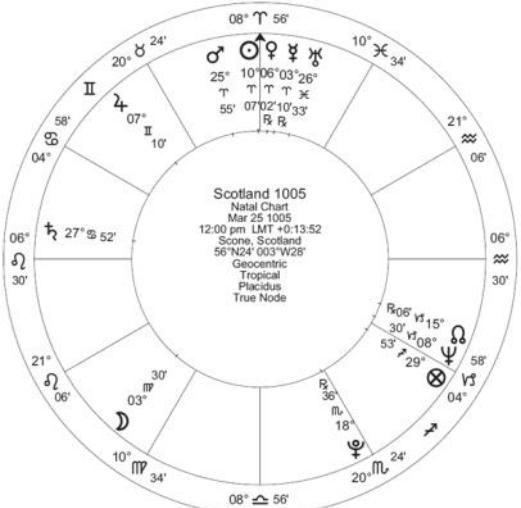
### Promethean Science

Genetic engineering and cloning technologies have continued to advance since then with a rapidity that is leaving ordinary mortals like myself reeling. It is impossible to process the physical, spiritual, ethical and moral implications of the recent promethean strides of science with anything like the speed at which such developments seem to be taking place. I continue to alternate between feeling awestruck at our dazzling clever- ness as a species, and being repelled and deeply disturbed: the most intricate and subtle mechanisms at the core of both physical and spiritual life are now being dismantled and recombined as though they were so many lengths of building scaffolding.

Since the appearance of Dolly the Sheep there have been very regular references in the world's media to Mary Shelley's grotesque creation, Frankenstein, as in 'frankensteinian food,' to give but one example. This is both remarkable and chilling. Mary Shelley was telling us something of supreme importance. But are we listening?

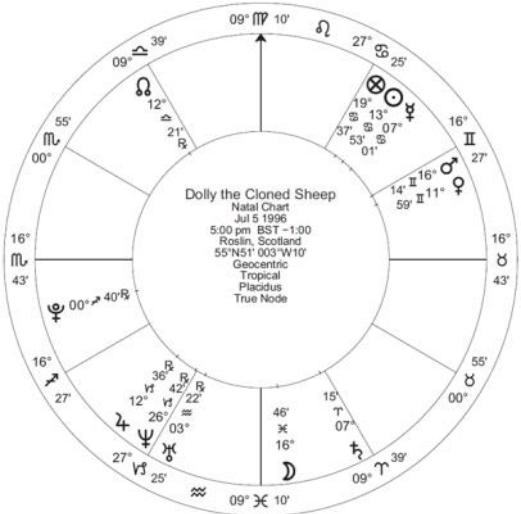
The modern myth which she created nearly 200 years ago is still very much alive in con- temporary consciousness, as is evident in the following quote from Time magazine's re- view of 1997: 'Dr Frankenstein wore a wool sweater and a baggy parka. . . . Dr Ian Wilmut, the first man to conceive fully formed life from adult body parts since Mary Shelley's mad scientist. Wilmut may not look the part of Frankenstein, or God the Father—but he played it.'[10](#)

### The Astrology: Scotland, Mary and Dolly



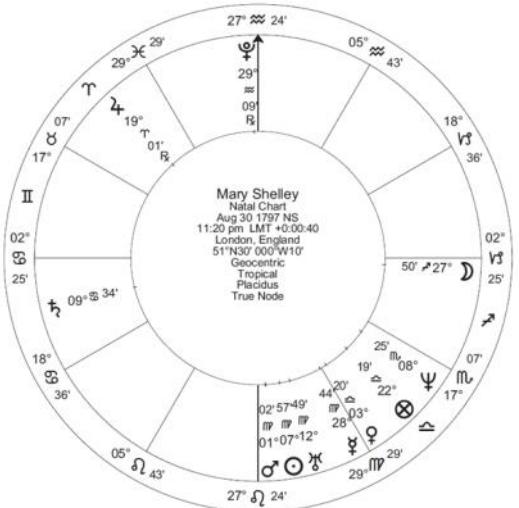
There are powerful links between Scotland's horoscope and that of both Dolly the Sheep and Mary Shelley. Scotland is a country well known for its contribution to major world developments out of proportion to its small size. Some examples are the steam condenser, leading to the steam engine (Watt), anaesthetics (Simpson), penicillin (Fleming), and television (Logie Baird).

In the national horoscope, Mercury, Uranus, Venus and the Sun all gather round an Aries MC. Pioneering, and exporting its benefits, is something Scots do well. Scotland's angles, which held the bowl shaped pattern of the mid-February 1997 line up closely, the Jupiter-Uranus conjunction exactly conjunct the Descendant, showed that we were due for another bout of innovation and pioneering in the field of science and technology.



Look at Dolly's chart! Her cardinal grand cross, including the Nodal axis, very closely links in with the same pattern in the Scottish horoscope, tying in Scotland's MC-IC-Nodal grand cross pattern with the mutually aspecting planets. Dolly's Jupiter falls on Scotland's Capricorn North Node conjunct Neptune in the sixth house. No matter how much hard work, failure, and endless experimentation with technique it took, say those symbols, someone's vision, and a great deal of cooperative effort, was going to result in a pioneering leap forward. This would likely erode the boundaries of what we hitherto had thought to be our limits.

In chapter three I discussed the most obvious links between Mary Shelley's chart and that of the publication of Frankenstein. Mary spent some formative years in her early teens convalescing with a family in Dundee in Scotland. Her most recent biographers Emily Sunstein (1989) and Miranda Seymour (2000), clearly demonstrate how her exposure to Scottish myth, history and landscape played a major part in laying strong foundations in her imagination, upon which Frankenstein would be constructed only a few years later.



The quickest of glances shows the striking common cardinal grand cross bringing Mary, Dolly and Scotland's charts together. Scotland's Neptune-Nodes fall across Mary's Saturn rising in Cancer, demonstrating symbolically the inspiration, and deep sense of connection, she gained from her stay. The 5o 55" Aquarius Jupiter-Uranus conjunction of February 1997 draws Scotland's Ascendant/Descendant axis onto Mary's third-ninth house cusps, showing the inspirational link between Scotland and Mary's work. The ninth house is highly relevant to authorship. It is the house of 'meaning-making': conceptualising, sending opinions and beliefs out into the world, offering education. Mary's ninth house has the sign Aquarius on its cusp. This indicates that what she formulated and sent out was scientific and futuristic.

The degree of this cusp (Placidus) is 5 Aquarius 43 - a highly sensitive point in the zodiac and, therefore, in relation to the future of scientific discovery from Mary Shelley's vision of how it might be. This sensitivity was borne out in February 1997 with the meeting of Jupiter and Uranus within 12 minutes of exact conjunction with Mary's ninth cusp, coinciding as we have seen with Dolly's appearance. For readers interested in following this theme in more detail, please see my article, 'Mary, Dolly and Andi - O Brave New World?' (The Mountain Astrologer, Mercury Direct Section, June/July Is- sue 2001), which appears in Appendix v of this study.

The links between Mary Shelley, Frankenstein, Scotland, and Dolly's charts and the horoscope of the February 1997 Jupiter-Uranus conjunction are truly fascinating. It is eerie to realise that the very country where Mary probably conceived Frankenstein, should be the same one in which the manipulated conception and birth of the world's first cloned animal should take place, exactly two hundred years after Mary Shelley's own birth. For me, this calls forth the scientist Sir James Jeans" famous comment, to the effect that life is not only more peculiar than we suppose, but more peculiar than we *can* suppose.

#### From Chapter 6: 1997/98: Individual Experience

##### Questionnaire 2: Summer/Autumn 1997

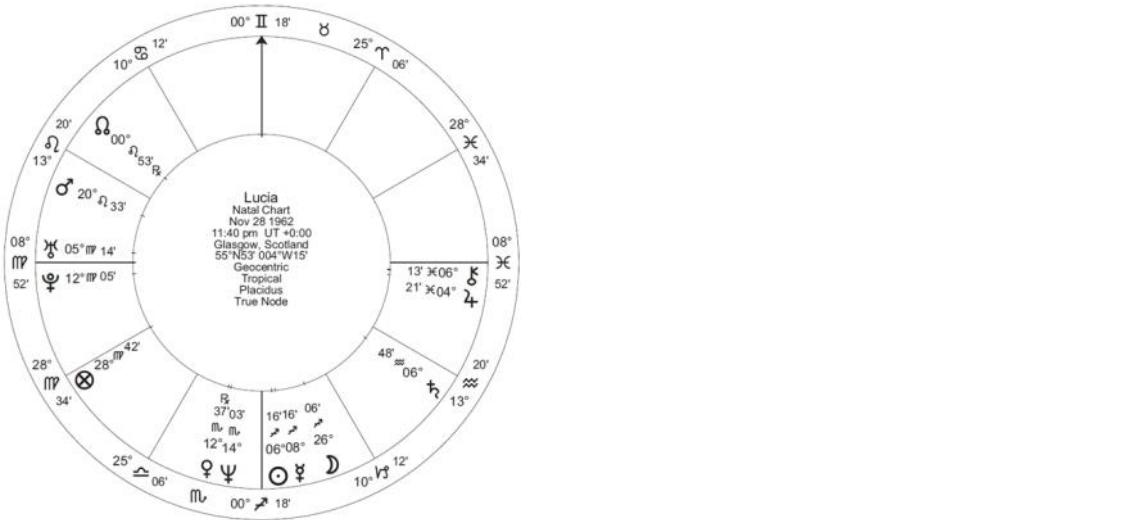
From late July until mid-October 1997, Uranus was retrograding from 7 to 4 Aquarius. It turned direct on October 14 at nearly 5 Aquarius. I sent out the second questionnaire just after this date, including a question re the perceived significance or otherwise of October 13-15.

I have long noticed and been intrigued by the potent effects of the stationary direct points of the outer planets in particular. This was my chance to research that facet of Uranus" motion over a whole group of lives! As the reader will find out in due course, the results were mostly significant and in some cases very powerful.

I took the third period from mid-October 1997 to late January 1998, by which time Uranus had reached 8 Aquarius, leaving the observational band of 4-7 Aquarius. From November 1997 until the end of January 1998, Pluto having turned direct in mid-August 1997 transited over 4-7 Sagittarius for a second time, running a joint power surge, with Uranus, through the mid-February 1997 horoscope.

This was as far as I went in following up the participants in the study, sending out the third questionnaire, during which they were invited to sum up the significance of the year for them, at the end of January 1998. (...)

## Lucia, Fifth House Saturn



Saturn conjunct South Node, trine MC, quincunx Uranus, conjunct Ascendant, sextile Sun conjunct Mercury in Sagittarius in fourth. (Natal Jupiter-Uranus aspect: applying opposition linked with Asc/Desc axis, Pluto, Chiron, Saturn, Nodes, Sun, Mercury, and MC-IC axis).

In response to my asking whether the period of October 13-15 had been of any significance, Lucia's response was to write **TOTALLY AND UTTERLY**, doubly underlined.

Her horoscope shows a very prominent angular Jupiter-Uranus opposition, in T-square with a Sun-Mercury conjunction in Sagittarius, conjunct the IC which is also in Sagittarius. Thus the transiting Jupiter-Uranus conjunction activated a powerful natal configuration also involving those two planets. Moreover, of all the participants, her horoscope shows her natively to be more strongly 'plugged in' to the outer planets than anyone else, with her twelfth house Uranus rising in 5 Virgo, predisposing her toward tapping very powerfully into the prevailing collective energies.

Her friends call her the 'mutable babe from hell.' She positively crackles with barely contained energy, and has a mass of black snaky hair. She is a freelance choreographer and dance teacher. Here is her account of her extraordinary experience in her own words.

'I was sent away on Monday, October 13 to a remote and very beautiful spot in the North of Scotland with forty-five teenagers (complete neds<sup>11</sup>) to create a piece of theatre and enrich their lives. What a hideous prospect, I thought at first - but what actually evolved was completely mind blowing!!! I had no idea what to do with them so I threw the whole thing open to discussion and here's what happened... Background: the majority of the kids involved were not arty-farty West enders. They had little or no experience of dance, drama or music or how to present themselves positively in a life context, never mind a theatrical one!

However, I never baulk at a challenge and, while this seemed like a mammoth task, I felt I could contribute something valuable. The heading for the week was "putting young people first" so I posed the following questions:

- a) What does the title mean to you? (It certainly wasn't providing ME with any creative inspiration!) Responses varied, but the outcome was generally the same; they felt under pressure always to be the best, to think of me... me... me... stifled in their self-expression, not allowed to be who they wanted.
- b) What do you really want from life? "To be happy" was the universal response, which surprised me with a group of 14-17 year olds. I had expected "Money, money and more money." Many talked of finding a partner, marrying, settling down, having children. Working together, being part of a harmonious whole, appeared very important.
- c) What do you daydream about? I encouraged them to think really expansively to get us off the "being famous" crap and interesting things started to happen: being free, being able to fly, climbing Everest, being able to see into the future. Fantasy took off.



THEN IT STRUCK ME!! I'd been dying to bring my astrology into a piece of theatre and it seemed like the Sun, Venus and Neptune were now jumping off the page at me. I had all the inspiration I needed and I set to work. Everyone was soon busying away on improvisation, song writing, creating movement and I was on a total high.

The whole week, instead of becoming more frenetic, as I would expect, became calmer. I can't describe it in words; but it was as though we were all tuning into this kind of "community" thing. We were by the sea, and I watched as real hardened city kids went to the water's edge each day and sat, saying nothing, gazing into space beside new-found friends. I stood outside one evening, gazing at the magnificent sky and stars, when I was joined by an archetypal "wee hard man" who stood silently for a few moments then said, "What's happening, Lucia?" "Who knows. Enjoying yourself, Dave?" "It's pure brilliant, by the way," he nodded quietly.

The unspoken communication was the most incredible thing we were all experiencing. These are very noisy and rumbustious young people, yet they were walking around as though they were on tranquillisers. A small group approached and asked me if I would teach them how to meditate!!!

There was a whole higher consciousness, Neptunian thing going on here and I will never, ever forget it. Spiritual connection, I guess.

I told no one where I had drawn my inspiration from until the piece was finished because I fully expected people to think I was a fruitcake. I sat everyone down at the end, explained my planetary springboard, and waited for the guffaws. They didn't happen. They replied in a very sixties "Wow, man!!" kind of way. Unbelievable!

(On Friday, October 17 at 3:17 p.m., precisely when the young people finished performing the work they had spent the week creating, the clock in the room stopped.)

The piece called Mind, Body, Spirit was performed October 1997 at the City Halls, Glasgow, in Scotland. "I really, really hope I've been instrumental in expanding at least a few young minds."

### **Neptune Sets the Larger Context**

The backdrop to the remarkable planetary line-up of February 1997 was the approaching shift of Neptune into Aquarius, one of its major themes being the yearning for a more humane, spiritual sense of connectedness as world citizens. We could perceive the atmosphere of this shift pervading the global response to Princess Diana's death and funeral in the autumn of 1997. I thought that the unique group experience, for which Lucia's creativity was such a potent catalyst in that same autumn, was a smaller scale manifestation of the same collective theme.

Lucia's experience shows how vibrantly and creatively Jupiter and Uranus can work together at their best, to push human beings beyond what they thought were their limits toward creating new and satisfying ways of being alive. It reminds us, in its Aquarian context, that we are all interrelated. Also illustrated, in a particularly striking manner, is an important truth which I believe the research in this study has helped to confirm in its own small scale: that the personal and collective lives of humankind respond in the same core way to the great music of the spheres, played throughout space and time by the planets in their cycles.

Footnotes:

[1](#) John Milton's Lycidas (1638), line 192.

[2](#) Charles Harvey, from 'War of the Worlds: Jupiter & Saturn,' Orpheus—Voices in Contemporary Astrology, Consider, 2000, pp. 103-4.

[3](#) William Blake, from 'Proverbs of Hell,' The Marriage of Heaven and Hell (1790-93).

[4](#) Prometheus the Awakener, Auriel Press Oxford, 1993.

[5](#) 7Prometheus the Awakener, Auriel Press Oxford, 1993, p. 11.

[6](#) Ibid, p.11.

[7](#) William Shakespeare, The Tragedy of Hamlet, Prince of Denmark, activ, scene v, 'Lord we know what we are, but know not what we may be.'

[8](#) Mary Shelley, Frankenstein, London, Hatchard's Bookshop, Piccadilly. Published: January 1, 1818, 10:00 a.m. local time. Source: Times of London, January 1, 1818, p. 4, from Sally Davis, DataPlus UK, who also suggested the time as 'a reasonable time when the book would have been available to be bought.'

[9](#) New Scientist, March 1, 1997.

[10](#) Time, 'Time Annual 1997 The Year in Review,' Time Books, 1998, p. 116.

[11](#) 'Wee ned' and 'Wee hard man' are colourful Glaswegian expressions used to convey the judgment that the persons concerned are morons, philistines, toughs, or all three combined! Glaswegian is the name for the local patois of the inhabitants of the city of Glasgow, Scotland.

#### **Image sources:**

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#### **About Anne Whitaker:**



Anne Whitaker lives in Glasgow, Scotland. Her background is in adult education, generic and psychiatric social work, and private practice as a counsellor, counselling supervisor, and mentor. She has worked as an astrologer, teacher, and writer since 1983 and holds the Diploma in Psychological Astrology (CPA 1998). Anne blogs at [www.anne-whitaker.com](http://www.anne-whitaker.com). The free E-book copy of her acclaimed research study on Jupiter/Uranus conjunctions, from which the above extract is taken, can be obtained here: [Jupiter Meets Uranus - E-Book](#)

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## **Saturn, the Late Bloomer: Understanding the Long-Range Dynamics of Saturn in the Horoscope**

**by Ray Grasse**

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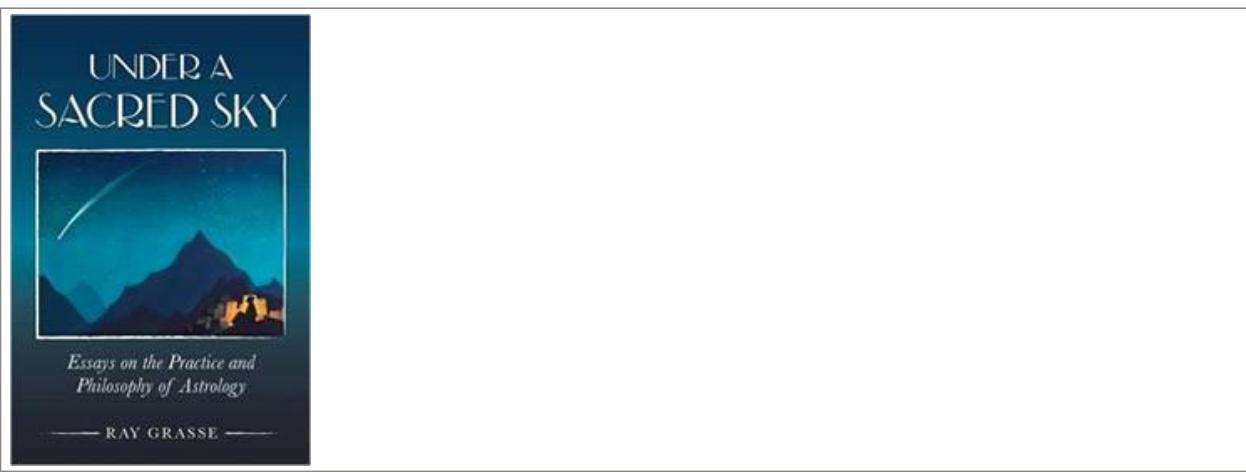
[e-mail](#)



We're all familiar with Aesop's fable of the tortoise and the hare, in which a plodding tortoise manages to win a race against a speedier competitor, as a result of its slow and steady persistence. This story is usually rolled out as a morality lesson about the importance of tenacity: Stick to your guns, we're told, and you can win out over those who charge out of the starting gate full of passion and speed but lack staying power.

For astrologers, though, this tale could just as well serve to illustrate an important facet of the planet Saturn – namely, its "late bloomer" quality. We tend to think of planetary principles in terms of static meanings, but it's good to remember that they also manifest through a complex set of developmental dynamics over time.

That's especially true of Saturn, I've come to realize. Simply put, whatever it touches in the horoscope tends to reach true potential only after years of struggle and maturation. One way or another, for better or worse, Saturn's full effects unfold very s-l-o-w-l-y. This doesn't mean that Saturn can't lead to remarkable achievements early on, because it sometimes can – like the person with Saturn conjunct Mercury who shows signs of intellectual genius from a young age. But even in these cases, we'll tend to see enormous hard work and effort being applied, or that early brilliance will ripen into something deeper and different as the years progress. Either way, it's an expression of the gradual dynamic characterizing this planet.<sup>1</sup>



This essay is taken from Ray Grasse's book "Under a Sacred Sky" which can be ordered at [Wessex Astrologer](#) or [amazon.com](#)

I've come to believe that understanding this dynamic is critical toward not only grasping the role of Saturn in the chart, but also unlocking the entire horoscope itself. Why? In a way, it goes back to some of the very things we normally dislike about this planet: hard work, struggle, recurring obstacles, and so

forth. By way of contrast, whatever Jupiter touches tends to indicate where things come relatively easily and flow more naturally. Saturn is not like that. Whatever it touches is where you usually have to work hard for whatever you get, and you can face major hurdles just to reach "the finish line." There's a silver lining, though, and it's this: The sheer amount of hard work you apply to that area can bring about a level of mastery you probably wouldn't have gained otherwise – and that, in turn, can affect everything else in your life. No small matter.

In this article, we'll explore how the late-bloomer influence of Saturn can affect the other planets in one's horoscope. As far as aspects are concerned, it goes without saying that the stressful contacts to Saturn (square, opposition, and often the conjunction) are the most challenging of all, yet they also increase the potential for failure or success in those areas. (That's especially true of the conjunction, which seems to bring out both the best and the worst in Saturn at once.) What I'll be laying out here are primarily best-case scenarios, showing what can result if a person learns to channel these energies in the most constructive way possible. Whether someone actually chooses to go that route is difficult to say, since it hinges on many things, but we can do our best as astrologers to encourage that possibility.<sup>2</sup> That said, let us turn our attention now to Saturn's influence on the largest body in our solar system.

### Saturn–Sun

I call this connection the *struggle to shine*. The Sun in the horoscope symbolizes our essential identity and the impulse to express that character before the world. When Saturn is closely involved with the Sun, it makes for a more strenuous effort in forging our public or professional identity, or in gaining respect for that creative light. We may feel blocked in that effort, as though we're standing in the shadow of others, whether that be a prominent or powerful parent, more successful peers or co-workers, or even an intimidating boss. For that reason, I've sometimes referred to the Sun/Saturn combo as the "Rodney Dangerfield" aspect, after the late comedian who gained fame for the line "I don't get no respect!"

The silver lining here is that that sense of frustration compels us to work that much harder to "prove" ourselves and step out from behind those long shadows toward greater respect. Remember, there's almost always a strong element of "compensation" involved with Saturn: Whatever it touches can be where we feel somehow inadequate or even inferior, and we are prompted to struggle even harder to make up for it. It's like the old Avis car rental commercial from years back, when the company was trying to compete with Hertz: "We try harder!" Finally, after much constructive effort, individuals with this aspect finally step out from those shadows and into the spotlight, to be honored for who they really are.



A classic example of this dynamic is Beatle George Harrison, who had the Sun and Saturn squaring one another. He often hinted at the frustrations of being in the shadow of both John and Paul, but he eventually achieved acclaim not only for songs like "Something" (called by Frank Sinatra one of the greatest songs ever written), but also for solo albums like *All Things Must Pass*. In a fitting synchronistic touch, the name of his own record label was Dark Horse!

A similar example can be seen in Rolling Stone guitarist Keith Richards, who was born with an opposition between Saturn and the Sun, and who worked for decades in the shadow of his extraverted bandmate, Mick Jagger (a Leo). In recent years, though, Richards has gained increasing attention for his work, not only as a solo artist but through the success of his autobiography, *A Life*.

Other famous individuals with Sun–Saturn connections: Salvador Dalí, Jeff Bridges, and David Carradine (square); Sting and Guru Maharaj-Ji (conjunction); Steven Spielberg (sesquiquadrate).

### Saturn–Moon

This one can be called the *struggle to relate*. Whereas the Sun is more professional and public in its expression, the Moon is more private and personal in tone, manifesting largely through emotional connections with friends, family, or partners. When the Moon comes into close contact with Saturn, the result can be serious inhibitions or blockages in forging emotional bonds, as well as in receiving nurturance from others. This is arguably the most difficult of all Saturn combinations, yet even here there is much room for improvement. For example, the sheer pain of dealing with this energy early on sometimes causes the person to eventually work through those emotional blocks using therapeutic methods or spiritual work of some kind, or through channeling those energies into some symbolically meaningful avenue. Consider my female client who suffered terribly as a



result of being adopted into an unloving family, but she later vowed to make up for it by showering her own children and grandchildren with affection, working hard to become (in her words) a "model parent." The pain she experienced as a child made her more aware of the pain in others, which she sought to heal – a good example of the more positive side of compensation.

Sometimes food can be the pivotal symbol reflecting the energies of the Moon. One client spoke about being homeless and near starvation at times during his childhood, which compelled him as an adult to enroll in cooking classes at a culinary school. He eventually became a master chef in a major restaurant, where he now donates a certain amount of left over food to down-and-out people at a homeless shelter. He has Saturn opposing his Moon.

I've noticed that a surprising number of my creatively gifted clients also have a marked Saturn–Moon connection in their horoscope. I suspect some of that may be due to the insecurity this pattern brings, which causes them to seek out public approval in later years. Perhaps they felt starved for attention early on, and now they're going to try to get "fed" by the world in other ways.

Another possibility is that the Saturn–Moon energy has the effect of drawing these individuals inward in ways that prove useful for their creative work or reflection. And over the long run, the sheer frustrations brought on by this pattern early in life can become so pent-up that these people really have to find an outlet of some sort later on, simply to keep a grip on their sanity. As one musician who has this aspect said to me, during his childhood he felt as though his emotions were completely bottled up, but when he writes or performs music nowadays, it's like a cork is being taken out of the bottle and its contents being released into the open air.

Others who have Saturn–Moon connections: Bob Dylan (conjunction); Jack Nicholson and the Dalai Lama XIV (opposition).

### Saturn–Mercury

This one might be called the *struggle to communicate*. I know of no better story to illustrate this combination than the life of legendary Greek orator Demosthenes. According to Plutarch, Demosthenes experienced great difficulty speaking publicly while young, because of both a speech impediment and breathing difficulties, which caused him to talk in staggered, clipped sentences. But in classic late-bloomer style, he tackled this problem by working on his diction and projection, using such unorthodox means as speaking with stones in his mouth and shouting into the surf. The end result was that he became what some regarded as history's greatest orator. One doesn't get much more Saturn–Mercury

than that!



The "sleeping prophet" Edgar Cayce had Saturn and Mercury conjunct when he was born, and his talents as a medium and metaphysical teacher unfolded relatively late in life. Individuals with this planetary combination frequently have the potential to become profound thinkers, with an ability to reflect deeply on life's big questions. Yet, strangely, even with the so-called harmonious aspects, these people often suffer from a deep sense of inferiority about their communication skills or even their intelligence. Because of their slow and deliberate way of pondering problems, perhaps, they can mistake their own slowness for stupidity – and occasionally, others do, too. Albert Einstein also had Mercury conjunct Saturn and was thought to be mentally slow as a child. We all know how that one turned out.

As a way to compensate for that sense of inadequacy, these individuals can work hard to "bootstrap" their way up into intellectual respectability, often through self-education and extensive reading.

Abraham Lincoln had Saturn square his Mercury and rode this energy all the way from a log cabin in Kentucky to the presidency of the United States, studying books every step of the way. Such people also have an uncanny ability to distill into a few words ideas that others take entire volumes to lay out – Lincoln's Gettysburg Address is a beautiful example of that (while Einstein is remembered most famously for even less than that – a simple equation, E=Mc<sup>2</sup>!).

Others with Saturn–Mercury aspects: Isaac Newton (square), Marlon Brando (opposition); Tina Fey (conjunction), Grandma Moses and the writer David Foster Wallace (conjunction).

#### Saturn–Venus

I call this one the *struggle to love*. Saturn–Venus connections are notorious for creating roadblocks in someone's romantic life, and though that's often true, this combination can also lead to lasting partnerships, while also conferring a much deeper understanding of love than most will ever know. By analogy, who has a greater appreciation of water – the person swimming in the sea off Fiji, or the person crawling through the desert sands toward an oasis? When Saturn–Venus people finally do discover love, they taste it with a richness that can be truly profound.

I sometimes call this pairing the "ugly duckling" aspect, because of how it affects a person's experience of their own beauty over time. Venus has much to do with personal charm: How refined and ingratiating are you when dealing with others? How alluring do you appear to the world? The answers to these questions hinge to a great degree on the condition of your Venus. When Saturn is involved with Venus, it can therefore make people with this pairing feel gawky or insecure about their attractiveness early on, even to the point of feeling ugly or coarse (especially in the case of the hard aspects). Though they sometimes present an aloof front to the world, inwardly they may be feeling like an outcast, someone who has been "left out."



But as these individuals mature and learn to break out from their shell, they become far more comfortable in their own skin, and others start seeing them differently, too. Think here of Eliza Doolittle in *My Fair Lady* and the work that went into making her a "proper" lady. Or consider the real-life case of Princess Diana, who had a trine between these planets and ripened from a skinny, shy girl into a symbol of glamour in her final years. (Having a late-bloomer chart doesn't necessarily guarantee longevity, by the way! It's always proportional to the life you do live, whether that be to age 9 or 90.)

When it comes to money, the late-bloomer side of Saturn–Venus can manifest as the "rags to riches" syndrome, where a person goes from relative scarcity to considerable affluence later in life. Look at some of the economic heavy-hitters with a strong pairing of Saturn and Venus: Bill Gates (conjunction), Jeff Bezos of Amazon.com (conjunction), and Oprah Winfrey (square), to name just three. When a square or opposition is involved, it can lead to major ups and downs in someone's financial fortunes, of course, but it doesn't necessarily deny the fortune itself.

Venus also plays a part in creativity, so when paired with Saturn this sometimes makes for a slow-unfolding dynamic in someone's artistic development. Famed architect Frank Lloyd Wright had a tight opposition between Saturn and Venus, and in addition to his notoriously checkered Saturn, love life, by many accounts he experienced the most fruitful phase of his career between the ages of 70 and 90. Other individuals with Saturn–Venus connections: Michelangelo and Joni Mitchell (square); Georgia O'Keefe (sextile), Lord Byron, Auguste Rodin, and John F. Kennedy, Jr. (all with the conjunction).

#### Saturn–Mars

Simply put, this is the *struggle for courage*. Some of us remember the ads from our childhood comic books about the 97-pound weakling who gets sand kicked in his face by the bully at the beach, but goes on to become a body-building marvel who can stand up to anybody. That's not a bad depiction of the Saturn–Mars dynamic. As a result of feeling insecure about their assertiveness or physical strength, these individuals often wind up working that much harder to develop their muscles, figuratively or literally, and can become surprisingly powerful in the process.



One of my male clients with a conjunction between these planets was tormented as a child by a neighborhood bully, who constantly called him "wimp." This led him to begin an intensive regimen of

martial arts training, and he eventually earned a black belt in karate. A similar dynamic is portrayed in the film *Rocky*, where Sylvester Stallone's character manages, through sheer grit and determination, to climb his way from underdog status up through the prizefighting ranks toward respect and prestige. Bruce Lee, who was born with an opposition between Mars and Saturn, worked his way back from a crippling injury to become arguably the most famous martial artist of the 20th century.

Another real-life example of this pattern is writer Ernest Hemingway, who had Saturn square Mars. As a child, he was surrounded primarily by women, and his mother even sometimes dressed him up in frilly girl's clothing. One doesn't have to be a psychologist to realize there may have been compensation behind Ernest's macho posturing as an adult, including his well-known penchant for boxing and big-game hunting. Yet, for all of that, those who knew him well attested that he was a genuinely courageous figure who showed no fear in the face of danger (an attitude that may have stemmed partly from an out-of-body experience he had on the battlefield during World War I). Rightly or wrongly, for many of his generation, Hemingway became a living symbol of courage and virility – quite a contrast to the girlish "mama's boy" this sensitive Cancer seemed just as likely to become early on.

Others with Saturn–Mars connections: the original "97-pound weakling" Charles Atlas (conjunction), Ted Turner (opposition); Michelangelo, Jack LaLanne and John Dillinger (trine).

### Saturn–Jupiter

We can label this one the *struggle for meaning*. Here, the slow-developing dynamic of Saturn tends to express itself in spiritual or ideological ways.

Consider the example of my friend who was raised in an ultra-religious environment, which had the unintended result of causing her to disavow religion entirely and become a "borderline atheist" in her 20s. But like a prodigal child returning to the fold, she slowly rediscovered religion and eventually became an ordained pastor herself. When friends from her 20s meet her now, she says, they can't believe she's the same person they knew back in the old days. It's worth mentioning that some believe that both Buddha and Jesus had this conjunction in their horoscopes; if so, that would fit this dynamic well, since both broke free from their received religions in order to form their own spiritual traditions. In a more general way, Jupiter governs one's opinions and beliefs, as well as the urge to express these to the world. The combination of Jupiter and Saturn is therefore one of the chief indicators of a spiritual teacher or professor. Beatle John Lennon had the conjunction between these planets; he not only underwent major shifts in his attitude toward religion (think back to his falling out with the Maharishi, for one), but also wound up experiencing enormous backlash for his public comments on religion. When he said in 1965 that the Beatles are "more popular than Jesus," it led to protests around the world from religious followers and leaders, who misinterpreted the comment completely. In some ways, Lennon is now remembered almost as much for his political and spiritual views as for his musical output.



Individuals born with this combination can be forced at times to take a stand regarding their ideological principles, in ways that might entail sacrifice or setbacks. Yet, ultimately, such challenges often have the effect of strengthening their moral resolve, or can even lead to greater things later on. Early in his career, African-American actor Sidney Poitier (with the square) was offered an acting role that he felt was demeaning to blacks, so he refused it – despite the fact that he and his wife desperately needed

money. But as difficult as this choice was, he knew it was the right thing to do and later described it as a turning point in his moral growth, while also pointing out how it paved the way to better acting roles. Jupiter also governs institutions of higher learning. One client of mine with Saturn–Jupiter square described being sidetracked from obtaining a degree during her college years, then eventually going back to school in her early sixties to finally obtain that much-sought diploma. As is often the case, the Saturn influence didn't so much deny a dream as delay it – and in her case, that delay gave a deeper appreciation for the real meaning of education and knowledge than most younger students probably ever experience.

A variation on this theme is visible in the life of psychedelic guru Timothy Leary, born with a conjunction between Saturn and Jupiter. Fired from a teaching position at Harvard, he eventually wound up spreading his ideas to a far larger audience than the school ever provided – which included (ironically) going on lecture tours to college campuses across the country. The dicey chemistry between Saturn and Jupiter can also be seen in Leary's lifelong battles with the law and judges, which culminated in various arrests and his serving time in prison.

Others with Saturn–Jupiter combinations: Sigmund Freud (square), Sting (opposition); Krishnamurti and scientist John Lilly (trine); Galileo and Bob Dylan (conjunction).

### Saturn–Uranus

This pairing might be called the *struggle for personal freedom*. Uranus governs one's sense of individuality, so when Saturn couples with this planet, there can be a battle between conformity and rebelliousness, between the urge to fit in and the urge to be free. These people can experience repeated problems trying to forge their own idiosyncratic path, in the effort to "do their own thing."

Yet, over time, those same developmental tensions can spur them to develop an even stronger sense of who they are, and such individuals may even become a force for change in the arts, science, or politics. There's an important lesson here about the value of Saturn, in terms of how the roadblocks it creates force us to become stronger or at least clarify our perspective. And without those restrictive structures to butt up against, we wouldn't develop nearly as clear a sense of our own values or boundaries in that area. As they say, the ringed planet is a hard taskmaster sometimes, but it's a great teacher.



Rock-and-roller Sting has a square between these planets, with Uranus being the focal point of a t-square. In his memoir, *Broken Music*, he describes the frustrations of working in a regimented classroom job teaching at a girl's school, but then throwing caution to the wind by relocating with his family and joining the rock band The Police. But even that began to feel restrictive for him, prompting him to again break free and chart his own course as a solo act. It's been a path of increasing individualism and personal freedom, and it probably wouldn't have happened if Saturn hadn't provided the limitations that prompted Sting to crystallize his personalized vision.

Bob Dylan was born with a conjunction between Saturn and Uranus. Early in his career, he ignited

controversy in the musical world by breaking loose from the folk community so he could head off into more personal directions, climaxing in a literally electrified performance at the Newport Folk Festival in 1965. In a still broader way, though, his entire life has been a struggle with the whole issue of freedom, since finding his own personal space in the midst of massive public scrutiny has taken on growing importance. With his natal Moon sandwiched between Uranus and Saturn (a planetary trifecta that can make relationships especially challenging), it's easy to imagine the frustrations he's experienced dealing with the pressures of countless people wanting a piece of his time.

Both Dylan's and Sting's careers illustrate another way the Saturn–Uranus combination can manifest over time – namely, the struggle to reconcile old and new. One may feel torn between the limitations of tradition and innovation and can even teeter-totter at times between these extremes. Yet, sometimes that late-bloomer dynamic can result in an effort to synthesize these opposing forces into an original fusion, reflecting the influences of both old and new simultaneously. In Dylan's case, he didn't abandon traditional musical forms so much as incorporate them into his newer experiments. Likewise, though Sting has worked largely within the rock-and-roll genre, he's managed to introduce progressive and jazz influences into his music along the way, while occasionally dabbling in more traditional musical forms as well, as with his 2009 album, *Songs from the Labyrinth* and his 2014 Broadway musical *The Last Ship*. Others with Saturn–Uranus aspects: Karl Marx and Dan Rather (square), Elvis Presley (sextile), Barbara Streisand (conjunction).

### Saturn–Neptune

This combination might be described as the *struggle to transcend*. Sometimes referred to as symbolizing "the mystic urge," Neptune fuels the desire to escape the shackles of ordinary life in order to pursue loftier ideals or experience more ethereal feelings. The coupling of Saturn with Neptune can therefore bring about disappointments or disillusionments as one grows older and discovers that certain closely held dreams and desires are actually illusions – or simply unobtainable.

Yet, that same suffering and disillusionment can bring about a profound sensitizing of the soul, which can then be channeled through creative, spiritual, or social avenues. Consider the case of Swedish director Ingmar Bergman, born with Neptune widely conjunct Saturn; he took the innate pain and heaviness of this aspect and funneled it into brilliant films about life's weightier matters, such as *The Seventh Seal* and *Scenes from a Marriage*. In a way that's similar to Saturn–Moon combinations, the innate pain of hard Neptune–Saturn aspects may further serve to fuel creative activities because of the need to find constructive outlets for bottled-up emotions.



The career of another filmmaker, Kathryn Bigelow, illustrates how this planetary combination can sometimes produce a slow ripening of aesthetic impulses, not unlike Saturn–Venus. A member of the early 1950s generation that had Neptune and Saturn conjunct in their charts, she reached her greatest success at the ripe young age of 58, when she became the first female ever to win an Oscar for Best Director at the 2010 Academy Awards – she's a cinematic late-bloomer, you could say. Saturn rules discipline, so when it is linked with Neptune, there can be extraordinary discipline directed toward other Neptunian arts, too. Fred Astaire had a tight opposition between Saturn and Neptune, and the long

years of hard work he devoted to mastering his footwork (Neptune) led to extraordinary success as one of the premier dancers in the world.

For the more sociopolitical side of Saturn–Neptune, we can always look to the case of Abraham Lincoln. Born with a conjunction of these planets, it's clear from his biographies that he experienced considerable suffering early in life, due to assorted professional failures as well as serious relationship issues and bouts of depression. Yet, that same suffering probably fueled the spiritual side of his personality along with the political decisions he'd eventually make. His attitude toward slavery changed considerably over the years, shifting from being ambivalent about it to advocating emancipation. It's not hard to imagine that his growing sympathies on this issue stemmed at least in part from the suffering he himself experienced throughout life.

Neptune also rules drugs, so it's interesting to see how the late bloomer dynamic of Saturn–Neptune sometimes manifests with clients in terms of their relationship with drugs or alcohol. At least two of my clients with tight Saturn–Neptune aspects went from being heavy drug users in their younger years to becoming drug counselors, and both are now clean and sober.

Others with Saturn–Neptune connections: Cecil B. DeMille (conjunction); J. S. Bach, the Dalai Lama, Mozart, and Václav Havel (all with the opposition).

### Saturn–Pluto

One might well call this aspect the *struggle to overcome*. Pluto is similar to Mars – both are concerned with sexuality, raw power, and matters of control – but with a subtle difference: Pluto's power is more covert and subterranean in expression, so whereas Mars might be likened to a stick of dynamite, Pluto is more like a coiled-up serpent. That compressed quality gives Pluto even more power than Mars – for either good or ill. Add Saturn to that mix, and it's like clamping down on that Plutonian serpent, tightening that already compressed energy – making the potentials for constructive or destructive manifestations that much stronger. For these individuals, the presence of Pluto–Saturn in their lives can often feel as though they're being forced to contend with titanic challenges. But with that struggle can emerge a degree of willpower that seems almost superhuman at times. These people can move mountains, if they put their mind to it.



Consider the example of Arnold Schwarzenegger, who was born with a conjunction between Saturn and Pluto. It's well known that Schwarzenegger faced obstacles in his youth that would have stymied most mere mortals, including an impossibly long and guttural name, a thick accent, freakishly angular features, and questionable acting skills, at best. Yet, he prevailed over those challenges to succeed in various careers as a body builder, real estate developer, and box-office megastar – marrying into a prominent family (the Kennedys) and, last but not least, getting elected to a high office in the United States. With each hurdle, his psychological muscles seemed to become stronger and more durable. In fact, there's some affinity here with his signature movie character, *The Terminator*: Both share that indomitable drive so common to Saturn–Pluto that keeps them coming back time and again, no matter what gets thrown at them.

We also see this pattern in Ernest Hemingway's horoscope, as part of a t-square involving the Saturn–Mars aspect mentioned earlier. Hemingway rebounded from various tragedies and brushes with death, and his Nobel Prize–winning novel, *The Old Man and the Sea*, embodied the Saturn–Pluto dynamic to a "T." It tells of an old man matching wits with a powerful creature of the deep, but persevering in the end and finally towing the tattered remains of his prey back to safe harbor. The story has sometimes been compared to *Moby Dick*, by the way, which tells its own tale of someone doing battle against a huge

creature – and not too surprisingly, Herman Melville had Saturn and Pluto aligned as well (conjunct). There's no escaping it: Pluto involves sexuality, too. So, when Saturn joins hands with it, the dynamics of passion become complicated at times, maybe even explosive. Famed lothario Warren Beatty was born with these planets trine, and his first major "breakout" role was in the Elia Kazan classic, *Splendor in the Grass*, playing a sexually repressed young man.<sup>3</sup> Surprisingly, there's some resonance between this screen character and Beatty's own life, since he supposedly remained a virgin until age 20 – then apparently spent the next 30 years making up for lost time. When the power of Pluto is unleashed, it is indeed a force to be reckoned with.

Others with Saturn–Pluto connections: Friedrich Nietzsche, Bruce Lee (square), James Dean (opposition); Walt Whitman, Alan Watts, Orson Welles, Oliver Stone, Jack Lalanne, and David Letterman (all with the conjunction).

### Final Remarks

We've seen just a few of the ways Saturn can influence the planets in one's horoscope, although we could also look to the house or sign placements of Saturn, any planets in Capricorn, and the houses Capricorn falls on. In other words, all Saturn-related energies in the horoscope tend to have a late-blooming quality to them, unfolding far more slowly over time.

For example, Saturn in the 7th house may seem to deny marriage or partnership (which is exactly what some of the older astrological texts ominously portend), yet in reality, it more often simply delays it. And in so doing, it sometimes opens the door to a stronger marital bond than if the person had exchanged vows earlier on, like everyone else in their circle. Going back to our earlier example, Warren Beatty was notoriously shy about committing himself in relationship during his early years, but he finally surprised everyone by tying the knot with Annette Bening when he was in his 50s! By all accounts, they've managed to raise a happy family in one of the most divorce-prone areas of the U.S. – Hollywood.



Similarly, Venus in Capricorn, Saturn in Libra, or Capricorn on the 7th house may produce struggles or frustrations with partnerships early on but with the long-range possibility of greater success in forging stable, satisfying relationships – sometimes as a result of having learned the hard way what not to do. In any event, one has to carefully study the aspects involved to truly grasp the likelihood of either success or failure, and to zero in on what challenges the client most needs to work on.

One last thing: I feel that understanding this side of Saturn's influence is important for refining not only how we interpret charts but also how we counsel our clients. Countless times through the years, I've watched as clients became visibly relieved to hear that the struggles they've been dealing might well lessen with time, or lead to successful outcomes. As one young client with both Saturn and Capricorn prominent said to me after our session, "The most valuable thing I got out of this reading today was simply hearing that it's going to get better. I've been thinking that my entire life is going to remain this hard, so just knowing there could be a light at the end of the tunnel makes me feel like a weight has been lifted off my shoulders." That's not an atypical comment by any stretch. We shoulder great responsibility as astrologers in helping clients to reframe the challenges in their lives, in helping them to see those problems in a more positive light. Grasping the late-bloomer dimensions of Saturn, I believe, offers an especially valuable tool toward that end.

### Notes:

1. With a little help from famed astrologer Alan Leo, British composer Gustav Holst displayed uncanny insight into the archetypal nature of the planets when he composed his popular orchestral suite, *The*

Planets. Listen, for instance, to his composition "Saturn: Bringer of Old Age," and you'll hear the slowly unfolding, late-bloomer dynamic in exquisite action: The work begins at a plodding pace, heavy as cement and morose as a funeral, but midway through, it shifts gears and blossoms into a spaciously beautiful cascade of strings – still slow and slightly "heavy" in tone, yet transformed by a sweetness that is almost Venusian. All of Holst's planetary passages are beautifully conceived, but to my mind there are special insights to be gleaned from his take on the ringed planet, which echoes the ancient symbol of the cornucopia – namely, that hidden riches sometimes lie within the brittle, somber shell of Saturn.

2. How can we tell whether or not someone will express the more constructive qualities of a dominant Saturn? That's an immensely complicated question and can hinge on many things. For example, I know two people born around the same time and date, with very similar horoscopes and both with Saturn–Neptune–Venus conjunctions in Libra. The one person has taken that energy and become a successful musician, while the other has sadly drifted into a life of alcoholism and self-pity, largely over failed relationships. What made the difference? The only major distinction I can make out between their horoscopes was that the first person had a more powerful Jupiter (closely trining the Moon), which possibly gave her more positivity and resilience for coping with the difficulties of Saturn. But whether that's the key factor is impossible to say for sure, since some individuals overcome their challenging horoscopes even without the benefit of supportive aspects. In the end, it seems to come down to that mysterious factor called "attitude" – and that may or may not be something ultimately encoded in the chart.

3. Oddly enough, Beatty's second major breakout role in the film industry, as Clyde Barrow in the 1967 film Bonnie and Clyde, was again as a sexually frustrated figure. It's ironic that a sexually notorious figure like Beatty would rise to fame through such libido-challenged roles, but it's reminiscent of that other Saturn–Pluto figure, Ernest Hemingway. He, too, gained fame for being associated with a sexually impotent character: Jake Barnes in Hemingway's first novel, *The Sun Also Rises*.

**About Ray Grasse:**



Ray Grasse is an associate editor of *The Mountain Astrologer*. This article has been excerpted from his recent book [Under A Sacred Sky](#) (Wessex, 2015). His website is [www.raygrasse.com](http://www.raygrasse.com)

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**Chiron, Pholus & Co**

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**See too: Other Celestial Bodies**

On 1 November 1977, the American astronomer **Charles Kowal** discovered a small planet with an extraordinary orbit. A couple of weeks later, this planet was named Chiron. There are hundreds of asteroids in our Solar system - many of them bigger than this new object, with an estimated diameter of, at most, 160 km. However, Chiron's orbit, positioned between Saturn and Uranus, is unique. Chiron takes about 50 years for a complete revolution and at times leans strongly towards both Saturn and

Uranus. His path is unstable, as he has probably only been travelling along it for a couple of thousand years, and will probably only be there for a couple of thousand more. In 1991, Chiron was classified as a captured comet. Astronomers don't completely agree on whether Chiron is an asteroid or a comet, so he can be found in the catalogues for both. His position can be reliably calculated for the period between 1500 B.C. and 4000 A.D. only, beyond this period, any calculation must be considered uncertain.

The position of Chiron's orbit, placed between Saturn and Uranus, is rather special. In spite of all attempts at classification, Chiron has, as it were, taken on the role of a planet. His path is severely eccentric, like that of



Pluto, so that he occasionally crosses the orbits of both Saturn and Uranus. Most astrologers regard him as a sort of "mediator" between these two, and as a link between the "Guardian of the Spheres" (Saturn) and the outer planets. Accordingly, Chiron is said to have both a Saturnian and a Uranian influence. Before Chiron was defined as a captured comet, he was regarded as an errant asteroid, far from the "herd", or belt, of the other asteroids between Mars and Jupiter, a loner and rebel, going his own way. The key-shaped glyph shown above has become widely accepted, and is part of the basis for interpretation - Chiron is regarded as a key to the outer planets, as well as to those spheres of life shown by his role in classical mythology.



Kronos and Rhea

According to myth, Chronos (Saturn) once became inflamed with passion for the nymph Philhyra. His wife, Rhea, caught him in the act, whereupon he turned himself into a stallion and fled. The centaur Chiron was the fruit of this union, a creature half man and half horse. Philhyra was filled with aversion, when she saw this child, so she asked Zeus to turn her into a linden tree. Later on, Chiron lived in a grotto on Mount Pelion, teaching young heroes the martial arts, the art of the chase, as well as music. His most famous students were Achilles and Asclepius. The end of his story is full of symbolic meaning: Unintentionally, he was wounded by a poisoned arrow belonging to his friend, Hercules. Being immortal, Chiron lived on with the terrible, incurable wound. When Prometheus was to be punished, Chiron offered to die in his stead. This sacrifice of his own immortality delivered him from torment.

Chiron is a creature both animal and human, combining the dark, natural, instinctive parts with the rational. Astrologically, he represents wisdom, patience and mastery over the inner darkness. Due to his own incurable wound, he has intimate knowledge of suffering, in all its forms. This enables him to tap a deep well of wisdom from within, to ease the pain of others. Because Chiron is not really on the same level as the "classical" planets, aspects to him are not shown in our chart drawings.

### **Chiron in the Astrodienst Product Range**

Chiron is included in the data print-outs for the following chart types, but not in the drawings: Typ 2.AT und 2.GR. In addition to this, a new drawing type was created, identical with type 2.AT, but with Chiron added into the drawing.

Neither the data print-out nor the drawing show the aspects to Chiron. The position of Chiron is not included in Lunar and Solar returns, progressions, transits, etc. However, Chiron is included in the data print-outs for natal charts with an additional chart ring, types 24.xx, 25.xx und 23.xx for all methods.

## Pholus and Others

After 1992, Chiron was no longer the only small object in our outer Solar system. A number of asteroids were discovered between Saturn and Neptune. The first of these was named after the second-most prominent centaur, Pholus. Accordingly, this group of small asteroids is known as "The Centaurs". Apart from the Centaurs, another small planet was discovered in the area around and beyond Pluto, and beyond this, a new, great belt of small asteroids, probably consisting of more objects than the main belt, between Mars and Jupiter. Probably, Pluto himself should be considered a member of this group, in spite of being much bigger than the rest.

The outer extremes of Pholus' path cross the orbits of both Saturn and Neptune. Just as Chiron is considered an astrological key to Saturn and Uranus, so Pholus is a key to Neptune. His average distance from the Sun is a little greater than that of Uranus, a complete revolution takes 92 years. In myth, Pholus guards the centaurs' vines, the wine from these being the actual cause for the battle between Hercules and the Centaurs. Like Chiron, Pholus becomes embroiled in the battle by chance, and dies due to a tragic coincidence - while curiously inspecting one of Hercules' poisoned arrows, he is mortally wounded.

According to first astrological observations, Pholus gives unusual ability in a particular area, or unexpected results, due to a gift for experiment. Pholus' transits over the main axes of a chart, often mark radical and unexpected change, hinted at by his sudden and unexpected death in the myth.

### Literature

**Erminie Lantero, The Continuing Discovery of Chiron**, Samuel Weiser Inc. (1983), 189 pages, ISBN 0-87728-549-7. A detailed and well-founded aid to interpretation based on a symbolic and archetypal approach.

**Melanie Reinhart, Chiron and the Healing Journey**, Penguin USA (paper), ISBN 0140195734, recommended.

**Robert v. Heeren und Dieter Koch, Pholus**. Wandler zwischen Saturn und Neptun, Chiron Verlag, Mössingen 1995. An extremely thorough work which, amongst other things, discusses Pholus in detail. Highly recommended. ( Not available in English. )

From <[https://www.astro.com/astrology/in\\_chiron\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_chiron_e.htm?nhor=1&nho2=1)>

## Neptune and Orcus: A Five and A Half Year Dance

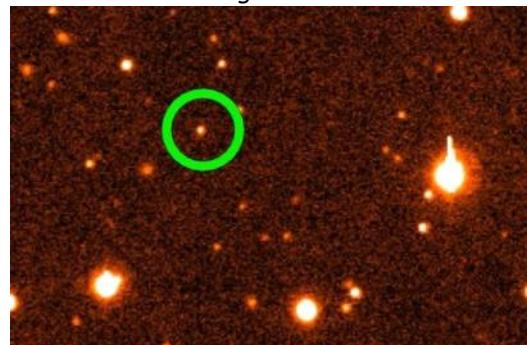
by Nige Saund

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*This article was sent to astro.com by the author as an account of his close-up experience of this opposition of Neptune with the astrologically still quite unfamiliar trans-neptunian object 90482 Orcus. It is indeed fascinating and might inspire astrologers to do some more research of their own. It is also striking that the experience seems to show the positive sides of this object which has so far been shown in a more sombre light.*



I'd like to put the spotlight on the Orcus-Neptune opposition. It may have been forgotten by some but it is still going on strongly and is fast approaching the 11th and final of the exact and almost exact

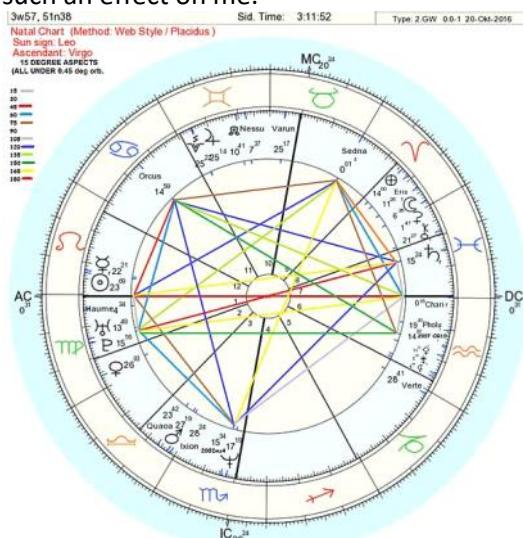
oppositions.

The midpoint of this synodic cycle only occurs every 498 years. It is an important time as the midpoint has the most powerful effect, similar to a Full Moon which has more effect than a New Moon. This opposition has and will have a special meaning for some of us, that includes myself which I will explain after a quick introduction.

I've been studying astrology since 1982, and it has been a major part of my life. I had a twin brother and was fascinated with why we had such differences in personalities. I have a Virgo Ascendant to his Leo ascendant which explained why my twin brother was louder and more confident, where I was quieter and more introvert. I've spent a lot of time studying astrology deeply and working out what I can.

I did my chart, and with the very first book on astrology I bought, the most interesting thing that it said concerned my Uranus/Pluto conjunction in the 1st house. It said that for those born with this placement and a Virgo Ascendant, there is the potential to discover things that could make worldwide changes in the future (I'll explain why later).

I've always been very interested in the really tight aspects, under 1deg orb and even better when they get under 0.30deg and to near to exact. I can feel the effects of the aspects between planets when they are approaching and really strongly when they become near to and exact. I also feel the effects of the Moon quite strongly going through each sign, especially the Full Moons. I have a really tight Bi-Quintile aspect between Moon and Ascendant, almost exact by 0.06deg, which could explain why the Moon has such an effect on me.



So this is where it gets interesting. My Ascendant is at Virgo 0.31 deg and up until April of 2011, I had been solely interested in astrology and hadn't really looked into the planets and studied them much. But all this changed in a highly dramatic way. During the month of April 2011 I had started to watch the Wonders of the Solar System series. On the 3rd episode I was watching with interest when something was being explained about the planets, but for an unknown reason I just knew it was wrong. It's hard to explain and equally hard for me to understand, but in one instant I worked out what the answer should be and knew that the explanation I was being given was incorrect.

I don't know how I worked it out or why I could understand it so clearly, it just happened in a split second. Then for the next almost five and a half years all I have done is devoted all of my time and energy into researching more deeply and investigating thoroughly so I could show what I saw to others. While I can't say what my insights are right now, all I can say is you can take a look at my chart and check my retrograde Mercury conjunct Sun in 12th house, the position of Orcus at almost 15deg Cancer, Pluto at 15.15deg Virgo and Saturn at 15.25 Pisces. Also Sedna and Moon have close aspects to Ascendant. There are some aspects there that show deep probing potential, but what occurred during April 2011 was completely unexpected.

While I can't yet say what I have worked out (website and book are in progress), I am sure of its importance and that it could change our thinking and understanding of the solar system and universe. I wanted to know why I had this vision at that time while watching the Wonders of the Solar System. I checked out the positions of the planets and found that Neptune had moved onto my Descendant and

was exactly conjunct at that precise moment. It was at 0.31deg Pisces. Not only that but I found out that the 4th April 2011 was Neptune's first entry into Pisces for near 150 years. And from the time that Neptune had moved into Pisces I had simultaneously developed an interest in the stars, planets and cosmos.

### First Opposition in April 2011

I wasn't aware where Orcus was then as I hadn't been following it. But I now know that on the 25th April 2011 Orcus and Neptune were under half a degree in orb and fast approaching near opposition. The closest this near opposition achieved was 0.07deg. This was from the 19th May to 2nd June 2011.

From the day I watched the Wonders of the Solar System and had this vision, I became completely fascinated with these vividly clear thoughts and also why I was getting them. I became unbelievably obsessed with the solar system, studying via the Internet and wanting to work out more and more. My mind was flying, I was in another world (another planet) and during the almost exact Orcus-Neptune opposition I became completely absorbed in it.

I almost burned myself out, but I found I could get so deep into whatever I was looking at I just couldn't stop and it was a time of great understanding. Although I knew that Neptune was conjunct my Descendant, at the time I didn't know about the very powerful opposition that was going on with Orcus.



Orcus was turning from retrograde back to direct while Neptune was turning from direct to retrograde. So although this short period of time was not an exact opposition, it was almost exact at 0.07deg apart for nearly 2 weeks and both were at or near stationary during that time.

When outer planets like these go stationary and if making a close aspect to something major in your chart or having a strong contact to the Asc/Desc or MC/IC axis, this can be a time when you can really focus on something and get real clarity of thought. Well, this was occurring on my Asc/Desc axis and must be why I was experiencing such powerful understanding during that time.

After that date and up until now, there have been numerous periods where I've again experienced the same thing, realising and understanding things clearly and more vividly than usual.

On the 15th August 2013 my Twin Brother sadly died, I was on a hilly cycling ride and during this ride when I was going up a very steep mountain, I had another extremely clear understanding about something. This may have occurred at the moment he died - I will never know that for sure. I have since found out that on the day he died Orcus and Neptune were in exact opposition at 4.17deg Vir/Pis. I've also been surprised at the number of high profile celebrities that have passed away at or very near to an Orcus-Neptune opposition (incl. David Bowie). It has almost been as if when these oppositions occur they were taking some of our best minds away with them?

With the Orcus-Neptune opposition, I understood that it was during the time of these oppositions when my mind would again become able to see and understand things really clearly, like a switch had gone on. During the five and a half years whenever they have drifted apart and became at a large orb, I found I could not work things out so well, I would get confused and even doubt myself. It was as if I'd lost it and had become normal again. Whenever the oppositions would again become exact I would be flying, constant answers, as if anything I wanted to work out I could probe deeply and find the answers.

And that is the reason why I have written this. It's the final of the five and a half years exact oppositions.

I've read about Orcus personality traits and agree with quite a few of them, especially the obsessive tendency. Since April 2011 I have become completely obsessed with solar system star and planet research. I spend a lot more time on my own so I can think clearly, I am 100% sure that I've worked out some amazing things but it feels like for me that the five and a half years have been my study years, where I have needed to go off and to retreat. It's as if I have been given a mission and that all I've wanted to do was to complete my mission. I've had to go off into my own world away from outside distractions so I could fully concentrate.

I can feel that period is now coming to an end and the time is approaching where I can go out into the world and pass on what I have learned. Once again I can already feel the opposition starting to take effect. All the loose ends I've been trying to work out I'm now understanding more clearly.

### **Experiencing Orcus**

I want all astrologers to be ready for this final almost exact opposition between Orcus and Neptune, Neptune is again slowing to standstill from retrograde to direct motion. It is just going under 1 deg of orb and on the 30th October it will be under 0.30deg where many of us will be feeling it strongly. From the 17th November to the 22nd the Orcus-Neptune opposition will be staying at around 0.07deg orb and there will be a lot of strong aspects during that small time frame from the North Node, the Moon, Mercury, Venus and Mars (I will give a list of these in full). The opposition stays at a very tight orb of near 0.07 degrees right up until the 30th where the Sun makes a square aspect, ensuring that this opposition will be a powerful one and go out with a bang.

I had a look back at the ephemeris for 2011 and found that the same planets (apart from the North Node) also made strong aspects during that opposition. Mars in Taurus made a trine/sextile to the opposition and 4 days later Mercury and Venus (conjunct each other) in Taurus also made a trine/sextile. A good coincidence there...



My verdict so far on the five and a half year Orcus-Neptune opposition dance is this: It's been very extreme for me, it's been life changing and transforming. I quit my job of 31 years so I could study which I preferred to do rather than more social activities (that I used to do a lot). If we are just learning now about Orcus I would say that when there is a powerful period where it makes a close contact to another outer planet, that the ability to concentrate and delve deep to find answers and understanding is increased 10-fold. Not just understanding but also the clarity of the understanding.

That does come at a cost though. For me all other things in my life don't have as much meaning as they used to, it's as if I can see the bigger picture and just want to know more about the planets but am not bothered about other things.

I do realise that this Orcus has come into my 1st house - into my Ascendant house - and I must be feeling this a lot more than most people. To be honest I've never felt this strongly with any other aspect between outer planets ever, so Orcus and Neptune moving through my 1st and 7th houses must be making a big difference to me.

I would strongly agree with others who have noted the obsessiveness of the Orcus nature. Although there has been no cruelty with me or anything bad, rather the opposite: I think I must be experiencing a positive side. I would say that if Orcus is prominent in a chart or making a strong aspect by transit, this can have a big effect on the individual, it needs to be looked into more and probably as much as Pluto has been. It is smaller than Pluto but is a big hitter and should be studied closely in all charts in my opinion.

I personally wouldn't put the rise of ISIS solely to the blame of the Orcus-Neptune opposition, squares that the oppositions have received from Saturn have played a big part in this. For me the real effects of this opposition started in late April 2011 and it's the five and a half year period where we should really look at. Also if there has been any other people like me, then they too may have retreated from the world and may have gone on their own search to find answers. If I am correct then it will be in the following few years after this, from 2017 on, where others like me will put forward what we have learned. It definitely won't be all about the bad and the nasty nature side. There will be much good to come from this opposition in my opinion.

The same as when I started out studying astrology and I was told that those who have the Uranus/Pluto conjunction in their 1st house could have the ability to change things for the better. I think that the children born on or very near to an exact Orcus-Neptune opposition (that we have been and are now experiencing), a lot of them will have the ability to look deeply into things and work them out in the future to help others. Those who have the Orcus-Neptune opposition in their 1st and 7th house axis will have some deep probing minds and I fully believe that they will work for the good of mankind.

Orcus is definitely not all bad, as with all the planets there is an equal positive and negative side to their natures. Orcus is no different, it's no worse than any other planet. I know it's had a huge effect on me, I've changed from being materialistic where I wanted more of everything. Now I just want more knowledge, more understanding. I want to work thinks out about the solar system and about ourselves. To be of help, to help progress so that when others are learning, they can all have the correct information available to fully understand things.



Similar to Pluto, the Orcus energy when making strong aspects to other outer planets seems to signify the end of a period/chapter and the beginning of another (transformation). I started cycling again after many years in March 2011, that was on the very start of the opposition (wide degree of orb) and the cycling became quite obsessive for me. That and the study of the Solar System/Cosmos both began at near the same time period. Now at the end of the five and a half year cycle I find that my cycling is not so much these days and not anywhere near as obsessive (as if that strong phase is coming to an end now). Similarly the Solar System study seems to be changing to website design and writing about it. It does seem like the end of the old and the start of new chapters.

As this is the finale of the near to and exact oppositions, there may be some major events taking place around this time. Also it may be a time for certain people to finish loose ends of their own five and a half year journey. They may be able to relate to this article and understand they went on a type of self discovery, possibly a period of retreat and learning.

Why I think that the two near oppositions are important (maybe even more so than the exact oppositions), is because even though they are out by 0.07 deg, they are the first and last of the main Orcus-Neptune oppositions, the beginning and the end (start and end of things) of a cycle. But also the planets are both going stationary at that time and judging by the amount of aspects the opposition receives from other planets, they carry a lot of weight/power so the effect is heightened.

### **The Last Opposition in the Dance**

During all of the nine exact oppositions neither Orcus or Neptune were near stationary at all. For me the May 2011 opposition and this November 2016 opposition signify changes, beginnings and endings much more so than the other nine. The exact oppositions seemed to fuel and drive what had occurred during the very first near opposition in May 2011.

This one during November will be a lot to do with changes in my opinion, couples or marriages breaking up after being together many years, finishing a long term job, hobby or a friendship. Finishing a project and starting a new one. Also worldwide changes will occur with many new laws passed. There could be countries breaking away from agreements with other countries, similar to the UK leaving the EU and becoming independent again. And many other endings I think will be a major theme of this opposition.

As I've said it is hard to guess exactly what events could take place, I couldn't have guessed David Bowie or my brother would die. Only afterwards will I/we be able to understand the significance. We only have these Orcus-Neptune oppositions occurring for five and a half years and that's for every 498 years. This is the last of those, the finale, so let's be ready for it. It will be interesting to see what this brings and what will take place that we can all look back on.

### **List of Exact Oppositions**

I have noted the days where the opposition will be at its strongest so we can check on them.

#### **November 2016 (all GMT times)**

- 17th (10:20pm) North Node opposition Neptune (9 vi 15, 9 pi 15)
- 18th (1:30pm) Mercury square Orcus (9 sa 05, 9 vi 05)
- 18th (4:04pm) Mercury square Neptune/North Node (9 sa 15, 9 pi 15). Time from the Orcus aspect to the Neptune/North Node aspect = 2hr 34min (midpoint 2:57pm).
- 19th (8pm) Venus Trine Orcus/North Node (9 cap 05, 9 vi 05)
- 19th (11pm) Venus sextile Neptune (9 cap 14, 9 pi 14). Time from the Orcus/North Node aspect to the Neptune aspect = 3hrs (midpoint 9:30pm).
- 20th (10am) North Node conjunct Orcus 9 vi 05. (stays in conjunction for a while).
- 21st (11:10am) Moon moves to Virgo 0 vi 50 (same degree as the start of the 11 near and exact Orcus/Neptune oppositions, 0 vi 50 deg 1st opposition: May 2011). This will be felt strongly and continue to maximum strength when the moon becomes conjunct with the North Node and Orcus
- 21st (1pm) Mars quincunx Orcus/North Node (9 aq 05, 9 vi 05)
- 21st (6pm) Mars semi-sextile Neptune (9 aq 14, 9 pi 14). Time from the Orcus/North Node aspect to the Neptune aspect = 5hrs (midpoint 3:30pm).
- 22nd (2:50am) Moon conjunct Orcus/North Node (9 vi 05).
- 22nd (3:08am) Moon opposition Neptune (9 vi 14, 9 pi 15). Time from the Orcus/North Node aspect to the Neptune aspect = 18 minutes. Aspect inside of 1deg orb either side =4hr 20min.
- 30th (10pm) Sun square Orcus/North Node (9 sa 08, 9 vi 08).

#### **December**

- 1st (1:30am) Sun square Neptune (9 sa 16, 9 pi 16). Time from the Orcus/North Node aspect to the Neptune aspect = 3hr 30min (midpoint 11:45pm 30th Nov).

#### **About the Author:**

Nige Saund has been studying Astrology since 1982, he has good experience with aspects and an astrology book of his ideas plus a website is in the pipeline. The development of a full Solar System formation theory which began during the Orcus-Neptune opposition of April/May 2011 is his main focus at the moment, and he's working on a website and book for it. They should be finished in the near future. Nige is also planning on writing more articles once his Solar System formation theory is published and he's informed us that they will be a lot more enlightening.

You can contact Nige at [nigesaund@ancientstar.net](mailto:nigesaund@ancientstar.net).

From <[https://www.astro.com/astrology/in\\_orcus\\_neptune\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_orcus_neptune_e.htm?nhor=1&nho2=1)>

### **Pluto no longer a planet?**

#### **What are the implications for astrology?**

**By Dieter Koch**

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Soon after Pluto's discovery in 1930 doubt began to be expressed whether Pluto could really be considered a planet. On the one side, it is quite small, even smaller than our Moon. On the other side it orbits the Sun in a rather unusual path resembling more the orbit of an asteroid than a planet. But because Pluto was the only known celestial body out there, it was accepted as a planet - for the time

being.

In the course of the last decade a number of celestial objects has been discovered in the outer regions of the solar system beyond Neptune. Many of these seem to have similar physical properties as Pluto and they orbit the Sun on tracks which resemble Pluto's orbit. From their discovery, they all were classified as asteroids. In the course of the last years, among many astronomers the conviction grew that also Pluto should not be a planet but an *asteroid*.

This question became a real problem when three years ago for the first time a trans-Neptunian object was discovered which was **larger** than Pluto, with the denomination 2003 UB313.

The object was dubbed by its discoverer with the provisional name *Xena* (either an American comics figure, or Greek for *the stranger woman*). Currently it is three times as distant from Earth as Pluto.

Because in the year 2003 Pluto still was considered a planet, some astronomers drew the conclusion that UB313 had to be the **tenth planet**. Others however demanded that the time had come to degrade Pluto from planet to asteroid. This position seems to have won at the recent convention of the IAU in Prague, at least to some extent. On August 24 2006, the general assembly of the International Astronomical Union issued for the first time a formal definition for the term *planet* and also a classification for other celestial objects.

This is the new definition:

- There are eight proper planets: Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus and Neptune
- Besides these, there is a number of *dwarf planets*. Among them Pluto, 2003 UB313 and Ceres, which orbits between Mars and Jupiter, discovered in 1801 and previously considered the largest asteroid.  
In the coming months it was to be decided which other objects should be *dwarf planets*
- The other celestial bodies orbiting the Sun, e.g. asteroids and comets, are now called *small solar system bodies*.



Pluto (Hades) mit Kerberos

Many astrologers and users of astrology are now concerned with the question **which consequences the degradation of Pluto has for astrology**. Do we have to exclude Pluto from our charts? Do we have to interpret it differently? **Are Astrodienst's horoscopes still valid?**

To say it clearly: **There is no reason for being concerned**. The understanding which astrologers have gained about the astrological effect of Pluto since its discovery in 1930 is not changed by the new astronomical definition. The meaning of Pluto in the horoscope remains the same. The horoscope reports by Astrodienst remain as valid as they were before.

In astrology the term *planet* means something different than a planet in the astronomical sense. For

example, astrology also counts the Sun and Moon as planets, in Hindu astrology even Rahu and Ketu, the lunar nodes.

**In astrology a planet is used as a symbol;** its properties as a physical object are not very relevant. Astronomy comes in where the position of the planet on the sky and in the chart has to be calculated precisely.

The decision by the IAU not to call Pluto a planet any longer is not to be considered a new discovery, which changes what we know about Pluto. It is only an official naming convention. Nothing about Pluto's nature and our knowledge about it has been changed. What possibly may be changing is how we see Pluto in the context with the other celestial bodies.

It is possible that a few astrologers will draw consequences from the new classification of Pluto within the solar system. Some may stop to use Pluto in their charts. There are astrologers who do not consider Uranus and Neptune, because they are not among the classical planets visible to the naked eye and known since antiquity.

But only few astrologers will want to drop Pluto. The astrological effects it causes are considered too important, at least by most of us. It is conceivable that some astrologers will begin to include also other dwarf planets in their chart reading, i.e UB313, Ceres and others. We do not know much about the astrological meaning of these bodies yet, nothing at all really about UB313.



There is no reason for astrologers and users of astrology to be concerned. But there is **reason to be excited** and to focus on new astrological research.

From <[https://www.astro.com/astrology/in\\_pluto\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_pluto_e.htm?nhor=1&nho2=1)>

### **Your Guiding Planet - Discover Your Innate Skills and Inner Faculties**

**by Michael R. Meyer**

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Each of us possess guiding qualities and innate skills bestowed to help us fulfill our special destiny as individuals and as purposeful members of humanity. But conditions pervading in our schools, offices and factories, and the conforming pressures of society, usually conspire to force us into predetermined molds, with little regard for our special faculties and talents, unless they happen to be useful in the business world. As a result, our inner faculties — our individual guiding compass that helps us navigate our own special way through both the calm and the stormy seas of life to our ultimate, fullest destination — is often inadequately developed, or family and social conditions may predispose us to ignore, suppress or distrust our guiding voice.

In a less abstract and more practical way, each of us have a stock of innate special talents and skills which we may develop and exploit in life, or which may lie largely dormant or latent, flashing forth at moments of great need, crisis or inspiration. Most of us have a knack for something. One person may have a knack for getting along with people and self-promotion, another a special gift for teaching, counseling and helping others, and yet another may have a creative talent which is best expressed working alone in her studio or at the keyboard of her computer. Yet few of us are fortunate enough to find ourselves involved in the sort of work or study where we both naturally excel and find personal fulfillment and happiness.

If you want to get closer in tune with your inner guiding faculties, or if you're one of the many who are frustrated with your current line of work and are not quite sure where your special skills lie, or if you are considering a career change, the easy-to-use astrological technique presented here will help you both tune into and enhance your inner guiding voice **and** discover your innate skills and faculties and how to best apply them.

According to humanistic astrology, your entire birth-chart — the natal horoscope — is a seed-pattern of your birth potential, and any thorough interpretation of an astrological chart requires tuning into the chart "as a whole," as well as a consideration of how the individual planets — the ten fundamental variables of astrology — fit into the whole chart. Traditional, old-fashioned, natal astrology — which is, unfortunately, as strong and visible today as ever — usually places most of its attention on the signs occupied by the planets and the connections existing between one planet and another (the astrological aspects), with loads of baggage attached to where the "malefics" (the "bad guys" of astrology, the planets Mars and Saturn) are placed and how they hook-up with other planets. On the other hand, humanistic astrology shows that **there are no good or bad planets, signs or aspects**. Without Mars — the principle of mobilization — we couldn't act or move! Without Saturn — the principle of form and definition — we would be formless blobs of "mostly water" lacking individuality and a distinct function or character of being.

Humanistic astrology focuses on the core factors of an astrological chart, avoiding an overload of secondary and tertiary data and the side-issues specious data sidetrack us into obsessing about.

Humanistic astrology has developed lots of simple and easy-to-use procedures, all dealing with core principles and issues, which allow us to learn and discover a very great deal which is usually entirely overlooked by or unknown to the mainstream, traditional astrologer. The procedure we'll explore here concerns the determination and interpretation of your **Guiding Planet or Skill Symbol**.

From ancient times, the planet crossing the eastern horizon — the astrological Ascendant — immediately before the Sun has symbolized the practical channel through which solar will and vitality is expressed. The ancients called this body the "**Planet of Oriental Appearance**" because it appears in the eastern sky immediately before the Sun — that is, the planet rising directly before the Sun.



Today, we refer to the Planet of Oriental Appearance at your birth time as your **Guiding Planet** or your **Skill Symbol**, because it represents both your inner guiding principle and your innate skills and special faculties, and how both may be best realized, enhanced and applied. Your Skill Symbol shows you how to best handle and cope with the demands and opportunities of daily life in a skillful, productive and fulfilling manner, and where your inherent skills and practical abilities lie. As your Guiding Planet, the planet rising immediately before the Sun symbolizes the faculties and inner senses scouting your path ahead, or your ability to navigate the best course to self-realization and fulfillment.

In other words, as Skill Symbol the Planet of Oriental Appearance is seen in its more mundane aspect, as abilities and skills that can be tapped and applied for practical results; as Guiding Planet, the same body shows its more abstract aspect, operating on a more intuitive or instinctual level, and less in terms of immediate practical application than in terms of one's destiny or life as a whole. And usually the balance is more one than the other, so we are often challenged to integrate both sides — the practical and the intuitive — of the planet's principles and functions.

Finding your Planet of Oriental Appearance is easy. If you have a copy of your birth-chart, simply look to see which planet is immediately before the Sun in a clockwise direction. If you haven't gotten around to having your birth-chart calculated, you can find your Oriental Planet by referring to an ephemeris for the day and year of your birth. Your Oriental Planet is the planet immediately preceding the Sun in the zodiac. For example, if the ephemeris shows your Sun as 22 degrees Scorpio and Neptune is shown as 10 degrees Libra, Neptune would be your Planet of Oriental Appearance — **if there are no other planets** between 10 degrees Libra and 22 degrees Scorpio. The depictions which follow describe each of the nine planets (the Sun is never in Oriental Appearance) when acting as a Guiding Planet and Skill Symbol.

### **Mercury Guiding Planet**

A true mental type, you have a special knack for thinking and talking your way through challenges and problems. In meeting everyday experiences, your mind is your best guide. You do best when you thoroughly think things out beforehand, though you may have a tendency to think and talk too quickly, dismissing as irrelevant much of what people try to tell you or skipping over much of the information and experience which comes your way. Relying so much on thinking and talking, you may too easily fall into the "all talk and no action" syndrome.

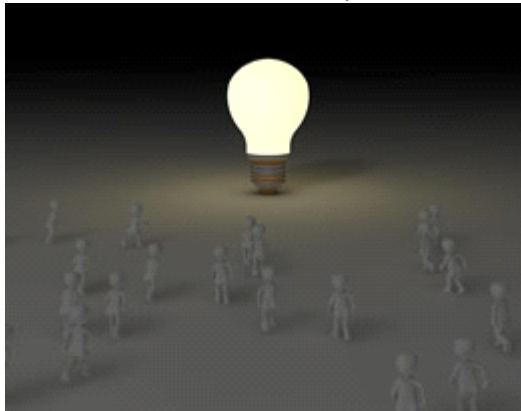
If your **Skill Symbol** is Mercury, you work best under conditions of your own devise, though you are no doubt a quick study at mastering new systems and technology. Efficiency, reliability, self-mastery, and the ability to think and communicate clearly are your strong points. On the other hand, gossiping and a tendency to be led astray by others could prove damaging. You excel at mental work of all types, especially work that relies heavily on written or spoken communications, computers, technology and telephones. Having Mercury as your Skill Symbol doesn't mean you're smarter than anybody else, or even that you are a profound thinker. You might simply have a skill for processing data and information and using telephones and electronics.

As **Guiding Planet**, Mercury suggests inner guidance in the form of an intuitive sense of the connections and associations existing between people and things. As Guiding Planet, Mercury acts in a more electric,

instinctual and intuitive sense than it does in its aspect as Skill Planet. Yet, true to the dual nature of Mercury, the highly active mental and analytical activities of Mercury may get in the way when it comes to tuning into the more abstract, guiding qualities of the planet. Surface noise and distractions may first need quieting with the help of relaxation, contemplation and meditation.

**An Oriental Appearing Mercury is found in the birth-chart of Year 2000 presidential candidate**

[Al Gore](#), and it is also featured in the natal chart of [the Dalai Lama](#) of Tibet, whose Oriental Gemini Mercury helps him communicate and promote the message of Buddhism and the plight of the Tibetan people worldwide. [Friedrich Nietzsche](#), one of the most influential writers and intellectuals of his time is another example of Mercury Oriental, and so are artists [Andy Warhol](#) and [Paul Cezanne](#). Mercury Oriental seems well-integrated as both Guiding Planet and Skill Symbol in the natal chart of [Fritjof Capra](#), the atomic physicist who saw connections between quantum physics and ancient mysticism, starting a movement of sorts with the publication of the superb book [The Tao of Physics](#).



The Oriental Planet alone doesn't tell the whole story, and we always need to consider how it fits into the chart as a whole. Added insights may be gained by considering aspects the Oriental Planet forms with other natal planets. In Capra's natal chart, Oriental Mercury is septile (the destiny-directed, possibly psychic, aspect) natal Uranus (the planet of discovery, invention and transformation) and the south lunar node, both of which are near the Ascendant in the twelfth house of hidden side of things. [Marilyn Monroe](#) was born with Mercury less than four degrees ahead of the Sun. While she doesn't epitomize the "brainy female," she was very much attracted to highly intelligent men, accounting for her nearly delusional attraction to Robert F. Kennedy and her statement that Albert Einstein was the sexiest man she had ever met. In instances, which as Marilyn's, when the Oriental Planet is very near the Sun, the planet rising immediately before the Oriental Planet may assume some of the Skill Symbol's functions, and some degree of disassociation, or a lack of integration, might be seen. In the birth-chart of Marilyn Monroe, the planet Venus rises before Mercury and about forty degrees ahead of both the Sun and Mercury. While Mercury seemed to act well — at least in part — in her instance as Guiding Planet, leading her and attracting her to highly intelligent men, Venus (which is trine natal Neptune in the first house) seems to have usurped the role of Skill Symbol, leading her to fame as an immortal sex symbol and tragic female.

In another way, when the Oriental Planet is situated very near the Sun, it may operate in a rather subjective manner and the person may, in some capacity, seem to epitomize or idealize its characteristics. While Marilyn Monroe idealized Mercurial men, [Allen Ginsberg](#) (born when Mercury was Oriental, only one degree from the Sun, both in Gemini) epitomized certain Mercurial qualities — talkative, very quick-minded, analytical, nerdy, and an excellent promoter of his own and others ideas and work. Yet he is best known for his work of poetry (more a Vesuvian or a Neptunian form than Mercurial) and his radical (Uranian) politics. In Ginsberg's birth-chart, Venus is the first planet to rise before Oriental Mercury, and it is forty zodiacal degrees from the two. Additionally, the Sun and Mercury form a quintile (talent, skill) aspect to Uranus on the Ascendant and another quintile to Neptune (music, poetry, drugs and mysticism), and a bi-quintile between Neptune and Uranus completes a triangular configuration of quintile-based aspects with the Sun and Mercury pair at the apex.

**Because they are situated within earth's orbit**, Mercury and Venus are always near the sun in the sky,

and therefore the two planets are more often seen in Oriental Appearance than any other planet. Additionally much depends on whether Mercury's apparent motion is **direct** or **retrograde** (see the section on [The Four Faces of Mercury](#)).

Mercury retrograde is seen in only about ten percent of all astrological charts, and when it figures as Oriental Planet it often bestows prophetic qualities and a future-oriented outlook. People with Mercury retrograde as Guiding Planet are often trend-setters, ahead of their time or misunderstood in their lifetime, but honored by future generations. Examples included the visionary, futurist writer [Aldous Huxley](#), who was one of the most intellectual men of his generation, and [Helen Gurley Brown](#), the promethean new woman who helped create the sexual revolution in the pages of her [Cosmopolitan](#) magazine.

### Venus Guiding Planet

You are very concerned with how others value you and all that you do. As a Venus **Skill Symbol** person, you may feel impelled to leave a personal impression on all you touch, hoping others will recognize, accept, value and praise your originality or worthiness. Your special skills are those requiring artistry, perception, personal charm and grace, evaluation and judgment. In meeting the demands of daily life, you do well when maintaining your emotional cool and relying on your intuition and judgment in seeking a creative solution.

With Venus as your **Guiding Planet**, you do well when you allow your instincts and personal values guide you through practical life. Yet at times there may be a conflict between the preservation of your personal values and a need to be praised and treated as someone special, especially when material rewards, comfort, security and luxury figure as incentives.



To achieve happiness, you need to be especially careful concerning career, employment and personal relationships. Just any job won't do — your high expectations and sensitivity to criticism, combined with a need for creative expression and a desire to be appreciated and praised, may place you at odds with a conventional career. If you feel frustrated with your current career, a change to a career requiring creativity, judgment or evaluation may be the remedy. Similarly with your choice of companionship and mates. You need to be appreciated and loved, praised and respected, by those closest to you. Because Venus is the first planet within earth's orbit, in astrology it symbolizes all inwardly directed energies and activities, and in today's intensely self-centered society, it may be too easy for the Oriental Venus person to slip into the self-absorption of narcissism — the "it's all about me" syndrome. So, appreciation of others and the development of social graces should go hand-in-hand with self-respect and self-worth. It's no surprise that Venus Oriental figures in the birth-charts of many artists in search of new artistic values and ideals, even though their individual styles and biographies often differ radically. Vincent van Gogh, Pablo Picasso and Salvador Dali all have Venus as Skill Symbol. In the instance of [van Gogh](#), the Sun is unpected, with Venus in close conjunction with Mars. [Picasso's](#) natal chart features Venus in Libra, rising well before a Scorpio Sun, septile Mercury rising well after the Sun. The birth-chart of [Dali](#) shows Sun and Venus in Taurus, with Moon at the Midheaven, revealing an artist with an intense need to be "original" and earn vast sums of money to satisfy an avaricious wife. Modern artist [Joan Miro](#) was born with Venus Oriental very close to the north lunar node and the Sun. Here Venus is perhaps overshadowed by the Sun, with some the Guiding Planet's attributes shifted to Mercury, which rises twenty degrees before Venus. And, indeed, Miro's work has a fluid Mercurial quality and his approach is distinctly mental, even if, in a sense, surreal.

Venus Oriental also figures in the birth charts of poets and writers dealing with issues of art, values, culture and society. [Joseph Campbell's](#) birth-chart has Venus Oriental, trine Neptune in the ninth house and bi-quintile Moon in the tenth house. Poet [Arthur Rimbaud](#) has the Sun and Venus Oriental in Libra, and poet, social satirist and wit [Oscar Wilde](#) was also born with the Sun and Venus Oriental in Libra. Venus Oriental is also seen in the charts of "macho men," such as [Ernest Hemingway](#).

Pornographer [Larry Flynt](#) has Venus Oriental close to a Scorpio Sun, with Mars, also in Scorpio, rising five-degrees before Venus — a revealing configuration. [Yasir Arafat](#), the leader of the Palestinian people, has Venus Oriental rising forty-one degrees before the Sun, and it is very near Pluto and close to the Ascendant, suggesting his total dedication and identification with the values and needs of his people. A number of women who have made their way as original, creative and independent voices in the world were born when Venus was Oriental. The natal chart of singer [Alanis Morissette](#) features Venus in Taurus (an excellent symbol for a vocalist) rising thirty-nine degrees before her Gemini Sun. The exact opposition between her natal Moon in the second degree of Scorpio and Venus Oriental seems to express itself well through her edgy lyrics portraying female angst unleashed. Women of rock [Chrissie Hynde](#) and [Courtney Love](#) were both born when Venus retrograde was Oriental. Chrissie's Venus forms a bi-quintile aspect to Jupiter, and Courtney's Venus forms a bi-quintile to Neptune in the first house.

### Jupiter Guiding Planet

Your skills and resources are many, and you have a knack for getting things done simply by taking things as they come. You have a social sense and possess a natural skill for handling people and social activities. Jupiter **Skill Symbol** people often seek prestigious careers, they typify senior executives, lawyers, politicians and people in positions of social and economic power. When in a tough spot, you do well to keep your spirits high and rely on friends and personal resources. You work best with others and on tasks which, while requiring a wide range of abilities, do not necessarily require a high degree of skill in a single area.



Your generosity, social ease and ability to delegate are great assets, yet there might be a bit of a snob or money-chaser beneath the finesse.

Jupiter **Guiding Planet** denotes a capacity for tuning into and seeing the big social, philosophical, religious, economic and political picture, and an ability to sense where one best fits for the good of society, or where one is most likely to prosper. Often conventional in their aspirations, Jupiter Oriental types are frequently driven to seek wealth and positions of power and status, and self-awareness and a deep questioning of motive may be needed to keep the highly ambitious aspect of Jupiter Skill Symbol in balance with the social responsibility implicit in Jupiter Guiding Planet.

As expected, Jupiter Oriental is frequently seen in the birth-charts of individuals concerned with religious and social issues who find themselves playing a public role in the promotion of their cause or beliefs. The natal horoscope of [Victoria Woodhull](#), one of the first promoters of sexual freedom and woman's liberation, features Jupiter Oriental on the Ascendant rising less than a degree before the Sun and forming a destiny-driven septile to the Moon in the second house Scorpio. Mercury Prometheus retrograde rises seven degrees before Jupiter and the Sun, perhaps compensating for some of Oriental Jupiter's conventionality. The whole package suits one of the most promethean women of all time.

Woodhull was not only a very visible political activist who once stood for the office of U.S. President, she was also a spiritualist, one of the first "channel writers" and a natural food advocate.

Dancer [Ruth St. Denis](#) was also born with Jupiter Oriental, rising twelve degrees before the Sun, with Mercury Prometheus retrograde rising six degrees before Jupiter. Oriental Jupiter forms a "yod"

configuration with the Moon and Saturn. St. Denis held a highly visible and prestigious position in society during the early decades of the 20th Century and was recognized, along with Isadora Duncan, as one of the two leading "modern" dancers of the time. With Ted Shawn, she established a prestigious school of dance in Hollywood. Much involved with neo-theosophy and activities at nearby Krotona Institute of Theosophy, St. Denis spent more time lecturing her students — the group included the first truly modern dancer, Martha Graham — on neo-theosophy and oriental philosophy than on teaching dance.

[William Blake](#), the 18th Century painter and mystic whose work shows highly romantic, mystical and religious imagery, was born when Jupiter was Oriental in Sagittarius. Born with Jupiter Guiding Planet, [Albert Einstein](#) possessed a strong social conscience and a profound religious, mystical and philosophical streak — he even keep a copy of Blavatsky's [Secret Doctrine](#) on his desk for inspiration. [Maria Callas](#), one of the most successful and accomplished women her generation, was born with the Sun on the Ascendant, and with Jupiter rising eight degrees earlier.

An intense need to win and succeed, and to gain worldwide status as "the best," is one aspect of Jupiter Oriental. The extraordinary birth-chart of champion figure-skater [Tonya Harding](#) features Jupiter Oriental rising three degrees before the Sun, with Venus retrograde rising two degrees ahead of Jupiter, and the three planets are in tight opposition to a conjunction of the Moon and Saturn retrograde, which stands alone as a "singleton pair."

To read more on the Guiding Planets, please visit [khaldea.com](#).

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## The Seven Traditional Planets - Do They Correspond to Mathematical Principles?

by Ray Grasse

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If the planets are truly "archetypes," or universal principles, it's natural to wonder whether they might relate to fundamental principles found in other symbolic systems.

For example, over the years I've wondered whether the seven traditional planets could be equated with certain basic mathematical functions.

Consider the essential meanings associated with the planets and the following elements of math and see if you don't find the correspondences intriguing:

Venus = *addition*

Jupiter = *multiplication*

Mars = *division*

Saturn = subtraction

Sun = power

Moon = square root

What about Mercury? One possibility is that it doesn't relate as much to any specific function as it does to the *essence of mathematics itself*, which—like thinking—is founded on the principle of relationship, on the "ratio" between two or more quantities. (Note, too, how the word "ratio" is at the root of *rationality*.)

Let's take a closer look at these correspondences for what they might suggest.

Recall how in traditional astrology Venus is referred to as the "Lesser Benefic," while Jupiter is considered to be the "Greater Benefic." This presents an interesting analog to the mathematical functions of addition and multiplication and the ways each of these "expand" on something.

For instance, if you *add* the numbers 3 and 7, you simply get 10. But if you *multiply* those two, you get 21—a considerably greater amount. As such, multiplication represents a "greater" form of expansion, whereas addition represents a "lesser" form of expansion. (Notice, too, how Venus is associated with love, which is generally thought of as the *adding* of two beings together; while Jupiter could be equated with the expansion of that couple via procreation into other living beings—as in "go forth and *multiply*....".)

Likewise, one of the astrological qualities commonly associated with Mars is *divisiveness*, and the tendency to "cut into." That's a feature that equates well with the mathematical principle of division, whereby one quantity "cuts into" another—as if with a knife—thus splitting that original quantity into two or more quantities beyond that initial one.

But whereas Mars represents the ability to "cut into," Saturn is more often known as the ability to *cut out*, or *cut away*. Fittingly, a common association of Saturn is that of "loss" (sometimes symbolized as the Grim Reaper bearing his scythe), which obviously implies something being *subtracted* from one's life.

But what about the Sun and the mathematical function of "power" (an association I first heard from the Kriya Yoga teacher Shelly Trimmer)? Unlike multiplication, which involves one quantity amplifying another, the mathematical principle of power relates to the amplifying of any quantity *by itself*—such as 4 to the 8th power, 10 to the 20th power, or 80 to the 3rd power. In a similar way, the Sun symbolizes the principle of self-awareness, the Leonine egoic ability to *expand upon and amplify one's own identity*. (Also, note how astronomers explain the way suns are born out of gaseous clouds in space that have become compressed back upon themselves to such a degree that the latent energy in them breaks loose and sets off a chain reaction, with light being released as a by-product.)

In contrast, the Moon represents more of an internal awareness or emotional reflectivity—and is sometimes even described, symbolically, in terms of "roots." So its association with the function of the square root is clear, since that, too, deals with the core root-essence of any quantity.

### The outer planets

Where do the outer three planets Uranus, Neptune, and Pluto fit into this scheme, if at all? Interestingly, they correspond surprisingly well to the mathematical associations we saw with Saturn, Jupiter, and Mars—their allied rulers of Aquarius, Pisces, and Scorpio, of course.

Consider the relation of Mars to the principle of division and the process of "cutting into." In the case of a planetary aspect like the Mercury-Mars square, for instance, we often see a propensity for



"cutting" or "divisive" speech. But much the same thing occurs with Mercury-Pluto squares, albeit expressed in more covert or subtle ways, as with sarcasm or veiled criticism.

And Neptune is expansive in a way similar to Jupiter, but with a subtle difference. For example, someone born during a Sun-Jupiter square may exhibit an exaggerated or expansive sense of identity or goal-setting; by contrast, someone born with the Sun square Neptune will also exhibit an expansive sense of identity and goals, but in a way that might be considered more diffused or sometimes even "spacey."

And while Uranus might seem to be very different from Saturn, it is actually very similar in certain respects. For example, whereas someone born with a Sun-Neptune square will tend to have a comparatively expansive or diffused sense of self, perhaps to the point of lacking clear boundaries, someone born with a Sun-Uranus square will tend to be *extremely* individualistic, with strongly defined boundaries. This Uranian concern with differentiating oneself from the crowd is a far more eliminative, Saturnine process of "subtracting" one's identity from those of others, quite unlike the blurring of boundaries seen with Neptune or Jupiter.

### Final thoughts

As far as what usefulness we might draw from this symbolic cross-pollination, here are a few points to consider. For one, it could serve as a teaching tool for beginners in helping to convey the essential meanings of the planets to novice astrologers. (After all, who isn't familiar with the basic principles of math?)

On a more philosophical level, this correspondence between systems suggests that archetypal principles—wherever we find them—are, at root, simply *qualities of relationship*. In a sense, neither the archetypes nor the planets are so much "things" as *patterns of behavior*, or *ways of becoming*.

Then there's this to ponder. As I believe we've demonstrated here, there's a striking correspondence between the meanings of the planets and certain fundamental mathematical principles; but what about other solar systems, with their own sets of planets and moons? Would we discover that those systems have their own versions of "Jupiter," "Saturn," "Venus," and so on, that there is a certain archetypal commonality among all solar systems (based, perhaps, on harmonic principles à la Bode's Law)? Or would we learn that our solar system is completely unique in the way it embodies these fundamental principles?

Definitely food for Pythagorean thought!

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### Do the Physical Planets Hold Clues Into Their Meaning as Astrological Principles?

by Ray Grasse

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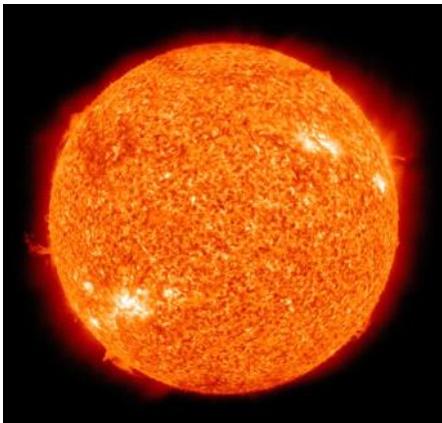
During a conversation in 1978 with a yogi and astrologer by the name of Shelly Trimmer, I was intrigued by a remark he made about the significance of Jupiter in the horoscope, and how its qualities were reflected in this planet's astronomical features.

For astrologers, he said, Jupiter represents a person's broader capacity for logic and their philosophical perspective on life (as opposed to Mercury, which is more about processing *data or information*, and not so much about moral and philosophical perspectives). In terms of mythological symbolism, that's why Jupiter is related by some esotericists to the figure of Moses, since he was the great *law-giver*, the arbiter of society's morality and values.

But that symbolic function was reflected in this planet's role in our solar system, too. He explained: "Jupiter is so large compared with the other planets that it establishes the plane of the ecliptic for the entire solar system." In other words, its gravitational presence is so great that all the other planets are forced to fall into line with its orbit, thus making it the *astronomical "law-giver,"* as it were. In an analogous way, the astrological Jupiter establishes the framework of our ideological and moral perspectives throughout life, he concluded.

I thought a great deal about that way of looking at things long after that conversation, and wondered just how far it could be applied to the other bodies in our solar system. What I'd like to do here is expand upon some thoughts I first touched on in my book *The Waking Dream*, and we'll begin with the two luminaries.

### The Sun



The most obvious feature of our Sun is the simple but profound fact it's the only light-emitting body in our system. Whereas all the other planets and their moons shine by its reflected light, the Sun is completely self-illuminating. Symbolically, that speaks to the fact that the astrological Sun is the source of *consciousness*, the essential "ground zero" by which everything else in the chart draws meaning and significance. Although all the other bodies in the horoscope possess a certain meaning of their own, to some extent that's always in reference to the Sun. For that reason any planetary aspects to the Sun are especially important to study as conduits for (or blockages of) that essential light and the expression of one's core identity.

The fact that the Sun is the central hub of our local system also sheds light on the role it's played in traditional tables of correspondence formulated by mystics through the centuries, based on the so-called "law of analogy." Hence, as the Sun is to the other bodies of our solar system, so gold is to all metals, a king is to his kingdom, honey is to all foods, the heart is to one's bodily organs, and so on. In

other words, the Sun embodies the principles of *centrality* and *preeminence*, and within the horoscope is the symbolic “king” around which everything else in the chart is essentially subordinate. Being the illuminator of the daytime, the Sun also holds a decidedly extravertive and worldly significance. As I wrote in *The Waking Dream*: “As the orb which illuminates the daytime world, this archetype governs the outer world in general, and thus one’s public self-expression. In our lives, the Sun is linked symbolically to fathers and other prominent individuals—those we might call ‘stars’ —along with all creative or theatrical institutions and situations involving public exposure or recognition.”<sup>1</sup> But while the Sun represents the core awareness of our being, its fiery nature harbors potential dangers, too. Like the desert Sun at noon, where excessive heat can make nourishment or even survival impossible, the Sun in the chart can overpower or “dry up” whatever it comes into contact with, a condition astrologers refer to as *combust*. When overemphasized in a chart, the Sun’s influence can give rise to an extreme focus on outer concerns like career or fame without the counterbalancing effects of reflectivity and the inner cultivation of soul—factors governed by our next body, the Moon.

### Moon

While the Sun is the great illuminator of our world, the Moon serves as the great mirror to that brilliance. “Radiant with the reflected light of the Sun, the Moon is associated with the principle of reflectivity and the archetypal feminine in all her aspects. In our lives the Moon governs water, mirrors, women, and the emotions.”



Whereas the Sun is outgoing and dynamic in its assertive projection of self, the Moon is therefore reactive, introvertive, and the indicator of our *emotional responses* to situations. In contrast with the Sun, the Moon archetypally rules the night side of life, that time “when we retreat from the glare of the marketplace into our own private world.” Thus it also relates to our dreams, feelings, and the fluid realm of fantasies.

Which brings us to an especially important aspect of the Moon’s astronomical features. Unlike the Sun, which is the central light for all the bodies in our solar system, the Moon is solely a *local* body, and thus holds astrological relevance only for those of us on Earth. That reveals a great secret about its role in the chart, too. Whereas the Sun astrologically pertains to factors that are more objective and visible for the whole world to see (such as reputation, surface behaviors, and professional activities), the Moon is more concerned with those dimensions of life that are “closer to home”—i.e., more emotional and less obvious for the general public to see. In contrast with the Sun, configurations involving the Moon are thus experienced more subjectively, more internally.

Also note how light from the Sun makes any objects or environments appear sharply defined and distinct, whereas the pale light of the Moon makes distinctions seem blurred and colors muted. Symbolically, that hints at how our emotional perception is more integrative and holistic in nature, geared towards relationships and felt connections rather than fine details and rational distinctions. Then there is the fact of the Moon’s changeability over time, as seen in its various phases during the course of a month. At one point one might look up and see a thin sliver hovering above the horizon, while two weeks later it will appear as a brilliant orb radiating in the night. That offers a beautiful symbol for the changeability of our emotional natures, as well as the famed “moodiness” of those born under its influence.

### Mercury

The most obvious feature of this body is the fact that it's the closest to the Sun of all the planets, its orbit never carrying it far away from that solar hub. It therefore embodies a faculty of consciousness that operate just outside of spirit—namely, the *mind*. From *The Waking Dream*:



"The planet closest to the Sun, Mercury is symbolic of the mind, which likewise serves as messenger between spirit and soul, consciousness and matter. Through the principle of Mercury (in Greek, Hermes), we understand meaning in all its forms. For this reason, Mercury/Hermes governs all symbolic systems. The word hermeneutics, the art of symbolic interpretation, is based on this association. The fastest of the planets, Mercury hints at the speed and changeability of the mind's operations."

For as close as it is to the Sun, it is fundamentally distinct, in a way that recalls a quote from poet Paul Valery: "*At times I think, and at times I am.*" Being separate from that central point of being is what allows the mind to perceive distinctions, to compare and weigh alternatives. As such, Mercury is the source of all the gifts that rationality offers, from philosophy and science to all forms of genius and creativity. But by the same token, that sense of separation from unity is also the source of all our sufferings and sense of alienation from Spirit, even from ourselves. That fateful interval from the Sun to Mercury thus represents the mythic step out of the "Garden" in which one now has access not only to the potentials bestowed by the tree of knowledge of Good and Evil, but all of its problems as well.

In yogic terms, that movement relates to the descent of energies from the level of the head down to that of the throat, or the *Vishuddha* chakra—and with that comes what's referred to as *ahamkara*, or "ego-maker": the awareness of one's own sense of separateness and uniqueness. (Notice how we even refer to that lump in the throat as the "Adam's Apple"!) From the standpoint of the Sun, there is awareness of pure being but not yet of distinctness or separateness; it is only with Mercury that one acquires the gift—and curse—of the comparing mind, and in turn of individuated consciousness.

Another telling feature of Mercury involves its closeness to the Sun's intense heat, making it impossible for any moisture or life to exist on its surface. Symbolically, that equates well to how the mind is itself comparatively "dry" in nature, being largely geared towards logic and factual analysis, with little direct grasp of emotions, sentimentality, or empathy. While that can be especially useful in matters of science, business, or the law, it's not quite so helpful when it comes to relationships and matters of the heart!

### **Venus**

It's fitting that one of the most beautiful lights in the night sky should be associated by astrologers with matters of beauty and love. Its brightness in magnitude is second only to that of the Moon, which likely tells us something important about its magnitude as an organ of the human soul as well.



But there is more than meets the eye to this planet, and quite literally so. For starters, it rotates in a reverse direction on its axis from every other planet (excepting Uranus), thus giving rise to the odd fact that its days are longer than its years! This seems to suggest there is something different about this planet, perhaps implying that its romantic or emotional impulses “flow in the opposite direction” of ordinary embodied life.

Even more dramatic is the extraordinary heat which exists at the planet's surface beneath those luminous clouds, which scientists attribute to a runaway greenhouse effect. That gives Venus an average temperature of 864 degrees F—making it even hotter than the surface of Mercury, despite that latter body's closeness to the Sun. What could this mean? From *The Waking Dream*: “...just as the beauty of this planet conceals an inferno of raging heat at its surface, so the hedonistic pleasures of Venus can incinerate the unwary in its fiery crucible—note, for instance, its association with the word *venereal*. Thus this archetype must be approached with greater caution than planets like Mars or Saturn, which exhibit their dangers up front for all to see.” Interestingly, in the Vedic cosmologies of India the planet Venus is viewed in a decidedly mixed way, being associated with the figure *Shukra*—guru/teacher to the *Asuras*, the demonic entities locked in eternal battle with the more spiritually-minded *Devas*. Another interesting feature of Venus is the fact that its orbit traces out a pentagram shape over time. If you were to look down on the Earth from above the plane of the solar system, you would see the Sun appear to go around the Earth; from that perspective, over the course of eight years Venus will go around the Sun thirteen times, and trace out the image of a five-pointed star. In different cultural systems, five-pointed stars have held various meanings. For the ancient Pythagoreans, it was a mystic symbol of perfection; for sacred geometers it is associated with the Golden Section; for some occultists it represents the principle of the *microcosm*, while in a related way some yogic mystics regard it as symbolizing the sacred “doorway” in the heart of the “Third Eye,” or Ajna Chakra. In a general way, it all seems to suggest something important about this planet as a key toward unlocking our spiritual potentials, while its deceptively hot temperatures may warn us of what can happen when those Venusian energies are unwisely diverted.

### Mars



The most obvious feature associated with this planet is, of course, its *redness*, a color often associated with blood, energy, anger, and fire. Scientists inform us that this color is due to the presence of iron oxide, and its resulting rust. Interestingly, in traditional tables of correspondence, iron is the metal most associated with the planet Mars, which was an association made long before scientists knew anything about the chemical composition of the Red Planet.

Aside from its color, astronomers sometimes speak of the surface of Mars as appearing heavily “scarred,” due to various geologic and atmospheric factors. Besides an assortment of impact craters, Mars has the largest canyon in our solar system, *Valles Marineris*, as well as the imprints of two massive tsunamis that ravaged its surface at different times in its history. Combined with the fact that Mars also plays host to the largest dust storms of any planet in our solar system, it’s natural to wonder if such features don’t say something about the turbulent energies and bruises sometimes stirred up by this planet in our horoscope.

### Jupiter

At the start of this article we already saw one of the most distinctive facts about Jupiter—namely, how its size establishes the plane of the ecliptic for the entire solar system, and how that correlates well to its role as the symbolic “law-giver” in our own lives.

But more generally, that massive size seems to suggest a quality of expansiveness in whatever areas it touches in the chart. Astrologically, Jupiter has long been associated with hope, positivity, and laughter, and wherever it's placed in the horoscope likewise indicates where we, too, have the potential for abundance and "bigger things." But if Jupiter is afflicted, there can be difficulties allowing for that sense of abundance to express itself—or, conversely, where we may be prone to expand *too* much and not exercise a judicious sense of restraint.

### Saturn



From *The Waking Dream*: "Of all the planets in the solar system, Saturn exhibits the most visible and dramatic ring system. Symbolically understood, that reflects this planet's long-standing association with the archetypal principles of limitation, matter, structure, and time—in all their constructive and destructive aspects. Without its influence, nothing would have structure or shape, all growth would proceed unchecked; yet when overemphasized, structure becomes constriction and confinement, strangling life and preventing development. In our lives, Saturn thus governs all events which provide limits and structures or test us in any way, including governmental figures or law enforcement officials, parents, delays, or constricting conditions of any sort."

Several planets have ring systems, but none quite so dramatic as those which encircle Saturn. As a symbol of constriction, rings are neither inherently good or bad, but simply a principle of life that can be experienced in either constructive or destructive ways. We're all familiar with negative instances of constriction, of course, but a more positive expression would be the way we cement our feelings of commitment in relationships by wearing a ring—specifically on the finger associated by occultists with the Sun, the natural ruler of the 5th house of romance, pleasure, and joy. In other words, the ring symbolizes that we're now curtailing and channeling our essential life-expression towards a single other, rather than dispersing it in more open-ended, unstructured ways. It's an act of extreme limitation, yet in a way that's associated with a deepening of love.

Which brings us to a particularly unexpected feature of this ringed planet. Despite its astrological reputation for "heaviness," Saturn has such a low density that it would float if placed in water! Could that be saying there is something more subtle and "light" to this planet's influence than generally realized? Think for example of the happiness that results from having successfully learned the lessons of Saturn, like the aforementioned person who commits to marriage and is able to make it work; or the yogi who feels liberated as a result of their prolonged self-control. When Aristotle said that with discipline comes freedom, he may well have been revealing a great truth about Saturn.

### Uranus

A valuable key to understanding the trans-Saturnian planets lies in the way they circumscribe such broad orbits in space, extending progressively further out from that solar hub. Symbolically, this suggests that they relate to progressively broader and more collective or even universal concerns rather than just one's own personal, provincial interests.

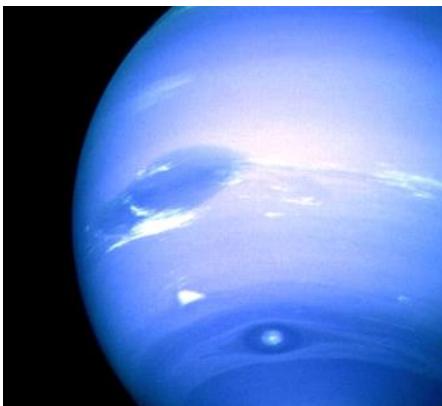


As the first of the trans-Saturnians, Uranus therefore takes on special importance as a “threshold” state demarcating the boundary between personal and collective, local and universal. When Uranus is strongly emphasized in a horoscope, the individual straddles the fence between these two domains, and will generally have easier access to the energies of the collective *zeitgeist*. But unlike Neptune and Pluto, this will generally express itself in more *mental* ways, as in the case of an inventor (like Ben Franklin), a scientist (like Albert Einstein), a media pioneer (like Walt Disney), or a political activist (like Karl Marx). Besides the fact that Uranus rotates on its axis in a clockwise direction, it's also unusual for the fact that its entire axis is tilted sideways, with its north and south poles positioned where other planets have their equators. It's therefore well-suited in symbolism as an eccentric and “revolutionary” influence in our lives, with its location in the horoscope indicating where we will tend to be unconventional, innovative, or even rebellious in our approach to situations.

### **Neptune**

Another way to look at the trans-Saturnian planets is not simply in terms of how broad their orbits are, but in terms of their *depth*. For observers here on Earth, the fact that they represent progressively distant points in space suggests that they symbolize *progressively deeper levels of the collective unconscious*.

By comparison, Uranus is—under ideal conditions—partially visible to the naked eye, and therefore represents a kind of threshold state between *conscious* and *unconscious*. Note how the glyph for Uranus resembles an antennae, which is a technology designed to pick up electromagnetic waves on the boundary between material and immaterial; that is, while subtle, those waves are still ultimately physical in nature. That relates well to the borderline symbolism associated with the astrological Uranus, which represents a faculty of consciousness that allows us to pick up subtle wavelengths from the collective mind-field.



But Neptune is the first planet that's *completely invisible* to the naked eye, and therefore represents a true opening to the invisible world beyond surface appearances. For mystics, it's therefore the organ by which spiritual and supernatural realities are perceived and contacted. It's not coincidental that the birth of modern *spiritualism*, whereby mediums communicate with the spirits of the dead, took place just two years after the discovery of Neptune, when the Fox sisters of upstate New York claimed to have made contact with the spirit world.

In the arts as well, that sense of “lifting the veil on the visible” was paralleled by the important

movement known as *symbolism*, exemplified in literature by such figures as Edgar Allan Poe, Herman Melville, and Charles Baudelaire; and in painting with the founding of the Pre-Raphaelites in 1848 and later figures like Odilon Redon, Gustave Moreau, Jean Delville, and Paul Gauguin. What creative geniuses like these espoused was as an aesthetic of *suggestiveness* that hinted at layers of meaning beyond the obvious, often involving supernatural themes and hidden networks of “correspondence.” Though artists and poets had incorporated symbolic ideas and themes in their work before this (William Blake being a prime example), it was as though the discovery of the first fully invisible planet inaugurated a major new phase of art based wholly on unseen dimensions of meaning. But precisely because Neptune provides us with a window into the beyond, it can just easily open us to the darker dimensions of that unseen world, too, and prompt an escape from our existing, more tangible one. I once knew an artist who painted brilliant canvases depicting beautifully imaginative landscapes done in a surrealistic style, and his horoscope displayed several extremely challenging aspects to Neptune. While doing research on an unrelated subject one day, I happened to discover that he shared a birthday with a famed serial killer, who used deceit and misdirection to trap victims and fulfill his own dark fantasies (and who eventually died via lethal injection). Though their horoscopes were similar, it underscored for me just how differently two individuals could utilize that channel to the unseen represented by Neptune.

### **Pluto**

Whereas Neptune opens the door to the collective unconscious, it is with Pluto that we truly plunge into the watery depths of being. Astronomers have used different methods to convey just how distant this planet is, such as the fact that it takes light traveling 186,000 miles a second a full eight minutes to get from the Sun to the Earth, whereas it takes a *five hours* for light to reach distant Pluto.



Perched in that far-away point in space, Pluto's mythological reputation as Lord of the Underworld is a fitting one. Not surprisingly, the period immediately around its discovery in 1930 was notable for stories involving the *criminal* underworld, centering particularly around Chicago crime boss Al Capone. When strongly emphasized in a chart, it indicates an ability to access the psyche's subterranean realm, with all of the turbulent and dramatic energies contained therein. For psychologists like Sigmund Freud or Carl Jung, it was an invaluable ally in their exploration of the human unconscious, while for singer Mick Jagger it fueled a career based on singing about life's passions, as well as its “darker” impulses—including even a sympathetic anthem for the devil!

Because of the time it takes light to travel, we also know that the further out into space we gaze, the further into the past we are seeing. Literally, when we look at Pluto through our telescopes we are seeing how that planet looked several hours earlier. Viewed symbolically, that suggests that Pluto has something important to do with “the past” in our own lives, such that whenever it triggers in the horoscope old issues or memories may resurface into the light of day. That's not necessarily unpleasant. When transiting Pluto came along and trined one older client's natal Venus, a lover from years earlier came back into her life and resurrected passions she had nearly forgotten about. I heard no complaints about Pluto that time.

Also, Pluto's orbit is highly unusual in that it's not on the same plane as the other planets, but is inclined

at an angle of 17 degrees to that plane, in addition to which its orbit isn't elliptical so much as oval. Combined, these cause it to move far closer to the Sun at times than at others, and even cross over Neptune's orbit on occasion. That seems an appropriate symbol for the extremism often associated with Pluto, which can lead to wide disparities in behavior from light to dark, and from sacred to profane. And in light of Pluto's association among astrologers with sexuality, snakes, and all things serpentine, it struck some of us as particularly synchronistic that when NASA's New Horizons spacecraft took its first close-up photographs of this distant body, its texture was described by astronomers as looking exactly like "snakeskin"!

### **Bringing it All Back Home**

But what about our own home planet, "Mother Earth"? We don't actually use it in horoscopes as with the others, simply because it's the very center of the chart and the ground on which we stand. But that doesn't mean it lacks a meaning or significance of its own. Is there anything we can learn about this body from studying its geological or orbital features? I'd suggest a few things.



For starters, the most obvious feature of our planet when viewed from space is the fact that it's largely covered in water. Symbolically, that may suggest this is a planet where the lessons being learned are largely *emotional* in nature. While it's possible other planets and celestial bodies have their own range of emotional and experiential states to offer, Earth seems to serve up something unique—namely, embodied life in complex physical forms that consist primarily of water. If there happen to be wayward souls wandering the cosmos looking for a planet where they can engage in the full spectrum of emotional experience in especially vivid ways, ranging from divine compassion to the most intense hatreds and jealousies, this would seem to be the place!

Add to that the fact that Earth is perched specifically between Venus and Mars, which suggests this is a kind of cosmic "way-station" between the energies and lessons of those two bodies. Like children caught up in a cosmic custody battle, humans are torn between the animalistic, warlike impulses of Mars and the comparatively loving urges of Venus, and our challenge seems to be one of striking a balance between these opposing archetypal forces.

But there is another "polarity" involving our planet which may hold another key toward illuminating our place on the evolutionary path. I'm referring to the fact that our Moon appears to be exactly the same size in our sky as our Sun, a feature which makes total eclipses possible. While that similarity is something we take for granted, it's an exceedingly rare feature among planetary bodies—nor has it always been the case with ours. Scientists inform us that the Moon has slowly been moving away from the Earth over millions of years' time, such that it will eventually appear smaller to us than it does now (which of course means that it appeared larger in the past than it does currently). Perhaps that tells us something important about this point on the cosmic timeline, in that there exists a certain balance of archetypal male and female for those of us alive on Earth now. Could this epoch in our planet's long history represent a "window" during which its inhabitants can achieve something otherwise hard to attain, with the balancing of polarities mystics sometimes refer to as the "marriage of the Sun and Moon"? It would be nice to think so.

From <[https://www.astro.com/astrology/in\\_features\\_e.htm?nhor=1&nho2=1](https://www.astro.com/astrology/in_features_e.htm?nhor=1&nho2=1)>



# Khaldea

Saturday, September 30, 2017 12:35 AM

## **Sun**

**Zodiacal Affinity:** Leo.

**House Affinity:** 5th.

**Polarity:** Masculine.

**Colors:** Orange, gold and deep yellow.

**Anatomy:** Anterior pituitary gland, the heart and arteries, and the spinal cord. Vital force.

**Metal:** Gold.

**Gem:** Diamond and ruby.

**Astronomy:** The center of our solar system, the Sun is also a galactic star. The ecliptic of the zodiac is the apparent annual path of the Sun across the sky.

**People:** Executives, leaders, CEOs and heads of state. Persons in governmental posts and in positions of honor. The husband and male lovers, because the Sun represents the central masculine principle.

**Things:** Anything valuable or scarce. Items or issues of special importance.

**Symbolology:** The glyph for the Sun is the circle of oneness and infinite potentiality with a point in the center, giving solar potential a finite focus.



The Sun in a man's horoscope represents his residual self-image.



The Sun in a virgin's horoscope symbolizes the father. For a mature woman, the Sun represents the husband or lover, and the ideal qualities she seeks in men.

## **Mercury**

**Zodiacal Affinity:** Mercury and Virgo.

**House Affinity:** Third and sixth.

**Polarity:** Neutral or dual.

**Colors:** Speckled or spotted.

**Anatomy:** The thyroid gland, the brain and nervous system. Sight, the tongue and organs of speech. The hands.

**Metal:** Quicksilver.

**Gem:** Quicksilver and lodestone.

**Astronomy:** Mercury completes its orbit around the Sun in 88 days. Because it is inside Earth's orbit, it is never more than 28 zodiacal degrees from the Sun.

**People:** Students, writers, editors and journalists. Technicians and messengers. Employees and staff. The intelligentsia.

**Things:** Documents, letters, books and pictures. Neighbors, bargaining, buying and selling.

**Symbolism:** The glyph for Mercury combines the crescent of receptivity, the circle of oneness and the cross of matter. It has a serpentine, intertwining property, as seen in the caduceus of Mercury, signifying the planet's dualism and its creative, electrical energies.



The horoscope of [Courtney Love](#) features a powerful Mercury.



Mercury retrograde is seen in about **20%** of all horoscopes.

## **Venus**

**Zodiacal Affinity:** Taurus and Libra.

**House Affinity:** Second and Seventh.

**Colors:** Copper, green and turquoise.

**Anatomy:** The throat, the thymus gland and the kidneys. The female sex organs and the seed bearing organs (testicles) in men.

**Metal:** Copper and brass.

**Gem:** Emerald

**Astronomy:** Second planet from the Sun, Venus has an orbit of 225 days. Geocentrically, it's never more than 47 degrees from the Sun.

**People:** Lovers, artists and attractive or desirable people.

**Things:** Works of art and beauty. Partnerships, marriage and contracts. Jewelry, clothes and perfume. The seed.

**Symbolology:** The circle of spirit over the cross of matter, the glyph for Venus is similar in form and meaning to the Ankh of Egyptian mythology.

The planet of the feminine, Venus' glyph is derived from female anatomy: The vagina, cervix and uterus.



[William Blake](#) and the early cubist painter, [Georges Braque](#) are examples of men with Venus prominent in their charts. Both have Venus on the Descendant.

[Grace Slick](#), [Stevie Nicks](#), and [Ann Wilson](#) are examples of women with Venus prominent in their charts. Their horoscopes feature Venus on the Ascendant, on the Nadir and on the Descendant respectively.



Spending about 40 days retrograde every 18 months, or about 7% of its cycle, **Venus is retrograde less than any other planet.**

### **Moon**

**Zodiacal Affinity:** Cancer.

**House Affinity:** Fourth.

**Polarity:** Feminine.

**Colors:** White, pearl, silver, light blue and iridescent colors.

**Anatomy:** The body itself. The breasts. The lymph glands. The cerebellum and the lower ganglia.

**Metal:** Silver and aluminum.

**Gem:** Moonstone, crystal, pearl, opal. Any white stone.

**Astronomy:** The Moon takes about 27.3 days to complete its sidereal cycle around the zodiac. It requires about 29.5 days to complete a synodic cycle—from New Moon to New Moon.

**People:** The mother, wife, daughter and women in general. Managers, cooks, teachers and counselors. Crowds and the proletariat.

**Things:** Household items, familiar things and the essentials of living. Food. Fertility, the menstrual cycle, pregnancy and childbirth.

**Symbolology:** The glyph for the Moon is based on the crescent form, representing the principle of receptivity, or, in another sense, a vessel collecting solar power for distribution on Earth.



The Moon in a man's chart indicates the sort of woman with whom he feels most comfortable, happy and secure. It also represents his feelings and emotions, and, along with Venus, the feminine aspect of his personality



[Graham Nash](#), [Yogananda](#), [Jack Kerouac](#), [Modigliani](#), and [Paul Verlaine](#) have Moon emphasized in their birth charts.



In a woman's horoscope the Moon symbolizes her approach to security and to traditional female roles in general. Women with Moon emphasized in their birth charts often feel secure enough, and adequately inspired, to assert themselves in the creative world.

### **Mars**

**Zodiacal Affinity:** Aries and Scorpio.

**House Affinity:** First and eighth.

**Polarity:** Masculine.

**Colors:** Red, scarlet and carmine.

**Anatomy:** The head, the motor nervous system. Red blood cells. The male sex organs other than the seed-bearing testicles, which are the domain of Venus.

**Metal:** Iron and steel.

**Gem:** Bloodstone, flint and malachite.

**Astronomy:** The first planet beyond the Earth, Mars takes 687 days to complete a revolution around the Sun. Mars has a diameter of only 4,200 miles, and two very small satellites, five and ten miles in diameter.

**People:** Doctors, military people, promoters and mechanics.

**Things:** Any sharp object. Weapons. Combustion and fires. Machines and mechanical functions. Engines. Accidents and competition.

**Symbolology:** The glyph for Mars represents spirit projecting itself through matter. The war gods of all mythos are related to the Martian principle.

### **Jupiter**

**Zodiacal Affinity:** Sagittarius and Pisces.

**House Affinity:** Ninth and twelfth.

**Polarity:** Feminine.

**Colors:** Purple, blue violet and deep blue.

**Anatomy:** The liver and intestines. The feet, thighs and muscle system. Cell formation.

**Metal:** Tin.

**Gem:** Amethyst.

**Astronomy:** The largest planet of our solar system, Jupiter's day is only ten Earth hours. It orbits the Sun once every 11.86 years. Jupiter is accompanied by thirteen satellites, four of which orbit the planet in a retrograde fashion.

**People:** Lawyers, judges, the clergy and professional people. Capitalists and philanthropists. Law-makers. Employers.

**Things:** Items of comfort and prestige. Prosperity and peace. Churches, courts and universities. Pets, because they are a comfort and a luxury. Health and health issues.

**Symbolology:** The glyph for Jupiter shows the receptive, lunar crescent linked with an upward cross of material expansion.

### **Saturn**

**Zodiacal Affinity:** Capricorn.

**House Affinity:** Tenth.

**Polarity:** Masculine.

**Colors:** Black and gray.

**Anatomy:** Skin, hair, bone and teeth. Joints and tendons. The secretive system. The spleen. Hearing.

**Metal:** Lead.

**Gem:** Garnet, jet, any black stone.

**Astronomy:** Saturn is the outermost of the planets of the classical system—the most distant planet visible to the naked eye. It has a day of about ten Earth hours and revolves around the Sun once every 29.46 Earth years.

**People:** Patriarchs and matriarchs. Elders, hermits and conservatives. Authorities.

**Things:** Real estate. Heavy items. Foundations and institutes. The established order and the rules and agencies that uphold it. Age, aging and death.

**Symbolology:** The glyph for Saturn is said to be derived from the sickle of Cronos (Time). It is very similar to Jupiter's glyph inverted.

### **Uranus**

**Zodiacal Affinity:** Aquarius.

**House Affinity:** Eleventh.

**Polarity:** Masculine.

**Colors:** Splash or streak patterns. Checks and plaids. Geometric patterns.

**Anatomy:** The electro-chemic component of the brain and the nervous system.

**Metal:** Radium and uranium.

**Gems:** Lapis lazuli and amber.

**Astronomy:** The first of the outer, trans-saturnian planets, Uranus was discovered in 1781. Uranus has a cycle of 84 years. Its polar axis is inclined 98° to the plane of its orbit.

**People:** Pioneers, inventors, reformers and revolutionaries. Unconventional and eccentric people.

**Things:** Unusual items. Radioactivity. Inventions. Air transport. Radio and electronics.

**Symbolology:** The glyph for Uranus is of modern origin, derived from the initial of its discover, William Herschel. It could be interpreted as the unification of the principles of duality, evoking an ascension of spirit.

### **Neptune**

**Zodiacal Affinity:** Pisces.

**House Affinity:** Twelfth.

**Polarity:** Feminine.

**Colors:** Lavender, sea-green, mauve. Foggy or smoky tones.

**Anatomy:** The pineal gland.

**Metal:** Lithium and platinum.

**Gem:** Coral, aquamarine and ivory.

**Astronomy:** Neptune was discovered in 1846, its position mathematically calculated beforehand, based on principles derived from aberrations to the orbit of Uranus. Neptune's orbit is 165 years.

**People:** Visionaries, mystics and psychopaths. Dreamers, channelers and mediums. Musicians, poets, pharmakons, cultural icons and others who tap the mass psyche.

**Things:** Anything mysterious or intangible. Glamour, drugs and dreams. Mass movements. Institutions of socialism. Psychic and intuitive faculties. Music and mysticism.

**Symbolology:** The glyph for Neptune represents the trident of Neptune, the sea god. It represents the receptive trinity of human consciousness: sensual, emotional and mental.

**Pluto**

**Zodiacal Affinity:** Scorpio and Aries.

**House Affinity:** Eighth.

**Polarity:** Masculine.

**Colors:** Dark purple.

**Anatomy:** The pancreas and enzymes.

**Metal:** Tungsten and plutonium.

**Gem:** Beryl, sardonyx and jade.

**Astronomy:** Pluto was discovered in 1930, it has an orbit of 248 years. Pluto has the unique characteristic of spending about 20 years of each orbit within the orbit of another planet, Neptune. The phenomenon last occurred during 1979 to 1999.

**People:** Avatars, dictators and gangsters. Individuals holding ultimate power. Theomanics.

**Things:** Nuclear fission. Holocausts. Synthetics. Secret police. The atomic bomb and LSD. Ergot and theomania. Anything of devastating, concentrated power.

**Symbolology:** The glyph for Pluto is also of recent origin. It represents the seed of spiritual oneness contained with the crescent vessel of receptivity over the cross of matter.

From <<http://www.khaldea.com/planets/pluto.shtml>>

# Lunation Planning:

Saturday, September 30, 2017      12:39 AM



## Step 1. The New Moon Phase

**DAY: 0 - 3.5\***

**PHASE ARC: 0° - 45°**

**Keynote: Internal Formulation of Your Lunation Plan.**

**The New Moon marks the start of a 29.5-day cycle**, but it is just the start! The entire waxing half of the Lunation Cycle — from New Moon to Full Moon — is a time of predominately subjective, instinctual and creative activity, and the first few days following the New Moon are eminently subjective, which is affirmed by the fact that the New Moon is entirely dark



## Step 2. The Crescent Moon Phase

**DAY: 3.5 - 7**

**PHASE ARC: 45° - 90°**

**Keynote: Setting Your Plan Into Motion.**

**The first crucial point of the Lunation Cycle** is reached at the Crescent Moon phase, about three and one-half days after the New Moon. Here we simultaneously experience a push into the future and the pull of old patterns and reactions



## Step 3. The First-Quarter Moon Phase

DAY: 7 - 11.5  
PHASE ARC: 90° - 135°

**Keynote:** Crisis in Action - Overcoming Inertia.

**The Lunation Cycle has unfolded to a moment of sharp contrast and duality.** The face of the lunar disc is seen in the afternoon and evening sky. At sunset, the lunar disc reigns at the meridian — half-illuminated, half-dark and unseen.

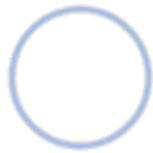


## Step 4. The Gibbous Moon Phase

DAY: 11.5 - 15  
PHASE ARC: 135° - 180°

**Keynote:** Expanded Activity and Overcoming Obstacles.

**The Moon steadily waxes as fruitful and productive activity expands.** If all has gone well during the previous phases, you should be experiencing a sense of confidence and optimism as success and fulfillment grow nearer. Unexpected "real world" problems and difficulties may arise



## Step 5. The Full Moon Phase

DAY: 15 - 18.5  
PHASE ARC: 180° - 225°

**Keynote:** Fulfillment and the promise of success and failure.

**The light of the Full Moon reveals the measure of success and failure** of the waxing hemicycle.



## Step 6.

### The Disseminating Moon Phase

DAY: 18.5 - 22.5  
PHASE ARC: 225° - 270°

**Keynote:** Social interchange and a growing need for significance.

Since the Full Moon activity has shifted from gathering resources and building the foundation necessary for the realization of your Lunation Plan to its early fruit-bearing stage



## Step 7.

### The Third-Quarter Moon Phase

DAY: 22.5 - 26  
PHASE ARC: 270° - 315°

**Keynote:** Crisis of significance.

The broader issues and situations faced during this and the proceeding phase may precipitate a crisis of significance.

## Step 8.

### The Balsamic Moon Phase

DAY: 25 - 29.5  
PHASE ARC: 315° - 360°

**Keynote:** Cycle's harvest and tomorrow's possibilities.

During the Balsamic Moon phase the partially illuminated face of the Moon rapidly diminishes into a sliver, and finally vanishes into the darkness of the New Moon

## Appendix

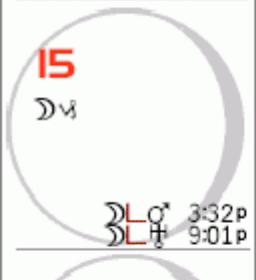
### What About Void-of-Course Moon?

**Many astrology enthusiasts become overly concerned with “void-of-course”,** without realizing potent lunar aspects are often operative during a traditional void-of-course period. So, what is really meant by “void-of-course Moon”? Traditionally, the Moon is void-of-course from its last major aspect before changing signs until its next ingress (change of zodiacal sign). Void-of-course periods last from a few minutes up to two days. But what is a major aspect? Traditionally, the major, or Ptolemaic, aspects are those based on the division of the circle by 1, 2, 3, 4 and 6: the conjunction, opposition, trine, square and sextile. The problem is, there are lots more aspects than just these few, and this short set excludes the potent and dynamic octile and trioctile aspects of 45 degrees and 135 degrees.

The sidebar below (using an example taken from **KhaldeaCalendar** for June 2003, Pacific Time Zone edition) shows that a traditional void-of-course period can be full of lunar activity.

**It has only been over the past few decades** that modern astrologers *en masse* have taken much interest in void-of-course Moon. Other than for horary work, void-of-course didn't become widely known and utilized in the astrological community until the early 1970s, and during the mid-1970s makers of astrological calendars and ephemerides incorporated Moon void-of-course periods into their editions. “Void-of-course Moon” soon became a new-age catch-phrase, vaguely meaning, “Don’t do anything important because nothing will happen or work-out well.”

Trouble is, constantly watching-out for Moon void-of-course tends to fragment the rhythm and continuity of our activities. As discussed in “Lunation Planning”, it is fruitful and effective to use the ordered and meaningful 29.5-day Lunation Cycle to plan and organize our activities, projects and enterprises. Within the larger frame of reference of the Lunation Cycle, daily aspects illustrate the day-to-day scene with its minor stresses and enjoyments, its small advances and delays. One of the most unproductive practices of astrology is that of merely scanning an astrological calendar to see if the Moon is void-of-course, or if Mercury is retrograde, before doing something. Void-of-course “true believers” will even actively manipulate situations and avoid meetings during void-of-course periods, never thinking their evasive, avoidant behavior may be self-defeating if others dislike being put-off and manipulated. More importantly, because important octile aspects can occur during a traditional void-of-course period, failure to act at a crucial time when dynamic activity (symbolized by octile aspects) is appropriate and needed could jeopardize the fruit of a whole cycle of endeavor.

When Moon Void-of-Course is not really void-of-course?	
 <p><b>14</b></p> <p>D<sub>4</sub> 4:16a 3:38p D<sub>1</sub> L<sub>2</sub> 12:18p Full Moon D<sub>2</sub> O<sub>3</sub> 2:04p 23<sup>rd</sup> 00 D<sub>3</sub> P<sub>4</sub> 3:03p D<sub>4</sub> 2 3:40p 5:56p D<sub>5</sub> 5:56p D<sub>6</sub> X<sub>7</sub> 8:13p</p>	<p>According to traditional astrology (and most astrological calendars), the Moon entered a long void-of-course period on June 14, 8:13pm, and remained void-of-course until June 16, 5:42pm, when it entered the sign Aquarius.</p> <p>But during the two-day period, the Moon actually formed two actional octile (L) aspects—one to Mars, the planet of action, the other to Uranus, the planet of change. The Moon also formed two intense, pivotal trioctile (巳) aspects the following day, June 16. All four aspect are of at least equal importance as the sextile aspect, which started the “false” void-of-course period.</p> <p>According to the KhaldeaCalendar™ Moon entered void-of-course (») at 5:22am, June 16.</p>
 <p><b>15</b></p> <p>D<sub>4</sub></p> <p>D<sub>1</sub> L<sub>2</sub> 3:32p D<sub>2</sub> P<sub>3</sub> 9:01p</p>	
 <p><b>16</b></p> <p>D<sub>4</sub> 5:42p</p> <p>» D<sub>1</sub> O<sub>2</sub> 12:45a D<sub>2</sub> E<sub>3</sub> 5:22a G<sub>4</sub> X<sub>5</sub> 7:26p D<sub>6</sub> L<sub>7</sub> 11:33p</p>	

**So, what's special about octiles?** Octiles — semisquares and sesquiquadrates — are no more special than other aspects. The significant thing of concern here is that there are no logical grounds to disqualify octiles when determining void-of-course periods. Blind adherence to tradition and ignorance are the two main reasons they have been disregarded. A rationalization arguing that octiles “don’t make things happen” would be groundless. Anyone involved with physics, engineering, kinetics, electromagnetism, athletics and the martial arts knows the importance of the 45 degree angle. Significantly, projectile motion-kinematic equations show that the 45 degree angle is optimal for the projection of a ball, an arrow, or any projectile. That is, a 45 degree angle maximizes the range of your shot. An angle more or less than 45 degrees would not go as far. It naturally follows that from an astrological perspective, octiles would be an optimal time for taking well-organized, focused action.

In conclusion, while the reintroduction of "void-of-course" into modern astrology was largely the work of a single diligent researcher/promoter, the widespread exploitation of "void-of-course" is characteristic of a marketplace astrology designed to at once create demand for the services of astrologers by instilling fear into a susceptible public **and** to enhance the astrologer's sense of self-worth and importance. The intellectual depravity of the current use of "void-of-course" is shown no where better than in its exclusive use of the Ptolemaic set of aspects. Any intellectually honest astrologer who hasn't fallen victim to pseudo-scientific thinking and self-validating, selective "observations" would be hard pressed to see any validity or logic in excluding octiles from a determination of "void-of-course" periods. Indeed, the only grounds for their exclusion is a blind, unquestioning acceptance of so-called tradition, a mentality sadly typical of astrological practice today.

From <<http://www.khaldea.com/articles/voidofcoursemoon.shtml>>

# Celestial Organs and Their Functions

Saturday, September 30, 2017 12:48 AM

## THE PLANETS

### Celestial Organs and Their Functions

The cyclic motion of the planets of our solar system provides the fundamental variables of astrology. The planets are the basic meaning centers of an astrological chart, symbolizing organic functions found in all forms of life. Like the organs and glands of your body, they each play an essential role in regulating natural processes, and their activities must be well-coordinated and balanced to sustain health and wholeness. Everything is needed and proper in its place, in harmony with the whole system. Inhibit or exaggerate the action of any vital organ or gland and illness results. Similarly with astrological planets, each is interconnected with all the other planets, and each has its unique and essential place and function in the whole. Saturn (the “great malefic” of traditional astrology) is as “good” and necessary as Jupiter (classical astrology’s “great benefic”), trouble rises only when a planet’s symbolic function is inhibited, repressed, misdirected or acts against the well-being of the whole.

In the symbolic language of astrology, the planets are not regarded as causal or controlling agencies, the planets don’t “make things happen.” In other words, although the human heart is said to be the biological analogue of the Sun in astrology, the Sun doesn’t make the heart beat, no more than the clock on my wall causes me to feel hungry when it indicates dinner time. The symbolic correspondence between the human heart and the Sun is holistic and symbolic rather than causal, the heart serves a function in our biology similar to the Sun’s in the solar system.

We live in a quantum universe which works much differently than the classical, force-against-force worldview of nineteenth-century science. It is a universe in which resonance, and what the eminent physicist David Bohm calls the implicate order, holds things together and allow all parts of a whole to communicate and inform one another and the whole. From this point of view, the astrological planets may be imagined as radiant, gong-like centers of power. The tone of each planetary gong operates at a certain level or octave. A gong sounds a unitary tone comprised of a multiplicity of notes. Each of the astrological planets sounds forth a single, fundamental tone or quality comprising a multiplicity of attributes and functions. In their togetherness, the astrological planets form a celestial orchestra, the tone of each interacting with the others.

According to the holistic, humanistic approach upon which this work is founded, there is no such thing as good or bad planets, signs or aspects. Everything is appropriate and needed in its place. Since the 1960s, the basic outlook and philosophy of humanistic astrology has filtered down to the popular level and has influenced astrological literature in general. While Mars, and especially Saturn, are still often assigned very negative attributes in contemporary astrological literature, it is no longer vogue to regard them as “malefic”—as the “bad guys” in a horoscope. Astrological books today usually provide extensive tabulations and descriptions of the planets “negative” attributes. Some attempt a more sophisticated approach, identifying the planets as “gods” and tabulating the planet’s attributes when “dishonored.” Either way, the implicit message is that the astrological planets, signs, houses and aspects possess inherently positive and negative attributes and qualities.

We go a large step beyond the traditional attitude holding that the astrological planets carry positive and negative qualities. The functions symbolized by the planets in astrology, and similarly the qualities of human energies symbolized by the signs of the zodiac, simply are. There simply is no such thing as negative Saturn energies or negative Scorpio energies. Mars does not have an inherently “bad” or negative side, nor does any other planet. We may misuse the Mars function or Scorpionic energies, producing undesirable, harmful and generally negative results, but the functions and energies are not

inherently negative in themselves. The functions of any astrological planet may be abused, misdirected, inhibited or repressed in a myriad of ways; yet there seems to be but a few modes of behavior and reactions to situations typical of the blockages and misdirections of a particular planet's symbolic functions.

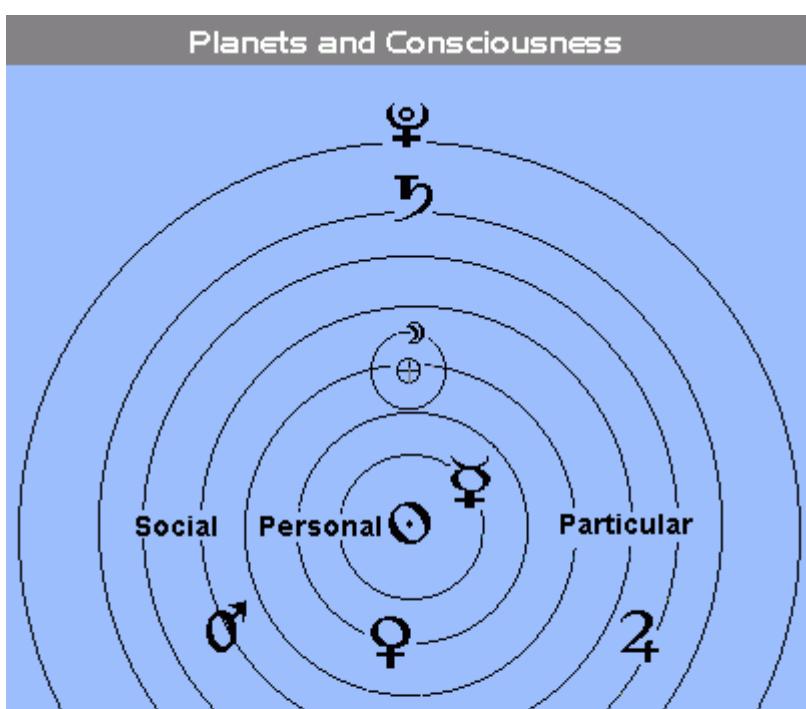
### Planetary Families and Groups

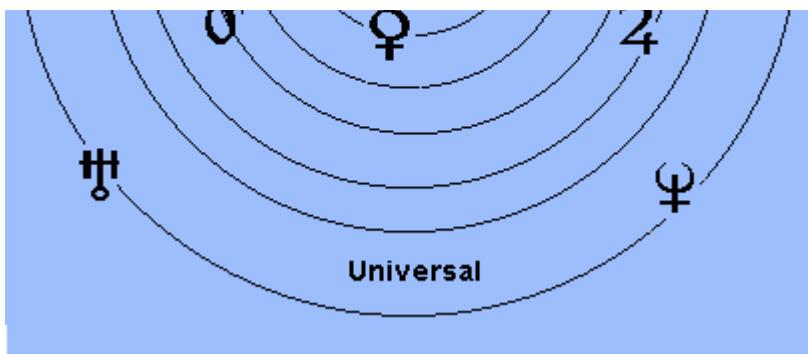
**The Lights.** In astrology the Sun and Moon are referred to as planets, mostly for convenience, but also because they move against our geocentric (earth-centered) sky. Because the etymological meaning of the word "planet" is "to wander," it made sense for the ancient astrologers who formulated much of astrology's jargon and terminology to refer to the Sun and Moon as planets. Nevertheless, the Sun and Moon are given special status in astrology, together they are known as *the Lights*. They symbolize the life-giving and forming-giving factors of existence. In a sense, they are the solo performers of the celestial planetary orchestra. The Sun, the fountainhead of life energy, represents the will and purpose of all life its power sustains. The Moon, representing ever-changing life-experiences, symbolically gives form to and nourishes solar purpose. Together they represent the bi-polar activity found at the core of all forms of existence—life-force as a unitary power and the distribution of power to wherever it is needed. Their special, cyclic relationship—**the lunation cycle**, from new moon to full moon to new moon—will be explored in a forthcoming series . . . or click on the cover image to the left and order the book that restored cyclicity to astrology.

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There is a deep order and consistency underlying the functions and attributes astrology assigns the planets. The basis for a planet's symbolism lies in its position within the solar system as a whole, as well as its color, size and its orbital characteristics. The planets may be divided into three characteristic groups, based on their positions in the solar system and distance from the Sun. Each group represents a general type of consciousness—our inner, personal consciousness; our consciousness of the outer, social world; and our collective and transcendent consciousness.

**The Inner or Personal Planets.** This group consist of the planets inside Earth's orbit: Sun, Mercury, Venus and, in a special sense, the Moon. They move quickly through zodiacal space, corresponding with the rapid pace of ever-changing daily circumstances. This group operates largely, but not exclusively, in the personal sphere, representing our personal faculties and our consciousness of the inner world and its landscape. Operating inwardly, theirs is a centripetal movement reaching toward the centralizing self. In this context, Sun represents your core purpose and sense of self, and your personal energy and vitality. Next, Mercury differentiates your primal solar energy, it produces bi-polar, electrical, mental energy. Mercury symbolizes thought processes and mental associations. Venus adds personal values, ideals and goals into the mix. The first planet within Earth's orbit, it represents all inward movement and attempts to reach center. The Moon, spending half its time within the orbit of the Earth and half its time outside Earth's orbit, is **the mediating principle of adjustment**, linking the personal and the social spheres.



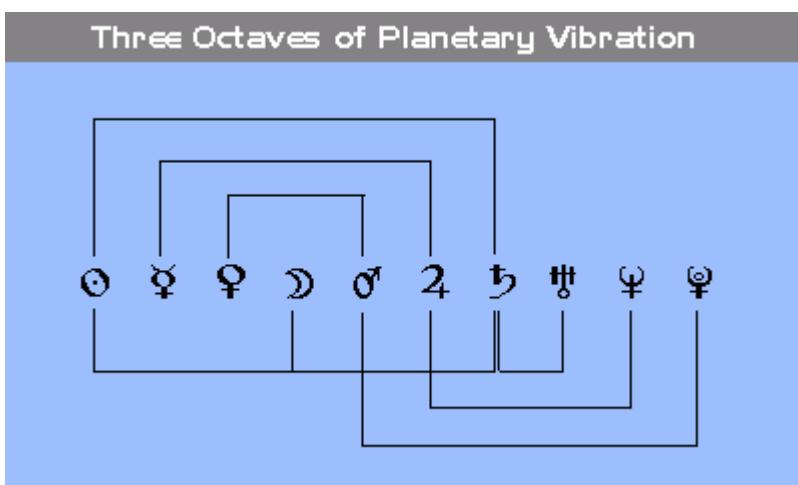


**The Social Planets.** These are the classical, visible planets beyond Earth's orbit: Mars, Jupiter and Saturn. While the inner planets symbolize an inward movement toward self, the social planets represent outward activity and participation. They represent consciousness of the outer world. These slower moving planets (Mars has a 2-year orbit, Jupiter's is 11 years and Saturn has a 29-year orbit) relate to functions and activities that place you within a social context, within situations requiring ambition and interaction with others. Mars, the first planet outside Earth's orbit, symbolizes all forms of outer action and mobilization. Jupiter expands the external field of activity. It represents participation and the social sphere in general, and what it can give you. Saturn is the outermost planet visible to unaided human vision. It symbolizes the principle of form and definition. Saturn is the binding principle that structures and holds things together. On the biological level, it represents the skin, hair and bone that holds your body together and gives you a unique form and appearance. On the social level, Saturn symbolizes the laws, traditions and special identity of a society or social group.

**The Collective or Transcendental Planets.** This group is made up of the three known planets outside Saturn's orbit and beyond the range of human sight: Uranus, Neptune and Pluto. Operating largely in a transcendent sphere, they refer to consciousness of the collective and universal forces operating behind the scenes acted out by Mars, Jupiter and Saturn. They are very slow moving bodies (Uranus has a 84-year orbit, Neptune's orbit is 165 years and it takes Pluto 246 years to orbit the Sun), and they function primarily in a collective, historical, unconscious or transformative mode. Uranus, the first planet beyond Saturn, symbolize the breaking-down of barriers. Uranus represents transformations and revolutions—inner and outer—and the inventions which alter our lives and relationships. In our personalities, it is the unrelenting urge to go beyond any limitation. Neptune represents universalizing and dissolving processes, and our transcendent faculties and mystical or psychic experiences. Pluto is the cosmic tester and integrator. It tests for fitness to operate at a higher, more inclusive order, and it reintegrates the psychic material Uranus transformed and Neptune universalized around a new center of being and purpose.

**Particulars and Universals.** The planets can also be divided into two groups: Sun to Saturn, dealing with the realm of particulars—consciousness of particular things, people and experiences; and the trans-Saturnian triad of Uranus, Neptune and Pluto, representing the realm universal principles.

**Three Octaves of Planetary Vibration.** Grouping planets as pairs and triads provides a powerful key to unlocking the psychological dynamics of a birth chart. A forthcoming series on planetary pairs and triads will be featured at CyberWorld Khaldea, but for now you can figure things out for yourself with the help of the accompanying diagram



The Sun, Moon, and Saturn are a natural group. The Sun at the center of our solar system, the Moon defining Earth's "sublunar" realm, and Saturn, the outermost visible planet, symbolizing definition and limitation. These planets are keys to the understanding parental complexes and issues of security. Uranus, the first planet beyond Saturn, may also be paired with Saturn, and together they provide a symbol of the interaction of stability and radical change. Jupiter and Saturn, though not paired in the diagram, are an important pair, representing social, economic, political, and religious institutions and the authorities who run them.

Venus and Mars are an obvious pair, the first planets within and beyond Earth's orbit. Together they are keys to our emotional, creative, and sexual lives. Pluto ties into the pair on a "higher" octave, suggesting that our creative and sexual natures often drive us to express our most intense qualities . . . for better and for worse!

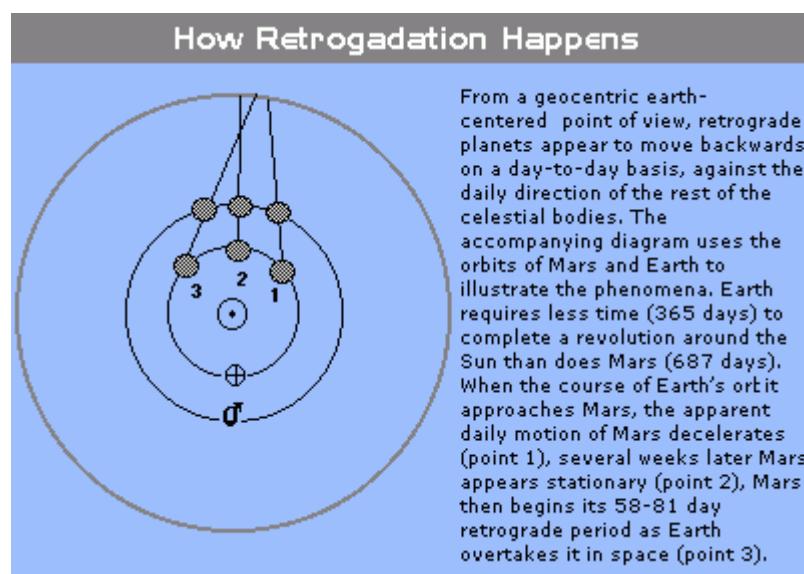
As a pair, Mercury and Jupiter symbolize our faculties of association (Mercury) and participation (Jupiter). Neptune figures as a "higher" aspect of the pair, it symbolizes music, religious compulsions, and psychism (the psychic network and its powerful binding energy) that bind a culture . . . and often holds its members in psychological bondage.

There are other valid combinations, and there are forty-five pairs total. Don't be concerned if all this doesn't make perfect sense to you at this point. As you read the sections on the individual planets, the whole picture will take on clearer features. For now it's important to merely grasp in outline the coherent, holistic framework upon which we derive the symbolism of the individual planets.

For more on planetary pairs and groups, refer to my [A Handbook for the Humanistic Astrologer](#), or online browse the chapter on [Planetary Groups](#)

### Retrograde Periods

Astrology views the planets from a geocentric (earth-centered) perspective because we live on Earth and natal astrology requires a "person-centered" system depicting the space surrounding the birth of a person. The geocentric system, however, gives rise to the phenomenon of planetary retrogradation. A planet is said to be retrograde when its day-to-day motion appears to be moving in the sky against the motion of the other planets. The Sun and Moon are never retrograde, but all other planets spend a certain amount of time each year retrograde. See the accompanying sidebar for a graphic depiction of the phenomenon.



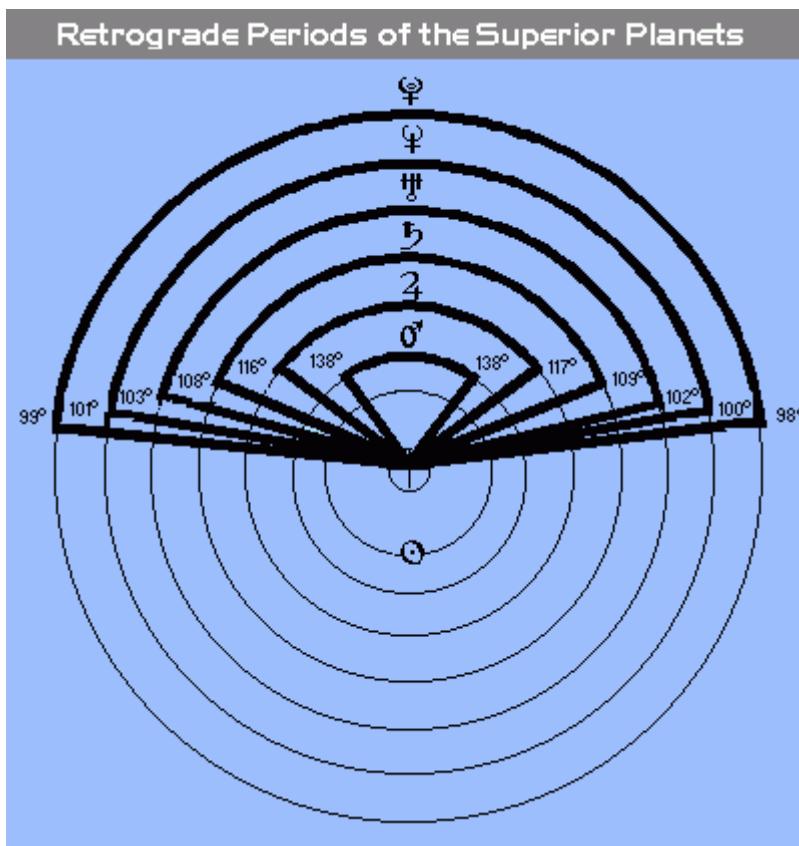
When a planet is retrograde, its function symbolically **runs against the natural current**. Its processes may be turned inward, more or less powerfully impacting the personality, or it may find an unusual channel for outer expression. Each planet takes on its own special attributes when retrograde, and a great deal depends on how the retrograde planet is placed within the chart as a whole, as well as the person's sex. Venus retrograde, for instance, carries a much different symbolism in the birth chart of a woman than it does in the horoscope of a man. Before you finish this book, you'll have a good grasp on how to interpret the significance of retrograde planets in any horoscopic situation.

A planet is said to be stationary during the beginning and the end of a retrograde period. It is the transitional moment when it appears to stand motionless before changing direction. The planet's

symbolic function is intensified and particularly focused during the days around its station.

In a general sense, a planet's retrograde period represents a time to **retrace our steps**, learn from past experience, resolve difficulties and tie-up loose-ends in the life-department represented by the retrograde planet. In the instance of a natal retrograde planet, this process is often **internalized**. The person may be much concerned with the issues, functions and processes symbolized by the retrograde planet, and attempts to understand, internalize and integrate them into the fabric of his or her life and personality.

A basis for the counterpoint and internalized characteristics of a retrograde planet is provided by the astronomical fact that planets are retrograde only when they are roughly opposite to the Sun. As depicted in the accompanying diagram, with the exception the Moon, all planets roughly opposed the Sun in a horoscope are retrograde.



In recent years much attention has been placed on the retrograde periods of transit planets, especially Mercury. Unfortunately, much of what has filtered down to the popular level has a “doom and gloom” quality which tends toward self-fulfillment. As discussed in-depth in Part Four, there is no substance—either in astrological tradition or in real-world observation—in claims that Mercury retrograde causes mechanical, computer and electronic failure. We may be more prone to error during such times, but no mysterious rays against which we are helpless are out there striking and knocking-out our computers and lines of communication.

### The Planets and Their Symbols

The presentation that follows is meant to facilitate a personal understanding of the core principles and essential meanings of the astrological planets. Memorized fragments or tidbits gleaned from astrological cookbooks can take you only so far, and they seldom explain how and **why** their interpretations suit any given astrological factor. Throughout this volume, the focus is on helping you directly understand and **internalize** the principles at the foundation of astrology, so you can **meaningfully** apply them in any situation.

Keeping things essential actually makes it easier for you to see the connections between the many attributes and qualities assigned to each planet. In addition to modern, humanistic interpretations, most of a planet's traditional attributes are also provided on the following pages, as well as the people, places and things which traditionally corresponds with each planet.

A few words regarding how a planet's significance differs for men and for women is given in most instances. Generally, the tones of meaning attributed to the Sun, Moon, Venus, Mars and Saturn shift the most according to gender context. When appropriate, insights are also given on how to interpret a planet's significance when its motion is retrograde. Gender and retrograde shadings, however, are not provided here for Uranus, Neptune and Pluto because their general significance is more generational than individual. Gender shading become significant for these three planets only when they are viewed in context of the horoscope as a whole.



**The centralizing force that sustains, integrates and bestows purpose to individual existence. The Sun symbolizes the principle of selfhood and will necessary to participate creatively in a greater whole.**

#### **Traditional Attributes**

Vitality, personal power and leadership. Activities and things associated with personal success and satisfaction. Grandeur, dignity, wisdom, eminence, generosity, mastery, honor and fame. Will power. The personality or ego. Fatherhood and the masculine principle. The solar principle is represented by the sun gods and father-godhead images of the many traditions: Ra of the Egyptians, Surya of the Hindus, Helios of the Greeks, and others.

#### **Humanistic Interpretation**

The Sun represents the basic tone or vibration of one's selfhood. In a birth chart it symbolizes the **root power** which sustains the whole person. It does not necessarily indicate how others perceive you, how you present yourself in daily life, or how you cope with the multiplicity of everyday demands—all of which are better symbolized by the Moon. Rather, the Sun represents your **core purpose** in life, and the **quality of will** necessary to realize and fulfill it. The Sun is the integrating principle which provides purpose and direction in life. In your birth chart, the Sun symbolizes your fundamental **tone of being** to which everything else resonates.

#### **For A Man**

The Sun in a man's horoscope symbolizes how he sees himself, his residual self-image—the idealized image of himself he formulated in youth, worked to fulfill through mid-life and continues to identifies with during late-life. It represents the personal ambitions, qualities and characteristics he most closely identifies with and seeks to embody. For a youth, the Sun (along with Saturn) represents the father figure and the idealized male role model. For a mature man, the Sun in his birth chart symbolizes his personal power base and his core sense of self and self-purpose.

#### **For A Woman**

The psychological functions and qualities represented by the Sun in a horoscope do not really differ between men and women, but social and cultural circumstances usually encourage women to express and actualize their solar potential within a more limited and specific context. The Sun's place within the context of the chart as a whole often reveals the special sort of opportunities and difficulties a woman may experience in realizing her solar potential.

The Sun in a woman's birth chart also represents the key men in her life, and much can be said in a general sense on the subject.

For a virgin, the Sun (along with Saturn) represents the father because he is the central male figure in her life until that role is assumed by a lover or husband.

For a mature woman, the Sun in her horoscope represents the husband or lover, or the principal male figure in her life, because the Sun is the **central** masculine principle in astrology. For her, Mars symbolizes not so much the key man in her life as it does the general type of masculine expression she finds appealing and attractive. The Sun in a mature woman's horoscope represents her **idealize** image of the father, the psychological material she tends to project upon men, qualities she generally expects them to express, and characteristics in men she finds desirable. Mars, which also carries a masculine polarity, in her chart represents lovers in general, especially in their biological aspect. In the horoscope of women, Saturn—another planet of masculine polarity, symbolizing age and authority—is the prime symbol of the father as an actual figure in a woman's life.



**The mental faculties engaged in perceiving, associating and communicating.**

#### **Traditional Attributes**

The concrete, mundane mind and its faculties. Perception, memory and speech. The hands and coordination. Thought, reason and analysis. Learning and communicating. Interacting with things and surroundings. Electricity and electrical energies. Data and information. Technology and efficiency. Computers, transportation, cars, telephones and the media. Youth.

#### **Humanistic Interpretation**

Mercury symbolizes the principle of interchange, association and relatedness. It gives a mental formulation to one's solar principle, giving one a unique reason for being. Mercury represents the coordination of our many organic, emotional and mental processes—our central nervous system is one of its many manifestations. Mercury is also the symbol of differentiation; it steps the unified solar force down to positive and negative electrical changes. Like the mind, which separates and analyzes, Mercury has a dual character, shown in the mythos of Hermes, the Greek Mercury, who was not merely the messenger of the gods, but a divine liar, thief and trickster. Mind and language may attempt to communicate facts, but it can never do so with complete truth and it can't replace direct experience, because it necessarily separates the knower and the known.

#### **For A Man**

Although Mercury's role in a birth chart doesn't vary significantly for men and for women, in a man's horoscope Mercury indicates where a man should be able to operate best without gender conditioning. As explored in-depth in another feature, Mercury's angular connections with other planets, especially Mars and Saturn, reveals how gender biases are transferred to Mercury and the mind.

#### **For A Woman**

Because Mercury is neutral, biases and prejudices can be exposed with its aid. In woman's birth chart, Mercury shows her best approach to attaining social recognition and equality without engaging in or reacting to gender conditioning and sexual politics.

#### **Retrograde**

Mercury spends about **three weeks** of its 88-day cycle retrograde, and about twenty-percent of all horoscopes feature Mercury retrograde. In a birth chart, Mercury retrograde indicates a mind turned inward toward introspection and self-examination. Exploring one's inner dimensions may be easier and more inviting than dealing with "real world" issues, and the larger, philosophical issues underlying life often hold more appeal than life's more mundane side. One's own ideas and thoughts are likely to be more interesting and intriguing than those of others. Mercury retrograde, therefore, is well-suited for writers, artist, musicians, philosophers and people whose work require the development of new ideas and high degree of concentration and creativity. Far from indicating mental slowness, Mercury retrograde figures largely in the horoscopes of some of the most intelligent individuals of any era.

Because Mercury's polarity is neutral, its significance when retrograde does not differ as significantly between men and women as do some other planets. Yet there are some subtle differences.

**In a man's chart**, Mercury retrograde suggests an aptitude for studiousness and intense mental work requiring long hours of solo work.

**In a woman's chart**, Mercury retrograde suggests a personality who strikes out on her own, often breaking new ground and embodying the ideals of new womanhood during any era.



**The first planet within Earth's orbit, Venus represents the centripetal, inward-pulling elements of life and experience which urge us toward inner union and togetherness with others. Venus is the attraction-repulsion principle, it symbolizes guiding values and ideals, and the feminine aspect of**

nature.

### **Traditional Attributes**

Harmony, art, beauty, grace, charm and affection. Pleasure, comfort and luxury. Personalized love and expressions of love. Receptivity and the ability to attract others and maintain relationships. Attractive or desirable people, places and things. The Venus principle is represented by love goddesses of world mythology, such as the Greek Aphrodite and the Hindu Kamala.

### **Humanistic Interpretation**

Venus represents our personal ideals, goals and values. Our sensitivities and affinities are symbolized by Venus, as well as the capacity to appreciate, interpret and give meaning to life-experiences and relationships. In a birth chart, it shows how one judges oneself, others and situations. It indicates how to best achieve satisfaction and fulfillment, and the instincts which guide us along the way. Venus symbolizes one's "moral compass" and emotional capacity, as well as intimacy and connectiveness. Venus represents one's archetypal form of individuality, in so much as individuality is defined by one's inner values.

### **For A Man**

In a man's birth chart, Venus represents his anima—the inner, often hidden and secret, feminine aspect of his psychology. It shows the receptive, sensitive and appreciative side of his personality, and what he most values. Venus in a man's horoscope also symbolizes the qualities he finds most attractive in a woman—qualities he may project upon women and expect them to fulfill.

### **For A Woman**

In a woman's birth chart, Venus denotes her truest feminine qualities, the qualities she most wants to realize and embody. In today's highly competitive society, a woman's Venusian character may be overshadowed by the masculine planets—especially Mars (drive) and Saturn (control)—which allow her to survive and succeed in the world of business and career. By tuning into her Venusian qualities, a woman can better maintain the delicate balance between her outer, career life and her feminine identity.

### **Retrograde**

Venus spends less time retrograde than any other planet—only forty days once every eighteen months. In a birth chart, Venus retrograde represents a set of personal goals and values which appear to go against the grain of natural forces and instincts. It is the symbol of ascetics, athletics and others who train, fight or redirect natural urges. It denotes the artist's total commitment to art and the values and ideals she is attempting to show.

**In a man's chart** Venus retrograde indicates a powerful focus on fulfilling a well-defined set of ideals and goals, often of a social-political, spiritual or athletic nature. Living up to his chosen ideals may become the central focus in life, and a man with Venus retrograde many need to exercise more sensitivity and delicacy when applying his ideals to others.

**In a woman's chart** Venus retrograde suggest a life uncommon to most women. Such a woman often dares to break new ground, refusing to accept traditional female roles. As a result, women with Venus retrograde often find themselves amid emotional struggles and public controversy regarding their uncompromising quest for truth, justice and acceptance.



**The adaptive, managing agency that protects and nourishes individuals along the path of growth and**

**actualization of their solar potential.**

### **Traditional Attributes**

The mother image. The home. Protection, nourishment, feelings and instincts. Responses and reactions to everyday, practical situations. Adjusting to the demands and flow of daily life. The body and surface personality traits. Appearances. Receptivity, changeability and passivity. Imagination, moods and sympathy. Public life, the mass mind and public opinion

### **Humanistic Interpretation**

Reflecting solar rays as cool, tranquil light, the Moon is the mediatrix of solar light and life. It inspires and sustains solar will. The lunar principle enables one to adapt, develop and mature within the area defined by Saturn (the symbol of limits). In a birth chart, the Moon shows how you most comfortably and naturally adjust your feelings, actions and responses to suit social requirements and daily needs. The Moon symbolizes the constant ebb and flow of feeling, emotions and moods, especially those produced by our relationships with others. It represents the first impression we make upon others. The Moon also symbolizes habit patterns and conditioned responses, and the influence public opinion has upon us.

### **For A Man**

When relaxed, at home or among friends, a man's lunar qualities surface. But under circumstances where a man feels he must show his best face and impress others, especially other men, he is more likely to rely on his solar self. Similarly, a man tends to show more of his lunar side when romancing or interacting with women. The Moon in a man's birth chart also symbolizes the kind of women with whom he feels most relaxed, happy and secure; the sort of woman to whom he feels most comfortable showing his emotions, his receptivity and his vulnerabilities. The Moon in a man's horoscope, however, does not necessarily represent his "ideal woman" or the features he finds most attractive and sexually appealing in a woman—qualities better symbolized by Venus. It can, however, symbolize characteristics of a man's mother which he tends to seek in or project upon other women.

The Moon in a man's birth chart also represents his emotions and how he expresses them, or fails to do so. How a man adapts to the demands of daily life and changing situations is also represented by the Moon, as well as his management style and organizational abilities.

### **For A Woman**

The Moon in a woman's chart symbolizes the face she puts forward in her everyday interaction with others, especially at home and with family members. For a girl or a young woman, the Moon in her horoscope represents her ideal role model and the qualities of traditional womanhood she wishes to embody. For a mature woman, the Moon in her birth chart symbolizes her approach to motherhood, domestic partnership, family responsibility and to traditional female roles in general, as well as the enduring influence of the mother. The Moon in astrology, however, is not the prime symbol of a woman's femininity and sexuality, which is better symbolized by Venus in her horoscope. The significance of the Moon for a woman deals more with how she expresses her femininity at home and in the world.

In the workplace, the Moon in a woman's chart represents her capacity for and style of coping with ever-changing demands and priorities, and how she interacts with employees, employers, colleagues and clients.



**The centrifugal forces of experience that urge individuals into action for the concrete expression and**

**realization of solar potential guided by Venusian values and ideals.**

### **Traditional Attributes**

Action. The principles of force, will, desire and passion. Manifestations of initiative, assertion and aggression. Impulsiveness, courage, ambition and endurance. Impatience, anger and haste. Promotion and salesmanship.

### **Humanistic Interpretation**

Mars symbolizes the principle of action and mobilization. It represents the objective emergence of the solar principle into the world and the development of a personal center of action. Whereas Venus symbolizes the seed, Mars symbolizes the germ pushing through soil into the outer world. Mars also represents the desire principle and primal impulses. Like the instruments of power and weapons it symbolizes, Mars performs, it does not ask questions (Mercury) or pass judgment (Venus). It acts in accord with Venusian values and Mercurial directives. In a birth chart, Mars shows your drive and capacity to mobilize energy, how you start and maintain things, what you desire and your drive to succeed and be effective.

### **Gender Shading and Retrograde Indications**

Retrograde indications and gender shading for the planets Mars outward can provide an astrologer with a powerful set of keys to psychological dynamics, instruments which can be used with destructive and oppressive results. In a sense, it is fortunate that gender shadings and deeper retrograde interpretations of the astrological planets beyond the earth's orbit are almost entirely unknown to virtually every practicing astrologer today. Although a number of professional and amateur astrologers have attempted to coax me into revealing "the secrets" of gender shading and, especially, retrograde interpretation and how to use astrology to reveal deeper levels of psychological dynamics, none have succeed.

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**The preserving principle that promotes the status quo and the established order, while gradually expanding its frames of reference and fields of activity. Assimilation of experience within a well-**

**defined area of activity.**

### **Traditional Attributes**

Expansion and growth. Success, prosperity and affluence. Social happiness, opportunities and enterprises. Religious authority and social conventions. Optimism and harmony. Social activities and open-mindedness. Honesty and respectability.

### **Humanistic Interpretation**

Jupiter symbolizes the principle of increase, expansion, magnification, preservation and compensation. It places Martian impulses in an ever-broader arena of action, and tempers primal Martian drives with cooperation and other capacities necessary for survival and success in the social and business arenas. Jupiter therefore represents the religious, legal, moral and philosophical system of the institutions of a society and how they govern individual action. In another sense, Jupiter is the symbol of organizational and administrative processes. In a horoscope, Jupiter symbolizes your capacity for personal expansion, integration and social participation. It represents personal accomplishments and the pride one takes in his or her achievements. Your philosophical outlook and how you can best expand horizons are also indicated by Jupiter in your horoscope.

### **Gender Shading and Retrograde Indications**

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**The principle of limitation and definition that provides a sense of security and identity. Saturn defines the sphere of dominion, within which highly organized activity is possible.**

#### **Traditional Attributes**

The principles of limitation, condensation, restriction, definition, form and structure. Caution, reservations and inhibitions. Discipline, hardships, confinement and delays. Suppression and oppression. Seriousness, patience and prudence. Social and political power. Security and stability. The father image.

#### **Humanistic Interpretation**

Saturn represents the principle of form and definition which gives all things their unique qualities and structure of being. It symbolizes the outer reaches of Martian impulses and the dominion of Jupiterian commerce and administration. Saturn is also the principle of stabilization, the security factor which gives order and satisfaction to our activities. In a birth chart, Saturn shows your capacity to structure and order your life. Saturn in your horoscope indicates where you seek your sense of personal identity—how you define yourself. It also shows your need of security, your sense of personal responsibility and how you see your place in the outer world. Saturn symbolizes your personal doubts and fears, and restrictions placed upon you by circumstances.

#### **Gender Shading and Retrograde Indications**

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**The drive to transcend the confines of social convention and outmoded mindsets in order to participate consciously and creatively within a larger sphere of living.**

#### **Traditional Attributes**

Change and all things new, different and revolutionary. The sudden and unexpected. Revolutions, disruptions and upheavals. Innovation and inventiveness. Eccentricity and unconventionality. Awakening to new possibilities.

#### **Humanistic Interpretation**

The great Awakener, Uranus represents the principle of change and transformation that eventually pushes us beyond the confines of the Saturnian ego and beyond the images and symbols of any particular culture. Uranus constantly challenges our preconceptions and our limited, secure way of

thinking and living. As the great Awakener, Uranus opens the way to a global, truly Aquarian age of one humanity. It breaks down old patterns of thought and behavior, and helps us realize that we can be more, that a next step in human evolution is possible. In a birth chart, Uranus symbolizes your capacity for radical change, the areas of life in which you are most likely to experience the challenge to transformation, and how to make the best of it. Uranus in the birth chart indicates where unexpected change and sudden opportunities for growth in new directions most likely surface.



See [A Call to Transformation](#), especially the sections on "*Uranus, Neptune and Pluto as Symbols of Transformation,*" and "*Uranus, Neptune and Pluto and the Path to the Galactic Center,*" for more on the significance of Uranus.

### Gender Shading and Retrograde Indications

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**The dissolution of outmoded forms, structures and mindsets. Envisioning more inclusive, universal values and principles.**

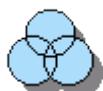
### Traditional Attributes

Oceanic feelings. Nebulousness, the imagination and psychic phenomenon. All things mysterious or

based on irrational belief. Glamour, in both its popular (cosmetic appearances) and authentic meaning (deception). Propaganda and mass movements. Dreams, delusions and the unconsciousness. Hypnotism and slavery. Religiosity and fanaticism. Drugs and psychology. Motion pictures and the mass influence of the media.

### **Humanistic Interpretation**

Symbolizing the principle of dissolution and universalization, Neptune dissolves the barriers and antiquated forms Uranus has scattered and broken up. Neptune symbolizes the new ideals and values that guide the creation of a new social order from the ashes of the old—everything from Marxism and Fascism to spiritualism, psychotherapy and astrology. Neptune also represents “oneness” and the mystic’s drive toward the unitive state. In a birth chart, it symbolizes your receptivity toward transcendent experiences, your feelings of compassion and oneness, and your susceptibility to psychic and psychological influences. It also shows where your unconscious is most active and how you can best realize detachment and non-possessiveness.



See [A Call to Transformation](#), especially the sections on "*Uranus, Neptune and Pluto as Symbols of Transformation*," and "*Uranus, Neptune and Pluto and the Path to the Galactic Center*," for more on the significance of Neptune.

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**The ultimate test of fitness, the Pluto function strips away all but the essential core of being, and modulates values and consciousness to a larger, more inclusive, trans-Saturnian context.**

#### **Traditional Attributes**

The higher octave of Mars. Regeneration, death and rebirth. Purging, elimination and essentialization. Compulsion and extreme means. Dictators and their absolute power. Sheer egomania. Nuclear energy and its waste. Mass control and manipulation. Unrestrained catabolic forces and their results. Eruptions of the unconscious. Pluto carries the name, and much of the significance, of the Roman god of the underworld.

#### **Humanistic Interpretation**

Pluto is the great reducer, stripping away all that is unessential, leaving nothing but what simply is. Ruthlessly destroying all glamour, Pluto symbolizes the power enabling one to cast away all but one's essential dharma, one's fundamental truth of being. In so doing, it presents the possibility of psychological and spiritual rebirth, and it provides the conditions leading to reintegration around a new center of being. In your birth chart, Pluto symbolizes how you can best refocus and restructure your life and your personal energies, how to modulate your center of being to a higher level. Pluto shows where the urge toward radical transformation is most active in your life, and how it can be exercised most constructively.



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From <<http://www.khaldea.com/planets/pluto.shtml>>

# The four Faces of Mercury

Saturday, September 30, 2017 12:52 AM

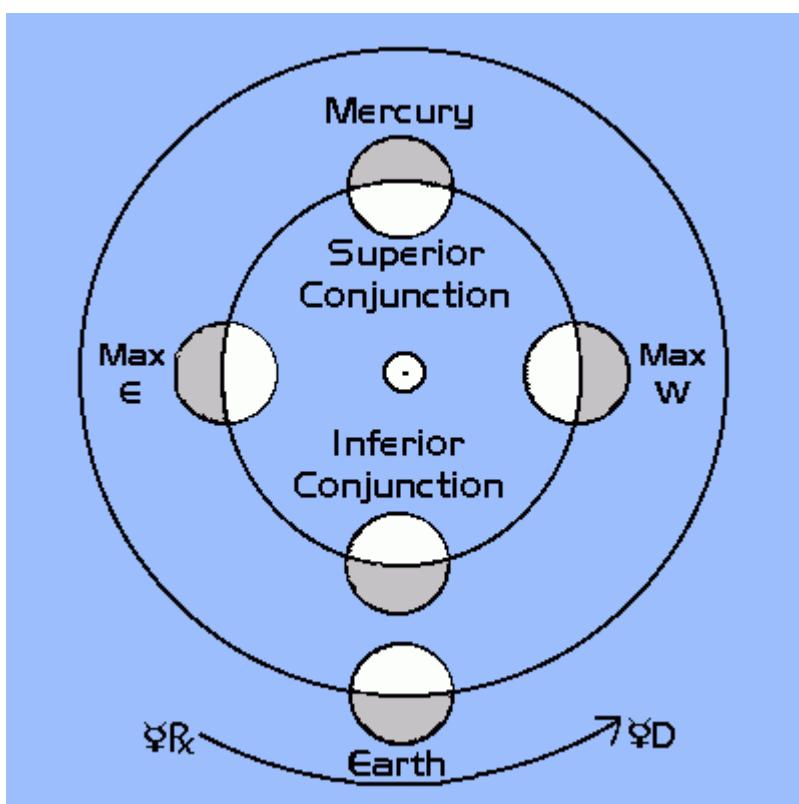
**Everyone familiar with astrology and its tools knows the planet Mercury refers to mental activities and faculties of the mind.** According to natal astrology, the position of Mercury in your birth chart symbolizes the quality of energy (the zodiacal sign occupied by Mercury) propelling your mind through the areas of experience (revealed by Mercury's house position) where it best functions. But this is not the most **fundamental** approach to determining and understanding mental temperament, because it fails to focus on the cycle of Mercury as a whole, and on Mercury's particular cyclic phase at the time of birth.

This section presents a valuable, easy-to-use technique allowing you to discover your fundamental mental type. It provides a four-fold classification of mental temperament derived from the major turning-points of the cycle of Mercury. Of ancient origin, the technique of "mental chemistry" was reintroduced into astrology during the early part of the twentieth century by the eminent astrologer Marc Edmund Jones. It was later refined and reformulated by Dane Rudhyar according to the humanistic approach to astrology.

## The Cycle of Mercury

One of the first things a student of astrology learns about Mercury is that because its orbit lies inside the Earth's, it is never more than twenty-eight zodiacal degrees from the Sun. From our geocentric point of view, and because the Earth never passes between Mercury and the Sun, Mercury does not make the entire 360 degree cycle of aspects with the Sun. These factors create an unusual situation characterizing the cycles of two planets lying inside Earth's orbit—Venus and Mercury. Instead of forming a single conjunction and a single opposition with the Sun during each cycle, Mercury and Venus form with the Sun two different types of geocentric conjunctions—termed inferior and superior.

### Inferior and Superior Conjunction of Mercury



The inner planet Mercury, as well as Venus, always appear near the Sun in the sky. They therefore never enter a geocentric opposition with the Sun. Instead, they form two types of geocentric conjunctions with the Sun during each cycle: the inferior conjunction—the beginning of a new cycle—when the inner planet is retrograde and passing between the Earth and the Sun, and the superior conjunction—when the inner planet is fastest in geocentric motion and on the opposite side of the Sun.

Mercury is retrograde before and after the inferior conjunction, which is also its heliocentric (sun-centered) conjunction with the Sun. It is direct during the superior conjunction, which is its heliocentric opposition with the Sun.

The approximately 116-day cycle of Mercury begins with the **inferior conjunction** with the Sun. It is a celestial situation where the Sun, Mercury and Earth are aligned, with Mercury standing between the Sun and Earth (see accompanying sidebar). Occurring in the middle of Mercury's twenty to twenty-four day retrograde period, the inferior conjunction inaugurates Mercury's waxing hemicycle, which is analogous to the period between the New Moon and the Full Moon. Because Mercury's cycle opens with Mercury leaping from setting behind the Sun in the west to rise **before** the Sun in the eastern morning sky, Rudhyar termed this half of Mercury's cycle **Promethean**, for the mythological titan who stole the fire of the gods and gave it as a gift to humanity.

Mercury turns direct nine to fifteen days after the inferior conjunction, and about a week later Mercury reaches its greatest distance from the Sun. A few days later, Mercury begins moving through the zodiac quicker than the Sun (or more than one degree a day). The **superior conjunction** occurs when Mercury is at the far side of the Sun, and while moving close to its maximum speed of about  $2^{\circ}15'$  a day. It is analogous to the Full Moon and marks the beginning of Mercury's waning hemicycle, during which Mercury sets in the early evening **after** the Sun. Rudhyar termed the waning Mercurial hemicycle **Epimethean**, for the always backward-looking brother of the forward-looking Prometheus. About four to five days after the superior conjunction, Mercury's daily motion matches the Sun's, and about two weeks later it turns retrograde. Then, ten to fifteen days after turning retrograde, the cycle closes with the inferior conjunction.

**The Four Faces of Mercury** The brief look at the Mercury cycle presented above provides the foundation for the four-fold classification of Mercury types: Promethean-Retrograde, Promethean-Direct, Epimethean-Retrograde and Epimethean-Direct. They are Mercury's four "faces," each representing a particular mental temperament.

It's easy to determine your Mercury type. First locate the Sun in your birth chart. If Mercury is **clockwise** from the Sun, it is Promethean. On the other hand, if Mercury is **countrerclockwise** from the Sun, your Mercury type is Epimethean. If you're simply looking-up someone's data in an ephemeris, notice if Mercury is ahead or behind the Sun in the zodiac. If the Sun is further along the zodiac than Mercury, then Mercury is Promethean. If Mercury is further along the zodiac than the Sun, then Mercury is in its Epimethean phase. While you're at it, check to see if Mercury is retrograde (indicated by the character Rx in Mercury's column above the date row). For example, if Sun is ten degrees Leo and Mercury is two degrees Leo, retrograde, then Mercury is Promethean-Retrograde. In a horoscope, retrograde planets are indicated by the Rx symbol. In *Khaldea 2001™* ephemeris and chart graphics, retrograde planets are displayed red.

The following depictions of Mercury's four faces are expressed in general terms. They provide launching platforms for your own insight and understanding into the types. Don't apply them rigidly. As with everything astrological, much depends on the horoscope as whole. In a subsequent section, "Venus Morning Star, Venus Evening Star," we'll take a similar look at Venus and its cycle. Then, in Section Five, we'll refine our look at the inner planets even further and consider the sequence of Mercury, Venus and the Sun in the horoscope.

The graphics illustrating each of Mercury's four faces provide examples of the positions of the Sun and Mercury for each type. The position of the two bodies within the wheel, however, is arbitrary. Mercury types are not determined by the position of the Sun and Moon within the horoscope wheel, but by Mercury's direction from the Sun (clockwise or counterclockwise) and whether its motion is direct or retrograde.

**Mercury shows its first face at the beginning of its cycle.** Born anew from the cycle just closing, the Mercurial faculties of mind and communication have been impressed with a new quality of will, purpose and energy — symbolized by the zodiacal and house positions of the inferior conjunction which inaugurated the new cycle. But it will take the entire cycle for this new quality of fully unfold. Now, at the beginning of the cycle, it is pure potential — suggested by the astronomical fact that at the inferior conjunction Mercury is closest to the Earth, with its dark side facing the Earth.

Like the waxing hemicycle of the lunation cycle (from New Moon to Full Moon), the entire Promethean hemicycle of Mercury denotes eager, impulsive, spontaneous, form-building, involutionary and constructive activity. It suggest a restless mind concerned with new ideas, seeking new forms of creative expression.

Mercury begins its cycle during its retrograde period. A situation providing a symbolic key to one of the mysteries of the human mind and to Mercury's dual nature — our mind and mental faculties develop counterpoint to the instincts of biological life and whatever is grounded in the past. The technological feats such a mind makes possible can greatly enhance life. But concentrated mental activity can also lead human individuals to live and work against the imperatives of life and nature. The Promethean threads a cutting edge. In mythology, it was Prometheus who gave the fire of mind to infant humanity. A rebel challenging the dominion and authority of the gods, the gods in turn exacted from Prometheus a severe penalty — perpetually having his liver eaten out by a vulture, only to have it regenerated and devoured again and again, until rescued by Hercules.

**If your Mercury type is Promethean-Retrograde, you possess a mind seeking independence from biological limitations and the dictates of social convention.** It does so because it is **driven by an intuitive impulse** to realize a new quality of being, the full nature of which you may not as yet clearly or fully understand. But independence from natural compulsions and social convention often leads to a more or less violent rebellion against the past and its traditions, or from anything which holds back your mental eagerness.

Eventually, the Promethean-Retrograde type generally tires of resisting whatever she feels hinders her freedom. Then mental combativeness gives way to a powerful intuitive identification with, and a creative contribution to, something greater than the person.

Because the Promethean-Retrograde phase lasts from ten to fifteen days, it is seen in only about one out of ten birth charts. Great minds and influential thinkers are found among Promethean-Retrograde types, including [Aldous Huxley](#). A member of England's most prominent scientific family, Huxley migrated to America, where he became a famous novelist and social critic. Always a futuristic thinker, Huxley's Promethean-Retrograde Mercury is clearly shown in his best-known novel, [Brave New World](#).

Mercury's character is traditionally said to be asexual, and its significance in a natal chart doesn't vary much between men and women. Women born during Mercury's Promethean-Retrograde phase, however, often find themselves engaged in challenging traditional roles and in defining a new image of woman. Some of the most outstanding icons of new womanhood are Promethean Retrograde types. [Victoria Woodhull](#), an early feminist of the nineteenth century and one of the most Promethean women of the modern era, is exemplary of the type. [Chrissie Hynde](#) — who opened the way for women to work as creative and musical principals in the world of rock music — is a contemporary icon whose legacy has a tremendous impact on creative young women. The editor of [Cosmopolitan](#) and author of [Sex and the Single Girl](#), [Helen Gurley Brown](#), is another Promethean-Retrograde woman.

**The second face of Mercury begins when its zodiacal motion is stationary turning direct,** it ends forty to fifty days later. A few days after Mercury turns direct, it reaches its furthest distance from the Sun, about twenty-eight degrees. Known as Mercury's greatest western elongation, it corresponds with the waxing square aspect or the first-quarter lunation type. Mercury's greatest elongation symbolizes intensified, projective mental activity seeking external expression. About ten days after turning direct, intuition and future-inspired living quickens as Mercury's speed of motion outpaces the Sun's. Mercury is quickest around the superior conjunction which concludes this phase, when the mind is most eager, tending to run ahead of itself.

A Promethean-Direct Mercury suggest a mind generally more at peace with itself and its environment than the Promethean-Retrograde. Individuals of this type are likely to be driven by external, social and "real world" issues. Inner drives and issues, and personal experiences, are more likely to be the mental forces behind individuals born during Promethean-Retrograde. Both types indicate eager, energetic, intuitive, compelling and future-oriented mental temperaments, but while exemplary Promethean-Retrograde types tend to be visionaries dedicated to creating, formulating and dramatizing new ideas and new ways of life, Promethean-Direct types are generally more able to effectively project their visions, reforms and agendas — often first inspired and articulated by Promethean-Retrograde types — upon the social and intellectual world, making things happen on a

large-scale. It is no surprise this projective and effective Mercury type is seen in the birth charts of many successful politicians.

**If your were born during Mercury's Promethean-Direct phase, you possess an intuitive mind coupled with effective faculties of communication**, enabling you to both convince others of the validity of your ideas and to inspire them with your future-oriented, farseeing vision. If you were born near Mercury's maximum elongation, you may be so mentally intense and certain that some might find you overwhelming, while others may find you mentally stimulating and inspiring.

Mind is neutral, which explains why astrological tradition assigns asexual attributes to Mercury. As a Promethean-Direct type, you need to focus on values (symbolized by Venus), because without a clear set of guiding values and ideals, a powerful Promethean-Direct mind can be a ruthless force. Cultivate mental watchfulness because your thoughts, ideas and visions may become concrete realities.

The second face of Mercury is seen in the birth charts of Presidents Eisenhower, Kennedy, [Nixon](#), Carter, Reagan, [Bush](#) and Clinton. Fathers of the American Revolution, [Thomas Paine](#) and [Thomas Jefferson](#), exemplify the Promethean-Direct type, as do Mikhail Gorbachev and Boris Yeltsin. The originator of the Quantum Theory, Max Planck, was born during this phase as well. So were [Franz Liszt](#), precursor of the modern superstar, and his friend [George Sand](#), the famous nineteenth-century novelist and liberated woman. [Al Gore](#) and the [Dalai Lama of Tibet](#) are also Promethean-Direct types.

**Mercury puts on its third face during the superior conjunction, analogous to the opposition and the Full Moon.** Now is the moment the "seed message" impressed upon Mercury at the beginning of its cycle receives the light of meaning. It is also when Mercury is brightest and smallest, because most distance from the Earth and its biological compulsions. About five days after the superior conjunction, Mercury appears as an "evening star" near the in the western horizon, setting shortly after the Sun. The mind is most objective and deliberate in its operation about forty days after the superior conjunction, when Mercury's velocity is reduced to match the Sun's daily motion (after which it begins moving through the zodiac slower than the Sun). At the same time it also reaches its maximum distance from the Sun (corresponding with the waning square aspect and the third-quarter lunation type), representing a high degree of mental deliberation.

During the Epimethean hemicycle, what Rudhyar calls the "evolutionary, associative and generalizing aspect" of the mind dominates. The Epimethean-Direct mental type is characterized by a growing sense of a long-range, objective and historical perspective. It symbolizes a mind in which eagerness and impulsiveness have given way to careful deliberation. Here the calculated risk replaces the intuitive gamble. It is often seen in the birth charts of gurus, spiritual teachers and religious leaders — transmitters and custodians of the many particular traditions.

If your Mercury type is Epimethean-Direct, you probably have a practical, objective and analytical mind leading you to act on the basis of facts and past experience rather than on hunches and gut-feelings. Your well-organized mental faculties enable you to manage people and run things. But in doing so, you may need to keep an open mind and avoid rigid thought patterns.

**As a third face of Mercury type, you are success-oriented and work hard to fulfill plans and goals.** To realize your goals, you draw upon knowledge acquired though past experience and by observing the achievements and mistakes of others. Indeed, this is the main area where Promethean types and Epimethean types most differ in their approach: Promethean types eagerly forge ahead to pursue a vision or intuition flash; Epimetheans, regardless of how intuitive and impulsive they may be, tend to first distance themselves mentally and attempt to look at things objectively, to consider what past experience can offer the situation. Epimetheans can be daring and radical thinkers, but they tend to see their free-thinking as part of a tradition operating within a historical context or movement.

The Epimethean-Direct type is seen in the birth charts of three of the most influential minds of the nineteenth century, individuals whose work figures largely in the development of the collective mentality of the twentieth century. Karl Marx, [Charles Darwin](#) and [Sigmund Freud](#). Their work has made, in much different ways, a tremendous impact on current mentality. They formulated revolutionary theories based respectively on the study of historical and political precedents, the observation of biological types, and the study of psychological processes and disturbances. Leaders of

the Bolshevik Revolution, [Lenin](#) and Trotsky, are also examples of Mercury's third face. Other examples include [Albert Einstein](#), [J. Krishnamurti](#), George Gurdjieff and Indira Gandhi.

**Mercury's Epimethean-Retrograde phase begins when Mercury is stationary, turning retrograde**, and about twenty zodiacal degrees ahead of the Sun. In terms of duration, it is the shortest of the four types, lasting only ten to fifteen days. This means fewer than one in ten persons are born during the phase. During the fourth phase, the Sun and Mercury move toward each other — from opposite directions. The movement culminates at the inferior conjunction, when, in Rudhyar's poetic words, Mercury "is once more fecundated by Solar will and power."

The fourth face of Mercury suggest a philosophical or introspective mental temperament. Like the Epimethean-Direct type, it carries a sense of tradition, but it is never satisfied with second-hand knowledge. The Epimethean-Retrograde type questions authority and social, religious and even scientific dogmas and presumptions. It is a phase of inner illumination.

**If you were born during Mercury's fourth face, you possess a contemplative, deeply introspective mind seeking inner meaning.** This doesn't mean other Mercury types lack contemplation and introspection, just that it comes more easily and naturally for you. When in doubt, you're likely to examine all the issues involved from every perspective. Your want to discover the reason, meaning and purpose behind everything, and you are unlikely to be satisfied with easy, superficial answers. Others exposed to your insight may mistake it for Promethean intuition. While Epimethean insights may affirm the intuition of Prometheans, different process stand behind them — one founded in an intuitive vision of the future and how things could be, the other based in an understanding of the past and how it leads to a creative future.

Individuals born during the Epimethean-Retrograde phase may at times experience a profound dissatisfaction with the order of things as they are, with the *status quo*, and they may encounter a good deal frustration attempting to inspire others with their ideas and inner realizations. During such moments it is best to avoid protracted feeling of frustration. Focus on the future and its new possibilities, symbolized by the inferior conjunction just ahead—the seed consummation of the past cycle and the gateway to the future.

Sri Aurobindo, who was modern India's greatest holistic mind and an early activist for Indian Independence, was born at the very beginning of the Epimethean-Retrograde phase. Marie d'Agoult, an influential nineteenth century social and philosophical commentator, and an early liberated women, also exemplifies the fourth face of Mercury. The surrealist painter, [Salvador Dali](#), the Indian saint, [Ramakrishna](#), and Ben Franklin were also born during the Epimethean-Retrograde phase.

Like female Promethean-Retrograde types, women born during the fourth face of Mercury often find themselves breaking new ground and embracing controversial issues. Their biographies, inner realizations and personal philosophies often inspire and guide others. [Jane Fonda](#) and [Dr. Joyce Brothers](#) are examples of the type, issue-oriented and intellectual, with a strong sense of precedents, they make a powerful impression while projecting a strong sense of natural femininity. [target=\\_blank">Madonna](#), [Tina Turner](#) and [Janis Joplin](#) also exemplify the Epimethean-Retrograde woman, and in their biographies we witness some of the type's "soul discontent."

**In addition to enabling you to discover your intrinsic mental temperament**, turning-points and stages of development throughout your life-cycle. This is easily accomplished by studying the secondary progressed Mercury cycle.

**Progressed transitions from one Mercury type to the next are revealing.** The critical, rebellious and combative side of the Promethean-Retrograde type gradually mellows and learns how to effectively and constructively impress its future-oriented ideas upon others during the progressed Promethean-Direct phase. Around the progressed superior conjunction, mental faculties are particularly keen. During the progressed Epimethean-Direct phase, the mind broadens its perspective, becoming more aware of things in their social and historical context. The Epimethean-Retrograde phase is an intense period during which the mind may become discontent and restless, longing for broader horizons and new possibilities. To make the best of new possibilities, the mind must first essentialize and give meaning to the past. For any natal Mercury type, it is therefore a reflective period suggesting spiritual discontent and discovery. It is the time of "seed-making," of preparing for the moment when, at the progressed

inferior conjunction, the seed of the past cycle is impregnated with a new future.

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# Your Guiding Planet

Tuesday, October 03, 2017      10:30 PM

## **Your Guiding Planet**

**Discover Your Innate Skills and Inner Faculties**

**by Michael R. Meyer**

### **Each of us possess guiding qualities and innate skills**

bestowed to help us fulfill our special destiny as individuals and as purposeful members of humanity. But conditions pervading in our schools, offices and factories, and the conforming pressures of society, usually conspire to force us into predetermined molds, with little regard for our special faculties and talents, unless they happen to be useful in the business world. As a result, our inner faculties — our individual guiding compass that helps us navigate our own special way through both the calm and the stormy seas of life to our ultimate, fullest destination — is often inadequately developed, or family and social conditions may predispose us to ignore, suppress or distrust our guiding voice.

In a less abstract and more practical way, each of us have a stock of innate special talents and skills which we may develop and exploit in life, or which may lie largely dormant or latent, flashing forth at moments of great need, crisis or inspiration. Most of us have a knack for something. One person may have a knack for getting along with people and self-promotion, another a special gift for teaching, counseling and helping others, and yet another may have a creative talent which is best expressed working alone in her studio or at the keyboard of her computer. Yet few of us are fortunate enough to find ourselves involved in the sort of work or study where we both naturally excel and find personal fulfillment and happiness.

If you want to get closer in tune with your inner guiding faculties, or if you're one of the many who are frustrated with your current line of work and are not quite sure where your special skills lie, or if you are considering a career change, the easy-to-use astrological technique presented here will help you both tune into and enhance your inner guiding voice **and** discover your innate skills and faculties and how to best apply them.

According to humanistic astrology, your entire birth-chart — the natal horoscope — is a seed-pattern of your birth potential, and any thorough interpretation of an astrological chart requires tuning into the chart "as a whole," as well as a consideration of how the individual planets — the ten fundamental variables of astrology — fit into the whole chart. Traditional, old-fashioned, natal astrology — which is, unfortunately, as strong and visible today as ever — usually places most of its attention on the signs occupied by the planets and the connections existing between one planet and another (the astrological aspects), with loads of baggage attached to where the "malefics" (the "bad guys" of astrology, the planets Mars and Saturn) are placed and how they hook-up with other planets. On the other hand, humanistic astrology shows that **there are no good or bad planets, signs or aspects**. Without Mars — the principle of mobilization — we couldn't act or move! Without Saturn — the principle of form and definition — we would be formless blobs of "mostly water" lacking individuality and a distinct function or character of being.

**Humanistic astrology focuses on the core factors of an astrological chart**, avoiding an overload of secondary and tertiary data and the side-issues specious data sidetrack us into obsessing about. Humanistic astrology has developed lots of simple and easy-to-use procedures, all dealing with core principles and issues, which allow us to learn and discover a very great deal which is usually entirely overlooked by or unknown to the mainstream, traditional astrologer. The procedure we'll explore here

concerns the determination and interpretation of your **Guiding Planet** or **Skill Symbol**.

From ancient times, the planet crossing the eastern horizon — the astrological Ascendant — immediately before the Sun has symbolized the practical channel through which solar will and vitality is expressed. The ancients called this body the "**Planet of Oriental Appearance**" because it appears in the eastern sky immediately before the Sun — that is, the planet rising directly before the Sun. Today, we refer to the Planet of Oriental Appearance at your birth time as your **Guiding Planet** or your **Skill Symbol**, because it represents both your inner guiding principle and your innate skills and special faculties, and how both may be best realized, enhanced and applied. Your Skill Symbol shows you how to best handle and cope with the demands and opportunities of daily life in a skillful, productive and fulfilling manner, and where your inherent skills and practical abilities lie. As your Guiding Planet, the planet rising immediately before the Sun symbolizes the faculties and inner senses scouting your path ahead, or your ability to navigate the best course to self-realization and fulfillment.

In other words, as Skill Symbol the Planet of Oriental Appearance is seen in its more mundane aspect, as abilities and skills that can be tapped and applied for practical results; as Guiding Planet, the same body shows it more abstract aspect, operating on a more intuitive or instinctual level, and less in terms of immediate practical application than in terms of one's destiny or life as a whole. And usually the balance is more one than the other, so we are often challenged to integrate both sides — the practical and the intuitive — of the planet's principles and functions.

Finding your Planet of Oriental Appearance is easy. If you have a copy of your birth-chart, simply look to see which planet is immediately before the Sun in a clockwise direction. If you haven't gotten around to having your birth-chart calculated, you can find your Oriental Planet by referring to an ephemeris for the day and year of your birth. Your Oriental Planet is the planet immediately preceding the Sun in the zodiac. For example, if the ephemeris shows your Sun as 22 degrees Scorpio and Neptune is shown as 10 degrees Libra, Neptune would be your Planet of Oriental Appearance — **if there are no other planets** between 10 degrees Libra and 22 degrees Scorpio. The depictions which follow describe each of the nine planets (the Sun is never in Oriental Appearance) when acting as a Guiding Planet and Skill Symbol.

#### **Mercury Guiding Planet**

**A true mental type, you have a special knack for thinking and talking your way through challenges and problems.** In meeting everyday experiences, your mind is your best guide. You do best when you thoroughly think things out beforehand, though you may have a tendency to think and talk too quickly, dismissing as irrelevant much of what people try to tell you or skipping over much of the information and experience which comes your way. Relying so much on thinking and talking, you may too easily fall into the "all talk and no action" syndrome.

If your **Skill Symbol** is Mercury, you work best under conditions of your own devise, though you are no doubt a quick study at mastering new systems and technology. Efficiency, reliability, self-mastery, and the ability to think and communicate clearly are your strong points. On the other hand, gossiping and a tendency to be led astray by others could prove damaging. You excel at mental work of all types, especially work that relies heavily on written or spoken communications, computers, technology and telephones. Having Mercury as your Skill Symbol doesn't mean you're smarter than anybody else, or even that you are a profound thinker. You might simply have a skill for processing data and information and using telephones and electronics.

As **Guiding Planet**, Mercury suggests inner guidance in the form of an intuitive sense of the connections and associations existing between people and things. As Guiding Planet, Mercury acts in a more electric, instinctual and intuitive sense than it does in its aspect as Skill Planet. Yet, true to the dual nature of Mercury, the highly active mental and analytical activities of Mercury may get in the way when it comes to tuning into the more abstract, guiding qualities of the planet. Surface noise and distractions may first need quieting with the help of relaxation, contemplation and meditation.

**An Oriental Appearing Mercury is found in the birth-chart of Year 2000 presidential candidate Al Gore,** and it is also featured in the natal chart of [the Dalai Lama](#) of Tibet, whose Oriental Gemini Mercury helps him communicate and promote the message of Buddhism and the plight of the Tibetan people worldwide. [Friedrich Nietzsche](#), one of the most influential writers and intellectuals of his time is another example of Mercury Oriental, and so are artists [Andy Warhol](#) and [Paul Cezanne](#). Mercury Oriental seems well-integrated as both Guiding Planet and Skill Symbol in the natal chart of [Fritjof Capra](#), the atomic physicist who saw connections between quantum physics and ancient mysticism, starting a movement of sorts with the publication of the superb book [The Tao of Physics](#). The Oriental Planet alone doesn't tell the whole story, and we always need to consider how it fits into the chart as a whole. Added insights may be gained by considering aspects the Oriental Planet forms with other natal planets. In Capra's natal chart, Oriental Mercury is septile (the destiny-directed, possibly psychic, aspect) natal Uranus (the planet of discovery, invention and transformation) and the south lunar node, both of which are near the Ascendant in the twelfth house of hidden side of things.

[\*\*Marilyn Monroe\*\*](#) was born with Mercury less than four degrees ahead of the Sun. While she doesn't epitomize the "brainy female," she was very much attracted to highly intelligent men, accounting for her nearly delusional attraction to Robert F. Kennedy and her statement that Albert Einstein was the sexiest man she had ever met. In instances, which as Marilyn's, when the Oriental Planet is very near the Sun, the planet rising immediately before the Oriental Planet may assume some of the Skill Symbol's functions, and some degree of disassociation, or a lack of integration, might be seen. In the birth-chart of Marilyn Monroe, the planet Venus rises before Mercury and about forty degrees ahead of both the Sun and Mercury. While Mercury seemed to act well — at least in part — in her instance as Guiding Planet, leading her and attracting her to highly intelligent men, Venus (which is trine natal Neptune in the first house) seems to have usurped the role of Skill Symbol, leading her to fame as an immortal sex symbol and tragic female.

In another way, when the Oriental Planet is situated very near the Sun, it may operate in a rather subjective manner and the person may, in some capacity, seem to epitomize or idealize its characteristics. While Marilyn Monroe idealized Mercurial men, [\*\*Allen Ginsberg\*\*](#) (born when Mercury was Oriental, only one degree from the Sun, both in Gemini) epitomized certain Mercurial qualities — talkative, very quick-minded, analytical, nerdy, and an excellent promoter of his own and others ideas and work. Yet he is best known for his work of poetry (more a Vesuvian or a Neptunian form than Mercurial) and his radical (Uranian) politics. In Ginsberg's birth-chart, Venus is the first planet to rise before Oriental Mercury, and it is forty zodiacal degrees from the two. Additionally, the Sun and Mercury form a quintile (talent, skill) aspect to Uranus on the Ascendant and another quintile to Neptune (music, poetry, drugs and mysticism), and a bi-quintile between Neptune and Uranus completes a triangular configuration of quintile-based aspects with the Sun and Mercury pair at the apex.

**Because they are situated within earth's orbit,** Mercury and Venus are always near the sun in the sky, and therefore the two planets are more often seen in Oriental Appearance than any other planet. Additionally much depends on whether Mercury's apparent motion is **direct** or **retrograde** (see the section on [\*\*The Four Faces of Mercury\*\*](#)).

Mercury retrograde is seen in only about ten percent of all astrological charts, and when it figures as Oriental Planet it often bestows prophetic qualities and a future-oriented outlook. People with Mercury retrograde as Guiding Planet are often trend-setters, ahead of their time or misunderstood in their lifetime, but honored by future generations. Examples included the visionary, futurist writer [\*\*Aldous Huxley\*\*](#), who was one of the most intellectual men of his generation, and [\*\*Helen Gurley Brown\*\*](#), the promethean new woman who helped create the sexual revolution in the pages of her [\*\*Cosmopolitan\*\*](#) magazine.

### **Venus Guiding Planet**

**You are very concerned with how others value you and all that you do.** As a Venus **Skill Symbol** person, you may feel impelled to leave a personal impression on all you touch, hoping others will recognize, accept, value and praise your originality or worthiness. Your special skills are those requiring artistry, perception, personal charm and grace, evaluation and judgment. In meeting the demands of daily life, you do well when maintaining your emotional cool and relying on your intuition and judgment in seeking a creative solution.

With Venus as your **Guiding Planet**, you do well when you allow your instincts and personal values guide you through practical life. Yet at times there may be a conflict between the preservation of your personal values and a need to be praised and treated as someone special, especially when material rewards, comfort, security and luxury figure as incentives.

To achieve happiness, you need be especially careful concerning career, employment and personal relationships. Just any job won't do — your high expectations and sensitivity to criticism, combined with a need for creative expression and a desire to be appreciated and praised, may place you at odds with a conventional career. If you feel frustrated with your current career, a change to a career requiring creativity, judgment or evaluation may be the remedy. Similarly with your choice of companionship and mates. You need to be appreciated and loved, praised and respected, by those closest to you. Because Venus is the first planet within earth's orbit, in astrology it symbolizes all inwardly directed energies and activities, and in today's intensely self-centered society, it may be too easy for the Oriental Venus person to slip into the self-absorption of narcissism — the "it's all about me" syndrome. So, appreciation of others and the development of social graces should go hand-in-hand with self-respect and self-worth.

**It's no surprise that Venus Oriental figures in the birth-charts of many artists** in search of new artistic values and ideals, even though their individual styles and biographies often differ radically. Vincent van Gogh, Pablo Picasso and Salvador Dali all have Venus as Skill Symbol. In the instance of [\*\*van Gogh\*\*](#), the Sun is unpected, with Venus in close conjunction with Mars. [\*\*Picasso's\*\*](#) natal chart features Venus in Libra, rising well before a Scorpio Sun, septile Mercury rising well after the Sun. The birth-chart of [\*\*Dali\*\*](#) shows Sun and Venus in Taurus, with Moon at the Midheaven, revealing an artist with an intense need to be "original" and earn vast sums of money to satisfy an avaricious wife. Modern artist [\*\*Joan Miro\*\*](#) was born with Venus Oriental very close to the north lunar node and the Sun. Here Venus is perhaps overshadowed by the Sun, with some the Guiding Planet's attributes shifted to Mercury, which rises twenty degrees before Venus. And, indeed, Miro's work has a fluid Mercurial quality and his approach is distinctly mental, even if, in a sense, surreal.

Venus Oriental also figures in the birth charts of poets and writers dealing with issues of art, values, culture and society. [\*\*Joseph Campbell's\*\*](#) birth-chart has Venus Oriental, trine Neptune in the ninth house and bi-quintile Moon in the tenth house. Poet [\*\*Arthur Rimbaud\*\*](#) has the Sun and Venus Oriental in Libra, and poet, social satirist and wit [\*\*Oscar Wilde\*\*](#) was also born with the Sun and Venus Oriental in Libra. Venus Oriental is also seen in the charts of "macho men," such as [\*\*Ernest Hemingway\*\*](#). Pornographer [\*\*Larry Flynt\*\*](#) has Venus Oriental close to a Scorpio Sun, with Mars, also in Scorpio, rising five-degrees before Venus — a revealing configuration. [\*\*Yasir Arafat\*\*](#), the leader of the Palestinian people, has Venus Oriental rising forty-one degrees before the Sun, and it is very near Pluto and close to the Ascendant, suggesting his total dedication and identification

with the values and needs of his people.

A number of women who have made their way as original, creative and independent voices in the world were born when Venus was Oriental. The natal chart of singer [Alanis Morissette](#) features Venus in Taurus (an excellent symbol for a vocalist) rising thirty-nine degrees before her Gemini Sun. The exact opposition between her natal Moon in the second degree of Scorpio and Venus Oriental seems to express itself well through her edgy lyrics portraying female angst unleashed. Women of rock [Chrissie Hynde](#) and [Courtney Love](#) were both born when Venus retrograde was Oriental. Chrissie's Venus forms a bi-quintile aspect to Jupiter, and Courtney's Venus forms a bi-quintile to Neptune in the first house.

### Moon Guiding Planet

**You have a special knack for practicality and keeping things running smoothly.** The busy teacher, housekeeper and the resourceful manager are examples of this type — their day is full of interruptions, adjustments and problem-solving. You can best handle situations by going straight into the heart of the matter and gently taking control. Your forte is an ability to cope with a constant stream of demands and quickly changing priorities. Moon **Skill Symbol** people are often do well in the fields of education and counseling. On the other hand, you may be prone to obsessiveness, over-work and criticism, tendencies which may be balanced or moderated by keeping the big picture and your ultimate goals in the forefront.

As **Guiding Planet**, the Moon symbolizes a reflective mind highly sensitive to everything in the environment and to the ever-changing flow of life and events. It places us in touch with our root power, which has a natural source, grounded in nature and natural activity. Yet the busy managerial and organizing functions of Moon as Skill Symbol, or its tendency to focus on the needs and requirements of others, may get in the way of tuning into your own needs and the larger issues and currents operating beneath the pressing demands of your often quickly changing mundane life. To serve us as a Guiding Planet, the Moon asks one to schedule quiet time for meditation or for a peaceful and relaxing nature walk.

**The birth-chart of novelist Henry Miller features Moon Oriental**, rising about seventy degrees before the Sun, in the seventh house of relatedness and conjunct the south lunar node, Mars, and Uranus. [Henry Miller](#) spent much of his later years living a simple life in a cabin on the remote Big Sur coast of California. His banned books did much to compensate for the puritanical shame of the body and sexuality which played such a large part in the American morality of his time.

The liberator of India, [Mahandas Gandhi](#), was born when the Sun was unsuspected (humanistic astrologers use somewhat tight orbs, revealing a clearer picture), and much of his solar power seems to have expressed through the Oriental Moon in the tenth house (politics and public life) Leo. With Moon as his Guiding Planet, Gandhi was able to sense precisely what was needed at the moment and he was utterly dedicated to his destiny of winning independence for his people. As Skill Symbol, the Moon symbolizes the organizational and gentle managerial skills, and a capacity for tuning into the needs and abilities of anyone, required to unify a very large and diverse nation and to gear its people to act in unison for a common goal.

The natal horoscope of [J. Krishnamurti](#) shows Moon Oriental, but a very great distance from the Sun, 145 degrees, forming a bi-quintile aspect between the two. The chart as a whole depicts a sharp "see-saw" pattern, comprising two opposed planetary groups, with the Sun and the Moon acting as a member of a planetary pair "enclosing" each of the two groups. Additionally, the two groups are situated one above and one below the horizon. Indeed, from the chart's planetary gestalt, the Moon seems to be in too strong contrast to the Sun to figure as a scout or guide, too much space seems to "separate" the two bodies. And Krishnamurti's somewhat rigid, mentally crystallized philosophy and outlook, which seems much rooted in negativism and denial, tends to speak from a natal Taurus Mercury conjunct the Nadir, rising seven degrees after the Sun, and from a natal Saturn retrograde in the ninth house. Even if the Oriental Moon seems estranged and not fully functional as Guiding Planet, much of Krishnamurti's deeper side suggests he was connected with it beneath the surface. For instance, Krishnamurti was always very much interested in education and nourishing the mind and spirit, which ties in with Moon as Skill Symbol. He established several innovated schools worldwide, and founded Happy Valley School in Ojai Valley with his friend Aldous Huxley. Krishnamurti also had a deep appreciate of and trust in women, and in spite of his guru, holy man role, he conducted a secret thirty-year liaison with a woman, a relationship he evidently found so fulfilling that he wanted to continue it into his later years.

The birth-chart of early woman of rock [Stevie Nicks](#) features an Oriental Moon in the tenth house rising a great distance before a second house Gemini Sun. She wrote a song titled "Sister of the Moon" in the late-70s when her fame was of the first magnitude and she epitomized the "witchy woman." Stephanie's Oriental Moon is opposite natal Venus on the nadir, and natal Neptune near the Descendant link-up with the two to form a T-Square.

### Mars Guiding Planet

**You are the sort person who can, through sheer force of will, accomplish whatever you set out to do.** Your best method is to devote yourself entirely to your goal, and you are seldom satisfied with partial success. Obstacles and difficulties are best met boldly, with determination and a massive mobilization of energy. Mars Skill Symbol people often find success and happiness in the fields of sales, promotion and athletics. But regardless of their particular vocation, they often reach a high degree of success through hard work and a knack for the sort of publicity and self-promotion that marks them as "stand-outs."

As a Mars **Skill Symbol** type, endurance, productivity, drive, self-promotion and an ability to get things done are powerful assets. But a natural tendency toward Martian ruthlessness may undo some of your best efforts — your worse enemies may be those to whom you have been insensitive.

As **Guiding Planet**, Mars bestows one with a keen and uncanny sense of the "unseen hand" at work behind the scene of any situation, as well as a natural ability to manipulate political forces and public opinion. It symbolizes insight into the motives of

others, which is more like a gut feeling than a reasoned-out conclusion, and the ability to see trends in business, politics, culture and fashion before they become apparent.

**John Lennon** was born with Mars Oriental, close to Neptune and forming a close trine to an Aquarian Moon. His force of personality, promotional abilities, and sense of big social trends about to break forcefully upon the scene allowed him and his bandmates to rise from humble origins to realize success of a magnitude never before achieved by a musician group. Another English rock star to attain international fame and fortune, **David Bowie** overcame youthful shyness to attain huge and lasting success spanning a number of image metamorphoses and shifts of musical style and direction. A master of self-promotion, Bowie was born with twelfth house Oriental Mars rising less than one degree before the Sun, with Mercury rising eight degrees before it.

The birth chart of **Lenny Bruce**, the very important and highly controversial comedian of the 1960s, also shows Mars Oriental. In his instance, Mars Oriental (along with natal Sun) is at the apex of a T-Square, formed with an exact opposition of Jupiter, first house Capricorn, and Pluto, seventh house Cancer — a politically volatile and perceptive configuration which vented itself through the forceful Oriental Mars in the ninth house of big social issues, the legal system and the media. Through the medium of comedy as an art, whether performed on stage or through a number of highly-publicized legal cases, Bruce made it his function to expose and ridicule the prejudices and injustices that figured so largely in post-WWII America.

Another '60s icon, **Janis Joplin** was born when Mars was Oriental, rising thirty-four degrees before the Sun. On stage and in her vocal power, she released an unmatched personal force, and she rose from obscurity to international fame overnight not only by the force of personality and will, but also by a gut feeling about how to ride emergent energies. In her birth-chart, Mars Oriental forms a tight octile (or semi-square) aspect to Mercury retrograde and tri-septiles to Uranus and to Pluto. The controversial approach of social historian and writer **Camille Paglia** reveals her natal Mars Oriental. Hard, edgy and not particularly popular among feminists, Paglia's Mars forms a square to edgy Uranus and a trine Jupiter.

### Jupiter Guiding Planet

**Your skills and resources are many, and you have a knack for getting things done** simply by taking things as they come. You have a social sense and possess a natural skill for handling people and social activities. Jupiter **Skill Symbol** people often seek prestigious careers, they typify senior executives, lawyers, politicians and people in positions of social and economic power. When in a tough spot, you do well to keep your spirits high and rely on friends and personal resources. You work best with others and on tasks which, while requiring a wide range of abilities, do not necessarily require a high degree of skill in a single area. Your generosity, social ease and ability to delegate are great assets, yet there might be a bit of a snob or money-chaser beneath the finesse.

Jupiter **Guiding Planet** denotes a capacity for tuning into and seeing the big social, philosophical, religious, economic and political picture, and an ability to sense where one best fits for the good of society, or where one is most likely to prosper. Often conventional in their aspirations, Jupiter Oriental types are frequently driven to seek wealth and positions of power and status, and self-awareness and a deep questioning of motive may be needed to keep the highly ambitious aspect of Jupiter Skill Symbol in balance with the social responsibility implicit in Jupiter Guiding Planet.

**As expected, Jupiter Oriental is frequently seen in the birth-charts of individuals concerned with religious and social issues** who find themselves playing a public role in the promotion of their cause or beliefs. The natal horoscope of **Victoria Woodhull**, one of the first promoters of sexual freedom and woman's liberation, features Jupiter Oriental on the Ascendant rising less than a degree before the Sun and forming a destiny-driven septile to the Moon in the second house Scorpio. Mercury Prometheus retrograde rises seven degrees before Jupiter and the Sun, perhaps compensating for some of Oriental Jupiter's conventionality. The whole package suits one of the most promethean women of all time. Woodhull was not only a very visible political activist who once stood for the office of U.S. President, she was also a spiritualist, one of the first "channel writers" and a natural food advocate.

Dancer **Ruth St. Denis** was also born with Jupiter Oriental, rising twelve degrees before the Sun, with Mercury Prometheus retrograde rising six degrees before Jupiter. Oriental Jupiter forms a "yod" configuration with the Moon and Saturn. St. Denis held a highly visible and prestigious position in society during the early decades of the 20th Century and was recognized, along with Isadora Duncan, as one of the two leading "modern" dancers of the time. With Ted Shawn, she established a prestigious school of dance in Hollywood. Much involved with neo-theosophy and activities at nearby Krotona Institute of Theosophy, St. Denis spent more time lecturing her students — the group included the first truly modern dancer, Martha Graham — on neo-theosophy and oriental philosophy than on teaching dance.

**William Blake**, the 18th Century painter and mystic whose work shows highly romantic, mystical and religious imagery, was born when Jupiter was Oriental in Sagittarius. Born with Jupiter Guiding Planet, **Albert Einstein** possessed a strong social conscience and a profound religious, mystical and philosophical streak — he even kept a copy of Blavatsky's **Secret Doctrine** on his desk for inspiration. **Maria Callas**, one of the most successful and accomplished women her generation, was born with the Sun on the Ascendant, and with Jupiter rising eight degrees earlier.

An intense need to win and succeed, and to gain worldwide status as "the best," is one aspect of Jupiter Oriental. The extraordinary birth-chart of champion figure-skater **Tonya Harding** features Jupiter Oriental rising three degrees before the Sun, with Venus retrograde rising two degrees ahead of Jupiter, and the three planets are in tight opposition to a conjunction of the Moon and Saturn retrograde, which stands alone as a "singleton pair."

### Saturn Guiding Planet

**You have a knack for defining systems and making things function well and long.** Saturn Skill Symbol people often exhibit an even greater capacity for work, self-discipline and for overcoming hardship and obstacles than the Mars Skill Symbol type. You can best achieve your highly focused goals through sheer perseverance and through a profound understanding of the nature of people and things. When faced with difficulties, it is best to hold fast and study the situation in detail. You perform well when undertaking clearly defined projects in a highly ordered and structured manner or environment. Administrative qualities are strong, and others may look to you for leadership, protection or mentorship.

With Saturn Oriental, you may have an air of authority, and at times you exercise it too harshly. Though your knowledge and experience may be considerable, and acquired the hard way, it is wise to avoid rigidity and patronizing others.

As Guiding Planet, Saturn reveals the structural patterns defining situations and behavior. The strong sense of social order and authority associated with Saturn Skill Symbol may incline people born with Saturn Oriental to see society and relationships in a strictly hierarchical manner, as systems in which wealth, status and power rules; balance may be found by attempting to see things from a more holistic, interrelated and interdependent perspective.

**While Oriental Saturn suggests involvement in politics and a desire to attain positions authority,** it is also seen in the birth-charts of politically astute protectors and champions of the people. Consumer activist [Ralph Nader](#) was born when Oriental Saturn was conjunct the north lunar node and trine Jupiter. The natal horoscope of [Martin Luther King, Jr.](#) features Saturn Oriental rising thirty degrees before the Sun. King's highly aspected Saturn opposes Mars retrograde in the second house and is a member of a Grand Trine configuration with Jupiter and Neptune.

Oriental Saturn also figures in the birth-charts of many successful artists and composers, because even though their creative work ties in with Venus (art) and Neptune (music), it also requires a well-developed sense of form, order, definition and structure — all Saturnian qualities — and the sort of perseverance and authority often required to succeed in the fields of art and music. The birth-chart of the Russian avant-garde composer [Alexander Scriabin](#) shows an Oriental Appearing Saturn close to the Sun, forming a loose trine to a Neptune-Pluto conjunction in the twelve house. A visionary Mercury Prometheus retrograde rises shortly before Saturn. Scriabin's music, far ahead of its time, is highly ordered and underpinned by a very sophisticated and highly structured theosophical metaphysics. Another theosophist and contemporary of Scriabin's, the pioneer Russian abstract artist [Wassily Kandinsky](#), was also born when Saturn was Oriental, in his instance conjunct the natal Ascendant and opposite Pluto. In spite of the abstract nature of his of work, his art is highly organized, well-structured and thoroughly planned. Every primitive — point, line, curve, etc. — has a very definite meaning according to Kandinsky's elaborate (and somewhat rigid) system which has theosophy as a basis.

### Uranus Guiding Planet

**You are the sort of person who wants to revolutionize — or at least update and improve — whatever you touch.** If you also possess insight and communication skills, you have the makings of a successful innovator. For you, it might not even matter much what you are innovating, discovering or revolutionizing, as long as you are effecting change! You may best meet problems or difficulties by seeking ingenious new solutions.

You have a knack for drawing criticism from conservative people who resent change, who like things just the way they are. That goes with the territory, but at times it might be productive to cultivate people skills, stability, perseverance and patience. More than most, you may find it difficult to "fit in" and many Uranus Skill Symbol people invent their own place in the world, often without precedent. A Uranian element of constant change and mutation may be evident in your personality and activities, which may bewildered others who can't see the pattern and continuity beneath the surface.

As Guiding Planet, Uranus lets you know what needs to be shaken up; what's out-moded and in the way, especially in the social and political sphere. More than most others, Uranus Guiding Planet people are often dissatisfied with themselves, their place in the world, and with general conditions. This is because Uranus lets them know in some definite yet unexplained way that things could be better, yet it doesn't necessarily give much insight into how to manage things "after the revolution." Acquiring a historical and philosophical perspective may bring a better balance.

**The natal horoscope of Beat writer** and author of **Dharma Bums** and **On the Road**, [Jack Kerouac](#), features Uranus Oriental, rising eleven degrees before a Piscean Sun. Uranus is near the Descendant and opposite the Moon, which is near the Ascendant, and squares from both planets to Mars at the nadir complete a well-defined T-Square formation.

As mentioned earlier, the Guiding Planet doesn't tell the whole story, and one needs to tune into the chart as a whole and how the Oriental Planet fits into the whole picture. Regardless of how great and wonderful our potential and innate talent, unneutralized core issues may rise time and time again as obstacles preventing us from realizing our birth potential, or they may take the form of unconscious, self-sabotaging syndromes. Core-issue humanistic astrology — the harder ("harder" as in penetrating, powerful and effective, but easy in terms of application) form of humanistic astrology I've developed over the past three decades — is especially suited to recognizing where our core issues lie and how to deal with them. Core-issue humanistic astrology is also highly effective in helping the psychologically savvy discover the origins and nature of psychological complexes and personality disorders. It can help us neutralize core issues, psychological complexes and disorders, transmuting the immense psychic energy these conditions keep locked-up in rigid psychological patterns, rechanneling energies and power for self-realization and transformation.

Kerouac, the most macho of the Beats, was a Catholic mystic of sorts and evidently deeply conflicted in certain areas of his psychology and sexuality — he lived most of his life with his mother and she was one of the very few women with whom he seemed to have a truly close relationship. Although Kerouac exemplified and popularized the Beat spirit during the early years

of his career, he later became somewhat alienated from his early comrades and highly critical of the involvement of Allen Ginsberg and Neal Cassady in the psychedelic culture of the mid-60s, perhaps because the two were attracting a large number of young people and were becoming prime movers of the emergent counterculture.

[\*\*Paul Verlaine\*\*](#), another writer and poet whose lifestyle was as controversial, unconventional, and scandalous during his time as that of the Beats, was also born when Uranus was Oriental. He is most remembered today for his tumultuous homosexual liaison with poet [\*\*Arthur Rimbaud\*\*](#).

**The birth-charts of a rather extraordinary number of highly successful, visible women** born during the 1940s and the early-1950s feature Uranus as the Planet of Oriental Appearance, and in many ways they seem to epitomize the spirit of their generation. Examples include vocalist Nancy Sinatra, singer turned actress Michelle Phillips of the Mamas and the Papas, actress turned singer Deborah Harry of the New Wave group Blondie, actress Anjelica Huston and early LSD researcher and leading figure in the human potential movement, Jean Houston.

In the birth-chart of [\*\*Nancy Sinatra\*\*](#), Uranus rises twenty-four degrees before the Sun; it trines a second house Neptune and forms septiles to planets in a loaded twelfth house. [\*\*Michelle Phillips\*\*](#), who epitomized the hippie chick of the 1960s, was born with the Sun and Oriental Uranus in Gemini, straddling a Gemini Ascendant. Uranus is close to the Sun and even closer to Venus, which rises less than two degrees before it. Yet, again, the Guiding Planet doesn't tell the whole story, in Michelle's later life her natal Jupiter in Leo conjunct the Nadir seems to exert a powerful pull, perhaps setting her direction. [\*\*Deborah Harry\*\*](#), who made it big in the rock music business by taking the New Wave scene by storm while in her early-thirties, was born with a Cancer Sun conjunct the north lunar node and near Saturn, with Uranus Oriental, near the Midheaven, rising twenty-five degrees earlier. It is at the apex of a "wannabee" T-Square, forming a square to Jupiter on the Ascendant, which is opposite a Piscean Moon in the seventh house. [\*\*Anjelica Houston's\*\* natal chart shows Uranus Oriental in the seventh house, and it is the apex of a real T-Square with a powerful Jupiter-Neptune opposition across the meridian. The birth-chart of \[\\*\\*Jean Houston\\*\\*\]\(#\) has Uranus Oriental rising less than two degrees before the Sun. The pair are in the ninth house, forming a Grand Tine with Neptune close to the Ascendant and Mars in the fifth house. Where's \[\\*\\*Jane Fonda\\*\\*\]\(#\)? Her birth-chart features Venus Oriental.](#)

The natal horoscope of another singer turned actress, the iconic and ever-changing [\*\*Madonna\*\*](#), has Uranus Oriental, rising eleven degrees before the Sun. Both the Sun and Uranus are in Leo, situated in the twelfth house with Pluto and Mercury in Virgo. Notably, Moon is just below the Ascendant in Virgo. Madonna, Deborah Harry and Michelle Phillips have more in common than just Uranus as Guiding Planet and their dual singer-actress careers — all three have Venus rising immediately before Oriental Uranus. Another example of Uranus Oriental is provided by the birth-chart of [\*\*Winona Ryder\*\*](#). The daughter of psychedelic scholars and historians, Michael Horowitz and Cynthia Palmer, Winona is an "acid baby" who spent much of her early life living on a commune and visiting her father's friends and associates.

### **Neptune Guiding Planet**

**You have a special, innate affinity for things psychological, abstract, mystical, transcendental and musical.** You are probably highly imaginative with a sharp intuition, and you may be inclined toward seeing the mystical or transcendental side of things. Although you may not be sharply focused regarding the practical side, or tend to place a lower priority on mundane matters, understanding how your duties and tasks fit into a whole may increase your productivity. The astrological planet Neptune corresponds to higher mathematics and other nerdy activities like computer programming, and today Neptune Skill Symbol people may find a place there.

Neptune Skill Symbol people can certainly get things done, but more than most they need to be motivated by realizing and accepting what they are working toward, and they need the respect of their coworkers. Otherwise any activity may seem akin to bondage and slavery, of just plain meaningless. Because Neptune provides you with some very special, highly private insights, goals and characteristics, others may find you and your motives difficult to understand, even mysterious and incomprehensible. And you may find it difficult, if not impossible, to explain yourself adequately to others. Not that you are inarticulate or others are particularly slow, but because the highly personal, or even transcendental, nature of your insights, goals and guiding faculties are not easily explained.

As a Neptune Guiding Planet type, you may have a compassionate nature and a special knack for understanding the difficulties of others, of sympathizing with them and acting as a counselor. But you may also have a tendency toward either ruthlessness and exploitation or passivity and playing the victim. When confronted with difficult situations, try to see all side of the issue, then work out a harmonious solution that includes everyone. Neptune is the planet that provides the strongest psychic guidance, and its guidance may come in flashes, visions, dreams, gut feelings, hunches, happenstance or, most valuable of all, a holistic comprehension of people, situations and life.

It should be stressed that the Planet of Oriental Appearance does not necessarily indicate the precise career or occupation for which one is best suited. As Skill Symbol it represents the skills and faculties which are valuable personal assets, regardless of the particular area in which they are applied. Although Neptune is the planet most connected with music, it does not figure largely as Skill Symbol in the birth charts of famous and successful musicians and composers. Indeed, Mars, Mercury, Jupiter and Saturn are more likely Skill Symbols for successful musicians and composers. This makes sense because to succeed in the field of music (and most other fields) much more than talent is required. The composers and musicians whose names have been immortalized often achieved success through their skills and faculties for self-promotion, communication, socializing, goal setting, determination, perseverance and putting on airs of authority.

[\*\*Kurt Cobain\*\*](#) is one musician born with Neptune in Oriental Appearance who achieved tremendous success and recognition – for a short time – and he is today regarded as the most influential rock musician of his generation. Cobain's birth chart features

Neptune in Scorpio rising a great distance (ninety-seven degrees) before the Sun, and a member of a extraordinary Kite formation which is described in the feature [Kurt Cobain – Why Did He Die?](#)

A key figure in the San Francisco Psychedelic Movement, [Grace Slick](#) is another Oriental Neptune type who realized acclaim in the world of rock music. Like Cobain, she was born with a rather extraordinary natal chart, and both names are closely linked with drugs and the drug culture. Although in recent years Grace has tried to greatly downplay her drug experience, as well as the sincerity of her rather radical, if not outright revolutionary, politics, she will forever be known as the Queen of Acid Rock and the Voice that Launched a Million Trips.

We can only wonder what are the drugs of choice Neptune Orientals Hillary Clinton and Bill Gates indulgence in. But power and control are certainly potent and highly addictive drug substitutes, and the domination-submission syndrome is certainly in Neptune's domain. The birth-chart of [Bill Gates](#) has Neptune rising seven degrees before the Sun, and it is close to the midpoint of a cluster of six planets, all within forty-one zodiacal degrees. As mentioned, mathematics, computer programming and nerdiness are in Neptune's domain. Neptune is also the planet of unknowns, mysteries and intangibles, and what Bill is really all about is perhaps one such intangible. Like Bill Gates, [Hillary Clinton](#) was also born when Sun was in the early degrees of Scorpio, with Neptune Oriental in Libra, rising twenty-one degrees before the Sun. In Hillary's birth-chart, Oriental Neptune forms a productive sextile aspect to a very tight Mars-Pluto conjunction in the fifteen degree of Leo – perhaps a good place to look if one really cares to know what she is about.

Neptune Oriental people can be highly focused and productive individuals who use their intuitive, if not psychic, insight into nature to make important contributions to science. Physicist [Enrico Fermi](#) possessed an uncanny skill for accurately theorizing the sub-atomic realm. He was born with Neptune as Guiding Planet rising ninety-four degrees before the Sun.

### **Pluto Guiding Planet**

**Your special skill lies in your penetrating insight** which enables you to develop and introduce new systems and principles of organization. Pluto **Skill Symbol** corresponds with the power to give old ideas and concepts new meaning and vitality, and the personal force and charisma to inspire and lead others. You have a knack for seeing the hidden side of things and the secret agendas of others. Your powers of persuasion and your penetrating insight into people and things may be your greatest asset, but it also carries the germ of manipulation.

Pluto Oriental people tend to be very intense and possess a high degree of personal force and will. With tremendous charisma and a commanding presence, they seldom go unnoticed and they may be feared as much as loved. When faced with obstacles, your first response is probably to simply blast through opposition, forcing others to conform with your views and expectations, but you may do better by tuning into the **Guiding Planet** aspect of Pluto. Look at the big picture, get a handle on the "ultimates," listen to the views of others, and take all possibilities into account before pursuing a course of action with the intensity and firm determination typical of Pluto Skill Symbol people.

People born with Pluto Oriental have a special, inside track to the ultimates involved in any situation, and they often like to strip things down to the bare essentials, so they can see what's really important. As a Oriental Pluto type, you may be painfully ahead of your time. Attempting to get others to see things from your ultimate, inclusive perspective may be frustrating. Try to develop patience and avoid condemning people who have difficulty seeing things your way.

**In view of the above, we should expect Pluto Oriental people to figure among the most potent and influential personages**, and what was written is generally true of any Plutonian type, including people born with Pluto on an angle. Two of the most influential people of the 19th century, who played large roles in shaping the features of the 20th century mind, were born when Pluto was Oriental. Regardless of his true time of birth, [Sigmund Freud](#) was born with Pluto Oriental, an excellent symbol for a man who forced humanity to own its subconscious mind! The 20th century would not have been the 20th century without his contribution. Nor would it be lacking [H. P. Blavatsky](#), whose mission it was to "change the mind of the 20th century." Indeed, Blavatsky first opened the western mind to comparative religion and everything today loosely called metaphysical and "new age." Born into an aristocratic Russian family, Oriental Pluto is in her natal eleventh house, rising a great distance before the second house Leo Sun, and both are involved in powerful oppositions. In her time, it was said that the only woman in the world holding more influence and a greater number of followers than HPB was Queen Victoria.

In our time, [Nelson Mandela](#) exemplifies a successful Pluto Oriental, born when Pluto rose twenty degrees ahead of the Sun, and near Jupiter. The success of his early political activities aimed at achieving equal rights for Blacks in South Africa, assisted by his tremendous charisma, earned him decades in prison. But in the end his goals were achieved and he won worldwide respect and honor as a statesman and humanitarian.

The birth-charts of two of the most unique and independent voices on today's music scene, Sean Lennon and Ani di Franco, feature Pluto Oriental. [Sean Lennon](#), whose chart shows Pluto rising six degrees before an exact conjunction of the Sun and Mercury retrograde, exemplifies the quiet aspect of Pluto as Guiding Planet, but his outstanding charisma and presence suggests he may play a large role in the future. [Ani di Franco](#) is gifted singer-songwriter regarded as a goddess incarnate by her fans, and she has done it all — very much her way. Refusing to sell-out in any way, shape or form, Ani started her own record company to preserve the integrality of her work and maintain control over her sound and image. Her natal horoscope features Pluto in late-Virgo rising three degrees before the Sun in the first degree of Libra. The two straddle the Midheaven and a very close Mars-Mercury conjunction in the ninth house rises fourteen degrees before Pluto.

### **Guiding Planet in the Houses**

**The house of your birth-chart** (the section of space surrounding your birth) occupied by your Planet of Oriental Appearance

provides insight into the particular **area of human experience** through which your innate skills, faculties and aptitudes may be best realized.

**Oriental Planet in the First House.** The first house represents experiencing yourself as a unique individual. If your Skill Symbol is in this house, you may be an exemplar of your chosen profession — a representative or ideal man or woman who has integrated the qualities and functions of the Skill Symbol into the fabric of personality. With Skill Symbol in the first house, you may tend to over-identify with what you do — remember, you are more than a job description, no matter how well you fill it!

**Oriental Planet in the Second House.** You possess strong and highly productive skills and abilities which are apparent in all that you do. You may use your Skill Symbol very resourcefully for the acquisition of possessions and resources or as a means to acquire resources enabling you to pursue your real or personal interests and goals.

**Oriental Planet in the Third House.** Here the Skill Symbol may be used for accumulating or dispensing knowledge, and you may be more a general practitioner than a specialist. At times you may do well to remember that knowledge and information in themselves have no absolute value. Indeed, data and knowledge can produce destructive results when exploited by a mind lacking compassion and a broad frame of reference.

**Oriental Planet in the Fourth House.** The fourth house deals with personal integration, security, ones root power and the home. You may best use your special skills and faculties in the areas of personal and cultural integration, and for securing a basis of operation.

**Oriental Planet in the Fifth House.** Whatever skills and aptitudes your Skill Symbol represents, they are well used in the area of creativity, self-expression and for gaining personal experience. With your Oriental Appearing Planet in the fifth house, you may find it leads you to risk-taking and speculation.

**Oriental Planet in the Sixth House.** Regardless of which planet figures as Skill Symbol, its location in the sixth house enables you to focus your special skills and faculties on critical situations. You may use your Skill Symbol for self-improvement and to resolve your own personal crises and the problems of others.

**Oriental Planet in the Seventh House.** With your Skill Symbol in the Seventh House, you work well in partnership and in direct contact with others. You may use your people skills either for your own benefit or to help others by playing the middleman or representative. You may need to remember that you are more than a social image and that others are not personal resources to be used.

**Oriental Planet in the Eighth House.** You are especially skillful at business and at sensing and using the energies generated and released by human relationship. Your skills and faculties may be well used in conducting happy, productive and mutually beneficial relationships. But in a negative way, the same faculties may be used for exploitation and for getting what you want.

**Oriental Planet in the Ninth House.** You may use your skills and faculties to better understand and formulate large ideas, concepts and philosophical, social, scientific or religious systems. Individuals with Oriental Planet in the ninth house are often media savvy and use their skills to expand human horizons and understanding.

**Oriental Planet in the Tenth House.** You may best use your special skills and faculties to either advance your own interests in the social and professional worlds or to contribute new social ideals to the world-at-large. Your Skill Symbol may bring your before the public eye. Once there, you may use your position and responsibility in the interest of public good, or to bask in the radiance of your own glory.

**Oriental Planet in the Eleventh House.** You can best use your special skills and faculties within the sphere of your social environment or group to either draw attention to yourself through a show of glitter or to dramatize the need for personal and social adjustments and improvements.

**Oriental Planet in the Twelfth House.** Whatever skills and faculties are represented by your Skill Symbol, you do well to focus them on "ultimates." You work well in private or performing research, and you may find a place in little-known, obscure, or abstract fields. In another sense, this configuration points to a situation where either big issues need to be neutralized through the Skill Symbol, or where your special skills and faculties may serve a more than personal purpose.

From <[http://www.khaldea.com/planets/oriental\\_houses.shtml](http://www.khaldea.com/planets/oriental_houses.shtml)>

# The Eon

Saturday, September 30, 2017 12:58 AM



## INTRODUCTION -

### Planetary Phases and Aspects

#### **The Cycle of Planetary Relationship**

**Aspects in astrology are particular arcs between the zodiacal positions of two planets.** A cycle of planetary relationship begins when a pair of planets occupy the same degree of the zodiac. This originating aspect is known as the conjunction. Its arc value is zero. The New Moon is the archetypal conjunction. In time, the faster moving planet rushes ahead of the other in the sky. The arc measuring the cyclic distance between the two grows. Eventually the opposition aspect of 180 degrees is met. The Full Moon is the archetype of this aspect and its symbolism is known to anyone who has watched the sun set while the moon rose. After the opposition, instead of moving away from the other body, the faster planet begins to move toward the other. Finally the two once again meet in conjunction, further along the geocentric zodiac than their last conjunction. Aspects are important arc encountered along the cycle of unfoldment from 0 to 360 degrees.

The primary set of astrological aspects is based upon dividing the cycle by 1, 2, 3, 4, 6, and 8. Additionally, divisions by 5, 7, 9, 10, and 12 are significant, but they carry a more abstract meaning which is difficult to get a tight fix on, so traditional astrologers seldom use them, but they are depicted in this series.

The study of astrological aspects, and the configurations formed by networks of aspects, is one of the most fascinating areas of astrology. Those who wish to explore the subject further are referred to my [A Handbook for the Humanistic Astrologer](#).

The eternal flow of astrological aspects can be thought of the cyclically unfolding relationship between two planets. All cycles may be divided into a series of phases. Each phase, comprising the span between exact aspects, characterizes particular modes of activity and relating. The nature of activity appropriate during any phase is determined by its place or sequence within the entire cycle extending from conjunction to conjunction.

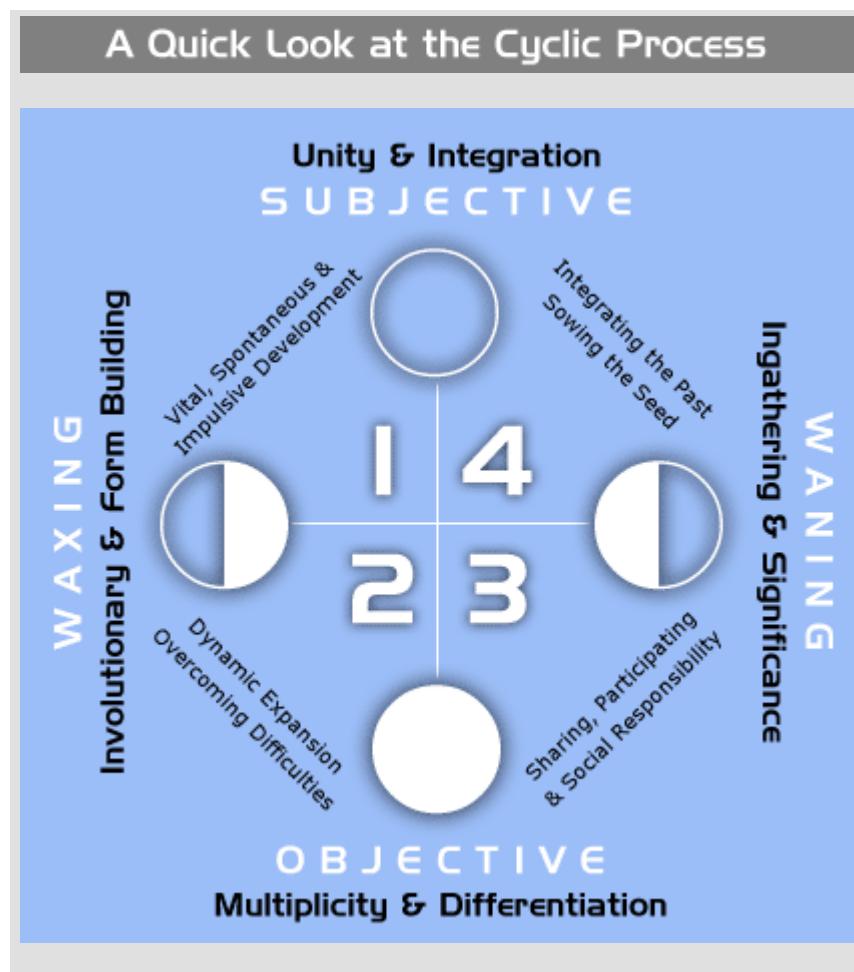
#### **Waxing And Waning Aspects**

The cyclic relationship existing between any two planets is constantly changing, never static. All cycles of planetary relationship begin and end with the conjunction aspect of 0 degrees. A cycle is not a circuit of empty and meaningless "eternal return", but a spiralic process of evolutionary growth.

The spiralic nature of the planetary cycles is shown by the fact that each successive cycle begins (conjunction) further along the zodiac than its predecessor. The character of the first or waxing hemicycle of planetary relationship, from conjunction to opposition, is of decidedly different character than the waning hemicycle extending from opposition to conjunction. The character and meaning of the waxing and waning hemicycles of planetary relationship follows closely that of the Lunation Cycle — the archetypal cycle of relationship.

In brief, the waxing hemicycle and waxing phases are related to involutionary, subjective and self-building activities. Here plans are best formulated. Materials should be gathered and organization developed. Subjective, instinctual, and spontaneous activities are featured. The waning hemicycle and waning phases signify multi-functional relationships directed toward some kind of objective realization

and purpose. Outside factors come into play and the meaning and ultimate social goals of activity receives attention. The keynotes are inclusiveness, expansion of understanding, and participation.



**The cyclic process begins with the release of an archetypal pattern or Quality of potentiality** which first **involves and differentiates** then, after the opposition, **evolves, integrates, and eventually dissolves.**

The waxing hemicycle of the cyclic process involves the archetypal Quality with organic forms and structures, which become increasingly complex as the Quality differentiates and a sense of individuality develops.

A turning-point occurs at the 90 degree arc. It symbolizes a crisis in action performed against a background of clashing individual and societal interests, combined with a struggle between the inert pull of the past and a futureward, creative directive to actualize the cycle's seed potential as fully as possible.

The opposition shows both the fulfillment of the cycle's potential at a vital, organic level and evidence of failure (or partial failure) in actualizing the potential carried by the conjunction.

The degree to which waning aspects differ from waxing aspects depends largely on how well the cycle's potential has been actualized. If a pastward direction has been taken, repetition, devolution and disintegration prevail. If mostly futureward, the waning hemicycle features growth of significance and conscious, creative participation at a collective level — a movement which reaches a turning-point at the 270 degree arc. In the closing arc an attempt is made to integrate the cycle's many experiences and to envision a new cycle operating at a higher level.

### **The Phases and Aspects Essentialized**

The depictions of the 36 cyclic aspects recorded in this series concern not merely the moment of the exact aspect, but the character and meaning of a phase of unfoldment which begins at one exact aspect and ends at the next. That is, exact aspects signal the beginning of a phase of unfoldment. The character of a particular phase carries the meaning of the aspect which marks its beginning. This means the times of transit aspects listed in astrological calendars should not be viewed as unrelated fragments of time that simply come and go. Rather they signal the beginning of a new phase of unfoldment.

The depictions of the 36 phases or aspects of the cyclic process which follow are purely archetypal and highly symbolic, they are not meant to characterize individual persons or particular situations, they are merely symbolic word-images attempting to capture the essence of the cyclic processes active within a particular phase. They are something quite different from the "cookbook" formulas typical of much astrological literature, and they are liable to confound and bewilder the casual reader seeking "fortune-cookie" interpretations of astrological aspects.

To "sense" the dynamic of cyclic process, the depictions need to be read in sequence, from beginning to end. They are meant to help you "tune into" the essence of the **Eon** and its phases of unfoldment. As you read the depictions, try to get a feel for the cyclic movement as a whole, as well as its particular moments. Meditate on each, resonant to the vibratory quality of the **Eon**.

#### PHASE 1 - The Conjunction

**KEYNOTE:** **The genius of the eon infuses a seed-Quality with a quantum of creative potentiality, setting a new cycle of actualization into motion.**

**SCENARIO:** Born of the seed of the closing cycle, the newly emergent cycle carries a new quality of being, and a new set of possibilities and challenges. But the cycle of unfoldment is just beginning, its contents are as yet unrealized. Although the new

quality of being ensouling the cycle has yet to reveal itself, has to yet assume a concrete presence, it is nevertheless present as an archetype, a **seed-pattern**, infused with the creative energy of the eon which eternally embraces cycle after cycle.

A new cycle is always to some degree the child of its predecessor, and not just anything is possible through its unfoldment. It inherits and is conditioned by the fruits of the past cycle, and its flaws, failures, and shadows. Yet we live in an creative, open universe in which spirit answers need. Wholeness provides creative solutions to unprecedented problems and ceaselessly offers failure new opportunities to realize fullness.

Because the cyclic process is essentially evolutionary and creative, at the level of individual and collective humanity two paths open as the cycle unfolds. One path is futureward, aspirants to it are in some manner attuned to the call of a creative tomorrow, while still grounded in the realities and necessities of the present and guided by an understanding of the past. The other is past-oriented, conditioned and controlled by the powerful inertia of the past and its crystallized patterns. And an inability to take a decisive step forward, or a desire to perpetuate the status quo, ultimately defaults to a repetition of past patterns and attitudes. Indeed, the experiential content of the entire cyclic process could be characterized as a struggle between the pull of the past and a movement toward a creative future, the intensity of which depends upon the relative magnitudes of the two forces during any particular phase. But here, at the conjunction, for a seed moment past meets future.

**Any particular cycle produces a harvest of both success and failure.** The purpose of a newly emergent cycle is to realize and bring into existential reality a higher, more inclusive quality of being and, while doing so, to provide creative solutions for past shortcomings. During the closing phases of the previous cycle, the creative spirit of the eon that moves the cyclic process through an eternal series of cycles condenses a futureward pattern of being into an archetypal "seed answer" in tune with the needs of the whole situation into which the new cycle will emerge. Now, in the moment which closes one cycle while opening another, the spirit of the eon infuses that seed with a power to be.

While the activities and functions symbolized by the planetary pair forming the aspect is the focus of considerable attention, what is unfolding is still only sensed vaguely or subjectivity as an outline, and there may be a good deal of confusion and projection during this nascent phase. Responses are spontaneous and youthful, emphasizing and intensifying the essential nature of the planetary pair rather than exteriorizing an as yet almost entirely enfolded and unactualized new quality. Yet to some degree the individual (or transit moment) may exemplify the new possibilities symbolized by the conjunction.

**DYNAMIC:** The dynamic interplay between the principles of unity and multiplicity, potentiality and actuality, and subjectivity and objectivity structures any cyclic process. Here a seed-impulse of differentiation and objectivity is empowered to rise out of an oceanic condition of almost pure potentiality and subjectivity. As new set of potentialities is about to unfold within the sphere of activities and functions symbolized by the planetary pair. While unfolding, a vast range of experiences and encounters will be met. In a seed, the conjunction carries into the present a new quality, and with it new possibilities. But for now what has emerged is a **power to be**.

## PHASE 2 - The Waxing SemiSextile

**KEYNOTE:** Emerging from a condition of almost pure potentiality, the seed stirs.

**SCENARIO:** Stirred by a need to be, the seed must germinate and begin the long process of growth into its own. Images of how the new cycle may unfold rise, but possibilities must be first brought into clear focus as attainable goals. Subjectivity is still high and the situation fluid, yet this phase brings the first intimation of the shape things could take, and it may provide an enticement to go on. There may be strong pulls from the past in the areas symbolized by the planetary pair, but it is important to turn vision futureward while resolving and coming to terms with feelings of frustration or resentment regarding past experiences. The emergent cycle isn't merely a bigger and better version of the past. It carries a transformative potential to operate at a higher, more inclusive level than its predecessor. A creative future awaits those with an open mind and a heart courageous enough to make it so.

**DYNAMIC:** The semisextile phase signals the mobilization and gradual expansion of the principles of multiplicity and differentiation. Awareness develops in the activities and functions symbolized by the planetary pair as the faster moving planet begins to develop instrumentalities required for future growth. While the conjunction saw the birth of an almost purely subjective power to be, this early and uncomplicated phase witnesses an **urge to be**.

## PHASE 3 - The Waxing Decile

**KEYNOTE:** The eon reveals a new Quality of being to be actualized through the cyclic process.

**SCENARIO:** It is not enough to merely repeat or glorify cycles past. Here the creative spirit of the eon reveals what could be, and offers an opportunity to gradually embody and give unique form to the new Quality of being answering new needs and possibilities. In a less transcendent sense, the new Quality

revealed here could be analogous with a higher level of operation, or even a project or endeavor, to be realized step by step through the course of the cyclic process. Either way, in this step the creative spirit moving the cycle into the future first encounters the reticence of the past, and the inertia of its conventions, traditions and formal pattern.

This early and subjective phase carries an easily disregarded opportunity to participate in creative tomorrows; to envision and embody a new Quality of being in substance. Yet during this phase the pull of the past and its memories of sorrow, happiness, success and failure may provoke inner turmoil and may even impair the capacity to recognize and face a creative future.

**DYNAMIC:** The pull of failed patterns acquired in the past may be strong, and it is easy to perpetuate past shortcomings and flaws involving the functional activities symbolized by the planetary pair. But now a new quality of being is revealed which, if we accept it, allows us to work creatively. The conjunction and semisextile brought the power and the need to be, but here we have the option of **what to be**.

PHASE 4 - The Waxing Novile

**KEYNOTE:** **Cultivation of nascent qualities and possibilities.**

**SCENARIO:** Wholeness answers any authentic need. The eon seems to allow the survival of any truly needed and appropriate new quality of being, and allows it to eventually operate at a higher, more inclusive level of the cyclic process. Here the creative future revealed in the decile phase receives the nourishment it needs to begin growth into its own. Such growth is realized by the instinctual activities symbolized by the faster of the planetary pair as it works to develop new faculties, structures, and instrumentalities capable of giving form to the new Quality carried by the cyclic process.

If the creative spirit is not accepted, consciously or unconsciously, conventional or habitual attitudes, patterns, and modus operandi may instead find nourishment. Yet here, as everywhere, spirit answers any sincere effort to respond to a futureward call.

**DYNAMIC:** During this the last of the early, subjective, phases the surface of the cyclic process may seem calm, yet strong undercurrents are building. The encounter in the decile phase with the option of "what to be" might have precipitated an active futureward or past-oriented attitude toward the functional activities represented by the planetary pair. In either instance, this is a phase of accelerated, yet still largely instinctual and spontaneous, growth and expansion leading to the first real encounter with the objective and social world and its restrictions. For now, nourishment and cultivation supports the rapidly expanding movement of differentiation while the growing process **achieves substance and momentum.**

PHASE 5 - The Waxing Octile

**KEYNOTE:** **Pushing forward and meeting restriction.**

**SCENARIO:** Momentum and encounter. Emerging from the early phases of the cyclic process with the enthusiasm and subjectivity of youth, irrepressible expansion encounters the objective world and its constraints. The waxing octile carries the symbol of society confining individual action and expression while inculcating its traditional values, attitudes, and paradigms. Like impulsive youth frustrated by the strictures and prohibitions established and enforced by older generations, here the new Quality unfolding through the cyclic process faces the oppression of antiquated values and inadequate knowledge carried over from the previous cycle.

Challenges to incorporate the essence of the past cycle while shedding outgrown ideals and modes of behavior may be met constructively in this phase, giving rise to effective action and dynamic interaction. Yet the shock of realizing that one's subjective ideals often do not match reality, and the sheer power of convention and tradition holds over members of a culture, may promote uncertainty and self-doubt (symbolized by a shadow element associated with the slower planet) or hesitancy (symbolized by the faster moving planet's inability to rise to the occasion).

**DYNAMIC:** This dynamic phase witnesses the rise of emotional power in the areas symbolized by the

planetary pair. With it comes a poignant need to earnestly decide what to be, whether or not to accept the option first presented with the revelation of a new Quality of being during the decile phase — and to act upon that decision. But if decision is delayed — or avoided altogether — a vicious circuit of fear, frustration, confusion and nagging inner conflict may take hold. Dramatically expanding activity acquires structure and focus as one experiences the complex of encounter, interaction, decision and its ***emotional impact***.

#### PHASE 6 - The Waxing Septile

**KEYNOTE:** A transcendent sense of affirmation realized in the endurance of a crisis of growth and its tests of allegiance.

**SCENARIO:** Unexpected and seemingly inexplicable happenings and realizations may visit those committed to actualizing the new Quality of being the eon offers. Coming out of an intense and perhaps stormy octile phase, the universe seems to intervene, affirming a creative future and illuminating the way to it with serendipity and seemingly chance encounters.

When a creative future is welcomed, the waxing septile brings a sense of being in tune with one's destiny and the cosmos, of being at the right place at the right time. When a past-oriented stance is assumed, the phase may seem to act as fate administering unpleasant experiences in an attempt to realign the process futureward, or as divine intervention (or an unconscious effort) aborting dangerous lines of activity before they prove disastrous. Either way, shadows and residua of the past cycle may show themselves unexpectedly here, demanding to be dealt with.

**DYNAMIC:** Coming out of the octile, the momentum is high while differentiation, objectivity and substantiation increases. Creative tension and mysterious, seemingly fateful, elements may be seen in the dynamized activities and functions represented by the planetary pair. Confirmation of larger forces working behind the scenes may suddenly appear, as well as ***unexpected opportunities, possibilities, and realizations***.

#### PHASE 7 - The Waxing Sextile

**KEYNOTE:** Getting to know the environment and learning how to interact with it.

**SCENARIO:** Focused, structured activity has brought the spontaneous, instinctive urge toward exteriorization that began during the conjunction to a phase of organized, productive activity. Since the semi-sextile, the cyclic process has featured vital, form-building activities and the development of faculties and instrumentalities; it will continue to do so until the opposition. Here mental powers and organized activities develop along with a growing body of knowledge and experience regarding the environment and how to interact with it.

By now the unfolding process has assumed a more or less clear direction and form. If the creative spirit is allowed to operate, new systems and principles of organization are developed to meet the unprecedented needs of new qualities of being (or new levels of operation) unfolding through the cyclic process. When pastward forces determine the scope and nature the cycle, the powerful binding force of inertia tightens its often glamorous hold.

**DYNAMIC:** Having met obstacles on the path of expansion, the areas and activities symbolized by the planetary pair now features adaptive and productive activity within a defined scope. With the rise of the principles of multiplicity and objectivity, the archetypal new Quality of being has begun differentiating into a complex yet interconnected set of qualities and potentialities. Within the waxing sextile lies an emerging ***element of context and meaning***.

#### PHASE 8 - The Waxing Quintile

**KEYNOTE:** A capacity for bringing new qualities of being into manifestation.

**SCENARIO:** Wholeness acts through the human capacity for creativity. Here the cyclic process reaches the stage where creative human participation is required to bring new qualities into concrete manifestation. There is a perhaps significant symmetry operating between the need for human participation seen here and the seemingly cosmic intervention of the waxing septile. For the next step in the successful unfoldment of the new quality revealed in the decile phase to be realized, the eon now requires the contribution of an individual factor.

It is the purpose of the eon to actualize as fully as possible such a new quality of being. Lacking such a quality, talent falls flat, skills become misdirected, and technology devoid of purpose other than the achievement of power, control, and profit ultimately turns on its creator. Deprived of a futureward directive, mental faculties turn upon themselves, producing formalism,

tradition-bound ideologies, and cunning rationalizations meant to enforce and perpetuate old paradigms and their antiquated values and outmoded attitudes.

**DYNAMIC:** Here rising mental powers and increased objectivity, combined with the dynamic interplay featured in previous phases, makes possible the development of constructive skills, techniques, and procedures. Signaling the rise of individuality, mental faculties, and creative capacities, the waxing quintile phase brings to individual and collective humanity the capacity to work with or against the creative movement of Wholeness. It poses the question: **to what use?**

#### PHASE 9 - The Waxing BiNovile

**KEYNOTE:** **Emergent new qualities claim a field for growth.**

**SCENARIO:** Now viable and dynamic, the new qualities of being unfolding through the cyclic process deploy in a prelude to establishing a firm ground of operation. Earlier we saw how the new Quality revealed in the waxing decile phase received in the novile the nourishment it needed to begin to grow into its own. At the octile phase, growing momentum experienced its first restriction. Now substantial, vital, and differentiating, unfolding qualities need a broader field for growth into maturity.

If the pull of the past still overpowers the urge to move forward, old patterns, agendas, and attitudes instead take deeper root, forcing futureward qualities into retreat. In either instance, the momentum of the process intensifies as it rushes toward the crucial moment when the forces of differentiation and integration (and principles of subjectivity and objectivity) are for a moment equally matched.

**DYNAMIC:** The rising power of differentiation can now be seen in the first "complex" aspect, the bi-novile. The last phase before the decisive waxing square, tension and expectation rise. The functional activities represented by the planetary pair should be experiencing swift growth and rapid expansion, yet long developing crises and confrontations may follow as mobilized new qualities of being and modes of behavior demand **a field of their own.**

#### PHASE 10 - The Waxing Square

**KEYNOTE:** **Maturing new qualities demand freedom from the past and its compulsions.**

**SCENARIO:** The direction of the rest of the cycle now hinges on a capacity for decisive action, enabling one to remain in tune with the futureward movement of the eon. The essential character and quality of how the process unfolds — or fails to unfold — through the remainder of the cycle is largely molded by the allegiances and patterns of action formulated and enacted during the previous phases and in this crucial phase of decisive action and subsequent stabilization.

Here the two paths inherent in any cyclic process operating at a truly human level lead to a decisive struggle for ascendancy between pastward and futureward forces. Its outcome largely decides whether (and to what degree) the cycle's activities and capacities courageously unfold mostly in tune with the needs of a creative future or are largely controlled and conditioned by the past and its ghosts. Either way, a stable basis for expanded activity is about to be established.

**DYNAMIC:** For a moment the principles of subjectivity and objectivity, of unity and multiplicity, are equal. But the process moves as the waxing square demands decision in the perhaps turbulent life-department represented by the planetary pair. Now individuality becomes a realizable potential as the principle of differentiation attains ascendancy; it is actualized when one courageously stands against the powerful torrents of the past and successfully resists the pull of collective psychism and ancient failures. Here the courage to meet crises of action and encounters with the tyranny of the old leads to an active and **decisive break with the past.** Yet one often does not realize the full magnitude and implication of such moments until their time has passed.

#### PHASE 11 - The Waxing BiSeptile

**KEYNOTE:** **Creative will shapes the character of the future.**

**SCENARIO:** Large issues have been faced, decisions made, and the direction set, either by active choice or by default. If this phase is met in a courageous, futureward spirit, a growing will tempers the actualizing new qualities of being unfolding through the cyclic process.

Here seemingly mysterious agencies may intercede to protect the well-intended from disastrous consequences. Yet such protection comes at the cost of a temporary setback or time lost. Difficulties well met here may help steady the futureward direction of the cycle. Aspirants to the futureward path may need to avoid or escape the traps of self-delusion and megalomania opened wide by another remarkable series of seemingly cosmic affirmations.

**DYNAMIC:** Individuality rises as the power of differentiation and objectivity gain ascendancy, overpowering the principle of integration and the power of subjectivity. Yet the principle of unity now becomes internalized and potentially individualized while a mysterious sense of transcendent certainty is felt in the areas and activities represented by the planetary pair. Important issues, encounters, crises and decisions have been faced, for better or worse, now their *ramifications surface*.

#### PHASE 12 - The Waxing TriDecile

**KEYNOTE:** **Maturing new qualities of being participate creatively in a larger scheme.**

**SCENARIO:** Surviving the environment and the pull of inertia, the viable and substantial new qualities first revealed during the decile phase contribute what they uniquely can to a greater whole. In another sense, if all has gone well, the cyclic process should now be operating at a higher level than it was during the previous cycle. Yet a mature understanding of what it means to participate at such a level will not be realized until the waning hemicycle. For now, the direction of the cycle is set either futureward or pastward as the ramifications surfaced in the previous phase are dealt with.

If a pastward attitude is assumed, old habits and fixed patterns of behavior tighten their ingenious grip. Yet here it is possible to see them for what they are. Exposed, eventually the hold of the past might be broken. If a mostly futureward attitude guides the process, it becomes increasingly important to recognize the factors of personal desire, purpose, and responsibility in individual action lest the aspirant confuses personal motives with cosmic intent.

**DYNAMIC:** Since the waxing square, productive, outward and practical activity has been on the rise while the cycle is drawn toward the opposition. Here creative potential may be tapped, *catalyzing outward activity* unto new levels. But the power provided may be used to perpetuate a sterile status quo, as well as to engender creative tomorrows.

#### PHASE 13 - The Waxing Trine

**KEYNOTE:** **A promise of future fulfillment spurs determined activity.**

**SCENARIO:** A view is open to what could be if the current cycle realizes fulfillment. It stimulates the growth and expansion of the qualities unfolding through the cyclic process along lines set in previous phases. Here the faculties of organization and planning developed during the preceding sextile and square phases are applied for the attainment of envisioned goals.

If core issues and challenges surfaced during the waxing square were not earnestly faced, new light shed here may provide a better understanding of what is at stake. If a futureward attitude is assumed, patterns of over-indulgence, passivity, and laziness acquired during this (perhaps too easy) phase could render visions and plans into nothing more than elusive dreams. If feelings of inadequacy to meet the requirements of what is seen ahead rise, there may be temptations to settle for what is within easy reach.

**DYNAMIC:** With a larger picture of what is unfolding comes harmony and closer interaction with the functional activities symbolized by the planetary pair. The faster planet symbolically continues constructive work, yet such activity is becoming less instinctual, gradually more aware of its relationship with the slower of the pair and their larger work together. Here *growing mental faculties and the power of imagination* begin to play larger roles in the direction and development of the cyclic process.

#### PHASE 14 - The Waxing TriOctile

**KEYNOTE: A driving force to overcome all obstacles on the road to attainment.**

**SCENARIO:** Individual will and drive are at an apex, determined to overcome whatever obstacles are encountered on the way to fulfillment. The waxing trioctile carries the symbol of the irrepressible will and imagination that drives entrepreneurs and "self-made men" toward their envisioned goals, regardless of difficulties and opposition. Here plans and goals encounter "real world" demands, requirements and exigencies, which might be much different than those anticipated.

If a pastward attitude controls the process, this powerful and individualizing phase provides energy which, if used appropriately, could enable realignment. If futureward, a "reality check" is in order. From here until the opposition phase, pastward forces exert a powerful pull capable of ensnaring the over-confident. Problems will also develop here if one comes to regard oneself as a power "unto itself," capable of standing alone against the cosmos.

**DYNAMIC:** In this dynamic and empowering phase, left-over problems and conflicts involving the life-department represented by the planetary pair may be better understood and resolved with the exercise of patience and perseverance. Here the momentum toward individualization culminates, bringing tests of fitness and commitment, bestowing an ***irresistible will to succeed.***

#### PHASE 15 - The Waxing BiQuintile

**KEYNOTE: A capacity for self-sufficiency, assuring the fulfillment of unfolding qualities in the face of enduring forces of disintegration.**

**SCENARIO:** With the momentum of the trioctile behind it, the sweep of the cycle now rushes toward the decisive opposition and its "parting of the ways." If new qualities of being have been allowed to mature and operate at a higher level of the cyclic process, here they become empowered to survive the pull of rebounding pastward forces guarding the way to the waning hemisphere of the cycle.

If a definite effort was initiated during the previous phase to finally break the bondage of the past, this phase brings the means to do so. If development has been mostly futureward, rising individualism may introduce the possibility of a new type of failure. Yet at the truly human and existential level, new qualities of being require individuals to embody them if they are to be effective and fully actualized.

**DYNAMIC:** The development of mental faculties and imagination witnessed in previous phases now provide a capacity for formulating creative solutions to problems met along the culminating steps toward fulfillment. The areas and activities symbolized by the planetary pair feature the development of the ***inner resources and capacities required for actualization.***

#### PHASE 16 - The Waxing Quincunx

**KEYNOTE: Rapidly developed new qualities of being realize a reflective capacity.**

**SCENARIO:** Goals envisioned and worked toward in the previous phases now assume a highly developed form, flaws and all. The new qualities unfolding through the cycle, rooted in the Quality of being revealed in the decile phase, should now stand on their own in full maturity. In another sense, the functions and activities symbolized by the planetary pair should now be operating effectively at a new level. Yet what is now seen and evaluated in many ways may not live up to the essence and potential of the archetypal Quality. Shadows of the past may be seen in flaws. Especially since the square, the growing force of individualism and interaction with an at times harsh environment have introduced an inevitable element of ego into the unfolding process.

If a pastward attitude commands the direction of the cyclic process, now comes a last chance for realignment, or at least an opportunity to make the best of the situation and to execute some kind of "damage control." If a mostly futureward attitude has directed the course of unfoldment, this phase offers opportunities for improvement and the eradication of flaws.

**DYNAMIC:** As the sweep of the cyclic process approaches the opposition and the apex of the principle of objectivity, feelings of dissatisfaction and frustration may be featured in the areas symbolized by the planetary pair. Here the stirring potential of the semisextile phase is glimpsed by its nearly fulfilled product in an experience of ***introspection and reflective evaluation.***

#### PHASE 17 - The Waxing TriSeptile

**KEYNOTE: The recognition of a transcendent interplay of forces operating through and connecting all life-experience.**

**SCENARIO:** The cosmic web reveals itself to the ardent aspirant embarking upon the ultimate quest. Those resolute to meet the call to fullness here experience a convincing sense of attunement with the eonic movement of the cyclic process.

Regardless of whether the direction of the cyclic process is mostly pastward or mostly futureward, this phase brings an inner sense of finality and conclusion to the line of activity operating since the beginning of the cycle. If a futureward attitude is

assumed, here temptations of self-glorification and solipsism may be encountered, as well as the supremely self-deceptive notion that the cosmos is ones to command. If the cycle has so far has been mostly past-oriented or largely unsuccessful, resentment may flare along with feelings that one is a victim of the cosmos rather than a creative participant within it. Yet the power of such feelings could be transmuted and used for a constructive new beginning.

**DYNAMIC:** The long development of mental powers and imagination, and the rising arc of individuality, have given rise to a self-reflective sense of individuality and a capacity to participate in the coming waning hemisphere of the cyclic process. The life-department represented by the planetary pair now bear the seal of **cosmic attunement** or karmic implications.

#### PHASE 18 - The Waxing QuadNovile

**KEYNOTE:** **The eon embraces and protects viable, well-developed new qualities.**

**SCENARIO:** Wholeness answers the needs of individualized qualities of being in the final drive toward fulfillment. In a sense this phase complements the waxing novile phase. The nascent new Quality of being nourished and cultivated there is now seen as a viable and fully mature set of differentiated and individualized qualities engaged in the closing phase of the vital, form-building waxing hemisphere. Whereas the novile provided the careful nourishment and cultivation required during the very first stages of growth, the quadnovile phase offers to protect any newly developed variation on the theme of the essential new Quality of being it is the cycle's purpose to unfold. Yet if the direction of the cyclic process is controlled by ego, fear or nostalgia a growing trend toward devolution becomes evident.

**DYNAMIC:** In this the last phase of the waxing hemisphere, whatever is unfolding through the cyclic process moves toward an ultimate test of fitness, a moment of truth revealing how well the potential of the cycle has been actualized. The principles of individuality and objectivity are about to peak, as the planetary pair prepare to directly face each other across their greatest distance. A sense of a new order of things should be developing in the life-department symbolized by the planetary pair. Here the eon seems to embrace whatever truly new and individualized qualities survive — they are **allowed to be**.

#### PHASE 19 - The Opposition

**KEYNOTE:** **The efflorescence of qualities developed throughout the waxing hemicycle and their repolarization to a new level featuring the rise of intentional, shared, and purposeful activity.**

**SCENARIO:** Up to now, the new qualities unfolding through the current cycle have marched toward fulfillment largely for its own sake, driven by an inwardly felt, subjective and compulsive need to be. New faculties and capabilities have been used to realize that goal of fulfillment. Now the flower enfolded in the seed of the conjunction is seen for what it is. Yet with it comes the realization that fulfillment alone is not enough.

No cycle of relationship culminates at the opposition as a complete success or failure. Success and failure are matters of degree, yet it is usually mostly one or the other. Failed elements involving the areas, activities, and functions symbolized by the planetary pair now strongly contrast those which have modulated to a new level of operation. But tension produces power, which may be channeled either in a productive and integrative direction or in a destructive and disintegrative direction.

If pastward forces dominate the cyclic process, the activities and functions symbolized by the planetary pair become gradually crystallized and opaque, casting a shadow or creating a vortex of negative energy in the personality. In such instances, the planetary functions may operate in a rigid or habitual manner, and instead of working together the two functions begin to move apart as the integration of the pair breaks down. Perpetuated by fear and denial, the areas symbolized may become the site of psychological problems and complexes. It still may be possible to turn the situation around during the waning hemicycle, but it is far more difficult here than in the waxing phases. Nevertheless, damage control may prove productive in the long run if it provides a constructive prelude to the next cycle.

If the cyclic process has so far been mostly futureward and successful, illumination and rebirth may be experienced as a creative new beginning opens. It symbolizes a rebirth into objective, social participation within a larger sphere. Whereas the waxing hemisphere witnessed the development of faculties and capacities, and maturity into an established quality, the waning hemisphere should witness the rise of larger issues of meaning, purpose, understanding, and creative participation within a social whole. In another sense, while the waxing hemicycle focused on the organic development and eventual fulfillment of new qualities, faculties, and capacities, the waning hemicycle concerns the value, place, and purpose of such faculties and capacities within a larger, universal sphere.

**What has been learned and experienced is now shared.** And because self-assertion and the drive toward individualization are no longer mounting, a growing inward movement of integration calls for repolarization from ego and structure building activities to creative participation within the largest possible field of activity. Yet even if the cyclic process has been so far mostly successful, and the individual has liberated herself from the remains of the past and their compulsions, it is still possible to fall back on old ways and attempt to immortalize the moment and condition of fulfillment for its own sake.

**DYNAMIC:** Tension, mental clashes, and conflicting objectives may be featured in the life-department as the functions symbolized by the two planets either realize closer integration or begin a course of separation and divorce. As a "symbolic line

of awareness" between the two hemispheres of the cyclic process, the opposition brings a new awareness of the objective and social realms, of self and other, of the individual and his unique contribution to the world at large. It is no longer enough to seek fulfillment for its own sake, now increased importance is placed on ***the universal context and ones place and purpose within it.***

#### PHASE 20 - The Waning QuadNovile

**KEYNOTE:** **An open and unconditioned response to the possibility of relationship, inclusiveness, and togetherness.**

**SCENARIO:** Rebirth into the objective world brings a glimmering of new possibilities in the realm of social interaction and participation. But such glimmerings are still youthful, enthusiastic, and undefined. Initially, the vastness of the larger community may seem overwhelming. It may still be unclear how the "me" sphere, and personal capacities and instrumentalities developed during the waxing hemicycle, best fit into the larger picture glimpsed here. For now it is enough to absorb and assimilate the ramifications of the opening of the "we" sphere as one cultivates a sense of community with others and the cosmos.

If there was a failure to repolarize during the opposition, now begins the process of devolution in the areas symbolized by the planetary pair. If repolarization was mostly successful, the activities and functions symbolized by the planetary pair are provided with the experience and support they need to start developing the objective and communal components of the new qualities unfolding through the cyclic process. Yet in any instance, seeds of the illusion of separation, and exploitation of relationships for self-gratification, may be sown if one resists the rise of ingathering, communal forces experienced here.

**DYNAMIC:** The attitudes and values adapted here, in this first phase following entrance into the waning hemisphere, ***take hold and guide the course to the future.***

#### PHASE 21 - The Waning TriSeptile

**KEYNOTE:** **Two spheres integrated by will and inclusiveness open the way for a release of transcendent power.**

**SCENARIO:** The eon empowers ardent and steadfast aspirants who have to some degree harmonized and integrated within themselves the principles of unity and multiplicity, enabling them to act as creative agents in the eternal cyclic process. The glimmer of new possibilities opening in the objective and social spheres shown in the previous phase leads to an intuitive but undeniable sense of place and purpose within the world. Although one's unique place and purpose is not yet fully understood in all that it means and implies, a sense of destiny or individual uniqueness becomes a living power which seems to make possible whatever is needed for fuller understanding and the empowerment of the qualities unfolding through the cycle.

If the course of the cyclic process is mostly futureward and repolarized, the spirit of a creative future seems to act through the activities and functions symbolized by the planetary pair, as if to affirm and empower . . . and to present opportunities to clear the path of karmic debris or personal obstacles. In instances of a pastward and devolutionary course, this phase may seem to bring fateful experiences and feelings of isolation and alienation, or opportunities to neutralize ancient karma and repolarize the cycle process.

**DYNAMIC:** Individual concerns and the force of individuality wane as social concerns and a movement toward essentialization waxes *under the direction of the slower moving planet* of the pair, as the faster moving body moves towards it. The first of the septile series following the opposition, this phase in some ways mirrors the waxing septile. Here cosmic attunement is not only sensed but realized as one begins to ***work consciously and creatively with transcendent forces.***

#### PHASE 22 - The Waning Quincunx

**KEYNOTE:** **The deeper implications of participation in a collective whole surface as social horizons expand.**

**SCENARIO:** The openness to relationship featured in the waning quadnovile, and the intuitive sense of place and purpose experienced in the triseptile, have opened the way for a phase featuring initiation into fruitful social interaction and achievement. This phase carries the symbol of the young adult and his integration into a self-chosen group of peers. Group-experiences and shared values are highlighted in the areas symbolized by the planetary pair.

Regression, falling back on habitual patterns, devolution and a gradual breakdown of relationship between the two planets become apparent if a mostly closed and pastward attitude controls the direction of the cycle. A growing lack of meaning and developmental context becomes evident in such instances. If a mostly futureward and inclusive attitude has been established, rapidly opening horizons and a flood of new experiences may at first confuse the aspirant. Now the intuitive vision of place and purpose revealed in the previous phase needs to be refined and developed, bringing it in tune with what is possible and needed. Yet the gradual rise of the principle of subjectivity may be reflected in unrealistic expectations and a withholding of self in relationship.

**DYNAMIC:** Here the results of the opposition phase become visible in the life-department as the functions of the planetary pair either pursue a meaningful path together or gradually disengage, perhaps becoming estranged. As a wider scope of experience

opens under the guidance of the slower moving body of the planetary pair, **group interaction and the exchange of energies, values, and ideals** come into play.

#### PHASE 23 - The Waning BiQuintile

**KEYNOTE:** A capacity and determination to plumb the depths of existence in search of significant experiences and underlying forces.

**SCENARIO:** Exposure to the objective world, and the expansion of social horizons and the new possibilities it brings, leads to a need to explore and understand the movement of forces operating beneath the surface of social and personal life. Self-reliance and the development of individual capacities are featured. But whereas the waxing biquintile saw the unfoldment of innate or organic faculties and capacities, the waning biquintile calls for the willful development of unique, individual capacities and the rise of technological knowledge and skills capable of extending innate faculties and capacities.

When a pastward, separative attitude reigns, this phase carries the symbol of the individual attempting to stand alone against the greater whole, and, in another sense, the destructive, perverted use of knowledge and technology. When a mostly futureward and integrated attitude prevails, the individual dedicated to the actualization of the new qualities of being unfolding through the cycle now assumes the role of a creative participant within a social or universal order. But the force of individualism may still overtake the aspirant who takes too much pride in such a role and confuses his will with that of the cosmos.

**DYNAMIC:** The flood of possibilities shown in the previous phases now required a reality check, separating the fanciful and unattainable from what is realistic, possible, and needed within the context of the current cycle. What is needed now isn't more possibilities but a widening scope of meaning and understanding. As the universal principle of differentiation and the force of individuality ebbs, it becomes even more internalized in ***the individual who now a creative power in the cosmos***, for better and for worse.

#### PHASE 24 - The Waning TriOctile

**KEYNOTE:** A warm acceptance of relationship and a growing involvement with the basic issues of participation.

**SCENARIO:** Since the opposition, it has been no longer enough to merely pursue personal satisfaction and subjective fulfillment. All activities are now placed within a larger social or universal context. The opposition, and the first series of phases following it, worked to open up the objective world and to repolarize the operation of the cyclic process from activities dealing with the development of innate faculties, and the evolution of organic and psychological structures, to activities expanding understanding and purposeful participation within the most inclusive whole possible. What counts now is how the areas, activities and functions symbolized by the planetary pair may enable the individual to make a purposeful and valuable contribution to the world.

Whereas the phase opposite this one, the waxing trioctile, carried the symbol of impetuous youth first encountering limits imposed on his activity and growth, the waning trioctile carries the symbol of an artist showing his work and witnessing the public's response to it. If one's contribution is not in close accord with a larger need, or if not enough attention is given to the requirements and sensitivities of others, feelings of resentment or persecution may develop as a reaction to real or imagined rejection. Devolutionary instances may develop the negative attributes of the waxing trioctile and engage in sharkish social predatorship. A more productive response, however, will be one which includes a greater openness to objective facts and a friendly exchange of views and ideals.

**DYNAMIC:** As the principle of integration and a social sense expands, this demonstrative phase features a need to disseminate, share, and promote the new qualities of being unfolding though the cycle, and to show their place within a workable way of life. Here the aspirant meets ***challenges of integration and acceptance***.

#### PHASE 25 - The Waning Trine

**KEYNOTE:** Seeing the whole picture.

**SCENARIO:** Cooperation with others and creative participation within a social whole requires insight into the attitudes of others and the needs of society. What commands attention here is not so much what is done but the quality, understanding, and life-philosophy informing and motivating action. Here an intuitive sense of continuity surfaces, and with it the development of an holistic understanding of the past and a vision of what is possible and needed in the future. The activities and functions represented by the planetary pair feature re-evaluation as old forms and concepts developed during the waxing hemisphere are revealed as outmoded and inadequate in light of the more inclusive and mature world-picture developing through the waning hemicycle.

Challenges to a futureward mind come in the form of giving up sentimental and proprietary feelings connected with ideas, projects, people, things, and relationships. Its time to move beyond conflicts surfaced during the opposition and trioctile phases through transcending the problem of dualism and the closed-circuit of its either-or mindset. If the cycle of unfoldment has been

mostly unsuccessful, here is an opportunity to understand how things went astray and to envision how the current cycle can provide a foundation for fulfillment in the next.

**DYNAMIC:** Whereas the waxing trine saw the mobilization and rapid growth of faculties and instrumentalities, the waning trine features an ingathering of experience and a growing concern with how the faculties and experiences of the life-department fit into a larger, more than personal, context. An *emergent mind of Wholeness* will illuminate the path to the future.

#### PHASE 26 - The Waning TriDecile

**KEYNOTE:** *Facing the implications of past actions, decisions, and allegiances.*

**SCENARIO:** The expansive, inclusive picture of what is, and what could be, experienced during the waning trine now promotes a realization of the long-term ramifications of actions performed or neglected, decisions made or defaulted, and opportunities accepted or ignored. With such an encounter comes the challenge to confront and neutralize shadows of one's own creation, a victory made possible by self-understanding. In other words, this phase brings to light distortions and inadequacies impairing the actualization of the new qualities of being unfolding through the cyclic process; but it also signals the rise of individual will and skillful means required to remedy the situation . . . or to exacerbate it.

If the cycle has succeeded in rising the activities and functions of the planetary pair to a new level of operation, problems and failures surfacing since the opposition become undeniable. Yet this, and the previous, phase brings the understanding, determination, and means to redeem the past. But now past shortcomings concerning the functional activities may haunt the aspirant to Wholeness, possibly giving rise to exaggerated feelings of inadequacy and guilt, or a crippling sense of despondency.

**DYNAMIC:** As the principle of integration approaches ascendancy over the principle of multiplicity, the mindful individual is called to come to terms with his contributions to the whole. Out of it comes self-liberated from the past and its shadows. In this test of capacity, the aspirant must exercise her genius and exploit her inner resources to the fullest if she is to *go on fearlessly into the light.*

#### PHASE 27 - The Waning BiSeptile

**KEYNOTE:** *The cosmos accepts and protects those dedicated to the path of transformation, empowering them to illuminate the way to a creative new day.*

**SCENARIO:** Since the waning trine, the seed Quality unfolding through the cyclic process has inspired the formulation and dissemination of new social and spiritual ideals. Having faced personal shortcomings exposed in the light of such ideals, and resolute to go on into a creative future, the aspirant now becomes enthusiastically involved in the work of introducing and incorporating the new ideals into the fabric of the community. But the rising momentum toward group integration and the search for ultimate meaning many tempt the ardent seeker to go too far, too quickly, placing the aspirant in jeopardy. Yet here some higher force may offer the well-meaning and innocent aspirant unexpected or inexplicable protection.

If the process of unfoldment has developed along mostly successful lines, the aspirant now becomes aware of acting as a conscious agent for the actualization of a new ideal on a social scale. But a growing sense of being overshadowed and protected by unseen, ever-present cosmic forces may develop a psychological dependency upon "fateful" or cosmic signs and symbols showing a course to pursue or an action to perform. If the new quality wasn't successfully realized at the opposition, and its implications weren't faced during the previous phases, a sense of being overwhelmed or victimized by greater forces may be felt. Other than embracing emergent ideals inspired by the new Quality, a fervent escape to the safe and secure ways of the past may seem the only release from an unbearable situation.

**DYNAMIC:** As the power of integration mounts, the cosmos empowers those in tune with its harmony, and, by contrast, exposes the discordant path of disintegration. Once again, the ardent and steadfast aspirant may experience for a moment *the all-revealing Light of Wholeness.*

#### PHASE 28 - The Waning Square

**KEYNOTE:** *An emergent new order and its ideals and values offers a new way of living.*

**SCENARIO:** Facing broad issues with an open, creative mind may precipitate a crisis of meaning in this decisive phase. The cycle which in its waxing hemicycle nourished and brought into fruition a new Quality of being and its faculties, and which witnessed a new vision and its ideals around the waning trine, now calls for the development of a social order founded upon rising qualities, principles, and values. The phase carries the symbol of a exemplary individual utterly dedicated to transforming his or her society — be it a group of peers, a family, a town, a profession, a nation, or humanity as a whole. Here everything connected with the planetary pair is questioned and re-examined in light of a new worldview or ideology, and whatever is shown to be outmoded and inadequate is uprooted and disposed . . . sometimes ruthlessly.

As the cyclic process wanes, organic decline becomes increasing evident in the activities and functions symbolized by the planetary pair. If the cycle has not been allowed to unfold and actualize adequately, alienation and manipulation may surface as controlling forces. If the direction of the process was mostly pastward during the waxing hemicycle, but was successfully turned-around during the waning trine, a growing sense of individuality may precipitate a crisis of reorientation similar to that seen in the waxing square. In such instances, one may experience crises and opportunities allowing one to redeem past shortcomings through the acceptance of a new direction and outlook — opening the way for actualization in the succeeding cycle.

Even if the process has unfolded in a mostly successful and evolutionary manner, intellectual honesty may be compromised for the sake of expediency. Here, perhaps more than in any other phase, any individual flaw or shortcoming, any opaque element of the personality, casts far-reaching shadows as the individual attempts to impress her subjective values and reality upon the outer world. Indeed, the exemplar of a new way, or the father of a new society, symbolized by this phase could be a Gandhi or a Lincoln, or a Lenin or a Mussolini. Either way, they forced a society to embody their values and vision.

**DYNAMIC:** In this crucial phase, the principles of integration and multiplicity are for a moment equally matched, with the movement toward unity and integration in ascendancy. Now action must be given meaning. Current activity, and the entire network of experience comprising the cycle, needs to be seen from the broadest perspective possible. The crises and comforts, confrontations and pleasures, experienced earlier in areas symbolized by the planetary pair should not be seen as isolated, unrelated fragments, but as congruent phases of a whole cycle of experience. But there is also a degree of cultural or intellectual ruthlessness connected with this phase: the weeding-out of unnecessary elements, a drive to succeed at any cost, and the possibility of social and ideological intolerance. In a higher sense, in this phase the evolutionary hemicycle of the cyclic process culminates, beginning a closing arc of consolidation as its Quality of being is realized **as a vital, creative force in the world.**

#### PHASE 29 - The Waning BiNovile

**KEYNOTE:** **The refinement, deployment, and establishment of a new set of values and ideals which serve as a paragon for collective and individual living.**

**SCENARIO:** Following the symbolic or actual "war of ideas" featured in the previous phase, an emergent paradigm is now being refined and established as the guiding force for a new way of living. In a sense this phase mirrors the waxing binovile, which saw nascent new qualities requiring a field of their own in order to reach fulfillment. Here realized qualities operating at a more inclusive level than during the previous cycles provide the basis for a new paradigm of living — a paradigm in need of a new society to serve as a field upon which to cultivate a new social order and a new type of individual.

If the direction of the cycle has been mostly pastward, and has not been successfully repolarized during the waning hemicycle, the devolutionary trend gains momentum, and with it a compelling urge to return to the values and ideas of an illusive past may take command of the life-department. In such instances, the activities and functions symbolized by the planetary pair may assume a rigid, crystallized, even militant, form. If the process has been mostly futureward and integrative, here the new paradigm and its values and ideals mature and flourish. Yet what flourishes may turn cancerous if not structured by the needs of the whole and disciplined by the highest values being realized through the cyclic process.

**DYNAMIC:** With the principle of integration and the power of subjectivity in ascendancy, shared values, ideals and experiences are nourished and given an **opportunity to attain creative fullness.** Yet whatever resists integration faces a downward spiral of disintegration.

#### HASE 30 - The Waning Quintile

**KEYNOTE:** **Contributing one's capacities and capabilities to the service of a greater whole.**

**SCENARIO:** A viable society — be it a group of friends, a family, a nation or an emergent global community — requires the creative participation of its individual members if it is to actualize its founding ideals and values. Unique contributions, great and small, must be offered willingly and wholeheartedly if they are to be authentically creative and enriching. Indeed, history shows the life-course of any society, regardless of its splendors and achievements, supported by enslavement and imposed participation.

Whereas during the waxing quintile the eon required an individual factor to catalyze the unfoldment of the new Quality first revealed during the decile phase, in the waning quintile the eon requires the agency of creative individuals to actualize its many Unique aspects. If the direction of the cycle has been mostly futureward, a purposeful application of knowledge, experience, and insight gained during the cycle enables one to make a creative contribution to the whole. If individualism and separationism overpowers the movement toward integration, information, "know-how," and personal authority may be used for exploitative and self-aggrandizing ends. If the direction of the cycle is neutral (or if an earlier pastward orientation was turned-around during the waning hemicycle), this phase may operate in an involutionary manner similar to a waxing quintile.

**DYNAMIC:** The process is now moving into its final, ultimate series of phases. Deficiencies now cast long shadows which can deceive and entrap the aspirant in their glamour. To be a truly constructive and creative power in the world, **one must first**

***offer oneself and one's powers to the needs of the whole.***

PHASE 31 - The Waning Sextile

**KEYNOTE: The enrichment a way of life and its social instrumentalities.**

**SCENARIO:** The faculty of "whole-seeing" realized around the waning square and the new image of cosmos and anthropos it made possible are now put to constructive use by creative individuals consecrated to a new form of social organization and its way of life. Here the guiding visions and ideals of the previous phases become a living reality as forces integrating a community. In a sense, this phase complements the waxing sextile, but instead of featuring instinctual, outward and productive activity, it is geared toward deliberate, in-gathering activities dedicated to the elevation of shared ideals and experiences.

Even in the highest and most inclusive context of the phase, the living reality of a new society and its way of life actualized here is to some degree inevitably flawed by the inadequacies and shadow elements of its architects and builders, as exemplified by virtually every social reform ever attempted. It can be seen in the 20th century by the aggressive and ruthless reforms of Fascism — founded in a desire to return to the national glory of a long lost golden age — and in even the finest attempts to establish spiritual communities, such as Sri Aurobindo Ghose's Auroville in India. Shared values and ideals integrate all communities, but the members of any society are also conditioned by what their social paradigm excludes. On an individual level, if all has gone well this phase witnesses the implementation of new qualities in the areas symbolized by the planetary pair, otherwise it sees crystallization of shadow elements around whatever has not been integrated into the process.

**DYNAMIC:** In this constructive phase of implementation, the forces of integration now challenge the aspirant to ***accept oneself and all things as interrelated parts of a whole.***

PHASE 32 - The Waning Septile

**KEYNOTE: Exemplars of a creative future, self-chosen Uniques modulate to a higher level of being, responding to the call to transformation sounded by the Quality actualizing through the cycle.**

**SCENARIO:** Now comes the moment when the aspirant to the path of creative tomorrows is called upon to embody a Unique aspect of the new Quality of being, to eventually make it a living reality and to act as its empowered agent of transformation in the world. It is no longer enough to see the need for new social and individual values and to work, and even fight, for their integration into the fabric of society, nor is it enough to embrace and understand the philosophical, metaphysical, and psychological principles underpinning a new vision of reality. One is now called to dedicate one's being, mind, and consciousness to the performance of a role in the dramatic actualization of such a vision in the fullest manner possible.

Now the eon seems to place the aspirant in precisely the place and condition where she is most needed to perform the work which best suits her, to stand where she can most effectively perform transformative acts of "destiny." If the cycle has been mostly unsuccessful, or if one is unable to respond to the call of transformation, the eon may seem to bring cosmic retribution in the areas and activities symbolized by the planetary pair rather than opportunities to participate with the cosmos. Yet in so doing it clears the way to a new cycle offering yet another opportunity to redeem the past and to aspire toward the path of creative tomorrows. Even if the cycle has been mostly constructive, this phase brings opportunities for correction and realignment.

**DYNAMIC:** The cosmos moves through the creative individual, and in the magic of their interpenetration ***spirit is given living substance.*** The new Quality of being is made a living reality, its many aspects embodied by the many Unique exemplars of its qualites.

PHASE 33 - The Waning Octile

**KEYNOTE: Unique exemplars of the Quality face tests of fitness as they perform at a more inclusive level of operation.**

**SCENARIO:** In decisive moments the eon exposes individuals aspiring to Wholeness to situations requiring the fullest and most effective exercise of their capacities and abilities. Previous phases of the cycle constituted stages of growth and development, learning and consolidation, training and preparation, fulfillment and integration, vision and participation. Now the aspirant is called to perform effectively and self-sufficiently at the highest level he or she is able to attain in the areas symbolized by the planetary pair. While the waxing octile saw a rush toward outward activity, this phase features an inward movement toward an intuitively sensed source. Attunement to it may inspire a desire to relive an ancient past, but working for new beginnings may be more productive in the long course.

No matter how successfully integrated and fulfilled the cycle has been up to this phase, no potential is ever fully actualized. Shadows elements of some magnitude are always introduced into the process. Amid the perhaps intense activity of this phase, one needs to take a close and realistic look at the areas symbolized by the planetary pair. Denial and dogmatism may haunt the symbolic life-department when pastward or ego-bent forces have controlled the course of the cycle. If the course is ego-bent, the movement of subjectivity that has been in ascendance since the tri-octile may surface as a narcissistic, "me" centered attitude toward society and relationship. In instances of a neutral or turned-around direction, this phase carries experiences,

challenges and opportunities similar to those of the waxing octile.

**DYNAMIC:** As the ingathering, integrative arc culminates, catabolic forces peak in a rush of dissolution and disintegration. The coming of cycle's close is now undeniable. What counts now is the ***formation of seeds for a new beginning.***

#### PHASE 34 - The Waning Novile

**KEYNOTE:** **Consolidating the harvest of the closing cycle of activity and evaluating its worthiness.**

**SCENARIO:** As the cycle moves into its closing phases, a harvest of experience is ingathered, evaluated, and essentialized. No cyclic process ever concludes as a complete success or as an utter failure. The fruits of the cycle are always mixed, yet nothing can be entirely dismissed or forgotten. Shortcomings, inadequacies, and failure are as much a part of the whole cycle as success, fulfillment, and realization. Mirroring the waxing novile of cultivation and nourishment, this phase witnesses the conclusion waiting all organic processes — the parting of leaf and seed, disintegration or rebirth.

There is always room for improvement in even a highly successful cycle. There are always new steps ahead and more inclusive levels of operation; too much self-satisfaction and contentment here could lead to complacency and a lowering of expectations during the course of the next cycle. Disintegration accelerates in the functional activities symbolized by the planetary pair if the cycle has been mostly unsuccessful in terms of realizing a new level of operation. Yet no cycle is ever a complete loss, no matter how unsuccessful it may seem, when the future is faced courageously, with a willingness to try again.

**DYNAMIC:** As the cycle moves toward closure, the seed of a new cycle is released. It may be a mind seed, a seed idea, the seed of a coming phase of life, or even the seed of a cultural movement. Yet it carries the essence of the closing cycle in a focused and condensed form. ***Within seeds the eon enfolds creative solutions to the needs of the coming cycle.***

#### PHASE 35 - The Waning Decile

**KEYNOTE:** **A seed amid the harvest of the closing cycle carries the potential continuation of realized qualities and opportunities, and another chance for the redemption of past shortcomings.**

**SCENARIO:** Now the future awaits, condensed in a seed carrying the potential to inspire a vibrant new cycle. If the opportunities and challenges of the closing cycle have been mostly neglected, the seed carries a mostly generic character, more or less preserving the pattern and character of the closing cycle. Yet the genius of the eon always provides new opportunities to neutralize the ghosts of the past in a new cycle born of its predecessor. In its highest reaches, this phase symbolizes seed-mutation and the possible continuation of the Unique through a new cycle.

If a mostly futureward attitude has guided the closing cycle, the waning decile phase may reveal to the aspirant an outline of what the coming cycle may hold in the areas symbolized by the planetary pair. Or the aspirant may evoke an image of a future worth living for. If a mostly pastward attitude has controlled the course of the cycle, the phase may bring a sense of existential emptiness and alienated from the whole. The phase epitomizes of the best and the worst of the cycle.

**DYNAMIC:** As the force of integration and subjectively expands, the past (with its failures, successes and omissions) and the spirit of the future embrace in a seed condensing both in a single destiny. ***The Unique polarizes an efflux of the power of Wholeness*** in an act of seed-mutation, the ultimate creative activity of the cycle process.

#### PHASE 36 - The Waning SemiSextile

**KEYNOTE:** **As the eon moves the cycle toward closure, its product is shown and evaluated for what it is.**

**SCENARIO:** The end product of the closing cycle is exposed, its successes as well as its failures and partial failures. Nothing escapes the "last judgement" symbolized by this phase. Now everything is shown for what it truly is, warts and all. Time sees through all glamour; we can't hide from cycle's end. During this highly subjective phase, we may succeed in fooling ourselves, but regardless of how much one attempts to put up an attractive facade, in this closing phase the worth of everything is judged by how it meets the needs of the Whole. In the end, what matters most is that some seeds survive the cycle's close, carrying all of value gained in past cycles into a new cycle. In a sense, the time for outward creativity is in the past, and ahead in the next cycle. Although there may be much scrambling for position, this isn't a phase in which one can change much, expect one's self and one's attitude toward the past and toward the future. Indeed, now is the time to essentialize, to consolidate inner resources, and learn from the past, in preparation for the coming new cycle. Now creative imagination outlines new tomorrows, where imagination will be made real.

Impending closure is not merely sensed but often welcomed during this final phase. Lines of possibility seem exhausted, the many variations on the theme played out. An unknown future promising new possibilities is far more welcomed than a hell of repetition. Understanding the causes of failure and inadequacy, wedded with a willingness to go on and try again, opens the way to fullness in the coming cycle. Yet fear of the unknown compels some to regard a repetition of the past as the only salvation, and cycle's end as an absolute termination of all possibilities, of all tomorrows, where success and failure become

absolute and unalterable, if not predestined.

**DYNAMIC:**There may be a flurry of inner and outer activity in the areas symbolized by the planetary pair as the cycle's fruit plays fully through the social sphere. Such activity may be largely meaningless and could ultimately distract attention from a larger view, or it could be *a meaningful prelude to a new tomorrow*.

From <<http://www.khaldea.com/eon/eon36.shtml>>

# Venus - morning star, evening star

Saturday, September 30, 2017      12:53 AM

If you're one of the millions who give attention to astrology, or have had your birth chart drawn and interpreted, you probably know the zodiacal sign and natal house occupied by Venus at the time of your birth. The natal house in which Venus was located at birth shows the particular set of human experiences through which your **emotional life, feeling nature and sense of values**, fueled by the type of energy symbolized by Venus' sign, best operates.

But a house and sign examination is not the most fundamental astrological key revealing your Venusian nature. This article presents a basic, easy-to-use technique to determine and interpret your Venus type. It is based on viewing the 584-day cycle between the Sun and Venus as a whole. Readers of my series on mental types, [The Four Faces of Mercury](#), will recognize that the Venus cycle follows a pattern similar to the cycle of Mercury, but with some important and very intriguing variations.

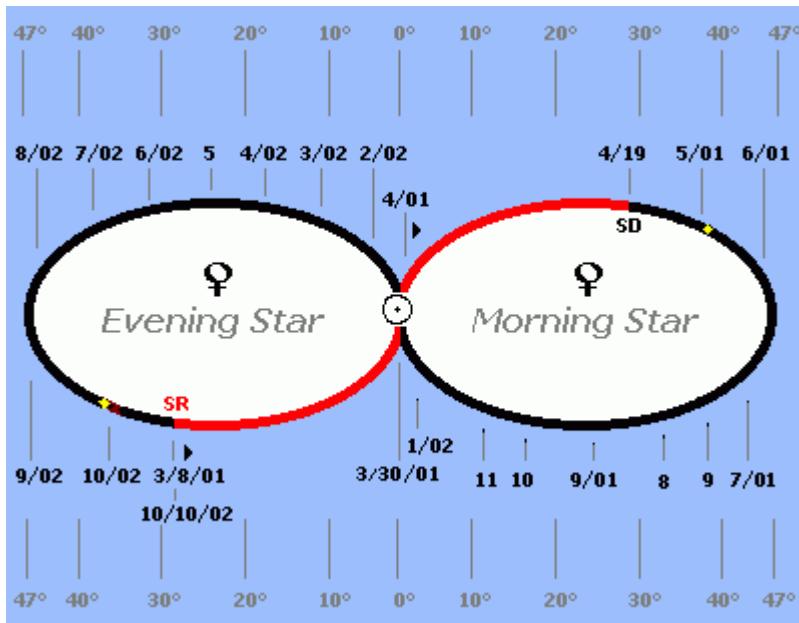
The approximately 116-day cycle of the Sun and Mercury deals with mental processes, associations and attitudes, while the cycle of **Venus symbolizes emotional processes and attitudes**, as well as **our value-and-meaning-giving faculties** – that is, how we interpret, evaluate and make sense of our life-experiences and the world around us. Whereas Mercury is the neutral and asexual planet, the servant and messenger of other planets and their functions, Venus is assigned a feminine polarity; it represents the set of values motivating our actions (Mars) and guiding our mental processes and use of knowledge (Mercury). But the most unique and fascinating feature of the cycle of Venus is the remarkable way it conforms, cycle after cycle, to a five-fold pattern.

## **The Cycle of Venus and Its Five-Fold Pattern**

Because the orbit of Venus lies within Earth's, from our geocentric point of view Venus always leads or follows the Sun by no more than 47.5 degrees. Another special feature of the Venus cycle (which it shares with the Mercury cycle, because the two bodies both lie within earth's orbit) is that Venus forms two very different types of [geocentric conjunctions](#) with the Sun — the inferior conjunction and the superior conjunction. A Venus cycle begins at the inferior conjunction, when Venus is exactly between the Sun and the Earth. At the superior conjunction, which is equivalent to the opposition aspect, Venus is on the far side of the Sun, with the Sun standing exactly between the Earth and Venus.

The inferior conjunction, equivalent to the New Moon phase of the lunation cycle, occurs when Venus is in the middle of its retrograde cycle and moving quite slowly across the zodiac. It is then nearest to the Earth and, from our point of view, dark. Rising before the Sun, Venus appears in the pre-dawn sky about a week after the inferior conjunction, when the Sun and Venus are about ten degrees apart. As a herald of the new day, Venus is called **Phosphorus** and **Lucifer**, the latter name meaning "light bearer."

### **The Cycle of Venus and Its Turning-Points**



The accompanying diagram shows the important turning points of the Venus cycle for years 2001-2002.

The cycle follows the movement of the ► arrows through the "figure 8." The beginning of each month is indicated in **bold** type just above and below the planet's path. Degrees of elongation from the Sun are indicated by the figures at the top and at the bottom of the diagram. The **retrograde period** is shown in red. Maximum brightness is indicated by a yellow ♦ diamond.

For instance, the Venus retrograde period begins on March 8, 2001 (we apologize for using American date notation) at a bit less than 30° degrees distance from the Sun. The inferior conjunction occurs a bit after April 1, 2001, and Venus turns stationary direct on April 19, 2001, at an elongation of a bit less than 30°. During June 2001 Venus is at eastern greatest distance from the Sun, and so on.

**Venus turns direct** about three weeks after the inferior conjunction. Thirty-six days after the inferior conjunction, **Venus is most brilliant** in the morning sky. Thirty-six days more, Venus reaches its maximum distance from the Sun. At this time, Venus is moving through the zodiac at the same speed as the Sun, and gaining.

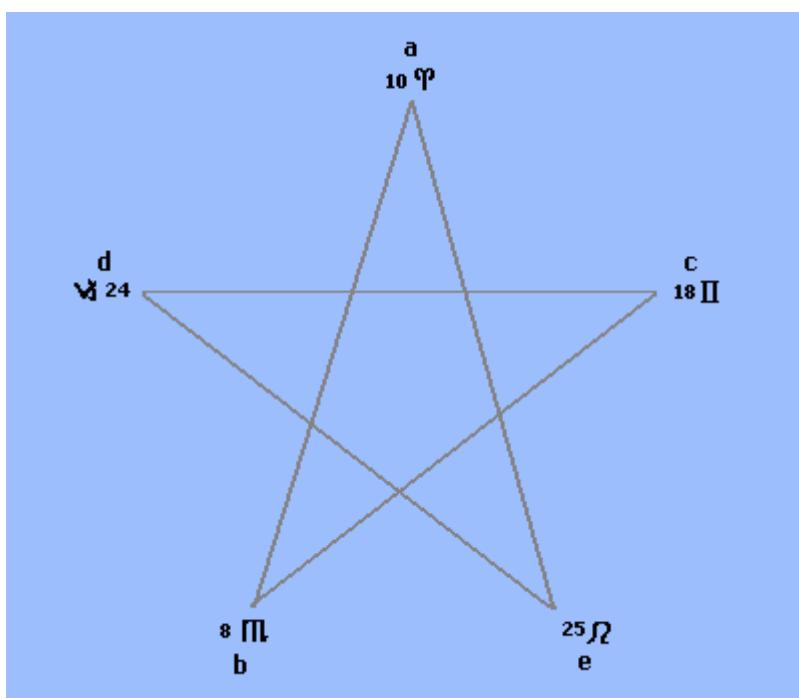
Two-hundred and sixteen days (or  $6 \times 36$  days) later, Venus reaches its superior conjunction with the Sun, when it is moving close to its **maximum of speed of about 1°15' per day**. For several weeks before and after the superior conjunction, however, Venus is so close to the Sun in the sky that it is no longer visible. Venus is furthest from the Earth at superior conjunction, which is equivalent to the opposition aspect and the Full Moon phase of the lunation cycle. The superior conjunction inaugurates the hemicycle in which Venus plays the role of the Evening Star, **Hesperus**, which means western. Thirty-six days after the superior conjunction, when the Sun and Venus are about ten zodiacal degrees apart, Venus first appears in the evening sky, setting after the Sun.

Two-hundred and sixteen days ( $6 \times 36$  days) after the superior conjunction, Venus again reaches its maximum distance from the Sun — about 47 degrees, but maximum elongation varies slightly from cycle to cycle. It occurs when the motion of Venus equals the Sun's, and is slowing. Thirty-six days later

(which is also thirty-six days before the next inferior conjunction), **Venus is most brilliant**, outshining all other objects in the evening sky . Then, about two weeks later, Venus begins its **forty-day retrograde journey**, in the middle of which occurs the inferior conjunction, the birth of new cycle. But about twelve days before the inferior conjunction Venus becomes no longer visible in the sky.

Because Venus rotates one-hundred and eighty degrees on its polar axis between inferior conjunctions, at each superior conjunction Venus shows Earth the face that during the inferior conjunction faced the Sun, while the side that was facing the Earth during the conjunction now faces the Sun. But this is not the most extraordinary feature of the Venus cycle. When one plots the cycle of any important turning point of the cycle of Venus for five or more consecutive cycles, a remarkable pattern forcefully emerges — a **five-pointed star!**

### The Pentagramic Pattern of the Venus Cycle



The diagram above plots five consecutive inferior conjunctions of Venus, from March 2001 (**a**) to August 2007 (**e**).

So many factors figure into the remarkably stable five-fold structure of the Venus cycle that we can only outline here a few of the most important. The most striking features of the pentadic structure include: **1)** a superior conjunction occurs very near to 648 degrees (one complete circuit around the zodiac plus 288 degrees or four points of a five-pointed star) from the inferior conjunction which opened its cycle; **2)** successive inferior conjunctions occur about 936 degrees zodiacal degrees apart — that's two circuits around the zodiac, plus 216 degrees or three points of a five-pointed star; **3)** this pattern repeats itself in terms of the zodiacal degrees on which Venus turns retrograde and direct, as well as the degrees of greatest brightness and maximum elongation; **4)** a complete pentagram is formed after five complete cycles, totaling two days, eight hours short of eight years; **5)** successive five-cycle sets identically repeat the pattern, with an offset of only two zodiacal degrees; and **6)** the star pattern created by five Venus cycle rotates backwards through the zodiac, completing an entire round once every 760 Venus cycles, which adds up to about 1,215 years.

Additionally, **phenomenon of Venus occur in steps of thirty-six days** or in multiples of thirty-six. Maximum brightness occurs thirty-six days after the inferior conjunction; the next step, maximum elongation occurs thirty-six days later; and the superior conjunction occurs 216 days (or 6 x 36 days) after maximum elongation. In the evening star phase, maximum elongation occurs 216 days after the superior conjunction; maximum brightness takes place thirty-six days following maximum elongation and thirty-six days more brings the inferior conjunction.

### **Morning Star, Evening Star**

The brief overview of the Venus cycle presented in the previous page provides a multiplicity of factors susceptible to astrological interpretation, and it offers a foundation for a process-oriented classification of Venus types. Such a classification consists of two fundamental types – **Venus Lucifer, the Morning Star; Venus Hesperus, the Evening Star**. As we'll presently see, each of the two types presents a particular **emotional temperament** and a particular sense of values, meaning, ideals and appreciation. Additionally, each of the two primary types carries a special retrograde subtype.

Determining your Venus type is easy. First locate the Sun in your natal chart. If Venus is **clockwise** from the Sun, your Venus type is Lucifer, the Morning Star. On the other hand, if Venus is positioned **countrerclockwise** from the Sun, your Venus type is of Hesperus, the Evening Star.

If you haven't had your birth chart calculated, simply look up your birth day and year in an ephemeris. If the Sun is further along the zodiac than Venus, your Venus type is Lucifer. If Venus is further along the zodiac than the Sun, it's Hesperus. While you're at it, check to see if Venus is retrograde (indicated by the letter R in the Venus column above your birthdate). In the ephemeris and horoscope graphics generated by **Khaldea2001™**, retrograde planets and listings are shown in red. For example, if your natal Sun is 20 degrees Gemini and your natal Venus is 10 degrees Taurus, your Venus type is Lucifer, the Morning Star.

While the interpretation given here provides the **most fundamental approach to the cycle of Venus** and its place in astrology, it is important to note that it does not factor the latitude of Venus into the picture. Additionally, a thorough astrological consideration of one's emotional nature requires an examination of the house and sign occupied by Venus, as well as considering how other astrological planets, especially the Moon, Mars, Saturn and Neptune tie in with Venus and the chart as a whole. Nevertheless, the interpretations below provide the first and most fundamental approach, and they deal not only with our **emotional make-up**, but also with **our value-system** and how we interpret, evaluate and **make sense of our life-experiences** and the world around us.

### **Venus Lucifer**

A new Venus cycle opens when the Sun and Venus meet in **inferior conjunction**. It is a moment when the Venusian faculties of emotion and evaluation are impressed with what Dane Rudhyar calls a "new quality of will and purpose." But the new quality of Venusian response and meaning does not become realized all at once. It is rather gradually translated from potentiality to actuality throughout the 584-day Venus cycle.

The first half-cycle of the Venus cycle is characterized by a **spontaneous, eager and impulsive emotional nature**. It corresponds with the constructive, biological activity predominate during the waxing hemicycle (from the conjunction to the opposition) of the lunation cycle. But while the approximately 29-day lunation cycle deals with our most basic and essential life forces, and with adapting to the demands of daily life, the Venus cycle deals with our inner nature and the set of meaning-giving values guiding our daily actions and forming our long-term goals.

People born during the Luciferian or Morning Star half of the Venus cycle generally let their feelings lead the way, tending to **feel and emote first and think later**, especially if natal Venus rises before Mercury. They are emotionally fresh, spontaneous and open to new experiences. **Emotionally resilient**, Venus Morning Star people usually recover quickly from emotional or romantic disappointment, while Venus Evening Star people are more likely to scar emotionally and carry deep-seated resentments because their emotional make-up tends to process and replay scenes of disappointment and hurt. But when a Venus Lucifer person, especially one born while Venus was retrograde, experiences profound emotional pain or abuse early in life, she may "close down" emotionally and assume a protective or fearful attitude toward life and relationships.

### **Venus Hesperus**

Venus' second half-cycle begins at the **superior conjunction** – which always occurs when Venus is direct and moving through the zodiac near its **greatest velocity** – and continues until the next inferior conjunction. A few weeks after the Sun and Venus meet in superior conjunction, Venus emerges on the other side of the Sun, appearing as Hesperus the Evening Star.

Corresponding with the waning hemicycle of the lunation cycle (from Full Moon to New Moon), Venus' Evening Star half-cycle denotes a deliberate and goal-oriented emotional make-up seeking to extract and distill the **meaning of experiences** encountered and ideals formulated during the Morning Star half-cycle. Whereas emotions and feelings eagerly rushed forward during the Venus Lucifer period, they are now more **controlled and introverted** in the Venus Evening Star period, though not necessarily less intense!

Although Venus Evening Star people may not show emotions are largely and as easily as Venus Morning Star types, they often experience emotions more intensely because they tend to become more privately and **internally involved with their emotions** and their emotional life. **Feeling after the fact**, so to say, Venus Hesperus people may take a long time to recover from emotional trauma, thinking about and anguish over a lost love or a bitter disappointment for years.

**Relationship between mixed types**, while not necessarily favorable or unfavorable, may at times produce misunderstandings and a sense of being "out-of-synch". In such instances, it is not unusual for the Venus Morning Star partner to claim to

immediately "forget about" or "get over" a disagreement or fight, while the Venus Evening Star person may require much longer to "forgive and forget." One may be amazed and deeply perplexed that the other can so easily disregard a painful incident, or that it made such a minor impression on his partner; the other may be annoyed that her partner still brings up that "old" issue of a few days ago, thinking, "It doesn't bother me, so why should it bother him?"

The descriptions of the Venus types (and subtypes) which follows are illustrated with the birth charts of numerous personalities. Thorough interpretations of the sample charts are not attempted here, but indications are provided regarding how Venus fits into the chart as a whole, and some additional hints are given regarding the key factors of the nativities. Additionally, in the examples an exhaustive interpretation of the Venus types is not attempted. We point the way, and offer suggestions, because our approach encourages self-devised, self-initiated learning and thinking. We encourage you to study of the biographies of personalities who interest you, and if you wish to learn more about the astrological planets and aspects, you may want to have a look at [The Planets - Celestial Organs and their Function](#), and [The Eon: The 36 Cyclic Aspects](#). You can also learn more about the planets, astrological aspects, the signs and the houses, and much more by browsing the online edition of [A Handbook for the Humanistic Astrologer](#) and [The Astrology of Relationship](#).

**The cycle of Venus begins during its retrograde period**, signifying a phase of renewal and reorientation of feelings, emotions and values. It is a time when **the future attempts to free itself from the past**, clearing the way for the development of a new set of values and a new emotional sense. But attempts to fight or rebel against the past and its values and morality can bind us to the very things from which we seek to free ourselves.

During its 584-day cycle, Venus spends only about **forty-one days retrograde**, which is proportionately less than any other planet, and only about one in 30 people are born while Venus is both Morning Star and retrograde. If you are one of them, your feeling nature and sense of values may go "against the grain," and you may **deeply question** traditional values and morality. This means you may find it difficult to get emotionally insynch with others, or others may have difficulty connecting with you or understanding your value-system. Yet your emotional natural is very strong and you are guided by a very definite set of values and ideals.

**Venus Lucifer retrograde people** often find themselves involved in the arts, especially as exemplars **dedicating their life and work to new ideals**. Such truly avant-garde individuals may be so far ahead of their time that their true stature is recognized only after the close of an often tragic life. In other instances, a struggle against the past and its biological and social imperatives, combined with a search for higher values and ideals, may lead to ascetic practices or to a life of devotion and renunciation. But ironically, such practices and their associated forms of devotion and renunciation, and the values and ideals driving them, are likely to be rooted in a past tradition.

Examples of the denunciatory type include [Meher Baba](#), the once famous "silent mystic", and the female Christian mystic [Teresa de Avila](#). The birth chart of Meher Baba features Venus in the first house Aquarius, with no planets between it and the Sun. Uranus is on the Midheaven, with Scorpio Moon and Saturn retrograde nearby. In the instance of Teresa de Avila, Venus is on the Ascendant and Mercury rises between it and the Sun. Pluto retrograde is on the Midheaven.

**In a man's chart**, Venus Morning Star retrograde suggest a high degree of self-discipline and dedication to one's ideals and goals, to one's art and self-image. Dedication of this sort should not be confused with pure ambition or a drive to "get ahead" or to dominate – drives connected with Mars and Jupiter – and which may factor in according to how these two planets tie in with natal Venus. The tragic artist [Amadeo Modigliani](#) (who was born with Venus straddling a very close conjunction the Sun and Mercury) is an example of this type, and so is, in his own way, actor [Jack Nicholson](#).

**Women leading pioneering**, often difficult, lives figure largely as examples of Venus Lucifer retrograde. [Chrissie Hynde](#), the first woman to become the creative and musical principal of a successful rock band, is an outstanding example. Chrissie went where no woman had gone before. She was never merely a "chick" in a rock band, and she never played traditional female roles. Chrissie is the heart, soul and guts of The Pretenders, and she made it as "one of the guys," on her own merit. And when she wanted a child fathered by a musical genius, she chose and won her long-time influence, Ray Davies of the Kinks.

Another example is provided by the birth-chart of [Mimi Farina](#), sister of Joan Baez and widow of writer Richard Farina. Until a tragic motorcycle accident took her husband's life 30 April 1966, Richard

and Mimi Farina were among the most successful and influential folk musicians of the mid-1960s, and probably the first to create the folk-rock-blues fusion that saw fuller development and success in the work of Bob Dylan, Buffalo Springfield, the Byrds, Country Joe and the Fish and many others. In the 1970s Mimi founded the Bread and Roses Foundation, which brings live music concerts to prison inmates.

[\*\*Courtney Love\*\*](#) exemplifies the full range of Venus Lucifer retrograde womanhood. Born when Venus was conjunction Mars in the eight house, and at the very end of the Venus retrograde period, just a day before its station, Courtney had to rise out of a background of early abandonment and abuse to find her own place in a world which never seems able to understand her, a world in which she often felt emotionally displaced. In 1994 her husband, the legendary [\*\*Kurt Cobain\*\*](#), took his own life, leaving her with a young child. Fan's of Kurt's band, Nirvana, and the press tried to blame her for her husband's suicide, and she was even vilified by her publicity-seeking journalist father. Yet Courtney continually goes on, and the world continues to misunderstand her.

When considering a birth-chart with Venus Lucifer, it is important to determine whether or not Venus is also the [\*\*Planet of Oriental Appearance\*\*](#) – that is, if it is the planet rising immediately before the Sun, with no other planet between Venus and the Sun. Additionally, planets situation between Venus and the Sun should figured into the interpretation the Venus types, as the functions and drives they symbolize inevitably play into the picture. In the instance of the remarkable birth-chart of figure skater [\*\*Tonya Harding\*\*](#), Jupiter (expansion, compensation and the need to succeed) is situated between Venus Lucifer retrograde and the Sun, and the three are involved in a triple conjunction, which opposes a tight conjunction of Moon and Saturn retrograde.

**Venus is seen stationary, turning direct, about three weeks after its inferior conjunction** with the Sun, marking the beginning of the approximately nine-month long Lucifer-Direct phase of Venus. During this face of Venus, the emotions become more relaxed, free-flowing and less encumbered by fear of loss, hurt and rejection.

Venus Lucifer direct people are not necessarily more emotional, or even more emotionally demonstrative, than Venus Lucifer retrograde types. But whereas Lucifer retrograde people **internalize** emotional difficulties, often to an intense degree, and tend to fear or anticipate future emotional hurt, Lucifer direct people are more emotionally relaxed, at ease and resilient. They seem to quickly bounce back from a romantic break-up, a personal rejection, a disappointment or an insult. Because they appear to bounce back so easily, and because they do not always **appear** to register emotional impacts, Lucifer direct types sometimes seem like emotionally detached social butterflies. But such an impression can be deceptive because Lucifer direct people can be very adapt at **concealing** their emotions, which are often far more intense, delicate and vulnerable than they care to reveal. This is especially so of people born during the early part of the Lucifer direct phase, because they tend to be working their way out of the Venus retrograde character, and are therefore more delicate emotionally than those born later on in the phase, who tend to possess quicker, more fluid emotional natures.

Venus Lucifer types often conceal the more vibrant (and dark) sides of their emotions because they desire to fit into the cultural mainstream, a tactic Venus Morning Star direct people often feel will at once give them a greater sense of self-worth and enable them to effect their culture and its values and ideals more successfully. Nevertheless, Lucifer direct people can be very direct and demonstrative regarding their feelings, and they tend to have an open and optimistic approach to life and to relationships.

Venus Lucifer direct people are often involved in **promoting new values, ideals, outlooks and ways of life** created or exemplified by others. They do not wish to live a life "against the grain," which is more the destiny of Lucifer retrograde types. And because they wish to "fit in," they tend not to "act out" their emotional turmoil as fully as Venus Morning Star retrograde types.

Although Lucifer direct types are not likely candidates for a tragic, misunderstood artist, they are often very successful at producing the sort of social and culture reforms and change the more tormented and misunderstood Lucifer retrograde types dedicate themselves. They excel at politics, leadership and the art of making things happen. Bestowed with a strong sense of ideals, Venus Lucifer direct people are often of a humanitarian spirit, wishing, and often working long and hard, to make a

beneficial contribution to society.

**About two weeks after turning direct**, while rising about 40 zodiacal degrees before the Sun, Venus is most brilliant in the pre-dawn morning sky. In natal astrology, it is difficult to gauge if Venus Morning Star natives born while Venus is brightest are more or less emotional than others - especially because they tend not to "act out" as much as others. Indeed, rather than "acting out" they tend to play an acceptable and comfortable role.

While it may be difficult to gauge the emotional intensity of the few people born while Venus is most brilliant in **morning** sky, these individuals do seem to be very dedicated to their work, possessing **compelling ideas and values**. Examples include Alan Watts, the English cleric turned Zen philosopher; Robespierre, a ruthless leader of the French Revolution; cowboy humorist/philosopher Will Rogers, and opera star [Luciano Pavarotti](#).

The birth-chart of [Alan Watts](#) features a well-defined **See-Saw**, with a tight conjunction of the Sun, Mercury and Mars in the first house, Capricorn, and with Venus Morning Star in the twelfth house, Sagittarius, trine Neptune retrograde – a suitable configuration for a Zen thinker. Watts was also a gifted promoter and, along with Allen Ginsberg and a few others, played a large role in bringing Buddhism and Mysticism into mainstream Euro-American culture.

In the instance of the birth of [Robespierre](#), leader of the ruthless "Reign of Terror", we find Venus Morning Star in the first house, near Uranus, the planet of revolution. Saturn is just below the Ascendant - suggesting a strict, stern character - and Mars and Neptune are conjunct in the sixth house, Leo, trine Jupiter and Pluto, both retrograde in the tenth house. Venus is "under-aspected," forming only a powerful tri-octile (135 degrees aspect) to Mars. Venus not only signifies our emotional life and our values and ideals, it also symbolizes **judgement**, which is something Robespierre performed with unequaled ruthlessness. Yet the ruthless judgement of the **reign of terror** was based on a revolutionary, but limited, set of values, ideals and goals, albeit tinged with vengeance and cruelty.

Sex-Symbol [Marilyn Monroe](#) was born shortly after Venus Morning Star was brightest. Her birth-chart shows Mercury rising four degrees before the Sun - she liked smart men, said Albert Einstein was the sexist man she had ever met, and had an over-powering attraction to Robert F. Kennedy. Venus is the most elevated planet, and it is trine Neptune in the first house, Leo - a fitting symbol for a glamorous film star. But the most powerful and revealing configuration of the chart is a tight T-square in fixed signs, formed by Neptune opposing a conjunction of the Moon and Jupiter in the seventh house, with Saturn retrograde in the fourth house square both ends of the opposition, suggesting potent parental complexes.

**Venusian qualities become more pronounced**, and the emotional nature more active and responsive, between the time of Venus' maximum brightness and its maximum elongation from the Sun (about 47 degrees ahead of the Sun); that is, about thirty-six to seventy-two days after its inferior conjunction with the Sun, while Venus is still moving through the zodiac slower than the Sun.

Rock icons [David Bowie](#) and [Jim Morrison](#) were born two to three weeks before maximum elongation. In Morrison's instance, there are no planets between a Sagittarius Sun and Venus at the first degree of Scorpio, but the tenth house Sun broadly opposes Uranus, Mars and Saturn in Gemini. The latter three bodies are retrograde. Additionally, the chart features an outstanding number of quintile aspects, and Pluto retrograde is conjunct the north lunar node, just below the Descendant, and square the Moon. David Bowie was born just after a conjunction of the Sun and Mars, and both Mars and Mercury stand between the Sun and Venus, suggesting Bowie's Venus Morning Star qualities are somewhat filtered through Mercury and Mars, symbolizing his faculties of intelligence and self-promotion, reinforced by a quintile linking Venus and Mercury. Pluto retrograde is seen just below the Descendant, with Saturn retrograde and the Moon nearby. The latter two bodies are trine Venus.

Leader of the 1916 Russian Revolution, [Nicolai Lenin](#) was also born soon before maximum elongation. In Lenin's birth-chart a conjunction of Mars and Neptune in Aries (suggesting a ruthless, ideological attitude toward life) is found between a sixth house Sun and a third house Venus. Additionally, the Mars-Neptune conjunction forms a tight square to Uranus, which is on the north lunar node. Saturn retrograde has the focus, in the first house, Sagittarius.

Singer-songwriter, painter [Joni Mitchell](#) was born ten days before the maximum elongation of Venus Morning Star. In her horoscope, Mercury rises one-degree before a fifth house Sun, in Scorpio, while Venus is conjunct Neptune - appropriate symbols for her multi-faceted talent. Her chart also features a tight T-square in mutable signs, formed by Venus opposing the Moon, with a conjunction of Mars and Saturn (both retrograde) at the apex - a stressful and difficult configuration from which she probably draws much material.

"Live fast, die young, and leave a good-looking corpse." Film icon [James Dean](#) was born just three days before the maximum elongation of Venus Morning Star. His chart features Venus in the first house, quincunx (150 degree aspect) Mars retrograde and a trine to Neptune (film, glamour, suicide) and a sextile to a Scorpio Moon. Saturn and Mercury lie between Venus Morning Star and the Sun, and the pair opposes Mars retrograde, Pluto retrograde and Jupiter retrograde. Both ends of the compound opposition square Uranus in the fourth house, Aries.

**Early abstract artist Paul Klee and modern composers Maurice Ravel and Alexander Scriabin were born two to three weeks after** the maximum elongation of Venus Morning Star - that is, when Venus began to "loop back," moving **toward the Sun**, attaining at geocentric velocity greater than the Sun, and gaining.

In the instance of [Paul Klee](#), Mercury Sagittarius retrograde – standing in the ninth house very near the Midheaven – is situated between a Sagittarian eleventh house Sun and Venus in the eighth house, Scorpio, symbolizing the mental approach and philosophical values he shared with many early-modern artists. Additionally, Venus forms a trine with Jupiter and the Moon in the first house, Pisces, and a tight opposition with Mars conjunct Neptune retrograde in the second house Taurus.

The birth-charts of early modern composers [Ravel](#) and [Scriabin](#) both show Venus rising about forty-four degrees before the Sun, and both have Saturn and Mercury retrograde standing between the Sun and Venus, though not in the same sequence. In the instance of Ravel - who was born at a New Moon – Venus is seen in the third house, Aquarius, at the apex of a tight T-square with Neptune (the planet of music) just below the Descendant and Jupiter retrograde just above the Ascendant. Additionally, Uranus is at the Midheaven.

**We now come to a long segment of the Venus Lucifer direct phase** during which a much larger number of people are born than during the "sub-phases" discussed above. Coming out the its maximum elongation from the Sun, Venus Morning Star spends about **six months increasing velocity and moving closer to the Sun** - advancing toward the superior conjunction. This part of the cycle of Venus symbolizes a gradual refinement of goals and values, as well as a more deliberate and confident approach to relationships. In a sense, Venusian qualities are being honed and better defined as they become closer integrated with Solar will. The emotional nature becomes more fluid, spontaneous and fearless as Venus gains velocity over the Sun, and individuals born during this period tend to be more emotionally secure and demonstrative than those born before maximum elongation. Yet other horoscope factors, such as Saturn retrograde, may figure into the picture, which may symbolize a tempering or repression of the emotions and the expression . . . or, at times, just the opposite. Additionally, individuals born toward the close of the Venus Morning Star direct phase often seem to take on some of the characteristics of associated with Venus Evening Star types.

In astrological symbolism the planet Venus and the sign Taurus represent the throat, the vocal chords, the voice, vocalists and singers. Early woman of Rock, Ann Wilson, and alternative singer/songwriter Alanis Morissette, were both born a couple months after maximum elongation of Venus Morning Star, and the horoscopes of both feature Venus in the sign Taurus.

During the early-70s [Ann Wilson](#) and her younger sister, guitarist Nancy Wilson, joined Heart — one of the first rock bands to strongly feature female members. Among the strongest and most compelling voices of Rock, Ann Wilson was born with Venus rising about thirty-six degrees before the Sun, with Mercury situated between the two. In her chart Venus is seen in Taurus just below the Descendant, square a powerful Moon-Pluto conjunction in the ninth house Leo. Additionally, Venus is the focus of a number of quintile and decile based aspects (derived by division of 360 by 5 and 10, or multiples of 5 and 10, producing aspects of 36 degrees, 72 degrees, 108 degrees, 144 degrees, and so on. See my [The](#)

[EON: The 36 Cyclic Aspects Symbolically Depicted](#) for more on the aspects). In addition to forming a decile (36 degrees) with the Sun, Venus is also involved in a triangular formation consisting of a bi-quintile (144 degrees) to Neptune and a quintile to Jupiter, with a bi-quintile between Jupiter and Neptune. It is an apt configuration for talent, fame and success as a vocalist and songwriter, but there might be a story behind the singleton Jupiter standing alone at the Nadir.

The birth-chart of [Alanis Morissette](#) also features a number of decile and quintile based aspects. Venus in the tenth house, Taurus, rises forty degrees before the Sun (a novile aspect) and is bi-quintile Neptune in the fifth house of creativity and self-expression - a fitting symbol for a highly expressive singer. Significantly, Venus is exactly opposite the Moon in the forth house, Scorpio, which is conjunct Uranus retrograde – a striking symbol of the female **angst** which in 1997 brought Alanis worldwide attention (and unparalleled success) with her album **Jagged Little Pill**.

Icon [Madonna](#) was born a bit further along the Venus cycle, when Venus rose about twenty-two degrees before the Sun; that is, midway between maximum elongation and the superior conjunction. Both Venus and the Sun are in Leo, with Venus in the eleventh house of associations, connections and aspirations, and with the Sun in the twelfth house (with three other planets), suggesting she is much deeper and more complex than her public image. Notably, the edgy and non-conformist planet Uranus stands midway between the Sun and Venus. Additionally, Venus forms a tight square to Neptune (music) in the second house (money), which is conjunct Jupiter (expansion, compensation, success) and the north lunar node (what one aspires toward). Saturn is retrograde in the fourth house.

[Giovanni Casanova](#) was also born midway between maximum elongation and the superior conjunction. In his instance, Mercury rises between Venus and the Sun. Venus and Mercury are conjunct in the fifth house Pisces, and Mars and Jupiter are also seen in the fifth. Uranus (conjunct the south lunar node) is rising and, significantly, Mercury (the scribe) and Venus are opposite Pluto retrograde in the eleventh house of friends, associations and social enjoyments. Casanova was more than a famous lover who wrote a lot about his sexual exploits (Venus, Mercury, Mars, and Jupiter in the fifth house), he was also a penetrating social historian and his autobiography not merely depict his sexual escapades, they also provide an inside look at the courts and aristocracy of his time.

[Victoria Woodhull](#) was one of the most important women of the 19th century, and one of the most Promethean women of all time. An early feminist, one of the first truly liberated women, a consort of J.P. Morgan, an early health food advocate, a financial advisor, one of the first "channel writers," and a candidate for the office of the President of the United States, Victoria Woodhull was born with the Sun and Jupiter at the Ascendant, both in the last degree of Virgo. Venus rose twenty-one degrees before the Sun, and Jupiter and Mercury retrograde are seen between the Sun and Venus.

The birth-chart of nineteenth-century social satirist [Oscar Wilde](#) shows Venus rising fifteen degrees before the Sun. Venus is the focus of a number of septile based aspects (derived by the division of 360 by 7 and by multiples of 7). Venus also forms a bi-quintile aspect with Uranus (he was persecuted for his unconventional, homosexual lifestyle) and a decile with Mercury, symbolizing his literary artistry and talent.

**As Venus draws near the Sun, it attains its maximum velocity through the zodiac.** When the arc between the two reaches about ten zodiacal degrees, Venus is so near the Sun that it is no longer visible in the morning sky. The period of "invisibility" lasts several weeks before and after the superior conjunction; it symbolizes an integration of Venusian guiding qualities and principles with solar will geared toward the fulfillment of an ideal, vision or creative goal . . . or solar will (or egotism) eclipsing and overshadowing Venusian values.

Romantic composer [Frederic Chopin](#), scientific genius [Nikola Tesla](#), and singer/songwriter [Tori Amos](#) were born at the close of the Venus Morning Star phase, just before the superior conjunction. Chopin's horoscope shows Sun and Venus just below the Descendant, with Pluto on the Descendant, and the three form squares to Neptune and Saturn, which straddle the Nadir. In the instance of Tesla, a lifelong celebrant, the Sun and Venus straddle the Nadir, in Cancer, while forming squares to the Moon and Mars (the latter is also conjunction the south lunar node) in the sixth house, Libra. The Sun quintiles Pluto, which is rising - suggesting Telsa's energy discoveries, as does the bi-quintile linking Mars and Uranus in the first house. Tori Amos was born when Venus rose two-degrees before the Sun, and her

horoscope shows both bodies in the ninth house Leo, along with Uranus in Virgo. But the focus of her chart seems to be placed more on Saturn retrograde in the fourth house (always a powerful symbol, often indicating a father complex) and Jupiter retrograde (symbol of compensation) in the fifth house, both of which stand alone.

I am reluctant to provide gender specific interpretations for Venus Lucifer direct for a number of reasons. As we have seen, this particular face of Venus comprises a number of "sub-types", and it is better to attempt to achieve an integrated understanding of the entire Venus cycle, and the gradations of the Venus Lucifer direct type, in **basic human terms**. Additionally, in this phase, and in the corresponding Venus Hesperus direct phase, gender shadings regarding the Venus function - especially concerning core issues and physiological complexes – are far better symbolized by Venus' **place in the chart as a whole** and by her connections with other planets.

**The Evening Star hemicycle of Venus begins at the superior conjunction** of Venus and the Sun, while Venus is moving at or near its maximum velocity. In the Venus cycle, the superior conjunction corresponds to the opposition and the Full Moon. It is a moment of fulfillment of Venusian values and goals - or the beginning of a realization of failure to integrate new Venusian qualities into the fabric of personality. In the first instance, the second half of the Venus cycle symbolizes the distillation of meaning and purpose from prior experience. In the latter instance, the cycle tends to become a closed circuit of devolution, repeating past failures and shortcomings. But inevitably there is both partial success and partial failure, a blend of the two.

If your natal chart features Venus Hesperus Direct, your feeling nature tends to be mature and outwardly reserved. Yet in spite of your tendency to withhold public displays of emotion, you may be emotionally intense under the surface, and even explosively expressive in your private life. In another sense, while Venus Lucifer denotes an outgoing emotional nature, Venus Hesperus suggests a more deliberate and reflective emotional nature that tends to **feel after the act**.

Venus Evening Star direct people are guided by the distillation of experience and a highly refined and often elaborate set of guiding values, ideals and goals. They take in the big picture and base their judgements and plans on **personal and historical precedents**. They are more given to formulating and executing long-term plans with deferred incentives and rewards than Venus Morning Star types, who tend to let their immediate feelings, emotions and desires guide the way.

Venus Evening Star direct types are inclined to **evaluate and react to situations after they take place**, and their post facto judgements tend to rest on a set of values and expectations based either on a cultural tradition and its morality or on one's own past experience and observations. In any instance, as a Venus Evening Star type your strong sense of values and ideals tend to temper your emotions and feelings. In other words, for Venus Hesperus people, their Venusian qualities tend to be most visible in large ideas and systems. The world knows them for their big ideas, schemes and successes, but to their lovers and family they are loved and feared for their big emotions. Their emotions are intense, and displayed on a large canvas because they tend to internally process, replay, elaborate and amplify their emotional experiences.

Whereas Venus Morning Star types tend to release their emotions in a more immediate fashion, letting them out and often forgetting about their content, Venus Evening Star types **internalize** their emotional experiences, both the pleasant and the unpleasant. So when their emotions do fully surface, they often erupt with pent-up force. When such eruptions occur, family and lovers might feel overwhelmed or think the expression is out of proportion, that the Venus Evening Star person is "over-reacting" or perhaps becoming too emotionally involved in relationship. This is especially the case when a Venus Evening Star makes a big reaction to a seemingly minor incident or disagreement. It is not the single, isolated event she is reacting to, but to a long series of similar incidents which she has been internalizing and feeling uneasy about for some time. Feelings of frustration or resentment might have been exaggerated if the Venus Evening Star person had attempted to discuss her hurt feelings in a "rational" manner, yet unable to succeed because her partner, perhaps a Morning Star type, didn't recall a particular incident, or thought it not worth discussing, or avoided addressing the issue.

The tendency of Venus Evening Star types to **internalize** emotional disappointment or abuse gives them much in common with Venus Morning Star retrograde people, but theirs is generally a larger perspective, with greater patience and reliance on precedents.

**During the first several weeks of its Evening Star phase**, the light Venus is lost in solar brilliance. It is only when an arc of about ten zodiacal degrees separates the Sun and Venus that the Evening Star may be actually seen by the unaided eye in the early evening sky just after sunset. In astrological symbolism, the period between superior conjunction and Venus' first visibility in the evening sky suggests an integration of solar will with new Venusian visions and ideals developed during the Morning Star hemicycle. Whereas those born during the closing period of the Morning Star hemicycle tend to be more concerned with personal or individual goals and creative fulfillment, those born during the Evening Star phase tend to place more focus on social values and in making a creative contribution to their society. But in a less integrated personality, the superior conjunction might represent proud egohood, a "do what thou will" attitude. As with every astrological factor, however, one needs to be careful not to make too much of the Venus type. The whole chart needs to be considered, and any particular astrological symbol stands not on its own but as a part of a whole picture. The chart as a whole is the ultimate astrological symbol.

People born at the beginning of the Venus Evening Star phase may dazzle us with their solar brilliance, but behind their solar will often stands strong Venusian vision, values and goals. For example, novelist and social satirist George Bernard Shaw, prototype superstar Franz Liszt, and editor Helen Gurley Brown were born just after the superior conjunction of Venus and the Sun.

[George Bernard Shaw](#), one of the most intellectual men of his age, was a penetrating wit and an insightful satirist of Victorian society. His birthchart shows Venus at the Nadir, rising immediately after the Sun. A Promethean Mercury rises much ahead of the Sun, suggesting his avant-garde views and mental orientation.

[Franz Liszt](#), who in the nineteenth century achieved unprecedented fame and notoriety as a concert pianist, was born when Venus rose three degrees after the Sun - the mirror image of his friend, composer [Frederic Chopin](#), who was born just before the superior conjunction. In the instance of Liszt, Mercury rises before the Sun and forms a productive sextile aspect to Neptune (the planet of music), and Venus is trine Jupiter in the eleventh house. Although Liszt is best known as the first superstar performer, his musical compositions are now becoming recognized as precursors to twentieth century music. Additionally, Liszt brought to musicians a new social standing, elevating them above the status of "servants," to which they were designated before his time. Indeed, he was the first musician to enter through the front door.

During the middle part of the twentieth century, [Helen Gurley Brown](#), editor of Cosmopolitan magazine and author of **Sex in and Single Girl**, played a tremendous role in re-defining gender roles and liberating female sexuality. Though she was not as outspoken as edgy feminists of the time, as an editor her influence was deep, enduring and ubiquitous, and she never sacrificed her femininity in realizing her vision of a "new woman." Her chart shows Venus in Pisces rising three degrees after an Aquarian Sun. A visionary Promethean Mercury retrograde in Aquarius rises before the Sun. The Sun and Venus form bi-quintiles to Saturn retrograde in the ninth house very near the Midheaven, as well as squares to a twelfth house conjunction of the Moon and Mars in Scorpio. The edgy and revolutionary planet Uranus rises soon after Venus.

It is important to note that the three above examples feature Mercury Prometheus - that is, Mercury rising before the Sun - which in a sense can "masquerade" as Venus Lucifer. Mercury Prometheans let their minds - or their rationalizations - and thinking guide the way, and when born during Venus Evening Star, they tend to seem mentally proud, egotistic and judgmental. Often maintaining a degree of restraint in the relationships, they do not easily give themselves completely.

**After Venus becomes visible in the early evening sky**, it continues to distance itself from the Sun for about six months, rising later, and remaining visible longer, each evening until it reaches maximum elongation from the Sun 216 days after superior conjunction. During this period values become more defined, longer term incentives are pursued, and perspective deepens. A greater reliance is placed upon traditions and **systems** because they are required to integrate experience, to give meaning to existence, and to serve as a foundation for judgement. Emotions and feelings become tempered (or conditioned) by morality and tradition.

[Johann von Goethe](#), author of **Faust** and one of the greatest intellects of all time, was born midway between the superior conjunction and maximum elongation. His natal horoscope shows a Full Moon, and the Sun and Venus are in the tenth house, Virgo, with Sun at the Midheaven. Mercury is in the ninth house, Leo, rising before the Sun and opposite Uranus. Saturn is at the Ascendant.

The birthchart of [Wolfgang Amadeus Mozart](#) shows Venus in the sixth house rising twenty-two degrees after the Sun. Both are in Aquarius and the Sun is in the fifth house conjunct Mercury, rising one degree after the Sun. Saturn, rises four degrees before the Sun. The Sun, Mercury and Saturn are opposite Neptune retrograde. The Moon and Pluto form an exact conjunct in the fourth house, Sagittarius, and they in turn form a square to Uranus on the Descendant (and south lunar node) and a sextile to Jupiter in the second house, Libra. The chart features a rather large number of quintile and decile based aspects, including a quintile linking Venus and the Moon. Mars retrograde in the tenth house is trine Venus.

The natal horoscopes of [Mohandas Gandhi](#), liberator of India, and poet Paul Verlaine, both feature Venus Evening Star conjunct Mars. In Gandhi's instance, Venus rises thirty-eight degrees after the Sun, with Mercury in Scorpio just below the Ascendant, rising between Venus and the twelfth house Libra Sun. Venus is in the first house, Scorpio, with a Scorpio Mars rising two degrees behind it. The Venus-Mars conjunction is involved in a tight and powerful fixed T-square - Venus-Mars is opposite a conjunction of Jupiter and Pluto, both retrograde in Taurus and in the seventh house, and both sets of conjunctions form squares to a Leo Moon in the tenth house of politics and the public life. Additionally, the Venus-Mars conjunction trines Uranus in the ninth house. A conjunction of Venus and Mars is always significant in a birth chart, and it generally tends to figure into the sexual life, either directly or indirectly. In his younger years, Gandhi was hypersexual, turning celebrant in his later years as a social activist. Additionally, Venus rising **before** Mars suggest Gandhi's Martian nature was bridled and guided by Venusan values and principles, and this symbol is reinforced by the fact that the two bodies are in autumnal signs.

In the instance of [Paul Verlaine](#), the sexual symbolism is even clearer and more revealing. His birthchart shows a seventh house Taurus Venus rising forty-one degrees after the Sun in the sixth house, Aries. Pluto rises twelve degrees after the Sun, and Mars rises three degrees before Venus. A conjunction of Uranus and Mercury rises soon before the Sun. The conjunction of Mars-Venus, Taurus, in the seventh house of relationship and others is at the apex of a very tight fixed T-square, forming squares to both ends of an opposition between Moon in Leo in the tenth house near the Midheaven and Neptune in the fourth house near the Nadir. Verlaine was an outstanding poet and writer of the mid-nineteenth century, but he is today most remembered for his tumultuous homosexual liaison with [Arthur Rimbaud](#), a relationship which culminated with a gunshot wound inflicted upon Rimbaud and a prison term for Verlaine. While in prison, Verlaine embraced Catholicism, though his reform seemed short-lived and he spent much of his remaining life drinking and consorting with prostitutes.

The horoscopes of Gandhi and Verlaine are examples of another sort of Venusan dualism, a dualism other than the fundamental and obvious duality of Morning Star and Evening Star. While Verlaine was born while Venus and Mars were in the vernal sign Taurus, the two planets were in the autumnal sign Scorpio, during the birth of Gandhi. Additionally, Gandhi was born with Venus rising **before** Mars - signifying Venusan values, principles, goals and incentives guiding Martian action - while Verlaine was born with Venus rising **after** Mars, suggesting a more macho, dominate approach to life and relationships.

Ideally, Venusan values and principles guide Martian action. But astrologers today have all but lost sight of the fact that there is a fundamental difference between Venus in the vernal signs (Aries, Taurus and Gemini) and Venus in the autumnal signs (Libra, Scorpio and Sagittarius) - just as there is a fundamental difference between Venus' "rulership" of Taurus and its

"rulership" of Libra.

In **An Astrological Study of Psychological Complexes**, Dane Rudhyar writes that symbolically, Venus as a "behavior-determining factor in man's inner life, is related mainly to the zodiacal sign Libra (her 'day house') and to the fall equinox, the symbolic time at which the mature seed is released from the planet that bore it. Venus a ruler of the spring sign Taurus (her 'night house') is, on the other hand, subservient to the positive Mars-in-Aries, the energy at the core of the vernal equinox period. Venus is then that which gives substance to the Martian impulse and outward initiative. It is the woman who 'bears children to' her man and concretizes his desire for self-extension into progeny. Thus, generally speaking, Venus in the early vernal signs of the zodiac is largely dependent upon the Mars function which gives it direction and purpose; it is Venus as an instinctual power of fertility. But when placed in autumnal signs, Venus acquires a very positive determining energy which dominates, for good or bad, the emotional life."

**As we move toward the maximum elongation of Venus as Evening Star**, we encounter a group of personalities inspired by big ideas. They possess the vision, evaluative abilities and long-term motivation required to successfully integrated large bodies of knowledge and experience into important theories and systems of philosophy, science and religion.

The natal horoscope of [J. Krishnamurti](#) features a see-saw pattern suggesting a fundamental dualism of personality. Venus Evening Star rises thirty-eight degrees after a third house Taurus Sun. Mercury, Pluto and Neptune rise before Venus, and Jupiter and Mars rise after Venus. The Sun is opposed Uranus in the ninth house and Venus opposes an eleventh house Moon. While still a boy, Krishnamurti was promoted by Annie Besant and C. W. Leadbeater as the vehicle of the coming Maitreya, and a large number of devotees gathered around him and joined the many worldwide organizations he "headed," such as the Order of the Star of the East. Later, he went his own way and eventually K. became identified as a philosopher of "Wholeness" and "non-dualism," yet his philosophy remained essentially dualistic because it was deeply rooted in denial.

[Dane Rudhyar](#), the premier philosopher of Wholeness who has given Wholeness its fullest formulation, was born a few weeks before Krishnamurti. His chart features Mercury Prometheus and a number of quintile aspects and no planets between the Sun and Venus Evening Star. Rudhyar's multi-dimensional philosophy of Wholeness is founded in a "total affirmation of being."

The natal horoscope of [Charles Darwin](#) shows a number of planets between the Sun and Venus Evening Star. Born about six weeks before maximum elongation, when Venus was forty-four degrees behind the Sun, Darwin was able to formulate a vast and revolutionary scientific hypothesis. Additionally, his horoscope also features a conjunction of Saturn and Neptune in Sagittarius on the Ascendant, which ties in with the authoritarian, almost religious, foundation and zeal of *Darwinism*.

[Joseph Smith](#), founder of the Mormon Church of the Latter Day Saints, formulated and promoted a grandiose religious system, one of the first modern religions. Born less than two weeks before maximum elongation, Mars, Mercury and the Moon rise between a Sagittarian Sun and an Aquarian Venus in the seventh house. His chart also features a conjunction of Uranus and Saturn in the fourth house Libra.

[Betty Friedan](#) was one of the very first promoters of the women's movement of mid-twentieth century, and her [The Feminine Mystique](#) was as revolutionary and as important in its day as the work of any leader in science and religion. Friedan's natal horoscope shows Mercury, Uranus and Mars rising before Venus, and it is notable that Mars is in Pisces and Venus in Aries, both in the third house of communication. Her birth chart features a strong see-saw pattern, comprising one group in the first quadrant (first to third house) opposite another group in the third quadrant (seventh to ninth house). All of the planets in the latter group - consisting of Jupiter, Saturn, Neptune and Pluto - are retrograde (because they roughly oppose the Sun). Notably, Venus and Mars oppose Saturn retrograde in the ninth house Virgo, which is near Jupiter.

**What happens when there is a breakdown or devolution of Venusian values following the superior conjunction?** [Marquis de Sade](#) was born about twelve days before maximum elongation, into a class and family background which allowed him, at least for a time, to more or less freely act out his anti-social values. Jupiter, Neptune and Saturn rise between the Sun and Venus. Most notably, Venus is conjunct Saturn and both are in the twelfth house, along with Neptune (a planet often associated with sadism and sexual aberration). Mercury Prometheus rises immediately before the Sun, suggesting, in terms of the whole picture described here, emotional detachment and de Sade's undeniable talent as a writer. The planetary package is led by a powerful Mars in Aries, elevated near the Midheaven, which squares Venus and Saturn. The Moon in the second house Virgo, Pluto retrograde in the fourth house Scorpio and Uranus in the sixth house Capricorn (significantly conjunct the south lunar node) are found below the horizon, and they each seem to stand alone.

**Born shortly before maximum elongation,** [Werner Heisenberg](#) is the formulator of one of the most important and far-reaching principles of physics - the principle of indeterminacy, which bears his name. In his horoscope, Uranus rises soon after a Sagittarius Sun, followed by Mars, Saturn, Jupiter, and finally Venus. A first house Scorpio Mercury rises before the Sun, and it forms a productive sextile with Venus.

Long before the women's movement of the 1960s-70s started changing the world, [Marie d'Agout](#) was a liberated woman, the paramour of [Franz Liszt](#) and, writing under the pseudonym Daniel Stern, one of the most important French social commentators and philosophers of her time. **Born three days before maximum elongation**, her birthchart features Sun in Capricorn on the Nadir, conjunct the north lunar node. Mars and Mercury retrograde rise soon after the Sun, and much later, Venus, which is in the fifth house, Aquarius. Additionally, Neptune is square Venus and decile Mercury, and Venus is trine a conjunction of Saturn and Uranus in the first house.

**At maximum elongation Venus' speed of daily motion matches the Sun**, and slowing. The Evening Star period following maximum elongation is much shorter than the span leading up to it, and Venus turns retrograde seventy-two days after

maximum elongation. After maximum elongation, Venus' velocity of daily motion rapidly decreases, leading to its station seventy-two days later.

Individuals born between maximum elongation and Venus' retrograde station tend to be more involved with their emotional life than those born before maximum elongation. People born while Venus is moving toward its Evening Star retrograde phase may possess big ideas, expansive vision and long-term goals similar to those born earlier in the Venus Hesperus hemicycle, but they tend to be more easily hurt emotionally - and they register emotional pain and trauma deeply, taking a long time to get over it. More than other Evening Star direct people, they tend to feel, emote and evaluate **after** the fact.

[\*\*Helena Petrovna Blavatsky\*\*](#) was born twelve days after the maximum elongation of Venus. A powerful Leo Sun in the second house, opposite a conjunction of Jupiter and Uranus, rises forty-five degrees before Venus, which is in the fourth house Libra. The Moon, which is opposite Pluto, rises six degrees after Venus and a third house, Virgo conjunction of Mars, Saturn and Mercury rises between the Sun and Venus. HPB was one of the most important and influential women of the late-nineteenth century, and her **Secret Doctrine** is the most all-embracing metaphysical work ever published. It was (and remains) as influential as any modern scientific theory or religious work. While Blavatsky, like the earlier examples, was successful in formulating a vast system of thought, she was also famous for her highly emotional nature, symbolized by a Leo Sun - perhaps frustrated by an exact conjunction of Mars and Saturn.

The natal horoscope of contemporary poet and writer [\*\*Jim Carroll\*\*](#) shows a **bright Venus** in the sixth house, Virgo, close to the south lunar node, rising thirty-seven degrees after the Sun. Saturn in Virgo and Neptune in Libra are also seen in the sixth house, and Pluto and Mercury rise between the Sun and Venus. Mars and the Moon are exactly conjunct in the third house, near the Nadir, and they are also conjunct Uranus, which rises seven degrees earlier. The triple conjunction is the apex of a T-square, being linked by squares to both ends of an opposition between a twelfth house Jupiter and Neptune in the sixth house. Additionally, Jupiter stands alone in the twelfth house, a singleton above the horizon. Outwardly calm, Carroll's dairies shows another side.

A bright Venus Evening Star is also featured in the birth chart of [\*\*Catherine the Great\*\*](#), Empress of Russia. Her birthchart features Mars rising shortly before a first house Taurus Sun, with an exact conjunction of the Moon and Venus rising forty-two degrees later (Moon rising immediately before Venus). Neptune is situated between the Sun and the Moon-Venus conjunction, and it is trine Pluto in the seventh house of relationship. One of the most unusual women of all time, Catherine the Great is often regarded as hypersexual. Although the number of her love affairs might have been inflated by early biographers, a Taurean Sun is certainly one of the most sexual and sensual configurations for a woman, and in the instance of Catherine the Great, an exact conjunction of the Moon and Venus in Gemini suggest a promiscuous approach to relationships, perhaps exaggerated by Pluto in the seventh house and Uranus Scorpio retrograde in the eighth house. But Catherine the Great had a stern side, symbolized by Saturn in the first house, just below the Ascendant.

Finally, a **self-actualized creative**, one of the most successful, unique and truly resilient women of Rock, [\*\*Stevie Nicks\*\*](#), was born at the end of the Evening Star direct phase, one week before the retrograde station of Venus. Her natal horoscope features a Aries ascendent (proactive, independent and strong-headed self-determination) and a loose see-saw pattern with all planets below the horizon except the Moon in Capricorn, in the tenth house near the Midheaven (symbolizing her public life), and Jupiter retrograde in the ninth house Sagittarius (symbolizing her metaphysical outlook and the significant internalized, compensative influences of her parents and grandfather). The massing of planets below in horizon is contained by a trine linking the Sun in the second house, Gemini, and Neptune Libra retrograde in the sixth house just below the horizon (the latter planet symbolizing her poetic and musical talent, her "love found and lost" themes and her attraction to the mystical, and a predisposition to drug use). Neptune forms a very significant square to the Moon and another square, this one exact, to Venus in Cancer conjunct the Nadir, which in turn completes a cardinal T-square with an opposition to the Moon across the **meridian** (the one of the most challenging configurations for a woman, yet it also signifies her mother's strong influence and support and Stevie's remarkably passionate, powerful and projective/compelling feminine energy). A Gemini conjunction of Mercury and Uranus in the third house is situated between the Sun and Venus (symbolizing her songwriting talent, her youthful quality, and the character and action of her drug of choice — cocaine). The Mercury-Uranus conjunction is opposite Jupiter retrograde (bringing it all back to the big picture and Stevie's faculty for seeing and understanding her life-experiences holistically).

The gestalt pattern and containments of Stevie's chart, and her signature T-square, are key factors in considering the chart as a whole, but there are many more factors operative here. For instance, Neptune is linked by bi-septile to the Mercury-Uranus conjunction, and Saturn (which forms a loose conjunction with Pluto) is seen at the midpoint, forming septile aspects to both Neptune and the Uranus-Mercury conjunction, comprising a septile-based triangular formation. Additionally, Venus and Mars are septile, and Pluto is linked to both ends of the opposition between Jupiter and the conjunction of Uranus and Mercury by octile-based aspects (forty-five and one-hundred and thirty-five degree aspects).

Stevie has always been very close to her parents (Jesse and Barbara) and family. In addition to her chart's strong focus on Venus, Cancer and the Nadir, there are several significant contacts between the three charts. Jesse's and Barbara's synastry is significant — Jesse's Sun is in Cancer, Moon in Scorpio; Barbara (whom Stevie resembles) has a Scorpio Sun, Cancer Moon. Jesse's Sun-Pluto conjunction is right on Stevie's Venus and I.C., and his retrograde Jupiter is conjunct her tenth house Capricorn Moon — the very close contact with Stevie's Venus and I.C. signifies her father's profound influence on her personal integration, her strong sense of personal values and loyalty, Stevie's tenth house Capricorn Moon is strongly suggestive of her father's (and grandfather's) influence, as well as symbolizing her ability to adapt to and survive success and superstardom. Barbara's Sun, Mercury and Mars are trine Stevie's Venus, and conjunct her daughter's seventh house Scorpio south node. It is perhaps here, and to Stevie's seventh house Scorpio south node (which is very near Pluto's 1989 perihelion) and Part of Fortune, and to her Venus-Mars septile, that we should seek symbols of Stevie's Scorpionic side. Additionally, Stevie's Gemini Sun is opposed by her mother's Saturn, and the mother's Pluto opposes the daughter's Moon.

**The retrograde station of Venus commences the concluding phase of the 584-day cycle of**

**Venus.** Lasting only 21 days, during the Evening Star retrograde period of Venus and the Sun toward each other in zodiac - **from opposite directions**.

In astrological symbolism, the final phase of the cyclic relationship between Venus and the Sun - as seen and experienced from our geocentric perspective - represents the essentialization and **internalization** of the experiential contents of the entire cycle. The new set of values, ideals, goals and incentives released at the beginning of the cycle are now integrated into a large tradition, and formulated as enduring new forms which, while new, remain faithful to fundamental values - artistic, religious, metaphysical, scientific or national.

If you are one of the very few born during Venus' Evening Star retrograde phase, self-expression for its own sake is not enough. For you, your work and your creative outlets must have an enduring social value. Though you tend to be outwardly reserved in your social relationships, you are passionate about your ideals and goals . . . and in your intimate relationships.

Venus Hesperus retrograde types are often diligent workers, especially in creative fields, and they often find themselves intensely involved with, and often icons of, the avant-garde and social movements of their time. Highly dedicated, they possess a large capacity for self-sacrifice. Yet their true natures are often misunderstood by others who are unable to see the breadth and depth of their emotions, ideals, motives and goals.

**"How glorious it is, but how painful it is also, to be exceptional in this world!"** So wrote poet, writer and dramatist [Alfred de Musset](#) in his 1842 work [La Merle Blanc](#). A leading figure in the Romantic Movement of the early-nineteenth century, Alfred de Musset was born two days after the retrograde station of Venus, with Venus situated in mid-Capricorn in the twelfth house. Significantly, there was a Sun-Saturn conjunction and a superior conjunction of the Sun and Mercury less than two days before his birth.

In de Musset's natal horoscope, the Sun, Saturn and Mercury are in Sagittarius and seen in the eleventh house of associations, friendship and aspiration, with Saturn rising a degree before the Sun (it is therefore the **planet of oriental appearance**), and Mercury rises a degree after the Sun. The triple conjunction is opposite a fifth house Gemini Moon, while also forming bi-septiles to Jupiter retrograde on the third house cusp, squares to a first house Pluto, and sextiles to Mars in the seventh house of relationship. Neptune is elevated in the tenth house Sagittarius, near the Midheaven, an appropriate symbol for a poet and dramatist. Alfred de Musset was the first modern dramatist of the French language. He was a talented creator of multidimensional female characters, he wrote of love from the depths of experience and integrated classical clarity and purity of form with the passionate subjectivity characteristic of Romanticism. Alfred de Musset was at the center of the Romantic Movement and was an early lover of novelist and liberated woman, [George Sand](#).

Vocalist [Nancy Sinatra](#) was also born a few days after the retrograde station of Venus. Her birthchart features five planets in the twelfth house, including a conjunction of Venus stationary retrograde with Mars and the Moon. Other than the conjunction, the only aspect to Venus is a septile to Uranus in the eleventh house. Neptune stands alone, below the horizon near the third house cusp.

**In the birth chart of a man,** Venus Evening Star retrograde often indicates a high degree of artistry, and a tempered and disciplined approach to work. de Musset showed a careful approach in his creative work, though not particularly so in his personal life. Other careful and successful male artists born during the Venus Evening Star retrograde phase include abstract artist Wassily Kandinsky and musician/artist Graham Nash.

The premier abstract artist of the twentieth century, [Wassily Kandinsky](#), was born midway through the Venus Evening Star retrograde phase. Venus rises twelve degrees after the Sun, and it is conjunct Mercury retrograde, which rises three degrees earlier. The three bodies are in the first house Sagittarius. Saturn in Scorpio is on the Ascendant, opposite Pluto. Kandinsky's art, though thoroughly revolutionary, entirely abstract and non-representational, was the product of an utterly systemic approach which grew, in part, out of Kandinsky's study of Blavatsky's [The Secret Doctrine](#). In Kandinsky's work, every primitive - point, line, curve - every color, every geometric form has a place and meaning according to the system of his devise. A highly Saturnian approach, but also an approach which aimed at integrating

new forms with traditional values, creating a new approach of lasting value - particularly in view that both Venus and Mercury were approaching the conclusion of their cycles of relationship with the Sun at his birth.

**Graham Nash**, member of the super-group Crosby, Stills and Nash, was born at the very close of a Venus cycle, less than a day before an inferior conjunction. In his birthchart the Sun-Venus conjunction is situated in the third house Aquarius, near the Nadir. Mercury, retrograde in the forth house Aquarius, rises about thirteen degrees behind the conjunction, and the three oppose a Leo Moon in the tenth house very near the Midheaven. Neptune is in the eleventh house and there is a stellium of four planets in the seventh house - including Mars, Saturn, Uranus and Jupiter, the latter two being retrograde. The Moon-Mercury opposition forms a T-square with Saturn and Uranus at the apex. Nash brought to the group he formed with Stephen Stills and David Crosby a disciplined professionalism, an attention to traditional musical values, and a vocal polish needed to leverage the group to super-stardom. In addition to being a musician and talented songwriter, Nash is a photographer, artist and social activist.

**For a woman**, Venus Evening Star retrograde is often more difficult and stressful than for a man, and social and cultural factors may contribute more to it than anything inherently female. Additionally, this Venus type seems to manifest in the form of self-sacrifice and renunciation more frequently for women than for men. Yet, this too may have more to do with "sexual politics" than with anything inherently female.

Dancer and double-agent, **Mata Hari** was also born midway between the retrograde station of Venus and the inferior conjunction. Her natal horoscope features the Sun and Venus in the ninth house, Cancer. Significantly and revealing, Mars rises just one degree after Venus retrograde and the two are very near the Midheaven. The Venus-Mars pair are opposite the Moon in Capricorn near the Nadir - a difficult, but very powerful, set-up for a woman! Equally revealing, Jupiter is retrograde in the first house Scorpio, suggesting a predisposition to self-sacrifice and involvement in social causes - perhaps deeply rooted in a need to **compensate**. Jupiter trines the Sun, Venus and Mars, opposes Pluto in the seventh house, squares Uranus in the tenth, and sextiles the Moon. Saturn is retrograde in the fifth house. A double agent for the allies during WWI, Mata Hari's motives and intrigues were too deep for the French to appreciate.

The classic example of Venus retrograde, **Annie Besant**, was a remarkably ascetic and influential woman. In the 20th century she was known not only as the adopted mother of **J. Krishnamurti**, but also as the leader of a very large, international theosophical organization and a leading figure in the early struggle for Indian independence. Her horoscope features a sixth house Venus rising three degrees behind the Sun in the sixth house, Libra. Venus is also conjunct the north lunar node and involved in a T-square with the Moon and Uranus. One of the most famous and infamous women in Britain, Besant was a feminist and a strike leader, an early advocate of birth-control (a Venus retrograde symbol because it goes "against the grain" of natural biological imperatives and traditional female gender roles), a lover of **George Bernard Shaw** and a large figure in the Fabian Movement.

**The Progressed Venus Cycle** may be used as a guide to help you understand turning-points and stages of emotion development, and refinement of values and goals, throughout the life-cycle.

**Progressed transitions from one Venus type to the next are revealing**, but few nativities occur close enough to the conclusion of any particular to allow the possibility during a normal lifespan. Movement from one "sub-type" to another are - such as attainment of maximum elongation - are more common and are worth tracking. CyberWorld Khaldea plans to web-publish tables listing the dates of the major turning-points of the Venus Cycle over the span of 1900-2050.

From <[http://www.khaldea.com/planets/venus\\_prog.shtml](http://www.khaldea.com/planets/venus_prog.shtml)>

# A Call to transformation

Wednesday, October 04, 2017 8:22 PM

## Part One

### At the Threshold

We stand at the threshold of a new world order. The next step in human evolution lies before us. It leads humanity out of an era dominated by egoism, individualism and hedonism on the individual level and by cultural pride, nationalism and imperialism on the collective level. If all goes well, it will eventually lead humanity into a planetary society, an age of global harmony and fullness.

It is a most difficult step. And all might not go well. In the darkness of pride, ignorance and fear, we might stumble and fall half-conscious across the threshold, only to find ourselves in an oppressive, totalitarian new world order—a society of imposed unanimity, the sort of world many envisioned upon hearing the leader of a vast and powerful warrior nation pronounce the words "new world order" in the same breath as an announcement of war. Or we might simply go on as usual, hesitating at the threshold, searching for a comfortable escape while hoping the myriad of truly global problems facing us will somehow magically disappear whenever the twin gods of our modern era—empirical Science and high Technology—are invoked by their high priests.

We have already hesitated long at the threshold, clinging desperately to our prized sense of separateness, relying too much on atomistic and classical mindsets we should have by now outgrown, and engaging in comfortable and profitable ways and means. But if we hesitate too long, forces greater than the egos of men, higher than the obsolete sovereignty of nations, and more powerful than the economic influence of multi-national corporations will act.

Wholeness will act, and whatever and whoever stands against it will surely perish.

Now is the time for individuals, groups and nations to take a hard look at themselves. We need to ask ourselves difficult questions. We may talk glibly of a new age and avidly consume new age products, but are we actually making ourselves fit to live in the global society of a truly new age? Are we ready and willing to participate creatively in the transformation of our chaotic world-situation into a planetary society where plenitude will replace hunger in the face of conspicuous consumption, where cooperation will supersede competition, and where harmony will supplant exploitation and war. Or are we avoiding the challenge by holding tight to our sense of separate egohood and national sovereignty, and by attempting to force fit the needs of a new, global humanity into the inadequate mindsets and patterns of behavior that are responsible for our current social, economic and ecological crises.

To those ready and willing to participate in building a planetary society of harmony and fullness, astrology provides an abundance of symbols which can contribute to one's understanding of both where one stands as an individual and what is at stake for humanity as a whole during this crucial last decade of the 20th century.

In their efforts to provide symbols of transformation, astrologers have recently focused on the series of conjunctions of Uranus and Neptune that occurred in 1993. Now millennium fever rages. To grasp the real significance of any celestial or human event, however, we need view it against a larger background of which it is a moment.

In addition to the 20-year cycles Jupiter-Saturn, the most significant constituents of the larger celestial picture of our time are listed below. They help place the challenges of our era within a vast historical and evolutionary context.

1. A so-called "long sextile" linking Neptune and Pluto. Given a ten degree orb, it spans about 90 years and is operative from the 1940s until the 2030s. The phenomenon is produced by Pluto's extremely elongated orbit. Importantly, as we'll see in [Part Three](#), the two planets will oscillate in and out of

septile from 2001 until 2011. Neptune and Pluto previously formed waxing septiles during the late-1930s.

2. The conjunction of Uranus and Pluto during 1965-66, and the Uranus-Neptune sextile (60° aspect) of 1968. They figure as a prelude of things to come at the close of the century and, in a different sense, past challenges inadequately met which undoubtedly exacerbates today's world-situation.
3. Pluto's penetration of Neptune's orbit from 1979 to 1999, and Pluto's perihelion on 4 September 1989 at 12°52' Scorpio.
4. The massing of five and six planets—especially Saturn, Uranus and Neptune—in Capricorn during late-1989 and early-1990, and their involvement during that time in a sextile with Pluto in Scorpio and an opposition with Jupiter.
5. During 1993, a series of three geocentric conjunctions of Uranus and Neptune in the nineteenth (18° 33' and 18°48'R) and twentieth (19°34') degrees of Capricorn.
6. The 493-year cycle of Neptune and Pluto. The two planets last met in conjunction during 1891-92 in the ninth degree of Gemini.
7. The very long cycle of near triple conjunctions between the three trans-Saturnian planets—Uranus, Neptune and Pluto. These planets last met in **near** conjunction during 577-574 BC, when they were often within one to three zodiacal degrees, around 10°Taurus.
8. A 10,000-year cycle in which the cycles of Uranus, Neptune and Pluto figure largely.

9. The approximately 25,920-year Sidereal Year, and the commencement around 1990 of the last degree (or 72-year period) of the Piscean Age. From another perspective, 1990 marks the beginning of the last of three steps **leading** to the Aquarian Age, which many expect to begin around 2062. The first of the three steps began around 1846, the second around 1918.([1](#))

10. Hindus and Theosophists would add that we are in the Indo-European Kali Yuga (dark cycle) that began in 3102 BC.

With the aid of this extensive set of astrological symbols, we'll attempt to outline the challenges and opportunities that shape the 1990s and the first decade of the new century. But first we'll need to take a closer look at the three trans-Saturnian planets that play principal roles in the unfolding drama of the late-20th century, and their special place in the heliocosm—the solar system as a whole.

### **Uranus, Neptune and Pluto as Symbols of Transformation**

The obvious feature of the three outer planets is that their orbits lie outside the range of human vision. We speak of Uranus, Neptune and Pluto as trans-Saturnian planets, as planets beyond Saturn. They operate beyond the fortified mundane realm Saturn symbolizes. The trans-Saturnian planets represent revolutionary, transformative and transcendent forces which shatter Saturn's barriers . . . and our sense of separate egohood.

Saturn's orbit marks the outer reach the solar winds (the sun's electro-magnetic current), which provides a strong clue to the astrological symbology of Uranus, Neptune and Pluto. A century ago H. P. Blavatsky wrote that Uranus and Neptune are **in** but not **of** the solar system. More recently, Rudhyar stressed that the outer planets, which he called Galactic Ambassadors, are subject to the pull of the galactic center.

Uranus, Neptune and Pluto challenge us to shift our loyalties to a higher center, to realize a new, more inclusive sense of relationship to all that **is**. In a few words, the three outer planets represent **the**

**process of modulation to a higher octave of being, activity and consciousness.** In spiritual or theosophical terms, such a process is called the Path. As we'll soon discuss, each of the three outer planets symbolizes a particular step along the path to the galactic center, and the sort of tests and teachers the aspirant is likely to encounter along the way.

Similarly, the three planets represent still mostly underdeveloped faculties latent within us all, evolutionary steps we are now trying to realize.

The trans-Saturnian planets are of relatively recent discovery—Uranus in the 18th century, Neptune in the 19th century and Pluto in the 20th century. The event of their discovery corresponds with the first widespread stirrings of the latent human faculties they symbolize.

**Uranus** is the first planet beyond the orbit of Saturn. It was discovered in 1781, and it carries the basic character of that century of invention and revolution. It has an 84-year orbit, which is three times the length of Saturn's orbit.

Uranus is the great Awakener, symbolizing the urge to go beyond. Because it challenges the authority of Saturn and its secure walls, Uranus represents inner and outer revolutions. In a negative sense, Uranus symbolizes directionless rebellion. The planet of technology and invention, Uranus represents the technocrat and technology for its own sake . . . and today we know all too well where that leads!

Uranus strikes Saturn's fortifications, whether they are the walls of the ego or national boundaries. It breaks down old patterns supporting the ego and social privilege. Uranus helps us realize that we can be more, that a next step in human evolution is possible, and it inspires us to take that step into the unknown. It opens up and keeps open the path to the galactic center, to the unanimous Community of the Stars, whose members are urging us to join them.

**Neptune** has a cycle of 165 years, twice that of Uranus. It was discovered in 1846 and symbolizes mass movements and glamour. Some of the mass movements founded around the time of its discovery include spiritualism, communism and scientism—the dogma that scientific materialism is the one and only true avenue to knowledge and that its discoveries alone constitute truth and reality.

Discovered when the Industrial Revolution and colonialism were the order of the day, Neptune also represents the wage slavery and exploitation of capitalism and imperialism. But Neptune also symbolizes the dissolution of the barriers Uranus broke up. Its keynotes are detachment, nonpossessiveness and universality.

On a higher octave, Neptune symbolizes universal companionship and the sense of "oneness." It is the planet most connected with mysticism and the mystic's drive toward the unitive state. But Neptune's negative side is seen in glamour, decadence, intoxication (whether with alcohol or television), sensationalism, the false nirvana of the private buddha, fear, sadism, bondage and fanaticism.

In a few words, Neptune offers us deconditioning and liberation from the past on one hand, and a dreamlike, glamorous escape on the other.

**Pluto** was first sighted in 1930, just as the Great Depression and fascism were making their impact. It is also linked with the atomic bomb and LSD. It has a cycle of 246 years, which is three times the length of the orbit of Uranus.

While Neptune is the planet of mysticism, Pluto is the planet of the **true** occultist and his or her work with unseen forces. Pluto is the great reducer, stripping away all that is unessential, leaving nothing but what simply **is**. Ruthlessly destroying all glamour, Pluto is the power enabling one to cast away all but one's essential dharma, one's fundamental truth of being. In so doing, it presents the **possibility** of rebirth, and it produces the conditions leading to reintegration around a new center of being.

In other words, after Uranus and Neptune have done their work, Pluto provides **a new center of integration and the means to reach it.**

On the negative side, Pluto represents chaos, dictators, totalitarianism and holocausts, as well as the drive toward ultimate power and control over others. When Uranus and Neptune have not been permitted to work constructively, Pluto assumes an ultimate, ruthless and destructive aspect.

One of the most potent symbols of astrology and our time is provided by the extreme elongation of Pluto's orbit, which allows it to spend 20 years of its 246 year orbit within the orbit Neptune, during which it is closer to the Sun than Neptune. We are today amid such a period of spiritual fecundation.

## **Uranus, Neptune and Pluto and the Path to the Galactic Center**

Uranus, Neptune and Pluto may be viewed as three steps along the path of transformation, where they represent the sort of experiences and teachers the aspirant is likely to encounter along the path to the Galactic Community.

With the **Uranian** step the aspirant emerges from the safety of the cultural womb which until now has controlled and conditioned every facet of his or her life and mind. The neophyte is guided along the path of transformation by a growing faculty of visualization, a symbolic type of mind and a growing ability to see all situations as wholes.

Challenges may come in the form of an insatiable hunger for evermore intensely transformative experiences, and the aspirant may be drawn to teachers promising powerful techniques and a steady supply of occult tid-bits.

In a positive sense, the Uranian experience provides the aspirant with **the urge and power to go on relentlessly**. But the seeker may be led astray by seeking independence and intensely new experiences for their own sake.

With the **Neptunian** step the aspirant begins to realize the nature of true compassion, all-inclusiveness and universal companionship.

As positive Neptunian qualities grow stronger in the aspirant, so does the sense of Companionship and Unanimity; and this movement compensates for the strong sense of individualism one needs to emerge out of biopsychic and cultural matrices and to enter the Uranian phase.

In this stage challenges come in a multiplicity of forms. The first challenge often assumes the form of fear, confusion and insecurity, along with a surge of unconscious and repressed psychic material. These experiences may alternate with feelings of psychic elation and an illusive sense of oneness, which is illusive because it does not last.

What is needed at the Neptune stage is a more inclusive frame of reference through which the aspirant may reinterpret and reevaluate all that is essential and vital. A more inclusive frame of reference is needed to facilitate shifting one's orientation from atomism to holism, from the line to the cycle, from a sun to a galactic star, from a solar system to a galaxy.

But the tests along the way are numerous and difficult. The aspirant at this stage must always beware of glamour, psychism, misplaced devotion and self-delusion; of mistaking mere distorted reflections of metaphysical realities for the real thing; and of the difficult to recognize ego-desire to be so holy, so devout and so self-sacrificing.

At the Neptune phase the aspirant must guard against being seduced by the glamorous claims of gurus and bogus gurus, by psychism, glamour and sensationalism, by accepting a **credo quia absurdum** out of spiritual insecurity, and by glib talk of higher consciousness and oneness—all of which are dispensed as easy substitutes for authentic transformation.

At the **Pluto** stage the sincere and resolute aspirant may find him-or-herself at the ultimate threshold. There awaits the final test of purity which neutralizes all unnecessary emotions, thoughts and acts. At this stage the aspirant is called on to **question everything**.

With the culmination of the Pluto phase comes the faculty to resonate fully to the inner Star—the mark of true initiation into the Galactic Community. With it comes an ultimate concern for everything that is, and a concern for the ultimate principles underlying existence. With it comes true power: the right and responsibility to act as a lens bringing into existential focus some of the transcendent power of the Whole.

Pluto is the ultimate tester, for it demands abandoning forever even the thought of holding power and authority over others, and even the slightest desire to be a radiant sun to a group of dark planets. For this is the test of the true initiator, who is more a spiritual friend and older companion than a teacher in the conventional sense.

Because at the conclusion of the Pluto stage the initiate becomes a star in the company of stars, his or her duty toward younger companions is to help and encourage them toward self-reliance, toward the exercise of self-devised, self-induced effort leading to the realization of their inner starhood. Such a friend never asks, expects or demands submission and obedience, as do Neptunian gurus and teachers. A true spiritual friend at this stage will not act, cannot act, as a sun to a group of dark planets dependent

on his radiance. Such friends want only for us to join them in the Community of Galactic Stars.

### The trans-Saturnian Realm

Perhaps the first thing to realize when attempting to interpret the long cycles existing between the trans-Saturnian planets is that these cycles do not deal **directly** with individuals **living personal lives for their own sake**. They deal with collective, planetary and cosmic factors—with humanity, the earth, the solar system and the galaxy as wholes.

The outpouring of planetary and galactic forces these large cycles represent may impact our lives in three different ways.

The vast majority of human beings are unable or unwilling to respond to the call to transformation sounded by the outpouring of a new evolutionary impulse. Most, whether they realize it or not, want to be and can only imagine themselves as **members or specimens of a particular culture**. They have not yet succeeded in emerging as **true** individuals out of the cultural matrix that encloses them like a mother's womb. Their emotions and feeling-responses, personal attitudes and thoughts, behavior and preferences, belief-systems and political-religious affiliations are almost entirely conditioned by their particular social-economic class, nation, and culture (or sub-culture or counter-culture) and its surface currents of fashion. Included in this majority, though gradually emerging out of it, are "pseudo-individuals" or "individuals in the making" reacting or rebelling **against** the values and institutions of their culture. The large cycles of Uranus, Neptune and Pluto deal with members of these two groups **en masse** or through collective factors.

During certain phases of a culture's life-cycle, one may (though few earnestly and consistently choose to) act as a **creative participant** in the flowering of a still vital culture. The transcendent forces symbolized by trans-Saturnian cycles often work through the "creative minority," but the creative person is usually more or less unconscious of the transcendent source of the new images and ideals flowing through him.

During the close of a culture's life-cycle, one may choose the way of the **seed**. Seed-groups composed of true individuals who, having more or less separated themselves (in mind and spirit, if not in body) from their disintegrating natal or adopted culture, represent the seed-harvest of a culture. Such seed-groups work to make it and its members fit to act as a translucent lens bringing into sharp concrete and existential focus a new variation on the theme of archetype Anthropos and a new, more inclusive aspect of the divine Wisdom of the universal Mind.<sup>(2)</sup>

As discussed in **A New Image of Cosmos and Anthropos**, humanity and civilization advances through a long series of cultures. Each culture provides the matrix for a new quality of personhood and a new, more inclusive embodiment of archetype Anthropos, and each contributes at its "autumnal" phase a transferable seed-harvest which eventually gives birth to a new culture.<sup>(3)</sup>

The cycles of Uranus, Neptune and Pluto correspond with the ebb and flow, the pulse-beats and turning-points, of human evolution.

The **fundamental** transformation that represents the next step ahead in human evolution should not be confused with the sort of fashionable, surface change of personal attitudes masquerading under the labels "transformation" and "transformative." The type of authentic transformation comprising our next evolutionary step ahead involves a long and difficult process of repolarizing one's sense of identity and center of consciousness from the level of biopsychic conditioning and psychomental desires, reactions and complexes to the spiritual-mental level of all-inclusive Compassion, where individual selfhood and group unanimity interpenetrate.

Authentic transformation does **not** necessarily involve techniques developed in the **past** to meet the unique needs of a particular type of personhood engendered by a particular culture at a particular phase of its development. This does not mean that ancient techniques of meditation, shamanistic rituals, religious rites and cultural ceremonies do not have their place and purpose. But the many ancient techniques, rituals and practices were developed in the past—they are based largely on biopsychic foundations and developed to meet the needs of members of **pre-individual** cultures. Humanity now needs to take **the next step ahead**; not a return to a tribal or archaic past. The next step ahead for humanity is **transpersonal and transindividual** —it features the development of humanity's still largely latent spiritual faculties and a mind of wholeness.<sup>(4)</sup>

A mind of wholeness understands the place, purpose and function of humanity as a whole (said by Blavatsky and Rudhyar to be that of embodying the planetary Mind), as well as the relationship of everything within Earth's biosphere (and, by extension, within the solar system and galaxy) to everything else. In its fullness, a mind of wholeness is an **eonic** mind encompassing the entire cycle, it holistically understands the meaning, purpose and inter-relatedness of everything that is, was and will be.

Ancient pre-individual, biopsychic practices and rituals, new age products, training seminars and life-styles, the self-indulgent and self-involved types of pop psychology and psychotherapy practiced today, and even a psychological type of astrology will not much help humanity meet the crises and challenges awaiting us at the threshold to the new millennium. They can do little to either promote an authentic repolarization of mind and sense of identity or to provide the clear and meaningful sense of direction and purpose humanity needs **now**. Nor will endless debates, demonstrations and social-political-ecological activism really solve the issues they address. Something more is needed to "defuse the time-bombs at the end of the century."

What is needed is not a new suit of clothes tailored in a new style from natural textiles in a fresh and fashionable hue. Surface change, which comes and goes as swiftly as fashion, is not enough. What is needed is a transmutation into a new species—or, perhaps more accurately, to become *fully human*—a metamorphosis characterized by the development of **a mind of wholeness and a new quality of will, identity and being**.

### **600 B.C. and Its Seed Message**

To understand the true significance of today's crises and challenges, we need realize that every moment or event of the past 2,500 years is not merely an unrelated and essentially meaningless fragment on an equally purposeless historical landscape. We must see situations in a larger perspective, as integral and purposeful parts of the long and gradual assimilation of what Rudhyar calls "a new cosmic-galactic message" of universalization that was initiated by a "great moment of cosmic-galactic impregnation twenty-five centuries" ago.<sup>(5)</sup> The new cosmic message of **universalization** was sown during the sixth century BC by sages constituting the mutant seed-harvest of a vast cycle carrying the keynote **cultivation**.

According to current formulae, there was a **near** triple conjunction of Uranus, Neptune and Pluto during 577-574 BC in mid-Taurus—a sign strongly related to Gautama the Buddha. Their next near conjunction will occur in 2874-2878.<sup>(6)</sup>

The sixth century BC was the century of great sages and religious reform. It was the century of Gautama the Buddha and the founding of Jainism in India; of Pythagoras in Greece and the last of a long line of Zoroasters in Persia, of Confucius and Lao-Tze in China, and of the beginning of the Mayan civilization in Mexico. The sixth century BC was a century of invention—of the Vina (a stringed instrument held to be the body of a god) in India, of the sundial in China and Greece, of the Hanging Gardens of Babylon, and the use of high precision astronomical calculations in India, Persia, Greece and Central America. It was also the century of Cyrus and Darius of Persia, who developed the administrative order adopted by Alexander the Great and copied by Rome.

According to esoteric tradition, the Archaic Ages closed in 602 BC and this date figures 2,500 years after the beginning of the Indo-European Kali Yuga (3102 BC)—the dark age of gestation preceding the birth of a new type of humanity.

The close of the Archaic Ages in 602 BC and the triple conjunction of 577-574 BC signaled the beginning of a 500-year period of transition. It links the archaic ages of cultivation (where the minds and sense of being and identity of human beings were molded entirely by a particular tribal culture and its animism and vitalism) with a new era carrying the **potential** of a new sense of individual will and selfhood and, a new quality of mind able to deal with **universal**, archetypal principles—with pure number, ratio, form and proportion. The work of the great sages of the sixth century BC, especially of Gautama the Buddha and Pythagoras, focused on actualizing—at least among the few individuals constituting their spiritual communities—this new quality of mind and new sense of individual will and selfhood, and the new types of social organization such advances made possible.

At first mankind almost inevitably uses any new power, discovery or situation in a negative and eventually destructive manner. The message of Buddha was soon distorted and used as an excuse for

spiritual selfishness (which was offset around 100 BC by the birth of the Mahayana philosophy and its Bodhisattva Ideal). And Pythagoras' use of the monochord to demonstrate the value and meaning of tone relationship was abused by a formalistic mind hypnotized by reason, exact measurement, quantitative analysis and abstract mathematics. Many of today's problems and challenges have roots in the narrow, formalistic and exclusively quantitative bent taken by the post-archaic Mediterranean mind.

### The 10,000-Year Cycle

The 10,000-year cycle figures in our study because it carries the signature of the Uranus, Neptune and Pluto triad. Due to the 1:2:3 ratio of their orbits, on the **archetypal** level 120 Uranus cycles, 60 Neptune cycles, and 40 Pluto cycles all equal 10,000 years. On the **existential** level the length of 120 Uranus cycles is 10,050 years, 60 Neptune cycles totals 9,825 years, and 40 Pluto cycles spans 9,815 years. The current 10,000-year cycle began during the Uranus-Neptune-Pluto near conjunction of 577-574 BC. The teachers of Blavatsky state the 10,000-year cycle is related to the periodic manifestations of the universal Buddha principle.<sup>(7)</sup>

The 10,000-year cycle operates on an **archetypal** level. Such cycles and their subcycles deal not so much with existential events as with successive releases of the many aspects or variations in the theme of archetype Anthropos and divine Wisdom. Existential events are largely conditioned by individual and collective human response to new situations made possible by the release of a new aspect of Archetype. Additionally, existential and human factors color and, to a large or small degree, distort and pervert the archetypal potential released by the creative impulse.

Archetypal cycles, then, deal with principles of pure number, ratio, form and potential rather than with strictly concrete, measurable phenomena and existential situations. The great multiplicity of centrifugal factors operating at the existential level always introduces a vast number of variations and distortions into actual situations and relationships based on archetypal principles of relatedness and forms of organization existing in the creative universal Mind. This explains why the actual length of any celestial cycle or period always involves decimals and why our year equals 365.24 days rather than the archetypal 360.

1. See Dane Rudhyar's [Astrological Timing: The Transition to the New Age](#) (New York: Harper & Row, 1972)—originally published under the title **Birth Patterns for a New Humanity** (The Netherlands: Servire Publications, 1969)—for a study of the transition to the Aquarian Age. [Return](#)

2. According to the holistic-cyclocosmic worldview upon which this work is founded, Archetypes are "precosmic" principles of relatedness and forms of organization. They are formulated in the universal, divine Mind by "creative hierarchies" during the predominantly subjective half of the cycle of being. (cf. the companion booklet, [A New Image of Cosmos and Anthropos](#)).

There is, however, really only one universal Archetype. It has many aspects, just as the one Creative Word (**Logos**) is a unity of innumerable Letters. The universal Archetype is infused with a quantum of potency adequate for its actualization. After the dawn of the objective universe, archetypes (or successive aspects of the universal Archetype) are gradually released by the creative impulse, providing for the multiplicity of existential (cosmic, material, biological, cultural, social and so on) forms.

Archetypes are not fixed or rigid forms but interacting open systems or guiding fields. In the privately published paper, **Beyond Personhood**, Rudhyar writes that spiritual Qualities (unique "Letters" of the Creative Word, each infused with a quantum of divine Compassion, intoned at the dawn of the manifest universe; Atma-Buddhi or spiritual Monad in the 19th century formulation of Theosophy) seek—

concrete, existential manifestation through archetypal forms. These forms are not rigid models to be imitated or reproduced exactly in material substances. They are rather **guiding fields** pervading all existential wholes, from atoms to human beings to galaxies. Every whole has a guiding field, a network of formative, form-maintaining, and form-expanding (or form-replicating) energies

according to principles of relatedness. (p. 32)

It need be borne in mind that C.G. Jung ascribed to the word archetype a meaning differing greatly from that given by esotericism and the philosophy of Wholeness. Jung usually defined archetypes as accumulations or concentrates of experience produced by successive generations of human beings and existing in what he designated the "collective unconscious." The existence of such accumulations and their influence is not being disputed. But they are not Archetypes existing in the divine Mind. They are rather enduring psychic, emotional and mental patterns existing in what H. P. Blavatsky calls the "Astral Light."

In The Magic of Tone and Art of Music (Boulder, Colorado: Shambhala Publications, 1982) Rudhyar writes—

for Pythagoras, Plato, and philosophers, mystics, and cosmologists of ancient eras, archetypes belonged to a realm superior to and (in terms of cyclic time) antedating human thinking.

Archetypes were usually considered the results of the creative activity of the divine mind. They constituted the foundation on which all concrete forms or modes of existence were built; yet the term foundation is not quite right because one usually thinks of foundations as made of solid and resistant materials, while archetypes are more like seeds imbued with the latent power of life—the power to transform themselves into plants and trees through germination. Archetypes thus were not originally considered abstractions from a multitude of similar or analogous particulars. Each archetype was understood to be the seed-origin of a multitude of forms and modes of existence possessing identical characteristics. . . an archetype is a concentrate of creative energy as well as an ideal structure establishing a definite set of relationships among its components. The word structure in its nonmaterial sense is a special arrangement or pattern of organization by which material entities constitute the many parts of an all-encompassing whole. (pp. 34-35)

Additionally, during the past two or three decades the word **archetype** has been used promiscuously. It is often used to designate what is actually a prototype. A prototype is the first embodiment of a particular set of archetypal qualities. An Avatar, for instance, is the perfect prototype of a new variation on the theme of archetype Anthropos. [Return](#)

3. Cf. Rudhyar's Culture, Crises and Creativity (Wheaton, Illinois: Theosophical Publishing House, 1977) for an explanation of cycles of culture and civilization. [Return](#)

4. In the philosophy of Wholeness, the term transpersonal is used in a very specific sense. The word is a neologism originated in the 1920s by Dane Rudhyar.

The word "transpersonal" is used here in the sense of "through **and** beyond the person." It refers to a very specific quality of being, activity and consciousness. The radical repolarization of identity and consciousness from the biological and psychological to the spiritual-mental level provides the requisite foundation for transpersonal activity. Through a process of repolarization or modulation, one's personality is purified and one's mind is restructured and transformed into a mind of Wholeness. Together, personality and mind may then act as a translucent lens bringing into existential focus a downflow of transcendent power, activity and consciousness. As Rudhyar states in **Beyond Personhood**, transpersonal activity is essentially a gradual revelation of

archetypes and primarily those archetypes which it is the individual's destiny (dharma) to actualized in concrete form in the substance of everyday living. Today 'everyday living' usually means living in a society whose cultural paradigms have to be radically transformed because the present phase of the culture's cycle (or life-span) **demands** such a transformation. (pp. 37-38) [Return](#)

5. Culture, Crisis and Creativity, p. 116. [Return](#)

6. The Neptune-Pluto cycle inaugurated in 575BC overlaps the last 500 years of the 2160-year Arian Age. It is important to realize the two—the cycle of Neptune and Pluto and the closing of the Arian Age—operate at different levels

The cycles of the three trans-Saturnian planets are concrete events in the solar system. The precession of the equinoxes, on the other hand, is a phenomena produced by one of the three cyclic movements of planet earth—the Great Polar Cycle created by the top-like wobble of our planet on its polar axis. Without entering into lengthy explanations, the following should be sufficient for our present needs.

The cycles of Uranus, Neptune and Pluto refer to the vast process of **civilization**. On the other hand, the precession of the equinoxes—the length of which presumably varies greatly from one cycle to the next—deals with cycles of culture, the carrier-wave of civilization.

The **principle** symbol produced of the gyration of earth's axis is provided by particular galactic stars to which the North Pole is periodically oriented. It is undoubtedly significant that soon after the beginning of the Aquarian Age, the North Pole will point as closely as it ever will during this Great Polar Year to the star Polaris. It is a symbol of perhaps greater power and significance than the much publicized opening of the Aquarian Age

The equatorial phenomena produced by the earth's gyration on its axis—the precession of the equinoxes—is therefore a **secondary** and largely culture-conditioned symbol. The zodiacal constellations are products of a particular culture—they are "man-made" symbols. The constellational totems exist only in the human, culture-conditioned mind and the star groups (the constellations themselves), whose individual stars outline animal shapes, exist only from our particular perspective. In other words, from the point of view of some other planet in some other solar system in another part of our galaxy, the same stars composing our zodiacal constellations would comprise a much different gestalt or pattern.

As Rudhyar states in [Culture, Crisis and Creativity](#) —

We are dealing with two processes: one vast planetary process of civilization, and the organic development of several culture-wholes occurring within more or less clearly defined geographical boundaries and organizing the collective life of more or less clearly differentiable racial stocks.

Each of these processes obeys its own rhythm. Because the development of culture-wholes is fundamentally bound to and deeply conditioned (if not determined) by the telluric and climatic state of the biosphere at certain times, it obeys a kind of cycle essentially derived from one of the three basic motions of the Earth-globe: the precession of the equinoxes, the day cycle of axial rotation, and the annual revolution of the Earth around the Sun. On the other hand, the cycle of civilization, because it transcends the level of biology and physical determinants, can be significantly measured in terms of archetypal concepts essentially referring to number and ratios, yet also reflected in the cycle of relationship between the revolutions of the larger planets of the solar system. The cycle determined by the successive conjunctions of Neptune and Pluto occurring close to every 500 years is the most characteristic of these cycles. (p. 110) [Return](#)

7. cf. [The Mahatma Letters](#) (Pasadena, California: Theosophical University Press; Second Edition, 1926), p. 117. [Return](#)

## Part Two

### **The Cycles of Uranus, Neptune and Pluto and the Sweep of Human Evolution**

Now for a look at the 171-year cycle of Uranus and Neptune, the almost 500-year cycle of Neptune and Pluto, and how they correspond with the sweep of human evolution since 600 BC.

#### **The Cycle of Uranus and Neptune**

Uranus-Neptune conjunctions occur at 171-year intervals. They march through the zodiac in steps of approximately sixteen degrees each. The basic feature of a Uranus-Neptune conjunction is that it signals a **partial breakdown of Saturnian structures and constraints, making an opening through which new, transformative forces may flow and eventually integrate into the social and collective fabric of the age**.

The two planets met during 1821 in the early degrees of Capricorn, and before that during 1650 in mid-Sagittarius. The study of the two cycles is revealing. The 171-year period of 1650 to 1821 holds the breakdown of the Classical Era and the birth of the Revolutionary Age. The conjunction of 1650 coincided with the birth of empirical science and the large-scale colonization of North America. The recently closed cycle of 1821 to 1993 saw the rise of the Industrial Revolution, the Age of the Machine,

the Electronic Revolution and the Atomic Age. It featured the spread of the Republican Ideal, individualism, capitalism and imperialism.

The scientific and technological advances of the last two Uranus-Neptune cycles have made a global society not only possible but necessary—necessary because the sort of power modern science and technology has placed in the hands of as yet morally and spiritually underdeveloped men has produced global problems. Local mindedness and local solutions are not adequate—instead of solving problems they compound them. The trouble is, our current science and technology, and especially the mindsets our materialistic and technocratic society engenders, are still rooted in a classical past. They seem tied to the Neptune-Pluto cycle of 1399-1892, during which our current science and technology, and its political-military-industrial complex, were conceived.

### **The Cycle of Neptune and Pluto**

The cycle of the two outermost known planets has an existential length of 492-493 years, about twenty of which Pluto spends sowing its cosmic seed **within** the orbit of Neptune. The last geocentric Neptune-Pluto conjunctions took place during 1891-92, in the eighth ( $7^{\circ}44'$ ) and ninth ( $8^{\circ}25'$  retrograde and  $8^{\circ}38'$ ) degrees of Gemini. Their single heliocentric conjunction occurred on 29 January 1892 at  $8^{\circ}01'$  Gemini. Previous geocentric conjunctions occurred during 1399-98, 905, 411-12, 82-83 BC and 575 BC. These dates represent seed moments, each giving birth to a more inclusive quality of mind and a more universal approach to social organization.

Rudhyar's [Astrological Timing](#) deals extensively and accurately with the challenge of the 1990s. In it Rudhyar describes the importance of the Neptune-Pluto cycle in these words—

The most basic [historical] period . . . is one which approximates 500 years; and it seems that just as the rhythm of the conjunctions and oppositions of Jupiter and Saturn scans the melodic flow of history in so far as the destinies of smaller tribal and national communities are concerned, the rhythm of the cycle of relationship between Neptune and Pluto establishes the pattern of development in man's unceasing effort at emerging from the lesser to the greater social units. **This effort is indeed the very substance of civilization as a process of universalization of values.** (p. 73)

The rhythmic march of human evolution in 500-year steps is so unmistakable that even die-hard skeptics recognize it. In the recent book, **The Big Bang Never Happened!**, science-writer Eric Lerner—who despises astrology—depicts the advance of humanity in 500-year acts, making 600 BC the start of a new direction in human mentality and social organization.

Only in a society that has utterly repudiated cyclicity is it possible for a highly educated man to write at length about a series of 500-year periods beginning around 600 BC, **and not realize** they correspond with planetary cycles. The result is a work which goes a long way toward supporting astrology—one of the dark agents of ignorance Mr. Lerner holds responsible for the stagnation of humanity.

The process of universalization operates step-by-step through a long series of cultures embodying successive, more inclusive variations on the theme of archetype Anthropos. Each new culture should feature new, more universal forms of social organization, advances in collective human mentality and a new quality of personhood—the product of culture.

Just as in Blavatsky's theosophy a number of evolutionary rhythms or pulses are said to interpenetrate one another, each operating at a particular level of activity, consciousness and being, there are several valid approaches to interpreting the approximately 500-year periods or steps each Neptune-Pluto conjunction inaugurates.

The trans-Saturnian planets symbolize transcendent factors operating behind and through human evolution and the cycles of culture. And because these planets may be understood as "Galactic Emissaries" or "Cosmic Messengers," a sevenfold system best reveals their deep cosmic rhythm as it operates through civilization. The septenary scheme, of course, figures largely in Rudhyar's study of culture and civilization outlined in [Culture, Crisis and Creativity](#), which has its roots in the septenary scheme of human evolution depicted in Blavatsky's [Secret Doctrine](#).

The internal structure of any septenary scheme is composed of three involutionary steps (1-3), a pivotal fourth step, and three evolutionary steps (5-7). The septenary scheme is also reflected in the structure of the vast cycle of Uranus, Neptune and Pluto.<sup>(8)</sup> We'll use the scheme to gain new insight into the unique crises and challenges provided during each 500-year period since 600 BC.

The current series of seven steps, which began around 600 BC, carries a keynote of **individualization out of cultural matrices and the gradual development of a mind of wholeness**.

The process of individualization provides a necessary **transitional** phase in the universalizing process. An individualized will and mind is the transitional state between attachment to biological and cultural imperatives and the transindividual Pleroma (the White Lodge of esoterism) condition where individual selfhood and group unanimity harmoniously interpenetrate. Individualized will, however, enables human beings to act either with or against the direction of the evolutionary stream.

Individuality can be mistaken for an end in itself, glorified and worshipped for its own sake. Individualism is characterized by a sense of utterly separate selfhood. It gives an absolute value to the individual and to individuality. A society of "rugged individuals" features unleashed ambition and greed. It is a society of egos, by egos, for the glorification of egos.

We'll see the essential keynote or seed message of **individualization out of cultural matrices and the gradual development of a mind of wholeness** unfold in the following depiction of the first six steps in the process that began in the sixth century BC. It should be borne in mind, however, that here we are not looking for or attempting to predict events. Ours is a search for meaning, for the gradual unfoldment of a seed message.

**STEP ONE (575 BC to 83 BC): The release of a creative impulse for the purpose of actualizing a new, more inclusive aspect or variation on the theme of archetype Anthropos.**

Gautama Buddha, who was born at the beginning of this cycle, not only embodied a new quality of mind and heralded an age in

which individuals may **potentially** emerge out of their cultural matrix, he also initiated (as did his contemporary, Vardhamana Mahavira, the founder of Jainism) a new type of social organization repudiating the rigid Hindu caste system. According to H.P. Blavatsky, Gautama Buddha further antagonized the proud, powerful and exclusive priestly caste, the Brahmins, by divulging some of their ancient secret doctrines.

During the sixth century BC in the West, Pythagoras was concerned with developing in the members of his spiritual community an archetypal mind capable of dealing directly with the principles of pure number and proportional form. Such a development was necessary because it provided a faculty enabling human beings to overcome an archaic attachment to cults, symbols and myths personifying natural forces and cosmic processes. In short, Pythagoras attempted to replace the gods and goddesses of the archaic age with principles, number, and form.

At first only a small minority were able to respond to the new mental formulations and social ideals— future-oriented seed-ideas— disseminated by the sages of the sixth century BC. Indeed, far more likely than a relatively pure response to new possibilities is the human tendency to distort them.

Pythagoras attempted to show the pre-classical Mediterranean mind that the formative aspect of all things are derived through **universal**, archetypal principles— number, proportion and ratio; a fundamental easily demonstrated and applied by the act of measuring. But this approach turns negative, Rudhyar stresses in The Magic of Tone when it

tends to substitute quantitative concepts and practices for qualitative values. [This approach] also tends to stress the importance of matter and material bodies because these can be easily measured, while psycho-spiritual realities do not lend themselves to quantitative analysis. In music a transformation of sacromagical tones into abstract notes which are but the edges of intervals becomes likely once the tone producer becomes a quasi-mathematical theorist or technician haunted by accuracy and mechanical (that is, measurable) perfection. (p. 37)

Many of the problems of our century, then, have roots in the unbalanced emphasis the post-archaic Mediterranean mind placed on formalistic, intellectual and exclusively quantitative operations. This particular bent of mind was greatly reinforced during the fifth step: 1399-1891 AD.

The sixth century BC also marks the captivity of the Jews in Babylon (where they acquired the Kabbalah) and the development of the administrative order in Persia under Darius. Alexander borrowed the Persian administrative order and applied it to the management of his "world" empire. It was later copied by Rome. In Rome, the ideal of the republic and citizenship became a living force. The characteristic potentialities and challenges of the entire series of seven steps are condensed in the first 500-year step.

#### **STEP TWO (83 BC to 411 AD): The gradual striving toward and initial embodiment of the essential spiritual ideals, mental formulations, social concepts and qualities of a new order.**

This is the time of the aborted civil war in Rome (90 BC), the Athenian uprising against Roman rule (71 BC), and the unsuccessful revolt of Roman slaves and gladiators under Spartacus (71 BC). In Rome, feelings for a true republic ran high. But the Roman ideal of republic was still essentially exclusive—a republic for citizens, but supported and made possible by the subjugation of a slave mass.

In Asia, the conjunction coincided with the spread of Mahayana (Great Vehicle) Buddhism and its Bodhisattva Ideal. Occultists hold that Jesus actually lived around 100 BC.<sup>(9)</sup> And according to esoteric tradition, Jesus was a member of a community influenced by Buddhism—probably the Ebionite or "the poor"—that was established by missionaries sponsored by the great Buddhist emperor of India, Asoka (272-232 BC).

Mahayana, in a sense, compensated for spiritual selfishness and other distortions that grew out of early Buddhism. In Mahayana, spiritual selfishness is characterized by the Pratyeka ("private") Buddha. The achievement of nirvanic peace, rest and bliss for himself alone constitutes the ultimate aim and sole concern of the Pratyeka Buddha. Mahayana, however, generally regards the nirvana of the private Buddha a false, delusive nirvana of unrelatedness out of which the nirvanee must eventually emerge— without realizing spiritual "advancement" during his long rest.

Authentic disciples of the Mahayana tread the Path of Compassion exemplified by the Bodhisattva who, having achieved liberation, sacrifices his or her peace, rest and bliss in favor of remaining in a state of relatedness with humanity in order to help receptive individuals along the path of illumination. According to the more advanced aspects of Mahayana philosophy, Nirvana is not a separate "place" and one does not save up one's "good karma" credits, so to speak, to buy a one-way ticket there. Nirvana is instead a state of being illuminated by Compassion and an eonic mind of wholeness.

A fundamental faculty of an eonic mind of wholeness is the capacity to directly comprehend the interrelatedness of anything to everything else—to realize the meaning, place and function of every moment of the whole cycle (or eon). Samsara, then, is a condition of being and mind anchored in ignorance which, failing to realize Wholeness and interrelatedness everywhere, instead sees only a meaningless, purposeless and unrelated chaos. In other words, the Light of Wholeness and Compassion transforms samsara into Nirvana.

#### **STEP THREE (412 AD to 904 AD): The final phase of the involutionary arc both destroys the elements that could not be assimilated into the new order and polarizes the forces it has successfully incorporated.**

The third Neptune-Pluto conjunction in the series signaled the end of the long fall of the Roman Empire (Alaric captured and sacked Rome in 410 BC). It was an era featuring power shifts, political realignments and the geographic delineation of early European kingdoms. During the fifth century, Christianity emerged as the main force integrating the whole of Europe. It was introduced into Ireland shortly after the Neptune-Pluto conjunction of 412 and Cloris was baptized toward the end of the century. The Gnostics and neo-Platonists suffered ideological defeat—conditioning the future course of mental development in

the West.

The Council of Constantinople of 385 sealed the myth and dogma of Christianity—including the designation of the day and year of the birth of Jesus. Another important dictum of the Council, carrying far reaching consequences for the mental development of the post-Christian mind, was the complete and utter condemnation of the doctrine of cycles and, by extension, reincarnation. The dictum was evidently meant to support and uphold the Church dogma making the Christ event an absolutely unique (the One and Only Son of the One and Only God), never to be repeated happening that cleaved history (before and after Christ) and mankind (the saved Christians and the damned non-Christians) forever into two separate eras and communities.

During this period and the first part of the following period, a situation crystallized that would endure a thousand years or more. It saw the polarization of Christianity and Islam (another exclusive yet "universal" theocratic movement), of Eastern and Western Europe, of Southern and Northern Europe, and of Britain and the Continent.

**STEP FOUR (905 AD to 1398 AD): Realization of the creative impulse as a culture in flower and its multiplicity of limited and characteristic cultural products.**

In Europe, this period began with the fragmented situation following Charlemagne's death and the division of his empire, resulting in small wars by little kings asserting their "divine right" to rule. The Church firmly controlled the lives and thoughts of nearly all Europeans. The spread of Islamic power and its encroachments on European and Christian outposts makes the tenth century a prelude to the Crusades, which united all European kings against a common, **religious enemy**. The tenth century was the "dark era of the papacy," the "pornocracy" inaugurated by Pope Sergius II and his mistress Marozia.

The dawn of the new millennium featured a universal sense of impending doom engendered by the belief that 1000 AD would bring the end of the world and the "Second Coming of Christ." The eleventh century, however, ushered in a new phase of activity—including the Battle of Normandy in 1066 and the first Crusades in 1096—that culminated in the flower of the renaissance, in the ideal of nationhood and in a growing sense of self-assertive individuality.

The renaissance was made possible by new social, political and intellectual conditions realized during the first half of this step. It incorporated elements of Mediterranean thought current during the first step (575 BC to 83 AD), but lost, forgotten or suppressed during the course of the second and third steps. The renaissance first emerged as a social and intellectual force during the first half of the twelfth century, precisely where one would expect it—at the midpoint of the seven steps, at the nadir, the pivot of the entire series.

**STEP FIVE (1399 AD to 1891 AD): The often violent expulsion and elimination of centrifugal factors operating within a particular, limited and past-oriented culture now passing its nadir and the inevitable perversion of the creative impulse operating through it.**

The fifth step is the first on the evolutionary or ascending arc. It was a period of conflict between inert or effete social, intellectual and religious institutions gradually built during the preceding steps and creative, evolutionary forces working to purify the civilizing process of perverse elements.

Whenever possible, corrective forces attempt to operate during this phase to realign the form and quality given to the creative impulse, allowing the evolutionary trend to advance as closely as possible according to the precosmic plan outlined in the divine Mind. But it is also an era when corrupt forces operating through religious and political institutions ruthlessly oppose and try to eliminate any attempts at reform, regeneration and advancement. In a few words, this period features an intense and often violent encounter between inert forces operating in **closed circles** and creative, transformative forces attempting to move evolution along a **spiralic** course. In the Europe and the Americas, therefore, this period strongly featured reformations and inquisitions.

This 500-year period witnessed the discovery of new worlds to be conquered, colonized and exploited; and with it came the ruthless enslavement and extermination of non-European races. It was also a period of intense mental activity, formulation and control, symbolized by the Neptune-Pluto conjunction of 1399 occurring in the early degrees of the mental sign Gemini—opposing Uranus. Additionally, the fifth step of any septenary series always features a culmination of the analytical aspect of the mind—according to esoteric tradition Number 5 is related to the concrete mind. But mental activity featured during this step was highly exclusive and tainted with distortions and perversions rooted in failures of the past. It engendered the sort of dogmatic, fanatic zeal which demands sacrificial victims, expulsions, inquisitions and witch-hunts.

Regarding this 500-year period, Rudhyar writes in **The Sun is Also a Star** that it saw

the triumph of rationalism, empiricism, mechanism, and materialism. Number 5 is the symbol of mind, but when the mind develops on the foundation of a formalistic, personalistic, and rigid approach to spirituality it is compelled to become equally dogmatic in its attempts to deal with whatever the still powerful religious heritage had downgraded and left uncultivated. It therefore becomes the empirical and rationalistic mind, so intent on dealing solely with the material world that it becomes molded by the rhythms of matter. (p.120)

The Neptune-Pluto conjunction of 1399 marks the time of the heresy of John Hus (excommunicated in 1413 and burned in 1418), of Joan of Arc (burned in 1431) and the rise of the ideal of nationhood in the West (the Siege of Orleans occurred in 1428). The Alchemists worked underground and the authentic Rosicrucian Movement and other secret societies were founded for the preservation and continuance of "excluded knowledge."

In Asia, 1399 was the era of Tsongkapa (1357-1419), the great reformer of Tibetan Buddhism and founder of the Gelukpa (Virtuous Ones) Order that gained political control of Tibet in the 16th century and held it until the Chinese invasion of the 1950s. Blavatsky and her teachers report that Tsongkapa founded the tradition that toward the close of each (Western) century, members of his innermost companionship should make special attempts to uplift humanity though releasing

successive aspects of their esoteric teaching. Although the attempts were made for the benefit of humanity as a whole, it is said they were especially directed toward Western minds.

The formalistic, quantitative bent taken by the Western mind after the sixth century BC was greatly reinforced (and eventually given exclusive cultural sanction) during the post- Baconian era of scientific investigation. The spirit of the Baconian scientific venture was originally evolutionary, aiming to free the human mind from the shackles of superstition and religious dogma. But science developed along strictly mechanistic, material and empirical lines during and after the 17th century, largely because the still powerful Church held "sole rights" to the fields of metaphysics, cosmology and psychology. Strictly prohibiting inquiry into these fields, the Church restricted the field open to scientific inquiry to the purely material, mechanical and mathematical. By concentrating on empirical investigations, science gave birth to wonderful technological achievements . . . and disasters.

**STEP SIX (1892 AD to 2385 AD): The gradual harmonization and reintegration of a multiplicity of existential factors and the purification, radical repolarization and essential transmutation of being through an urge toward wholeness and inclusiveness.**

This period began just as the long development of intellectual systems featuring exact measurement and quantitative analysis, and their corollary empirical science and technology, began showing very definite weaknesses.

Blavatsky and Baha'u'llah— two leading seed-personages of the 19th century—died during 1891 and 1892. Blavatsky, who claimed to be the messenger of a trans-Himalayan Occult Companionship charged with the mission "to change the mind of the 20th century," died in London on 8 May 1891. The modern Theosophical Movement she founded featured Universal Brotherhood as its first object. Blavatsky is held by many to have been an Avataric personage. Baha'u'llah, the Avatar or divine Manifestation of the Bahai Faith, died during May 1892. The Bahai Movement began in 1844 when the Bab (the Gate)— martyred in Tabriz, Iran on 9 July 1850—proclaimed the end of the Islamic Era and the coming of an avatar who would herald a new dispensation. During his long imprisonment, Baha'u'llah (the Glory of God) formulated twelve principles for the foundation of a New World Order.

Blavatsky and Baha'u'llah (and the movements they founded) may be viewed a seeds sown at the **end** of the 500-year Neptune-Pluto cycle that concluded at the time of their deaths.

Although the 500-year Neptune-Pluto cycle was unknown during Blavatsky's lifetime, on a number of occasions she emphasized that several important cycles were to close during the end of the 19th century. She especially stressed, without much explanation, that the closing of the first 5,000 years of the Indo-European Kali Yuga in 1897-98 would usher in important discoveries which would signal the end of an exclusively materialistic and empirical approach to science. In her 1888 magnum opus, [The Secret Doctrine](#), Blavatsky writes—

We are at the very close of the cycle of 5,000 years of the present Aryan Kaliyuga; and between this time and 1897 there will be a large rent made in the Veil of Nature, and materialistic science will receive a death blow. (Vol. I, pp. 611-612)

(10)

Sure enough, the few years around 1897-98 witnessed the "dematerialization" of the atom and other important discoveries which revolutionized the scientific world-picture. It is ironic, however, that today even most educated people seem hardly aware of the deeper implications of the epoch-making discoveries of the late-19th century. Freud published his **Studies in Hysteria** in 1895, the same year X-rays were discovered. The following year Rutherford detected electrical waves and Becquerel discovered radioactivity. The electron was discovered in 1897, exploding the billiard ball model of the atom (Blavatsky wrote that the atom was divisible and that matter was not as scientists of her age conceived it). Alpha and beta waves were discovered in 1899, as were radio waves. 1899 was also the year Max Planck first formulated the Quantum Theory, completely upsetting the worldview of classical physics.

Regarding the quality of the sixth and current step, Rudhyar writes in [Culture, Crisis, and Creativity](#) —

This new 500-year period vibrates to number 6 because 6 is the symbol of harmonization, of the union of opposites and of the love that synchronizes polarities at all levels, and by synchronizing them makes possible the emergence of the 7—the divine Child. Without the operation of this vibratory 6 the pentarythmic process of civilization could only bring about disasters and turn self-destructive through atomization and total self-involvement; and such a self-involvement, at the cosmic level, takes the form of a "black hole" and at a personal level leads to the "black magician" who, eventually after a nightmarish series of lives, becomes a totally autistic center of ego-consciousness absolutely indifferent to anything, because absolutely unrelated.

This is why, behind all spiritual creative impulses vibrating to the 5 of civilization, there must stand the boundless compassion of a being radiating the power of 6—a Buddha, a Christ, a Bodhisattva, a St. Francis. (p. 122)

We have several times mentioned the Kali Yuga (Dark Cycle) that began in 3102 BC and this may be the place to explain more fully how it fits into the picture presented here. Without going into the entire Hindu system of Yugas, which the interested reader may find elsewhere, it need be merely stated that the system is based on an extremely large **Mahayuga** (great cycle) of four ages and that their lengths are based on the ratio 4:3:2:1. The Kali Yuga is the last and shortest of the four. It has an **exoteric** length of 432,000 years. It is therefore the most condensed and intense of the four. It is the gestation period leading to a new "species" (and a new Mahayuga) of humanity. Everything is accelerated and intensified in the Kali Yuga. Spiritual success and spiritual failure are both quicken. Kali Yuga is the age during which black magicians, human black holes, are grown. It reaps a dark harvest of human failures. A century ago, the great Theosophist William Q. Judge wrote—

We all have within us potential black magicians lying in the lower and stronger part of our nature, and that it is important to see that we shall not furnish the opportunity for that potentiality to manifest itself in future lives through

the giving way now to selfishness in any of its forms. The black magician, therefore, we are really concerned with is in ourselves. . . [In the Kali Yuga] the Karma fitted to bring forth Black Adepts begins to act, and the seeds sown long ago sprout up more and more as the years of Kali Yuga roll on. Now as that dark age has 432,000 years, and only 5,000 of those have passed by, there has not yet been time to evolve the real black magician. But this civilization pre-eminently shows the seeds are sprouting, and nowhere with greater power than in America. Here the national characteristic is individualism, and that existing as a tendency of the nature will differentiate some day into individualism concentrated into some few men. Imagine this concentration as occurring in a future century when wonderful advances will have been made in knowledge of great forces of nature, and you can easily see without any need of prescience the future black magician.[\(11\)](#)

The 20th century apparently features polarization and repolarization as initial steps toward harmonization and reintegration. It is symbolized in the chart of the 20th century where Neptune and Pluto are opposed by Uranus and all other planets. It is shown existentially by this century's world wars followed by a long polarized cold war we have only recently outgrown. This century has been aptly called the "Civil War of Man," and Blavatsky, Rudhyar and others speak of a "War of Ideas." Its decisive battle may be played out during this and the coming decade—and the battlefield is within us.

The individualized will and mind can act either as a slave to the ego and its selfish cravings or as a lens giving existential form and meaning to a spiritual Quality—one's true Higher Self—which is an inseparable aspect of an all-inclusive cosmic whole. The process of repolarizing one's center of consciousness and sense of will and identity from the level of bio-psychic drives, compulsions and conditioning and psycho-mental desires, reactions and complexes to the all-inclusive spiritual-mental level is known in esoteric tradition as "the Path." Those familiar with the Quantum Theory and its model of light as both a stream of discrete particles (photons) and a unified wave, may think of this repolarization as a shift of one's sense of being from that of a particle among other apparently separate particles to that of the wave state, of a quantum condition of multi-unity.

Over a century ago, H.P. Blavatsky wrote in [The Voice of the Silence](#), "Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?" This is a question every individual and every group need ask. We must realize that as long as one human being is hungry, deprived and homeless, humanity is hungry, deprived and homeless; that when an individual or group exploits another it exploits humanity—a humanity in which the exploiter and exploited are inseparable and forever interrelated.

Authentic solutions to the problems facing us today, both as individuals and as humanity as a whole, are not to be found through self-indulgent pop psychology and psychotherapy, or through endless rounds of debate, policy making, activism, legislation and enforcement. The real problems facing us today—**causes**, not merely their effects—may well have no solutions simply because they do not need to be merely solved but **transcended through the development of a new quality of being, through a new sense of identity, and through a "mind change" that can be realized only through a more inclusive frame of reference.**

This is the seed-message sown by Blavatsky and others at the Neptune-Pluto conjunction of 1891-92. A seed-message now in its first stage of objective growth.

Against this background, the next section moves into the foreground with a discussion of the complex astrological situation of the late-20th and early-21st century.

**8.** A **near** triple conjunction of Uranus, Neptune and Pluto is a situation in which Uranus and Neptune conjunct Pluto in relatively quick succession. It is unknown, and highly unlikely, if the three planets ever formed a precise, exact triple conjunction. But during 577BC-575BC the three planets were very near one another, often within two or three zodiacal degrees, around 10 Taurus. [Return](#)

**9.** Cf. G.R.S. Mead, **Did Jesus Live 100 BC** (1903).

**10.** The word "Aryan," which is used by Blavatsky and her teachers to designate the current wave of human evolution, is an unfortunate victim of Nazism, and many people today immediately, and without much thought, link it with racism.

The word is Sanskrit for noble, worthy and holy. It is of great antiquity. The ancient Sanskrit word for India is Aryavarta. The Persian equivalents to Arya and Aryan are Iran and Iranian.

The word Aryan actually has not so much to do with what we today call "race" or "racial types" as with a type of humanity (according to the theosophy of Blavatsky, the Fifth type) characterized by a certain type of mind. The development of this mental type reached its apex in the concretizing, analytical, quantitative Euro-American mind—the 5th subtype of the fundamental 5th type. Almost the entire world has now become "Aryanized."

Blavatsky made much of the tradition that a Sixth subtype is now beginning to overtake the Fifth. It adds to it compassion and the mind of wholeness. The Sixth subtype, the seed of the Sixth fundamental type, will eventually separate from the Fifth, germinate and form the root of a new type of humanity. As the Sixth subtype of the Fifth separates from the Fifth, it develops according to its own cyclic rhythm. It begins a new Satya Yuga (Age of Truth, the first age of a new Mahayuga) while the Fifth continues deeper into its Dark Cycle.

The new Sixth subtype will not be composed of member of any particular culture, nation, class, creed, sex or race, but will be (and even now is being) composed by individuals of all nations and races. They will be unified and identified not by common regional, cultural, religious, political or racial characteristics but by a faculty enabling them to **resonate** to the spiritual-mental qualities of Fundamental Six. [Return](#)

11. William Q. Judge, **Echoes from the Orient**: Volume Two (San Diego, California; Pt. Loma Publications, 1980), p. 244. [Return](#)

### Part Three

#### The Tense and Complex Astrological Situation of the Late-20th Century

The previous section touched on the main challenges and opportunities posed by the current Neptune-Pluto cycle, and outlined some of the important social and intellectual transformations which took place around the last conjunction of the two planets in 1891-92. Now let's have a look at how the cycle has unfolded throughout the 20th century.

The Great War, as World War I was known in its time, occurred during the waxing semisextile phase (30 degrees) of our current Neptune-Pluto cycle. The war shocked Europe and the world with the realization that modern humanity had not yet outgrown its barbaric past. Yet its peace brought for a few short years a vision of what could be.

The inertia of the past cycle and the unsolved problems acting through WWI challenged the expanding creative impulse of the new cycle during the tense and confrontive semisquare phase (45 degrees) of Neptune and Pluto, which lasted from the late-1920s to the mid-1930s. It saw a flourish of new ideas and attitudes in all fields of human endeavor vanquished by the Great Depression, and the rise of Fascism and its corollary in the arts and sciences, "neo-Classicism."

Neptune and Pluto moved into their septile phase (51°25' arc, based on the division of the circle by seven) during the late-1930s.

Septile aspects represent the compulsive and irrational elements of existence, and its arc of 51.428571... is an irrational number. They also symbolize the action of fate or destiny. A waxing septile, which occurs after the opening of a new cycle of relationship, represents the action of karma and the enduring pressure of ancient patterns. During such a phase we are faced with the challenge to neutralize the failures and unfinished business of the past cycle, which can return to haunt the present. If toxic materials leftover from the previous cycle aren't successfully eliminated during the waxing septile, they will toxify and contaminate the process unfolding through the current cycle.

Destiny and fate are related, yet polar opposites. Destiny provides the experiences and conditions through which we may realize and fulfill what we were born for, our dharma or truth of being. Humanity today needs to take a step into the next phase of its evolution and to realize a new, harmonious form of global social organization. If the challenge is accepted, destiny opens the way.

Each of us have a function to fulfill in making a truly new age a reality, and if we accept that function—which one must recognize for oneself—destiny provides the conditions allowing its fulfillment within the range made possible by collective factors, by the success or failure of humanity as a whole.

While destiny implies a positive, voluntary acceptance of individual and collective dharma, fate is the usually unpleasant and compulsive result of a failure to accept one's dharma or of a refusal to perform a future-oriented act when needed.

The existence of the 500-year cycle of Neptune and Pluto was unknown before the discovery of the planet Pluto in 1930. Its discovery marked the first widespread development of new human capacities, and gave new potency to the before then unknown Neptune-Pluto cycle. New human faculties and capacities always seem to be misused at first, and the early phases of the current Neptune-Pluto cycle produced ample exemplars of such misuse and showed the world the fate awaiting personages and movements resisting the direction of human and planetary evolution.

Out of the confrontive semisquare and fateful septile phases, which witnessed the darkest and most terrifying years of this or any century, grew the hopefully constructive years of the sextile phase—the mid-1940s to mid-2030s. The "long sextile" of Pluto and Neptune is perhaps the most optimistic factor of our complex celestial and mundane situation. It may be significant that its approximately 90-year length is about that of a long and full human lifetime. It began in the mid-1940s—the birth years of many counterculture and new age forerunners. It is a fitting signature of a generation. But like Moses who was forbidden to enter the Promised Land, those born in the 1940s may complete their life-cycles soon before the concrete and existential beginning of the Aquarian Age, expected to occur around 2062. Rudhyar writes in [Astrological Timing](#), that the so-called "long sextile"

constitutes, as it were, the deep bass-note supporting the chord of faster shifting planetary relationships. As the sextile is a constructive and steady aspect, this "long-sextile" of Neptune and Pluto . . . should mark the beginning of a new order—perhaps of a global civilization and a true World-Federation.(p. 74)

But, as we'll explore in greater detail, the "long sextile" narrows to a series of **exact septiles** during the first years of the new millennium, when the compulsive pull of ancient patterns may bring humanity to a blazing moment of choice.

#### A Prelude to Global Transformation

The mid-1960s saw still immature, underground stirrings of the seed-message sown at the Neptune-Pluto conjunction of 1891-92. Two factors figure largely in the celestial situation of the 1960s.

The first is the Uranus-Pluto conjunction of 1965-66. It occurred in the seventeenth (16°06' and 16°28'R) and eighteenth (17° 10') degrees of Virgo. Saturn in opposition to these conjunctions signifies a polarized situation between a Saturnian establishment and a variety of discontent elements seeking integration or revolution. The mid-1960s signaled the rapid, worldwide spread of peace and civil rights demonstrations, large-scale youth protest, the use of psychedelics drugs and, eventually, social and ideological change.

The mind-transforming influences of the [Uranus-Pluto conjunctions of 1965-66](#) forced us to realize we are living amid a situation demanding a very deep and thorough change of mind. Any deep and essential change, however, takes time and involves repetition of its keynote on various levels.

The powerful, revolutionary Uranus-Pluto conjunction was followed in 1968 by a waning sextile between Uranus and Neptune.

1968 was the fall following the famous Summer of Love. A fall epitomized by the police assault on demonstrators gathered in Chicago during the 1968 Democratic National Convention. The incident and its epilogue—a highly publicized and controversial trial—resulted in a temporary backlash of public opinion against the Establishment. It culminated in the Watergate incident and the resignation of President Nixon.

The counterculture of the 1960s survived and the 1970s witnessed widespread social and ideological change—change in many ways reversed during the 1980s. The ground reclaimed by the inert and obsolete American social, political and economic establishment, however, may be akin to a dying organism's last desperate attempt to reconsolidate strength and power.

### **The Walls Come Down**

One of the most potent symbols of the late-20th century is provided by Pluto's penetration of Neptune's orbit from 1979 to 1999 and its perihelion (when it is closest to the Sun) during 1989.

The transition from virgin to lover occurs in a night and, transforming the past, gives rise to new possibilities. Similarly, the dynamism and sheer fecundating power of Pluto moving inside Neptune's orbit destroys any barrier standing against the future it catalyzes. Witness the overnight destruction of the Berlin Wall and the Iron Curtain around the time of Pluto's perihelion—4 September 1989 at 12°52' Scorpio (the sign it rules).

The tidal wave of social, political and ideological change in Eastern Europe and Russia also occurred around: 1) a conjunction of Saturn and Neptune on 13 November 1989 at 10 22' Capricorn—the night of 9-10 November witnessed the symbolic destruction of the Berlin Wall; 2) the massing of five and six planets, especially Saturn, Uranus and Neptune, in Capricorn during late 1989 and early 1990; and 3) a conjunction of Saturn and Uranus during 1988 in late Sagittarius.

The solar eclipse of 15 January 1991 at 25°20' Capricorn, close to Saturn at 27°26' Capricorn, made history. Hours after it occurred the United States and its allies began bombing Bagdad. The January 1991 eclipse was complemented or polarized by another occurring on 11 July 1991 at 18°59' Cancer. Occurring on Pluto's north node and opposite the zodiacal degree of the 1993 Uranus-Neptune conjunction, it was soon followed by the failed coup by Soviet hard-liners and the subsequent acceleration of reform in Russia and the republics of the former Soviet Union.

### **In Search of a New Principle of Integration**

During the late-1980s and early-1990s, five basic, sometimes overlapping, social-political trends seem to be operative. one is characterized by the european drive toward **integration and unification**. Many Islamic and former southern Soviet republics may be gradually following this trend—in their own way. If integration is founded on exclusionary platforms grounded in region and religion, however, the movement toward unification is severely limited and eventually produces just another big nation competing with other big nations.

The second trend disintegrates monolithic social and political "blocks" mortared together by an often brutally enforced ideology. Although on the surface this movement may appear to be moving toward small, independent and utterly sovereign political entities concerned only with their own welfare, prosperity and ethnic integrity, it may be the first stage of a voluntary and purposeful reintegration in which each "unit" participates freely in the realization of a new sense of togetherness and unanimity. In other words, both individuals and collectives must first feel themselves free and independent wholes before they can a meaningfully identify with and creatively participate in a large whole. The trend may also feature the resumption of old conflicts and vendettas, as seen today in Bosnia. In its larger sense, it is a **deconditioning process leading to reintegration**.

The third trend is characterized by nations, classes, social and religious groups, as well as by alienated individuals, unable or unwilling to participate in any larger whole in which they cannot play the role of master. In terms of nations, the collective mentality is locked in a hypnotic stranglehold by the belief that it must **compete** against all other nations; or that its particular ideology and way of life represents the One and Only True Way; or that it is somehow uniquely qualified to rule or police the world.

This is the path of a dying and fearful culture that has lost the ability to visualize a creative future. It replaces vitality and creativity lost with rigid and controlling structures propping up its slowly collapsing institutions and way of life. It is the way of fascism. A nation following this trend may long for a return to its "Glory Days," a return to a post-war boom when money was plentiful and the future always looked bright, for the "good old days" when its society and culture were still "pure," unpolluted by centrifugal elements, such as "the Jewish" or "illegal immigrants." It is a collective mentality that wants to be looked up to by other nations. It wants to hold supremacy over other nations.

The fourth trend is characterized by a national desire of Third World nations to **emulate** (in their own way) the middle-class life styles they imagine are being lived by citizens of the United States and Europe. Nations that were once colonies of Europe or de facto American colonies have been gradually pursuing this path of emulation for centuries, often under subtle and not so subtle coercion. The citizens of these nations are becoming rapidly inflicted with an avarice for expensive imported items—cars and motorscooters, TVs and VCRs, modern kitchens and high technology.

The work of avarice can be seen in India's recent "dowry inflation" and "dowry murders." To make the most of a rare opportunity to acquire costly imported items quickly, the families of young Indian men are now demanding exuberant dowries and bride murders (freeing the groom to marry again, thus an opportunity to gain yet another bountiful dowry) are increasing at an alarming rate.

Although these nations **emulate**, they need to **regenerate**. In the event of a major, worldwide technological setback, however, these nations may fare far better than nations following the third course.

The fifth trend may be seen in an as yet ill-defined movement toward recognizing the necessity of a global society and facilitating its gradual realization. Members of all nations are tuning into and resonating with the creative tone and power underlying the movement, yet it is difficult to identify groups and nations truly exemplary of it. In the European community, perhaps Holland and Denmark come nearest, with Britain occupying the opposite pole. The fifth trend differs from the first to the degree it features a **conscious** drive toward a harmonious and all-inclusive global society.

### **The Uranus-Neptune Conjunction of 1993**

#### **and Its Call to Transformation**

Uranus-Neptune conjunctions occur at intervals of about 171 years. They march through the zodiac in steps of sixteen degrees.

Uranus and Neptune last met during 1821 in the early degrees of Capricorn, and before that during 1650 in mid-Sagittarius. The conjunction of 1650 coincided with the rise of empirical science and the large-scale colonization of North America. The period between 1650 to 1821 saw the breakdown of the Classical Era and the birth of the Revolutionary Age. The closing cycle of 1821 to 1993 featured the growing power of individualism, capitalism and imperialism. It witnessed the Romantic Movement, the Industrial Revolution, the Age of the Machine, the Atomic Age, the Sexual Revolution, the Electronic Revolution, and the assumption of new roles by women. During this phase humanity experienced two devastating world wars, a worldwide economic depression and the rise and fall of Fascism, Nazism and Communism.

Due to scientific and technological advances made during the last two Uranus-Neptune cycles, a global society is now not only possible but necessary. It is necessary because the sort of power modern science and technology has placed at the disposal of as yet morally and spiritually undeveloped men have produced global problems. For instance, the very existence and proliferation of plutonium is not merely a local or national concern—it poses global problems which must be dealt with on a global level.

Local mindedness and local solutions are no longer adequate—instead of solving problems they compound them. In a sense this is so because much of our current science and technology, and especially our present-day scientific and technological mindsets, are still rooted in a classical past. At best they seem tied to Neptune-Pluto cycle of 1399-1892. It was during that cycle that our current science and technology, as well as the political-military-industrial complex, were conceived.

The recent geocentric conjunctions of Uranus and Neptune occurred on 3 February 1993 at 19°34' Capricorn, on 20 August 1993 at 18°48'R Capricorn, and 18°33' Capricorn on 25 October 1993. Their single heliocentric conjunction occurred on 21 April 1993 at 19°16' Capricorn. They sounded a call to active transformation, a call to attune to and actualize the seed-message of this Neptune-Pluto cycle.

The challenge posed by the Uranus-Neptune conjunction of 1993 is clear and simple: **Take a step beyond national sovereignty and cultural pride— transform or perish.**

Everywhere the signs of the times seem to echo the message: Take the next evolutionary step ahead (become a mutant seed, an agent of transformation) or perish (be a leaf, among innumerable other leaves on the autumnal forest floor, that eventually disintegrates into humus).

Yet it takes time for the seed to germinate, and it will take time for the message sounded by the Uranus-Neptune conjunction to be heard. What concerns us isn't so much the big events that occurred around the time of the recent conjunction of Uranus and Neptune, but the larger picture and gradually developing opportunities and movements behind visible developments and events.

Meaning and significance actually lie not so much in events but in our response to them. And it is our response to today's growing needs that will set the course for coming decades. It may well be too late to avoid a more or less drastic and, from the point of view of obsolescent institutions and mindsets, destructive adjustments. Doing and giving too little too late, humanity may be forcing (or polarizing) an intervention of the Earth-being—our Greater Whole. Global famine, depletion of the ozone, telluric activity, drastically altered weather, pole shift, plague and any one of innumerable other cataclysms may be interpreted as Wholeness acting to dissolve the leaves of a closing cycle. But at least some seeds survive even the harshest winter.[\(12\)](#)

It is, of course, notable that the first phase of European unification was realized very near the first of three geocentric Uranus-Neptune conjunctions occurring in 1993.

European integration, however, is not a new idea. During the last Uranus-Neptune conjunction, which occurred in 1821, the Saint-Simonians were busy formulating and promoting a plan for European unification.[\(13\)](#)

But the question is: Do the European people and collectives sincerely wish eventually to united with all nations and peoples in a global society of harmony and fullness, or is the drive toward unification actually self-serving—a means to better compete against Japan, the United States and the rest of the world? And what of Eastern Europe and Eastern Europeans?

The United States saw the inauguration of President Clinton a few days before the Uranus-Neptune conjunction of 3 February 1993. The first Democrat to occupy the White House since 1980, and the first youthful president since John Kennedy in the 1960s, Clinton seemed a well-suited agent of trans-Saturnian forces. Yet the reforms proposed by his administration have met unprecedented resistance in the legislature. At the end of his second year in office, however, the GATT agreement bringing the United States into the global marketplace passed with an overwhelming majority. Yet it may cast a long shadow.

In Russia, a few days after the conjunction, Yeltsin successfully defeated hardline opposition. And on 12 February 1993 a historical pact was signed promising the end of white rule in South Africa by April 1994.

Around the time of the single heliocentric conjunction of Uranus and Neptune on 21 April 1993, the United States experienced the Rodney King beating and the Waco Standoff. On 24 April, a large IRA bombing shook London.

Then, just before the final geocentric conjunction, Yeltsin successfully put down yet another uprising by hardliners. A week after the conjunction, on 1 November 1993, the Maastricht Treaty finalizing European unification took effect. It was followed by a devastating fire storm in Southern California and the controversial North American Free Trade Agreement.

During January 1994, Los Angeles suffered a major earthquake, bringing "California Dreaming" to an abrupt end. A brutal murder and its well-publicized courtroom proceedings held the nation's attention during the summer of 1994. That autumn

important political campaigns brought the art of mud-slinging to a new low and, again in California, an important anti-immigrant proposition emerged victorious in the polls.

If we were expecting the Uranus-Neptune conjunction of 1993 to bring sudden radical change we were disappointed. But nothing happens all at once. Indeed, we may not see decisive and irrevocable change until the end of the century or the first years of the new millennium.

### Crossing the Threshold

Examined against the background of the 500-year cycle of Neptune and Pluto that began during 1891-92, the years 1994-2017 promise to be a difficult phase leading humanity into either an age of global harmony and fullness or a global society of imposed and enforced unanimity, into another dark age of fascism.

Beginning late-1994, and continuing for more than 20 years, each year during December and January the planets Neptune and Pluto draw together forming a new series of septiles or near septiles. The two planets first realize an exact septile aspect during the last week of 2001 and the first week of 2002. Exact septiles are repeated every year until 7 February 2011, but the two are often found within orb of septile until about 2017. There will be a Jupiter-Saturn conjunction in 2020, about the time Neptune-Pluto enters sextile orb. Then, in 2025, Neptune and Pluto once again met in exact sextile, which may constitute a prelude to a truly new age.

In view of developments following the Neptune-Pluto septiles of 1937-1939, the question begs asking: "Will the new series of Neptune-Pluto septiles bring a holocaust of the magnitude witnessed during the 1940s?"

The answer depends on how we respond to the call to transformation.

By now, however, it seems clear that the establishment and power-cliques which rule our corporate and national life are not going to graciously stand aside and allow the future to act upon the present. A final confrontation may be inevitable. Yet it is impossible, and of very little constructive use, to know its precise countenance. It may take the obvious form of a social, political or military confrontation. It may assume the guise of a "War of Ideas." A greater whole—the Earth-being—may act, giving birth to natural disasters.

The social and political climate surrounding the first of the new series Neptune-Pluto near septiles—December 1994 to January 1995—is far from optimistic. Most disturbing is Russia's fierce suppression of the independence movement in Chechnya. Moscow sent tens of thousands of troops into the region on 11 December to reestablish its control over the predominately Muslim republic located in the Caucasus Mountains—a key power center in the West according to esoteric tradition. Armed conflict between Russian and rebel forces began on New Years Eve, and in the following two weeks thousands are believed to have been killed.

The United States seems to be moving toward the Right. Anti-immigrant sentiments run high in what seems an echo of nazism. The General Election of 1996 may set the country's course toward the far Right.

The two issue being dramatized today in Russia and the United States epitomize the key issues of our time. Both are not merely local issues but global issues, and both must be harmoniously resolved or outgrown if we are to avert a new dark age of social oppression and enforced conformity. And every indication confirms that they need to be resolved within the next few years.

Natural forces also made a contribution to the near septile when a devastating earthquake struck Kobe, Japan the morning of 17 January 1995. It may be significant that it occurred exactly one year after the destructive Los Angeles quake of January 1994.

Epitomizing the closing years of the 20th Century, during the U.S. General Election of 1996 President Clinton promoted himself as a "bridge to the future," while his chief opponent offered himself as "a bridge to the past." On 9 January 1997, just after the start of President Clinton's second term, Jupiter and Neptune will meet in conjunction. The conjunction occurs in the 28th degree of Capricorn—Pluto occupied the same degree on 4 July 1776. Also during January 1997, Neptune and Pluto experience a near septile.

Much publicity has been given to the coming conjunction of Jupiter and Uranus, which occurs on 15 February 1997, in the sixth degree of Aquarius. The conjuncting planets form a waxing sextile with Pluto in the sixth degree of Sagittarius, another sextile with Saturn in the sixth degree of Aries, and a waning trine with Mars retrograde in the sixth degree of Libra, which in turn is sextile Pluto and opposite Saturn. A larger pattern emerges when all the mentioned planets are linked together. With the exception of Mars opposite Saturn, the bodies are linked by either sextiles or trines, suggesting a challenging though mostly constructive response to the Jupiter-Uranus conjunction. Yet the character of the Jupiter-Uranus conjunction will be much conditioned by the preceding Jupiter-Neptune conjunction. The former may be seen as implementing the larger social ideals, values and visions of the latter. In view of this, early 1997 may witness early signs of a new, transformed approach to our troubled social and economic situation. Perhaps an acceptance and application of a "new social paradigm".

By 1998, both Uranus and Neptune will be in Aquarius, a sign "ruled" by Uranus. Their pivotal conjunction of 1993 will have grown to a 10 degree arc, suggestive of something definite growing out of seeds sown at its conjunction. During 1999 there will be a series of tense squares (90 aspects) between Jupiter and Saturn (the planets symbolizing our social, economic, political and religious institutions—their power, influence and leaders) paired in the steadfast sign Taurus and Uranus and Neptune paired in Aquarius. During September 1999, all four will be retrograde, bringing an opportunity for introspection, for going over old ground to repair damage done, or to re-engage abandoned lines of activity—for better or for worse.

On 4 May 2000, all seven classical planets (Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn—all **but** the trans-Saturnian planets)—will be in the sign Taurus. Then, on 28 May 2000, Jupiter and Saturn begin a new 20-year cycle while forming a confrontive square to Uranus, the planet of revolution and social transformation.[\(14\)](#)

What is decided then, between the Jupiter-Saturn conjunction of May 2000 and the first of the new series of exact Neptune-Pluto septiles during December 2001, will deeply condition future decades. It will decide how we move through the septile

phase, where we will face the action of karma. Then we will either accept a more or less peaceful movement toward a global age of harmony and fullness or force Wholeness obstructed to assume a destructive aspect in order to open the way for a creative future.

For the past 100 years the trans-Saturnian triad of Uranus, Neptune and Pluto have been battering the walls of Saturn. Three times these galactic agents have coupled to challenge the heliocentric, nationalistic and materialistic mindsets that represent the flower of the classical age. The last Neptune-Pluto conjunction sowed the seed. The germ first stirred during the Uranus-Neptune conjunction of 1965-66 and the waning sextile of Neptune and Pluto during 1968. These years may be seen as a prelude of things to come and, in a different sense, past challenges inadequately met contributing much to today's exacerbated world situation. If we had boldly, consistently and earnestly faced the challenges of the 1960s **when they were first presented**, by now we might have developed alternative social instrumentalities and power sources, and by now we might have cast-off our antiquated mindsets.

Fortunately, we have been provided with the much needed larger frames of reference and an all-inclusive worldview upon which a global age of harmony and plenitude may be eventually founded. With the third of three—Uranus conjunct Neptune—behind us, we should ready ourselves for a irrevocable turning-point, for the most formidable of challenges, an ultimate moment of choice.

And so the question is: How are we meeting the threshold marking the perilous transition to a global society? Are we making ourselves fit to live in a new age? Are we ready and willing to take the next step ahead that will transform our chaotic world situation into a planetary society where plenitude will replace hunger in the face of conspicuous consumption, where cooperation will supersede competition, and where harmony will supplant conflict and war.

The moment approaches. Will we take the next step ahead? Not for ourselves, but for humanity as a whole.

**12. In Astrological Timing**, Rudhyar had this to say regarding the crucial last years of the 20th century—

The present (1969) power of big business and militarism in the U.S. and in all the Western world, and also the Communist Party dictatorship (backed by the Army) are phenomena which represents the end of the Piscean Age. Whether they will be bequeathed to the new Aquarian Age next century remains to be seen. It need not be so; at least not in anything like their present form. It presumably **will not be so if**, as one may very well expect or envision, some radically transforming event occurs around 1990 on a planetary scale. A change in the earth's polar axis could even alter the length of the precessional cycle. A contact with super-intelligent beings from some other planet or solar system would also no doubt profoundly and radically affect man's mentality and presumably the entire pattern of human society—which would then almost inevitably become integrated in opposition to, or in contrast to the newcomers from outer space. And, obviously, there could be a devastating nuclear World-War killing perhaps half of mankind and making entire continents inhabitable for at least half a century—perhaps around 2062 AD, the date I have given for the concrete, physical beginning of the Aquarian Age.

I certainly do not believe in the coming total destruction of the human race and the suppression of all possibilities of life within the earth's biosphere. I feel nevertheless that drastic developments are likely to occur around 1990 and after; and these might resemble, in a sense, the famous battle of Kurukshetra, which is depicted in the great Hindu epic, the Mahabharata. To this vast epic belongs the well-known **Bhagavat Gitain** which the incarnate Deity, Krishna, speaks to his disciple, Arjuna. In this battle of Kurukshetra which, tradition says, saw a confrontation between two equally matched armies, the rule of the Warrior Caste of ancient India was broken up. This opened the door to the domination of the Brahmin Caste [which became corrupt and was eventually challenged by Gautama Buddha 2,500 years later] and to the great Hindu "Age of Philosophy." It also marked the opening of the very vast cycle of the Kali Yuga; and, as we already saw, it is said to have occurred in 3102 BC in the month of February. The Avatar, Krishna, was a great statesman, at least one aspect of whose work was the very destruction of the Warrior Caste.

For many years, I have felt that this was what is in store for mankind just now—indeed since 1918. But of course we need not expect another Kurukshetra . . . The fire may burn, but it also purifies. (pp. 155-157) [Return](#)

**13. The Saint-Simonian movement began in 1821 with the publication of Henri Saint-Simon's book, *Du Système Industriel*. It appeared when in Europe and America the Industrial Revolution and Capitalism were beginning to make themselves felt in a very big way.**

Saint-Simon was a French Freemason who fought in the American War of Independence, and in his book he outlined a technocratic-socialistic society ruled by technicians and experts in industry and banking. It placed a very high value on production and vigorously promoted science and technology, which Saint-Simon held would solve all future problems.

After Saint-Simon's death in 1825, his Paris-based followers greatly enlarged the scope of his rather limited vision, giving to it a radical dimension. They formulated an extensive social-philosophical-religious system which drew a large and influential following. The revised Saint-Simonian doctrine gave an especially high position to artists and musicians, and women were given a liberated role. Additionally, the Saint-Simonians worked toward universal brotherhood and world integration, envisioning a unified Europe. To help realize unification on a practical level, they drew up plans for an extensive network of canals linking European capitals, the Baltic States with central Europe, and even an early plan for a Suez Canal.

During September 1831, Barthélemy Enfantin (8 Feb. 1796-1 Sept. 1864), the movement's père suprême (supreme father), was

somewhat inspired by the notion that a mysterious and "eternal" woman of the East would appear and lead the movement to new horizons. As the notion rapidly became an obsession, Enfantin's expected woman assumed definite features and she was assigned grand epithets—Révélatrice (Lady Revealer), mère suprême (supreme mother) and Femme-Messie (female Messiah).

On 21 and 28 November 1831, Barthélémy proclaimed the coming of the Femme-Messie, adding that the movement could not advance without her. Two years later, on 10 October 1833, a small band of Saint-Simonians set out for the Near East in search of the expected woman. But the Saint-Simonians never found their female messiah and their movement collapsed during the late-1830s.

On the night of 11-12 August 1831, in a part of Russia north of Iran, Helena Petronva Blavatsky was born to the daughter of a princess, a novelist known as the George Sand of Russia. [Return](#)

**14.** In classical astrology, the 20-year cycle of Jupiter and Saturn was the largest known planetary cycle. It is closely identified with political and religious institutions, and the rise and fall of their heads—kings and pontiffs, princes and bishops. It is also used as an index to economic and social affairs.

The cycle has played a famous role in the destiny of the United States. With one exception, beginning with Lincoln every president elected to office in the year of a Jupiter-Saturn conjunction has been assassinated. The one exception is former president Reagan, who survived an assassination attempt. Reagan survived not so much because he and his wife have an avidity for astrology, but because every conjunction from 1860 through 1960 occurred in an earth sign, while the 1980 conjunction occurred in the air sign Libra.

The May 2000 conjunction of Jupiter and Saturn will occur in the earth sign Taurus, and will be followed by a series occurring in air signs. [Return](#)

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# Astrological Timing - The Transition to the New Age

Wednesday, October 04, 2017      8:37 PM

## PROLOGUE - 1

### Where Do We Stand Today

It seems hardly necessary to emphasize the fact, now so evident to all perceptive human minds, that we are living in a period of tremendously accelerated change, a period of unparalleled technological, social, cultural and psychological upheavals and transformations. Yet, while this fact is widely recognized and constantly publicized, only a minority of human beings are not only really aware of its implications, but ready and willing to face these implications, both as individual persons and as members of a national and cultural collectivity. This evidently is not a new situation; for whenever a society has been confronted with some radical changes only a minority of its people have ever been truly aware of what was happening or ready to reorient their minds and patterns of personal and group behavior. But today the situation has implications not only more far-reaching than ever in recorded human history, but also more catastrophic if nothing "unusual" happens to repolarize and redirect the present world-wide trends. These world-wide trends of themselves can only lead to an orgy of violence and dying born of the senseless pride, hunger and despair which today are fast reaching an apocalyptic climax.

In our era of world-wide communication and at least superficial mass-thinking, no human being can be willing and ready to face the prospect of radical reorientation and social reorganization on a global scale unless he or she at least dimly understands what is happening and the process which led to such compelling and apparently irreversible events. The only alternative to understanding is an almost blind faith in the teachings and an equally blind obedience to the dictates of some religious leader around whom an aura of divine power, wisdom and love has been built in some more or less spectacular manner. But even in this case it is clear that today such a leader is more or less compelled to give to his words some sort of intellectual, moral and historical background in order to re-set into new patterns of response the restless and distracted minds of the men he must reach in order to fulfill his mission. He must explain the historical process, interpret the facts of today, present a vision of the future — however irrational his approach may seem to more sophisticated, college-trained and science-worshipping minds.

How can we really understand what has been happening in the world of human beings since a hundred or two hundred years? Superficially, of course, it is easy to list transforming political events, new concepts, new discoveries, growth of industry and technology at a totally unprecedented rate, the fabulous increase in productivity resulting from the release of ever more tremendous powers and from the consequent redistribution of population and the prolongation of human lives leading to an almost catastrophic increase in population, all over the globe. The question remains in the inquisitive mind refusing to be over-awed by scientific achievements: Why this almost sudden outburst? This question demands some kind of answer, and what is happening to mankind has to be, if not "explained," at least interpreted in terms of a large evolutionary, biological or spiritual, and if possible cosmological or metaphysical picture.

An interpretation is necessary, I claim, even though the strictly existential bias and the "scientific" agnosticism of our day may insist that all that matters is to face the facts as they are now, and to respond to them with the best of our mental capacities, perhaps with the help of some mysterious intuition or creative power which somehow seems inherent in human nature. But "facing the facts now," although it sounds good to many ears, actually of itself means very little. Who is to face the facts — or rather **what** in a human being is to do the facing?

A man may want to respond wisely and creatively to a new situation; but what is it that does the responding? There are cases undoubtedly in which an **individual** confronted by a life-or-death emergency unlike any one he has met before will perform the "right action" — and he may thank for this either divine Providence, a Guardian Angel, or a Soul intuition, or some form of biological or psychic instinct of self-preservation. But when have we seen **collectivities**, even when confronted by a life-or-

death situation, do the really right actions at the proper time and with total courage — rather than "too little and too late"? Did the French aristocracy of the eighteenth century, or the Russian aristocracy of the twentieth century, or post-World War II France facing a new situation with regard to her colonies in Indo-China and Algeria face historical-social facts which were of crucial importance to healthful survival, or survival pure and simple? Are we in the United States today, confronted with the plight of our Negro population inherited from centuries of slavery and (later) of prejudice and neglect, meeting "instinctively" and with success the facts of our national life?

The privileged classes in our modern cities (acting like the aristocracies of the past), or indeed all nations now playing poker-games on the brink of almost incredible nuclear disaster, are apparently unable (and mostly unwilling) to give constructive and radically new creative answers to the totally new problems posed by a couple of centuries of vertiginous changes which are putting **everything human** into question. Why is it so? Simply because the minds and emotions of human beings are set according to social, cultural and religious-ethical patterns which mold the socio-biological and spiritual environment within which these minds and emotions must develop from infancy up to a more or less conformistic maturity.

I repeat: What is it in a man that can make the right and creative answer to an almost completely new situation when the mind, the feeling-responses and the bio-psychic drives of the man are set according to a tradition dominated by past values and an obsolete approach to change? Here and there strong individuals may question and rebel against these traditional values and patterns of living, thinking and feeling; but if these men are not to be satisfied with wild and senseless acts of revolt born of tragedy, frustration and despair — or, among the more intellectual class, produced by a feeling of total emptiness and boredom — they inevitably have to base their conscious and enlightened action on an objective study of the past, a study which can also reveal something of the future.

## PROLOGUE - 2

**How can we gain a valid (even if only tentative and incomplete) knowledge of the future?** How can we orient ourselves today toward some expectable future, and make a constructive, sensible and as little wasteful as possible transition from this today to tomorrow? This is the great problem confronting at this time all perceptive, responsible and creatively oriented individuals. To this problem two basic solutions can be given.

The first, and today most "official," solution is to extrapolate what we know of the past into the future just ahead of us. A whole science, called in France "prospective," is being built, and its perhaps slightly less formal equivalent is spreading fast as well in our country. A number of organizations and specialized firms are busy with selling to large corporations (and as well to the Government and to city-planning commissions) "profiles" of expectable future trends in this or that area of our national economy. These estimates of potential growth (of production, group-behavior and population) and of probable discoveries or achievements in specific fields (industrial and military, here and as well in other countries) are based on statistics, on curves of previous growth, and on various more or less imponderable factors (for instance, what would the Russian Government do in this or that situation, or how would the general public react to this or that new promotion scheme or new gadget). The analyst establishes the speed at which human productivity and social changes have occurred in the past centuries and millennia, and from these data they calculate what the situation will be ten or fifty years ahead.

This can produce evidently very interesting and valuable results; but it takes for granted that processes already started will unfold at a rate determinable by past performance. There is, however, a major flaw in this entire procedure. What the flaw is can be most simply illustrated by taking the example of the physical growth of a child from birth to, say, age seven. Suppose that some beings from another world who have never seen mature human bodies happen upon a group of children between these ages, steal them and leave our planet. Their scientists might determine the rate of growth of human bodies from birth to seven; but if they were to project this rate into the future they might believe that at the age of 30 human beings are great giants.

This illustration may sound very fanciful, yet it actually applies to modern science's approach to the universe. We speak of "universal laws," and on the basis of our calculations we somewhat pontifically give expert opinions concerning the age of the universe, what has happened and will happen to our solar system and the structure of our planet, the drift of continents, etc. All of this is based upon the concept that "evolution" (cosmic, planetary, biological, mental) progresses more or less in a straight line (even if with relatively small ups and downs in the process).

But how do we know that these "laws," not only apply unchanged to the whole universe, but are the same today as they were at the time when this universe was just "born"? We take for granted this unchangeability of our "universal constants"; but why should we? Nothing around us suggests that we should, simply because all that we see, and experience has a beginning and an end, and the process of unfoldment from beginning to end proceeds according to varying rates of growth and decay. Why should we believe, for instance, that the force that we call gravitation has always the same strength?<sup>(1)</sup> Is the "vitality" of a living organism the same in its infancy as when it approaches organic disintegration?

Our official mentality retains still the basic character of nineteenth century thinking. New scientific cosmologies are challenging these old concepts, but only hesitatingly and without really accepting the possibility that our universal constants

might be dominated by the rhythm of an immense cosmic process which introduces "cyclic" patterns of change. We still believe most of the time in a straightforward ascent of humanity from primitive "barbarism" to ever more glorious "civilization."

This concept is a typically "Western" concept. In contrast to it we have the more characteristically "Oriental" picture of a "cyclic" universe or even more of a multiplicity of universes, each of which is a cosmic Whole which is born, develops, matures and disintegrates after a moment of perfect fulfillment — a fulfillment which nevertheless leaves "ashes" — that is, waste material, drop-outs and "karmic" residua — to be reincorporated into another universal Whole, a Whole different from the first, but not essentially "superior." Each universe represents the working out of an immense set of potentialities; but as potentialities of existence and of cosmic Wholes of existence are infinite, there is no end and no beginning to the process of existence. The concept of progress — in the usual, ethically colored sense of the word — can be applied to the vast cosmic and planetary movement which leads to the perfect actualization of the initial birth-potential of the cosmic or planetary Whole; but, symmetrical to it, there is also a process of "devolution" or disintegration, that is, a constant dropping out of unusable waste materials and of what one might call (relatively speaking) evolutionary failures.

The basic fact is that the entire process is cyclic. Unfortunately since the Council of Constantinople in the fifth century, Western thinkers are conditioned by their culture to think of cycles in terms of exactly repetitive sequences of **events**; and Nietzsche, (to satisfy his own psychological need) glorified and popularized this type of thought in his poetic picture of an "Eternal Return." I believe, however, that a reformulation of the concept of **cyclic process** is today of crucial importance; for without a clear and sound understanding of what the concept of "cycle" implies — and especially does not imply — our present attempts at orienting ourselves toward the future of humanity in terms of "prospective" will lead us to conclusions, and make us depend upon procedures, which are likely to prove both useless and destructive.

1. That this idea that I have often stated for many years is no longer too startling for the modern scientist is shown by the great physicist Fred Hoyle's new book **Galaxies, Nuclei and Quasars** (Harper and Row) in which he says that gravitational attraction between bodies may not be a universal constant and the behavior of matter may vary with different planets or solar systems. [Return](#)

### PROLOGUE - 3

#### Structure vs. Contents

The concept of cycles makes little sense, in terms of any broad cosmological picture of existence, unless we differentiate clearly between structure and contents. This concept refers to the structure of the vast flow of existence, but **not of the contents** of this flow. Existence is a process of unceasing changes. But man has realized for many millennia that the forever changing events which affect his senses and the organic rhythms of his body and psyche display certain definable patterns of recurrence which make the events yet to come to some extent predictable. What is predictable, however, is not the total existential situation including all perceptible or conceivable events in the world, but only certain configurations or gestalts relative to special sets of events isolated by the mind from the total picture of existence.

This is a very important statement which obviously cannot be verified in any absolute sense, but which is at the very root of man's experience of existence. When we speak of cyclic processes in nature, we are isolating definite sets of events the pattern of which recur. For instance, we speak of a lunation cycle because every so many days we observe a recurrence of the new moon and full moon in a particular relationship to the horizon — i. e. a full moon always rises in the east when the sun sets in the west. But while there are recurrences of full moons, these full moons change their position with reference to the stars. Moreover as each full moon recurs it throws its lights on events and situations on the earth's surface which are never the same. Likewise we can expect and safely predict the return of spring, but no two springs occur under exactly the same weather conditions and bring into identical living organisms the same chemicals.

In other words, events never repeat themselves exactly; and history never repeats exactly the same events. The beginnings and ends of every solar year, of every century, of the great cycle of precession of equinoxes (approximately every 26,000 years) occur in always different regions of the galaxy, which itself has brought its billions of solar systems and stars to ever-new regions of cosmic space. What this means is that you can never speak of two identical events in the existential sense of the term, event, simply because the infinitely complex network of relationships between all "existents" — whether they be solar systems, human persons, molecules or atomic particles — can never be precisely the same; **unless** we choose to believe that the potentialities of existence and existential relations are finite. Such a belief, however, seems to run against every ingrained human expectation and practically against all that religions and philosophies have ever conceived. Whatever the term, God, may refer to, the fact is that whatever and whenever this term and its equivalent have been used by human consciousnesses, it has always been associated with the feeling and/or the concept of infinity. A Nietzschean type of totally repetitive "Eternal Return" would indeed be the negation of the God-idea. It would also be the total negation of meaning in human existence and of any possible freedom of choice for man.

What repeats itself is not the event, but the **pattern** of relatively closed series of events with reference to a particular field of existence. In other words, the flow of everchanging events is an ordered and structured process. As an illustration let us consider a river. This river, seen in its totality from mountain spring to sea, has a characteristic structure which we can see on a map, and we give it a name; but the water itself, whose unceasing flow is normally contained within the structuring boundaries which the particular features of the land make for it, is never the same. The often quoted Zen saying that you can never bathe twice in the same river is untrue or at least confusing in its imprecision, as so many so-called mystical statements are. You can bathe in the same river, but not in the same water. The distinction is most important and far reaching in its implications.

I can bow reverently before the sunrise everyday; but while it is correct to speak of the occurrence as "sunrise" — i. e. as a

formal configuration relating the sun, the earth, and the horizon of my place of residence — everything at the existential level that participates in this sunrise scene differs each day in some degree. It is not **actually** the same sun, nor the same horizon, nor the same human organism — though the mind within this organism may insist that the "I" is a permanent entity. What is permanent is a certain **structure of living processes**, a gestalt. The name is the same, but the existential reality of every sunrise scene differs in many ways.

This factor of "structure" when generalized and abstracted, is actually what we mean by time — that which can be measured by clocks which in turn work according to the motions of the earth (its axial revolution creating the "day," and its revolution around the sun creating the "year"). There can be no process without time; there can be no thinking or feeling (as we normally use these terms) without a time-sequence of events in our body. Whether the time-sequence seems to our consciousness fast or slow has nothing to do with the reality of time, in spite of the fashionable arguments to the contrary — arguments based on an inaccurate or needlessly paradoxical use of words. And if the present scientific concept of the relativity of time with reference to the speed of an observer has any meaning at all, beside its convenient use in formal algebraic reasoning, this would involve a metaphysical concept of the universe which so far does not seem even to have been formulated.

#### PROLOGUE - 4

**As all processes of existence imply a time factor**, time has essentially a cyclic nature. Time, in its most basic sense, is a structuring factor. For instance, the motion of the earth both establishes the reality of time for our consciousness and primarily structures our organic and psychic growth. The length of an organism's life-span conditions fundamentally its character and the possible scope of its responses to its environment and its awareness. As the life-span increases for man there is little doubt that extremely important changes in human society and human psychology will occur — indeed, are occurring.

Of course from the strictly existential point of view of the official modern mentality, what appears as the important factors in the change are a vast number of new "events" and new types of interpersonal, social-cultural, economic and political relationships. The historian trained in our present day universities is almost exclusively focusing his attention on these existential, factual events — and on every bit of information that can be gathered concerning such events. Thus this type of historian sees only ever-changing and almost unpredictable happenings. He does not dare — and perhaps could not afford to, if he wanted to keep his college job — to present to the academic fraternity vast structural concepts such as have been thought out by "generalists" like Spengler and Toynbee, to speak only of recent historians. Yet, without such encompassing and "cyclic" historical concepts, what meaning is to be given to the chaotic facts and the confusing events of our century?

Academic historians usually retrench themselves behind the hackneyed statement that history actually does not repeat itself. Of course it does not, if we are speaking of precise events — though even at that level of existential happenings many very striking parallels and analogies can be pointed out. But if we think of the structure of a cycle of civilization, of definite turning points, crises of growth, collective decisions and characteristic failures of nerves or class-blindness, etc. — and even of the type of personages who focus as it were the meaning and direction of crises and decisions — then we can indeed see emerging before our mind's vision the over-all time-pattern which beats, as it were, the basic rhythm of historical changes.

We can visualize such time-structures as well in the field of planetary evolution; and the periodical motions of the planets are the percussion players. The whole universe is indeed filled with rhythm. It is an ordered universe, and this order, in time, manifests as rhythm. The universe is a symphonic structure of infinite complexity; yet within man's field of experience a multitude of rhythms can be recognized, each of which establishes cyclic processes. Some of these processes affect the whole biosphere; others condition the growth and disappearance of human societies and civilizations; lesser ones form the warp and woof upon which the life-patterns of individual lives are embroidered.

It is by studying such structural factors that we can gain the kind of perspective upon the present trends of our society which permits us to foresee the **structural outlines** of history-in-the-making. What such a study can reveal is **not** precise existential happenings, but rather the rhythm of observable processes. Knowing what these processes have produced up to now, and knowing their structural character and basic rhythm, we can gain a "structural knowledge" enabling us to time rather accurately expectable crises and turning points, and to understand **what is at stake** in these crises — thus the meaning of whatever concrete events will take place at these nodal points of a history yet in the making.

Knowing this meaning can be of tremendous psychological value, especially to individuals caught like seemingly helpless corks in the momentum of bewildering whirlpools of events. As Victor Frankl, the great Viennese psychologist, has stated in his books (cf. **From Prison Camp to Existentialism**), a man can stand almost any terrible situation, including torture, if he can see in it some kind of meaning and extract from it the feeling that it is structurally related to some larger pattern of growth, perhaps as a "test"; but men will break down and collapse if even much less strenuous events can only be seen as totally meaningless. The search for meaning is the most vital function of the mind and the feeling-intuition of man.

Most men of course accept unquestioningly the set of values and meanings with which they have been provided since birth by family, religion and culture. But when this set of meanings falls apart and loses its convincing and will-mobilizing power, then psychological chaos is impending. The individual will seek escape in neurosis, psychosis or hallucinogenic drugs — or else, finding in his own individual depth (and perhaps in the very acuity of his tragedy, despair and emptiness) a driving power that as yet had been latent, he starts on his own upon a crucial and often crucifying search for meaning.

Then, however, he may become an easy prey for charlatans, pseudo-teachers and fortune-tellers; for he must at all cost try to establish within himself a new sense of direction. He must strive to get a clue as to what some to him very mysterious, yet psychologically needed, Power expects of him. He hungers for a knowledge of the future — whether it be his own personal future, or the future of his people and even of humanity as a whole — for in this future lies perhaps the revelation of a life-purpose for him, of his place, function and meaning in the universe.

Statistical knowledge and the extrapolation of the past into the future offer very little that makes sense to the individual.

Will such a "scientific" approach make much sense to mankind as a whole, if perchance some vast planetary cataclysm, or the coming of far-advanced "space people," were to render totally useless and meaningless all the curves of predictable growth for the establishment of which millions of dollars are being spent? The basic question today is indeed whether or not the social, psychological and biological or telluric processes and modes of human response which we have known in our limited experience of the past may not be made obsolete and superseded by basically new developments. We can perhaps expect a totally new "mutation" of mankind or a basic transformation of society. Without such a most radical development is there indeed any hope for a humanity faced with massive hunger and nuclear disaster? Any type of extrapolation from the past along lines pursued by official computer-based calculations of probability lose all validity if we are at the threshold of radically transforming events which result from the operation of cosmic or planetary forces, or of transcendent superhuman minds. And our academic, political or business mentalities have no way of relating to even the possibility of this kind of operation or "intervention."

There is nevertheless a way of discovering the manner in which planetary and cosmic processes reach points of crisis and as a result may play havoc with all our modern scientific prospects for the future. It is a way as old as thinking man; but unfortunately today a way so filled with distorting accretions and so compromised by psychological vagaries and abuses that it seems unacceptable to minds trained in the logical and analytical techniques of rigorous thinking. It is the way of astrology.

Let us try to see what is actually the essential nature of astrology, and how a combination of basic astrological and historical thinking can be used as a truly meaningful, broad and inclusive method for a deeper understanding of the vast process of change in the midst of which mankind is presently floundering in a state of utter confusion and dismay.

## PROLOGUE - 5

### Astrology and History

Astrology is essentially the study of the structuring power of cyclic time over existential events. It is the study of those cycles for the measuring of which the periodical motions of celestial bodies offer us a complex but effectual type of "clock." Astrology is a method based on the assumption, generalized from the most obvious facts of human experience, that every existential process has a beginning and an end, and passes in between these two events through a series of recognizable and measurable phases or critical points of transformation.

If all cosmic, planetary, biological and psychological processes are inherently "cyclic" as they unfold in time, they can theoretically be approached as "wholes" having a definite and measurable structure of growth. If we can isolate these wholes and study their internal specific time-structure, we can gain a knowledge of their schedule of development; and if we are looking at a particular phase of this development occurring today we can surmise what the coming phases will be **in terms of the structural character** of the whole we are observing. We can at least time approximately the next turning point and the rate of the process. We do this, however, not in terms of particular events, but in terms of the structure of the whole processes. We are considering the entire cycle; ours is a "holistic" approach.

Let us take an example: If a biologist studies a ten year old girl and tries to tell what she will be in five years, he knows that she will have then passed through the crisis of puberty — a very basic bio-psychological crisis of growth. He knows this, because he knows how the structural pattern of the life-process of a human female operates. He has before his mind the whole structural development of a woman from birth to death; his approach is holistic.

By contrast, if a modern type of facts-cataloguing historian from some other planet who is entirely unacquainted with the structural development of a woman's organism were to try to picture what the girl will be at age 15 merely from studying the sequence of events in her life from age seven to ten, he would have no reliable way of making such a picture. The "historical" events of the girl's life from seven to ten may be plotted on a curve, but extrapolating the characteristics of this curve into the future at age 15 would be a rather useless operation; it would not be able to foresee the effect of puberty on the girl's total person. It could not predict puberty; because puberty as such is not to be adequately foreseeable by an intellect which has no understanding of the whole life of a human being from birth to death. Puberty is a **structural change** inherent in the entire process of existence which we call a human being. Around it an immense variety of events can take place — some happy, others quite destructive. Back of these events — the tapestry of life — stands the structural change which gives direction and purpose to these events and from which a meaning can be abstracted.

If we look at a human life as a series of physical and psychological happenings flowing into each other, all we can actually observe is a continuous series of changes, of challenges and responses, of relationships formed then vanishing, of pleasures and sufferings. We take the position taken by a modern novelist describing in great details a day or year in the life of a person, but never really relating this limited sequence of events to the person as a complete whole having a beginning and an end, a fundamental "individuality" and a purpose (however broad and unconscious or superconscious this purpose may be) — that is, in the philosophical sense of the term, a "destiny." But can we really understand any organized system of functional activities if we do not study it as a whole, not only in space — for instance, a body which we see and touch — but also in time, that is, in terms of the whole cycle of its existence?

I can make in early spring a motion picture of one week in the life of an apple tree; but can the exact description of what is taking place in the tree — the flower, the appearance of small buds — help me to understand the meaning and function of that apple tree in a garden? Can the movie tell me about the fruit and the seed — the apple which, at least in a human sense, is the purpose and "destiny" of that tree? I can describe a day in the life of Richard Wagner, as he is fleeing from Germany in 1848 because involved in the revolutionary movement. Can this description make me understand Wagner's genius, his Tetralogy and the meaning of Bayreuth in the culture of Western Europe?

Likewise can we truly understand the many historically recorded events which occurred in Europe during the eighteenth century if we do not consider them as one particular phase of the development of an identifiable whole which we call Europe, or our present European civilization. This civilization, as Arnold Toynbee should have made it clear for any perceptive and

"holistic" mind, is a definable, and as well a structured process. You can see it emerging from the disintegration of a preceding Mediterranean civilization. It has grown through specific phases of growth, according to a sequence which parallels the sequence identifiable in other civilizations. But the parallelism is **structural, not existential**; it does not refer to the exact repetition of events.

If we limit the area to which the field of history belongs to the mere collecting of data and the analysis of documents, then the claim that human Societies (or civilizations) constitute wholes with an identifiable over-all pattern of growth, maturation and disintegration is outside of this field of historical research. But if one defines "history" in such a manner, one has to find a new term to characterize a new discipline of thought which deals with the evolution of mankind as-a-whole — and with the growth and decay of the various units of social-cultural organizations, the most recent of which Toynbee defined as "civilizations."

## PROLOGUE - 6

**It is only quite recently that we have the possibility** of studying the past development of mankind in a global manner — that is, as it occurred century after century at the same time all over the globe. Spengler's point of view was fragmentary because he was definitely biased; and even Toynbee developed biases of his own, especially in discussing future prospects for our Western Civilization. A very few years ago the directors of the remarkable movement **Plante** in Paris, France, began the publication of a series of volumes ***Les Metamorphoses de l'Humanite*** in which, century after century, the social-cultural development of mankind is being studied in its general cultural manifestations as it took form simultaneously in all continents. Incomplete as this attempt is (it emphasizes especially cultural and artistic, manifestations), it is nevertheless, as far as I know, the first well organized and thorough presentation of a truly global study of Man in society, Man the maker, Man the dreamer of "great dreams." It reveals a remarkable synchronicity in the social-cultural trends manifesting all over the world; and light is thrown upon until very recently little known regions of the globe, especially Africa, which has had also most significant cultures.

As long as Western historians were largely blind to anything that had not occurred around the Mediterranean Sea, there could be no global history, and a holistic and structural approach to the evolution of humanity was even more impossible because such an approach actually requires a "Planetary" viewpoint. By this I mean that such a holistic approach must realize first of all the structural wholeness of the planet, Earth. It must be aware of the interdependence of all the various "spheres" which constitute functional areas in the total system of activities of our planet: lithosphere, biosphere, atmosphere, stratosphere, ionosphere, etc. — and we should add "noosphere," the field of all modes of activity referring to the very extensive and ill-defined terms "consciousness" and "mind."

We still speak rather loosely of mineral, vegetable, animal and human kingdoms; but the term, mineral, is not adequate to tell us about the inter-relationship between mankind and oceanic and atmospheric currents and storms, between the development of civilizations and changes in climates and (beyond these actually perceptible changes) even more far-reaching alterations of the earth's magnetism and of the ionosphere in response to solar winds and most likely to forces which have their origin in galactic spaces.(2)

It is very well for historians to study old documents and archaeologists or ethnologists to scrutinize the records of past or still living primitive tribal societies. But such an analytical approach, valuable indeed as it is, can hardly answer significantly the crucial problem which is haunting modern man in a period of potentially catastrophic crisis: where is humanity going? Where do we stand? What can we expect? Something else is needed — a structural and planetary-cosmic approach which would enable us to **integrate** our tumultuous present in the vast process of evolution of mankind and of the planet, which is the one home of an essentially global humanity.

The great success of the works of Teilhard de Chardin rests on the fact that he has attempted significantly to give us a global picture of Man's evolution — with reference to a vaster world-picture. The validity of this world-picture is, however, limited by the fact that it is founded upon a religious doctrine which may not be acceptable to many people of the world, at least in the way it is formulated by the French priest-scientist. In other words, it is essentially a metaphysical picture which is being related, in a masterful yet purposive manner, to scientific theories which also may be at best approximately true, and which new "facts" may alter considerably — if for instance, the existence of high level civilizations of a million years ago (Atlantis?) were proven beyond doubt.

Astrology in its true nature is not based on a tendentious metaphysics or religious belief. It is founded on facts of common human experience, which it generalizes and interprets. The atomic theory is also based on the generalization and interpretations of facts. The nature of these facts is so complex that they can be observed only by scientists whose minds are conditioned by a rigid training which is not without bias in favor of undemonstrable postulates (as for instance the existence of universal constants). Astrology also has its undemonstrable postulates; but like scientific theories, it can prove its value to the extent that it can make **order emerge out of chaos**. The "theoretical" physicist of today performs the same function, but his field of operation is different. The chaos with which the true astrologer deals is the chaos of human events — the chaos of historical data and that of personal life-experiences. To these two kinds of chaos he brings measuring clocks which can reveal the hidden structural order inherent in the serial flow of seemingly unrelated, unstructured, unintegratable, and therefore meaningless happenings.

What algebra is to the immense mass of the experimental data of physics or astronomy, astrology can be to the profusion of historical data collected by historians and archaeologists. It can help us to orient ourselves to the future while giving a new meaning to the present trends.

2. cf. the "Piccardi effect" related to not yet well understood cyclic changes in the behavior of water and various chemicals, an

effect which apparently varies with the periodical changes in the angular relationship of the equatorial and galactic planes. [Return](#)

## PROLOGUE - 7

### The Earth Foundation

The question which the modern type of intellectual may ask here is the often-repeated one: What have the cycles of the planets and the stars to do with events on this earth?

This question is improperly stated. I repeat that true astrology does not deal with events as such but with the time structure of cyclic processes on the earth, with points or moments of special emphasis. If astrologers are able to predict certain actual events, historical or personal, it is because human nature today being known for what it is, the astrologer can guess or intuitively sense what the normal response of a collectivity or a person will be when structural changes of a certain type occur, i. e. when a new characteristic phase of destiny begins. Also in many cases what is operating in a successful prediction based on astrological factors is a "psychic" gift and the ability of the forecaster's mind or intuition to "resonate" to certain aspects of the vast Mind of humanity — which we may call the collective unconscious, or the Mind of God, or whatever we wish.

Structural, or super-sensible and super-rational knowledge, is possible to a human being **because** he is part of Humanity, which in turn is an essential component in the total field of interdependent activities which we call the planet, Earth. This Earth — which may well include "kingdoms" of which we have little or no knowledge — has a definitely structured cycle of evolution; and it is an integral part of the solar system, which in turn is an integral part of the galaxy. The galaxy, the solar system, the earth, humanity are integral and structurally evolving " wholes of activity"; and so is an individual human being. All these wholes are interrelated as wholes. Currents of energy flow through them, and while it maybe inaccurate semantically to speak of them as "organisms" they are undoubtedly "organized and integral systems," each of which is in some sense an independent entity, but also all of which are interdependent.

This kind of cosmological picture is the necessary foundation for any astrological thinking that makes sense; and it is a picture which does not differ essentially from what modern science presents to us, though it involves a broader process of generalization of the actually observed facts. Since the Geophysical Year of recent date the fact that every activity within the planetary field of the Earth is closely related to every other activity can no longer be denied. Recently a scientist, Scott Sleeper in San Diego, has pointed to a definite connection between the rhythm of the ionosphere and the alpha waves which represent the basic rhythm of the human brain; and the condition of the ionosphere is demonstrably affected by solar winds and apparently by the grouping of the larger planets within the "field" which the solar system constitutes. This may not lead to the demonstration of the validity of astrology as it is used today but it should make us realize better that every whole in the universe is related to every other whole, and that every "little whole" participates in some manner in, and is affected by, the structured activities of the "larger whole" in which it is contained.

It seems time indeed for us to realize that man is not something alien and transcendent dropped upon this planet, but that he plays a definite function within the total being of the earth, just as the vegetable and animal kingdoms — and also stratospheric and oceanic currents — do. We should give up our proud sense of occupying a special position in the universe as favorites of a personal God, and integrate ourselves — collectively as humanity, and individually as persons — in the universe, and first of all in the evolution of the earth. We may reach beyond our planet, beyond the solar system perhaps; but, if we do, this does not mean that humanity will have transcended its structure of destiny. It simply means that, at a certain stage of evolution, man can gain the power to leave his natal home, the earth, and to participate in a vaster, more cosmic field of activity which is also structured by time.

At present, mankind is still enclosed within the planetary matrix in which it has been able, through a multitude of experiences and a knowledge transmitted from generation to generation, to develop a collective mind. What we call "history" is the series of events which have served to develop, culture after culture on all continents, this one Mind of humanity. To know these events is extremely important, but it is not enough, especially today. We should try to ascertain **the place and function of this crucial moment of human history** — and as well of our planets' evolution — within the cycles which structure this evolution; and this requires a type of knowledge which differs from, yet which complements and indeed in some respect depends upon historical knowledge. Structural knowledge -a knowledge of the complex interweaving of small and large cycles of our planet's evolution — no doubt extends beyond the concept of our present-day astrology; but the astrological approach at least gives us a significant, even if somewhat rudimentary and uncertain, idea of its fully developed nature.

## PROLOGUE - 8

### Astrological Cycles

Astrology presents us with cycles clocked by the motion of the earth and the other planets of the solar system. The earth's daily revolution around its axis, and its annual orbital revolution around the sun are basic, yet too rapid to help us to structure the speed of the historical transformation of societies, cultures, nations, and also of slow changes in continents and climates. Other cycles are marked by the periods of revolution of the large planets around the sun, and by the "cycles of relationships" of these planets — that is, by the periods of years marked by their successive conjunctions. For instance, Jupiter and Saturn are conjunct every 20 years, and every three conjunctions meet in the same zodiacal sign; and this cycle, which was the basis of Chaldean and Hindu "mundane" astrology, has revealed its strange accuracy in the fact that, since the two planets met last century in "earth signs," all U.S. Presidents elected around the time of these 20-year apart Jupiter-Saturn conjunctions have died in office and only they.

Another most significant cycle is that established by successive conjunctions of Neptune and Pluto, some 492 years apart on

an average; and the last of these conjunctions occurred in 1891-92 marking the initial phase of our Electronic Revolution (discovery of X-rays and radium, Quantum Theory, etc.). Among lesser cycles I might mention here also eclipse cycles (featured in Chaldean astrology), cycles clocked by the motions of Uranus and this planet's conjunctions with Saturn and Neptune, the 13-year cycle of the conjunctions of Jupiter and Neptune, etc. I shall discuss the most important of these cycles in the following chapters.

Then there is another type of cycle which has been greatly popularized of late and which is responsible for the widespread expectation of the so-called "Aquarian Age." This is the nearly 26,000 year long cycle of precession of the equinoxes, and I shall devote the major part of this book to it, for it poses some definite and very significant problems, yet it is the one which has caught the imagination of people sympathetic to astrology all over the world. There are also larger cycles which deal with changes in the orbit of the earth and other factors, but in the present state of our knowledge they are of no practical use. This applies even more to the revolution of the whole solar system around the Galaxy which apparently takes over 200 million years to be completed.

What I shall try to show is the manner in which the cycles which are now of significant value to mankind enable us to bring a sense of ordered structural development to the series of events recorded by history, and how the knowledge of these cycles can **situate** our present historical situation — helping us therefore both to understand in a deeper, somewhat "archetypal" sense the meaning and importance of the great turning points of mankind's past, and to orient ourselves toward more or less imminent and inevitable changes. As, I repeat, it has always been extremely difficult for most people (especially for privileged classes or groups in society) to accept the inevitability of such periodical upheavals, the knowledge that they are indeed **structurally inevitable** (as much as puberty is inevitable in the child's process of growth) and that **the time is at hand** may help many confused and frightened persons to willingly accept the revolutionary changes.

If such a knowing acceptance based on a conscious realization of the direction, meaning and value of the change is sufficiently spread through large enough sections of the population of the world, it is indeed possible that the inevitable transformation will be much smoother and less marked by wholesale violence and catastrophic events.

## CHAPTER ONE

### Three Centuries of Crisis - 1

**Today's most evident historical fact** is that mankind has never known as rapid, intense and radical a period of change as during this and the two preceding centuries. The most similar period of transformation was no doubt that covering the first centuries BC and AD , but it may be objected that this period had reference mainly to the Mediterranean world from which we have inherited our present European-American culture - even though there were also basic changes occurring in India at the same time, especially the rise of a new form of Buddhism (Mahayana Buddhism) which was to spread fairly soon afterward to Tibet, China, and later Japan. Today, however, the crisis we are living through is global. **Every** continent and every human collectivity is affected by it, and indeed finds itself in a state of upheaval.

This fact must be given significance. If we believe in an ordered universe and an inherently structured process of human evolution, the historical fact must fit into a most important place in the pattern of cycles affecting the evolution not only of mankind, but of our entire earth — if only for the reason that man today has presumably in his power to destroy most of life on this planet as well as to commit a global suicide. You cannot brush off these facts. We should make every conceivable attempt — tentative and incomplete as these may prove to be in the eyes of men born five or ten centuries later — to discover the meaning of the facts by situating them in time. And this means looking for relevant and illuminating clues wherever we can find them; even if it is difficult (or impossible indeed) to find clues which seem relevant and illuminating to **every** man and woman in our age of confusion, of undigested data and unintegrated intellectual disciplines.

To the astrologically minded person a most fascinating clue is given by the discovery of three until then (presumably) unknown planets in our solar system — in the 18th century, Uranus, in the 19th century, Neptune, and in the 20th century, Pluto. It is easy to say that the reason why these planets were discovered is that man had perfected both new instruments (telescopes and sensitive photographic plates) and new intellectual methods (algebra, calculus, etc.). Both these instruments and these methods were needed to establish the presence of these distant planets, and of a variety of smaller celestial bodies in our solar system (mainly asteroids). But to say this simply transfers the significance from the cosmic to the intellectual level.

The discovery of Uranus, Neptune and Pluto is not mentioned here as the cause of our world-crisis, but as the symbol of its significance. What is particularly fascinating about it is that one can show that the over-all character of the basic changes which occurred during the 18th century — at least in our Western culture which constituted the spearhead of evolutionary development at that time — is truly "Uranian." Likewise the 19th century period (especially around the time of Neptune's discovery) is characteristically "Neptunian"; and the same is true of the connection between Pluto and our present century.

But how do we know what the terms Uranian, Neptunian and Plutonian signify? — it will be asked. There are two ways of answering this question. Most astrologers would say that experience has proved that these newly discovered planets affect human beings or national and local events in definable ways; and that therefore each of these planets can be said to have a characteristic "nature" and "influence" upon human affairs, as a multitude of facts can easily prove. And this can hardly be denied by anyone who has carefully studied astrology for a few years.

However the answer I have given is that the solar system as a whole is an organized system in which the distance of a planet from the Sun establishes its essential character. This distance conditions the length of the planet's "period" (i. e. the time it takes to revolve around the Sun); and the solar system can be considered as a vast clock with many hands moving with different speeds and thus establishing cycles of greatly different lengths.

This, however, does not tell the whole story. Astrology, when we look closely at what it is able to interpret and give meaning to, appears as a **symbolic language** in which the structure in space and time of larger wholes (like the solar system) is related to the structural development of lesser wholes (an individual person, or humanity-as-a-whole). Astrology is indeed the practical

application of a holistic philosophical approach to existence. According to this philosophy, every existential whole is contained within a greater whole which in turn is a lesser whole contained within a still greater whole. An organized system of existential activities is therefore both the container of lesser wholes, and one of the contents of a greater system. A molecule contains atoms, but is one of the many contents of a cell. A human being contains billions of cells and the human kingdom (or, more realistically, the planet Earth) contains billions of human beings.

This is a very fundamental principle in as much as it defines two spheres or realms of activity in any organized wholes. Any whole that we have ever observed can be said to have some sort of more or less central core — because it originally emerged from some kind of "seed" or was integrated around a dynamic center (as for instance the void around which a whirling motion is formed). Most of the organized system normally is subject to the centripetal or gravitational pull of that core or integrating power; but there is also, at least in a potential and latent condition, a circumferential part of the whole which is affected by, and in due time becomes increasingly affected by the pull of the larger whole which totally surrounds and contains the smaller system.

## CHAPTER ONE

### Three Centuries of Crisis - 2

**A human being's activity is ruled originally and primarily** by the central power of the life-energy within him, which we may call his self — i. e. the particular rhythm of his own bio-psychic organism always seeking to maintain, preserve and reproduce itself. But no human being normally lives alone. He was at first member of a tribe, which constituted a most definite psychic (as well as biological and ethnic) whole living normally in a very defined geographical area — even if that area was somewhat extensive in the case of nomadic pastoral groups. As member of this tribe he is controlled by specific loyalties; he obeys taboos and customs which define the basic rhythm of life of the community-as-a-whole. The tribesman is a lesser bio-psychic whole subjected to structural and quasi-instinctual forms of activity — some of which may completely overcome his own rhythm and his drive for self-preservation and security.

Tribal communities become integrated into empires or modern nations; and a time almost inevitably will come when individual human beings will consider themselves as "lesser wholes" directly related without intermediaries to the "greater whole," Humanity — and indeed to the entire planetary field of activities which we call the earth, the one "home" of all men at that level of consciousness. The pull of "Humanity" is indeed today affecting powerfully many individual persons, who dedicate their lives to "humanitarian" purposes (at one level or another) and are ready to sacrifice themselves for the sake of the formation of a "global" society structured by moral and legal principles.

If now we consider our solar system, we have reached a knowledge of astronomy enabling us to see this solar system as one of a multitude of such systems, or of various types of stellar organizations, contained within our vast galaxy. In terms of astrological symbolism — if of nothing else that we as yet are able to know — we may say, following the preceding line of reasoning, that the planets of our solar system may be divided into two groups. The planets up to and including Saturn are entirely under the influence of the gravitational power of the Sun, but the three newly discovered planets, Uranus, Neptune and Pluto, while still obeying this solar pull, are focal points through which the influence of the greater cosmic whole, the galaxy, is growing in power.

Every organized system of activity is subjected to two opposite pulls: centripetal force from the center of the system, and a centrifugal force which represents the urge to become related to and (in time) identified with the activities of the next "greater whole." In our solar system the actual boundaries within which the sun-ward centripetal pull is dominant are represented by Saturn, which, symbolically, is surrounded by a ring. Saturn, in the tradition of astrology, stands for the principle of limitation and of "form" in a particularistic and isolating sense. It refers to the principle of stability and security, to logic and to the ego that separates men while establishing their "name" and their inalienable social identity — also to the skeleton which limits, but affirms, the structural character of the body. On the other hand, the planets beyond Saturn symbolize these forces in human nature (some would say beyond human nature) that impel men to reach beyond strictly defined, rational, exclusivistic modes of thinking, feeling and behavior.

I have spoken of Uranus, Neptune and Pluto figuratively as "ambassadors of the Galaxy" to our solar system. They are there, as it were, to show to whatever exists within the boundaries of Saturn a way out and beyond. They represent universalizing forces which forever tend to make of lesser wholes agents at the service of the greater Whole. In religious terms they may be said to symbolize the triune divinity latent in every man — the divinity which at a certain time of growth and crisis in an individual's life may begin to challenge the pulls of the sun and the planets bound to the solar power, and eventually may come to be the dominant influence in the life of the man self-consecrated to so-called "spiritual" tasks. Such a consecration leads such a man (or woman) to follow a socially and culturally non-conforming course of action, because his mind and feelings have become repolarized and reoriented — away from the sun and toward the galaxy, away from his ego and toward the welfare of humanity and an ever closer identification with whatever has structured and now guides the evolution of the earth and of Man.

The student of the many aspects of what has become known quite awkwardly, as "esoteric philosophy" — or in terms of older religious traditions, mysticism — speaks today of the "Path." To state that one is eager and ready to "enter upon the Path" means, in astrological symbolism, that one has become definitely responsive to energies which will increasingly bring men to a state of **resonance** to (and eventually of identification with) the broader rhythms of that vast cosmic Whole, the galaxy — the realm of the stars. Uranus, Neptune and Pluto represent in such an operative symbolism the three basic phases of a process of repolarization and universalization of consciousness. We can visualize them as "stations" along this Path which leads man to the great "Initiation," as a result of which he becomes more-than-man, and (in religious terms) god-like.

What is implied in the concept of the Path is a dramatic increase in the speed of human evolution. This "steep and narrow" Path is often contrasted with the "highway of life" which is broad and open, and upon which the masses of mankind move

slowly but mostly blindly in close togetherness, pushed by vast structural Forces acting within man as instinctual compulsions. An individual person on the Path is supposed to achieve in a relatively short time what humanity normally takes countless millennia to accomplish. However, there may be times during which the whole of humanity is stirred by an extraordinary ferment of growth, and during these dynamic times a relatively large number of individuals may come to maturity who feel powerfully the urge to begin this dangerous process of accelerated evolution. If their number is great enough they may polarize by their restless search and the tensions of their wills (and of their despairs also) the "descent" of super-planetary forces — forces which we may interpret in religious terms as emanating from "God" or as powers inherent in the galaxy but at those times being focused in some unknown manner upon humanity (and perhaps upon the planet as a whole).

## CHAPTER ONE

### Three Centuries of Crisis - 3

If **Uranus, Neptune and Pluto are, symbolically at least, agents for the Galaxy** they can be considered as "transformers" for the release of intense cosmic energies in a form acceptable to human beings, even if upheavals inevitably follow such a release. These "transformers" were evidently present in the solar system for millions of years, but they represented mostly latent possibilities as far as human **consciousness** was concerned. If they have been discovered and they have become integral parts of our conscious relationship to the universe during the last two centuries it is — following this trend of reasoning — because they had progressively flared up into intensified activity, rousing in at least the intellectual elite of mankind the capacity to become aware of their existence, thanks to the growth of new mental faculties.

It is for this reason that it is possible to say that humanity as a whole has been challenged to face the reality of this Path of accelerated evolution. This Path could lead to a kind of global Initiation **if** the masses of mankind were able to resonate and respond positively and courageously to this downpour of galactic or divine energies; but will they be so able? This is the question of questions.

If the opportunity is there, the knowledge of it and of what it really means should be spread widely all over the globe; for this Path of Initiation (or total human metamorphosis) must be trodden **consciously**. It is indeed the "Conscious Way" of evolution. It requires a well developed and structured mind, able to rise above all emotional attachments to events and to find its security and its strength in its attunement to cycles and structural factors — and first of all in a deep realization of individual destiny (as I defined this term).

It should therefore be very important to understand what the planets Uranus, Neptune and Pluto may represent in an operative, cosmic and dynamic sense, and in any case what they stand for in the symbolic language (the "algebra") of astrology. And here we are confronted with the striking fact, already mentioned, that what these planets indicate when they are especially activated in the birth-chart of individual persons (by natal aspects, and by transits) can be very significantly related to the basic character of the respective centuries during which they became **conscious factors in the collective mind of Man**. Indeed it helps greatly the astrologically aware mind in its attempt to understand the meaning of the 18th, 19th and 20th centuries, as periods of history filled with transforming events, to relate them respectively to Uranus, Neptune and Pluto. Even if considered only as symbols of structural characteristics, these planets throw some more significant light on what has happened to our Western civilization since 1700. They help us to situate our place in a vast planetary all-human process of transformation in which we are compelled willy-nilly to participate — whether ours be a positive or a negative participation; whether we are reaching toward galactic spaces or falling back in fear and inertia to the realm bounded by Saturnian formations, social-cultural and personal.

The enemies of all radical transformations powered by the energies focused through Uranus, Neptune and Pluto are, on the one hand, the pair of the largest planets of the solar system, Jupiter and Saturn — and on the other hand, the pair of planets closest to the Earth, Mars and Venus. Jupiter and Saturn represent the social and religious level of human existence, and all that relates to institutions and to the power wielded by the men who control them. Jupiter, psychologically speaking, refers to the social sense, the realization that "united we win, isolated we lose" in the struggle for survival and increased comfort, and, at its deeper level, to the religious feeling which is an extension of the social sense and the drive toward unity. Saturn is, as we already have seen, the feeling of security which comes from officially recognized participation in a steady system of organization which guarantees you exclusive right to your name, your place, your status, your possessions. Saturn is therefore always opposing the urge for radical self-transformation and social-cultural changes which upset the status quo at any level, which challenge the Establishment and its particular, exclusivistic type of law and order.

Mars and Venus, being the planets on either side of the Earth, stand for what is most personal and intimate in an individual's life and temperament. These factors usually develop within the social-cultural structures represented by Jupiter and Saturn, yet they can also withdraw from subservience to the community and unfold on a strictly individual basis. They can also eventually be repolarized and become transfigured by experiences which belong to the realm of the trans-Saturnian planets — but if the individual should fail in his attempt at treading the Path of transformation, and the energies represented by Uranus, Neptune and particularly Pluto have become in him negative and anarchistic, then Venus may refer to a total perversion of human values, and Mars to an equally perverted and sadistic lust for violence.

## CHAPTER ONE

### Three Centuries of Crisis - 4

If we now consider European history during the last centuries we can significantly say that the classical century of Louis XIV ("The State it is I" — i. e. ego-glorification) has all the characteristics of Saturn, socially and culturally. Versailles is the perfect symbol of a courtly, aristocratic and utterly formalistic society. Louis XIV was called **le Roi soleil** (the Sun-King), but Saturn and

the sun are closely linked, as circumference and center are linked. It is against the concepts of "kingship by divine right" and of a union of Church and State (Jupiter and Saturn welded into one unit), and against social privileges, Church dogmatism and the cosmic mechanism of a Descartes, that the Uranian 18th century fought. The fight was led by Free-Masonry (with its ideal of comradeship of work and fraternity of soul), by the French Encyclopedists and their relentless criticisms of the Medieval mentality, by the Revolutionary Movements in America and in France.

Under these Uranian assaults and in the search for a principle of order more universal than that of the Classical era, the Neptunian quality of feeling emerged already toward the close of the 18th century in the glorification, by Jean-Jacques Rousseau, of "human nature" and in a strong belief among the new philosophers and scientists of the day in "natural law" as a substitute for a particular system of "revealed" religion and ethics. This trend developed into Romanticism and led to humanitarianism, French religious socialism, the Communist Manifesto, and the start of the first attempt at organizing on the basis of the "Divine Manifestation" a truly global "World Order" — the Bahai Movement. This great religious Movement, whose initial phase began in 1844 in Persia with the message of an extraordinary Personage, the Bab, (soon put to death by the Saturnian Mohammedan clergy) grew in power under his successor, Baha'u'llah, whom several millions of adherents to the Faith, organized in communities throughout every continent, regard as the Messenger of God and Law-Giver for the New Age — that Age so widely expected today everywhere as "the Aquarian Age."

The Industrial Revolution, based on the power of steam and later oil, is a Neptunian phenomenon. It **dissolved** what the power represented by Uranus had shattered and broken through. Yet every action of the universalizing forces has a reaction; and it tends to crystallize under the inertial resistance to change of Saturn-based privileges. The universalizing Neptunian forces stopped before reaching the whole globe, and manifested as the drive toward strong nations extending their influence around the globe by means of colonialism; and, as the aristocrats of the old European order had regained considerable power after the Napoleonic wars, they soon cornered the new energies released by the Industrial Revolution. At the opposite pole of society a new class of human beings, the Proletariat, became the field for the Neptunian forces which tend to level down and reduce every differentiated structure to a kind of liquid and amorphous chaos.

Neptune is the Universal Solvent of the Alchemists. It is the deep fog which rises from melting icebergs and covers the seashore. It refers to all kinds of "navigation" over large expanses of space, be these oceanic, or today atmospheric or stratospheric; and navigation links all seemingly separate continents and politically differentiated nations, building a vast and ever-expanding network of communications. These serve as lines of force upon which a future global society can be built. They also bring about "melting pot" conditions and what the old Hindus called the "confusion of castes."

## CHAPTER ONE

### Three Centuries of Crisis - 5

**As we shall see presently, in 1891-92 Neptune and Pluto met** in the sky at the beginning of the zodiacal sign, Gemini — sign of the intellect and of the communion of minds. Gradually this Plutonian factor began to press forward from the collective unconscious of mankind into public recognition (1930). World War I with its static confrontations in the wet and muddy battle fields of France and with its poison gas was still a Neptunian kind of war, allowing even for the glamour of being "the war to end all wars" — for Neptune is essentially related to glamour. Glamour in all its manifestations, is the lure which impels men to venture into the unknown with glowing faith, and to take steps ahead which they would never take if they knew rationally and objectively what is ahead. Love too is a glamour thrown by life over the meeting of boys and girls to make them forget, at least temporarily, their separated egocentric thinking and planning. And there is also the glamour which veils and glorifies the hard and tedious facts and duties of mother — and the glamour of religious devotion to a transcendent God dwelling far above the clouds of human frailty which may drive men to asceticism or martyrdom.

As Pluto became sighted and it entered the field of consciousness of mankind, Fascism and Nazism began to rise to world-importance, and the Electronic (or Technological) Revolution, announced by the discovery of X-rays, radium and the Quantum Theory after Neptune had met Pluto, began to affect an ever-increasing area of our modern society. Uranus shatters the Saturnian past by the lightning power of a new vision; and it releases "seed ideas" which sooner or later germinate in the minds of a few pioneers, then condition the intellectual processes of the vanguard of humanity. Neptune loosens and if possible dissolves what Uranus has shattered, and this includes man's sense of security and his allegiance to obsolescent institutions. Pluto then pulverizes whatever is left standing, reducing everything of the past to a kind of undifferentiated state.

However, what finds itself in this nearly undifferentiated condition at first desperately craves some semblance of the cohesion it used to know. As a result it tends to aggregate into various kinds of whirlpools formed by the power of some hurricane-like energy. The "Fuehrer"-Leader appears in answer to the subconscious yearning of the mass mind for solidity; but the solidity it gains — that of the totalitarian Party or of the gang in modern slums — is deceiving and always ends in violence (physical or psychological) and often in catastrophe. Pluto may be a symbol of death, but at first of a death that does not want to die, and haunts the weak, empty minds of individuals or collectivities, driving them to seek the bitter satisfaction of dis-humanized greed and lust, and to crime or collective psychic and economic vampirism.

Yet Pluto is also, in its positive aspect, the principle of re-ordering and rebirth inherent in all seeds. It is the gates to immortality; which means the ability for an individual, or **a special group** (the Biblical "remnant"), to retain its identity — at least on the level of the mind — while all else decays under the relentless pressure of the closing cycle. Pluto symbolizes the Universal Brotherhood of Man in seed; but for those millions of human beings who refuse to or actually cannot become **consciously** integrated in this "seed" the alternative is perhaps an experience of all-human unity through the mixing of bloods on gory battlefields, or the mixing of ashes in the vast whirlpools which a widespread nuclear holocaust would generate, blotting out the sun and destroying or perverting much of life on earth.

## CHAPTER ONE

### Three Centuries of Crisis - 6

**Shall man discover — perhaps at the beginning of the 21st century — another planet beyond Pluto?** The existence of such a planet has been considered probable by some astronomers; and some astrologers, in America and Europe, have not only calculated the general orbit it may have, but have spoken of several more distant planets. Their existence is not at all impossible; but my feeling is that only one planet is to be soon discovered beyond Pluto, and many years ago I have spoken of it — as a hypothesis — giving it the name Proserpine. (Dutch astrologers have used instead the Greek name, Persephone). If it does exist it would naturally and logically be the symbol of concrete rebirth after the threefold crisis on the Path of transformation. It would signify the foundation of a new type of human existence in which the dualism of life and death would be transcended by a consciousness able to experience cyclically both without loss of identity — a condition relating to the great myth of the goddess Proserpine who passed a third of her existence with Pluto in the "Underworld" and the other two thirds on the Earth's surface, as a symbol of a reborn vegetation. Proserpine would then represent the mind of the Initiate who, like the Lazarus of the Gospel, has known death and is resurrected through the power of a divine Being, his "Master" or *guru*.

Regardless of such a possibility, the fact is that we are dealing now with three planets beyond Saturn which indeed should be regarded as a unit, i. e. as a trinity — if for no other reason than the lengths of their periods of revolution around the Sun are related in a most unusual manner. The period of Neptune is twice, and that of Pluto three times the length of the period of Uranus. Such a 1-2-3 relationship between the time-cycles of successive planets is unique in our solar system; and any fact that is thus singled out must be given a special significance in any **gestalt** and therefore in any system of symbolism.

Thus, the correlation between Uranus, Neptune and Pluto and the three basic century-long phases of the process of total reorganization of humanity corresponding to their official discovery becomes even more meaningful. We are led to assume that the three planets constitute a real "trinity" of aspects — the three aspects of one single process of transformation of the deepest implications of human existence. We see this process at work in individual persons as we study the trans-Saturnian planets and their transits in relation to individual birth-charts; and we are shown **in a measurable way** how such processes operate in the lives of modern persons. In the past these processes were considered "occult" and they involved the greatest secrecy and awe-inspiring tests; but since Uranus, Neptune and Pluto have, as it were, come out from the unconscious depths of man's inner being and entered the consciousness of at least the evolutionary spearhead of humanity, the Mysteries of the past are being "dis-occulted."

When the human mentality was formed under the rigid patterns of social-cultural systems of communal organization celestially dominated by Jupiterian religions and Saturnian rites and dogmas, everything that would transcend and could lead to the universalization of the worshipped Tradition was publicly taught to be evil, and only made known, in the secrecy of some Holy of Holies, to selected and harshly tested candidates to Initiation. But now that the **trans-Saturnian** planets have entered the conscious Mind of Humanity, the radical crises of consciousness to which modern man is subjected — as his most fundamental bio-psychic allegiances are being dissolved into meaninglessness — have taken the place of the greater part of what once was occulted. **Modern life itself is the tester** because this life challenges us to make crucial decisions that only a few selected and trained individuals could make in the past.

We can indeed validly assume that mankind is in the midst of a process of extensive "mutation" — a fundamental change in consciousness; and the fact that Uranus, Neptune and Pluto have entered the field of human consciousness is, I believe, an evident and powerful symbol of the spread of this process to an ever larger section of mankind. This does not imply that the process will be a success, or that the mutation will not have a great many destructive and regressive results. Whether it will or not, how much greater the overall success will be than the inevitable failures, and how changed — and probably much diminished in number — humanity will be at the end of our global crisis: these are questions to which no valid answers can be given today. I do not seek to prophesize, but only to elucidate.

## CHAPTER TWO

### Planetary Cycles - 1

#### The Ten-Thousand Year Period

If as students of astrology we attempt to discover the basic rhythm structuring the periodical transformations of human societies and civilizations, which in turn reflect as well as concretize fundamental changes in the consciousness of the vanguard of mankind, we have to look for such a rhythm first of all in the periodical motions of the slower and most distant planets, Uranus, Neptune and Pluto. These planets have been related in the preceding chapter to the crucial transformation of human living conditions and social-cultural values during the last centuries. We are today, it seems evident, reaching toward the last phase of this at least tentative mutation in Man's consciousness, and the three trans-Saturnian planets have become integral parts of the collective mind of humanity, each during the century whose overall character was most like the planet's own character as a potent and verifiable symbol of processes of transformation.

This evidently did not mean, I repeat, that the planets were not dynamic factors in this great field of cosmic activity, the solar system, before man knew publicly of their presence and their potential of symbolic and effective meaning. They were present in the sub-conscious background of human consciousness, and the cycles defined and structured by their revolutions around the Sun were operative factors in the evolution of mankind and of civilization. These cycles, as we saw, display a remarkable relationship, as Pluto's mean period of revolution (245.33 years) is about three times that of Uranus' period (83.75 years) which is very near the half of Neptune's period (163.74 years).<sup>(1)</sup>

These periods are not **exactly** in a 1. 2. 3 relationship but the very interesting and no doubt most significant fact is that we do not find in the universe or in the earth's biosphere any relationship between life-periods or cycles which produces exact

numbers. The same thing is true of the shapes of living organisms and presumably of celestial systems; for while we can definitely speak of spiral forms in growth processes, of the geometrical patterns of leaves, etc., these shapes are probably never exactly perfect in a geometrical sense. The geometrical forms abstracted by man's rational mind are "archetypes" of living or cosmic processes; they are ideal Images. In the actual world of existence forms and cycles only approximate these archetypes, because in this existential world the infinite multiplicity of relationships between all existents introduces unceasingly slight variations and modifications.

This is why ancient philosophers spoke of a "World of Formation" as it were behind or above our world of earthly existence — the world of perfect archetypes, which was seen also to be the expression of the Mind of God, the Great Architect of the Universe. In terms of our actual existential experience no cycle is exactly twice the length of another; and we have the same thing in musical theory. Twelve intervals of fifths (a 3 to 2 relationship) cover a little more than seven octaves (a 2 to 1 relationship) — and this "more" is known as the Pythagorean comma. It is by taking out a twelfth part of this very small comma interval from every one of the twelve fifths that we have the exactly even intervals of half-tones in the modern type of "equal temperament."

This musical example has a great deal of relevance to our present discussion, for twelve revolutions of Uranus around the sun add up to a little over 1000 years; and this 1000 year cycle — and also the nearly 500-year cycle established by the successive conjunctions of Neptune and Pluto, of which more presently — constitute basic time measures, according to old occult traditions. Four periods of Pluto last presumably about 981 1/2 years, and six periods of Neptune 982.44 years. I say "presumably" for it may be naive to think that we know the exact lengths of these periods over a long span of years, and changes in the pattern of the solar system certainly should not be ruled out, as all planetary orbits have a remarkable way of being affected by the vast complexity of gravitational influences, and perhaps by other evenmore powerful factors.

**1.** These are periods in the **tropical** zodiac which is used as the basis of calculations and interpretations in this book. The periods are naturally a little shorter than the ones in the **sidereal** zodiac which, for some unknown reason are given in the current astrological ephemerides, though the latter use positions in the tropical zodiac. (The figures given here were obtained from Charles Jayne, of his articles in N. de Vore **Encyclopedia of Astrology**.)

## CHAPTER TWO

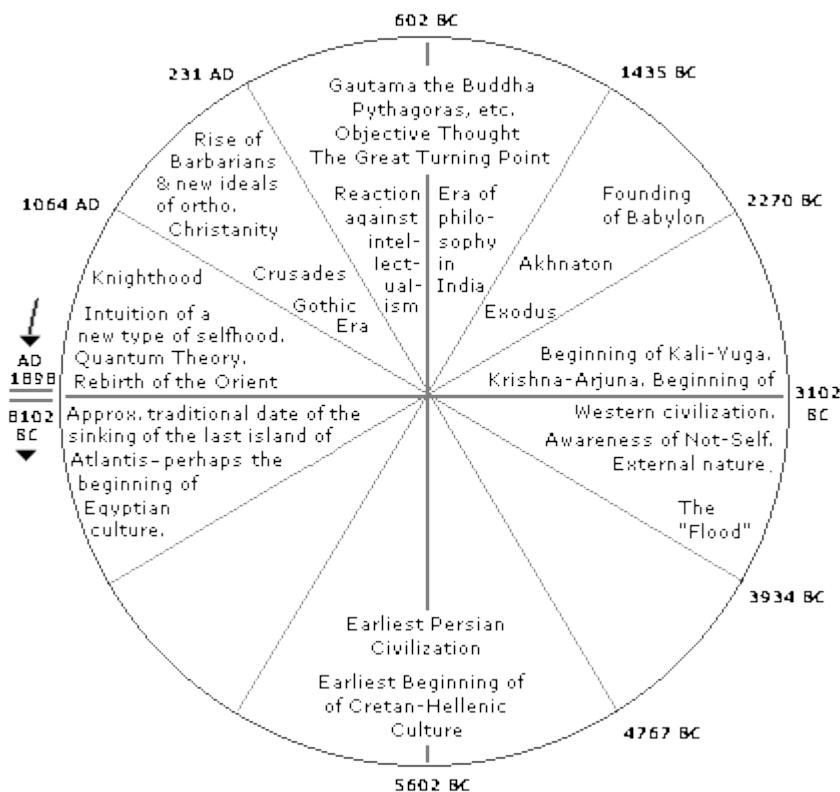
### Planetary Cycles - 2

**Actually it seems that the most significant over-all period**, if we consider the general evolution of human civilization, is the 10,000 year period, which is a little over 40 cycles of Pluto, 60 cycles of Neptune and over 120 cycles of Uranus. Again these are "archetypal" measures, for various factors enter into the picture, and if we think of such periods in relation to a planet's zodiacal position the question of whether we speak of the sidereal or the tropical zodiac cannot be avoided. What we are trying to ascertain when using these large cycles is not exact dates at which some spectacular events occur, but **the rhythm and the structural patterns** of evolutionary processes with regard to our planet, Earth. We are thinking as "generalists" not as technicians-specialists. We are trying to understand even more than to "know"; and there is a kind of knowledge — very much favored today — which runs counter to understanding. One must know certain basic principles in order to understand; but the quality and the intent of so much of our modern scientific knowledge precludes a deep, general understanding of what is known, because the knowledge is tendentious and hypnotized by technological considerations and by the demand that it should be immediately applicable, socially productive and remunerative to those who finance the research. This quite definitely applies to some recent attempts made to "prove scientifically" the validity of astrology.

The 10,000 year cycle was mentioned at the close of my book, **The Astrology of Personality** (page 526, 1936 edition) and it was pointed out that, according to the Teachers of H. P. Blavatsky, it refers to the periodical manifestation — in and through a particular human personage — of the Buddha-Principle; that is, of what one might call the Universal Mind. One can think of such manifestations as the focusing upon our planet of the cosmic Principle of Wholeness that sustains and integrates the immense rhythms of the galaxy in which our solar system operates as a small and not too central unit. The significant fact, however, is that such a 10,000 year cycle seems to be related to evolutionary and historical turning points of great importance, and that it makes of the very last years of the 19th century one of these crucial turning points.

The most definite date related to this cycle is the date which marked, in the great tradition of India, the beginning of the Kali Yuga (the Greek Iron Age) — a long dark period, but also the period during which what one should call the "gestation process" of a new and infinitely more spiritually conscious humanity is taking place; **Kali** refers to the mother-principle. The date is 3102 BC Around 1898 AD the first five thousand years of Kali Yuga ended. Ten thousand years before this recent date brings us to 8102 BC which, according to the old Egyptian tradition was the time of the sinking of the last great island in the Atlantic Ocean which once had been part of the fabled continent of Atlantis.

If this were a correct hypothesis, we might say that this final disappearance of the "Atlanteans" marked the beginning, or just preceded the beginning, of a new wave of civilization, a new 10,000 year cycle. The diagram which follows shows how such a cycle could be divided. The 3102 BC beginning of the Kali Yuga would be the polarizing point of the cycle — the "result" of what had begun 5000 years before. The quartering of the cycle into four 2500 year periods produces most significant dates. 5602 BC would probably refer to the earliest Persian civilization and to the Cretan-Hellenic culture which reached its apex in Greece in 602 BC During the sixth century BC Gautama the Buddha and other great spiritual Teachers lived, who sowed the seed for a deep-seated transformation of the Mind of humanity, a transformation which reached a "critical state" around 1900 AD with the discovery of radio-activity and the start of the Electronic (or Atomic) Age.



Dividing the 10,000 year cycle into twelve sub-periods gives also significant spans, relating to important changes in human civilization, particularly the periods following 231 AD (the rise of "the Barbarians") and 1064 AD (the Crusades); both dates mark the decisive starts of processes that altered the character of "Western" civilization. We shall see in the next chapters how these periods dovetail in with other cycles and sub-cycles produced by considering not only the nearly 500-year long Neptune-Pluto conjunction-cycle, but the nearly 26,000 year long cycle of the precession of the equinoxes, with its twelve component "Ages."

That the 10,000 year cycle contains 40 periods of Pluto and 60 periods of Neptune is a fact that will interest anyone acquainted with the traditional significance of the numbers 40 and 60. The number 40 refers to the 40 weeks of pregnancy, and it has been associated with periods of incubation, of spiritual preparation and/or of tests (40 years of wandering in the desert by the group led by Moses; the 40 years of imprisonment in Akka — meaning "womb" — of Abdul Baha, son of the great Bahai Prophet, Baha'u'llah; the 40 days of Lent; and also the yearly 40 days of hibernation of the bear, spoken of in alchemical texts — the bear symbolizing a form of cosmic power, and of course most important extra-zodiacal constellations.) As Pluto represents, in its deepest meaning, the process of formation of a new, higher and more permanent entity within an earth-born organism — i.e. its "seed" — the connection between this planet and the number 40 is significant. I might even add, for numerologically oriented readers, that Pluto's discovery was announced in 1930. Adding the digits of that year gives us 13, which reduces to 4 — plus a zero; thus 40.

Marc Edmund Jones wrote (in his course **Symbolical Astrology**) that "The number 60 is the Babylonian or Solar Mysteries solvent of all problems"; and the planet Neptune is also in its deepest meaning the Universal Solvent of all that is in bondage to particular forms and egocentric structures. The number 60 refers also to the period measured by three conjunctions of Jupiter and Saturn after which the two planets return to their starting point (with a few degrees of difference) in the zodiac; and it was this Jupiter-Saturn cycle which was most prominently used in ancient "mundane astrology" related to social processes, affairs of State, etc.

Today the concept of closely knit social-political organization within definite boundaries is being superseded — in terms of our recent attempts at some kind of **federal** world organization open to all men, national groups and races by a Neptunian all-embracing ideal. Neptune is also the symbol of compassion, of the Mystic Body of Christ. It refers to the "living Water" which surrounds and protects the embryonic growth of the New Humanity that is to be. The 60 periods of Neptune represent thus a basic phase in the unfoldment of this ideal condition of mankind — the still far distant true "Millenium" which is more likely to refer to a hundred thousand years (or more) than to a mere thousand years.

## CHAPTER TWO

### Planetary Cycles - 3

#### When Does A Uranus Cycle Begin?

The 10,000 year period includes 120 Uranus cycles, plus one extra period of nearly 84 years which can be considered significantly as a "seed-period" linking two 10,000 year cycles. It would have about the same meaning as the above mentioned Pythagorean comma in music — i.e. the amount by which a cyclic series of 12 fifths is greater than 7 octaves. Indeed Uranus can be related symbolically to the musical interval of the fifth (C to G), because this interval is the foundation of the process of "modulation" from one tonality to another. Likewise Uranus represents essentially the power enabling man to ascend from one level of consciousness to the next: that is, to experience a true metamorphosis. Astrologers know well how closely the transits

of Uranus over the Sun, the Moon, the four Angles, etc. of a natal chart relate to crisis of changes which (if all goes well!) enable the person to reach a new level of consciousness. Thus in the 10,000 year cycle, Uranus' periods constitute, as it were, the minute hand of the clock of evolution on this Earth.

Uranus moves every seven years into a new sign of the zodiac — and the seven-year cycle is probably the most important period in the unfoldment of a thinking individual person. Four such cycles (or 28 years) mark the length of the three great periods of a human life having reached the stage of at least relative individualization; and today we are fast approaching the time when we shall see the life-span of a fully developed individual averaging 84 years, a complete revolution of Uranus around the Sun.

The typical Great Cycle of Uranus encompasses thus about 1005 years and witnesses 144 times the passage of Uranus into a new zodiacal sign; and we recall the use of this number 144 in Biblical symbolism. An analysis of this 1005 year cycle will reveal very interesting and historically relevant connections between the beginning of each of the 12 periods and important changes in the process of civilization.

However the problem we are facing here, as in all similar cyclic measuring, is how to select a valid starting point for the cycle. Two logical possibilities can be considered:

**(1)** the 84 year long Uranus cycle could be said to begin when Uranus passes from South to North **declination**. This corresponds to what happens at the spring equinox, when the Sun crosses the celestial equator moving northward — and this crossing marks the beginning of the astrological year, and of various calendars past and present. Such a passage into North declination by Uranus occurs theoretically around the time this planet has longitude 0° (i.e. Aries 0°). However, while the passage of the Sun from south to north declination is clear-cut and happens only once every yearly cycle, the crossing of the celestial equator by planets such as Uranus, Neptune and Pluto gives rise to an ambiguous situation. The planet oscillates back and forth from south to north, then to south again and north declination. This occurs also, in reverse order, when the planet moves from north to south declination; so that, for instance, Uranus will move from south to north declination at the end of March 1969 while it is retrograding in Libra after having moved from north to south declination late in October 1968.

This produces such an ambiguous situation that it seems far more sensible to use, for the purpose of a broad study of the Uranus cycle the time when Uranus reaches only once every cycle Aries 0° by heliocentric measurement. This happened for the last time in the spring 1927. This was the time of Lindbergh's solo flight across the Atlantic. U. S. marines had just landed in Nicaragua and in China. French Premier Briand's activities were aiming at a European Federation, while in Germany Hitler was gradually building a strong Nazi organization. Pluto was officially discovered in 1929-1930.

**(2)** The Uranus cycle begins when the planet reaches its North Node (heliocentric), moving from a South to a North latitude. Uranus' North Node is at present at about 13°50' Gemini; and according to recent ephemerides moving forward at the rate of 18 seconds of arc per year, which means half a degree per century. (Old astronomical works gave different figures and suggested periods during which some of the planets' nodes were retrograde. Hindu treatises speak of planetary nodes cycles lasting several hundred of thousand years).

The last heliocentric passage of Uranus over its North Node occurred most significantly on July 20, 1945, four days after the first atomic explosion in Alamagordo, N. M. which indeed ushered in a new era — for better or for worse. The previous crossing of the ecliptic from South to North declination occurred in June, 1861 just after the inauguration of Lincoln and the start of the Civil War — also the beginning of modern Italy as a kingdom under Victor-Emmanuel, the Mexican Expedition by France, England and Spain, and important events in China and Japan. Another crossing occurred in 1777 during the War of Independence; and in 1693, 1609 and 1526.

## CHAPTER TWO

### Planetary Cycles - 4

**The nodes of a planet are the two ends of the line of intersection** between two planes, the plane of the earth's orbit (the ecliptic or zodiac) and the plane of that planet's orbit. The planetary nodes are thus heliocentric factors; or more significantly stated, they are produced by the interactions between the whorls of activity generated by the planet's and the earth's motions around the common focus of their two elliptical orbits. From our terrestrial point of view these interactions have been given a twofold or bi-polar valuation. The north node brings to a focus the more positive or active aspect of the planet in its relation to our earth and its humanity. The south node, on the other hand, focalizes the basic reaction of the earth and of men to the other planet's activity.

In our present historical period, the north node of Uranus being in mid-Gemini, the creative and transforming action of Uranus upon earth-life and the planetary mind of Man is focused at the Gemini level of intellectual activity. Man's reaction is focused in Sagittarius. Thus the Uranian factor in human consciousness and behavior takes often the form of an expansive and at times fanatic or at least religious and self-righteous activity. The interesting thing in the Sagittarius rising chart for the American **people** (as differentiated from the American **Government**) is that the most likely Ascendant is at about 13° Sagittarius, thus very close to the South Node of Uranus. For a multitude of reasons which I have discussed in many articles and lectures,[\(2\)](#) this Ascendant and the Libra 2° Mid Heaven fit remarkably well the American character and typical way of life ("the abundant life" with a golf course in every center of population!) The U. S. as a whole embodies the **reactions** of Western man to the Uranian forces released creatively in Europe since the Renaissance — and before in Greece. These Uranian forces within restless Europeans who had been frustrated by the old feudal structures of the Middle Ages found in the "virgin soil" of America a fertile field for their unparalleled development. But what we witness here are results, much more than initiating causes. Relatively very few new inventions were really "discovered" in America, i. e. discovered as transforming ideas in the

creative mind of Man. They were "applied" here by remarkable technological intellects expert in **management** and in making opportune and daring executive decisions.

In the U. S. chart with a Gemini Ascendant, Uranus is rising in the first House; and the majority of astrologers still consider this a characteristic expression of American inventiveness, yearning for change and restlessness or rootlessness. But I have come to realize that the Uranus character is even more marked — and more **fatefully** marked — when the horizon of a birth-chart is practically identical with Uranus' lines of nodes, than when Uranus, the planet, is rising. The rising planet suggests that the person will discover his true nature and character through Uranian events and activities; but when the natal horizon is identical to the line of Uranus' nodes there is an absolutely basic, karmic or structural identification between the person's individuality and Uranus. Indeed the individual person is born indelibly stamped with Uranus' power, and fated to act as a transforming force in society, as an "agent" of Uranus.

But, to return to the problem of what constitutes the most valid starting point of the 84-year Uranus cycle: it seems logical to say that, if one seeks information about these transforming forces and pressures which refer to Uranus **considered in themselves**, one should consider the passage of the planet over its north node as the relevant point — and this would be true in any planet's case. However, if one seeks to establish the larger rhythms of the solar system as a whole, as these affect our earth and especially the biosphere in which all living organisms interact, are born and die, then it seems best to use the equinoxes as the basic starting point of everything.

At the equinoxes the sun moves from south to north, and north to south **declination** as it crosses the celestial equator — an extension of the earth's equator plane. The sun has never any celestial latitude; for celestial latitude is measured north or south of the ecliptic's plane, which is the plane of the sun's apparent yearly motion (i.e. the plane of the earth's orbit in modern astronomy.) "Solar" values -from the geocentric point of view — are fundamental whenever the whole solar system is considered in its effect upon life on earth. Thus declination is more important in this sense than celestial latitude.

However, the orbit of every planet is an ellipse, not a circle; and an ellipse has two foci, instead of one center. All planetary orbits have one common focus, at which the sun stands; but each planetary orbit has also its own independent focus. This focus symbolizes the planet's individual character; and we might also infer that the latitude cycle of each planet especially refers to the development of this individual character — or more exactly it represents the process by which the energies symbolized by the planet affect life on this Earth.

When Uranus passed over its north node in 1945 the first uranium-powered atomic bomb was released. This was a strictly Uranian event with vast consequences for the Earth's biosphere and all men. But this event was part of a larger pattern of global transformation for mankind, and this pattern began to be clearly revealed earlier when Hitler, released from prison, emerged as the future leader of aggressive Nazi Germany. This emergence occurred around the year 1927 when Uranus reached heliocentrically the first degree of Aries — and it began to have a north declination (1927-28).

**2.** Editorial Note: Five years after **Astrological Timing** first appeared, Rudhyar wrote a volume devoted to the birth-chart of the United States. Long out-of-print, Rudhyar's [\*\*The Astrology of America's Destiny\*\*](#) is now available online at CyberWorld Khaldea's Rudhyar Archival Project.

## CHAPTER TWO

### Planetary Cycles - 5

#### **The "Great Cycle" of Uranus**

As already stated, 12 revolutions of Uranus around its orbit last a little over 1000 years — a millennium. Because of this fact, and in analogy with the solar year with its 12 zodiacal signs, one might speak of this millennial period as the "Great Year" of Uranus. The most important turning-points in such a "Great Year" are quite evidently its beginning and mid-point which correspond to the equinoctial points of the solar year. The transforming impulse of the beginning finds its apex and concrete manifestation at the midpoint, somewhat too as the impulse originating at a New Moon finds its fulfillment (or else begins to break down) at the Full Moon.

But one could also, perhaps even more significantly, compare this Great Cycle of about 1000 years to the transits of Uranus through the twelve Houses of an astrological chart; also, musicologists with a philosophical-occult bend of mind could establish an analogy with the series of twelve intervals of fifths which encompass nearly the entire span of a piano keyboard. Thus in what follows I shall simply refer to twelve "phases" of the Great Cycle.

The interesting fact is that, if we start around the time of the beginning of Kali Yuga according to the already mentioned Hindu tradition, this Uranian "Great Year" gives us very significant turning points, and leads us to the conclusion that **the beginning of the current 84-year cycle of Uranus in 1927** was the start of a millennial "Great Year."

From 1927, going past-ward, we reach 922 AD which was the real beginning of the great Medieval culture in a Europe spiritually united by the Church, its chain of monasteries, and its "universal"

language, Latin. Another 1005 years before, we come to near 84 BC which may be very close to the beginning of what is called the Piscean Age, which we shall presently study. Rome was in civil war and engaged in a bloody war against Mithridates in Asia Minor. Greece was falling to Rome and Caesar was a child.

**The preceding Great Cycle had begun around 1089 BC** which seems to be about the start of the archaic Greek culture, of Tyre, and of the process that led to the establishment of the short-lived Hebrew Kingdom. The 2094 BC period is that of the great days of Babylon (Hammurabi) and of the Theban period in Egypt; and another millennium brings us just about the 3102 BC date of the Kali Yuga, and of the early Egyptian dynasties in Memphis.

**The mid-phase of the Great Cycle 1089 to 84 BC** comes at the time of Gautama the Buddha, of Lao Tzu, Pythagoras, and other great spiritual leaders. It follows the destruction of the Assyrian Empire by the Medes; it sees the rise of the new Babylon, the captivity of Israel, the rise of a new Persian Empire.

The mid-phase of the Great Cycle from 84 BC to 1005 AD witnessed in 410 AD the sacking of Rome by the Barbarians, a Greek revival of civilization in Persia and the Near East — and the invasion of Europe by the Huns (defeated in 451 AD at Chalons, France).

**The following cycle's mid-phase brings us to 1424 AD**, Joan of Arc and the birth of nationalism, the invention of printing, the beginning of Humanism, prelude to the Renaissance.

The beginning of the Christian era corresponds very closely to the second phase (i. e. twelfth part) of the Great Cycle which began in 84 BC; the tenth phase witnesses the enormous extension of Islam and the conquest by the Arabs of North Africa, Spain, etc. The eleventh phase sees the rise of the Carolingian Kings in France, Charlemagne who became emperor — and the apex of Arab civilization. The twelfth phase witnesses the Treaty of Verdun (843) which divides Charlemagne's empire and establishes the karmic pattern upon which the West European civilization will develop.

The third ("**Gemini**") phase of the following Great Cycle (922 to 1927 AD) begins with the First Crusade, with the earliest development of universities (Abelard in Paris) and of polyphonic music. The sixth ("**Virgo**") phase witnessed the Hundred Years War between France and England, the "Black Death" which killed a vast amount of people — while Tamerlane revived the Mogol Empire.

The eighth ("**Scorpio**") phase began soon after Columbus "discovery" of America. It witnessed the Reformation and religious wars — but also the Renaissance. The ninth phase corresponds to the late Elizabethan Age, with Francis Bacon and Shakespeare. As the tenth phase began in 1676 AD Louis XIV and "classicism" dominated the European stage; but the seed of a new era were sown in England and France. Free Masonry began in London in 1717. Peter the Great modernized Russia, and Frederick the Great built a strong Prussia.

The eleventh ("**Aquarius**") phase (1760-1844) witnessed the Seven Years' War and later the Revolutionary era. Uranus was discovered in 1781. The Napoleonic Era and the subsequent political Reaction followed. The new technology and idealistic form of socialism (Fourier, St. Simon, Robert Owen, etc.) were being developed.

The twelfth phase was indeed karmic, and yet a prelude to our present era of technology and global wars. The Bahai Movement was announced in 1844. The Communist Manifesto and Revolutionary movements began in 1848; and this Great Cycle ended with the rise of Japan, with World War I and the growth of Soviet Communism.

**The Great Cycle starting in 1927** was soon followed by the Great Depression; and in spite of Aristide Briand's and a few other great Europeans' efforts to build a federal Europe, World War II was being prepared. We are living now at the mid-point of the first phase of this new 1005 year period. This phase will end in 2011 AD Uranus has entered the sign Libra — and deep changes are impending as I write these pages, particularly in the United States whose "birth-chart" (I repeat) has Libra 2° as its Mid-Heaven.

Knowing this may help us to pin-point our position insofar as the processes which refer to the transformation and reorientation of our present-day society are concerned. A new cycle of Uranian changes has already begun; but this cycle must not be confused with the "Aquarian Age" of which we shall soon speak, though in a sense the Uranian cycle is announcing, preparing the way and next century will blend with the twice as long Aquarian Age.

## CHAPTER TWO

### Planetary Cycles - 6

#### The Cycle of Neptune

Six Neptunian revolutions around the Sun last about 982.74 years; thus it enters 71 times a new sign of the zodiac. Neptune reached heliocentrically Aries 0° at the end of August 1861. The geocentric transit occurred for the first time on April 13th, 1861 exactly when the fall of Fort Sumter marked the beginning of the Civil War - quite a "coincidence"! Neptune went back briefly into Pisces and re-entered Aries on February 14, 1862 when two forts surrendered to the Union forces of General Grant (born in 1822 near the time Pluto entered Aries). The surrender of forts — i. e. of Saturnian enclosures — symbolize interestingly the beginnings of the present Neptune cycle. Neptune was then in "transforming" quintile aspect to Uranus.

The preceding cycle began in 1697-98, with Neptune in square to Uranus entering Capricorn.[\(3\)](#) This was the cycle which witnessed the collapse of the old order in Europe. The Neptune-cycle beginning in 1861 will end in 2025-26; and it reached its mid-point in the fall-winter 1942-43 when the first sustained atomic reaction in Chicago was achieved, signalling the beginning of the "Atomic Age." In 1863 Bahá'u'lláh publicly announced that he was the expected Divine

Manifestation for the New Age — with Saturn in Libra squaring Neptune; and the Bahá'í Movement began to grow and to promote an ideal, but very precise plan for a social and religious World-Order, the first religious movement ever to do so.

The cycle of Neptune appears to deal broadly (as already stated) with mankind's attempts to conceive and utilize an ever wider and more encompassing frame of reference for his institutions. Such attempts can ultimately succeed only to the extent to which an increasing number of human beings are able to feel compassion and to develop a mentality stressing inclusiveness and wholeness (or synthesis) instead of exclusiveness and the analytical, quantitative, rational intellect. The power to use the tremendous power locked in the atom, which was demonstrated as Neptune entered Libra (in a sense, the seventh phase of its cycle) could enable man to really build a global all-encompassing society and to transform the basic relationships between individuals and between group, substituting a feeling of abundance and spiritual plenitude for the ancient sense of scarcity and the bio-psychic fears which so far have dominated the mind of man; but this nuclear power plus the horrors of chemical warfare (and at a lesser level the poisoning of the Neptunian expanses of the atmosphere and the ocean) could also destroy all life on the earth.

The north node of Neptune is located now at about Leo 11°20'. Neptune moved back and forth around that point when the future of the League of Nations (a typical Neptunian project) was debated in the United States, and the Senate voted against ratification — when President Wilson collapsed, and the Prohibition Act went into effect with demoralizing results. The woman, suffrage amendment was also ratified. A couple of years before, the Bolshevik Revolution had changed the tide of world-history. World-Communism was also a Neptunian movement, as (especially in its first phase) it operated as a "religion of humanity," fanatic in its materialistic approach and its method.

An earlier passage of Neptune at its north node occurred during the years 1755-57, the time of the Seven Years War in Europe with its repercussion in America. It coincided with Franklin's first unsuccessful attempt at creating a union of the American colonies under a president appointed by the crown and a council of delegates elected by the colonial assemblies. This was the time when Free Masonry, the Encyclopedists and a number of pioneering scientists were stirring up the intellectual elite of the Western world and preparing the Revolutionary Movement which was soon to follow.

A still earlier passage of Neptune at its north node (1592-93) coincided rather fittingly, even if negatively, with the dreadful Wars of Religion, and the gradual development of the American colonies. The transits of around 1426 came at the time of the revolt of Bohemia after the murder of John Hus, of the Hundred Years War and Joan of Arc (burnt in 1431). This period can be said to mark the first appearance of the concept of "nation," at that time a broader concept of social organization than those known during the feudal Ages. Two cycles before, we reach the era of the first Crusade which opened the mind of medieval Europe to the culture of the East.

Here, let me state again that a study of such planetary cycles should not focus on special dates

marking their beginning and on precise correlations with historical events; it should rather study the entire pattern of the cycle in an attempt to discover the **structuring forces** at work underneath or within the historical events. What is important is the relation of any such event to the process as a whole which the cycle outlines and defines.

What matters today, for instance, is the fact that we are past the mid-point of the Neptunian zodiacal cycle which began in 1861 (Neptune entering Aries). Neptune in Scorpio is in the eighth phase of that cycle, and we are facing the imperative need to transform and regenerate what began at that time — mainly the results of the Industrial Revolution, of colonization by Western powers, and — let us be honest — of our murderous attitude towards the American Indians and of our miscarriage of the process of "emancipation" of Negro slaves.

**3.** The Peace of Ryswick between France and a Grand Alliance of England, Spain and Holland marked the slow decrease of French power and the beginning of Prussia's rise. The Mexican expedition planned by the French emperor in 1861 marked also a loss of prestige by Napoleon III, which led to the defeat of 1871 and the establishment of the German Empire.

## CHAPTER TWO

### Planetary Cycles - 7

#### The Cycle of Pluto

Pluto reached Aries 0° in February 1822 (heliocentric position.) It had barely crossed the Aries threshold in geocentric longitude for a few weeks around the summer solstice 1821, at which time it was in exact square to a conjunction of Uranus and Neptune at the entrance of Capricorn. This was also the year when Mars, Jupiter and Saturn were conjunct in late Aries. Napoleon died in St. Helena on May 5th, 1821. An epoch was closing. Reactionary movements dominated Europe; yet South American states were formed through the liberating action of the great Bolivar and (in Mexico) of Iturbe. 1821 witnessed also the start of the war of Grecian Independence in which Lord Byron died. The new bourgeoisie was rising to power. The Victorian Age was imminent.

We have not yet come to the mid-point of this Pluto cycle. Pluto will reach Libra in September-October 1971; very soon indeed. It could be a very important turning point, especially for the United States, as Pluto will be stationary at what I stated already to be the Mid-Heaven of the U. S. "birth-chart." There will be a Presidential Election in 1972, just after Pluto crosses for the third time this Mid-Heaven. Neptune transited this point at the time of the first atomic nuclear reaction; Uranus, at the 1968 Elections (not yet witnessed as this is written); then Pluto at the 1972 Elections. This must be highly significant. A new "America" may have emerged by the mid-seventies; and in 1980 — also an Election year — Jupiter and Saturn meet also very close to this same zodiacal place perhaps stabilizing the change in government, in fact if not in theory.

In December 1983 heliocentric Pluto will reach Scorpio and remain in that sign until September 1995. While passing through Scorpio the planet moves as fast as it ever does, indeed faster than Neptune. It reaches its perihelion (nearest point to the sun) in 1988, at Scorpio 12°43'. Just before entering that zodiacal sign Pluto cuts across the orbit of Neptune and finds itself closer to the Sun than Neptune. This is a most interesting phenomenon due to the great elongation of Pluto's orbit — which in this resembles, on a much larger scale, that of Mercury. One could speak of it as a fecundation of Neptunian ideals by the relentless activity of Plutonian factors. The period was said to last nine years, according to the astronomer Hugh Rice (New York Planetarium); but more recent astronomical calculations estimate it to extend over twenty-two years — between November 1978 and May 2000.

Pluto can be said, in one sense at least, to symbolize the seed falling into the humus made of the dissolved and chemicalized remains of the ending cycle of annual vegetation (the product of a Neptunian process of dissolution); it can be related also to the "Descent to Hell" by Christ before his resurrection. As Pluto therefore cuts into Neptune's orbit, a process of release from the past and of impregnation by a nucleated vision of the future can symbolically be said to occur. Indeed such a period in every revolution of Pluto around the sun is historically speaking unusually significant.

The last one occurred just before 1750 — a time when ideas and men were born that were to dominate the revolutionary upheavals which followed some 30 years later. A Pluto cycle before brings us to the time of the Great Voyages, the "discovery" of America by Christopher Columbus, and the beginning of the Renaissance. Still earlier crossings of Pluto through Neptune's orbit bring us to the 1240 period (the struggle between Popes and Emperors, Mogol invasions, the destruction of the Albigenses and the entire culture of Southern France which had a great impact upon chivalry and the idealization of woman and love) — to the great crisis of the year Thousand when, after the expected "end of the world" did not come, a new impetus was given to Europe leading to the great Gothic culture and the universalistic Medieval Order — to the beginning of the Carolingian Kings in France after the great victory of Charles Martel over the Arabs which saved Christendom from Islam — and eventually to the beginnings of the Christian era.

We are therefore coming to a period of great importance in the Eighties of this century — less than twenty years ahead of us — a period made even more significant by the heavy concentration of six planets in Capricorn in 1989 and 1990 — particularly Uranus, Neptune and Saturn. Pluto in Scorpio will then find itself in constructive sextile to this group, and thus able to exert a tremendous power of reorganization and integration — which could mean the beginning of a world society, probably under a great personage.

Pluto was near its north node (Cancer 1910) when it was discovered. This coincided with the Great Depression of 1929-30, which led to the F.D. Roosevelt Administration and the New Deal which changed the whole spirit of America. If we take this crossing of the north node as the beginning of the Pluto cycle — in terms of the unfoldment of Pluto is most typical characteristics — we can easily see how significant this 1929-30 date is. It marks also the rise of Mussolini and Hitler, the spread of the Communist ideology under Stalin, and the rapid development of our new technology. When Pluto reached its north node during the 1680's Louis XIV, and the Versailles Court with its pompous rituals, reigned. The Revocation of the Edict of Nantes (1685) marked an exodus of Protestants from France which parallels similar movements of population in Nazi Germany, Russia, etc. A previous crossing of the north node by Pluto leads us to the time of Joan of Arc, the beginning of the national sense in Western Europe, and soon after to the fall of Constantinople by the Turks which brought also an exodus of scholars to Italy and led to the Renaissance.

Let me stress once more that what is essential is not the correlation of the start or culmination of a planetary cycle and some historical event, but the fact that these cycles enable us to understand more deeply the nature of historical processes and to ascertain more objectively our present place in the evolution of mankind. This applies as well to the study of the smaller and faster planets when related to the birth-chart and the life-span of individual persons (i. e. transits). But when we deal with the cyclic movements of the planets beyond Saturn we are no longer taking in consideration the development of individuals **in themselves**, but rather of individuals as participants in the larger rhythms of human society and of the evolution of the earth and the biosphere.

Today, as mankind is at long last compelled by its own inventions and its abstract intellectual development to think in terms of its global destiny and its all-human unity, this sense of participation in our entire planet's evolution — and indeed of responsibility for what we now can do, for better or for worse, to this evolution — must be developed by all significant human beings. The study of the cycles of the planets of our solar system can be a vital help to the growth of this impersonal historical and global realization in individuals ready and willing to assume the new role now open to mankind.

## CHAPTER THREE

### Cycles of Relationship - 1

In my book **The Lunation Cycle I have discussed at length** the meaning of the distinction which should be established between "cycles of positions" and "cycles of relationship." The former deals with the successive positions of a moving object with reference to its starting point, and until the time of return to this starting point. Cycles of relationship, on the other hand, are cycles established by the successive conjunctions (and oppositions) of two moving celestial bodies.

A cycle of positions measures the course taken by any dynamic impulse from start to finish. It is as if

a seed were watched becoming a full-grown plant, and the full-grown plant bringing forth again a seed while leaves and stem disintegrate — and all this cyclic development occurring in vacuum without any outside interference or anything contributing to it. Obviously such a picture of growth in vacuum is a pure abstraction. It does not correspond to actual reality, because no impulse is left to develop without its course being modified by other factors. Life is based on relatedness; and so is civilization and every type of human activity. Even God's activity, I believe, would be meaningless unless it be understood in **relation** to the need of chaos — that is, as an answer to the need of the materials left to disintegrate in space, remains or waste-products of a completed cycle of cosmic manifestation. God is absolute all-encompassing Harmony. "Compassion," wrote H.P. Blavatsky, "is the Law of laws." It is absolute Harmony in operation.

"Cycles of relationship" are best exemplified in the lunation cycle, from New Moon to New Moon; and whatever can be said of such a cycle can be said also, in general outline, of all such cycles — for instance, of the often discussed 20-year cycle between successive conjunctions of Jupiter and Saturn. However, cycles of relationship are particularly significant when the two moving celestial bodies are of the same type, but of opposite polarities. This is the case with the Sun and the Moon in **geocentric astrology**, because the Sun and the Moon are considered merely as **discs of light** of equal sizes, the former having a permanent shape, the other being subject to constant changes; the Sun symbolizing the masculine and the Moon the feminine poles of being, Spirit in contrast with Life, etc. Likewise Jupiter and Saturn are two planets referring fundamentally to the social and religious life of man, and they act as polar opposites: Jupiter as an expansive, Saturn as a contracting force.

Jupiter unites men by making them expand and flow into each other through all means for social interchange, commerce, and religious communion. Saturn seeks to establish every man in his proper place in society — that is, in his own frame of reference and individuality — and to define all structures and boundaries. Thus the cycle of conjunction of Jupiter and Saturn reveals the periodical way in which the balance between these two polarities of communal living operate. The conjunction indicates a new start in relationship (new social adjustments and periods of reorientation), the opposition, a climactic moment at which whatever was begun at conjunction time either reaches fulfillment, or breaks down after a failure.

At a time when human society was conditioned by geographical and tribal structures, when it operated in a steady state and in terms of well-defined, quasi-unchallengeable instincts or laws, the cycle of Jupiter and Saturn was a most effective way of measuring the rhythm of such a society. Their conjunctions occur on an average every 19,853 years (practically 20 years) and a number of characteristic phenomena are connected with their recurrence. A few successive conjunctions take place in zodiacal signs of the same element (fire, earth, air, water). As the element changes, a "Great Mutation" is said to occur. These changes are not always clearly marked, and thus differences of opinion among astrologers prevail as to which conjunction is the most characteristic. However the chart erected for the "Great Mutation" of January 25, 1842 has proven quite significant an indicator of world-events ever since, and it is supposed to be effective until Jupiter and Saturn conjunctions occur in air signs.

After 60 years, moreover, the two planets are found within a few degrees of their initial positions; and this 60-year cycle was basic in the old type of mundane astrology. A larger cycle of 794.372 years encompassing forty Jupiter-Saturn cycles has also been noted, in which the whole series of conjunctions in the various signs of the Zodiac is repeated, or nearly so — according to L. H. Weston. Other astrologers claim that the complete larger cycle is one of 960 years.

Today, however, as humanity has left behind the relatively stable state of tribal-geographical organization and is moving about in a state of reorientation toward a new condition of society based on universal all-inclusive values and global wholeness (instead of the old state of tribal-national exclusivism and so-called "sovereignty"), it seems quite evident that the Jupiter-Saturn cyclic pattern can no longer satisfactorily measure the historical periods. In a sense, it was always more or less subservient to a larger all-human and global rhythm, but this rhythm could only operate underneath the recorded events of history, unbeknown to the men who made history.

In the preceding chapter, I discussed the respective cycles of Uranus, Neptune and Pluto; but I considered only "cycles of positions" (sidereal periods), and not the cycles formed by the successive conjunctions of these planets the one to the other. The interesting thing, however, is that because the

periods of the three universalistic planets are very close to being in the simple ratio of 1, 2, 3, their mutual "cycles of relationship" produce a basic figure almost identical to those which have been mentioned. The most basic period, however, is one which approximates 500 years; and it seems that just as the rhythm of the conjunctions and oppositions of Jupiter and Saturn scans the melodic flow of history in so far as the destinies of smaller tribal and national communities are concerned, the rhythm of the cycle of relationship between Neptune and Pluto establishes the pattern of development in man's unceasing effort at emerging from the lesser to the greater social units. **This effort is indeed the very substance of civilization as a process of universalization of values.**

## CHAPTER THREE

### Cycles of Relationship - 2

#### The Neptune-Pluto Cycles

This cycle, measured by the time elapsing between two successive conjunctions of the two planets, lasts close to 493 years. The geocentric conjunctions are usually repeated three times, so that it may be better to use the single heliocentric conjunctions as points of reference or milestones in the process of change. There were heliocentric conjunctions, according to available tables, in 1892 AD; 1399 AD around 906 AD; around 413 AD; around 81 BC; around 574 BC Every one of these dates refers to a crucial change in civilization, or in the striving of cultured peoples toward a universal civilization. It is possible also that the cycles of Uranus are closely interwoven with this Neptune-Pluto pattern; for in 1395-96 AD Uranus in early Sagittarius was opposing the Neptune-Pluto conjunction, while there seems to have been from 577 to 574 an approximate triple conjunction of Uranus, Neptune and Pluto near 15 Taurus.<sup>1</sup>

This period witnessed the reform of Gautama, the Buddha (according to the Hindu chronology), the birth of Pythagoras, the fall of Jerusalem, and indeed this sixth century BC began a completely new phase in the development of the human mind. In a lesser manner, the fifth century AD (which saw the final breakdown of the Roman Empire), the tenth century AD (which witnessed a new birth of culture, the Romanesque style) and the years around 1400 AD (which marked the spiritual beginnings of the Renaissance Movement) were also most important milestones in the vast evolutionary process which gradually is leading Man to a universal civilization.

I mentioned already the fact that, as a result of the great eccentricity of Pluto's orbit, this planet, when closest to the sun, moves faster than Neptune. This leads to a peculiar situation in terms of the aspects between the two planets. For over 90 years Neptune and Pluto remain in nearly the same angular relationship. Today these two planets form a sextile aspect. This aspect began, one might say, when Neptune reached Libra in 1942-43 while Pluto was located in early Leo. This sextile aspect will last until nearly 2030-2040; and it constitutes, as it were, the deep bass-note supporting the chord of faster shifting planetary relationships. As the sextile is a constructive and steadyng aspect, this "long-sextile" of Neptune and Pluto constitutes a most hopeful factor in an otherwise tense celestial situation. It should mark the beginning of a new order — perhaps of a global civilization and a true World-Federation.<sup>2</sup>

During the eighteenth century — from about 1698 to 1792 — Neptune and Pluto formed a "long-trine" aspect. The trine is an aspect referring to expansion of consciousness or "vision" — and this eighteenth century has been called the "century of lights." The light was only intellectual and rational, but it nevertheless led to the Revolutionary Era which saw the birth of political democracy and liberation from many old Medieval dogmas.

The preceding Pluto cycle saw also a "long-sextile" which corresponded to the Renaissance; so that we might hope on that basis that our present-day crisis will in some way be a "Renaissance." However all conjunctions of Neptune and Pluto, and the long-lasting aspect which follows, need not be considered constructive in terms of the then dominant culture. The conjunction of the beginning of the tenth century did mark the beginning of the great Catholic order of the Middle Ages, and of the Kiev Russia after Rurik the Great; but the conjunction of the fifth century in Taurus occurred as the Roman Empire was about completely to collapse. However, the break-down of the Roman Empire led under the sextile of Neptune to Pluto, to the rise of new kingdoms, particularly that of the Franks under Clovis, who, by becoming baptized in the new religion, began the cycle of North European Christianity.

**1. Editorial Note:** When an early version of Michael R. Meyer's [A Call to Transformation](#) (which expanded upon Rudhyar's treatment of the **near** triple conjunction of Uranus, Neptune and Pluto), first appeared in **The Mountain Astrologer** magazine during 1991, a representative of a pseudo-scientific type of astrology responded with strong objections, stating the writer was using "imaginary" data, that there was no near triple conjunction of the trans-Saturnian planets around 575-577 BC.

Yet the most recent version of the most precise and accurate ephemeris ever developed - the JPL (Jet Propulsion Laboratory) DE404 - proves there was indeed a very tight near triple conjunction of Uranus, Neptune and Pluto during 575-577 BC.

Here's a sampling of the **JPL DE404** data:

	Jan 575 BC	Jun 575 BC	Jan 576 BC	Jan 577 BC	Jul 577 BC
Uranus	13 ♀	18 ♀	9 ♀	5 ♀	12 ♀
Neptune	14 ♀	17 ♀	11 ♀	9 ♀	13 ♀
Pluto	11 ♀	13 ♀	10 ♀	9 ♀	12 ♀

**2. Editorial Note:** During the early years of the 21st Century Neptune and Pluto actually phase in and out of exact septile aspects. Beginning 2001-2002, **exact** septile aspects will occur around each new year until 2007. See [A Call to Transformation](#) by Michael R. Meyer for more.

## CHAPTER THREE

### Cycles of Relationship - 3

#### Uranus-Neptune Cycles

The cycles of relationship of Uranus and Neptune are very significant, because these two planets are in many ways complementary. Uranus is essentially the planet of individualism, referring to the hidden genius in every man and to its inspirational revelation. Neptune, on the contrary, is the symbol of collectivism and of the pressure of the collectivity upon the individual. The conjunction of the two planets occur at about 171-year intervals, and advance regularly, it seems, in the Zodiac.

Sepharial has a good deal to say on these conjunctions and refers particularly to the one which occurred in 1650, falling in Sagittarius 16th and 17th degrees, in exact opposition to the Ascendant of the city of London. This was the time of Cromwell's dictatorship, and on 1666 the famous great fire destroyed a vast portion of the city. It fell also on what may well be the Ascendant of the United States. Sepharial gives to the conjunction a rather destructive meaning: "disruption of old and effete institutions and laws, revision of codes and desposition of governments, new social methods through stress and insurrection," the latter timed particularly by the coming of Mars and Saturn to the places of conjunction or opposition to this Uranus-Neptune conjunction.

The period around 1650 marked indeed the very end of the medieval political system almost everywhere on earth; from Japan and India (where the Mogol dynasty began to crumble) to France, where the Fronde marked the last attempt by the nobility to oppose the absolute power of the king, Louis XIV, then dominated by Mazarin. The old Russia began to collapse and Peter the Great started (after 1689) to build modern Russia. Holland freed herself from Spain. And the American colonies after a series of upheavals, began to feel their growing power (New York became English on August 27, 1664). During the 171-year period which followed 1650, the Classical Era of European culture reached its apex, crystallized rapidly and broke down during the Revolutionary and Napoleonic Era.

When Uranus and Neptune came again in conjunction in 1821, Napoleon I died, and the period of the Industrial Revolution and the era of railroads and of new labor-saving machines began. This was also the definite starting point of the Romantic movement. Liberals struggled in Europe against the despotic governments which followed Napoleon's debacle, and in South and Central America, new republics emerged from the domination of Spain and Portugal. In the United States, the Missouri Compromise (1820) marked the seed beginning of the Civil War, and in 1823, the Monroe Doctrine established the ideal of Pan-Americanism.

The Uranus-Neptune conjunction of 1821 occurred in March in the third degree of Capricorn. Two

more conjunctions (1993 and 2164) will also take place in Capricorn. In most cases, however, only two conjunctions seem to occur in one zodiacal sign. This could be taken to mean a special insistence on Capricorn — a strong Saturnian zone. Political crystallizations are indeed especially powerful as humanity is seeking to fight rather senselessly against the inevitable organization of all its members into a global society. Uranus and Neptune stress the wider horizons of a world made "one world" by the discoveries of science and the tremendous increase in human interchanges. Three times their conjunctions are seeking to open up the fortified walls of nationalism, to eradicate the folly of power-politics in an electronic, atomic civilization and to inspire men who, like Capricornian President Wilson, seek to find ways of globally structuring the new world of mankind.

The third conjunction of 2163 falls a century after the time I have suggested for the beginning of the Aquarian Age; and at the very end of Capricorn. It will probably sound the final death-knell for the old world of European nationalism, seed of the Piscean Age. This does not mean that national **cultures** will not remain as organic entities within the larger global pattern. Nations or geographical regions in which people of the same language are gathered most likely will retain their relatively autonomous character as units of social management, but minus the separative political concept of "absolute sovereignty" — the modern equivalent of the "divine rights of kings," against which men like Paine and Jefferson fought stubbornly.

We have just passed through a sextile of Uranus and Neptune which precedes the 1994 conjunction. This will no doubt be a very significant one, for it ends a series of other conjunctions in Capricorn, with six planets occupying repeatedly that sign for a couple of years. The period actually begins with a conjunction of Saturn, Uranus and Mars around the first degree of Capricorn in the spring 1988, then proceeds with a conjunction of Saturn and Neptune in 1989. In February 1990, Neptune, Uranus, Saturn, Mars, Venus and Mercury are in Capricorn opposed by Jupiter. We might well say that the sextile of Uranus and Neptune which precedes such a massing of planets can be seen as a warning, or even as a prelude to social and spiritual challenges — and possibly telluric disturbances — which are expectable.

It seems that these conjunctions of Uranus and Neptune provide us with a very valuable indication of the process by which larger ideas flow into the mind of Man. They indicate the time for the clearing away of Saturnian crystallizations. Then as the collective mentality of human beings becomes more open to the spiritual downflow, the "seeds" deposited into that collective mind at the time of the conjunction of Neptune and Pluto are able to produce a really new "vegetation" — new institutions, new ways of life. The fact that the soon to come conjunction of Uranus and Neptune occurs at the time when Pluto is found "within the orbit of Neptune" (fecundating it, as it were) should be very significant.

I should add that most likely the two or three generations of great thinkers which precede the conjunctions have a part to play quite different from those which **follow** it. The former are iconoclasts and pioneers (cf. for instance, the men of the Elizabethan Age like Francis Bacon, and those of the Revolutionary Period like Thomas Paine); while the latter are more like seers who envision new worlds and new human ideals (for instance, the scientists and mystics of the Classical Period, and the great humanitarians, socialists and religious leaders of the 1830 to 1850 period). We are now ready to witness, and are witnessing, the appearance of men whose task it is to challenge the old Christian-European culture — first destroyers (in science and politics), then prophetic pioneers. By the time the century ends, a new influx of minds will come to bring us real visions of the new Aquarian world.

The number which characterizes the Uranus-Neptune cycle is significant, as 171 equals 9 times 19 — and these two numbers, 19 and 9, are the "sacred numbers" of the Bahai Movement, whose new calendar (established by the Bab about a century ago) features a division of the year into 19 months (plus four holidays before the Spring Equinox) and a cycle of 19 years (roughly corresponding to a period of the Moon Nodes).

## CHAPTER THREE

### Cycles of Relationship - 4

#### **The Uranus-Pluto Cycle**

Because through 1965 and 1966 Uranus and Pluto were three times conjunct in the zodiacal sign, Virgo, this cycle takes on just now a very crucial meaning. Much of what is unfolding in the world as these

pages are written some four years later can be related quite significantly to events which began a rather drastic process of social and ideological change, the ultimate consequences of which we can only guess at.

It is interesting to note that California (and also the city of Los Angeles) are technically "ruled" by Virgo. Because of this, there had been a strong expectation of telluric catastrophes, major earthquakes, etc. at the time of these Uranus-Pluto conjunctions. What happened actually, though less spectacular, may prove to be just as important. The revolt of students in the Berkeley campus of the University of California in 1964 was the spark that ignited a long series of similar events all over the world; and the Negro riots in Watts (the Los Angeles black "ghetto") also became a model for many such riots.

Uranus and Pluto were also in conjunction in 1850-51.<sup>3</sup> The Industrial Revolution was then beginning to change the conditions of existence of entire classes of people. Even the colonial fever which led European nations to invade Africa and Asia brought white and colored races together. But this "bringing together" (i. e. conjunction) occurred in a spirit of conquest and greed, and under conditions of often extreme brutality — which of course was bound to result eventually in violent revolt.

In 1850-51 Saturn was also in conjunction with Uranus and Pluto; but in 1965-66 Saturn was in opposition to the Uranus-Pluto conjunction. In 1850 the privileged classes, represented by Saturn, were able to use for their own aggrandizement the new powers generated by the Industrial Revolution. The conjunction occurred at the very end of the pioneering sign, Aries — with Saturn bringing the energy generated by this Uranus-Pluto conjunction to the very first degree of Taurus, sign of productivity. The aristocrats and wealthy merchants of last century sought and achieved a vast increase in human productivity — which in turn led to a proliferation of human beings. This time, Saturn in Pisces having opposed the conjunction of Uranus and Pluto in Virgo, humanity can no longer tolerate the possession of the resources and of the processes related to this conjunction by only a small minority — not even by the white race, enjoying enormous abundance while the colored races in Asia, Africa and South America remain under-developed (in our sense of the word "development") and mostly under-nourished.

The Uranus-Pluto conjunction in the critical sign, Virgo — which seems to refer so well to our college-bred intelligenzia, whether young or old — is now confronting the Saturnian classes which hold still dominant power and constitute the now so sharply and vehemently criticized "Establishment." And this confrontation is taking a very drastic aspect, a thoroughly world-wide revolutionary aspect.

A conjunction of Uranus and Pluto is essentially a mind-transforming "influence." It refers to a situation which demands a very basic and thorough change of mind. Until 1930 Pluto of course was not publicly known to mankind. Its power was more related to the collective unconscious than to any conscious will to change. But now consciousness is focusing deeply compulsive drives through ideologies, opinions, slogans which can move the multitudes — and modern media of communications involve the whole of humanity in such apparently insignificant events as a protest of college students in Berkeley or Columbia University.

Uranus and Pluto symbolize in a rather fascinating manner the atomic bombs or reactors using uranium or plutonium. They represent even more broadly our whole technologically-controlled society, our computerized business and (soon) education, our T. V. determined political Elections, In every field of human activity and individual responses, these technological procedures, and the mentality which both gave them birth and has been spreading everywhere as the result of this technology, have produced a radical transformation of human values and ways of life.

In Greek mythology Ouranos was the primordial power that rules over the vast expanses of space. Pluto, at a later phase of development, became the symbolic ruler of the depths of existence. In astrology today Uranus is the great power of transformation which has its beginning in a descent of creative energy from spiritual heights of being; while Pluto is the power of the Underground and, the generic Unconscious, the subterranean energy which brings all superficial constructs and all man-made institutions to the atomized condition of dust or humus, yet which performs this catabolic task as a prelude to a new kind of integration and potential rebirth.

A conjunction of Uranus and Pluto is therefore a kind of union of height and depth. Uranian creativity allied with Plutonian revolutionary disintegrative force becomes a ruthless and relentless force. Today it symbolizes the growing power of those elements in our society which have judged our technological and White-dominated society worthless, and condemned it to chaos — a chaos believed to be a necessary

condition for the emergence of a truly new mentality and society. This is what many of the rebellious youth in Paris, in May 1968, proclaimed; and indeed what so many people in our nation more or less vocally (and most often quite confusedly) claim — whether they be student activists or Negroes intent on exercising by all possible means "Black Power." And the confrontation with the Saturnian Establishment and its police-force or army goes on, and may well grow far stronger and widespread, even if controlled for a while by the frightened mood of a still overwhelmingly large majority seeking to retain at any price their security, their gains and their suburban comfort; which means inevitably a kind of more or less overt military dictatorship or "Fascism."

The massing of seven planets in Virgo at the New Moon of August 23, 1968, plus the solar eclipse of September 22nd on the last degree of Virgo — and other astrological indications of a more transitory nature — add their very powerful testimony to those already mentioned. They suggest that large-scale events and crucial changes may well be in the making. Our twentieth century began under a near opposition of Uranus to Pluto. Indeed Neptune and Pluto, emerging from their 1891 conjunction, were pitted in Gemini against all other planets in Sagittarius; and the New Moon of December 2, 1899 had seven planets in this last zodiacal sign, with Jupiter just about to enter it.

We are living indeed in a "schizophrenic" century — a "Civil War of Man"; and the opposition of Saturn to the conjunction of Uranus and Pluto has simply been bringing to the fore more vividly than ever the confrontation between two types of mentality, between the haves and the have-nots, between generations. Perhaps as Uranus and Pluto form again an opposition during the twenty-first century, the issue will be even more definitely settled, and what remains of the old world will give way before the rise of a New Age, the Aquarian Age.

In order to understand what is meant by such a new Age, we have now to study the vast cycle of the Precession of the Equinoxes, and to consider the rhythmic, cyclic processes which affect not only human civilization, but the entire planet, Earth — and especially the earth's biosphere, within which all living beings are born, struggle for self-maintenance and self-expansion, and die, reabsorbed into the Plutonian physical and psychological humus which will once more be food for new generations.

**3.** The Uranus-Pluto cycle seems to be quite uneven. There was a conjunction in November, 1710, at about Virgo 2° — a time filled with all kinds of wars, but which was to see soon the start in London of the great movement, Free Masonry (1717). The spring 1598 saw another one at about Aries 19°; this was the close of the Elizabethan Age, and the year of the famous Edict of Nantes which ended the wars of religion in France.

## CHAPTER FOUR

### Stars, Constellations and Signs of the Zodiac - 1

**There is perhaps no topic around which as much confusion** and as many possibilities of interpretation have arisen as that referring to the cycle of the precession of the equinoxes and to the twelve "Ages" which constitute twelve sections of such a cycle. Even the exact length of the cycle is uncertain, as it probably varies; besides, two somewhat different cycles seem to be involved, one dealing with the motion of the equinoxes, and the other with the motion of the poles of the Earth. Above all, especially of recent date, a basic controversy has arisen concerning the very nature of the zodiac; and we are confronted today with two schools of astrological thinking, one favoring the **tropical** zodiac, the other the sidereal zodiac. The tropical zodiac refers to the twelve **signs** of the zodiac, the sidereal zodiac to the twelve **constellations**. And to make the confusion worse, the signs and constellations bear the same name (Aries, Taurus, Gemini, etc.) though these names refer to two basically different entities and two even more different mental approaches to the concept of "zodiac", indeed to astrology as a whole — and I should add, to essential human values.

In this chapter I shall not try to go into the many aspects of the controversy or to be too technical, even if this leads to some over-simplification. I shall attempt to explain the over-all situation in terms of what is the main purpose of this book, i. e. an elucidation of what is confronting mankind today — an elucidation which seeks its supporting evidence from both the historical and the astrological fields. I am

perfectly aware that in so doing I shall displease many people who will inevitably find fault with some of my statements and my interpretations.

Most of the data used in modern astrology are produced by calculating the positions of celestial objects with reference to two basic **circles of motion**: the earth is rotation in its equatorial plane, and the apparent yearly path of the sun, the ecliptic. The latter is interpreted today as referring to the orbit of the earth in its yearly revolution around the sun; while the plane of the earth's equator is made to extend infinitely in space, becoming thus the "celestial equator". The planes defined by the celestial equator and the orbital revolution of the earth do not coincide. They are inclined in relation to each other at an angle of approximately  $23^{\circ}5'$ . Thus they cross one another; and the line of intersection between the celestial equator and the ecliptic define two opposite points which we call the spring and fall equinoxes. In terms of zodiacal longitude, these two points are said to represent respectively longitude  $0^{\circ}$  (Aries  $0^{\circ}$ ) and longitude  $180^{\circ}$  (Libra  $0^{\circ}$ ).

However, the relation between the two basic circles or planes of motion, equator and ecliptic, has been proven not to be fixed. First, the angle between the two planes is periodically changing, varying as it does within approximately 212 degrees limits — such variations having a probable cycle of about 40,000 years. Secondly, if we consider the ecliptic fixed, we shall see that the equatorial circle has a twisting, sliding motion around it — which results in a gradual displacement of the line of intersection between the two circles or planes. Actually the earth-orbit changes form gradually; but the variations in eccentricity, and in the position of the "line of apsides," determining the shape and direction of the orbit, are slow and of relatively small magnitude. They do affect, however, the cycle of precession of the equinoxes.

We are aware of the path of apparent yearly motion of the sun in the sky by observing the different stars which appear at the horizon, week after week, before sunrise and after sunset. In other words, we can plot the yearly path of the sun on the background of the "fixed" stars; thus giving it also a fixed character (if we ignore the very small motions of the individual stars in cosmic space). If therefore the line of intersection of equator and ecliptic very slowly changes place, it follows that when the sun reaches this line in its motion along the ecliptic, its position at the moments of the year called "equinoxes" also changes from year to year in relation to the fixed stars.

This fact is put in concentrated form by saying that the place of the equinoxes changes every year with reference to the fixed stars. The change is slow, a little over 50 seconds of arc a year, or one degree in less than 72 years. Thus, the equinoxes return to the same point of the ecliptic, and (theoretically at least) to the same star, after some 25,868 years have elapsed. This period, divided by 12, gives us the duration of any of the twelve precessional Ages. We are apparently now in the Piscean Age, and as the motion of the equinoxes is "retrograde" (i. e. in a direction opposite to that of the sun and the moon) the next Age will be the Aquarian Age.

## CHAPTER FOUR

### Stars, Constellations and Signs of the Zodiac - 2

#### Constellations vs. Signs

The stars which can be taken as indicators of this periodical displacement of the equinoxes are naturally those found near the ecliptic; and these stars — indeed all stars — have been grouped for millennia into "constellations". The names, sizes and boundaries of such constellations have differed in various civilizations; but some definite parallelisms can be established between variously defined constellations if one does not go too far in making the comparisons.

Evidently, either the tendency to group stars into constellations to which, more often than not, the names of animals were given corresponds to a world-wide human desire. It may very well be a projection of the concept of animal "totems" — so basic in archaic tribal societies — upon the celestial sphere. Even in Greek mythology we see human heroes or personages of special significance glorified into constellations in the sky — somewhat as the Catholic Church canonizes its saints and gives them "feast days" in the ritual of the sacramental year.

The sky, for ancient societies, was the great symbol of order and creative activity. Stars and planets were seen as the bodies of gods. The sky as a whole represented the "world of formation", the world of

creative gods and hierarchies of divine minds; and the whole concept of celestial constellation has, I feel certain, a mythological origin. This does **not** take anything away from its meaning, for myths are extremely potent factors in the evolution and formation of human consciousness; and modern science itself contains a number of myths, which now are referred to as premises, postulates, or perhaps "universal constants", the constancy and universality of which — I repeat — is a matter of belief, even if the values to which these "constants" refer are based on proven facts — but facts **in our present earth-environment**, which does not mean always and anywhere.

However this may be, the great problem concerning the twelve zodiacal constellations — groups of stars found on either side of the ecliptic — is the determination of their boundaries. Not only have these boundaries presumably been changed, time after time, but according to various occult traditions, their number has not been always twelve. H. P. Blavatsky claimed that originally there were only ten. Besides, several civilizations had "lunar zodiacs" divided into 27 or 28 "mansions" before they had "solar zodiacs". There is no real reason to believe that our zodiacal constellations should all be of equal size (i. e. covering each 30 degrees of longitude) and when the International Astronomical Union in 1928 sought to remedy the uncertainty of boundaries by defining these by celestial circles, parallel and perpendicular to the celestial equator, the result was quite puzzling.

What we call a zodiacal **sign** in astrology is something entirely different in principle from a constellation of stars. A zodiacal sign is simply one-twelfth of the ecliptic — that is, a 30-degree section of the apparent yearly path of the sun (the earth's orbit in the modern heliocentric system). A zodiacal sign belongs to the **tropical** zodiac, while the twelve zodiacal constellations belong to the **sidereal** zodiac. Both unfortunately bear the same names. The tropical zodiac is measured in terms of degrees of longitude, and it begins at the point where the sun crosses the celestial equatorial plane in a northward direction at the spring (or vernal) equinox.

At the spring equinox the sun has longitude 0°, and also declination 0° ("declination" measures the distance of any celestial body north or south of the celestial equator). This means that at the spring equinox the sun sets exactly at the west, that day and night are of equal length, and that the days are growing longer. At the fall equinox the sun has longitude 180° and also declination 0°, but then it is crossing the celestial equator in a southward direction. The days and nights are of equal length, but now the nights are growing longer.

## CHAPTER FOUR

### Stars, Constellations and Signs of the Zodiac - 3

**As already said, the line of intersection of the ecliptic and the equatorial planes** changes progressively because of a particular earth-motion — a kind of wobbling motion somewhat similar to that of a top — which alters the direction in which the polar axis is oriented. This polar axis as a result, points in the course of time to different "pole stars"; it describes a circle in space in about 25,000 years. At one time a star of the constellation Cygnus was the pole star (about 16,400 B.C.); at another time it was Wega (12,700 BC). At present, Polaris, in the constellation Ursa Minor, is our pole star, and the north pole will point to it more closely than ever next century. In due time, around 13,000 A.D., Wega will again become our pole star.

In describing the gyrating motion of the north pole, one has to speak of pole stars, because if we want to become clearly aware of this motion, it has to be referred to some relatively fixed point in the sky. The stars do move, but their motions are relatively so slow that for rough practical purposes we call them (unfortunately, I believe) "fixed stars". The planets, by contrast, move quite fast in the sky; so that primitive man, contemplating the night pageant of the sky, called them "wandering stars". It is for the same reason that in trying to establish and to measure the slow movements of the equinoxes it was necessary to refer the change to a seemingly "fixed" frame of reference.

This means that when the sun now is at longitude 0° (i. e. crossing the celestial equator from south to north, and sunsets begin then to move toward the north-west) it does not point to the same "fixed star" that it did at the time of the spring equinox two thousand years ago. For this reason we say that the sun is moving by retrograde motion from one star-group (i. e. constellation) to the next star-group. For instance, it is said (unfortunately) to enter, or to be near entering, the constellation Aquarius — while

what is "entering" this constellation is **not** the sun, but instead the vernal equinox-point. Because of this we are said to be at, or near, the beginning of the "Aquarian Age".

There was a time when the sun at the vernal equinox was pointing to the separation between the constellations Aries and the constellation Pisces; that is to say, at the spring equinox of that time, the earth, the sun and the boundaries between the constellations Aries and Pisces formed a straight line. When that happened, the **sign** Aries (the 30 degrees of longitude just after the spring equinox point) and the **constellation** Aries coincided — and the confusion between zodiacal signs and constellations of the zodiac did not exist. The problem is, however, to discover when this happened — and it is a problem that **cannot** be solved on any astronomical or astrological basis alone, simply because we have no way of knowing precisely where the boundaries between the constellation Pisces and Aries should be located. This, simply, because such boundaries are man-made and we have **no way of knowing** who established them, when or for what purpose. One can talk forever about when the Egyptian or Chaldean year started, what star they considered to be the most important one for this or that purpose, when this or that astrological system of symbolism (like the concept of "planetary exaltation") was adopted; but, however fascinating a subject of enquiry this maybe for archeologists and ethnologists, this refers only to old traditions all involved in mythological concepts, the key to the interpretation of which are probably lost or not understood as the men of the period saw their meaning.

I certainly do no wish to dispute here the findings of Cyril Fagan related in his book **Zodiacs, Old and New** (London, 1951), for I have not his competency regarding the Egyptian and Chaldean records. My point is simply that, even if he were entirely correct in his deductions and interpretations of old tablets, all that this would show is that the Egyptians, Chaldeans, and Hindus apparently used a zodiac of constellations in terms of a probably common tradition — perhaps originating in the fabled Atlantis. Then during the Greek period before Christ, something happened, and gradually a new conception of what the zodiac meant was introduced, possibly by Hipparchus around 139 B.C. — possibly also as the result of the expansion of the Greek picture of the universe following Alexander's conquests.

Mr. Fagan interprets this change as a terrible blunder; but this interpretation may well be quite biased. It may more accurately be the expression of a basic change of mentality in mankind — a change which marked this extraordinarily important period from the sixth century BC to the first century AD — from Buddha to Christ; and I shall discuss the meaning of this period in a subsequent chapter. It was indeed a turning point in human evolution.

## CHAPTER FOUR

### Stars, Constellations and Signs of the Zodiac - 4

#### The Nature of Astrology

Perhaps one of the basic issues, in this controversy between proponents of the two zodiacs, refers to the very nature of astrology; it involves also a general attitude to mankind's evolution. Most astrologers today have a tendency to think of astrology as a very special "science" which presents to us definite facts and direct causal relationships to the universe, discovered after long centuries of patient observations by generations of star-gazers. They see the zodiac as something as real and tangible as, let us say, the Van Allen bands which surround our globe. The ordinary astrologer likewise takes for granted the validity of an accumulated astrological "knowledge". For him, astrology is a thing apart, having its holy traditions; and, according to the siderealists, this tradition suffered a dreadful perversion — somewhat as Catholics used to think of Luther's Reformation.

A variety of theories have been formulated to try to explain what actually the zodiac is, as a factual astronomical entity. The zodiac's division into twelve constellations, the shapes and the basic meanings of these star-groups (very heterogeneous ones, in many cases!) have been taken as if they were truths obtained by divine Revelation. Perhaps they are; no one can prove or disprove it. I simply do not follow such a line of thought, perhaps because I see astrology as the practical application of a basic universal philosophy which, while it is not at all new, nevertheless should be given a quite new, modern formulation so as to become a valid and convincing basis for a truly modern (or is it "future"?) human mentality.

I feel that astrology has always been — when formulated as a system of thinking — the application of

a **weltanschauung** (world-view) the scope of which was much more extensive than the mere observation of the sky and the attempt to forecast coming events on this planet, Earth. This is why I said that the constellations of the zodiac are mythological entities; they are extraordinarily significant images, just as the Tarot cards or the Yi Ching hexagrams and their pictorializations are most significant symbolic pictures. All this zodiacal lore — including rulerships and exaltations as well as the four elements, etc. — are not the most essential factors in astrology; and certainly they should not be set once and for all as dogmas.

Astrology, as I see it, essentially is dealing with cycles of motions and cosmic (or bio-cosmic) rhythms. It is dealing with "form" or **gestalt** — with structuring principles inherent in every organized system of activities; thus in every **whole**. It is not a question of literal, direct, external **influence** exerted by some celestial body upon entities living on this earth. Astrology is a way of studying and understanding the arrangement or organization of a few essential functions and drives in every organized whole of activity. In olden days this concept was expressed as the structural correspondence between microcosm and macrocosm; but originally it was the entire earth which was seen as the microcosm, analogical in basic structure to the whole universe. Only later on as the process of human individualization proceeded and individual persons emerged from the all-pervading and totally controlling collective matrices of tribal societies, did such individual persons come to be regarded as microcosms — a fact which Jesus powerfully affirmed when he said: "The kingdom of heaven is within you."

This was a startling statement for men whose consciousness was still moulded by the basic experiences and beliefs of the tribal order; and in a very real sense it set astrology on a basically new foundation. This foundation was well understood in the Syria of the time of the Crusades. We find it developed in Medieval Alchemy, and stressed by the great Paracelsus, and in a somewhat different way by Boehme. Theirs was the true astrology — not that of the kingly or princely courts of the Renaissance and the Classical era.

## CHAPTER FOUR

### Stars, Constellations and Signs of the Zodiac - 5

**The astrology which built the zodiac of constellations** and all that belongs to it refers fundamentally to what has been called the "Vitalistic Age". It was the Age that presumably saw the rise of agriculture on the banks of large rivers whether in China, Northern India, Mesopotamia or Egypt and the development everywhere of "cults of fertility" and "Solar Myths", later expanded in a variety of "Great Mysteries". An earlier period of human evolution refers to the Animistic Ages in which men saw everywhere "spirits" and sought to propitiate them; but Animism blended with Vitalism — and it is still with us in a new form (the "atomistic approach" to the universe) — while the Vitalistic imagery of the Mediterranean cultures before Christ was re-embodied under new names in the rituals and festivals of the Catholic Church. Traditional zodiacal astrology is largely influenced by such earlier approaches to existence.

To say that this zodiac of constellations is mythological is merely to say that it was a creation of a type of mentality which stressed greatly — and for this period of history most validly — the myth-making faculty of the human psyche. Our modern science has succeeded in bringing such a faculty in great disfavor; but recent psychological schools of thought and practice are once more emphasizing its value in psychotherapy. Many individuals today long for this mythical world to which they had become alien. And this is no doubt one of the reasons for the resurgence of interest in astrology, particularly among the young people who refuse to become identified with, and integrated in our technological and computerized social-political system. I am very much in favor of a new development of the myth-making faculty; but mankind needs new myths and a new feeling of relationship to the universe, and **not** the reinstatement of the Egyptian, Chaldean or Hindu imagery. We have to start afresh from the facts of our modern experience enlarged by the discoveries of modern astronomy. Astrology interprets the facts which astronomy and physics reveal to us — but I mean here really facts and not merely hypotheses which change every few years.

I have no doubt that sooner or later a "galactic astrology" will develop as a result of our so-called "Space Age". In it man may transcend the limitations of our geocentric and narrowly heliocentric approach. It would describe the relationship of a human observer anywhere to the galaxy. Such an

astrology would deal with stars, but not as "fixed" celestial bodies. It would see them as functional units in the immensely vast system of activities which we call the Milky Way. Such a galactic type of astrology would presumably use as a base line the intersection of the plane of the celestial equator (a prolongation of the actual equator of the earth) and the plane of our lentil-shaped galaxy (the Milky Way). The recent discoveries made by Dr. Giorgio Piccardi, director of the Institute of physical chemistry in Florence, Italy, concerning the effect of still unknown cosmic radiations on water, seem to link the observed effect with the constantly changing relationship between these two planes (cf. Michel Gauquelin's book **Cosmic Clocks** first published in French under the title *L'Astrologie devant la Science.*)

Unfortunately we know so little as yet about the stars as individual sources of radiations, or as "cells" in the vast cosmic body of the galaxy, that it is very difficult to interpret their meaning, and the Medieval lore about the "fixed stars" is certainly not reliable. Nevertheless, when we deal with humanity as a whole — as a functional system of activities within the earth-entity, we are confronted with the vast process of unfoldment of human civilization and it is to this process that the precessional cycle refers.

This cycle, I repeat, is one of the three most basic cyclic motions of our planet — the other two being the day and the year cycles. The day refers to the sequence of stages or levels at which the consciousness of man operates; the year, to the series of yearly changes in the manner in which solar energies operate on our globe, stimulating cyclically the rhythm of life on the earth-surface. The precessional cycle refers to the gradual, but basically periodical transformations of the **collective consciousness** of mankind — and, we may assume, of other life-species.

I should add here that this precessional cycle, being the result of a motion of our planet, refers essentially to the unfoldment of what is inherent in the earth itself as an organic whole. On the other hand, the cycles of the planets which compose the solar system should be considered as frames of reference for the effect of the solar system as a whole upon the earth. The planets are external factors; they refer to what happens in our immediate cosmic environment. Their combined motions within the vast spaces which are filled with radiation from the sun produce very complex currents, and everything on this earth is affected in some way by these whirlpools of energy.

The stars also are centers of radiation within the larger cosmic whole within which the sun and the entire solar system is revolving at immense speed. If they represent anything in the symbolic language of astrology, it is the presence of transcendental Powers — powers to which we may be related in various ways, constructive or destructive, when we emerge from the womb of earth-bound consciousness and rise beyond the compulsion of biological-emotional drives which are inherent in the nature of the solar and lunar forces animating our body and psyche. But I am speaking here of single stars, or perhaps of groups of closely related stars — related by their age and the direction of their motions — and **not** of man-made zodiacal constellations along the path of the apparent annual motion of the sun, the ecliptic. Single stars are actual facts within the Milky Way; constellations are mythological images. The two must not be confused.

## CHAPTER FOUR

### Stars, Constellations and Signs of the Zodiac - 6

#### Stars Are Not "Fixed"

The stars are not fixed; they all have their proper motions. If they do not appear to move appreciably even during a thousand years, it is because they are so far away from us. We consider the zodiac of constellations as the "fixed zodiac" simply because we take it as our frame of reference — i. e. as a fixed background upon which we can project, plot and measure the motions of the sun, the moon and the planets. But why not reverse the procedure and, say that it is the equinoxes that are the fixed base-line and that it is the stars which move in relation to it in a 26,000 year period, called by some authors, the Great Sidereal Year? Actually astronomers operate in this manner, except that they measure the positions of the stars mainly in Right Ascension (i. e. with reference to the celestial equatorial plane) instead of in celestial longitude (i. e. with reference to the ecliptic).

Nothing is motion-less in the universe; and all motions should be related to the observer. This is astrological "relativity" — a definitely modern concept. Man is the observer; and normally his basic post of observation is his birthplace. The universe is as he sees it. The stars move in one day around his earth-

location; they move through ideally defined twelve sections of space, above and below his horizon — and these sections are what the astrological Houses should be, but which in fact our zodiac-haunted astrology forbids them to be. These same stars move also during the Great Year across the ecliptic; that is, their celestial longitudes change from 0° (the beginning of the sign, Aries) to 360°.

These are the facts relative to the human observer; and astrology should be today "person-centered" rather than geocentric. It deals with the relationship between a single individual person and the whole universe of which that person is the center. He is truly the center of the universe **because he observes it consciously**. Everyman, if he be truly a microcosm, is the center of his own universe. At least this must be so in "natal astrology". If we deal with global Man spread all around the globe, then a "geocentric" astrology is required. Everything changes according to the point of view, because each point of view produces its own frame of reference for measurements. Each man faces the world from his own individual station — or else he is only a non-differentiated unit in the collective whole constituted by his tribe, his culture, or today, his nation.

The whole world confronts the individual person at every moment. The one purpose of astrology is to help him to understand the meaning of this ever-renewed confrontation. If he understands well this meaning he can offer a valid, significant and therefore "creative" **response** to the universe. And that is the only thing that counts in human life: to be able to give at every moment a creative, thus significantly transforming response to whatever greater whole within which the individual person is operating — whether it be his community, his nation, humanity or the whole universe.

In order to be able to give consciously and definitely such a response, a man must realize what he really is as a person born at a certain time of human history and at a certain place within a society structured by a traditional culture — or trying to break away from such a culture and allowing a new one to arise. Moreover, a human being extends not only in space, but also in time. The individual person is not only what he is now, but the entire series of now's from birth to death. Man is not born an individual person. He becomes one in concrete fact from day to day. He is constantly in process of actualization. And it is this process — which is the true meaning of the word "destiny" — that astrology can help the individual person to understand. The Great Sidereal Year cycle can also, to some extent at least, help us also to understand the place which, collectively today as mankind, we are occupying — the phase of the process of mind development (which we call "civilization") through which our generation is now living and struggling.

It is the coming of the great stars to certain critical points within our basic frame of reference, the ecliptic, that may tell us the story. That is to say, if a particular brilliant star reaches longitude 0° it will find itself, symbolically speaking, fecundating with its radiations the spring season of the year. It will be in conjunction with the sun at the vernal equinox. If it has longitude 120° it will be conjunct the Sun when the latter enters the zodiacal sign, Leo.

There was a time — around 3000 BC — when according to the old Persian astrologers, "four Royal Stars" were pointing to the four directions of space, marked by the equinoxes and solstices. Aldebaran (constellation Taurus) was pointing to the East, pouring its radiations then upon the springs of our northern hemisphere. Regulus (constellation Leo) was pointing to the South, and the summer solstice. Antares (constellation Scorpio) was pointing to the West, and the fall equinox. Fomalhaut (constellation Pisces Australis) was pointing to the North, and the winter solstice.

Today Aldebaran is located in the zodiacal sign Gemini (about 9°); Antares, at about 9° Sagittarius; Fomalhaut, at about 3° Pisces; and Regulus at the very end of Leo — entering what I called the Sphynx degrees (Leo 30th degree and Virgo 1st degree), because the Sphynx, being half-lion and half-Virgin, obviously represents symbolically the transition between Leo and Virgo. Regulus was entering the sign Leo in 137 BC (according to the astronomer Hugh Rice), i. e. it had longitude 120°; and this may be another way of defining the beginning of the so-called "Piscean" Age. Regulus will reach longitude 150 degrees (the sign Virgo) around 2010 AD. The great star Betelgeuze in the constellation Orion, will enter next century the sign Cancer (longitude 90°) — thus it will pour its energies upon the summers of our northern hemisphere; and this will be one of the factors pin-pointing the beginning of the so-called "Aquarian Age", as we shall see later on.

It is the position of the stars as well as of the planets and other astrological factors with relation to the equinoxes and solstices which should essentially be considered as the most significant indicators of

what is taking place in the evolution of mankind; just as the positions of the sun, moon, planets (and, at least in some cases, of the stars) in relation to the actual horizon and the zenith-nadir vertical axis of the birth-chart are the most significant factors in defining **the particular individuality and destiny** of a human being. The planets' places in the zodiacal signs (i.e. their longitudes) and the aspects they make to each other refer more to the specific character of the energies of the person's nature; that is, to the particular kind of human being he is.

## CHAPTER FOUR

### Stars, Constellations and Signs of the Zodiac - 7

**It is evident that the attitude which I have presented** in the foregoing is diametrically opposite to the one prevalent in astrology. The astrologer speaks of the retrograde motion of the equinoxes during the precessional cycle — or even worse, of the successive entrance of the Sun in Pisces, Aquarius, Capricorn, etc., as if the Sun were "entering" anything at all! This is — I repeat — because for traditional and even contemporary astrology, the **zodiac of constellations** is the fixed frame of reference. I am saying instead that it is the stars that move in relation to the tropical zodiac of signs; and they move in the normal way, constantly increasing in longitude.

Thus if we can at all say that we have passed through most of the Piscean Age, it is because the stars gathered under the mythological figure of the two Fishes have been coming to the spring equinox, radiating their light upon our vernal beginnings — i. e. "influencing" (symbolically speaking) the way man in our Northern hemisphere has **met the challenge** of being an originator, a pioneer, an "Aries type" (Aries being the name of the first zodiacal sign of spring). As we reach the so-called Aquarian Age, it will be the stars grouped by tradition under the constellation Aquarius which will be conjunct with the Sun at and after the vernal equinox.

The whole picture is actually exceedingly, simple. All you have to do in order to realize its significance is to forget astrological textbooks and students of past cultures, and open your eyes to the rhythmic phenomena which tell us of our relationship, as beings constituting living cells in the vast body of the earth, to the regularly moving dots, and discs of light in the sky. We can supplement these observations today with the knowledge given by our sense-extensions telescopes of various kinds, spectrosopes, radars, etc. but we do not need to pay much attention to old traditions and the mythical imagery devised by obsolete cultures of the past. We should create new images, for we are indeed at the threshold of a new era.

If we are to go to the past for some clues which may help us to free ourselves from recent traditions, let us go to a very ancient past. If we did, we would see that most likely the first way in which men sought to measure the rhythm of the seasons was by studying the cyclic displacement of the location of sunsets at the western horizon. Only at the equinoxes does the Sun set exactly in the west, and rise in the east. At the winter solstice the Sun sets some 23 degrees farther to the south; at the summer solstice, to the north. This solar motion is measured in astronomy in terms of degrees of **declination**. It is related to the phenomena of the seasons because it refers to changes in the angle at which the Sun-rays strike the earth-surface throughout the year. It produces the increase and decrease of days and nights. And in my book [The Pulse of Life](#) I discussed this yearly cycle as a constantly changing relationship between two forces, the Day-force and the Night-force, which correspond to the well-known Chinese dualism of **Yang and Yin**.

This approach to the cycle of the year is, I believe, more basic than that which uses the apparent passage of the Sun through zodiacal signs or constellations. It is at least more primordial. It provides us inescapably and graphically with four basic points in the year's cycle: the solstices and the equinoxes. It is the foundation of the very old esoteric concept of dividing the year into two halves: one during which "the Sun moves northward" — related to the spiritual development of the **individual**, according to the occult tradition — and the other during which the Sun moves southward, which refers to the growth of **collective** values.

It seems evident that the great stones of Stonehenge in England, and similar ones in Central America, served largely as markers determining the phases of this yearly movement (in declination) of the Sun. But they also presumably were able to pin-point the position of some brilliant stars at certain times, not

only of the solar year, but also of the Great Sidereal Year of 26,000 years. At least it is quite certain that the Egyptian Great Pyramid had certain of its narrow passage-ways oriented so that the rays of a particular star would strike the central chamber of the Pyramid. Esoteric tradition — it is now widely known — considers that the Great Pyramid was not, originally at least, a tomb built for some ambitious pharaoh, but the place of spiritual-occult Initiation. It claims also that it was **erected a whole cycle of precession earlier** than modern Egyptologists are willing to admit. The book of Davison, **The Great Pyramid**, is very well known and has been much quoted, attacked and defended. An archaeologist, Dr. Getzinger, whom I personally knew many years ago, showed me enlarged photographs of the side of the Great Pyramid which he claimed definitely revealed the incrustation of sea-shells at a certain level quite above the present level of the base of the structure. He believed that the Pyramid had been built indeed over 30,000 years ago by men of a very advanced civilization — "advanced" perhaps not in terms of our materialistic technology which can only think of releasing power by **destroying** matter (whether it be coal, oil or uranium atoms), but through the use of a very different kind of power centered in man himself. At any rate, it is interesting perhaps to note that Davison's date for the beginning of the new Aquarian Age was 1844 AD, which differs by some five centuries from the date presented by Cyril Fagan who also studied Egyptian records, and from the dates accepted by one or the other of the schools of Hindu astrology.

And so I end this chapter on a note of uncertainty. This uncertainty is quite characteristic of the astrological situation as a whole; and it assuredly does not justify the claim made by so many astrologers today that astrology is a "science", in the precise modern sense of the term. It is based on scientifically obtained astronomical facts, we might well say; but astrology gives to these facts a human **meaning and value**. Astronomy does not — except by its implied belittling of man as a small creature on a small planet in a not important solar system of our Milky Way, which is but one of countless galaxies separated from each other by incredibly vast distances. The answer by an astronomer to such implications was that nevertheless man is the astronomer who has been able to measure these enormous distances and cycles.

It is man's **response** to the events, the pressures, the infinitely complex facts he has uncovered which counts. It is not the greatness or vastness of what man faces, relative to his size and life-span, which matters; it is man's attitude toward these near-infinities. It is what his consciousness, facing them, makes out of them — what he allows them to make of himself. And it is at that level that astrology can significantly operate; not at the level of the prediction of events which **in themselves** have no meaning, except the meaning which we give them. Events do not happen to us; we happen to events.

## CHAPTER FIVE

### From Christ to Buddha - 1

#### **The Great Turning Point in Human Evolution**

It is well to re-state at this point the main purpose of this book. Humanity is evidently in a period of world-wide crisis brought about — if one looks at the chain of social, political, economic and cultural-religious events during the last two to five centuries — by the development of a new type of mind in the Western world. The development of an experimental, analytical and rigorously exact type of intellectual thinking led, under the special circumstances of European culture during the Renaissance, to tremendous advances in technology. These in turn altered the ways of life of Western man, the relationship between social classes, the conditions of labor, the life of the family, the cultural and religious beliefs of any country in which the white man came to exert a dominant and transforming influence. Today the whole of mankind has been caught up into this whirlpool of intense, accelerating change. The Electronic Revolution and the use of nuclear energy, the fast accumulating effect of ever-spreading industry upon the air, water and soil of our planet, and the psychological as well as social consequences of modern medicine, of automation and of globe-encircling means of communication have brought us to a relatively imminent point of crisis — a crisis which could have the most radical and perhaps catastrophic effect on human evolution.

The question of questions today is: Whither mankind?

## CHAPTER FIVE

### From Christ to Buddha - 2

**Two basic possibilities come at once to the mind.** We may be facing an accelerated **evolution** which will lead to a more technological and more computerized and automated global society. This would take place probably under some kind of centralized control made necessary by the fantastic complexity of the problem of organizing group-relationships and economic-social management all over a globe swarming with billions of human beings with enormously varied cultural backgrounds, languages and dogmatic beliefs. On the other hand, it may be that we are at the threshold of a worldwide **revolution**, the first aim of which is to make our present-day institutions and ways of life so un-operative that a state of global chaos is produced, in the hope that out of that chaos a totally new and better civilization will emerge. There are perhaps today no other alternatives, even if these two possibilities may well take forms very different from those which are most commonly imagined.

From this it should be clear that if astrological cycles have any validity at all at the level of mankind as a whole, they certainly should show that we are **NOW** in a period of crucial transition. Astrologers speak of the New Age, the Aquarian Age. Obviously if we are at, or close to the beginning of this new Age, our present world-wide crisis should coincide more or less accurately with the beginning of this Age. If there is no such coincidence, this means either (1) that our present world-crisis is not as important as we think (no more than, say, the revolutionary period before and after 1789), or (2) that it will become more critical during perhaps the next two or three centuries — or else (3) that the precessional Ages do not refer to such critical changes in human society and in human consciousness. (This could mean that other astrological cycles are the ones which are the true indicators of world-wide human upheavals).

The hypothesis numbered (1) does not seem valid, insofar as, to man's knowledge, never has the whole of mankind been involved in a radical struggle which could mean a nearly total extinction of the human race — and never has the change in the most fundamental approach to society, religion, man, God, the universe been as all-encompassing and as deliberate, as bound to transform the lives of all human beings. Hypothesis No. 2 may be correct, but if so, the prospect it reveals is quite forbidding, and the hopes of many groups of people for a far more constructive and spiritual New Age beginning at some fairly close date are indeed tragically meaningless. The third hypothesis may also be a valid one, and it could be that other cosmic cycles than the Great Sidereal Year are now beginning, precipitating as it were ahead of time the crucial events normally expectable at the beginning of a precessional Age, thus making the transition between two basic phases of human evolution a long drawn-out one.

In this connection, I should refer to the 500-year long cycle of Neptune-Pluto conjunctions discussed in the preceding chapter, and to the 10,000 year cycle mentioned in the chapter before the last. There may be still larger cycles related to changes in the shape of the earth's orbit, or to certain phases within the (presumably) 200 million years long cycle of the Sun's revolution around the galaxy which might tend to accelerate evolutionary processes in all that lives or thinks within our entire solar system — or any such solar system.

However, as already stated, each precessional Age (i. e. each "month" in the Great Sidereal Year of some 25,868 years) can be said to last roughly 2160 years. That is to say, the stars advance about 50 minutes of celestial longitude every year, or (in round numbers) 1 degree in 72 years. Now, if we can show that every 2160 years a very important crisis of transformation occurs, affecting at least the 'Vanguard of human evolution, then this would give much validity to the concept that the succession of the Ages is indeed a significant indicator **clocking**, as it were, the processes of history, at least at a specific level of change. If we can show that the internal pattern of these Ages (definable in astrological terms) corresponds significantly to the **structural unfoldment** of the particular phase in human evolution that began at, or very near, the starting point of the Ages, this correspondence would tend to prove the worth of using such cosmic clock **to pinpoint fairly accurately the position of mankind today**. If we know where we are at in terms of a long-term human evolution in consciousness and in the capacity to establish steady forms of social-cultural organization, we have reached a point of vantage from which we can evaluate objectively — and no longer in terms of our personal or collective fears or hopes — the meaning of our present world-crisis. The purpose of this book is, I repeat again, to gain such an objective perspective on our world-situation. It certainly is not born of the desire to collate old

astrological material and to provide some more data for the student of astrology to memorize and to repeat for the edification of friends or pupils.

## CHAPTER FIVE

### From Christ to Buddha - 3

#### The Beginning of the Piscean Age

Various dates have been advanced on various grounds for the beginning of the present "Piscean Age." The earliest is, I believe, that given by David Davison in **The Great Pyramid: Its Divine Message**. The date is 317 BC — and the Piscean Age is made to end in 1844 AD ; a span of 2162 years. In the **Encyclopedia of Astrology** by Nicholas de Vore (New York 1947) several articles written by Charles A. Jayne — who for several years published the remarkable magazine **In Search** — give numerous astronomical data referring to the precession of the equinoxes (cf. especially page 307-309), data which are rarely, if ever, mentioned by astrologers.

One of these data deal with the "Invariable Plane" of the solar system; another, very revealing, to the difference between the cycle of the gyration of the earth's poles and the cycle of the precession of the equinoxes. This difference is due to various factors too technical to mention in this volume, but which apparently lead to rather important variations in the precise length of the precessional cycle — from 25,413 to 25,976 years. The 25,868 year period, which was given by H. P. Blavatsky in **The Secret Doctrine** as well as in other books during the nineteenth century, refers seemingly to the length of the **present** precessional cycle. However, Charles Jayne states that the cycle of the poles last 25,694. 8 years. He claims that a new polar **cycle** started around 25 to 28 AD.

Gerald Massey, a deep student of Hebraic and Egyptian culture, gave 255 BC as the date for the beginning of the so-called Piscean Age. The astrologer Thierens gave 125 BC; Paul Council 0 AD; Cyril Fagan — father of the Siderealist movement in present-day astrology — 213 AD According to Gavin Arthur, the date should be 496 AD, a date apparently given by Max Heindel and corresponding to the time of the baptism of Clovis, king of the Franks after defeating the Romans at the battle of Soissons in 486 — events that marked the spread of Christianity in Germanic-French Europe. Celtic Ireland had been converted to Christianity some fifty years before; and Rome had been largely destroyed by Alaric in 410 AD.

The fifth century AD date seems quite impossible to accept as the date when our sidereal zodiac of constellations and the tropical zodiac (of signs) coincided; but it points to something significant at the historical level — that is to say, to the final collapse of the Roman Empire. Actually the Empire in the West could hardly be said to have existed as a real power after the middle of the fifth century. The history of ancient Rome lasted about one thousand years; and these thousand years witnessed most radical changes in the mind of Man and in the concept of social organization, in Asia as well as in Europe.

According to H. P. Blavatsky, "the close of the Archaic Ages occurred in 608 BC" (cf. [Secret Doctrine](#)). It is not clear on what that date is based, but it is interesting to note that 2500 years later Bahalu'llah — who is regarded by the great number of Bahais all over the world as the Divine Manifestation ushering the New Age — died in May 1892, thus just after the last conjunction of Neptune and Pluto. H. P. Blavatsky had died on May 8, 1891, and the year 1898 marked the end of the first 5000 years of the Kali Yuga according to the traditions of India — an important turning point in the great 10,000 year cycle which has been already discussed in a preceding chapter.

The sixth century BC was undoubtedly a most significant turning point in human civilization. Gautama the Buddha was then living and bringing to mankind a new mentality. (Some traditions make him born in 563 BC — others state that he died in 543 BC at the age of 80). It was the time of Pythagoras and Solon in Greece, that of Lao Tze and Confucius in China, and of the historical Zoroaster in Persia. The Babylonian captivity of the Hebrews began in 586 BC The old Egypt ended its long history and became a Persian province.

Five hundred years later, Rome became the dominant power in the Mediterranean world after destroying Carthage and annexing Alexandria, center of the late Hellenistic culture; and after another five centuries it collapsed as an empty shell kept in existence by its Army and the effectual

administrators of its provinces. The glorification of this Roman civilization which has been traditional in European and American circles of learning has been a rather extraordinary phenomenon. It has been due no doubt to the fact that our Western culture has inherited from the Rome of the Caesars one of its basic Images or myths (in the deepest sense of the term) — the other being the Image of Christ, the Redeemer and Savior of souls.

The image of Caesar is that of a centralized form of social-political organization backed by a powerful military and administrative structure able to control an immense mass of slaves. We call this today "Fascism," in the broadest sense of the term. Against this Caesar Image stands that of Christ. The Administrative Order of Rome was confronted by the Mystical Order of Christianity, and the latter won. But having won and destroyed from within the Roman society, Papal Christianity re-embodied much of the ideal of "world administration" characterizing the Roman Empire in the partly spiritual and partly-political patterns of the Catholic Medieval Order. The relative greatness of the Gothic culture of a religiously unified Europe has often been belittled by our modern civilization founded, in the early days of the Renaissance, upon a denunciation and downgrading of the Middle Ages. What concerns us here, however, is the chronological pattern of the development of our Western civilization; but in order to select the really crucial dates beginning the basic phases of such a development, we have to understand the nature of the forces operating underneath the superficial conflicts between States and personalities.

To reach such an understanding, we must go beyond Caesar and Christ in the past, and try to grasp the evolutionary meaning of the mental revolution which began with the great Sages and leaders of thought of the sixth century BC. Beyond Jesus the Christ stands Gautama, the Buddha. The challenge of Jesus to the Administrative Order of Rome is rooted in the challenge of Gautama to the Caste-system of India — and, beyond what had crystallized as a binding Castesystem, to the entire way of life, and the collective mode of thinking-feeling which characterized the Vitalistic era of human society.

This Vitalistic era was based on the principle of the multiplication of seed — whether it be the vegetable, the animal or the human seed. "Increase and multiply" is the great command of the gods of tribal societies, agricultural and hypnotized by fertility and the dualism of sex. And the Catholic Church even now finds it still almost impossible to give up its subservience to this ancient vitalistic mentality conditioned by the principle of scarcity and the "struggle for life" perhaps with a certain kind of prophetic (bio)logic, considering that we might be facing a world-wide catastrophe of one kind or another. On the other hand, what Buddha and Christ brought to mankind was — stated in two different ways to fit two different types of racial-cultural mentalities — the vision of a humanity freed from earth-bondage and from the classifications required for the proper functioning of a largescale Administrative Order; freed also from vitalistic urges, sexual compulsions, and the drive for man-made comfort and sense-intoxicating abundance.

Buddha taught the conquest of Nature and of the vital forces driving man to an ever-repeated round of desire, frustration, pain and more desire — a conquest through mental processes of unrelenting awareness. Jesus' method was that of total surrender to the will of God through the intensification of the basic feelings of love, trust and faith. The Hindu Krishna — a great statesman — had also taught a complete surrender of the human will to the Divine Will; but his teachings were focused apparently on **action**. Buddha stressed the transformation of the **mind**, and Jesus that of the feelings, the most powerful of these being "love."

## CHAPTER FIVE

### From Christ to Buddha - 4

**According to the Hindu chronology** — which, of course, Western Orientalists do not accept, basing themselves probably on false or superficial concepts — 25 centuries separate Krishna from Buddha, and 25 centuries more bring us to the turn of this century, the key-note of which someday may be seen to be "activism." And we find today a great Hindu personage, Sri Aurobindo, stressing the need for a total transformation of human nature, even at the level of the physical body — i. e. the transfiguration of matter, and (at a collective all-human level) of society as a whole. But Sri Aurobindo, in a sense, combines the mental approach of Gautama the Buddha and the feeling approach of Jesus, as a

foundation for the total transformation to be achieved through a synthesis of all the principal types of yoga devotional, mental and actional. It was in the Bhagavat Gita the teachings of Krishna to his disciple Arjuna on the battlefield where the fate of India was to be decided — that Sri Aurobindo found his central inspiration; and his influence is now spreading widely from the Pondicherry ashram where he lived for over 40 years, and, sooner or later, from the new nearby city, Auroville, in which a community of 50,000 persons devoted to the building of a future humanity is expected to live and work.

The great thinkers, prophets and illumined sages of the sixth century BC began to build the foundation — i.e. to sow the seed — for a new humanity by breaking down man's attachment to local conditions (geographical and tribal-racial-cultural). They were the prophets of a **universalistic** order of existence — beyond boundaries and socio-political categories. But they could only address themselves to "individuals," to men able, ready and willing to take a crucial step of self-liberation and self-actualization as **individuals** — individuals grouping themselves, in many instances, in monastic communities on the fringe of the prevalent social order, or (as we would say today) of the "Establishment." Buddhist monasteries and wider communities were formed in Asia; Pythagoras started his famous and ill-fated community of disciples in Krotona, in a Greek colony of Southern Italy.

Whatever the forms this sixth century BC evolutionary movement took outwardly, the basic fact is that it began a definite new "mutation" in the planetary Mind of humanity-as-a-whole. It built up, we might say, **in seed** this one Mind of planetary Man. Alas, negative trends operated soon everywhere. In India, Buddhism dried up into a kind of spiritual selfishness — a seeking for "liberation" in complete isolation from the rest of mankind — or became perverted because the lower castes had flocked to its ranks. In Greece, an extreme individualism bordering on anarchy and intellectualism for its own sake emptied the new mind of its real significance. The Greek states fought each other into subservience to Macedonian totalitarianism and to the emerging power of Rome.

Rome was needed to unite the crumbling Mediterranean cultures into a vast heterogeneous empire, which brought to a material and administrative focus the spiritual ideal of the great Sages of the sixth century BC. It was, alas, a way of integration vitiated in its very foundations by an extraordinary sense of cultural-social pride and by the wholesale enslavement of conquered people. There was, of course, nothing new in slavery; but, necessary as slave-labor was for Rome's expansion and for its Administrative Order, it became nevertheless the cancer that was to kill from within the Roman empire.

The Christian faith and its apostles were not the only factors that destroyed Roman society from within; for a great variety of cults from the Near-East spread through the empire and in the ranks of the Army, all bringing to the Romans some more or less intoxicating yearning for a world-transcendence of the most un-Roman kind. And Rome finally crumbled under the attacks of the people from the North who had been "contained" for some centuries by the great military machine of Rome. Yet Rome had brought to humanity some basic social concepts which altogether fit into the complex realization of a world-wide Administrative Order — using the term "world-wide" as it relates to the concept of "world" at any particular historical time. Today, both the Russian and the American schemes of social-economic-political organization embrace potentially the entire earth, and even the moon; this is our present "world." Science-fiction writers picture a "Galactic Federation"; that too would represent "the world," a world to be administered by a central Authority because of its immense complexity and diversity.

## CHAPTER FIVE

### From Christ to Buddha - 5

**The concepts of "citizenship," of "person"** (in a legal sense), or provincial administration, were really creations of the Roman mind. When they had been used before, it was with quite a different meaning — even in Greece. To these legalistic concepts deeply imbued with the Roman drive for administrative efficiency and the Roman pride — the pride of a "ruling race," to which the Anglo-Saxon culture has become heir — Christianity brought a spiritual dimension. Christ's idea that every man is a son of God, that Heaven (the formative power which makes of every person a microcosm of the whole universe) is within each human being, that the one ultimate and all-transforming "law" in the Law of universal Love, parallels at the level of the spirit the basic Roman concepts, even though these ideals of Christ are opposed to the exterior manifestations of the world of Caesar.

In a very real sense, the Christian spiritual individualism **needed** the Roman concepts as earthly, concrete, social bases of operation. Jesus asked his disciples **not** to fight the Establishment symbolized by the Caesar-Image. He asked them to be "separate"; to go after his Father's business, to follow him even to the ultimate end, the Cross. The Hebrew world in which he had been born was divided in his time between the partisans of violent action and the upholders of what today we call "passive resistance" and "love-force" (or flower-power with the hippies — these early Christians without Christ). How strangely modern this situation! Does it not suggest that the two epochs, in some sense, are parallel?

This has been, of course, Arnold Toynbee's contention in his monumental **Study of History**. The difficulty is a matter of exact **timing**. Does the crisis our modern world is facing, in Europe as well as America, somehow parallel that of the closing centuries of the Greco-Latin civilization? Has the new "Christianity" already come, in a not as yet too well-known form (the Bahai Faith perhaps?), and are we already at the "bread and circus" phase of the Roman Empire or just before a truly global Empire? Are already Washington and Moscow, the two West and East polarities of our modern technocratized world, facing the two billions of underfed and under-developed human beings kept at bay by our atomic bombs? Or are such attempts at synchronism and historical analogies most misleading?

It is here that astrology can come in and state that there is a 2160-year cycle, and that it should be able to give at least a tentative answer to our problem. The reason it must remain tentative and somewhat inconclusive is that, I repeat, there is the possibility that the confluence of several cycles, small and very large, beginning at or close to our time, may precipitate certain processes. The interaction of the Neptune-Pluto cycles of some 493 years and the equinoctial cycle of 25,868 years may have accelerated, since 1892 (the Neptune-Pluto conjunction) the pace of events during the transition period between the so-called Piscean and Aquarian Ages. Above all, there is the possibility — to me, a strong probability — that the time at which the sidereal and tropical zodiacs coincided marked the beginning not only of one of the twelve precessional Ages but the beginning of a complete cycle of 25,868 years, a new Great Sidereal Year. If this is so, the meaning of the cyclic picture changes a great deal, for the events of 2000 years ago — and of this century and the next — are seen in a much broader perspective.

## CHAPTER FIVE

### From Christ to Buddha - 6

#### The Broader Perspective

Of course our historical knowledge is so limited and so unreliable when the distant past is concerned that it is not easy to think in terms of cyclic units each lasting nearly 26,000 years. However, it is very interesting to note that, only a few years ago, it was estimated that the well-known cave-paintings discovered in Central France, Spain, Africa were made about 25,000 BC. Prehistoric dating is always subject to change, but it is quite conceivable that these remarkable indications of a developed culture ("primitive" though we may consider it to be) occurred at the close of a precessional Age lasting roughly from 52,000 to 26,000 BC — or perhaps during the early stages of the cycle which found its late culmination in the historical period of Egypt — the Great Pyramid being perhaps the remains of a more distant Atlantean-Egyptian civilization around 30,000 BC.

There is no way, of course, to prove "scientifically" the validity of such dates or the existence of great civilizations on land now submerged by the oceans. I can only present as a hypothesis the idea that the first century BC marked the beginning of an entire precessional cycle of 26,000 years, and that what I have called elsewhere "the Christ-impulse" (cf. my book **Fire Out of Stone: A Reformulation of the Basic Images of the Christian Tradition**, 1952-1962) is to be considered as the fundamental evolutionary drive characterizing this new cycle (i.e. from 100 BC to around 25,700 AD).

It seems to me that a new phase in man's evolution began which is based essentially on the eventual realization by every human being of his individuality as a single and unique person — as a microcosm — as a **potential** "son of God." The transcendental Sages of the Upanishad period in India and even Gautama the Buddha did not consider the **individual person** as a microcosm, but rather as a more or less illusory formation, the consciousness of which was deeply involved in the illusion of separateness;

and the goal of the spiritual life was presented as a re-absorption of this temporary form of consciousness darkened by "ignorance" in the one infinite Reality, Brahman. Our Christian Western culture, on the other hand, has extolled **theoretically and idealistically** the "worth and dignity of the individual person," even if in practice it did very little to apply its ideal to social living. This ideal should now become a practical and social reality — and of course this is the grand and glorious ideal of democracy. But this word, democracy, can hide a multitude of sins of omission as well as of commission. And we are facing the possibility that the coming decades will witness a complete betrayal of this ideal in this country which had most seriously tried to make of it a practical way of life.

If my hypothesis is correct, the basic "mutation" at the level of the human mind, of philosophy and religion, in the sixth century BC should be considered as a mutation within the "seed"-period of the last precessional age ending about 100 BC. Symbolically speaking Buddha is the seed; Christ, the germ. Germination is a crucifixion of the seed stirred by the power of sun-rays as spring begins. As this process of germination occurs, the nucleus of the seed sends a tiny rootlet down into the soil in order to assimilate the chemicals contained in the humus (the disintegrated remains of the vegetation that was); then a small germ which somehow manages to break through the crush of the top-soil and into the sun-light.

The upreaching germ is not the only product of the "crucifixion" of the seed. There is also the "rootlet"; that which feeds the new growth by reorganizing materials of the past into assimilatable food-stuff. There must be the Administrative Order; and the archetypal image of that Order has been in the now ending Piscean Age, Caesar. Caesar polarizes Christ, as the root polarizes the flowering stem. But this may not be an inevitable kind of polarization. The Caesar Image may only belong to this ending 2160-year long Age which talked about Christ, yearned for, prayed to, perhaps suffered for Christ — but was not able to build a **Christocentric society**.

We should not be astonished by this fact IF we realize that the Christ-Impulse and the ideal it carries is the original "Logos" of a cycle of 26,000 years; if therefore we are at the end of **only the first** of twelve sub-cycles. If the whole process is **only beginning**, how could we expect it to reach already a condition of perfect manifestation of its original Impulse and archetypal Ideal!

## CHAPTER FIVE

### From Christ to Buddha - 7

**When we think of the Great Sidereal Year as a whole** and of its twelve successive phases or periods of unfoldment, what we call mythologically the Piscean Age is seen simply as Phase One of a vast planetary and human process of evolution. This Phase One began around 100 BC; and Phase Two will begin around the mid-point of next century. Phase Three, some 2160 years later, etc. Looking at the matter in this way, we realize that it is confusing to speak of the "Piscean Age," because in astrology we usually think of Pisces as the end of a cycle — whereas in this vaster context this Piscean Age is **the beginning** of the Great Sidereal Year! Of course the mythologically inclined astrologer will speak of the symbol of the Fishes in early Christianity — but the great rival of Christianity, the religion of Mithras, which was so widespread during the Roman Empire, particularly among the soldiers, stressed instead the blood of the Bull, and Christ was also symbolized as the sacrificial Lamb; so that we find all these zodiacal symbols mixed up in the early centuries of the Christian era. One must be very careful when using symbols; and one should be sure that one does not select as "proof" of one's concept what justifies the latter, and forget the rest.

When the Piscean Age is understood to be the Phase One of the Great Sidereal Year, the meaning of the whole picture held usually in the astrologer's mind is indeed changed. The Phase One of any cycle can be said to resemble the weather in early spring, or the psyche of people born just after new moon; it is a highly **subjective** and often confused stage of growth during which the consciousness tends to be obsessed by great ideals and potentialities which it cannot yet **objectively** realize. The backward pull of the past is then nearly as strong as the drawing power of the future. It is a period of conflicts; and Jesus saw this well when he told his disciples that he did not come to bring peace, but a sword; that he came to bring fire down upon the earth; that, wherever he appeared, conflicts would arise between the members of any family, between fathers and sons. Christ is the Germ — the tender, uncertain, insecure

sprouting plant reaching to the light; and the **first phase** of the Great Year over which Christ will rule (from within the individual person) has brought forth only individual successes, and wholesale social failures, wars and tragedies.

What we speak of as the Aquarian Age will be the Phase Two of the cycle; and the number Two always refers to the **substantiation** of an originating impulse or ideal. Even the symbol of Aquarius — the Man carrying an Urn from which flow celestial Waters — should tell us that what will be at stake in this coming Age is the release of cosmic energies upon the Earth under the control of humanity. The symbol explicitly states that these energies have first to be captured, then condensed in some sort of container (or engine) from which they can be released **downward** to make fruitful the soil upon which we stand. I would therefore think that the keynote of the coming Age should be **management**; but what is at stake is perhaps not the management of the kind of forces Western man has released through the destruction of material substances (including atoms), but rather the controlled use of powers of a spiritual order which somehow man carries within himself. Man will take the responsibility for the release of such powers and for the results they will produce — something that our intellectualistic scientists refuse to do.

## CHAPTER FIVE

### From Christ to Buddha - 8

#### A 100 BC Starting Point?

We must now return to the difficult task of trying to establish a significant date for the beginning of the Great Sidereal Year and of its Phase One, the Piscean Age. From what has been said about the Christ-Impulse it might be expected that the new cycle should start at the time of Jesus' life. But there is also a never quite ended controversy as to exactly when Jesus was born — and even about who he was and what he actually did. Then there is the disturbing fact that the phrase, "the beginning of a cycle," is always ambiguous. When does a human being begin? At the moment of the impregnation of the ovum by the sperm, or at the time of the first breath?

When we study the present period stretching from the 18th to the 21st centuries it will perhaps become clear that what I once called the "Avataric Period" should be said to last three or even four centuries. A cycle begins **successively** at different levels. The Christ Impulse may not have to be linked only with the life of the man, Jesus. It may have operated before him. When does the germinating process begin? Certainly not when we can observe the small germ breaking through the earth-crust into the light of the day.

Jesus may indeed represent the **Son-aspect** of the divine creative descent of new power — the actual embodiment of a new **quality** of existence, the prototype and exemplar. But before this concretization of the Christ-Impulse into a human person, there should indeed be an essential creative stirring up at the level of the planetary Mind; and this may be the **Father-aspect** — and the Father, of whom Jesus constantly spoke, may have had some kind of "hidden" manifestation, perhaps a century or more before the appearance of the Son among men — an idea which explains much concerning what is taking place today in our world.

We know that the Essenes referred in their recently discovered records to a great "Teacher of Righteousness" who must have lived before 100 BC. There is also a Hebrew and Gnostic tradition studied by G. R. S. Mead according to which Jesus was born in 144 BC. As I stated before, the star Regulus apparently entered the sign Leo (i.e. reached longitude 1200) around 137 BC, and the astronomer Hipparchus who made a complete map of the heavens and of the zodiacal constellations lived at this very same time. I have felt for a long time that this star was the celestial "Guiding Spirit" of this Phase One of the Great Tropical Year. The name "Lion of Judah" may have some significance in this connection, as Regulus (the "little king") is the star supposed to mark the heart of the celestial Lion.

It was around 100 BC that the Mahayana School of Buddhism developed, stressing the ideal of the Bodhisattvas who renounce Nirvana and perfect bliss out of boundless compassion for all living creatures — thus the primacy of "Love" over any other factor in man. Indeed the insistence on the universalizing power of Love (agape) can be considered as one of the main key-notes of this Phase One of the Great Sidereal Year, for the basic drive of this entire cycle of 26,000 years is **Universalization** —

while the key-note of the preceding cycle was most likely **Cultivation** (whether at the level of agriculture and cattle raising, or at that of human "culture" — thus of the control of vital urges and of the sublimation of instincts through rituals and art-creations).

The drive for universalization operated in the Rome of Caesar and his successors at the root-level of the Administrative Order; without such an efficient group of administrators and a deep sense of "law and order" there can be no universal society. With Jesus, this drive had a transcendental and idealistic nature. And the dynamic and restless character of the Christian-European (and now American) cycle is an expression of this drive for universalistic knowledge -for the conquest of what is always "beyond" the conquered and the experienced, for universally valid "laws," and for some single theory or formula which can be universally applied to solve all basic problems.

I believe that such a universalistic approach began to operate in the minds of men constituting the vanguard of humanity during the first century BC, even though the thoughts of the great Sages of the sixth century BC prepared the way for such an operation. Exact dates in such matters are not very significant; yet we shall see in the next chapter how if one begins around 100 BC and one divides the, 2160 year-long Piscean Age that follows that date in various ways consonant with astrological practice (decanates, degrees, midpoint of cycle) one sees clearly emerging a pattern of development which fits well the facts and elucidates the meaning of turning points in the historical process.

## CHAPTER FIVE

### From Christ to Buddha - 9

**If we divide the 2160 period into its three "decanates"** (a zodiacal sign of 30 degrees is said to include three decanates of 10-degrees each) we obtain three 720 year sub-periods; and if we begin the Piscean Age at 96 BC the first of these sub-periods ends at the very birth of Islam (the Hegira 623 AD), and the second in 1343. This was the time of the Hundred Years War between France and England which led to Joan of Arc and the birth of the concept of "nation," unknown until then. The Black Plague was ravaging Europe; the Gothic Era was ending, and a spiritual (or occult) movement of rebirth was beginning, which we can associate in Europe with the real Rosicrucian Movement and in Asia with the reform of Tibetan Buddhism by Tzong-Kha-Pa, Humanism was the next stage — the Great Voyages which encircled the globe and led the entrance of the Americas on the planetary stage, the beginning of modern science and the Renaissance.

These two dates, or the middle of the seventh and the fourteenth centuries, divide the whole historical process of our (Piscean) Western-Christian civilization into three most significant periods. During the first, we witness the confrontation between the old Roman way of life and the Christian way, between the two great Images, Caesar and Christ. During the second period, the confrontation is between Christianity and Islam, a confrontation which dominates the whole Middle Age culture in Europe, which leads to the Crusades and all that these produced, directly and indirectly. The third period witnesses the third basic confrontation of this Piscean Age pitting Humanism and the spirit of modern Science against a Christianity rent in two by the Reformation (which was in itself an expression of nascent individualism and rationalism).

It seems to me that no other date for the beginning of the Piscean Age would offer such a clear-cut and absolutely fundamental division of the historical process, at least in so far as Christendom and European civilization are concerned. However, it is obvious that personal opinions can greatly differ concerning what are the most significant turning-points in the history of a civilization. Except for a man of synthesizing vision like Arnold Toynbee, modern historians (and even more all our college text-books) are myopically searching for small details and records relating the superficial facts of the everyday social or personal life. What is needed in order to grasp the rhythmic process of civilization and of the planet's evolution is the capacity to envision the whole process of human unfoldment in its successive phases. It is to develop what I have named an "eonic" consciousness, attuned to the vast rhythms of the earth, of the continents, of humanity-as-a-whole. This is the "holistic" approach to existence; and the main value of astrology, when properly understood and used, is that it becomes a specialized technique for the development of man's holistic mind.

## CHAPTER SIX

### The Structure of the Piscean Age - 1

**The division of a whole cycle into twelve phases** seems to be as basic as the division of a circumference into twelve equal arcs of thirty degrees. To the Greek philosopher the whole universe appeared as a dodecahedron inscribed within a sphere. The number 12 is divisible into 4 and 3, and these numbers have always been given an archetypal and magical significance. **Four** is the number symbolizing concrete existence; the cube or perfect stone is the foundation of material life in most ancient mythologies. In astrology, the cross of horizon and meridian establishes the basic structure of the birth-chart. There are four seasons, four points of the compass, etc. **Three** refers to the realm of Ideas, or archetypes; and almost every culture has thought of the Divine under three aspects. In logic, or in the dialectic process of transformation of all existential wholes, one studies the sequence of thesis, antithesis and synthesis.

In the preceding pages, I spoke of the significant way in which the Phase One of the present Great Sidereal Year — to which I shall still refer as the Piscean Age for convenience's sake — can be divided into three periods of about 720 years. The first period witnesses the confrontation of the new spirit of Christ-Love with the administrative order of the Caesars; the second period refers to the crucial challenges to Christendom posed by a conquering new religion, Islam, and by the Arabic and Mogol peoples — a profoundly significant challenge, if we consider the unitarian character of the Islamic Faith and its origins, and also the somewhat more obscure historical meaning of the expansion of Mogols and Turks living in what geopoliticians have called the "heartland" of the earth. The third period is filled with the progressive development of the modern spirit of humanism, intellectualism and individualism which produced modern science and our technological and materialistic society. This is the confrontation which is now disintegrating the very foundations of our Christian civilization. Whether a new and transformed Christianity will emerge as the inspiration of the coming Aquarian Age, or a totally new spiritual Impulse will play this role, this indeed is perhaps the most basic question-mark of our present time. The answer should be forthcoming within the next decades; and it may have been given — but such an answer may not be evident until late next century, just as it certainly was not evident in the first or second century AD that Christianity would dominate the culture of Europe for two millennia.

If now, instead of dividing the 2160 years of the Piscean Age into three periods, we are using a binary system of measurement, we will see at once that the years marking the end of the tenth century AD become the dividing line. This, of course, is also most significant because it is during this tenth century that we find at work the forces which built the great Images which developed during the Gothic period of the Universal Catholic Order, and which indeed are still basic in our Western culture. It is for this reason that Oswald Spengler (in his famous book **The Decline of the West**) considered the tenth century as the beginning of the European culture proper. The Romanesque style began to unfold, and the myths and folklore of centuries to come took form before the great crisis of the year 1000, when the end of the world was expected. When the world did not end, a feverish phase of expansion began in Europe, which apparently was paralleled by similar movements on other continents (cf. **Les Metamorphoses de L'Humanité**, Editions Plante, 1965).

The first half of a cycle can always be considered the "descent into matter" of the regenerative spiritual Impulse which was released at the beginning of the cycle. The second half refers to the "ascent of consciousness" through significant forms. These forms are first what Spengler called the Prime Symbols of a culture-whole, then characteristic institutions and specific art-forms and language-patterns. To me there is little doubt that the end of the tenth century AD (around 983) stands out as the basic turning between what could also be called the involutionary and the evolutionary phases of the Piscean cycle.

If we divide the two halves of the Piscean cycle into two we obtain such dates as 443 AD which marks practically the end of the Roman Empire, and the march of Germanic peoples over the new lands they were to occupy; also the middle of the sixteenth century — the Elizabethan Age, the Reformation, the Renaissance. The mid-fifth century is the turning point within the "involutionary" phase of the Piscean cycle (the conquest of space by the new "materials"); the mid-sixteenth century is the turning point in the — evolution of European culture.

## CHAPTER SIX

### The Structure of the Piscean Age - 2

#### The Twelve-World Pattern

A closer analysis of the structure of the Piscean Age can be made by dividing it into twelve sub-periods of about 180 years. This, I believe, was attempted for the first time by Manly P. Hall, but instead of correlating these sub-periods with the twelve zodiacal signs, it seems more significant to relate them to the sequence of the twelve Houses of a chart, because the Houses refer to the series of basic experiences and tests through which an individual passes in the process of actualizing the potentialities inherent in his nature at birth.

Beginning thus with the year 100-99 BC, we obtain the following series of sub-periods. Let me again repeat that the dates marking the start of such sub-periods are only approximate, as the basic 72-year period (i.e. one degree of precession) is not exact, and there have been also changes in calendar and two ways of going from BC to AD dates (I use the historian's usual way).

#### I. 100-99 BC to 82 AD

The two fundamental Images of the Piscean Age are established: Caesar and Christ — the State and its Administrative Order backed by military power, and the great Symbol of Redeeming Love, God become man to save humanity. In India, we have the similar figure of the Bodhisattva dominating the new Buddhism (Mahayana). As we come to the last period of the Age (1883-2060) we see, on one hand, the "Big business-military complex" (or the Communist Party leadership in Soviet countries), and on the other, a still inchoate group of movements devoted in principle to a spiritual or idealistic form of democracy and personalism — with the rebellious youth of our day as the new Christians, as yet without Christ. Any "last" period of a cycle must solve the problem posited by the "first." The way any man dies is the solution (positive or negative as the case may be) to the life-problem his birth posited.

#### II. 82 to 262 AD

This period witnesses first the general reaction to the impulse started in the first phase of the cycle — then the slow substantiation and growth of those products derived from that impulse. Christianity develops and the **Pax Romana** proves itself under Trajan.

#### III. 262 to 442 AD

The Christian impulse is being disseminated; ideological arguments and political conflicts develop. Neither the Roman Empire, nor the Christianity of the Gospels survive; but the "surroundings" (third House) are permeated with the concepts of both.

#### IV. 442 to 622 AD

This is a period in which new races are moving around in space in order to find the geographical lands which "belong" somehow to them; i.e. their respective "homes." Great confusion everywhere. Every group seeks to take root including the Church (Gregory the Great, 600 AD).

#### V. 622 to 802 AD

This period begins with the prodigious growth of Islam, westward, northward and also eastward. The Normans and Magyars invasions are partially checked. A very masculine period of bursting forth.

#### VI. 802 to 982 AD

Charlemagne is crowned by the Pope Emperor of the West; but his empire is divided at his death, establishing the future pattern of much of European history. Later on, Otto the Great is proclaimed head of the Holy Roman Empire centered in Germany — and the imperial image henceforth haunts many rulers, including Napoleon I (who felt he was a reincarnation of Charlemagne) and Hitler. The end of the tenth century witnesses some degree of political stabilization everywhere: in China, after years of anarchy, the Song dynasty begins in 960; the New Mayan Empire in 987, the year of the start of the strong Capetian dynasty in France.

## CHAPTER SIX

### The Structure of the Piscean Age - 3

#### VII. 982 to 1162 AD

The Crusades begin in 1096. In this "seventh House phase" of the Piscean Age, East and West begin to interpenetrate again. French noblemen are in the lead and establish various feudal kingdoms in and around Syria. As they return to France, they bring back with them the seeds of the "spiritual Renascence" of the XIVth and XVth centuries which preceded the "intellectual Renaissance" of the XVIth century. These French noblemen not only take Eastern wives, but mingle with mystic brotherhoods (Sufis, Druses and other groups) — for which they are condemned by the Pope. Then are formed the great Knightly Orders, such as the Knights Templars (founded in 1119 AD by Hugues de Payns and Godeffroi de St. Omer), the knights of the Order of the Hospital of St. John of Jerusalem (with Raymond du Puy as their most famous leader, 1120 AD), and later the Teutonic Order (whose origin dates from 1128, when a German pilgrim and his wife started a hospital on the shores of Palestine).

#### VIII. 1162 to 1342 AD

German, English and French kings lead Crusades against the Turks who, under the great Kurd ruler, Saladin, had reconquered several Islamic countries and Jerusalem. These Crusades (from the third to the seventh) ended with the abandonment of the Holy Land by the Christians (1291) and the eastward spread of the Turks (Mamelukes) who finally conquered Constantinople in 1453 — thus ending the Eastern Empire begun under Constantine the Great (330 AD). During this strange and tumultuous period, the greatest beauty and fervor blend with the shadows of a feudal and theocratic society. It is the time of the Gothic cathedrals and of chivalry, but also of the ruthless suppression of spiritual-occult groups such as the Albigenses (who were heirs, in South-West France, to a great Gnostic tradition) and the Templars (who knew too much and had become spoiled by wealth — wealth the French king badly needed!). It saw the rise of the Universities, and the works of great encyclopedical minds such as Roger Bacon, St. Thomas Aquinas, Dante and many Christian mystics, Alchemists and astrologers — and of equally brilliant thinkers in Syria and the Near East, and also India. But it saw also the beginnings of the Inquisition around 1220 — just at the time of the English **Magna Charta** and of the Swiss Confederacy, first steps toward "democracy." During these two centuries powerful political leaders arose, from Frederic Barbarossa to the great Mogol Khans, and the struggle between the Papacy and the Germanic Emperor was pursued relentlessly. The growth of mercantile cities in Germany (Hanseatic League, etc.) and Italy established the foundations for the eventual development of bourgeoisie and world-wide trade.

To interpret this Gothic period in terms of the different levels of eighth-House symbolism is to gain a new insight into its essential character. That "medievalism" is still today synonymous with fanaticism and ignorance merely indicates how deep is our bondage to the concepts of the Renaissance — and it is not a too fortunate bondage! The Age of Scholasticism and of Chivalry is obviously not to be taken as an ideal model for the future society; yet, in its universalism and its insistence upon spiritual values, in its youthful enthusiasm for coherent learning and for creative group-expression, in its heroic venture someness and its bold artistic conceptions, the Middle Ages period, from 1000 to 1250, stands out as an extraordinary and fascinating epoch. It is indeed truly a seventh and eighth period within the span of the Piscean Age because its keynote is the transformation of human relationships and of society on the basis of a spiritual and universalistic (encyclopedical) vision. And nothing characterizes this keynote better than the spirit of chivalry.

## CHAPTER SIX

### The Structure of the Piscean Age - 4

#### IX. 1342 to 1522 AD

As we reach the mid-point of the fourteenth century and the third of the "decanate" periods of the Piscean Age, (which is also the ninth "house-subdivision" period) we see the human mind reach a new

stage of growth and expansion. Historians often consider the date of the fall of Constantinople (1453), or that of the so-called "discovery" of America (1492) as the beginning of "modern history," but these fifteenth century events were foreshadowed by the long period of conflicts and of mental-social arousal which is contemporary to the Hundred Year War between France and England. No cycle **starts** on a strikingly positive note — but only with a promise. Spiritually, the new tone sounds forth; but, materially and socially, what is revealed is potentiality and not yet concrete actuality.

The ninth House period of the Piscean Age begins thus with the Black Plague and the spread of sexual diseases, and with the Hundred Years War. It begins with the Golden Bull which establishes the pattern of the Holy Roman Empire and of the Electorate responsible for the perpetuation of the Empire — and ends with the Diet at Worms which sets the prenatal pattern for the Europe of modern nations. It begins with the gradual breakdown of Scholasticism and the growth of rationalism, from William of Occam (1340) onward. And as Byzantine scholars flee from the impending fall of Constantinople, they bring to the West a much expanded knowledge of Greek philosophy and science. With the formation of the new Academy in Florence under the influence of Plethon (1356-1450) we can trace the birth of Humanism and the renascence of Platonism. It will take another century for the movement to reach its full development with men like Erasmus and Copernicus. The invention of the printing press around 1450 gives a powerful stimulation to learning at the very time the scholars from Constantinople are rushing to Italy, where the artistic Renaissance is being initiated under the patronage of men like the Medici.

This period, 1342-1522, begins the era of the great martyrs who die at the hands of the Inquisition and whose sacrifices give added vitality to the forces of building the new society and the new thinking — from Joan of Arc, the first prophet of spiritual individualism and nationalism, to the Bohemian, John Hus, whose followers were among the first to use effectively gunpowder and crude cannons in their desperate struggle against the powers of Church and Empire lined up at the Council of Constance (1415). It also sees the beginning of the great adventures across the seas: the discovery of the Canary Islands and Azores around 1350, and a century later the search for new routes to India and the lands of silk and spices — a search inspired by commercial purposes, after the fall of Constantinople had made impracticable some of the best overland routes to Asia. Columbus and Magellan, Cabot and Vespucci, Ponce de Leon and Cortez are the best known names of the period centering around 1500.

The three great inventions which made this European expansion at all levels possible (compass, printing and gunpowder) most likely came from China. In a sense, modern history and the spread of Western civilization was conditioned by them. The use of gunpowder rendered the medieval armies of noblemen obsolete, and gradually gave power to the bourgeoisie and the common people. It enabled a few Conquistadores to subjugate older and effete civilizations. The compass made world-navigation feasible. Printing provided the material foundation for the intellectual development of Europe. And the Reformation (1517), by applying the new spirit, of individualism to religion, helped to transform the Catholic universalism of the Middle Ages into the nationalism characteristic of modern European history.

What develops through any "ninth House phase" always becomes consolidated and socially effective in the tenth House. Likewise the spiritual ferment which has been slowly activated during the fifteenth century produces strikingly objective and concrete social and intellectual results after 1510. Everything then happens at once: the effective conquest of the New World, the Reformation and the wars of Religion, the crystallization of the new type of social unit, the European nation — above all in France and England under new ruling houses (Bourbon and Tudor) — and the tremendous growth of the Renaissance spirit, in philosophy, literature, art and science.

## CHAPTER SIX

### The Structure of the Piscean Age - 5

#### X. 1522 to 1702 AD

This "tenth House" period can be divided into two phases. In the first — 1523 to 1613 — we see the occult-mystical tradition of the Gothic Age coming to its fruition in great Alchemists, Fire-Philosophers and Rosicrucians. The Rosicrucian Brotherhood was presumably founded (at least in its European form)

by Christian Rosenkreutz who lived around 14,00 AD — at the same time that Tzong-Kha-Pa was regenerating Buddhism in Tibet, and a mystic renascence was about to be initiated in India by men like Ramananda, Kabir, Nanak and Krishna Chaitanya under the Sufi influence. The transition from the "ninth House" to the "tenth House" phase of this movement can be seen in the spiritual relationship between men like the great Benedictine abbot of Wurtzburg, John Trithemius, 1450-1518 (who is associated with the story of Faust), Cornelius Agrippa (1486-1503) and, greatest of all, Paracelsus (1493-1541).

A few decades later, in England, this first phase of the "tenth House period" has its striking manifestation in the Elizabethan Age (1558-1603) and its great men who, at the same time, accept a great deal of the spiritual-alchemical thought of the Rosicrucians and initiate the new spirit of scientific experimentalism (Francis Bacon's and his **Novum Organum**) and of individualistic modern psychology (Shakespeare's **Hamlet**, etc.)— while initially, men like Bruno and Galileo uphold the new vision of the world of which Copernicus has been the prophet.

With the second phase of the period — 1613 to 1703 — we witness the crystallization of the new spirit in the late Renaissance and the Classical Era. And the most characteristic social phenomenon is the development under Richelieu of the French authoritarian State symbolized by Louis XIVth (*le Roi Soleil*) and the Court of Versailles with its formalistic culture. French rationalism is characterized by the philosophy of Descartes and by such literary figures as Corneille, Racine, Moliere, La Bruyere, etc.

The triumph of French culture is established partly upon the foundation of Germany's defeat and near-annihilation in the Thirty Year War. The Peace of Westphalia (October 24, 1648) retards the development of Germany as a nation, and thus can be said to be the foundation of the struggle between France and Germany which will lead to the recent World Wars. England, in the mean time, having enriched herself by pirating the gold which Spain has been extracting from America and the tortured Indians, is slowly building her Empire. Spain is degenerating and Italy remains divided, Sweden rises to a momentary state of political hegemony; and the giant Russia, having repulsed the Mogols, awakens to Western civilization under the Romanovs (Peter, the Great; 1689-1725).

## CHAPTER SIX

### The Structure of the Piscean Age - 6

#### XI. 1702 to 1882 AD

This "eleventh House" period is fittingly an age of radical political, then social revolution and transformation. It can also be divided into two 90-year phases. From 1703 to 1793, we witness the political revolutions in America and in France, with their background of intellectual struggle against the authority of King and Church. From 1792 to 1882 the Western world experiences the momentous industrial and social-spiritual revolution which poses all the problems which confront our tragic twentieth century. The "political revolution" phase represents the involutionary descent of the new spirit; the "industrial revolution," the evolutionary ascent of new levels of humanity and of mental thought in answer to the challenges of this new spirit. Uranus (discovered in 1781) symbolizes the first phase; Neptune (discovered in 1846), the second.

The abstract (then emotional) idealism of these eighteen decades, the fervor and hopes and wishful dreams of the great Romanticists — from J. J. Rousseau to Victor Hugo, from Thomas Paine to Fourier or Karl Marx, from the English Locke to the American Lincoln and the Russian Kropotkin — the collective yearning to build a new world, and the seership of Prophets who envision new patterns of society; all these things (and their dark shadows: national imperialism, bourgeois greed and Victorian hypocrisy) are typical expressions of the eleventh House in astrological symbolism. To understand these historical phenomena as "eleventh House" characteristics gives to the astrologically minded historian a new insight in this crucial sequence of events and cultural developments. It adds a "new dimension of understanding," a cyclic dimension. And, using it, new and most significant historical correlations can be made.

For instance, we can compare the sudden spread of Islam during the fifth House period of the Piscean Age to the colonial imperialism of Europe during the eleventh House period, its astrological polarity. Dark Ages there were on the European continent, as the Roman Empire became completely liquidated and Asiatic peoples crashed the gates of Europe. A whole half-cycle later, it is Europe's turn to

invade Asia and Africa; and the era of conflicting nationalisms and scientific materialism can also be considered a "dark" period from the point of view of the universalistic character of spirit. The great Catholic (i.e., universal) Order of the seventh, eighth and ninth Houses period (983-1523) thus is shown also to correspond to the Roman Empire of the cyclically opposite first, second and third Houses period of the Piscean Age (99 BC to 443 AD).

These and similar correspondences or polar relationships are not only significant in terms of a more coherent and vital understanding of the past, they enable us to orient ourselves toward the future, now in the making during the last of the twelve House-subdivisions of the Piscean Age, in which we are still living.

## CHAPTER SIX

### The Structure of the Piscean Age - 7

#### XII. 1882 to 2162 AD

During such a twelfth House period a double process operates more or less inevitably. On the one hand, the "karma" of the failures of the past (the sins of omission as well as of commission) is being precipitated along the lines long set by the momentum of ancient deeds and perversions; while on the other hand, this is the "seed period" during which the patterns of thought, feeling and behavior which will structure the coming Aquarian Age are being formed, focused within and released through the minds of a number of "seed men" in all fields of human activity.

As we are living now during this period and therefore we are most concerned with its meaning, an entire chapter will be devoted to it. Actually these 180 years constitute only the larger part of the period of transition between the Piscean and the Aquarian Ages; for, according to the ancient theory of cycles, such a transition should be said to last the final tenth part of the whole cycle. In this case, this means a 216 year period. If the Piscean Age ends around 2062, this transition period began in or around 1846. We could make it start in 1844, the time of the beginning of what is now known as the Bahai Faith, the first world-religion actually to promote in a most definite and concrete manner a World Order embracing the whole of humanity without any distinction of color, class, caste, religion, culture, or even sex. But we should not forget that the Communist Manifesto appeared in 1848 at the time of a revolutionary upsurge in Europe; and I shall tentatively show how it is possible to consider the Bahai World-Order and World-Communism as the twofold polarization — spiritual and materialistic — of the inevitable planet-wide trend toward a global society; the first polarity being founded on universal Love, all-inclusive harmony and revealed "Truth"; the second, on violence, and the use of deceit and hatred as instruments of policy. Thus the year 1846, mid-way between 1844 and 1848 could be very significant.

It is certainly most significant to the astrologer, for Neptune was discovered on September 23, 1846 by Galle in Berlin. And Neptune is now believed to "rule" the zodiacal sign, Pisces. Thus the discovery of Neptune coincided with the beginning of the "seed period" concluding the Piscean Age, bringing, as it were, to the collective consciousness of mankind the announcement of the "*consummatum Est*" the last words of Jesus on the Cross.

## CHAPTER SEVEN

### At the Gates of the New Age- 1

**In the first chapter of this book** I showed how the discovery of Uranus, Neptune and Pluto in the eighteenth, nineteenth and twentieth centuries coincides with a threefold crisis of world-transformation. Many years ago in 1921, before I became seriously interested in astrology and before the discovery of Pluto, I wrote a book, never published, called **The Avataric Cycle**. In it I stated that these three centuries should be seen as a great drama in three acts, a drama whose theme was the coming of a new Avatar. Now I am inclined to think that the eighteenth century (called by some "the century of the lights") should be considered rather as a Prologue, and that the three Acts encompass the nineteenth, twentieth and twenty-first centuries.

What I wanted to show, nearly fifty years ago, was that we should not consider the coming of a great Avatar as a single event, but as a relatively lengthy process beginning with a revolutionary challenge to

the old and obsolescent Order, and becoming a positive manifestation of the New Order successively at several levels. What occurs is a gradual "descent" of a new cosmic vibration, or rhythm and quality of being, affecting the whole of humanity, and indeed the entire planet, Earth.

At first this descent operates as a mental impact stirring the minds of individuals especially ready to act as critics of the past, but at the same time able to resonate to the archetypal patterns of a yet distant future. The seed-pattern (or archetype) of this future is then being sown in the minds of a few thinkers under a guiding pressure from far above their normal consciousness; and it is in the name of this intuition "sensing" of an as yet unclear ideal that these individuals, and others aroused to action by them, begin to act as catabolic agents, as destroyers of what the masses of the people are still then taking for granted.

This first period should therefore be considered a Prologue rather than a First Act. It corresponds in our present historical period to the eighteenth century, especially since the establishment of the first Masonic Lodge in London in 1717. If one wanted to use the traditional Hindu symbolism of the **Trimurti** (or divine Trinity) we might call it the Shiva Period, for Shiva is God in His aspect as destroyer and purifier. Within or rather through the Shiva-fire — which corresponds astrologically to Uranus, the iconoclast and revolutionist — one can already see the outline of the fire; but this light will shine forth far more brilliantly during the real First Act of the great planetary ritual-drama which is the coming of the Avatar in whom the spirit of the "New Age" is impersonated as a Prototype.

There must be an "impersonation" within (and especially **through**) a human being because man can only become what he is able **to consciously imagine**, and most men must have some sort of model as a basis for their visioning. There is always a Prototype in whom the Archetype in-carnates. Through him the creative Power, or Logos, which makes possible the new cycle is released. He is both Exemplar (Form-aspect) and Source (Energy-aspect) — and this first manifestation of what is yet to come is followed by a new release of Consciousness, perhaps a complex and multi-faceted release which nevertheless can also be related to a central person or group of persons. After Shiva, we see appearing the Brahma and the Vishnu aspects of the divine creative Power.

## CHAPTER SEVEN

### At the Gates of the New Age - 2

The **nineteenth century saw the revelation** of the Brahma power; which in Christian esotericism would be called the Father-aspect. Ancient occultism speaks always of the Hidden Father. But this hidden or occult character may be only relative. I spoke in the preceding chapter of the possibility that the Essene "Teacher of Righteousness" did represent the Father-aspect of the creative release which was at the source of the Piscean Age. If so, this personage was relatively hidden within a special group of devotees. This Father-aspect (or its "veiling" under a human Neptunian form) could well have been in our present transition (or seed) period which will lead to the actual and concrete establishment of the Aquarian Age, the great Persian prophet, Baha'u'llah. He was seen and described in his full, majestic stature only by one Western traveler, Professor Edward G. Browne of the University of Cambridge. Professor Browne was able to have audience with Baha'u'llah at Bahji (near Haifa) in 1890, two years before the Prophet's death, and he recorded his impressions as follows:

My conductor paused for a moment while I removed my shoes. Then, with a quick movement of the hand he withdrew, and, as I passed, replaced the curtain; and I found myself in a large apartment, along the upper end of which ran a low divan, while on the side opposite to the door were placed two or three chairs. Though I dimly suspected whither I was going, and whom I was to behold (for no distinct intimation had been given to me), a second or two elapsed ere, with a throb of wonder and awe, I became definitely conscious that the room was not untenanted. In the corner where the divan met the wall sat a wondrous and venerable figure, crowned with a felt head-dress of the kind called taj by dervishes (but of unusual height and make), round the base of which was wound a small white turban. The face of him on whom I gazed I can never forget, though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow; while the deep lines on the forehead and face implied an age

which the jet-black hair and beard flowing down in indistinguishable luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood, as I bowed myself before One who is the object of a devotion and love which kings might envy and emperors sigh for in vain!(cf. **Baha'u'llah and the New Era**, p. 49, by R. Esslemont).

The twentieth century should now witness the manifestation during this transition period of the Son-aspect of the divine creative Power, the Vishnu aspect. This aspect refers to Consciousness — that is, to the awareness (becoming increasingly spread out among men) of what is at stake, what is being built in the concrete minds of especially open and responsive individuals, here and there, everywhere. Our century is the century of "seed men." The Son is the central Seed-Image. It is the Christos, the God-Seed, **potential** in every man, actually germinating and growing into plant and flowers in but a relatively few individuals. At the atomic and biological level it is the nucleus. At the psychological level it is the integral person, as an organized "field" through which divine power can become focused and is able to concretely act, or **per-form**.

Why then do we see astrologically this twentieth century of ours symbolized by the awesome countenance of Pluto, ruler of the depths of existence? Because the unconscious depths of human existence must be aroused and purged, the ghosts of the past must be faced and dissolved by the "sword of severance" (which Jesus brought to collective mankind) before the new seeds can begin to germinate — perhaps under the symbolism of a trans-Plutonian planet which I long ago named Proserpine.

The zodiacal sign Pisces has a passive, receptive, "psychic" aspect; but it is also the sign in which the sword of severance can be handled to cut through the phantasms of accumulated and festering subconscious and karmic memories (or "engrams"). In the sign Pisces, many generals and admirals have been born, including Washington. As the last sign of the zodiac, it represents both the karmic pressure of the past, and the great effort of repudiation and purgation needed to overcome this past. It is the symbol of collective crises, of group-catharsis. And when Pluto focuses its ruthless energy upon such crises, these indeed become awesome in their relentless and total character.

## CHAPTER SEVEN

### At the Gates of the New Age - 3

**The conjunction of Neptune and Pluto in 1891-92 initiated the process** which we see operating during this twentieth century. It began the new Electronic Revolution, with the discoveries of X-rays and radium, with the Quantum Theory — and also with Freudian psychoanalysis which led to the proliferation of psychological systems and of techniques of psychotherapy. The release of atomic energy which began when Neptune entered Libra (first atomic pile reaction in Chicago December 1942) and the atomic explosions of 1945 were further manifestations of the capacity inherent in a consciousness attuned to the rhythm of cosmic energy to perform in the creative-destructive mode of the Divine. God is focused in the infinitesimally small as well as in the immensely vast universal Whole. The release of God-power in perfect and total performances is the meaning of "divine Sonship."

This is why our century is one dynamized by "activism." It is a century of **consciousness become act**. But all releases of power are bi-polar. Every intense light casts an equally intense shadow. To a Sri Aurobindo and Gandhi answer a Hitler and Stalin. Likewise to the Bahai Faith envisioning a World-Order based on Love answered last century the World-Communism of Karl Marx fostering the war of classes and the ruthless "dictatorship of the proletariat." The two polarities of power and of consciousness are necessary within the ever-dynamic Harmony of the universal Whole.

The Forties of last century constituted undoubtedly a turning point. It focused the final aspect of the Industrial Revolution through the spread of railroads and the first telegraphic communication. It was the beginning of the Humanitarian Movement which took various forms, whether in the field of religious socialism (mainly through French leaders like St. Simon, Lamennais, Fourier) or in that of medicine and of spiritual healing (through disciples of Mesmer). It saw the extraordinary spread of Spiritualism throughout the U. S. and later in Europe. And it witnessed in May 1844 the Declaration of the Bab in Persia, announcing the end of an Age and the impending appearance of a great "Divine Manifestation" which would sound forth the creative Tone of a new era of human evolution.

The story of the young, beautiful and fascinating Persian youth Mirza Ali Muhammad, who took the name of the "Bab" (meaning, the Gate) is an extraordinary one. It is detailed in a remarkable book, **The Dawn-Breakers** (Bahai Publishing Committee, New York). Thousands of his followers were tortured and killed. He himself was put to death by the fanatic Mohammedan clergy. One of these followers, Mirza Husayn Ali (born in Teheran, November 12, 1817 exactly at sunrise, and the son of a minister of the Persian Shah) was thrown into a pestilential airless dungeon, chained with criminals. There this man became aware of his status and he was finally released thanks to the entreaties of the Russian ambassador (an interesting connection!), and exiled with his family and a few friends to Bagdad where he proclaimed his status as a "divine Manifestation." Baha'u'llah was sent later to Haifa where he passed away. The tombs of the Bab and Bahalu'llah are now located on the famous Mount Carmel near the headquarters of the Bahai Movement.

This Movement spread to the Western world under the leadership of Baha'u'llah's son, Abdul Baha, until after World War I, then of a relative of both the Bab and Bahalu'llah, Shoghi Effendi. After the latter's death a few years ago, the movement is now directed by a group named "the Hands of God," and it has centers in nearly every country of the world. In Winnetka, near Chicago, a Bahai temple of remarkable architecture is an extraordinary monument to the vitality of this faith. The main emphasis in the Bahai writings is on basic principles of world-organization and interpersonal, communal, everyday relationships. The fundamental twelve principles of the New Order proclaimed by Bahalu'llah are (1) the oneness of mankind; (2) independent investigation of truth; (3) the foundation of all religions is one; (4) religion must be the cause of unity; (5) religion must be in accord with science and reason; (6) equality between men and women; (7) prejudice of all kinds must be forgotten; (8) universal peace; (9) universal education; (10) spiritual solution of the economic problem; (11) a universal language; (12) an international tribunal.

In contrast to the Bahai Image which radiates organizing power substantiated in love and peace, the Communist Image projected by Marx, and made triumphant **some seventy-two years later** by Lenin, has featured violence, deceit, and power without love — sheer and naked power.

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### At the Gates of the New Age - 4

**Power alone is not sufficient to produce a new world** and a new society. What is inherent, but only potential, in the rhythm of power must be "per-formed"; i. e. it must operate **through a steady and adequate form**. Such a form is implied in the original release of creative power, but it has to be made explicit by a focused and structured human consciousness of a builder's mind. And this is where the Vishnu or Son aspect of the creative and transforming process comes in. I repeat that the great symbol of the beginning of this Second Act of the Avataric ritual-drama is the conjunction of Pluto and Neptune in 1891-92. These two years were those of the passing of H. P. Blavatsky and Baha'u'llah.

H. P. Blavatsky has been vilified, and the Theosophical Movement of which she was the Source (a source, being a place through which water flows for external use by living entities) has had a very confused, twisted and often perverted career. Yet the effect of this Theosophical Movement, in all its forms, has had a tremendous, and often very little recognized influence upon the minds of fairly large groups of persons all over the world. Its basic implications — the existence of super-human beings who guide the evolution of the planet and of mankind, and who can and do establish contacts with truly individualized, steady and open individual human beings — runs counter to the exaggerated egocentric individualism of our times, as well as to the dogmatic beliefs and premises which limit the fields of modern scientific enquiry. Nevertheless, in one form or another, a truly sound, open, yet sharply discriminating and objective "theosophical" approach should be invaluable in solving those twentieth century problems which refer to the development of basic "seed-ideas." Such seed-ideas are necessary to serve as a solid, steady and "cosmic" background for the performance of men who will act as builders of the new society.

When the Bahai writers speak of the building of a Bahai World-Order encompassing the whole of humanity and integrating science, religion, morality in a body of divinely revealed Laws and Precepts, they usually do not stop to realize that, unless our present society all over the globe collapses during

some natural or man-made series of catastrophes, an immense number of exceedingly well-trained and spiritually lucid and courageous "builders" will be required to handle the controls of a highly technologized society. Such men could well be a special breed of ultra-modern technocrats which would rule over a global society under an expanded quasi-Fascistic regime. But they may also be spiritually conscious, dedicated and compassionate "Servants of humanity." How to produce such a vast "elite" of Servants of humanity is certainly the great problem of the present day and of many tomorrows. Such movements as the one initiated in Pondicherry, India, by the great philosopher-seer yogi-poet, Sri Aurobindo, who at first fought for the liberation of India before Gandhi began his work, may show a way toward the formation of the required type of spiritually dedicated persons — and the city of Auroville now being constructed as a "seed pattern" for many such future communities may well provide a remarkable example for the coming generations. Various attempts by groups of young people emerging from the "hippie" type of protest against our technocratized culture, and seeking to establish communities in the Mountain States of the U. S. and in Canada, may be also heralds of things to come.

All these quite recent efforts, following the conclusion of World War II and the explosive release of nuclear energy, are characteristic of the possibilities which should become actual and steady facts during this last part of the twentieth century; indeed before Pluto enters Scorpio and Neptune and Jupiter enter Capricorn — a very short time indeed! Yet during these 15 years ahead of us, the young men and women now in their early twenties and late teens will be reaching their mid-thirties, a time for dedicated yet mature action. Within the ten years that will follow (1984 to 1995) the fate of humanity may well be decided — or at least the manner in which the new Aquarian Age will begin some 72 years later.

## CHAPTER SEVEN

### At the Gates of the New Age - 5

#### The Three 72-Year Periods: 1846 to 2062

In order to analyze more closely the character of historical events during the "seed period" of the Piscean Age we can divide it into three sub-periods of 72 years duration. In 72 years (approximately) the equinoxes move back one degree of longitude in relation to the "fixed stars" and their mythical constellations. As the constellation, Pisces, is supposed to extend along 30 degrees of the **sidereal** zodiac, this means that in 1846 the vernal equinox was at the third degree of the constellation Pisces. The equinox reached the second degree 72 years later in 1918, and it will reach the first degree in 1990. These dates are obviously significant, for 1918 was the year World War I ended, one year after the Bolshevik Revolution in Russia, led by Lenin; and in 1990 there will be a gathering of many planets in the sign Capricorn. On February 19, 1990, the Moon, Venus, Mars, Saturn, Uranus and Neptune will be in Capricorn, with Mercury just out of the sign. Jupiter will be moving through Cancer and Pluto through Scorpio. Six planets will indeed be found in Capricorn at various times during 1989 and 1990, and there will be a solar eclipse at Capricorn 25° in mid-January, 1991 close to Saturn.

#### 1846 to 1918:

This is the age of nationalism, of industry, of colonialisation and of scientific materialism, the Victorian Age and its prolongation — ending in the great catastrophe of World War I, which proved that the fears engendered in the minds of far-seeing men witnessing the first results of the Industrial Revolution in the Forties were indeed legitimate. But polar to this general trend we witness also the development of new religious, occult and humanitarian movements.

#### 1918 to 1990:

The "war to end all wars," the "crusade for democracy" against German militarism turned out to be a futile tragedy, killing directly and indirectly many millions of young men. The Peace of Versailles and the repudiation by a handful of American Senators of the Wilsonian dream, the League of Nations, led directly to the rise of Nazism and Fascism — and the senseless adoption of Prohibition produced in America both a nearly universal disregard of legality, and the growth of organized crime syndicates of unprecedented power. Above all, this period in which we are living is characterized by what really

should be understood as "the Civil War of Man" — the religious war, cold or hot, between Communism and Capitalism. This is an all-pervasive civil war, which recently has become somewhat altered, taking several aspects, mainly the struggle between the under-developed countries (the "Third World") full of nearly starving people and the richer nations which include not only the United States and Western Europe, but Russia and her more or less obedient "satellites." The struggle between the new generations and the Establishment, in practically all countries, reveals another aspect of our present schizophrenic, dichotomized mankind. This condition was symbolized accurately in the chart of the twentieth century (for January 1, 1900) — when the new vibration of 19 superseded that of 18) and in the chart of the solar eclipse of December 2, 1899. This last New Moon of the nineteenth century saw seven "planets" in Sagittarius opposed to the still close conjunction of Neptune and Pluto in Gemini. I discussed these charts many years ago in the magazine **American Astrology**, and they have been remarkably accurate in pointing to the great crises mankind has experienced since 1900. The strenuous aspects of Uranus and Pluto in Virgo opposing Saturn in Pisces (1965-1966) squared the basic opposition of the 1900 chart between Gemini and Sagittarius. And we have had Vietnam, the Kennedy assassinations, the rise of Black America, the revolt of the young, the monetary world-crisis, etc.

All this is leading inescapably to the third sub-period of this epoch of transition between the Piscean and the Aquarian Ages. The great question is: what is just ahead now, before 1990? Will the entrance of Pluto in Scorpio in 1983-84 strike the gong for a planet-wide catastrophe — just as Pluto's entrance in Cancer indicated the start of World War I (with its prelude, the Balkan wars), and its entrance in Leo marked the beginning of Hitler's conquest? When Pluto entered Virgo in 1957 the Russian Sputnik began the race to outer space and the Moon. Did this herald an as yet unclear series of future crises?

In 1971 Pluto will reach Libra in sextile to a conjunction of Jupiter, Mars and Neptune in Sagittarius, and in trine to Saturn in Gemini. Will this mean a deeper sense of cooperation — of will the opposition of Jupiter and Neptune to Saturn during the summer-fall 1971 mark another kind of dichotomy, perhaps related to the Jupiter-Saturn conjunction of 1961 which stamped the Kennedy Administration with a potentiality for tragedy?

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#### 1990 to 2062:

In view of the crucial all-human choice implied in this last question mark, it would be futile to try to foresee what this last 72-year phase of the Piscean Age will witness on this earth. The possibility of important telluric changes, perhaps of a sudden alteration of the polar axis or of the rise of at least a portion of a new continent is certainly not to be dismissed too lightly — nor the possibility of contact with the "humanity" of another planet or solar system, a contact which could give a tremendous shock to the collective mind of earthly mankind. Yet it seems to be in the nature of our human race to seek external solutions to its ever-recurring problems, or some external answer to its never-ending questions.

I do believe in the intervention of the Greater Whole at crucial periods in the life-span of the smaller wholes which participate in Its vaster being — and this possibility of intervention is no more startling than the immediate rushing of antibodies and white blood cells to any injured part of a man's body. Without having to subscribe blindly to the transcendental belief in a "Mystical Body of Christ" in which we live, move and have our being as individual human organisms, I see no reason to doubt the fact that the earth is a thoroughly "organized system of activities" — even if we refuse to call it a "living organism" — and that this planetary system (and the still vaster solar system of which it is but a part) has the power to readjust fundamental states of disequilibrium and perverted activities which endanger the dynamic balance of the whole system. We can speak of a **transcendent** God, but we probably do not need to speculate that far, for the cosmic reality of an organized solar system (or even of a planet) provides us with at least most of the answers we need to account for **extraordinary** "interventions" in the affairs of mankind.

The only thing which makes such a type of thought unpalatable to our modern "scientific" mentality is its blind faith in so-called natural laws which represent at best but a narrow view of

the **ordinary** behavior of the powers operating in the solar system and the cosmos. A reaction of the planet as a whole to the explosion of hydrogen bombs is, in principle, as explainable as the reaction of the stock market in New York to the start or the end of a war in Asia. Life can protect itself, and I have already shown (in the Prologue) how, with our narrow historical perspective and our very vague and sketchy geological understanding of the past of our globe (not to mention our totally speculative grasp of how the solar system was formed), we have absolutely no way of really knowing whether or not planets and solar systems are manifestations of a cosmic form of "life." There is really no more dogmatic statement than the assertion that our so-called "laws of nature" operate always and in any section of space as we think they do according to our earth-conditioned knowledge, limited as the latter is to an infinitesimally small moment of the existence of the cosmos.

This modern dogmatism becomes even more unjustifiable since we have built computers that "think" — or at least that can react to abnormal situations and thereby preserve their integrity. At least we could think of the solar system as a gigantic computer able to re-adjust its basic harmonic patterns of existence when menaced by some destructive, centrifugal (and we might say "cancerous") development on the life-processes of one of its planets! By saying this, I do not belittle the validity of a belief in God or in god-like Agencies and superhuman Minds constituting the structuring and guiding aspect of planetary, or cosmic Wholes. A "cold" cosmic Power of Harmony able to readjust everywhere self-defeating states of acute disequilibrium may not be satisfying to the human mind which needs to feel "warmed" by emotions of love; but at least such a cold Power is thinkable and indeed should seem to any broad and non-dogmatic human intelligence perfectly understandable and "logical." Again, I repeat, Life everywhere is able to protect itself in one way or another. Why should it not do so at the planetary or cosmic level? Because we do not know exactly **how** it could do it at such levels certainly should not stop us from accepting the extreme probability of such a hypothesis.

## CHAPTER SEVEN

### At the Gates of the New Age - 7

#### Historical Parallelisms

Arnold Toynbee in his **Study of History** draws at length structural parallels between the development of what he calls civilizations or Societies. Each of these is shown to pass through a series of recognizable and most characteristic phases of growth, maturation and disintegration. If he had been able or willing to combine the astrological with the historical-structural method he might have pin-pointed even more definitely the timing of the whole process of growth and decay of our civilization. It may be dangerous — and, from the point of view of most of our contemporary historians trained in American universities, quite objectionable — to think in terms of historical analogies between events occurring at the interval of over two millennia; yet this can be very suggestive, provided one does not try to take a narrow, literal approach which considers concrete events rather than **significant structural phases** of the historical process.

In some instances the analogies are rather startling, even in terms of the appearances of great personages who have focused and embodied structurally inevitable trends of collective, cultural development. One of these analogies is the one paralleling the careers of Alexander the Great (356-323 BC) and Napoleon (1769-1821 AD). The city of Alexandria was founded in 332 BC and it became the great center of the Hellenistic culture, rivaling with Rome — even after the battle of Actium (31 BC) which achieved the political control of Rome over the whole Mediterranean world.

Of course Alexander and Napoleon were entirely different individuals, and the concrete, factual events of their respective periods were totally unlike; but I am not thinking here, I repeat, of **concrete events** but only of phases of a structural process. Besides, the dramatic Play of the transition between the Piscean and Aquarian Ages is performed on a much larger stage than that existing 2160 years before. Also, as the last Act of the drama is not yet revealed, one cannot help being rather unsure of what is exactly happening today if this Piscean Age is, as I stated, Phase One of the great 25,868-year cycle. What occurred during its twenty-one centuries cannot correspond exactly — even in terms of the over-all structural pattern of unfoldment — to what happened during the Phase Twelve (so-called "Arian Age") of the preceding Great Sidereal Year.

For instance, the appearance of Jesus as the Christ probably a century after the start of the new Great Year refers, I believe, to this greater cycle as a whole more than to only its Phase One. The same is no doubt true of the appearance of Gautama the Buddha (and other great Teachers) in the sixth century BC These two great Personages, Gautama and Jesus, when considered as impersonations or concretizations of the cosmic Images of Christ and Buddha, belong respectively to the seed-ending and the germinal-beginning of two Great Sidereal Years. Their significance transcends the narrower scope of the twelve precessional Ages. The same might be true of Baha'u'llah, though we may not have as yet a sufficient perspective on what he embodied in the evolution of mankind.

If we keep all this in mind, we can proceed with some degree of assurance in pointing out historical parallels which should help us to get a significant, even if largely tentative, picture of the meaning of our present historical moment. The parallelism, or the structural correspondences, refer to historical developments having occurred at an interval of about 2160 years. Thus the beginning of the transition between the Piscean and Aquarian Ages which occurred, as I stated, in and around 1846 AD parallels the beginning of the transition between the Arian and the Piscean Ages in and around 315 BC

Both Alexander and Napoleon died only a few years before the beginning of this transition (or "seed") period. They cleared up the ground for the new process, by radiating southward and eastward some of the basic achievements of, respectively, the Hellenistic culture (Alexander in India) and the French cultures (Napoleon in Egypt). Napoleon did not conquer the Anglo-Saxon world — and therefore this world (especially England) is still unfortunately saddled with obsolete types of measurements. Alexander did not conquer either Rome and her Italian realm; but it was Rome which soon after conquered Greece and lastly Alexandria; and today we see the United States, heir to the English tradition and basic characteristics, slowly extending its grip over Western Europe, in a perhaps unstoppable process in spite of de Gaulle's attempts or of efforts to consolidate Western Europe — efforts paralleling after the death of Alexander the unsuccessful AEolian and Achaean Leagues; the old antagonism between Athens and Sparta being at least partly responsible for this failure. (Compare with conflict between France and Germany, or in another sense, France and England).

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### At the Gates of the New Age - 8

**I have divided the transition period, 1846 to 2062, into three 72-year sub-periods** (representing one degree of precession of the equinoxes). The period 315 to 100 BC can be similarly divided:

#### 315 to 243 BC:

After Alexander's death in 323 his empire was divided between his generals who fought against each other at least until 277. This was followed in the Roman world by the first of the three Punic Wars against Carthage, the first sea-power (264 to 24). 2160 years later sees the beginning of our twentieth century. The Russo-Japanese War begins the cycle of wars which are characterizing our centuries at the political-industrial level. The rise of Japan heralded the end of the colonial system, and led to the rise of what now we call the Third World. World War I began in 1914, or in fact a few years before with the collapse of the Turkish Empire and the Balkan Wars which followed.

#### 243 to 171 BC

This period witnessed the Second Punic War in which Hannibal's lightning moves and his elephants at first defeated the Romans (compare with Hitler's *blitzkrieg*); but finally Rome won, and also defeated the Macedonians. This 72-year period sees the expansion of Rome from Spain to Macedonia, Greece and Syria. It corresponds, I repeat, 2160 years later, to our present period, 1918 to 1990.

The great question mark of this present phase is raised by the fact that **two** great "super-powers" have emerged, U. S. A. and U. S. S. R. Obviously the world- stage has enormously increased, including now the entire earth; and the production of atom bombs and of utterly devastating chemical weapons has produced a situation totally unparalleled, or at least seemingly so. It would be futile to expect future world events to correspond to what took place from **172 to 100 BC** and up to Caesar's death in 44 BC

The third 72-year sub-period of the present transition between the Piscean and the Aquarian Ages begins, I repeat, in 1990 as many planets are massed in the zodiacal sign, Capricorn. It corresponds, 2160 years before, to 171 BC. The years following 171 BC see the last wars of Rome against Macedonia and Carthage; then the beginning of a time of civil wars in Rome between the haves and the have-nots which ends only with Caesar and, after his death and the defeat of Cleopatra at Actium (31 BC), with the establishment of the Roman Empire. The beginning of the Roman Empire brings us, 2160 years later, to 2130 AD.

Are we also "progressing" toward a now planet-wide and equally ruthless Empire; and will it take that long to become established? No one can obviously answer such a question. One thing is certain: the tempo of history moves far more rapidly today than two thousand years ago, and armaments are far different from what they were. Yet, the very nature of these armaments might create a prolonged kind of equilibrium, and the Third World — the new "Barbarians" within and without the dominant World-Power, or Powers — may be contained for a long time.

On the other hand, the present world-policy of the U. S., under the very effective control of the "industrial-military complex" and with its "containment" principle, resembles very much that of the Roman Empire seeking also to contain the Germanic tribes along the boundaries of a (for the time) far-flung empire. But then we should remember that, at the end of a life-cycle, certain features which once prevailed at the beginning of that cycle tend to reappear. It has been remarked that the young Hippies of our day with their lovely, even if naive, stress on love and "flower power" resemble the early Christians in Rome. It may very well be therefore that the "Roman Empire" characteristics of the present-day United States — and also in a more brutal way of the Russian Soviets — are concluding imitations or repetitions of the imperial character of the Rome of the Caesars. So also was Mussolini's Italian Fascism a futile attempt to revive the Roman Empire on a limited scale; and Hitler's Nazi rule may remind us of Carthage and her worship of Moloch, the god appeased only by human sacrifices.

In other words, what may confront us today almost at the moment of the death of our Piscean Age is a resurgence of social-political-religious Images and collective behavior, which were developed during its infancy. These Images were actually the legacy of the great precessional cycle which ended around 100 BC — i. e. the Images of the god-emperor inherited from Egypt and Persia, and the practice of enslaving or killing conquered people. These Images were brought to the Greco-Latin world in a new virulent form by Alexander when he tried to imitate the sumptuous Persian court, and by Caesar and his successors after conquering Cleopatra's Egypt.

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### At the Gates of the New Age - 9

**Indeed a great law of retribution (karma) seems to be at work** according to which the nation who conquers another by physical violence and wholesale death is in turn psychically conquered — or at least deeply influenced — by spiritual leaders of the conquered people. Just as the conquered Hebrews spread through Rome the Christian doctrine of Jesus and Paul, and defeated Rome psychically, so England conquered India, but the Anglo-Saxon world has become deeply influenced psychically by Hindu yogis and by Gandhi's movement of passive resistance. America defeated Japan, but Japanese architecture and the Zen doctrines are influencing today hundreds of thousands of Americans. While fighting the Barbarians, Rome opened herself to an inflow of Germanic mercenaries and to the new spirit of Nordic people; likewise, after having tried to contain Communism in Korea and Viet Nam, we already see a Korean "avatar" visiting us and perhaps establishing magnetic centers throughout the United States, and I foresee the probability of some Vietnamese movement spreading in the future to our land. An authoritarian Japanese movement, the Soka Gakkai, is already making many converts among Americans, and it is not impossible that this will be an important force to reckon with.

All this suggests that the present power of big business and militarism in the U. S. and in all the Western world, and also the Communist Party dictatorship (backed by the Army) are phenomena which represent the end of the Piscean Age. Whether they will be bequeathed to the new Aquarian Age next century remains to be seen. It need not be so; at least not in anything like their present form. It presumably **will not be so if**, as one may very well expect or envision, some radically transforming event

occurs around 1990 on a planetary scale. A change in the earth's polar axis could even alter the length of the precessional cycle. A contact with super-intelligent beings from some other planet or solar system would also no doubt profoundly and radically affect man's mentality and presumably the entire pattern of human society — which would then almost inevitably become integrated in opposition to, or in contrast to the newcomers from outer space. And, obviously, there could be a devastating nuclear World-War killing perhaps nearly half of mankind and making entire continents inhabitable for at least half a century — perhaps until around 2062 AD , the date I have given for the concrete, physical beginning of the Aquarian Age.

I certainly do not believe in the coming total destruction of the human race and the suppression of all possibilities of life within the earth's biosphere. I feel nevertheless that drastic developments are likely to occur around 1990 and after; and these might resemble, in a sense, the famed battle of Kurukshetra, which is described in the great Hindu epic, the **Mahabharata**. To this vast epic belongs the well-known Bhagavat Gita in which the incarnate Deity, Krishna, speaks to his disciple, Arjuna. In this battle of Kurukshetra which, tradition says, saw a confrontation between two equally matched armies, the rule of the Warrior Caste of ancient India was broken up. This opened the door to the domination of the Brahmin Caste and to the great Hindu "Age of Philosophy." It also marked the opening of the very vast cycle of Kali Yuga; and, as we already saw, it is said to have occurred in 3102 BC in the month of February. The Avatar, Krishna, was a great statesman, at least one aspect of whose work was the very destruction of the Warrior Caste.

For many years, I have felt that this was what was in store for mankind just now — indeed since 1918. But of course we need not expect another Kurukshetra, or a Biblical Armageddon, or an apocalyptic and fiery Wagnerian consummation to our present Piscean Age. The fire may burn, but it also purifies. That the last 72-year sub-period from 1990 to 2062 will be a period of thorough and radical rebuilding seems a most likely possibility. Then the today so emotionally longed-for Aquarian Age should begin.

## CHAPTER EIGHT

### The Aquarius-Leo Age - 1

**At the beginning of Part Two I explained** that the cycle of the precession of the equinoxes — the Great Sidereal Year — which lasts nearly 26,000 years and which we divide astrologically into twelve Ages is produced by the gradual retrograde displacement of the equinoctial axis, a displacement which becomes apparent when the position of the Sun at the time of the spring equinox is referred to some theoretically "fixed" star or group of zodiacal stars (i. e. constellations). The Sun does **not** enter the constellation Pisces or Aquarius in any particular century or year. It "enters" such a constellation every year; but it does so on a slowly but constantly changing day of the year. Each 72 years the Sun reaches the location in our sky of any particular prominent star near the ecliptic one day earlier — which is another way of saying that the celestial longitude of that star increases by one degree every 72 years.

What "moves backward" with reference to the circle of our zodiacal constellations is the equinoctial axis. We must think of the two equinoxes as forming an axis, just as we must think of the Ascendant and Descendant of a birth-chart as the two ends (East and West) of the natal horizon. It is the equinoctial axis and not simply the vernal equinox which changes its position with reference to the stars. Thus, if one is to make any sense out of this motion, one must consider the displacement of two points, the spring and fall equinoxes, which are always in exact opposition. If the spring equinox is in Pisces, then the fall equinox must be in Virgo; and therefore to speak of the Piscean Age is **to see only one side of the world-picture**. We should always speak of the Pisces-Virgo Age. If I have not done so until now it is so as not to make the picture more complex. What is ahead of us this century is therefore not the Aquarian Age but the Aquarius-Leo Age.

In order to understand what this equinoctial dualism really means, let us consider afresh what the equinoctial axis represents. It is, as was stated earlier, the line of intersection of two basic astronomical planes: the plane of the earth's equator and that of the ecliptic (i. e. the plane of our planet's orbit around the sun). These two planes form an angle of about  $23^{\circ}05'$ . The plane of the equator refers essentially to the rotation of our globe around its axis; thus to the day-and-night cycle during which man

experiences various levels of consciousness, from deep sleep to full waking consciousness. The ecliptic, on the other hand, refers to the year cycle, to the change of seasons. It deals with the constantly altered relationship between the earth's surface and the sun, source of the energies that operate within the biosphere and make life possible.

The day cycle sees an individual man's horizon being constantly altered. It symbolizes the many aspects of the consciousness and of the activity of a particular person; while the year cycle refers to seasonal changes which alter the rhythm of life itself all over the planet, and of course more specifically in regions not close to the equator. Thus one can consider the two equinoxes — born of the relationship between the two planes and cycles — as symbols of the way in which individual man is related to the rhythm of universal life which has its fountainhead in the sun; or the way in which the consciousness of man is related to the cyclically changing activities of life in a planetary sense.

This relationship of a **particular** type of man to the **universal** flow of life-energies on this earth is the root-factor in any culture or civilization. A culture refers to the response of a particular group of men (tribe, race, nation) to the basic conditions existing at any time and in any particular locality within the biosphere (i. e. on the earth-surface).

A "response" implies an activity to which one more or less consciously and deliberately reacts. One has to deal therefore with two factors, which can be symbolized as a "descent" of energy, and a responsive "ascent" of human consciousness and activity — using of course the terms, descent and ascent in a symbolical sense. Thus, in astrology, the spring equinox refers to the descent of solar energy — i. e. to the incorporation of creative, formative spirit — while the fall equinox represents man's ascending toward an ever more effective and expanding consciousness of the meaning of universal life, according to the path traced, as it were, by the descent or incorporation of spirit (or **Logos**).

## CHAPTER EIGHT

### The Aquarius-Leo Age - 2

**The equinoxes may be considered as two "gates."** At the vernal gate spirit enters into humanity and impregnates responsive human minds with great ideas, new rhythmic impulses, new "symbols of power." At the autumnal gate, individuals who have assimilated into their consciousness these creative gifts of the spirit and emerged from the womb of undifferentiated "human nature," rise, as individuals, to the divine Source and, in full consciousness, teach and embody into forms of understanding and of social relationship the Vision which "God" has bestowed upon them.

As I wrote many years ago, "the march of civilization is the march of earth-nature toward God — **through** Man." But the positive factor in this onward march is the creative power of the spirit acting through ideas and impulses which thrill and fecundate humanity, causing great personages, who are mouthpieces of divinity and Fathers of civilization, to establish the foundations of new cultures in new or revitalized lands. Because this positive factor is represented by the vernal polarity of the equinoctial axis, it has been customary to speak, for instance, of the "Taurean" or "Piscean" Ages. Yet, I repeat, such a practice is obviously inadequate; it restricts our understanding of what is really at stake, and particularly of the operation of cultural forces throughout a whole equinoctial Age. Indeed, by focusing the attention of the mind using the astrological tool of the equinoctial cycle upon the spiritually creative factor alone — which is **not** productive of strictly speaking "cultural" manifestations — a great deal of confusion has been caused as to what constitutes the "beginning" of an Age.

When the historian Oswald Spengler claimed that our Christian-European culture "began" around 900 AD with the spread of the Romanesque style and the birth of the great myths and legends which inspired poets and artists of subsequent centuries, he was right within the narrow limits of his understanding of the term "culture." Spengler, however, failed to grasp the meaning of the creative Impulse — the "Christ Impulse" — which is at the root of the Christian-European culture, because his absolute glorification of what he called "culture" made him blind to the positive meaning of "civilization." In its spiritual meaning, civilization refers to the universalistic creative Impulse of the spirit, and culture to the ascent of man (limited by particular earth conditions) toward God.

## CHAPTER EIGHT

### The Aquarius-Leo Age - 3

#### The Pisces-Virgo Age

If one considers what has been called the "Piscean" Age (which I have defined rather as Phase One of a complete cycle of precession) one should say that the Christ Impulse in it represents the Pisces factor or polarity, while the Romanesque-Gothic culture of the Middle Ages (from 900 AD onward) is to be linked to the Virgo pole. Indeed, we find the first centuries of this medieval period illumined by a worship of the Madonna, the Holy Virgin, and of all the Beautiful Ladies to whom Knights paid homage according to the spirit of Chivalry. The Christ spirit is that of the "fisher of men" out of the sea of the old equinoctial cycle — Christ who stated that he brought to man the "sword" of severance from a concluded period of twenty-six millennia, rather than "peace." But the spirit of Chivalry and of the great cathedrals is to be seen as an expression of the Virgin's adolescent aspiration toward God, the Beloved — a transcendent God not to be known concretely, a "dream lover" of the sky.

We cannot fully understand the Middle Ages in terms of Piscean symbolism, because during these centuries the dominant factor in Europe was not the "descent" of the creative Spirit, but instead the "ascent" of man. And this emphasis upon "ascent" has been retained by the men of the renaissance and the builders of our classical science and philosophy, from Descartes to Darwin. Even today Western thought can hardly conceive evolution except as a straight line of ascent from barbarism to enlightenment, from amoebae to man. It stresses the evolution of earth-substance and physical organisms; and it ignores the "involution" of creative spirit through impulses and ideas which build civilization and all universalistic concepts or institutions.

In other words, at the beginning of an Age, the positive characteristics of this Age manifest in terms of the spring equinox polarity, while at and after the mid-point of the Age (about 900 AD in the "Piscean" Age) it is the fall equinox polarity which assumes the controlling role. Both are operative throughout the entire Age, it is true; yet during the first half of the Age the dominant historical fact is that universal spiritual values seek **incorporation** in the substance of the new humanity. By contrast during the second half the elite of this (then) spirit-impregnated humanity is striving to radiate outward and God-ward through adequate cultural forms. These cultural forms are "man-made"; the revelations of the new spirit seeking to impress themselves upon the collective mind of the human races during the first half of an equinoctial Age are "God-inspired" — whatever exact meaning we wish to give to the term, God.

The Gospels, we might say, were divinely inspired and revealed through illumined personages. But the Catholic Church, as an institution which controlled the culture of Christian Europe, grew to its stature — particularly thanks to the Popes Gregory I (600 AD) and Gregory VII (1075 AD) — as an attempt by eminent individuals to build concrete social-religious structures that would powerfully show forth the glory of the divine Revelation. If early Christianity and the Roman Empire which built its power upon the mastery of the sea ("mare nostrum"), have a deep affinity with the symbolism of Pisces, the spirit of the Middle Ages and of **typical European achievements by individuals** is essentially of the nature of Virgo. Intellectual analysis, criticism and scholasticism (the foundations of European mentality) are all Virgo traits. Virgo emphasizes also the keynote of the European era, **the factor of psychological crisis**.

European man is characterized by Spengler as the "Faustian man" — with reference to Faust, the restless seeker for truth, fulfillment and mastery, who made his famous pact with the Devil for the sake of regaining his youth, Faust, and also Hamlet, are men filled with a poignant sense of personal crisis. They are men either going somewhere at all cost, or unable to go anywhere because they cannot meet the cost of maturity and liberation from ghosts. European man has either sought the technique that would give him mastery even at the sacrifice of feelings and morality, or felt himself accursed by past failures he could not overcome. He has been essentially a technician or a sick man, and at heart a restless and forever dissatisfied individual, always ready to storm the gates of Heaven, or to rape ancient lands and peoples, or to collapse into a hopeless sense of sin and perdition; a man faced constantly by crises, which he solved God-ward or hell-ward.

This psychological attitude was in no way that of the citizen of ancient Rome, or of the early Christian

with his soul aflame with a strange glow of transcendent love, of destiny, of newness of being. The Faustian-Hamlet type and the Roman-Christian type are indeed as much **polar opposites** as Virgo and Pisces are polar opposites. But in this case Pisces comes first; it is the action to which Virgo is the reaction — for we are dealing with a reverse or retrograde zodiacal sequence. Moreover, if we want to grasp fully the meaning of this action, and this reaction, we should remember that both are expressions of Phase One of the 26, 000 year long precessional cycle.

It is because the Christian devotee of a transcendent yet immanent God-Man and the Roman citizen of the first consciously-built universalistic Empire were both pervaded with the conviction that they participated in the establishment of a truly **new departure in human affairs**, that their distant European progeny (especially in Nordic lands) felt burdened as individuals by a sense of personal crisis. The men of the first centuries after Christ were participants in a ritual of world-renewal of which Jesus-Christ was the Officiant; but the men of the Middle Ages and the early Renaissance were individuals who had to take a tremendous step in their personal lives — now or never, at once, irrevocably. If they were intensely Christian, they had to become saints or be damned forever. If they were more intellectually and individualistically oriented, they had to solve crucial psychological or scientific enigmas, or else become lost in insanity or moral failure. In any case, they had to make an almost inhumanly critical choice, because they were to set the pace for an entire world-cycle, or drop into the past as failures.

Christ sounded a new keynote for humanity. It was so new that the individuals who had to live by it were faced with a truly tragic personal choice between tomorrow or yesterday; and it is the essence of the Virgo phase of a cycle that it revolves around the necessity for such a choice. Because the Piscean Age is Phase One of the Great Sidereal Year, it could be the beginning of the new evolutionary tide only in an archetypal or transcendent sense, for in the first period of any spiritually considered cycle the weight of memories makes it difficult for the "new spirit" to be an actual power in concrete living. Generally speaking, Christianity has indeed presented the "way of Christ" only in an ideal and transcendent manner, as something to orient oneself toward, not actually to live by — this, remarkable exceptions notwithstanding. Likewise the Roman Empire was a ruthless military autocracy far more than a truly universal organism in which all human beings could participate. It was based on Law, not on Harmony — a fundamental difference of crucial importance at this time when, at the close of this Age, the same trends which gave to the Roman Empire its Fascistic character are at work, making an often tragic mockery of the spiritual Masonic ideal of democracy — of "liberty, equality, fraternity."

## CHAPTER EIGHT

### The Aquarius-Leo Age - 4

**As we now approach the Phase Two of the great cycle**, the ideal should become reality, the transcendental divine must become incorporated into the planetary human; and the entire earth — the one home of mankind — is to demonstrate in actual reality the universal order of the sky. How can this be accomplished? By the release (or "downflow") of new spiritual-cosmic energies which, as they pervade and impregnate the earth's biosphere will **trans-substantiate** the materials of nature and of the human psyche, and as well precipitate as matter of a new type. If matter can be transformed by the Virgo-oriented minds of human scientists into tremendous releases of energy, so can new types of energy become apprehended as matter — but not necessarily matter of a type which our present-day senses are able to perceive directly — once this energy acquires a steady whirling rhythm.

In the astrological symbol of Aquarius, Man carries on his shoulders an urn from which "living waters" flow. These waters are **contained within a formed structure**, viz. an urn. What the modern seeker after mystical awareness often forgets is that power which is not contained within a form — i.e. some kind of "engine" — is ineffectual, and usually "wild" (i. e. untamed) in its explosiveness. This problem of "form" is indeed a dominant one today. A number of far-seeing scientist-philosophers realize this. The **Gestalt School** of philosophy approached the problem. Lancelot L. Whyte in his splendid book **Accent on Form** (1954) formulated it convincingly. I have tried for forty years to present it in terms of music and art, and later astrology — for true astrology is the study of structures in time and space (i. e. of cycles and configurations).

The second phase in any kind of twelvefold zodiacal or House process has in astrology the character

of being "fixed." There are three essential types of release of power: straightforward, circular (as in a whirlpool) and spirallic (a combination of the preceding two). These three types are given the names, respectively, of cardinal, fixed and mutable. In the "natural" seasonal zodiacal cycle, the first sign is Aries; it is cardinal, impulsive — a release of germinal, originating power emerging with the compulsive drive associated with all evolutionary mutations, all "transpersonal" creative acts. But when we deal with the cycle of precession of the equinoxes, the process operates in an inverse direction, because the motion of the Equinoctial axis is retrograde. Moreover, the frame of reference for the measurement of this equinoctial movement is **constellations** found along the ecliptic (i.e. the yearly path of the Sun in apparent motion in the sky), and not signs of the zodiac.

What I have been saying, I repeat, is that the retrograde motion of the vernal equinox through the constellation, Pisces, constitutes Phase One of the 26,000-year long precessional cycle. As the vernal equinox reaches the **constellation** Aquarius, Phase Two of the cycle begins — the Aquarius-Leo Age. The type of energy release during that Age is "fixed"; it forms vortices; and it is this type of energy which can in-substantiate itself as the primordial units of a new type of material existence. It may not be possible, however, for our senses as normally constituted today, to perceive this new type of matter; yet there are undoubtedly many people who at this time are born with supernormal powers of perception. We call them, rather indiscriminately, clairvoyants — indiscriminately, because what is widely known today as clairvoyance can mean a great many things, most of which do not refer to what I am discussing now, and because these "clairvoyants" are usually not reliable.

## CHAPTER EIGHT

### The Aquarius-Leo Age - 5

#### **The Aquarian Fecundation**

The first thousand years of the New Age should constitute the predominantly Aquarius phase of that Age, while the second thousand-year period will be under the "influence" of Leo. This second period will be the **response** of mankind to the descent of the Aquarius fecundation and revelation. The descent of new **power** will be "Aquarian," the consciousness and the future culture of mankind will have a Leo character.

This is very important because when we speak of the new Aquarian type of person, we are actually referring to human beings **through whom** will be released in some more or less focused and characteristic manner the energies, the faith, the downflowing enthusiasm and revelations of the new Age. These are dynamic features, and they refer to a large extent to unconscious or semi-conscious processes which occur through the individual persons rather than from them. These true "Aquarians" can be placed in the category of "apostolic" men and women. They are mouthpieces for the new spirit, and many of them may almost be called born "mediums" for the release of that spirit at the beginning of the new cycle. In this they differ rather fundamentally from men who, as "seed men," constitute the harvest of the Piscean Age during the very last stages of that now ending cycle.

Apostolic men are animated basically by an intense fervor and act as power-stations or radiating centers - and these were the characteristics of early Christians, and today already of most of the Bahais and of people "fascinated" by some new prenatally Aquarian movements. They constitute collectively the "germ" of the barely emerging plant — some can be identified as parts of the symbolic rootlet that anchors the new emergence into the humus of the past. Their focus of expression is **not** the mind. They are indeed ruled by emotions of a certain type, and apostolic faith and self-consecration is of course an intense emotion, irrational or supra-rational in nature. They are people aglow with a radiation of "love" — often not intelligent and not controlled — which can destroy as well as transfigure. They radiate a vision, a total conviction, a fire of the almost totally polarized psyche — polarized by an irrevocable dedication which may lead to martyrdom. They are totally future-oriented.

On the other hand, seed-men are essentially synthesizing minds, but minds that are filled with the vital essence of a whole cycle, minds that operate in terms of what elsewhere I have called "eonic consciousness," that is, in terms of a consciousness that can survey a whole cycle of existence and human history, that is basically **structural** in its approach to life and all life-events, and in which the **alpha** joins the omega in a process of creative synthesis. They too are future-oriented, but not in the

same way as apostolic men. Their minds are filled with a Vision, but if they are truly seed-men this vision does not express itself in outer action as much as in the formation of symbols — and words, pictures, rituals, music are symbols. They deal only secondarily with personalities, for they are primarily intent upon a basic representation, reordering and transformation (metamorphosis) of the structures of consciousness. Apostolic men, coming after the New Age has begun (at least at a higher level of reality) disseminate the vision of the seedmen, or spread the creative words of the Avatar or Avatars.

Seed-men, whenever they appear today, constitute the ultimate expression of the Piscean Age, yet they hold within them collectively as a sacred essence the life-flame or the vibrant tone which, when released fully, will power the start of the Aquarian Age. They are not culture-oriented, and certainly not Establishment-respecting men. They herald the future culture; but only in so far as some of the basic structural and mental characteristics of this culture are concerned. It is in this sense that, for instance, Aristotle, Plato, and the Hebrew prophets can be considered quasi-“genetic” factors which operated as conditioning agencies in the building of the Christian-European mind.

We can have really no idea of what the predominantly Leo culture of a thousand years ahead of us will be. It will be determined by the manner in which mankind will respond, after next century, to the downpour of “Aquarian waters.” As I already suggested, this response could operate in two very different ways according to whether our present technological society and its technocratic rulers (the real ones, not those pasted on the facades of our institutions) will collapse very soon under either internal and external pressures, man-made or telluric — or else it will maintain itself for a relatively long time by the use of military and police power (served by physicists, chemists, biologists, psychologists, etc.) as the old Roman Empire did.

If the first alternative is at least basically correct, then a much less congested humanity having experienced a crucial catharsis on an earth-surface definitely altered, will have to recover from the “shock treatment” along various lines. A great world-religion will probably have emerged, having absorbed materials and ideas from old disciplines and ideologies. It would be attuned to the need of the masses. It would serve as the indispensable structuring and cementing force needed to gradually reorganize mankind-as-a-whole on a global scale. There would emerge also a number of “Gnostic” communities in many places which would be dedicated to the multi-faceted transformation of human beings, and which would radiate the higher expression of the Aquarian spirit. It is among such communities that the genesis of the future Leo type of individuals, and of the great myths and culture of the Leo hemicycle of the New Age is most likely to take place.

## CHAPTER EIGHT

### The Aquarius-Leo Age - 6

#### An Age of Management of Power

It is fashionable today to think — or rather to **dream!** — of the Aquarian Age as an age of wonderful peace and spirituality, indeed as a utopian Millenium. If I am right in thinking of this coming Age as Phase Two of the Great Sidereal Year, such a dream seems to be quite unrealistic and indeed greatly misleading. The Phase Two of a cycle should witness, I repeat, the substantiation and concretization of the ideals and the spiritual impulse which could manifest during Phase One only in a transcendental manner. What I call “the Christ Impulse” (cf. my book **Fire Out of the Stone**) produced a relatively few great personages aflame with “**agape-love**” — the most publicly known being probably St. Francis. But this new Christ-power was not able to make of Europe a Christically organized society; nor could the wisdom and infinite compassion of the Buddha and of later Bodhisattvas really transfigure the societies of India and China. Jesus spoke essentially to individuals, and **only** to individuals. He was content to let Caesar take care of the organization of the Mediterranean world, thus accepting implicitly the dochotomizing of society into a sacred and a profane sphere, controlled respectively by Church and State.

This has some advantages, because by creating inevitable conflicts between the two spheres of power (for instance Pope and Emperor during the Middle Ages) it gives more chances for smaller groups and individuals to develop as relatively free agents. We see the same process operating today in relation to the “cold war” in which two national super-powers are stalemated, allowing for some free play

among smaller nations. If, however, this new Phase Two of the great cycle having its spiritual source in the Christ-impulse of two thousand years ago, is to see the concrete actualization of what such an Impulse implies, a new situation will have to develop. The key to such a situation may be found in the often used motto "unity in diversity," which perhaps would be more significantly phrased as: unity **through** diversity.

The point is that we are dealing here actually with two factors: power and consciousness — a dualism greatly stressed in the Tantric philosophy of India. "Power" in the coming Age refers to the Aquarius polarity (the vernal equinox); "Consciousness" to the Leo polarity (the fall equinox). The kind of power which will be consistently used during the coming Age may differ entirely from the type of energies which we produce today by destroying a variety of materials (wood, coal, oil, atoms), thus leaving inevitably a residuum of highly toxic waste-products poisoning slowly the whole biosphere. It may be power produced by tuning in, or resonating to a unitarian flow of cosmic energy pulsing rhythmically through space — power also related to what is the essential or "divine" source of what we know at a lower level as "imagination" and "will" (in the old Hindu system, of **kriyashakti** and **Ichchashakti**) — power also related to "sound" and its effect upon the formative agencies which structure and control all existential concrete wholes.

Whatever is the source or nature of such powers, the essential point is that they have to be **managed**. And I believe that the problem of managing enormous powers potentially awesome in their effect will be the fundamental problem of the first half of the Aquarian Age. It is, of course, already the fundamental problem of the coming decades of this century. This problem — as I pointed out in a book inadequately titled (by the publisher) as **Modern Man's Conflicts: The Creative Challenge of a Global Society** (Philosophical Library, New York 1948) — is twofold. "The democratic reliance upon the individual person must stay; but total productivity on a global scale must be established for all men, and also in all men — thus by all men. The values arising from the five-century old development of nations as **cultural fields for the integration of diverse races**, and superseding those of archaic societies based on the tribal ideal, must be retained in a form purified from political exclusivism and from the fallacy of the principle of absolute sovereignty; but atomic power must become the foundation of a global economy and an all-human world-society which will leave no one out and will discriminate against no race, no class, no group."

"These two pairs of apparent opposites can only be reconciled as the man of tomorrow harmonizes within himself the still more basic conflict between the ego, structuring his conscious life and his newly acquired sense of individual responsibility as a self, and those powers which, because they are rooted in the usually unconscious depths of man's common humanity, belong, not to the individual, but to Man as a whole." (Page 5).

## CHAPTER EIGHT

### The Aquarius-Leo Age - 7

**The necessary requirement for the management of power** which, by their nature and their potential for total destruction, can safely belong only to Man-as-a-whole is a highly centralized organization of controls, such as for instance we find in the nervous systems of a human being. As Oliver Reiser has repeatedly pointed out in his books dealing with the global organization of mankind (**The World Sensorium**, **The Integration of Knowledge**, **Cosmic Humanism**, etc.) — and as Teilhard de Chardin suggested when speaking of the development of the noosphere of the earth — mankind represents in a sense a planetary type of brain within which consciousness operates. As I have stated, it is Man's function within the earth-sphere to extract consciousness from all the activities being performed within the biosphere and above it. So far a divided mankind has been able to do this only partially through local and specialized, often sharply conflicting, societies and cultures. Now Man's performance is reaching the global stage. A global society must be organized structurally in such a way that production, distribution and consumption are harmoniously and almost automatically balanced and flow rhythmically through the entire earth-field. How can this be achieved? This is the great problem.

We can imagine conceptually a society in which this balancing and a complete adequacy of fulfillment to need has become an automatic operation — one that is regulated as efficiently as

autonomous functions and instinctive response to everyday challenges are effectively interrelated in a human organism. Various sections of our industrial output are already becoming organized at a national level in such a manner — for instance, the release of electric power to meet a strongly varying demand for use according to the time of the day and of the year. But this type of organization still lacks a fool-proof stability and efficiency. Moreover it is at the mercy of conflicts between classes, ideological-political groups and nations — conflicts which, in this sense at least, parallel neurotic psychosomatic symptoms or even psychosis in individual human beings.

To translate such already enormously complex systems of control, balance and feed-backs into a totally global system would assuredly require a most centralized type of authority and the absolute power to enforce its decisions. Could this operate while the inalienable freedom of the individual person and the diversity of racial, cultural, religious, political systems are considered to be absolute requirements? I personally cannot envision any way in which this could be achieved, **unless** the concepts of individual freedom and cultural or group diversity are transferred from the realm of power (which really means, in the broadest sense, "politics") to that of consciousness. As long as the concept of politics remains a driving force among men, the only global society I can imagine is one based on some form of totalitarianism — which means, as long as our present type of civilization exists, a technocratic type of control, i. e. the rule of managers and technicians operating through ever more complex types of machines and by means of psychological, biological and medical techniques.

Today the ordinary citizen is not normally concerned by the way an electric network of power-stations, or the international telephone or mail service, are run. It is conceivable that all social services, and perhaps even the production, distribution and consumption of food or other so-called "necessities," might eventually be run also in such a nearly automatic way — i.e. without the intrusion of politics; which, in turn, means without the display in human beings of the will to power and of the craving for individualized profits that are measurable by wealth. It is conceivable; but is it likely to happen within the next two thousand years? When one looks at the mentality of the mass of human beings everywhere, one wonders.

What seems to me more likely is that the very basis of our science, our technology, our way of programming social existence will be altered. It may not be altered rapidly by man-made wars and revolution or by telluric upheavals. It may not be altered **everywhere** at the same time. There may be "germinal groups" co-existing with an increasingly deteriorating technocratic Establishment, whether at the global, or only at the national level. It is not even inconceivable that the parallel to a Roman Empire after the beginning of the Aquarian Age will be a network of deeply spiritually intent groups and communities whose members will not only intellectually, but occultly or "telepathically," realize their unity as components of the global organism of MAN — while the "Barbarians" will be represented by the power-greedy politicians, the intellectuals, the worshippers of university knowledge and of machine-technology. The roles may thus be reversed, but eventually the followers of the old order would become spiritually fecundated by those groups which they probably would have tried to destroy, as Germanic tribes became Christianized and transformed by the symbols, the language, the social concepts and to some extent the manners of those they conquered.

We can see such processes operating on a small scale even now. If mankind were to be shocked by some vast holocaust and continental upheavals, anything of course could happen; and it probably would not happen everywhere in the same way. But, whatever happens, the dream of an ideal, utterly spiritual and peaceful Aquarian Age seems to me an extreme illusion. A very gradual use of new powers by men whose consciousness will be deeply transformed by the very use of these powers seems inevitable. The great problem is likely to be the dissemination of these new powers through men whose consciousness and emotional drives would have to be so deeply re-oriented that the use of these powers by the average man and woman would be harmonious and constructive in terms of the unity of mankind.

Might not this take many centuries, perhaps millennia? It should be clear that any new technological advance which can be, and most inevitably would be used by the representatives of the old dying Order can only lead eventually to monstrous results. The Nazi system was (or should we not say "is"?) a reappearance of the old tribal Order based on the exclusivistic glorification of a particular race, land and folk-culture and religion. What this archaic philosophy of race and human evolution was able to do with an up-to-date technology is well-known. It is always the same when a primitive, animistic, frustrated and

irrational mentality is given tools and powers produced by analytical and un-moral techniques based on a principle of destruction. The end-result is inevitably, sooner or later, self-destruction.

The new Age cannot begin until at least the most obvious and frightening aspects of our present-day technology — in psychology as well as in physics, chemistry and biology - are eradicated. Whether they can be eradicated by peaceful methods — except here and there under special conditions — is most doubtful. I firmly believe that it is to be hoped that the "eradication" will be done by agencies greater and more powerful than mankind — and particularly by the earth itself whose energy-releases can far transcend our atom bombs. Telluric upheavals should certainly be much preferable to a world-wide nuclear holocaust. The re-orientation of our polar axis could indeed be a powerful means to bring about, at least indirectly, the re-orientation of Man's mind and consciousness — and the resulting change in the concept of and the feelings related to social organization. But, of course, geographical and climactic changes would be only one aspect of the transformation. Man himself must accept and effectuate the transmutation of his mind and his vital-emotional energies. Our entire civilization and its institutions, our most basic attitudes to human relationship, our science and our education must be radically reevaluated and oriented toward new goals. It must be transfigured by a "new" (as far as the average human being is concerned) realization of the place Man occupies in the universe and of Man's relationship to the creative force of this universe.

## CHAPTER EIGHT

### The Aquarius-Leo Age - 8

#### **The Reorientation of Consciousness**

Such a reorientation and repolarization of human consciousness evidently operates in various ways and under the pressure of different types of circumstances, personal or affecting at once large groups of people. There are today many groups in all countries who are striving more or less intelligently and wisely to effect such a transmutation — perhaps the most notable one being the movement radiating from the Sri Aurobindo's ashram in Pondicherry, India under the leadership of the "Mother," a French woman of most unusual character. In many instances, however, such groups do not clearly understand the nature of some of the required first steps, because they operate much too much on a sentimental, over-idealistic and purely devotional basis; and some of them are unnecessarily dogmatic and depending on a quite blind belief in supernormal agencies for the transformation, whether these agencies are imagined to be super-human Adepts on this earth or "Space-people."

In such cases, a lack of historical perspective is usually evident, and also a true philosophical-cosmic foundation, which belief in supernatural "phenomena" can never replace, if really constructive results are to be expected. Before any constructive approach can be firmly developed, there must be a thorough and radical reorientation of the mind, and this means a critical evaluation of what today, in our Western society and over most of the globe, passes for "progress." This may well entail a nearly total repudiation of the so-called advantages and the comforts of modern suburban living; and some of the young men and women, more or less related to the "hippie" movement, are showing us the way — especially those who are gathering in small communities in the Mountain states or elsewhere, living the hard existence of pioneers and attempting to develop a new spirit and new forms of interpersonal relationship.

It seems essential for all individuals who claim to strive after an "expansion" of consciousness to realize, and to **totally accept** the realization, that our science, our psychology, our traditional interpersonal behavior, and as a result our social, political and cultural way of doing things has developed in a "wrong" way. To understand why this way can only lead to destructive results in a more or less distant future — perhaps a very near future — requires a deep reorientation of consciousness as well as a transmutation of the basic energy-drive of the modern personality, dominated as it is by the ego and its wants, artificially stimulated by the dominant incentives and the competitive patterns of our society. Of course, for many centuries spiritual Teachers and mystics have urged men to overcome their instinctual appetites and emotional desires for ego-satisfaction; but now our whole society and our scientific-technological outlook in all fields of "research" are dominated by the wants of the personal ego and the drives for ever more comfort and for self-indulgence in every conceivable way. The real

issue therefore is more hidden, for external abundance can hide far more effectively spiritual poverty or mental perversion than scarcity and the concomittant effort necessary for wholesome survival.

This is not to say that such a development of the analytical intellect and the sharply individualized ego-consciousness should never have taken place; indeed it was presumably necessary, because this is the way man has to learn, i.e. by treading the path of self-destruction (**the via negativa**) — up at least to a "critical state" beyond which there would be no possibility of readjustment. But what is at stake now is the realization that there is another way of releasing vast amounts of energy for man's use — a way which does not involve the destruction of matter, and thus the inevitable release into the biosphere of poisonous waste-products. It is a "natural" way; but one which demands a radical revaluation of what man is **as a total organism**, and of his relationship to the creative forces of the universe, i. e. to spirit and to the Greater Whole within which we live, move and have our essential being.

I repeat: the coming Aquarian first half of the coming Aquarius-Leo Age will inevitably be an era consecrated to the release and the control of "new" powers available to the men and women who are ready to deal constructively with them because they have radically re-oriented their minds and transmuted their vital desires and their ego-polarized intellect — who have gained a "new mind." This transformation is not essentially unlike the **metanoia** preached by John Baptist 2000 years ago; but it has now to operate within the context of a far more complex and far more intellectual technological society. It requires therefore a new approach, perhaps greater courage and, above all, a greater lucidity and objectivity of mind.

To the new man will be revealed new powers - powers that have always been there — in his nature and in the earth's greater Nature. It will no doubt take centuries to learn to build a totally new culture on the basis of the use of such powers. I firmly believe that most of the efforts made by intellectuals and technicians to build up the new science of "prospective," and to extrapolate present trends into the future, are doomed to futility, at least as far as the next century and presumably the very last years of this century are concerned. The future presented to us by most writers of science-fiction is also a rather pathetic parody on what should develop during the coming thousand years. It reveals but too often — exceptions notwithstanding — a total lack of understanding of the possibility of transformation open to Man, which is caused by a rather blind dependence upon and the over-valuation of our modern scientific and technological mentality.

## CHAPTER EIGHT

### The Aquarius-Leo Age - 9

**It is quite futile — I repeat — to try to guess** at the manner in which the Aquarian descent of new powers will take place. As I already stated, I believe that great changes will **begin** to occur soon, and much may have happened by 1990 — **even** if what is happening is not acknowledged and even less understood by the official mind and the Establishment; for, in spite of all the modern means of communication, much can indeed happen which remains unpublicized and, if known, is totally misinterpreted. The vast number of rumors and contradictory statements, of fairly incontrovertible observations and evident fallacies, of official denials from the government, and of mediumistic "communications" (supposedly emanating from Space-people) may be a good instance of the confusion prevailing during a period of transition during which an obsolescent social-political structure and the as yet inchoate upsurge (or downflow) of new types of power and consciousness interpenetrate at nearly all points.

It is, however, most important to realize, at this very moment of human history, that it is always **before** a new cycle opens that the "seed ideas" for the early development of this cycle are released and sown into some at least relatively new — or rather **re-virgined** — soil. It is **before** the New Age opens that the new creative impulse, the fecundating *logos spermatikos*, "descends" from the divine realm into one man, and secondarily a group of men, who incorporate it and make it manifest at least to a particularly open and responsive "creative minority."

However, the present widespread expectations for a new Avatar may not correspond exactly to the actual historical reality, for it seems very likely indeed that, as I already stated, we are dealing now with a multi-levelled planetary process extending over four centuries, and that there can be "Avatars" at

these several levels, — possibly with reference to several cycles whose beginnings are nearly coinciding. The Aquarius-Leo Age may not be the larger of such cycles.

The future of Man indeed is wide open. It serves no very valid purpose, I believe, to see this future through rosy glasses compensating for inner fears and emotional insecurity. The Aquarius-Leo Age will be an age of power and of totally managed productivity at all levels. But it will no doubt be an age in which the potential of spiritual and creative individuality hidden under the symbolism of Leo will, in due time — not at once — blossom forth.

Humanity is unfolding its vast potentialities through a Great Sidereal Year whose key-note I believe to be **Universalization**, while the preceding great cycle ending around 100 B. C. had as basic key-note, **Cultivation**. But for human beings who in various parts of the world are still totally bound to their natal soil and the field which their ancestors have cultivated for centuries — and, even in the slums of our cities, are likewise bound by ethnic characteristics, or in a broader sense, can still flare up into nationalistic and patriotic rages — this process of universalization is **only beginning**. Our theoretically Christian Western civilization provided men with mostly fanatic ideals and with compelling urges for physical conquests and intellectual expansion which represent only the very first stage of this process of universalization. We have rushed forward, ever seeking more speed, more land to defoliate, more solid past to reduce to ashes. Now we are emerging from a kind of "solid state" of consciousness to a more "liquid" one.

Just as heat accelerates the motion of molecules, so modern technology has intensified the movements of human individuals and collectivities. We are reaching the Moon. It remains to be seen what this will do to mankind; but as I believe that the revolutions of the Moon around the earth define the boundaries of the earth's "aural" (or cosmo-magnetic field), all that we are able to do is to become aware of the occult extension of our humanity — perhaps for the first time, though not necessarily so. We are reaching a point of vantage from which we can **both** see ourselves as **one**mankind living on one global home, the earth, and observe the universe free from the globe's atmosphere, free from the mirages produced by our geocentric and ego-conditioned minds.

This is only the beginning. We are moving from one level of consciousness to the next, from one level of "cultivation" to a more universalistic field of productivity which we will be able to make fruitful thanks to the new release of Aquarian powers. That too will only be one phase of the whole process of universalization. The next will open with the Capricorn-Cancer Age Phase Three of the great cyclic process of civilization and the following fourth phase, the Sagittarian-Gemini Age, should witness the concrete fulfillment on a perhaps much transformed Earth-surface of much of what the Aquarian Age enthusiasts expect quite miraculously to come "right now."

## CHAPTER NINE

### The Zodiacal Earth-Field - 1

**What we know of the past of mankind's evolution** should make it quite clear that one cannot separate history from geography and climate, nor mankind from the earth's biosphere. The succession of glacial Ages, the drying up of once fertile regions — the deserts of Central Asia, for instance — and the rise and fall (or drifting apart) of continents are basic, even if not too well known factors in this evolution. We know now that every kingdom of life, every oceanic and stratospheric current, and beyond these, the response of the ionosphere to "solar winds" or other electromagnetic impacts — which most likely follow some as yet undefined cyclic rhythm — are closely inter-related. We are aware that geographical and climatic factors condition, and very likely determine, the fundamental characteristics of **every** local culture — and all human cultures until now have been the expressions of local environmental conditions. The attachment of still the great majority of human beings to their birthland and to the social-cultural-religious traditions of their ancestors remains a powerfully binding factor, the importance of which is pathetically demonstrated today in the Arabic Near-East and in varying degrees everywhere on the globe.

In spite of this — and, in the deepest meaning of this situation, **because** of this — man has been told by the "great religions" now in existence that he is a "spiritual being" quite alien on this planet. He is brought to it, or created by God in it, to learn certain hard lessons and to fulfill a rather tragic part in the

great Design of an omnipotent God Who has His being in a transcendent realm, man's only true "home." Somehow the whole earth and all it contains are made by this God for the sake of man's Soul, which nevertheless finds itself an exile on this planet.

This is not the place to discuss such ideas; they may be only a materialized and vulgarized version of profound metaphysical concepts. What is important for us here is to realize that these religious ideas have made very deep marks upon astrological thought as well as upon history, ethics, sociology and in general upon all that concerns the relationships between man and other living things in the biosphere, and now between man and the very soil, water and air of this planet. We act indeed as exiles or conquerors and plunderers of an alien land; and we have not yet quite abandoned a quasi-mystical approach to the capitalized word, History. We forget that without the earth there would be no mankind, and without continents and specific climatic regions, there would not be the variety of human peoples and cultures.

Today "ecology" has become a fashionable word; and there is even much recent talk concerning "cosmecology," the study of the relationship between man and his cosmic environment. We are told that a human being should no longer be seen as an isolated individual but as an individual-in-his environment. But the crucial step, psychologically and even spiritually speaking, seems very hard to take for the immense majority of modern people, i. e. the step which would make us accept the fact that mankind plays a functional part within the "being" — or the organized field of activity — of the planet, Earth, perhaps just as the cerebro-spinal nervous system plays a functional part within the body of a human being.

The collective realization by all human beings that this Earth is a planetary whole, all the constituent parts of which (animate or supposedly inanimate, conscious or supposedly unconscious) have a definite quasi-organic function, has at long last been made **possible** by the work of geo-physicists and the daring circum-global travels of astronauts. Still more important, the presentation on T. V. screens of the image of our globe as an entity external to the photographers has made the earth as concrete and objectively real a fact of existence and consciousness as a traveler's home is when seen from a speeding train or a plane flying overhead. The fiery re-entry of the astronaut into this global "home" of mankind, as well as the tremendous consumption of energy needed to lift the space-traveling capsule from the threshold of this home, **should** illustrate how powerfully we are attached to our globe. We may leave it — this is our privilege as thinking men. But so can the mind of an individual thinker leave, as it were (and perhaps literally so), the body within which it has developed and acquired **structural consistency**, and function outside of this body as an independent entity.

I believe that this reintegration of man into the quasiorganic "body" of the earth is perhaps the most important fact of our time. It occurs at the threshold of the Aquarian Age, because the basic premise of human consciousness in that Age should be not only the unity of all mankind, but the quasi-organicity of the earth and our united function (as united mankind, or Man) in this earth-Field — which, I repeat, may in reality expand up to the moon. In ancient time, before the rise of transcendent religious philosophies, the earth was considered apparently to be the microcosm of the universe; then the cosmological picture changed under the pressure of the tide of individualization of consciousness within ego-structures, and the individual came to be seen as the microcosm of the universal macrocosm. Now the two conceptions should become integrated, the individual person remaining still a microcosm, but one that is operating **collectively** in the fulfillment of a definite function within the fields of ever larger planetary, solar-systemic and galactic wholes.

In other words, we should realize that there is a collective operation of Man-as-a-whole; and that this operation exists at several levels. The biosphere is the root-level at which mankind operates-until now in a **fragmented** local-culture manner, but perhaps from now on in a **globally interrelated** way. Then there is the "noosphere" popularized recently by Teilhard de Chardin and representing at the level of the mind the growing unity of Man's psychism and the results of more hidden ("occult") interconnections and rhythmic interplays between races and cultures. And an ever increasing number of individuals are becoming aware, dimly and confusedly though it be, of a still more inclusive and subtle level of planetary existence and consciousness which Sri Aurobindo in India called "supermental," and to which H. P. Blavatsky referred a century ago as "the White Lodge." We might call it the **theosphere**.

## CHAPTER NINE

### The Zodiacal Earth-Field - 2

#### Zodiacal Man and Geodetic Equivalents

If I bring out such matters here, it is because it is essential for us to put in its true perspective the concept of the "Heavenly Man" which has played a very important part in astrology. Everyone who has read even the most popular astrology writings should be aware of the astrological connection which is generally made between the signs of the zodiac and the various parts of the human body. Aries is said to "rule" the head; Taurus, the neck; Gemini, the shoulders, arms and lungs; Cancer, the stomach and some phases of metabolism; Leo, the heart and the spine; Virgo, the upper abdomen with the liver, pancreas and small intestines; Libra, the kidney region; Scorpio, the large intestines and generative organs; Sagittarius, the thighs and sciatic nerves; Capricorn, the knees and the process of forward movement; Aquarius, the legs; Pisces, the feet.

Figures have been printed in which we see a man bent backward in a circle, and inscribed in a circle divided into zodiacal signs. On the other hand, we find in the Kabbalist tradition mention of the Great Heavenly Man, to whom various holy names are given, Whose body extends over the constellations. Here again we can see the confusion between the signs and the constellations of the zodiac. The idea that man was "made in the image of God" is a rather naive religious idea related to the concept of a personal God Who is the Heavenly Father with Whom man can hold a reassuring "dialogue." It may be largely a Hebraic concept, because the Hindu doctrine of Avatars featured in the Bhagavat Gita is actually quite different and closer to the Christian concept of an incarnation of God when philosophically or occultly understood.

If God is envisioned as Cosmic Man, such a majestic divine Form should be understood as the inner structure of the entire cosmos; galaxies may be considered as cells and single stars as atoms of this divine Body. What can be logically deduced from this anthropomorphic picture is that where ever there are planets inhabited by intelligent beings, these beings are also "sons" of the Cosmic Being and also made in His image — so that we can expect to find people very much like us if we ever come in contact with such "space brothers."

On the other hand, when we establish correspondences between Aries, Taurus, etc. and sections of the human body we do not need to assume such a cosmic picture, because what we are referring to may be simply a correspondence between the twelve **seasonal phases** of the Sun-Earth relationship throughout the year (i.e. the signs of the zodiac) and these sections of the body. A zodiacal sign refers to one of twelve basic modes of solar energy. The tropical zodiac of signs measures the quality or character of solar energy striking the earth on any day of the year, and (symbolically at least) being distributed by the moon from new moon to new moon — i. e. through a complete lunation cycle, of which there are (archetypally, but not exactly) twelve during an entire year. The fact that there are twelve such lunations during the year may very well have been the experiential foundation for dividing the "yearly path of the sun" into twelve zodiacal signs of thirty degrees each — there being thirty days in a lunation cycle.

Why a corresponding division of the human body into the twelve regions above-mentioned has turned out to be valid insofar as astrological practice is concerned, this of course is a difficult question to answer. It may seem that too little importance is given to the winter signs of the zodiac; but then during winter the life-forces are more or less dormant. Vital energies are within the seed or the roots, and the human legs and feet might be considered symbolically as the roots of the human "tree" — a tree which, however, can walk. Indeed this human walk is a most characteristic symbol of the human kingdom of life — which may be why the Zen master, asked to define Zen, answered "Walk on!"; and why the ancient symbolic picture of "walking with God" (or with the Master) is found in many religious traditions.

Whatever was the manner in which the bio-zodiacal concepts originated, I firmly believe that these correspondences between Aries, Taurus, Gemini, etc. and twelve regions of the human body **have nothing to do with constellations of stars**. They deal with twelve centers of vital energies (prana, we might say) in the human body, centers normally vitalized successively through the year during twelve basic phases of the relationship between the sun and the earth — which phases are represented by the twelve signs of the zodiac.

This has to be well understood by the reader in order that he or she be able to grasp the meaning of what is now to follow; that is, of attempts that have been made to project the zodiac upon the earth-globe, thus dividing the latter into twelve geodetic zones.

## CHAPTER NINE

### The Zodiacal Earth-Field - 3

**But which zodiac?** That of constellations, or that of zodiacal signs?

To project the twelve sections of the zodiac upon the earth's surface can only be done significantly if one can find valid reasons to make any particular 30-degree section of **celestial** (or orbital) space correspond to a particular 30-degree zone of **terrestrial** longitude. In other words where do we start? Where, for instance, does Aries 0° fall in terms of terrestrial longitude?

Here we have at the **geographical** level the same problem we had at the **historical** level; i. e. on what year does a nearly 26,000 year long cycle of precession of the equinoxes begin? In a very real sense, it is an insoluble problem. There have been dozens of dates given, both in India (where indeed there is not only one school of astrology) and in the modern Western world; likewise there have been, this century, at least three attempts to relate zodiacal longitudes to geographical longitudes, and here I am presenting a fourth one based on somewhat different premises and facts of observations at the geographical level. The Ptolemaic theory of astrological rulership of countries constitutes also an archaic attempt to relate zodiacal signs and earth-regions.

In an article printed in **American Astrology** (May 1945) a well-known astrologer and teacher, Ellen McCaffery wrote: "Ptolemy divided the whole world into four quarters. He took the 37th degree East Longitude as the meridian which in his time roughly separated Europe from Asia. This line runs through Aleppo which is 37 degrees East longitude, and almost through Moscow, which is 37 1/2 degrees East. He then took the latitude of 36 degrees north, from Gibralter, through the Mediterranean Sea along to Aleppo, which is 36 degrees 10 minutes north latitude. From these two lines he made a cross into which he divided the known world of his day into four parts, giving the three fire signs, Aries, Leo and Sagittarius, to the northwestern segment, the three air signs to the northeastern segment, the three water signs to the southwestern segment, and the three earth signs to the southeastern segment. Thus Europe was generally under the fire signs, northern Asia under the air signs, Africa under the water signs and southern Asia under the earth signs."

Mrs. McCaffery comments further that since Ptolemy's time vast changes in population and the confused development of modern nations have made it quite impossible to determine on that Ptolemaic basis any really valid correspondence between nations and zodiacal signs. But she seems to have accepted the system which the noted English astrologer, Sepharial, made popular, and which many astrologers are today taking for granted without really questioning its theoretical relevance.

In his **Theory of Geodetic Equivalents** Sepharial assumed to be correct what of course is the most simple, most obvious and most likely to become a popular solution to the problem. We count geographical longitude from Greenwich; therefore why not say that this 0-degrees of geographical longitude also refers to 0-degrees of celestial longitude — to Aries 0°. Then the earth-zone between 0-degrees and 30-degrees geographical longitude east would correspond to the whole sign of Aries — the zone from geographical longitude 30-degrees to 60-degrees to the sign Taurus, etc. The zone extending from 0° longitude to 30° longitude west corresponds to Pisces; from 30° to 60° to Aquarius; from 60° to 90°, to Capricorn (this includes all the eastern states of the U.S.A.); from 90° to 120°, to Sagittarius (most of western U.S.A., through San Francisco and all the coast north would come under Scorpio, and Alaska under Libra and Virgo).

I repeat that this is so simple a solution as to be easily acceptable without any thinking. But why should London be taken as the king-pin in the scheme? This may be a natural thing to do for an Englishman, as a deeply engrained sense of world-leadership has been built into the English mentality; but while we still retain the Greenwich meridian as a traditional starting point for geographical measurements, England's world-position today makes the selection less and less obvious. I can see actually no geographical reason for stating that the first longitude-zone of 30 degrees east of Greenwich corresponds to Aries any more than to any other sign; and without any such reason I find it hard

personally to accept it, just as I cannot accept various dates given for the beginning of the "Piscean Age" **without adequate historical reasons**.

## CHAPTER NINE

### The Zodiacal Earth-Field - 4

**Can one find valid, or at least convincing geographical reasons** to correlate a longitude-zone or degree of longitude with any particular region or locality on the surface of the globe?

Some authors have felt they could, and the locality selected has been the Great Pyramid in Egypt — which, according to their calculations, stands at the center of the land area of the globe and, according to a persistent occult tradition, was built by very ancient pre-Egyptian races, **not** as a tomb, but as a place of Initiation. This Great Pyramid (not the others) is supposed to be a monument built according to really cosmic proportions, and in a sense as a "meeting place" between Heaven and Earth. It is said to have been built a whole precessional cycle **before** the date usually given by modern Egyptologists.

I personally believe in this old tradition which has been stressed not only by H. P. Blavatsky, but by several independent researchers and archaeologists, including an old Bahai friend of mine, Dr. Getzinger, who claimed that he had proofs that the base of the Pyramid had been washed several times by the sea. The most noted student of the Pyramid was, late last century, Albert Ross Parsons who wrote a book **The Great Pyramid: Its Divine Message**, which has had a lasting influence on many serious minds, even if it has been used by less perspicacious and sound persons to back up various theories and "prophecies." What Mr. Parsons did, however, was to spread the constellations of stars -and not only the zodiacal ones — all over the globe. He spread the celestial map of stars over a planispheric map of the earth, using as an "anchorage" the Great Pyramid (that is, east longitude 31°08' and north latitude 29°59'). One needs such an anchorage, for the earth-globe is constantly rotating around its polar axis, and thus there is no reason why one should, as it were, stop the globe at one point and then project the star-contents of the sky upon its surface. For various reasons dealing with Pyramidal and occult data, the locality of the Pyramid was made to correspond to the middle point in the **constellation Taurus**.

Some fifty years later, an American astrologer, who wrote books and articles for the magazine "American Astrology," Edward Johndro, while retaining the basic concept of Parsons, came to believe that the correlation between the zodiac and the earth-globe was not a static one, because of the fact of the precession of the equinoxes. In other words, at one time certain regions of the globe correspond to, or are "ruled" by mid-Taurus; but the same regions 2160 years later correspond to mid-Gemini — for the whole zodiac has been moving **westward**. According to Mr. Johndro, 0° Aries corresponded around 1930 to 29°10' of geographical longitude west, and that first degree of the zodiac was moving westward at the precessional rate of 72 years per degree of longitude.

Another American astrologer, Paul Council, followed the same trend of ideas; but, though using the Great Pyramid as starting point, he came for various reasons, mainly related to the position of the star Aldebaran at a certain time, to assign around 1930 another geographical value to Aries 0°, i. e. west geographical longitude 36°42'.

In order to evaluate the significance of such theories one has to realize that two different sets of factors are actually being considered. If this is not clear, confusion is bound to reign. Albert Parsons' system of correspondence between the Sky-macrocosm and the Earth-microcosm was based on the old Hermetic (and indeed Chinese) cosmology, which has been succinctly formulated in the statement: As above, so below. The entire Chinese system of life was based on the concept that the order of the Sky had to be precipitated upon the chaotic earth-surface (or, socially speaking, the State) through the intermediary of a kind of focusing agent, the Emperor.

Such a type of thinking can be found everywhere, more or less developed, at the level of tribal organization — even when the tribe has become expanded into some kind of kingdom under a more or less theocratic system. It was strongly in evidence in Egypt, and we find it operating on a smaller scale in Black African cultures (in the region of the Sudan, for instance) as well as in the American Indian pueblos of New Mexico and Arizona. At such a stage of cultural and religious development one finds a deeply rooted belief that in the kingdom or the pueblo there is a sacred spot at which either a special connection between the Sky-gods and the kingdom is focused, or one can find the entrance to a secret

path which leads to the center of the earth.

The old tradition is that the Great Pyramid was such a sacred place, a link between the celestial and the earthly realms. It was therefore the place at which sacred Initiations were performed. It was, in this sense at least, the "center" of the earth-surface, of Man's world. **Through** it, as through an engine, the energies of the cosmos were released upon this world. For the old Egyptians, Egypt was of course the central reality of Man's world — and so was China for the Chinese, India (the old Aryavarta) to the Hindus, Rome to the Romans. To the French people with roots in the past, Paris is *la Ville-Lumiere* (the City that is Light); and to the English claiming a special world-wide mission for sacred Albion, it is indeed logical to have geographical measurements keyed to the Greenwich meridian.

It would seem, however, that the pragmatic and practical English astrologer based his theory on the **zodiac of signs**, not on an attempt to discover which place on Earth corresponded to what celestial fixed star; or at least the astrologers who use his system in what is often called "location astrology" are concerned with the correspondence between geographical longitudes and celestial right ascension — right ascension being measured on the equatorial plane and not too different from celestial longitude, measured along the ecliptic. For instance, if the conjunction of Jupiter and Uranus occurs at the right ascension corresponding to Libra 2° (or celestial longitude 182°, then the "influence" of this conjunction may be said to be focused upon regions located at the 178° longitude west (some of the Aleutian Islands, Midway Island, etc.) because the sign Libra extends from 180° to 150° west longitude, as Libra 0° corresponds to the International Date Line in mid-Pacific and the degrees of **zodiacal** longitude always progress westward on the globe. And I should add here that if one wants to make a "location chart" for any city, what the "geodetic equivalent" refers to is the Mid-Heaven of the place. The locality's Ascendant must be found in an ordinary Table of Houses for the geographical latitude of the city.

The practical value of the system is quite obvious. If the Mid-Heaven and Ascendant of a person's birth-place do not fit well with this person's birth-planets, he may find life more harmonious and easy in another geographical location; and if an "unfortunate" planetary conjunction hits the meridian or ascendant of the place at which the individual resides, and also affects his own chart, he may palliate greatly the unfortunate "influence" by moving to some other locality. He can in fact, in a sense, modify his own birth-chart by moving to another longitude and latitude.

Such at least is the rather popular belief in some astrological circles where the validity of Sepharial's system is not even questioned; and according to many people "it works." Perhaps it does to some extent, at this time and for people of our Western world, for the same reason that the English language may conceivably be accepted as an international language; but, every consistent astrological system seems to work for the astrologers who are thoroughly familiar with it and fully believe in its value. This is why I have always stated that astrology is a symbolic language and not an exact empirical science.

## CHAPTER NINE

### The Zodiacal Earth-Field - 5

If the correspondence between celestial and geographical longitudes is to be considered as set once-for-all, and thus as a fact of Nature, then the tropical zodiac of signs would be considered the "fixed" factor in astrology — and not the sidereal zodiac of constellations. In this sense, the theory of geodetic equivalents, as commonly used, seems to confirm the position I have taken throughout this book. The great stars move over the face of the Earth. Their passages over the Mid-Heavens of geographical localities could be indeed very significant in terms of telluric changes. But again I must repeat, I can see no absolutely valid reason, besides convenience and ease of calculation, for saying that a star like Betelgeuze having Gemini 28°15' for its zodiacal longitude is **therefore** focusing its rays or influence upon geographical longitude 88°15' west, that is, at the longitude of Eastern Siberia, Sinkiang, central Tibet, Darjeeling (India) and the Indian Ocean — though, of course, the correlation between the star and that meridian may be important, as possibly some great personage connected with the beginning of the New Age may be born and live in such a zone of longitude.

If one correlates as a permanent fact the twelve **signs** of the zodiac measured on the ecliptic with twelve 30-degree sections of geographical longitude, what one does, I repeat, is to relate symbolically each of the twelve sections of the big orange, the earth-globe, with the twelve monthly phases of the

vital relationship between the earth and the sun. One establishes thus twelve vitality-zones on the globe, each zone having possibly a focalizing geographical point or region — just as the human body is said to have six great **chakras** (or magnetic vortices of energy) and a semi-transcendent one on the top of the head, which could correspond to the North Pole region (the point of reception for certain solar or cosmic energies, according to the occult tradition). Indeed one could say that the zodiacal circle (ecliptic) is actually divided into six "male-female" sections, Aries-Taurus, Gemini-Cancer, etc. ; and so would the earth-globe be divided, each of the six geographical zones having a particular significance in terms of the **distribution of solar-cosmic electromagnetism throughout the biosphere**.

If this be clearly understood, the question then can be asked: Are there any geographical indications which could give us a clue as to the most significant way of interpreting the nature of these geographical longitude-zones — and of changes constantly occurring in these zones — by correlating them with astrological **signs** of the zodiac, and with the cyclic motions of the planets and the stars in the sky?

In other words, what we want to try to establish now is a kind of world-chart with six or twelve "houses" — an at least relatively permanent chart, within the framework of which one could plot the series of changes taking place in the cosmic "ambient" of the Earth, the solar system and (eventually) the galaxy.

How can we go about doing it, if we do not care to accept Greenwich as a fundamentally significant base, just because of a perhaps obsolescent European tradition? We must see a new kind of procedure, a realistic approach to the morphology of the earth-surface.

## CHAPTER NINE

### The Zodiacal Earth-Field - 6

#### The Geomorphic Approach

In 1945-46 I wrote a book (long out of print) which its New York publisher, the Philosophical Library, insisted on printing under the inadequate title **Modern Man's Conflicts: The Creative Challenge of a Global Civilization**. The sub-title was all right, but the title will be, when republished, **Harmony Through Conflicts**.

In the second Part of the book there is a chapter entitled "The Road to Global Harmony"; and I would like to quote at length from the sub-section "Elements of Global Morphology," for the facts stated in it and the interpretation of these facts are the foundation for the system of geo-zodiacal correspondences I shall be presenting.

"Let us look at the earth-globe. We should have learned to see it as a globe pivoting around the polar axis; its continental masses of land and oceans dotted with islands, big and small, spreading over its surface in characteristic shapes. Here mankind lives. Within this global field men produce and strive to reach harmony within themselves and with one another — strive, alas, so far most unsuccessfully as a rule. How can they hope to reach harmony as men, if they do not understand the harmony that chords all lands and seas as a dynamic whole, as an integral field of operation? The earth surface is a whole, and it is dynamic in, as much as it is constantly in motion and in a state of morphological change. The earth whirls in space in a complex combination of motions which constantly modify the 'geomorphic' and 'geostatic' equilibrium of its lands, seas and air-currents. Mountains and continents rise and fall. Ice ages come in waves. There may be even greater changes in the polarization and axial inclination of our globe as a whole, whence vast cataclysms that imprint deep-seated remembrances in the collective unconscious of all civilizations."

"The earth may not be strictly speaking 'alive'; but it is the matrix — or matricial field — from which all living organisms emerge and within which they operate in unity or diversity, as material organisms and as participants in a cosmic-planetary drama of evolution. Most living organisms remain unconscious of this participation, live and die in a, to them, meaningless sequence. A few human beings at all times reach full and direct consciousness of this great evolution; give to their less aware comrades visions and symbols to foreshadow what the latter in turn may come to experience; and, passing on, remain as indivisible units of consciousness and power within the great oneness of Man."

"From the thin layers of this earth-surface, **all** life springs forth. Surely, if we can only visualize and

understand our global world as a whole of organically (or quasi-organically) inter-related parts and functions, we may end by sensing and perhaps clearly understanding what each of these continental and oceanic parts represents in the economy of the whole. What we need is a sense of **gestalt** -that is, of integral form — and of symbolic values; to which the records of history (and even of persistent worldwide traditions) should add much meaning, if they too are understood in terms of 'wholes of time', i.e. of cycles. We need a new approach to geography and to the geographical basis of history and civilization; we need, both, an integrative approach and an engineer's approach — thus we need branches of knowledge which we have called respectively 'geomorphics' and 'geotechnics'."

"Our planet is a whole; human civilization is a whole. In the Age of plenitude, of which we speak throughout this book, creative fulfillment can only come to man as these wholes are taken as foundations for living, feeling and thinking. What we named 'geotechnics' is the science of management of the total resources of the earth as an all-inclusive field of operation. And by 'geomorphics' we mean the understanding of the structure of this field, not primarily in terms of the amount of materials, energy and human beings available for production on each and all lands or seas, but rather in terms of the geomorphic structure and shape of continents and oceans. These global structures, after all, condition climates and population, migrations and the course of civilization. They are as significant to anyone attempting to understand the past, present and future of humanity as a whole, as the study of the shape of a person's body and features is to the endocrinologist and psychologist (or even criminologist) whose business it is to understand the temperament, character and behavior of men. We might thus speak of geomorphics as a kind of geognomy similar in intent to physiognomy; a modern and scientific version of the latter having been provided by Dr. Sheldon's studies in **The Varieties of Human Physique** (Harper, 1940) and his classification of human bodies and temperaments into viscerotonic, somatotonic, and cerebrotonic."

## CHAPTER NINE

### The Zodiacal Earth-Field - 7

**"I can only briefly suggest here the possibilities** of this new field of geomorphic study, but a typical instance can be pointed out which will lead us to the main point of this chapter. This instance is the remarkable morphologic similarity between Asia and Europe. Both Asia and Europe have three southward peninsulas. Indo-China, India and Arabia match respectively Greece, Italy and Spain. Ceylon is the structural equivalent of Sicily; Indonesia, of Crete and the Greek Archipelago down to Rhodes (which is, in a very general sense, a miniature Australia)."

"If we look at the continental mainland, we find Tibet (and the adjacent mountain ranges of China) matching Switzerland and Bohemia. The Mongolian and Siberian plains correspond to Germany and Poland, China in the East is like European Russia; while in the West, central France stands for Persia, with Brittany, like Syria and Palestine — the Gironde and Dordogne valleys with their prehistoric cultures paralleling that of the Tigris and Euphrates."

"Such correspondences might seem mere chance figurations were it not that there is a startling parallelism between the characteristics of the cultures which have developed in these corresponding geographical structures. Indo-China with her highly developed art and music, and Java with her rich culture, remind one forcibly of Greece and the earlier Cretan civilizations. India has been the center of religious doctrines for Asia, just as Italy has been for Europe. The ancient city of Nasik, sacred to Rama, stands (near Bombay) where Rome is in Italy; Benares, where Florence grew. Curiously enough the Arabs settled in Spain (Arabia's structural equivalent in Europe), and both Arabia and Spain are rugged lands, angular shaped, with fanatic, intense, proud populations. As significant are the historical-cultural correspondences between the nations which grew respectively in Persia and in France (Zoroastrian civilization matching the old Celtic culture), in Mongolia and in Germany (military and mystical peoples avid for space-conquest in an inorganic sense), in China and Russia (lands of the 'good earth' and of robust peasantry long controlled by a small aristocracy)."

"The general picture presented by the relationship of Europe to Asia is that of miniature to full-sized original. Europe is not unlike the budding protuberance on a navel orange, which is a small replica of the orange itself. It appears thus as a specialized reproduction of the vast Motherland for a particular

evolutionary purpose. In another sense, of real historical-cultural validity, we might say that Europe is to Asia as the conscious and intellectual part of man's total psyche is to the vast collective unconscious. The conscious is a differentiated organ of the unconscious, in the sense that the brain and the cerebrospinal nervous system constitute differentiated organs of the total human organism. Religion is the progeny of the collective unconscious (Asia); science, that of the rational conscious (Europe)."

"In such a parallelism differences are as significant as similarities. We spoke of Italy and India, Switzerland and Tibet as occupying similar places in the two geomorphic structures. But we should notice at once the fact that the Alps describe a convex arc of mountains above the Northern Italian plains, while the Himalayas describe a concave arc over the plains of Northern India. If we consider the two mountainous masses of Switzerland and Tibet as the 'geo-spiritual' centers of their respective continents, we get the idea of the European center radiating outward, while the Asiatic center is focused inward; and we see how well this describes the difference between the European and Asiatic type of spirituality."

"Another way of looking at the Eurasian land-mass is to see it as one shape extending from 10° longitude west (West Ireland) to 170° longitude west (Eastern tip of Siberia). Dividing into two this span of 20° degrees of longitude, we find longitude 90° east as the pivotal meridian; and it passes through Calcutta, Tibet, near Lhassa and near the highest mountain of the Gobi, just west of the Gobi Desert and the Mongolian People's Republic, through a most important part of Siberia (Sibirsk region) and along the great Yenisei river which may become a great trade-route in the future. Around the pivot of this 90° east meridian we might see soon the total population of the Eurasian world almost evenly divided; even now the combined population of India, Persia and the U. S. S. R. balance approximately that of China, Japan, Indo-China and Indonesia. And there is a general similarity of position between the Scandinavian peninsula and Kamchatka, the British Isles and Japan — the correlation between the last two island-groups being particularly significant in terms of world history and racial background."

"The main point we wish to make here, however, is the polar relationship between, on one hand, the big land mass constituted by Europe, Asia and Africa (or 'Eurasiafrica') and on the other, the Americas. This relationship provides the logical foundation for the future global society. It establishes the great geomorphic dualism of human civilization. Just as the North and South Pole regions are complementary in that the former is an apparently empty circle of water, while the latter is a quasi-circular land-mass; so the two basic continental structures of the earth, America and Eurasiafrica, have shapes whose characteristics complement and polarize each other."

"The Americas can be reduced in shape to two southward pointing triangles — a symbol of 'descent' of spirit and 'masculine' activity; while Eurasiafrica is a sprawling 'feminine' shape, with Europe as a highly differentiated miniature form of the great mother of races and religions, Asia. Some geologists have claimed that at one time the two continental masses were united, then broke away very slowly (over many tens of thousands of years) — the line of fission being now in the Atlantic ocean. The western contour of Europe-Africa and the eastern shores of the Americas suggest broadly such a possibility — if the western bulge of Africa is made to fit into the depression of the Gulf of Mexico and the southern coast of the United States."

## CHAPTER NINE

### The Zodiacal Earth-Field - 8

**"We are inclined to believe that the mythical Atlantis** might have been, rather than a now sunken continent, this whole continental mass before it **broke in two**; in other words, the earth's continents in a condition of undivided unity — whereas now they constitute essentially two polarized masses. This would be significant if it could be proven true — in that it would correlate with the mythological reference to an Atlantean humanity, at first pure and sinless, **then dividing into two camps** as a result of the abuse and misuse of sexual powers."

"However this may be, the fact is that today man's global field of operation is typically bi-polar. At the center of the two land-masses we find, in Eurasiafrica, the Mediterranean Sea and, in the Americas, the Gulf of Mexico. The former has been a focal point for Eurasafrican culture; the latter has also been, and presumably will even more become, a focus for the Pan-American culture which, after a number of

centuries (and perhaps even millennia) will gradually be established, we may well presume, as an entirely new human expression. Today 'American' civilization, North and South, is fundamentally an outgrowth of European impulses and ideologies; and we believe it is merely a matrix into which new spiritual seeds have been and are being sown, which will take a very long time to mature, through many crises and probable obscurations. It seems likely that the first typical developments in truly American culture will come from the lands surrounding the Gulf of Mexico — Mexico itself being a probable focus, as it also was in the time of the Mayans, and perhaps long before."

"All of which may be called speculations, and must remain so until a new understanding of planetary cycles of geological and anthropological development is reached. What is factual and very concrete, however, is the relationship (historical, political and economic as well as geomorphic) between the Americas and Eurasiafrica — and particularly today, while human civilization is still predominantly 'north hemispheric', between North America (including what is unfortunately called Central America) and Eurasia. **Global harmony and international peace depend almost entirely upon the type of relationship and interchange established between these two complementary masses of land and of humanity.**"

"We are not referring here to the Communist ideology or the political methods of the Soviets. We are speaking of concrete and realistic facts of geography and history, and of nothing else. Basically, it is these facts which determine, if not political systems and cultural ideals in themselves, at least their failure or success in establishing themselves on a particular soil. Likewise, the supremacy of England in world-politics was founded upon the fact that she, as an insular outpost of Europe to the west, was in position to use pre-eminently and to capitalize upon the gold and cotton of America, and to merchandize and transport across the seas much of America's wealth, especially after Spain's downfall. Now, however, that the Americas are becoming definitely established as one of the poles of a global economy, and that Soviet Russia has aroused to productive activity the central regions of Eurasia, the role of England is becoming unnecessary in terms of geotechnics — even if it can be still considered very important in the realm of spiritual values and world-civilization; provided the English people can focus their creative energy there."

"The role of French culture can be similarly understood in terms of the fact that France links the Northern seas, the Atlantic and the Mediterranean, and is the westernmost outlet of Eurasia — more so than Spain, whose geotechnical significance resides in her position as the western point of contact between Africa and Europe, this fact having predestined her to be the seat of the great Mozarabic culture and thus a most important link between the Near East and France at a crucial time of European history (around 900 AD). France is, by her position, a natural outpost for the Russian hinterland of Europe, being the point of convergence of Northern, Central and Mediterranean Europe — and as well of North Africa; and in as much as a passively polarized Africa responds to an active and positive Europe, France's control over West North Africa — from Tunisia to the Congo, with Dakar as a center — was an inevitable geotechnical result. For the same reason, Russia is bound, sooner or later, to expand her influence over Egypt and the Arab world (written in 1946!), England's hegemony there being a transitional factor which must lose its basic importance as a global polarization becomes fully established between the U.S.S.R. and the U.S.A."

"Triangular North America and crescent-shape Eurasia are today as man and woman in the great ritual of full global production; and much of what we have written concerning the relationship between man and woman as consciously productive polarities could apply basically to what the relation between U. S. A. and U. S. S. R. should be. But it never can be a creative relationship in terms of physical and spiritual abundance until the American people come to discover and fully accept their **world-destiny as releasers of a new civilizing spirit** - a new logos. Which means, first of all, until the American people overcome their collective adolescent mother-complex, and American men come into their own as positive civilizing agents outside of the field of merely physical business productivity and management."

"What we are facing today is a new global birth of human society, based on new (because untried) principles of human relationship. And the great symbol of this gradual emergence of anew world is the **one ocean, matrix of the one world**. All birthing is out of some "sea." And as long as men could conceive only of separate seas with distinguishing names, or at best of "the seven seas," it was impossible for the "one world" to be born. But now, thanks to our global and total war, men have come to consider all seas as one ocean, and to visualize the earth as a globe. In terms of this new geographical

sense Soviet Russia and North America have become close neighbors **whose bodies encircle the North Pole and its star** — a great and profound symbol, indeed!"

"One ocean and, out of it, two vast continental masses fanning out from the North Pole. Humanity speeds now through this one ocean and its atmospheric counterpart; breathes the one air which unites all individuals and nations, even the most proud isolationists; is nervously and visually stimulated by sounds and pictures which fill the radio strata with the chaos and the yearnings of confused and insecure, but aspiring and aroused collectivities. As men travel swiftly from continent to continent, even a large continent can be seen as one huge island; and as men's minds listen to radio music and voices from many races and nations, and see on the screen people of various colors and features perform daily tasks conditioned by the common humanity of all, they gradually realize that all nations, large or small, are like islands of consciousness and culture emerged from the one ocean of man's generic and collective unconscious."

## CHAPTER NINE

### The Zodiacal Earth-Field - 9

**What I wrote nearly twenty-five years ago** is as valid today as it was then. In spite of what has been happening since then in China, and of the more or less concerted rise of the "Third World," the basic fact remains, under all surface storms of international politics: the polarization between the Americas and Eurasiafrica. However when the Egyptian Great Pyramid was considered the center of the inhabitable world, the emphasis was placed on Eurasiafrica. The Nile delta occupied a very significant place within this vast landmass; and it seems quite likely — though impossible to prove today by our available scientific means — that a very ancient Egyptian civilization preceding our historical records was indeed directly related to the last island (Plato's Poseidonis) which is supposed to have disappeared under the Atlantic sea-surface around 8000 BC.

The Great Pyramid was not built alone. It was linked by a passage way to the lower part of the mysterious Sphinx; and, though I cannot of course "prove" the validity of this statement, the Sphinx and the Pyramid constituted a meaningful ritualistic whole. The Sphinx towered over the entrance of the gateway marking the entrance of a passageway which symbolized the "Path of Initiation" — and many other things besides. This passageway led to some perhaps as yet unobserved entrance to the Pyramid which, I repeat, was the sacred place of Initiation. The neophyte, after passing successfully through various testing ordeals, was put by the Initiator into a condition of trance for three days, during which he underwent further tests, experiences and a change of psychic polarity — to arise, if successful, "after the third day" as an Initiate of the Great Mysteries.[\(1\)](#)

In the symbolism of the zodiac, I believe that while the Pyramid, as the place of Initiation, refers to Libra 0°[\(2\)](#), the Sphinx is a symbol of the transition between the signs Leo and Virgo. This mythological creature has been interpreted in several ways; some authors have seen in it a symbolical composite of the "fixed signs," Leo, Scorpio and Aquarius. This may be true of some sphinx-like entities, like the one which was defeated by Oedipus; but the Egyptian Sphinx does not belong to that category. It is simply a composite being which is half lion and half human virgin. It represents the cusp between Leo and Virgo; and that point of the zodiac symbolizes the struggle which man has to face as he decides to "enter the Path" that will lead him, if successful, to a new level of consciousness and a new type of life dedicated to humanity-as-a-whole (the "Great Orphan," symbolically speaking).

At the Leo-Virgo cusp man must accept the fact that he has now to learn to overcome his fierce pride, his sense of ego-centered isolation and his resulting love for self-dramatization — and to become a "Servant" of humanity as well as of his god-like inner selfhood. This gradual acceptance, which means a total repolarization of his nature and his consciousness comes only after having passed through many tests and crises; and this difficult process is represented in zodiacal symbolism by the sign, **Virgo**. Now, Virgo, according to the traditional correspondence between zodiacal signs and parts of the human body, represents the region of the solar plexus and the organs of metabolism, the liver, the pancreas, the duodenum and all the small intestines. Metabolism is a process of **assimilation**; and in Virgo, man is symbolically assimilating the contents of his experiences as an individualized person, and **transmuting** his responses to these experiences — thus his emotional patterns, the quality of his feeling-reactions to life,

his complexes.

It is over this entire biochemical, bio-psychic and spiritual process that the Sphinx stands guard. The ancient name for Egypt was Chem, from which we derived the term, chemistry. Indeed the essential meaning of the Egyptian culture and the great secret of its Lodge of Initiates — whose color was (and apparently still is) **green** — is the process of meta-chemistry. It is most likely that the use of certain drugs was prevalent at least among some groups of seekers in later times; and perhaps in this (and the present use of LSD and other psychedelic substances in America) we see a confirmation of the idea, advanced by the great Theosophist, William Q. Judge, that the present-day United States constitutes a cyclic reappearance of the ancient Egyptian people — witness our practice of embalming corpses and many subtler correspondences, including a perhaps very significant link between Alexandria and New York.

However this may be, the meaning of the Sphinx is, in my opinion, a most important clue to a correspondence between signs of the zodiac and regions of the Earth-globe. If we say that the Sphinx stands at the **geographical** longitude which corresponds to the degree of **celestial** longitude marking the transition between the zodiacal signs Leo and Virgo, we establish thereby a geo-celestial parallelism which throws a very fascinating light on the geomorphic significance of the shape and character of continents and countries.

**1.** Such a process has been described in various ways by various authors. I might refer particularly to Edward Schure **The Great Initiates**, and to a more recent and quite fascinating book **Initiation** by Elizabeth Haich (Allen and Unwin Ltd., London, 1960) which is no doubt partly autobiographical. [Return](#)

**2.** The fall equinox is, in a deep sense, the most "spiritual" moment of the year — cf. the last chapter of my book [The Pulse of Life](#).

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### The Zodiacal Earth-Field - 10

#### **The Earth as an Organic Whole**

By establishing correspondences between the signs of the zodiac and 30-degree longitude-bands at the surface of the globe, all I intend to say is that, as one considers the planet Earth as an organized system of interdependent activities (and perhaps as a "living" organism, if one gives to the term life, a broadly cosmic meaning), one can identify significantly the root-centers of this system of activities by using the zodiac of signs as a kind of "measuring rod." At the risk of repeating myself — but repetitions are necessary where there is so much confusion — I shall add that the tropical zodiac of signs refers to the relationship between the Sun (source of all vital energies) and the globe of the Earth — and primarily to the Earth's biosphere. When we are projecting zodiacal signs upon this biosphere, we are therefore using these projected signs as means of defining six or twelve geographical regions, each of which should be dominated by some focusing center of energy — one might say, by a planetary **chakra**.

Starting from the premise that the earth-location of the Sphinx and the Pyramid ( $31^{\circ}07'57''$  east longitude and  $29^{\circ}58'44''$  North latitude) corresponds to the cusp between the zodiacal signs, Leo and Virgo, we find that Leo  $0^{\circ}$  corresponds to east longitude  $100^{\circ}08'$ ; Cancer  $0^{\circ}$  to west longitude  $28^{\circ}52'$ ; Gemini  $0^{\circ}$  to west longitude  $58^{\circ}52'$ ; Taurus  $0^{\circ}$  to west longitude  $88^{\circ}52'$ ; Aries  $0^{\circ}$  to west longitude  $118^{\circ}52'$ .

Going eastward (following the direction of the globe's rotation around its axis), we find Libra  $0^{\circ}$  corresponding to east longitude  $61^{\circ}08'$ ; Scorpio  $0^{\circ}$ , to east longitude  $91^{\circ}08'$ ; Sagittarius  $0^{\circ}$ , to east longitude  $121^{\circ}08'$ , etc. The International Date Line in mid-Pacific at east longitude  $180^{\circ}$  would therefore correspond very closely to the Capricorn-Aquarius cusp.; i.e. it would fall at  $1^{\circ}08'$  Aquarius.

Let us briefly study these longitude zones beginning with east longitude  $121^{\circ}08'$  and proceeding westward.

**SCORPIO ZONE:** from  $121^{\circ}08'$  to  $91^{\circ}08'$ . This region includes China and Mongolia, the Siberian Lake

Baikal county (which has been said by some travellers to have a very magical, occult atmosphere); and to the south, Indo-China and Indonesia. This is the cradle-land of the yellow races, which I believe are "ruled" by Scorpio insofar as their physical organisms and root-nature are concerned. The great Mongolian invasions which unfurled upon Europe during the Christian era were presumably launched from such a region. We might add that as Neptune is passing through the zodiacal sign Scorpio, one of the main spotlights in world-affairs — perhaps the most vital — has been focused upon Mao Tse Tung's arousal of the Chinese youth and upon the war in Viet Nam, also upon the anti-Communist power-struggle in Java.

The Libra-Scorpio cusp falls just at the capital of Tibet, Lhassa at geographical east longitude  $91^{\circ}11'$ ; and if anything is Scorpionic in nature it certainly is, or was, the Tibetan social system, so deeply influenced by Tantric procedures and occult magic. The mysterious Gobi desert is included in this Scorpio zone; and the occult invisible city, Shamballah, is supposed to be located there.

**LIBRA ZONE:** from  $91^{\circ}08'$  to  $61^{\circ}08'$ . This zone encompasses the whole of India and Ceylon, Western Tibet, and an important section of Siberia, cut from north to south by the river, Yenisei, one of the world's largest. It seems most fitting to see greater India (the ancient Aryavarta) in such a Libra zone, which includes also the eastern part of Persia, Turkestan and the Ural mountains region — a vital part of Soviet Russia. It was thanks to the industrial activities of this region that Russia was able to defeat the Nazi armies. The important cities of Sverdlovsk and Magnetovorsk ( $60^{\circ}38'$ ) mark the beginning of this 30-degree zone of longitude, while Calcutta, India, is located at  $88^{\circ}20'$ . Calcutta dominates the Bengal region from which the philosophy and practices of the Tantra seem to have originated, at least with reference to what we know today of this approach to life.

If we consider Libra and Scorpio as two poles "male-female" aspects of one zodiacal unit, we see that this dyad includes by far the larger part of Asia, from the Urals to Peking, China. It stands at the geographical polar opposite (the antipodes) of most of North America — that is, of the continental region bordered, on the one hand by Los Angeles, California, and Labrador in Eastern Canada. Lhassa in Tibet is at the antipodes of St. Louis. The Mountain States of the United States, centering at about  $112^{\circ}$  (Grand Canyon, Arizona) are located at the antipodes of Benares and the Himalayas.

In the Sepharial scheme of "geodetic equivalents" most of India and Tibet would be located in the Cancer zone, and the whole of the American Mid-West in the Capricorn zone. This does not seem too adequate a correlation, while relating this American Mid-West to Taurus, symbol of fruitfulness and productivity certainly makes much sense.

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### The Zodiacal Earth-Field - 11

**VIRGO ZONE:** from  $61^{\circ}08'$  to  $31^{\circ}08'$ . This includes all that we usually call the Near-East, i.e. Palestine, Arabia, Mesopotamia, Persia, Turkey, most of European Russia, and to the south the Eastern coast of Africa, including its high mountains and the island of Madagascar. Historians once thought that agriculture and civilization had originated in the valleys south of the Caucasus — and we still speak of the Caucasian races — but now the new vogue is to trace the origin of man to the south-eastern section of Africa — still in the same Virgo, longitude zone. The Zoroastrian, Egyptian (Akh-na-ton), Mosaic, Christian, Islamic and Bahai religions had their origin in that same region of the globe, between North latitudes  $25^{\circ}$  and  $35^{\circ}$ . This fits well the Virgo character, for all such so-called "higher religions" represent various ways for man to reach and to serve a personalized God, Who is seen as the Exemplar and Teacher; i.e. they involve a **personal relationship of devoted service** (Virgo) between man (in the midst of a crisis of self-transformation) and God.

At a different level, modern Communist Russia emphasizes work and the laboring class, as well as an intellectual approach worshipful of a type of science, to which we may well attribute a typically Virgo (i.e. analytical) character — for instance, Pavlov's experiments. It is also perhaps typical of Virgo (symbol of the "critical state" between the different levels of material organization) to stress the need for revolutionary activity and as well the longing for one kind or another of idealized Millennium. The conjunctions of Uranus and Pluto in the sign, Virgo, could be said to have stirred up, or "clocked" the

Arab-Israel conflict.

**LEO ZONE:** from  $31^{\circ}08'$  to  $1^{\circ}08'$ . This section of the globe encompasses the whole of central and western Europe, as well as most of Africa, from Algeria to South Africa. Leo is certainly an adequate symbol for this Western Europe which has arrogated herself the right to dominate and control the whole Earth. Leo represents the human ego and its urge for self-expression and conquest. Here we have witnessed the activities of nations claiming to be "master races" from ancient Rome to modern England and Germany. Paris, Ville lumiere where once *le Roi Soleil* (the Sun King, Louis XIV) ruled, is the cusp city of this zone of the globe, at  $2^{\circ}20'$  east longitude. On the other side of the cusp — the end of the Cancer zone — stands London, and most of England, ruler of the seven seas (Cancer is a water sign).

**CANCER ZONE:** from  $1^{\circ}08'$  east to  $28^{\circ}52'$  west longitude. England, Ireland, the western part of France, Spain and Portugal and West Africa are found in that zone — and much of the Atlantic Ocean, including Iceland. We find there some of the great sea-faring people. The strategic Azores Islands are just at the Gemini-Cancer cusp.

**GEMINI ZONE:** from  $28^{\circ}52'$  to  $58^{\circ}52'$  west longitude. In the northern region we have Greenland, and below the equator, Brazil, whose westernmost towns are located within the 35th degree of longitude. We do not know yet what will emerge of this vast country; but it is likely to have a very important future in the centuries ahead — perhaps because there will be much destruction in the northern hemisphere.

**TAURUS ZONE:** from  $58^{\circ}52'$  to  $88^{\circ}52'$ . This includes the whole of western South America and the Atlantic coast of North America — and we often fail to realize that the furthest **western** point in South America and the Panama Canal are at about  $80^{\circ}$  west longitude, which is the longitude of Palm Beach in Florida, Charleston in South Carolina and Harrisburg in Pennsylvania. This zone ends just east of St. Louis and New Orleans and west of Chicago. It includes all of Central America, Cuba and the Gulf of Mexico. It therefore refers to the Maya, Aztec, etc. cultures of Mexico. Interestingly, the shape of the gulf of Mexico region suggests that of a cross-section of the throat, with Florida as the epiglottis; Yucatan, prolonged by Cuba and the Antilles, could be considered as a tongue. There may be food for thought in such a morphological "Signature," in so far as Mexican culture is concerned.

**ARIES ZONE:** from  $88^{\circ}52'$  to  $118^{\circ}52'$ . Within this zone we find mainly the Mountain States and Southern California, including the Los Angeles region (longitude  $118^{\circ}15'$ ). Santa Barbara (longitude  $119^{\circ}42'$ ) is just at the eastern end of the Pisces zone. Reno is on the Western border of the Aries zone. This region, thus, can be related to the head of the zodiacal Man, just as western Europe is to be related to his heart-center, and the Near-East to the solar plexus. If this seems strange, let us not forget that "form follows function" as architects often say; and that we are dealing here with potentialities of collective human development. Above all, we should not identify head with the cerebral cortex and intellectual thought. There are many other organic centers within the cranium, than the organ of human intelligence, the forebrain — some of which refer to the capacity for vision and image-making. Indeed Hollywood has produced "images" which have circulated through and influenced the whole of mankind.

Besides, we should consider the Aries and Taurus zone as a twofold unit, as a dyad. Leo and Virgo also form such a bi-polar whole, which may account for the relationship between western Europe Christianity and Hebrew Palestine, for the Crusades and, before them, for the spread of Near Eastern and Greek thought through Arab Spain. Thus the North American continent as a whole integrates the head and throat centers. But our present-day American society does not as yet embody the most essential possibilities latent in the **continent** of North America — and we may have yet to see what will develop in Canada, perhaps as a result of the shifting of the North Pole and of a basic change in climate.

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### The Zodiacal Earth-Field - 12

**PISCES ZONE:** from  $118^{\circ}52'$  to  $148^{\circ}52'$ . The coastal region of California north of Santa Barbara,

including the quite magical coast of Big Sur and Carmel leading to the San Francisco Bay region, belongs to this zone. The sand dunes just south of Pismo have a very psychic character; and, according to a theosophical group, The Temple of the People, they were parts of ancient Lemuria, as was much of the California coast further north. Mount Shasta, famous in occult lore as the seat of an ancient Brotherhood, is found in that Pisces zone (about 122° longitude) — and so is Mount Hood near Portland. British Columbia and the eastern part of Alaska belongs to that zone also. Fairbanks, Alaska, is here the cusp city (147°43'). Earthquakes in that region and the next one (Aquarius zone) — nay indeed announce some important telluric upheavals. When I reached Southern California in 1920, the group with which I was associated had received prophecies of the rise of parts of the old Lemurian continent — the **eastern** shores of which were supposed to be the series of islands off the coast of Santa Barbara. Such a rise would obviously produce huge tidal waves spreading over the lowlands of Southern California — which may account for what Edgar Cayce announced. The theory of the slow, gradual shift of continents seems to me most logical and acceptable.

**AQUARIUS ZONE:** from 148°52' to 178°52' west longitude. The western part of Alaska, the Aleutian islands and our new State, Hawaii — also the French Tahiti — belong there. New lands may well emerge in this zone.

**CAPRICORN ZONE:** from 178°52' west longitude to 151°08' east longitude. This zone includes, in the north, the eastern part of Siberia and, in the south, that of Australia. Sidney is located at 151°10'; Brisbane at 153°02'. New Zealand is also part of that zone of longitude, and a number of islands.

**SAGITTARIUS ZONE:** from 151°08' to 121°08' east longitude. This encompasses the islands of Japan, Korea and Manchuria and part of Siberia in the north. New Guinea and the larger part of Australia in the south. Also the Philippines above the equator. The conquering and expansive spirit of the Japanese people, in war or in business, may be attuned to this Sagittarian Earth-vibration; and this region of Siberia may have an ever-growing importance.

Thus we return to the Scorpio-Sagittarius cusp after having circumscribed the globe. In a certain sense, what we have done is to project the **orbit** of the Earth (ecliptic, or tropical zodiac) upon the globe of the Earth. We have projected the **cosmic** reality of our planet (its orbit being its place and function in the entire solar system) upon its **biospheric** reality. Our correlations had nothing to do with stars or constellations.

## CHAPTER TEN

### As We Face the Future - 1

**Astrology is full of unsolved and perhaps insoluble problems**, if it is considered to be anything but a symbolic language — a kind of algebra — enabling us to project patterns of order, derived from the cycles of motion of celestial bodies upon the confusing sequence of existential events on the Earth's biosphere, and especially in our human lives. It is for this reason that entirely different astrological systems can all work well in the hands of astrologers who are familiar with them and who apply them consistently and wisely. In some cases it can be assumed that they work at different levels; for instance, some astrologers have tried to prove that both the sidereal zodiac of constellations and the tropical zodiac of signs are valid, each referring to a certain aspect of life — but there is very little agreement in defining these levels.

In discussing the two zodiacs in a previous chapter I stated that the problem concerning the zodiac of constellations was that **no one** could say why there was such a thing as a constellation — some constellations grouping stars of different types, ages, and moving in different directions -and, in any case, where the precise boundaries of these constellations were located. Even if we accept the claims of present-day advocates of a sidereal zodiac, claims based on what the Chaldean or Egyptian astrologers apparently used as a basis for their charts, this really need not warrant the confusion brought to modern astrological practice by the use of the archaic frame of reference. Why should we accept Chaldean or Egyptian astrology any more than we accept the mythological stories of these long extinct cultures as

foundations for our religious approach to the universe?

What I am saying here is that every great culture has its own set of symbols which express what is too deep and too vital to be formulated in rigidly intellectual and analytical or measurable terms. Even what we call modern science has its own basic postulates, its special type of logic, its own way of looking at existence; and this way has undergone a very profound transformation around the beginning of this century. There is no reason why we should not build a new kind of astrology; no reason why a new type of celestial frame of reference (a new zodiac) was not **necessary** after the great change in the deep mind of humanity during and after the sixth century BC which was also about the time when astrology began really to spread in the Hellenistic civilization via the Greek colonies in Asia Minor.

The tropical zodiac of signs also poses a basic problem which can probably be solved only in one of two ways; and neither of them is acceptable to everyone. That problem is the result of the fact that the seasons experienced in the moderate zones of the northern hemisphere are reversed in the southern hemisphere. When the Sun is in the sign, Aries, it is springtime in the northern hemisphere, but fall time south of the equator. For us, in the northern hemisphere, Aries is rightly a symbol of ebullient emergence into organic activity, of the impulsive and pioneering spirit. Can it be so also in the southern hemisphere when a person born with the Sun in Aries inhales at his first breath the autumnal air?

The advocates of the sidereal zodiac will say: didn't I tell you so? But their position raises also problems which are very important, especially at the psychological level. They still define the constellation Aries generally under terms suggesting birth at the beginning of spring, but the relationship between this constellation Aries and the beginning of spring is already invalid, and will become increasingly so. Thus the personal characteristics attributed to "birth with an Aries Sun" will have to be constantly altered, if the siderealist's approach is to be logical. This adds to the confusion. A person with the Sun around Aries 15° by sign, suddenly finds himself a "Piscean" according to the siderealist; yet his temperament may indeed be "typically Aries" according to the standard characterization. Hundreds of examples could be given. The point is: what is more important, the fact one is born in early spring (an incontrovertible fact), or the fact one is born with the Sun in a particular constellation created by the imagination of ancient people?

## CHAPTER TEN

### As We Face the Future - 2

**What is the solution of the problem** in so far as an astrology based on the tropical-seasonal zodiac is concerned? The simpler solution is that Aries becomes Libra in the south hemisphere. Southern-hemispheric birth-charts should therefore have all their zodiacal signs reversed, so that if a person in Buenos Aires is born in early August his Sun is in Aquarius.

This solution has been strongly advocated by the now deceased French engineer-astrologer, D. Neroman, who founded in Paris the *College Astrologique de France*, wrote impressive, large volumes, and used a very remarkable gadget, the *Domigraphe*, to show clearly the state of the celestial sphere and the zodiac at every time for a number of latitudes. When I presented this solution in a magazine, one of the most vocal "siderealists" scornfully commented that this was absurd, because two men born at the same time less than a mile apart, but on either side of the exact equator, would have their natal Suns, one in Aries, the other in Libra. It is true that this seemingly does not make too much sense; but what this siderealist did not take into consideration is the possibility that actually the equatorial zone of the globe should have its own astrology — and so should have, for other reasons, the polar zones. If the two hemispheres have each their own pole star, why should they not have, each, their own astrology? Why should there be only one astrology? This is the basic issue.

Stated this way, the problem takes on a greater and very significant scope, which, however, is partially modified by a second solution to the hemispheric difficulty just mentioned. This solution, stressed by Marc Edmund Jones, is that our present-day civilization is indeed "north hemispheric." It was born north of the Tropic of Cancer — even in India — and below the Arctic Circle.

What Marc Jones means, of course, is that our civilization brought its basic, not only conscious, but unconscious patterns of mind — its fundamental symbols — to the southern hemisphere. There may have been south-hemispheric centers of civilization in South America (the Incas) and in South Africa, but

these no doubt had their own symbols, their own **weltanschauung**, and therefore their own astrology if they were actually born in this southern hemisphere. Any culture south of the equator which accepts our "north hemispheric" astrology thereby reveals its essential dependence upon societies which built these mental concepts and ways of life in more or less temperate northern regions. This is true today of Australia, New Zealand, White South Africa, and even South America; they really are all as yet cultural colonies of European nations and almost totally dependent upon social, mental and artistic patterns of Europe.

A geographical observation tends to confirm this approach in terms of our geomorphic interpretation of the shapes of the continents. Not only can South America and Africa be considered to be **downpointing** triangular masses, but practically all peninsulas are also pointing downward from the northern regions — witness Indo-China, India, Greece, Italy, Florida. In some cases, like Denmark and Normandy, which seem to be exceptions to the rule, we are probably dealing with regions which had been fairly recently parts of other lands just to the north.

Of course, this does not "prove" anything; but it suggests that there are definite "lines of force" tending to flow southward from the north pole and to pull land masses in this southerly direction. This would mean that, indeed, our planet receives cosmic forces in the north polar regions, and that these forces are streaming southward, even below the equator. The point is here that this may be **true at any time**; so that, if a great original civilization should be found now located in the southern hemisphere, this would mean that when it was started, the poles were so placed that it actually was in the northern hemisphere **of that time**. In other words, it may very well be that **all** great civilizations originate in the northern hemisphere, that the southern hemisphere is like the negative polarity of the globe, that therefore astrology should be "north hemispheric." The location of the poles is not fixed; they were once at the place of what is now our equatorial belt and Antarctica and Northern Siberia were long ago warm lands. Thus it is always possible that the poles will shift again.

All this of course makes everything very confusing, unless one takes a strictly relativistic attitude and one does not consider whatever represent to us vitally significant symbols absolutely valid for the whole globe and for all times. This relativistic approach to knowledge, and to astrology among other manifestations of a particular civilization, is the one I have taken throughout my life. The zodiac of signs is **ourzodiac**, now. It was probably not that of the Egyptian or Chaldean civilizations, and in India various systems are co-existing, very likely because Northern India and Southern India have basically two rather different cultures and two different groups of languages; but this need not be of any concern to us. Perhaps what concerns us today will not concern our descendants during the Aquarian Age, for then perhaps the whole concept of zodiac may appear meaningless.

## CHAPTER TEN

### As We Face the Future - 3

I have shown recently in articles that astrology did **not** require the zodiac at all, any zodiac; that it could use in the near future a frame of reference provided by a twelvefold division of the **space** precisely surrounding the natal event, wherever it occurs (the true meaning of "Houses") — or other frames of reference of a galactic character, once we become more conscious of the place of our solar system within the galaxy, and of its relation to other neighbors in this vast array of stars.

In a very real sense, astrology is derived from the symbolism of numbers. It is a kind of numerology; or, as I once said, of "arithmosophy" — an applied wisdom of numbers. When astrologers link closely the twelve Houses of a chart with the twelve signs of the zodiac, or divide the projection of the ecliptic (the Earth's orbit) upon the galactic star-filled spaces into twelve constellations, all that they do is to refer the result of a twelvefold division of this ecliptic to the postulated symbolic meanings of the numbers one to twelve. We do the same thing when we divide the human body into twelve areas of organic functioning, or the Earth's globe into twelve longitude-zones, or any other type of zones. For some not too easily explainable reason man, in all times, has found some apparently universal meaning in numbers, series of numbers, numerical correlations, magic squares and in the results of many kinds of numerical operations. God geometrizes — the Greeks said. The Hebrew Kabbalah, and similar Indian and Chinese systems, are based on numbers. India apparently discovered the mysterious no-number, 0 —

and this probably correlated with the development of a new and transcendent approach to existence and to the universe.

Thus many systems; yet a quite fundamental sequence of meanings connected with defined sequences of numbers related to the structural unfoldment of a variety of existential processes.

Number, to the modern mind, refers to the frequency of vibrations; and we explain the whole universe now in terms of vibrations and waves. Any process implies a numerable sequence of structured phases. No one should mistake the first for the second or the fourth or the seventh phase; this, whatever be the type of material substance or mental concept the process deals with. The important point, however, is that we should define well the process as a whole and its **space-time field of operation**, when we are studying the sequence of its phases. The danger lies in the fact that we tend to see the particular process we are analyzing as being **the** life-process.

This is the great trouble with all types of human knowledge and in particular with astrological systems. Every culture has considered itself the center of the world of Man. Every people has, subtly or crudely, felt, at least at one time of its development, to be the Elect People, the Vanguard of Civilization; and our Western civilization has indeed not failed to speak of "Civilization," as if there were no other civilization — at least until the important and revealing work of Arnold Toynbee. Most men believe there is only one Civilization that counts, one Science, one Astrology: their own. They see the earth-structure absolutely anchored at the Greenwich meridian, and claim, with intense conviction, that "civilization moves westward." Nevertheless there may very well have been at some more or less distant time an "eastward" movement that sent the remnants of the fabled, yet most probably very real, Atlantean civilization across Europe, Africa and the Mediterranean Sea to Egypt, the Near East, and perhaps to South India. Should we really speak of only one wave of civilization?

## CHAPTER TEN

### As We Face the Future - 4

#### The March of Civilization

A number of astrologers have done so, believing that one could trace the westward progress of great centers of civilization in terms of the precessional rhythm of one degree every 72 years. If one considers it feasible to project the **constellations** of the zodiac upon the Earth-globe in a permanent, "fixed" manner, then the signs of the zodiac can be said to progress westward; that is to say, the vernal equinox point is seen to move one degree every 72 years on the surface of the globe, completing the round-the-world trip not in "80 days" but in less than 26,000 years.

This long round-the-globe advance would be what I once called, in a series of articles in the American Astrology magazine (1946-47) "The March of Civilization". I was careful, however, to point out that we should not think that great historical events, as factors in the rise of civilization, occurred only at the assumed passage of the moving equinox point (the "crest" of the wave of civilization) over a particular zone of longitude, and that, if the location of this moving wave-crest at a particular time did not correspond to a most significant high-point in the evolution of the mind and in the cultural achievements of the people living in that location, then the whole scheme was meaningless, or the given point of departure was obviously wrong.[\(1\)](#)

The point of departure used by the Pyramid-oriented group of astrologers was and is still the correspondence between the mid-point of the so-called Taurean Age (Taurus 15°) and the longitude of the Great Pyramid (32°08' east longitude). This means that the crest of the wave of civilization would have been passing through the longitude of the Pyramid around 3500 BC. Egyptologists apparently believe that the Pharaoh Menes whose reign supposedly began the First Dynasty of the Old Kingdom lived near that time; Memphis is said to have been founded then. If this were the case, however, the wave-crest would have been forty-five degrees west of the Pyramid's longitude in about 360 BC (i. e. 45 times 72 years later), thus at nearly 13° west longitude — which means in the Atlantic Ocean, or leaving the west coast of North Africa. Does it sound logical to make the crest of the wave of civilization leave the westmost land in Europe and enter the ocean when tremendously significant developments were occurring in Greece, and as well in Persia, India and China?

According to Edward Johndro, Aries 0° is supposed to have corresponded geographically to the

meridian of west longitude 29° plus, some thirty years ago, Paul Council said it corresponded to about west longitude 36°. He wrote that the crest of the wave was reaching the extreme eastern tip of Brazil, adding: "Can it be doubted that this point is the mean geographic and spiritual focus of civilization and world evolution today?" ("Cosmic Causation in Geophysics," page 5). This hardly seems to be a very logical statement, considering where the main centers of civilization are today.

What I attempted to show in the series of articles written about twenty years ago was simply that there seems to be indeed a westward march of civilization and that the precessional measure of "one degree equals seventy-two years" can be used quite significantly to map out the progress of this westward march.<sup>1</sup> What I then suggested was that, on historical grounds, we could significantly assume that the crest of this wave of civilization was passing through the longitude of Greece in the middle of the sixth century BC. I took 550 B. C. as a convenient starting point.

From 550 BC to 200 BC the Greek culture marked the apex of human progress in the Western world. Then the emphasis began to shift toward Italy. The Rome meridian was reached around 303 AD, just before the reign of Constantine the Great who made of Christianity the imperial religion. As the Roman empire disintegrated, the spotlight kept moving westward and northward, and when Charlemagne's rule began the cycle of our Christian-European culture, the wave-crest had reached the Rhine, and the capital of Charlemagne's empire Aachen (6° east longitude). It reached the meridian of Paris about the time of the first Crusade (eleventh century), whose leaders were mostly noblemen from the Paris and Normandy region. This was the great age of Medieval France.

The wave-crest came to the Greenwich meridian around 1177 AD, near the time of the beginnings of the Oxford University and the Magna Charta (1215), foundation for the English brand of democracy. As England grew in power, the wave-crest moved westward, crossed Ireland after 1600 AD and it left the western most coast of Ireland (10 1/2° longitude) in 1933, the very year Hitler came to power in Germany, and F. D. Roosevelt in America — and suddenly the spotlight of history seemed to turn to the East coast of the United States.

If we go back from the sixth century BC we see that the westward moving vernal equinox point (the crest of the wave) reached the shores of Egypt on the Red Sea at about the time of the great religious reformer Akhnaton (eastern longitude 35 1/2°); as this Pharaoh might be called the father of Western monotheism, this correlation may mark the beginning of this part of the Egyptian past which belongs truly to our Western civilization. Before that time, the wave-crest moved through Mesopotamia (longitude 44°-45°) at the time of Hammurabi in Babylon; and it was located at the Indus Valley around 3800-4000 BC which was presumably the period during which an important culture developed, whose ruins were discovered not so long ago. Earlier than this no dates are really reliable.

**1.** A westward motion is also found on a much smaller scale in the growth of cities, at least in our historical period. Cities, and especially their residential sections for the "elite," tend to develop westward, unless blocked by natural obstacles.

## CHAPTER TEN

### As We Face the Future - 5

#### Waves or Waves?

This brief sketch of the growth of civilization during our historical times obviously leaves many questions unanswered. Why should we think that this westward progress refers to CIVILIZATION? It may well have meaning only in terms of our Western civilization and its roots in the past. While Greece was at its cultural apex, Indian culture at Gautama Buddha's time not only flourished — as Greek travellers at the time of Alexander's short-lived conquest related — but with the Buddha a movement of the greatest significance began in India which spread eastward to Indo-China and northward to China and Japan. China has its great civilization, and so had the Incas and the Mayan-Aztecs regions. Nor did I mention the swift spread of Islam in all directions at a time when the crest-wave would have been passing through Switzerland and Provence. Obviously the picture of a single wave of civilization is one-sided and inadequate.

Nevertheless it seems evident that there are waves of civilization — or shall we say waves of dynamic intensity within the formative Mind of our Earth; and perhaps also eddies or whirlpools of civilization. The rotation of our globe produces certain definite effects upon the atmosphere; it gives rise to trade-winds and monsoons quite regular in their annual patterns, but also to tornadoes and hurricanes, which interestingly enough revolve clockwise or counter-clockwise depending upon the hemisphere in which they occur. Why not accept also as a related fact that human collectivities and their ability to give cultural forms to their sense of value and to build institutions are affected, like the atmosphere, by forces emanating from the Earth-as-a-whole, and as well from the state of the solar system and the entire galaxy. As we do not know as yet what these forces are, our religions have transcendentalized and personalized them as gods or archangels, devas or nature-spirits. We have also created around them a mythological astrology with its zodiacal pictures and its mysterious "influences."

My aim, in this and other books, is to reintegrate Man within the organic whole the global field of organized and interdependent activities of the planet Earth. The symbol of the globe is the most fundamental one of the expected "New Age." Applied to the human person it leads us to the concept of what I have called "the man of plenitude" — the total, fulfilled, productive individual person. What the conceptual images of geodetic equivalents and of a wave or waves of civilization should essentially convey to us is that this Earth is "alive," that it vibrates and pulsates, from the ionosphere to its unknown core — which may very well be a peculiar kind of "void" from which unknown forces operate.

Returning again to the postulated wave of civilization: this wave has not only a crest, or crests, but also a trough. What we call the vernal equinox is only one point in the yearly process of relationship between the Earth and the Sun. There are two equinoxes, and two solstices. When I wrote the series of articles "The March of Civilization" in 1946 I could say with great timeliness: "The wave of civilization covers the whole globe. It has a trough as well as a wave. And the trough is located in the longitude of the Marshall Islands, near **Bikini Atoll!**" A "coincidence" perhaps, but a significant one. This trough was located at about 170° west longitude because the crest (according to my pattern of wave-unfoldment) was at about 1°30' east longitude. The trough of the wave corresponds to the fall equinox (Libra 0°); and Neptune was practically on that degree of the tropical celestial zodiac when the Chicago experiments were conducted which led in December 1942 to the first man-made atomic chain reaction.

The "solstice point" in this wave of civilization then referred to the longitude of Mexico City, Texas, South Dakota and Lake Winnipeg (Canada) — and on the other hand to the longitude of Colombo (Ceylon), Madras (India) and the Tibetan-Kashmir border and the Chinese-Siberian borders — the last two regions becoming soon after important fields of international tension. But this is not all, for in-between the equinoxes and the solstices stand the mid-points of the fixed signs of the zodiac, sometimes referred to as "Avataric Gates," i.e. as points of release of great energy, constructive or destructive as the case may be. Thus a point 45-degrees behind the crest of the wave, or **ahead** of it, could be significant centers of events related to the whole global pattern — the ever-flowing pattern — of civilization. As the crest is (according to my calculations) nearing 11° west longitude we find 45 degrees back (i.e. to the east) a zone of stress and strain at 34° east longitude; and this is the longitude of Palestine (Jerusalem 35°, Tel Aviv 34°, the Gulf of Araba 35°) — also of part of Rhodesia to the south, and of Soviet Russia to the north.

Forty-five degrees to the west of the wave-crest we find in South America a much disturbed Guiana, and the Buenos Aires-Montevideo region. One hundred and thirty-five degrees west of the wave-crest we find the longitude of our recent State, Alaska — Fairbanks is located at 147°30'.

This of course does not explain the importance of the United States in the present-day world; and this raises the question of whether a new "wave of civilization" did not begin at the time of the Declaration of Independence — or whether what is developing this century in our country, original a departure as it may seem, should not rather be considered as an extension of European civilization — greatly magnified and nearly monstrous in its physical-intellectual as well as political-industrial development, but nevertheless not a truly independent starting point. The **continent** of North America may very well be, after probable telluric transformations, the "cradle for a New Race," as modern Theosophists have been claiming for nearly a century; but we may witness today only **the earliest prenatal stage of the formation of that New Race**.

Western civilization is still overshadowing the whole planet — directly or in terms of the violent

reaction against its premises which it is eliciting. Soviet Russia is, of course, part of that western civilization, just as Byzantium and Rome were two parts of the Mediterranean Greco-Latin civilization. And, in terms of our present location of wave-crest which we have been discussing, Western civilization is **at sea!** It has been so, we found, since about 1933 and the Nazi purgation of the Western world. But "being at sea" may be a very significant situation; for it may mean that we have returned to the great Womb of the biosphere, the **one ocean**. And indeed if anything is basic in this tormented period of ours it is the tremendous importance of the "Collective Unconscious" — which could mean, fairly soon, a return to chaos. In fact we may be passing, on a planetary time-scale, through the very moment of planetary fecundation preceding the prenatal beginning of a truly new Age, this moment lasting three centuries — what I have called the Avataric Cycle.

## CHAPTER TEN

### As We Face the Future - 6

#### An Oceanic Age

The Aquarian Age may be, far more than we think now, an **oceanic** Age. The Great Voyages of the fifteenth century (500 years before the start of the Aquarian Age, according to my hypothesis) were only the very beginning of the story. The Piscean Age began when Rome came to claim the Mediterranean as *mare nostrum* (our sea). England in her way repeated the boast last century: *Pax Britannica* paralleled *Pax Romana*. We, in America, have been trying to continue England's role after her global collapse as ruler of the seas; but this role is a trap now. We are challenged at every step by Soviet Russia; indeed we are like "Enemy Twins" scowling at each other but fated to work together, in spite of our puerile disagreements and siblings' jealousy, as we face an aroused Third World — the new "Barbarians," not only at our gates, but inside of our gates.

All our constructions may thus, symbolically if not literally, topple down into the One Ocean; for now we should have realized, and we will have to realize, that our giving different names to various seas and gulfs is symbolically meaningless, for there is but one ocean, one planetary biospheric Womb. And we must return to it, in mind if not in our distraught and deluged physical bodies. Perhaps the new focusing of man's attention upon oceanography and the possible use of the ocean's floor for food-production and mining as well as for warfare shows the direction in which mankind is moving. Of course we are also reaching to the Moon, and eventually other planets of the solar system, but in a sense the atmosphere, stratosphere and all that ancient astrologers called the sub-lunar sphere form also a kind of ocean in which the Earth-globe as a whole is bathing.

It is quite possible that the entire new Age, which I see rather as Phase Two of the vast Great Sidereal Year than as the "Aquarian Age," will be essentially a period during which mankind will be concerned above all with the realization of its oceanic spiritual depth of planetary being, of its fundamental common humanity. I believe that mental pictures of a New Age being spread around, either by college professors of the Rand organization type (the "prospectivists" employed by the government and by big business to evaluate future prospects) or, at the other end of the mind-spectrum, by devotees of "New Age ideals," are likely not to correspond closely to the realities of life some two centuries ahead. I would rather trust the last-mentioned group — over-idealistic as its visions may be — for it at least seems to realize that our present-day type of technology is not the answer, and that the one basic factor in the future will be a transformation of human nature and the appearance perhaps of new faculties. What we call now telepathy is only a beginning.

Humanity, at least Western world humanity, may indeed be entering the "sea" of a far more fluid, vast and mobile consciousness. And this quite likely will involve a profound change in the social organization of mankind, perhaps in the quantity of human beings on the globe, and in its distribution upon the continents. Continents may be breaking down into smaller units. There could be unity in oceanic, sub-and supra-conscious depths of being; yet at the same time a greater scatteredness of human collectivities in close contact with the sea, yet as well in close, immediate and vital communication with each other through new forms of transportation and through a "trans-physical," mental and super-mental sharing of variegated experiences. This is, at least as I envision the future in a few centuries. But before this state is reached, the going is likely to be very rough — the oceanic state

has undoubtedly many violent storms in store for mankind.

As we reach this "oceanic" stage of geo-social development of mankind it is entirely possible that what I have presented as a wave of civilization will also be dissolved into the gradually calmed sea. We may reach a truly global condition of all-human planet-wide (and planetary) development in which there will be more than ever a multiplicity of foci of human evolution on quite a few "islands" of culture, geographically separated, but sooner or later spiritually integrated into a global whole, Man.

If however, the wave-concept is still applicable, and my estimate of the present location of the wave-crest is correct, then we can expect Brazil to become the main, or most dynamic, focus of a more reintegrated and more closely stabilized humanity during Phase Three of the Great Sidereal Year, the so-called "Capricorn Age" which should begin in about twenty-two centuries. A few occultists have claimed recently that there was, three or four decades ago, a transfer of great beings wielding planetary power from Tibet to the Peruvian Andes — this evidently because of what they knew was going to happen in Tibet and in China. This may be occult fiction, or fact; I can produce no personal verification either way, but I tend to accept the story as referring to facts.

Whatever form North and Central America will have at the end of the so-called "Capricorn" Age may well be then the location for the great "American" civilization and a truly new race of human beings. It will be Phase Four of the Great Year, and this "Sagittarian" Age should be an Age of concretization of spiritual values. I repeat that I tend to believe that some of the expectations people have today for the coming Aquarian Age (Phase Two) will only mature into actualities during this Phase Four. This will occur some five thousand years after the end of the 19th century, and ten thousand years after what old India believed to be the start of Kali Yuga in 3102 BC.

## CHAPTER TEN

### As We Face the Future - 7

**Human beings today are extraordinarily in a hurry.** We are witnessing a prodigious acceleration of the rhythm of human and mental evolution; and our modern intellectuals in their fondness for extrapolating present trends into the future announce even more fantastic developments ahead -indeed very near. According to the calculations of some French scientists who founded the new "science," called *la prospective*, a climactic point is to be reached next century — indeed, perhaps significantly, very near the date I have arrived at for the beginning of the Aquarian Age. There may be a kernel of truth in such predictions, but as I stated in earlier chapters, the last twelve years of this century may upset greatly such "scientific" predictions.

The most important thing is not that one should build precise theories and rigorous systems, valuable as these may be to give us a sense of structural destiny and purpose in the midst of bewildering and seemingly chaotic events. It is to face the future with courage, faith and a quality of "vision" — with a deep and unchallengeable intuition of individual destiny, inner stability and peace. We may be able to acquire these through subjective meditation and identification with superior, or "eonic" Minds; but this may be a difficult path for many individuals and it is for them that studies such as this, which attempt to help individuals (and mankind as a whole) to find their place and function in time and space, can be of great value if approached with an open mind unobstructed by past traditions and semantic blockages.

## EPILOGUE - 1

**In this volume I have sought to extend and deepen** the consciousness of the reader by integrating the present moment and his or her experience of change and radical crisis in vast historical as well as astrological cycles, and by relating local problems to the broad spaces of an Earth considered as an organized system of interdependent activities, and indeed of organic functions. But it is obvious that everything for an individual human being begins with his or her individual person.

If it is necessary today to overcome the naive idea that society is made up of individuals, considered abstractly as free, equal, independent entities essentially external to their environment and the patterns of thoughts, feelings, behavior and language which conditioned, and largely determined their personalities, nevertheless it would be senseless to go to the other extreme and to make of individual

persons only the products of social, economic or telluric conditions. What I have been saying is that the development of a human being into an individual person is conditioned by the frames of reference which he consciously or unconsciously accepts — and accept he must, whether he admits the fact or not, for every single event or inner change can only acquire meaning and some sort of however imprecise purpose or value when related to an over-all frame of reference. Every man has a philosophy and a cosmology; he follows at any time a certain way of life and thinks in terms of particular language. If he is not aware he is doing so, and he has never consciously or deliberately thought about philosophical ideas or the nature of the universe, this simply means that he takes for granted the traditional approach and the frames of reference of his family, class, nation and civilization.

As I stated repeatedly, by far the larger portion of mankind has so far used only or at least predominantly **local** frames of reference. Even its gods, as far as the bulk of mankind was concerned, have been until fairly recently (historically speaking) local gods. The concept of a universal God, after it developed in the human mind, was strongly colored with localism, or else it was so abstract and transcendent as to deny any significant reality and value to the world we live in. Indeed it operated in so many cases as a negative frame of reference; for the God-Idea, when personalized, embodied all that man felt unable to attain, even if he wanted so much to do so; for instance, omnipotence, omnipresence, perfect love, supreme untarnishable beauty, etc.

A frame of reference against which you give meaning — a more or less negative meaning — to the facts of your existence is not a wholesome one. Thus mysticism developed on the basis of the striving for complete identification with God. If there is such an identification, any frame of reference loses any real meaning; but also existence as a separate individual loses its ultimate value.

True, there is much beauty and significance in the mystic's aspiration to the "unitive state," just as there is great meaning to moments of pause and inward withdrawal in the midst of tense outer activity. But this aspiration constitutes only one side of the human situation. Unity implies multiplicity. The transcendence of God implies the condition of cosmic existence; and as Zen masters keep repeating to their aware disciples nirvana and samsara are one. It is as an expression of the everlasting relationship between **nirvana** and **samsara**, between One and the Many that frames of reference operate. They exist inevitably for all forms of consciousness. The only issue is how inclusive, how steady and shock-proof — yet adjustable and extendable — is your frame of reference as an individual person.

My belief is that today the one **truly operational** frame of reference for man is the planet, Earth, considered as a cosmic type of "organism" within which humanity as a whole fulfills a basic function — a function which, for lack of a more accurate analogy, we can compare to that of the cerebro-spinal nervous system in the human body. It is Man's function in the economy of the earth to transmute into consciousness the results of all that he collectively experiences as he comes in contact with all regions of the globe. And as really to understand anything objectively one must gain a more or less distant perspective on it, the recent acquired ability of mankind to place itself, directly or by T.V. proxy, outside of the globe has indeed great value, even if this was made possible by an essentially destructive (matter-destroying and Earth-poisoning) type of technology.

## EPILOGUE - 2

**Man needs a frame of reference in order to situate,** evaluate and give a coherent and consistent meaning to his experiences; but, alas, most men not only accept unconsciously and never question the frame of reference embodied in their culture, religion and their social-political-economic patterns of existence, but they have a remarkable way of straight-jacketing their minds and activities in terms of the profession they adopt or the type of study or technique they eagerly, and perhaps fanatically, pursue. And this, to me, is the saddest part of the human picture today; it has not even the value of the allegiance of men of the past to a caste or a guild, rooted as these were in a quite profound awareness of essential human and collective needs.

I am speaking here, for instance, of the type of attitude which expresses itself in the phrase "art for art's sake," or science for science's sake, knowledge for knowledge's sake regardless of consequences to humanity. Power (social or political) for power's sake, success for success's sake (the "American success story"), could be added to the list — and in the field to which this book is related, **astrology for**

**astrology's sake.** An eminent personality in the field of American astrology has recently been quoted as saying: It is not what astrology does for you which counts, but what you do for astrology. This is the "professional" attitude in its most extreme form.

To me, astrology has no meaning or value except it helps man to understand better his innate potentialities, the unfoldment of these potentialities, and the development of humanity through the centuries and with reference to the planet's biosphere within which it should operate as a harmonious force for further evolutionary growth. Indeed, as I see it, there is no such thing as astrology **per se**, as an independent entity having strictly defined methods of operation absolutely valid under any circumstances. As I stated already I consider astrology as a symbolical language. Every language has evidently its own syntax and vocabulary, and a "genius" of its own, but here again making of the language an entity for the sake of which — of its so-called purity or perfection — the mind of an individual person has to become patterned in its expression by a rigid formalism is, as I see it, an unwholesome procedure. At least it is so **today**, in a period of total reorientation of consciousness and revaluation of our symbols and institutions.

We should accept the most radically transforming implications of this period of human evolution; and I am speaking of "evolution" instead of "history" because it is not only the future of our present civilization which is at stake but the future of the whole biosphere, of the whole Earth. And this is why I believe that the puny efforts of contemporary man at destroying himself and earthly life, on the pretense of glorifying himself as master of all natural processes, biological as well as atomic, will be frustrated. In which way our human pride will be frustrated, I do not claim to know; but because of this belief I feel that the individuals who have understood this tragic potentiality inherent in the coming decades should come together and, in as little obvious a way as possible, should establish "seed groups" from which in due time a new kind of humanity may arise.

At the end of the cycle of the year all that belongs to the realm of the leaves of the yearly plants inevitably decays; but the seeds remain, as hidden centers from which the new life will spring. What humanity needs now are seed-men and women willing and ready to assume the sacred task of self-metamorphosis, individually yet in constant relationship to one another — self-metamorphosis not merely for their own spiritual growth but for the sake of humanity. I have stressed this need for "seed-men" for the last fifty years, and all my work has been oriented toward the goal of making the few people I could reach clearly aware and deeply concerned with what this need for seed-men implies.

One cannot reach a state of mental clarity and of "ultimate concern" (as theologians now say) if one does not experience a deep surge of unchallengeable faith, courage and persistence, even under the most difficult circumstances. Both the mind and the deepest emotions must be set aflame by what one has come to realize is true and undismissable evidence. This is not a matter of analysis, research or scholarship, but one of total involvement and total response. And as conclusion to the effort represented by this book, may I therefore hope that whoever reads it will find out of this experience greater faith, greater courage, a wider vision and a more inclusive love for mankind and for the Earth — so that he or she may indeed become a vibrant, dynamic, unafraid seed-foundation for the impending rebirth of civilization on a purified "Aquarian" Earth-globe!

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# Sabian - How to learn astrology

Saturday, September 30, 2017 12:43 AM

*"Man is not what he is because he was  
born when he was, but he was born when he  
was because he was, potentially, what he is."*

## Chapter One **WHAT IS A HOROSCOPE?**

**A horoscope is like a picture, or a map.** It is not like a page of printing. The way to get at the meaning of a horoscope is to "look" at it, exactly as anyone "looks" through a window, or "looks" over a situation.

Astrologers speak of "reading" a horoscope, but this word often throws the beginner off the track. He thinks he has to learn a series of symbols, like letters to put together in words, and that astrology strings ideas out on a line, like sentences and paragraphs. He tries to store up ideas, ready to link together in this way, and soon gets confused, simply for lack of a correct understanding at the start.

Letters have been invented by men, and words are different in every language, but the elements of astrology actually exist in the heavens. The situation of the stars is transferred, with mathematical correctness, to the sheet of paper. Thus the horoscope is the actual picture of a life as it is represented in heavenly motion.

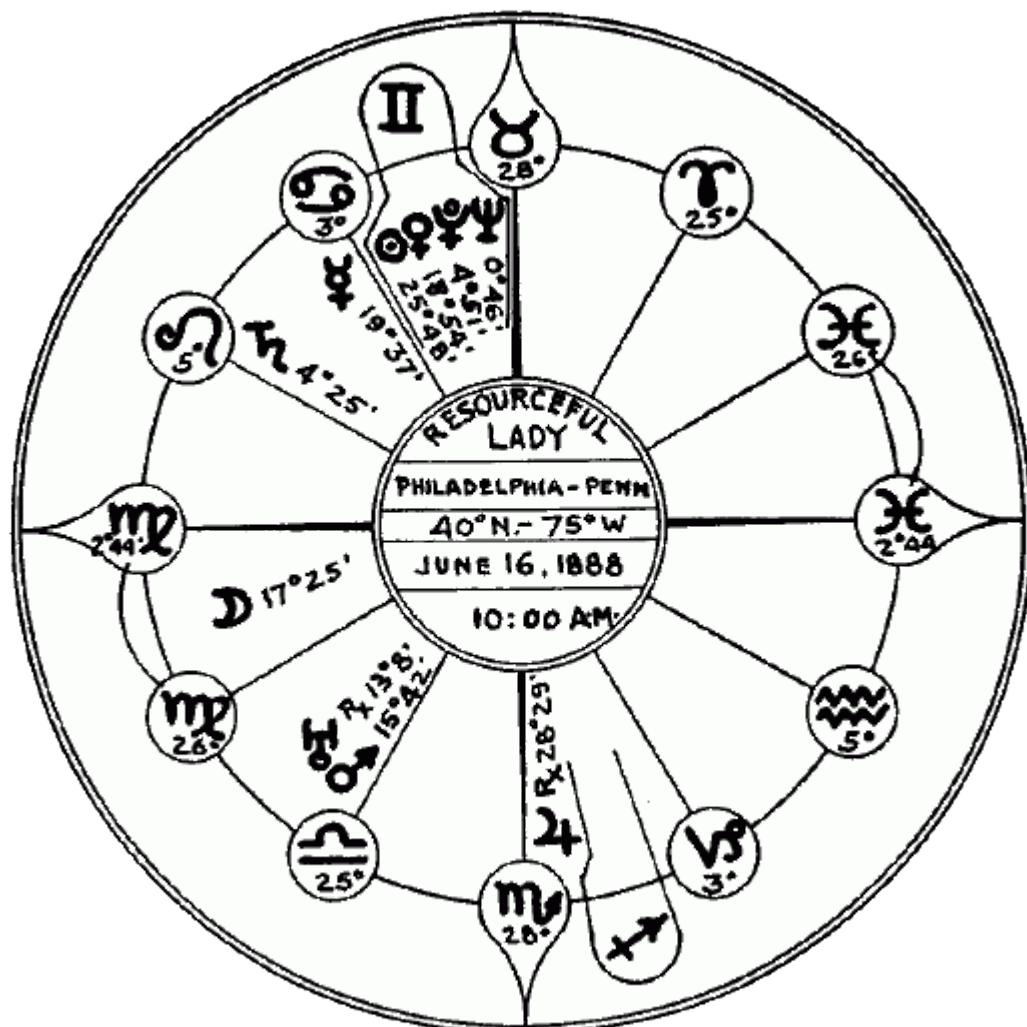
The astrological "chart," or "figure," or "map," or "wheel," as the horoscope is variously called, is examined in much the same way as the person it represents. Special things may be sought out by the eye, as to see whether the chart has many planets in one place, or whether the person has a large nose (two things that have no astrological connection), but usually any individual is first seen with a whole-view, and a horoscope is handled in the same manner.

The astrological chart uses symbols for the planets. It also identifies certain sections of the heavens as "houses of the horoscope" in one measure of motion, and as "signs of the zodiac" in another. These astrological elements are not many, and they are really easier to learn than many things commonly recognized in seeing a friend, such as the meaning of a smile, a glance or a gesture. The child learns to look at other people by beginning to "look," and to draw conclusions. These conclusions are simple at first. They get more complex only as he grows, and keeps on looking. The astrologer starts in the same way, unless he wants to make everything hard.

The purpose of this book is to help the student to "look" at a chart, accurately and competently, even from the beginning of his study. His first conclusions will be simple, or general, but they will be useful and correct. This will give him confidence, and speed him on his way to a more detailed capacity for judgment.

Here is the regular form of horoscope for a certain resourceful lady. Her husband, a professional man of reputation but great unreliability, left her penniless with four children ranging in age from infancy to seven. She then won a spectacular success, wholly by her own efforts and initiative, and in time became nationally well-known. The beginner, however, will shake his head as he sees this chart.

"How can I look at it and tell anything about it? I don't know what any of the marks mean. All I can see is a sort of large circle, cut up in sections like a big pie, with a small central circle containing information about the place and date of birth."

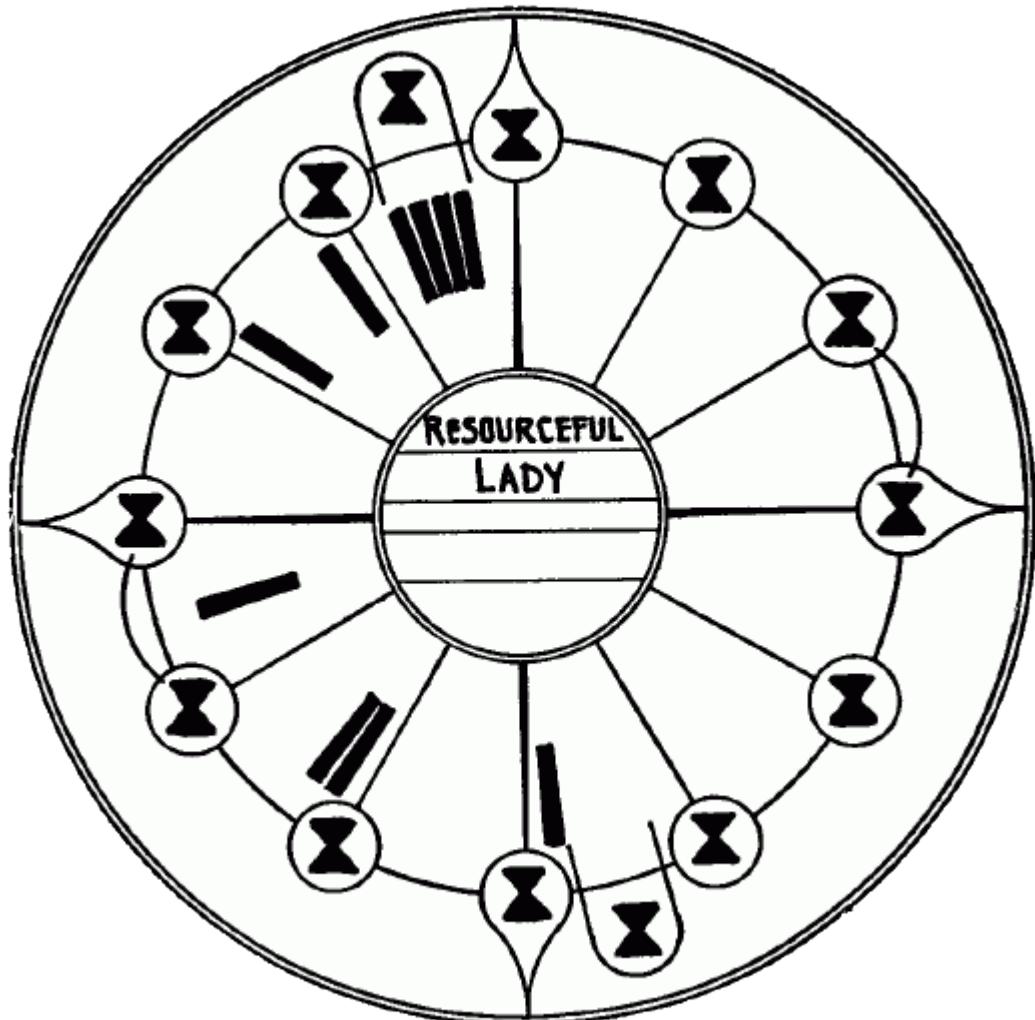


A similar objection might be made by the baby beginning to "notice" things.

"How can you expect me to tell what's what, when there isn't anything I can recognize, when nothing has any meaning to me?" The baby goes right ahead however, and begins to make progress. The astrological infant can do as well, and in the same way. What is puzzling in this horoscope is the presence of many unfamiliar marks. The symbols for twelve signs of the zodiac are given around the wheel, together with the number of degrees of each which lie on the "house cusps" or spokes of the wheel. Then the symbols for ten planets are found in the houses, with their zodiacal degrees and minutes.

The beginner may well protest, "I'll have to learn the symbols for those twelve signs, right now, and for the ten planets too, and learn what the houses are, and how to use degrees and minutes."

Not at all! The baby doesn't have to learn a lot of facts about this mysterious life around him before he starts to look at it intelligently, and to know things. Life makes him wait, lets him get the details as he needs them. First he is aware of everything as a gigantic blur, more or less. Then he begins to recognize vague patterns that make sense. He builds his knowing step by step. The beginner in astrology should do likewise. As a help to him the chart of the resourceful lady can be given in a different form. This will enable him to get a preliminary grasp of its meaning. Since the symbols for the signs of the zodiac and for the planets and the figures for degrees and minutes are quite unintelligible, simple black marks can be substituted, and the horoscope presented in this elementary but graphic fashion.



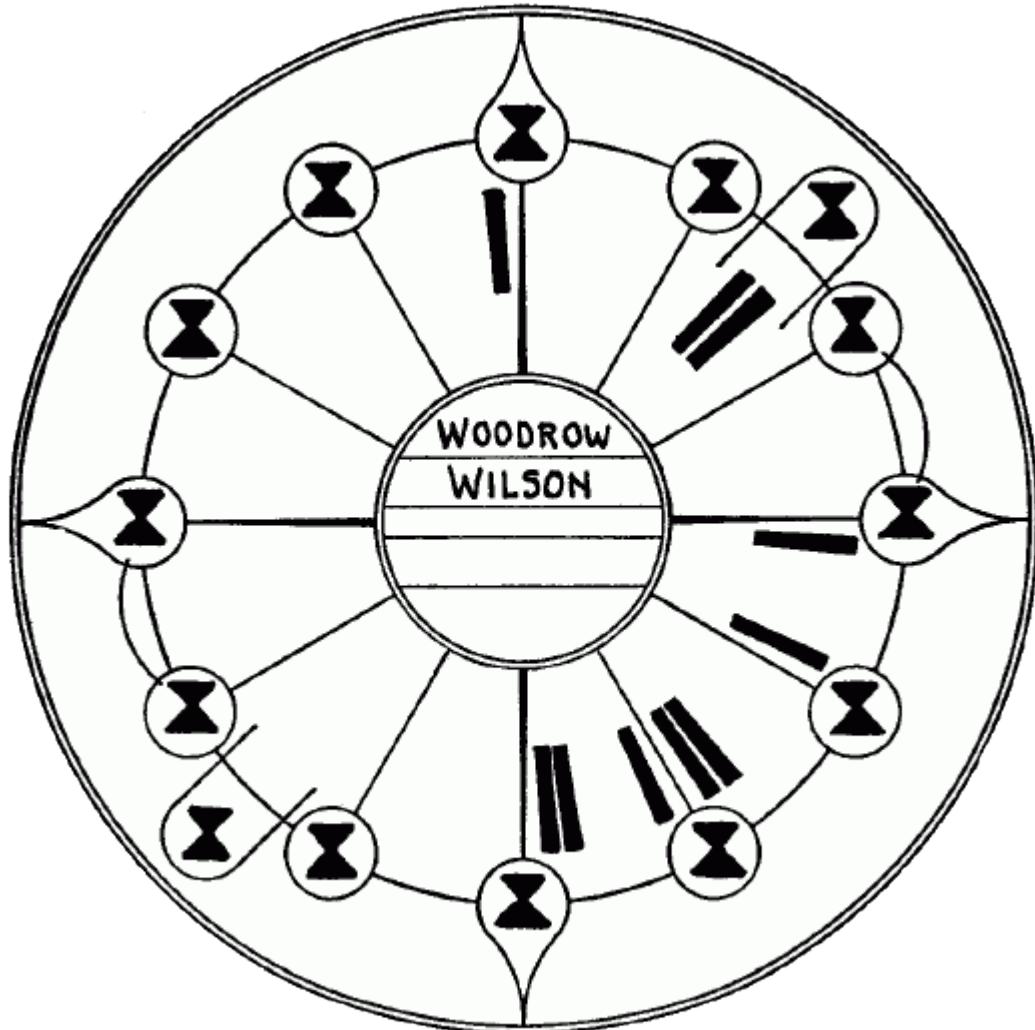
At once a simple characteristic of the chart stands out. The black marks actually inside the wheel, "in the houses" as astrologers express it, are as a whole towards the left of the central line. This has a very real meaning in the life of the "native," as astrology calls the person for whom the horoscope is "cast" or "erected." It shows that she can dictate the course of her own career quite completely.

In astrological language, the planets are "east." Thus the beginner must observe that horoscope directions are the exact reverse of those in a map, with east to the left, west to the right, south to the top and north to the bottom.

The native in this case was left absolutely helpless, with her four children, but she didn't waste energy complaining. Instead, she looked around to see what she could do. She was in the artistic quarter of the city, and there she found an unused attic in the hundred-year-old shack occupied by a candy store. In this she opened a tiny shop, selling only cake and coffee but specializing in atmosphere, discussion and psychological encouragement. She helped struggling writers and painters, and charged double prices to a conventional clientele for the privilege of first-hand association with bohemian individuals. In a few short years she had become famous.

This self-direction of the destiny is always shown, one way or another, when the planets are east in a chart. "East" is the section of the heavens where the sun rises, and the area of experience where everything has its start. Now, for a contrast, the beginner can look at the horoscope of Woodrow Wilson, simplified in the same way.

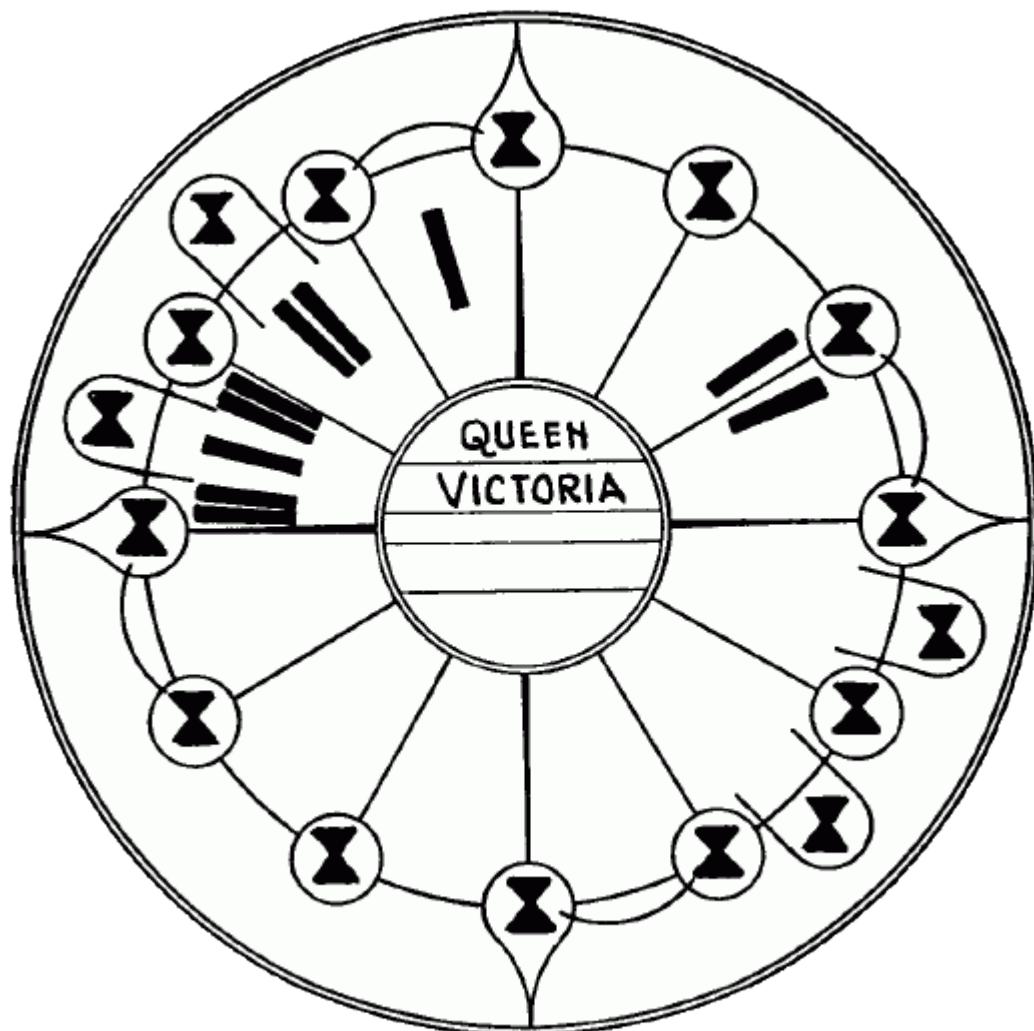
Here the planets as a whole are to the west, which means the exact reverse situation in life. President Wilson was a product of his times, and never the real author of his own destiny. The political developments in the state of New Jersey, with which he had nothing to do directly, were responsible for putting him into public life in the first place. The nature of the contest in the Democratic National Convention, rather than his own efforts, really led to his initial nomination for the presidency. His first election was due to the split in the Republican party, and his second was only made a fact at the very last minute by the California vote, a surprising outcome of special conditions in the state with which he was wholly unconcerned in any personal way. His international prominence came from the world war, equally apart from his own basic initiative; indeed, his direct efforts for the League of Nations were ultimately unsuccessful to a tragic extent. This is a typical illustration of the life-pattern when the planets lie to the west in the horoscope. Here is where the sun sets in the heavens, and the area in experience where everything has its completion.



To simplify the distinctions made so far, it can be said, somewhat superficially of course, that the emphasis in the eastern half of the chart gives an *a la carte* life, and in the western hemisphere a *table d'hôte* existence. The first type of individual selects his own meal throughout; the other takes what is served him, with only minor choices by comparison.

#### ***North and South Distinction***

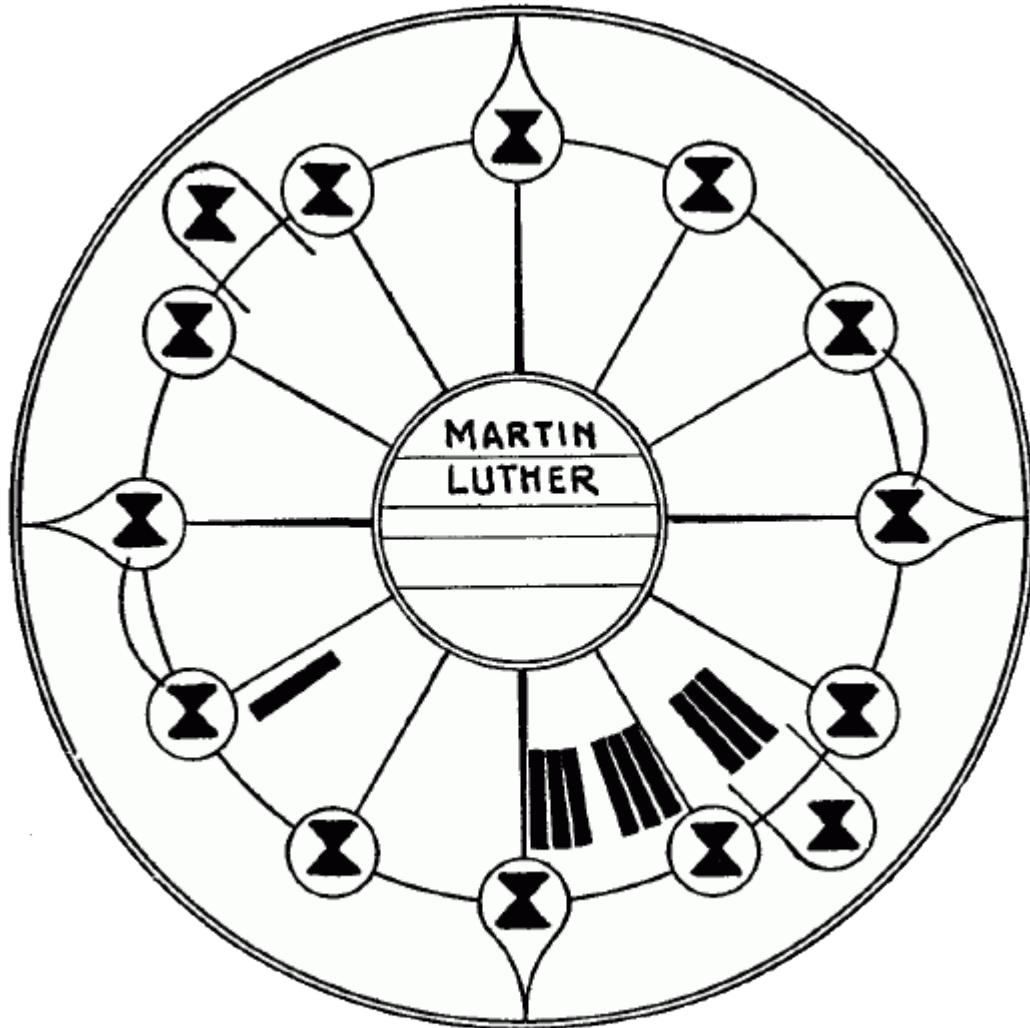
If it is possible to make a distinction between east and west "hemisphere emphasis," as the overbalance of half the wheel is known in astrology, it should be equally possible to distinguish between south and north, or to divide experience on the basis of a sun high in the heavens, or far below the earth. An example of south hemisphere-emphasis is found in the horoscope of Queen Victoria.



When the planets as a whole are south, or above the central line of the horoscope, the life is said to be entirely objective, or concerned only with practical and visible things. This was not only true of Queen Victoria, but of the whole age in which she was a central figure; so that her name has contributed the word "Victorian," or more specially, "mid-Victorian," to the language. The popular idea of this era was that everything must have an outward respectability at the least, and that the under or inner side of life must never be mentioned unnecessarily, or even admitted.

An example, by contrast, of north hemisphere emphasis is found in the horoscope of Martin Luther.

When the planets as a whole are north, or below the central line of the chart, the life is entirely subjective, or primarily concerned with spiritual and invisible matters. This was dramatically true of Luther. His major achievement was a reaction against superficial religion, mere outer show of piety, surface conformity to ritual. He definitely stimulated an inner or more true devotion, a faith which would actually be felt and lived. This is demanded by the basic pattern of his chart.



These four cases of hemisphere emphasis are extreme examples, to illustrate the general distinctions. In the charts of Queen Victoria and Martin Luther the planets are actually all on the proper side of the central line. In the case of the resourceful lady, the one planet at the bottom is really on the west side, although by only half a degree, and in the horoscope of Woodrow Wilson the one planet at the top is eight degrees over on the east side. Neither of these variations changes the general situation. In other words, distinctions of this sort are broad generalities. They make it possible to look at a horoscope with an all-at-once or whole view, and so get a first or over-all impression of the person.

The beginner will learn that the characteristics will hold to a lesser extent when the planets have merely a tendency to be all east, west, south or north. It is the same proposition as in life itself. When "tall" or "short" people are picked out, or "fat" and "thin" ones, it then becomes possible to describe others as "somewhat tall," or "slightly fat," and so on. The young astrologer, as he goes on, will have other equally broad means for sorting out people, or describing them in these first complete "looks." He will see that this is the most natural of all ways to approach the interpretation of the horoscope.

## Chapter Two

### WHAT ARE THE HOUSES?

**Beginners often make astrology difficult** by trying to make everything "different," mysterious or a kind of hocus-pocus. The more unfamiliar anything becomes, the harder it is to learn, to understand or to use. This applies to the houses of a horoscope in particular. Therefore it might be well for the beginner to ask himself, what is a house?

Most simply, a house is a place where someone lives, and in the horoscope it is a place where a planet or a group of planets is located. The heavens are first divided into quarters, or four segments, by the two lines which distinguish between "east" and "west" in the one case, and between "south" and "north" in the other. Then these quarters are each divided into three "houses," so that there are twelve in all.

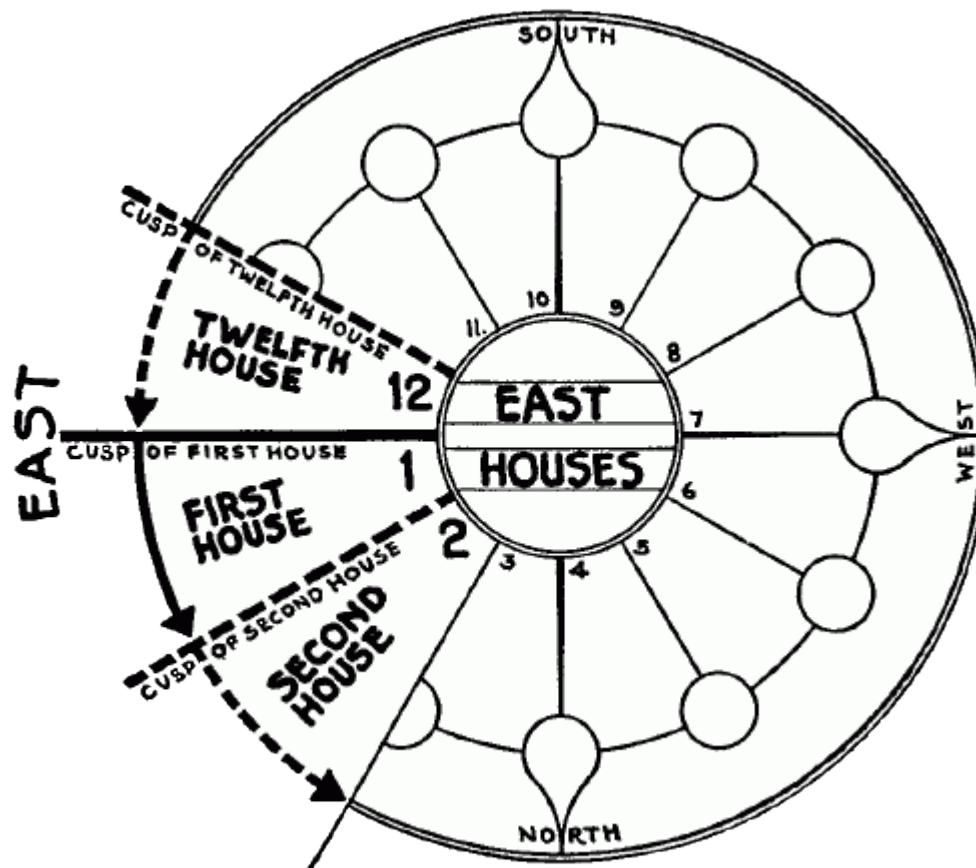
The idea is that, astrologically, man lives in "many mansions." Each of the twelve indicates one of the many divisions in his experience. He is like the wealthy individual who has a city home for social prestige, a room at the club for times when business alone brings him to town, a country estate in the north for summer and another in the south for winter, a lodge in the mountains for hunting or fishing,

and so on. Life has different levels, boundaries and facilities for various ways of acting, and the houses are the first of several means by which astrology measures or reveals man's destiny in terms of the special conditions under which he meets its demands. The degree to which an individual has his life focused or emphasized in one or another of its departments of experience is indicated by the place of the particular planets in particular houses.

The easiest approach to the houses is to see them as an expression of "east," "west," "south" and "north" influences in a horoscope. In other words, the beginner can build on what he has learned in the opening chapter. The arrangement at the east can be shown by a diagram.

The central line pointing east has been shown in heavier inking, and the solid arrow indicates that the house extends from the heavy line, or what is known as the "cusp," in a direction opposite to that moved by the hands of a clock. Incidentally, nearly everything in astrology is taken counterclockwise in this fashion.

The line at the beginning of the easternmost house, rather than the center of the house itself, is pointed directly eastward. The reason for this is that the cusp or threshold of the house has a special significance. It is like the front of a building, which represents the whole inside arrangement, and yet does not make the interior any less important.



The primary eastern house is known as the "first house" of the horoscope. Two other houses are more "eastern" than either "northern" or "southern." Thinking always counterclockwise in getting at the basic meaning of astrological details, the house behind the first is known as the "twelfth," and the one in front as the "second." The point of view in this numbering is that of the planets moving through the houses counterclockwise, from the first into the second, and so on. The diagram indicates the span of the twelfth and second houses with a dotted-line arrow in each case.

#### ***The Meaning of the Houses***

Now what do the houses mean? This is easy to learn if the first chapter has been mastered. While the house "rulerships" or meanings given here are simple, they are accurate in every respect. The more refined indications in the possession of a skilled astrologer are only a further application of these basic relations.

The "east" represents the control of circumstances, or the full and free ability to make decisions. Here is

where "a man is a man." Thus the most definitely eastern house, the first, is said to rule or govern "personality."

### ***What the Planets Do***

When any planets are "in" a house, they are like tenants who live there. Just as the people dwelling in an actual house will give it color and atmosphere, so planets in the first house give active characteristics to the personality of the native.

There is one planet in this first house, in the chart of the resourceful lady, and it had everything to do with the manner in which she built up her business. Because it was the moon, it gave her the approachability or graciousness which became a large factor in her success. Had it been another planet, she would have solved her problems no less by her own free efforts, but with a different "color of personality," according to the nature of this other planet.

What has been said about planets entirely or largely east will always hold, and whatever is indicated by a planet in the first house also will always hold. The many possibilities of patterns in the chart are matched by an equally large possibility of combinations in life itself. Each "look" at a chart is complete, or correct in its own terms. All the various "looks," if taken carefully and completely, will be matched by a single confirmation in the life itself.

### ***Empty Houses***

One detail of horoscope interpretation requires special attention at this point. The beginner will note that the first house contains no planets in any of the cases of Woodrow Wilson, Queen Victoria and Martin Luther. This means that there is no planetary tenant, but it does not indicate that the person is devoid of personality. Rather, the presence of a planet in a house means a special emphasis of the affairs of that house in the total or "social" life of the individual.

Personality was not in any way an issue in the careers of these last three. President Wilson was aloof, and the effort to get him called "Tommy" remained a considerable joke. The queen equally lived in a realm all her own, whether she shared this with her uncle, later with her husband, or finally with no one at all for most of her reign. Martin Luther was a difficult and depressing individual on the personality side. The three had "personality," but the personality was not emphasized as it was in the case of the resourceful lady.

There is a special relationship of some one planet to each of the houses as a ruler or "lord," or as more an owner than a tenant. This will show how the personality is used by the native, whether or not it is emphasized in the primary sense. The point is of no present value to the beginner, however, and its consideration follows more naturally in a later chapter.

### ***The Grouping of the Houses***

The central house at the east side of the horoscope, as the place where the native's personality has its astrological indications, is related to a house behind it, and one ahead of it, in a special charting of the personality's activity. Of these the twelfth house rules whatever personality unwittingly carries along with it, and thus it governs the hidden elements in the choices or the self-direction of life. This is for better or worse, as the case may be.

Astrologers call the main or central houses "angular," and the supporting ones behind them "cadent." Thus the first is angular, and the twelfth cadent. What "tags along" with personality can be described as personality's "skeleton in the closet," its lingering moods and fears, or its hidden obligations. This may mean "self undoing," and it may attract hidden enemies, imprisonment and all types of confinement. It also indicates the hidden sources of strength by which the personality builds as well as destroys itself from within.

This twelfth house was most disliked by the old astrologers, with the result that their books paint a rather terrible picture. The fact that it can work as well for good as bad is shown in Queen Victoria's case. The five planets there brought many wonderful things to pass. None the less the major events of her reign were "cadent" in the sense that they took place around and behind her.

The house ahead of the "angle," here the second, is always known as "succedent." This is an unfortunate word, as it emphasizes the secondary or clockwise point of view by which the sun "rises" in the east daily, and by which planets in the second house, carried along by the turning of the whole heavens, will "rise" after those in the first, even though by their own normal motion in the skies they must move on counterclockwise into the third. The succedent house fundamentally is the "prospect ahead," or what

lies in store for the native in each of the four basic directions of his life.

The second house rules everything available for strictly personal use. Compared with the twelfth house, where personality is supported, or is both strengthened and weakened out of past experience and general background, the second is where personality expands itself, or where the native "spreads himself" among his fellows. Basically it rules resources, and this among other things is money, or the general medium of exchange by which an individual most easily broadens his experience.

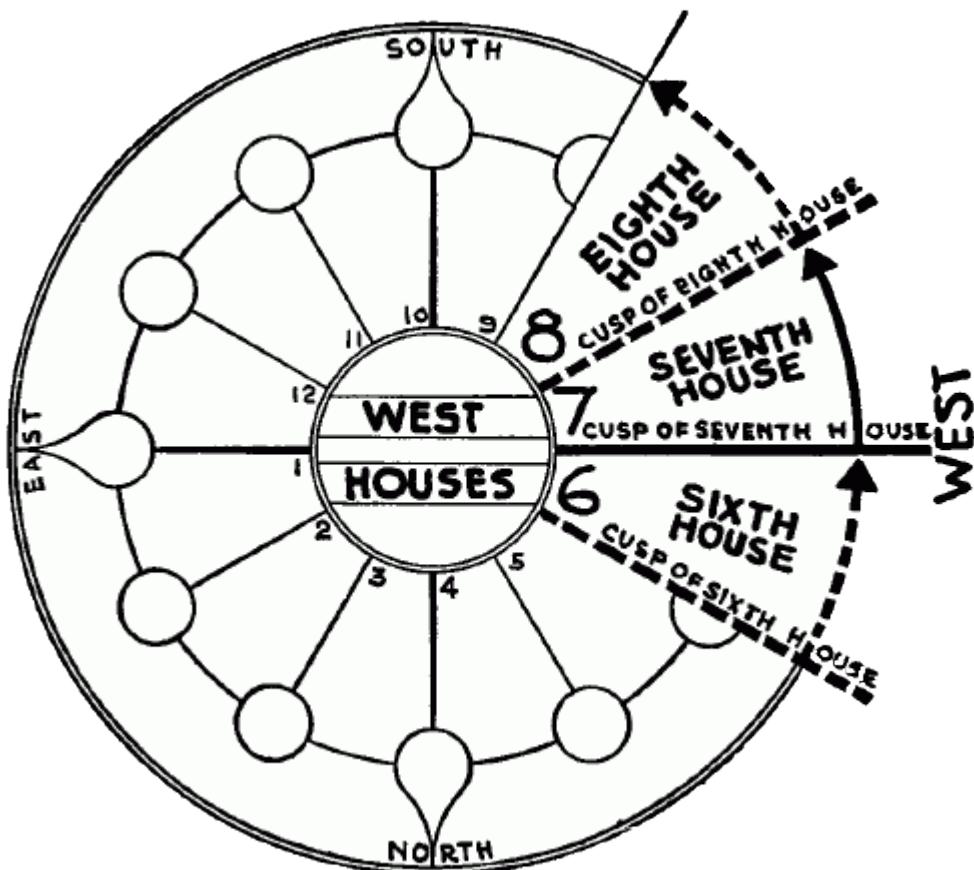
The spreading of personality, or this definite use of resources, is illustrated by the four example charts. The resourceful lady and Martin Luther have planets in the second house. Their careers required that they have the means for free contact with many people and situations. Queen Victoria and Woodrow Wilson, who by contrast were more like the actors in a drama, have no planets in the second. In the latter two instances there was never any real problem of personal means, but in the first two cases the entire lives consisted of a quest for new foundations and resources, financial in the lady's case and institutional in Luther's.

### ***The Houses at the West***

The west group of houses includes the seventh as the angle, the sixth as its cadent or supporting neighbor, and the eighth as its succedent or expanding associate. Emphasis of the west side of the horoscope has been seen to be the "*table d'hôtesituation*" in general experience. The seventh house, therefore, represents a focus of relationships in which it is necessary to defer to others, or work with others. This most simply is partnership in one form or another. The seventh house, in consequence, rules marriage, and all other coresponsible working arrangements in life, even to sharp competition and open conflict, or opportunity in general.

Queen Victoria is the only one of the example cases with a planet here, and she is the only one of the four who had to work in strict cooperation with the wishes and desires of someone other than herself. This was exceptionally exaggerated in her early years.

A curiously dramatic illustration of the way in which the horoscope can be interpreted by intelligent "looking," taking each judgment simply and completely by itself, is found in the fact that Woodrow Wilson's chart was initially understood by noting how all his planets are west, and is further delineated now by noting how his seventh house, the most "west" of all the twelve, has no planets in it. Thus his life is quite "westlike" in every respect, but with its "westness" never the basis for a struggle. In other words, the American president was a remarkable example of an individual swept along by a species of broad destiny, and yet he was never sensitive to anything of the sort; it was never an issue in his mind. The sixth house, as the "support" of these general partnerships with others, rules the type of relationship which has become hidden or limited, for better or worse, on the analogy of the twelfth house. The sixth, therefore, becomes the house of servant-relations, indicating both the people who wait on the native and the attentions he must give to others as a "servant" in turn. It also indicates the direct service he must give to his own affairs, as this takes the form of "work" or becomes a personal maladjustment in the form of "sickness."



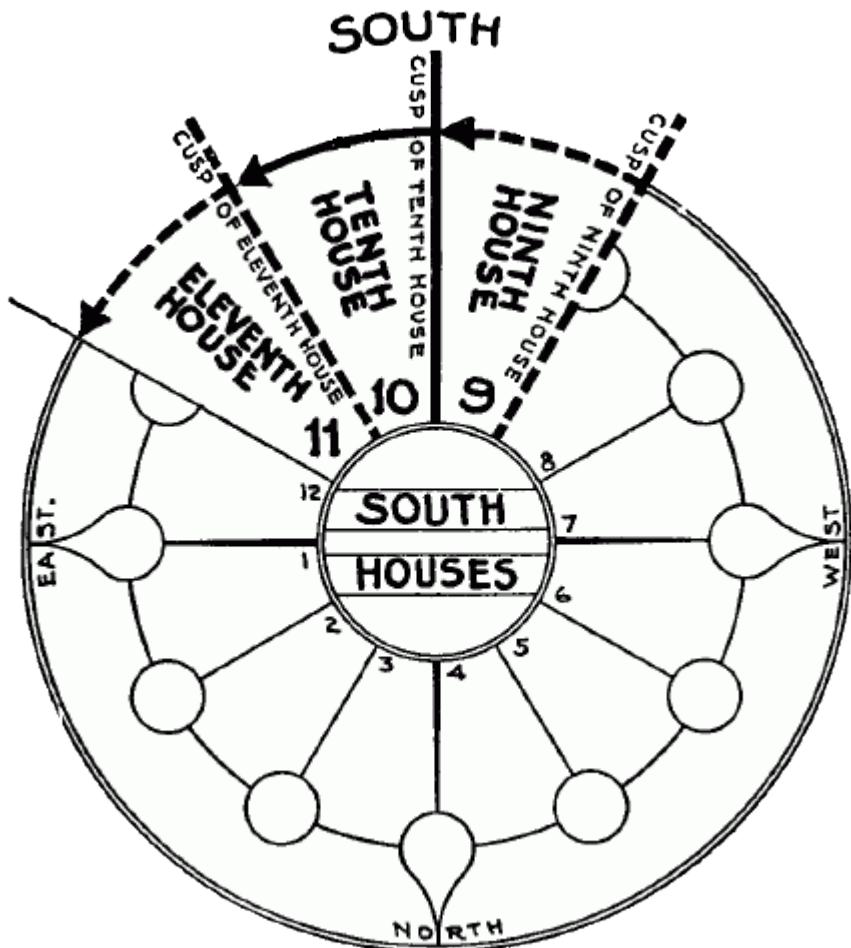
Woodrow Wilson, of the example charts, alone has planets here, and his whole career was one crisis after another over his "servant relation" to those about him. The dramatic climax was the historic battle over the Versailles treaty and the League of Nations. He was not, like Queen Victoria, a partner with a governing ministry. Neither the resourceful lady nor Martin Luther found any issue whatsoever in the question of whom they should serve, and how; or who in turn should wait on them, and carry out their wishes.

The eighth house, as the expanding possibilities of partner relations, rules legacies, or the means made available by others for the spread of personality. It thus has considerable analogy to the second house. As the partner-aided spread of personality it governs regeneration, or the development of character along the lines of ideals held by other people; and also rules death as a final chapter in regeneration. The old astrologers found this house almost as difficult as the twelfth, and in consequence said that it was an unfortunate place for the planets. Actually the meaning of the house is quite simple. It always indicates how the native can help others, or how they can help him, in any genuinely reciprocal relationship.

Queen Victoria and Woodrow Wilson have planets here, and this reciprocal activity was a matter of great concern in their lives. In fact, both were chief executives of countries at a time of great change, or unusual national development. Both had much to do, whether directly or indirectly, with a sudden expansion in the destinies of their respective peoples. On the other hand, nothing of this sort was at issue in the careers of the resourceful lady, or of Martin Luther. They were both essentially individualists, quite unmoved by any personal sense of obligation to other people or groups.

#### ***The Houses at the South***

The south group of houses includes the tenth as the angle, the ninth as its cadent or supporting neighbor, and the eleventh as its succendent or expanding associate. Emphasis of the south hemisphere, or what astrologers often term "all planets above the earth," has been seen to indicate a wholly objective life; that is, one lived in the outer or visible give-and-take of everyday experience. The tenth house rules the general position of the native among his fellows, or his struggle to gain and maintain such a position, and so most simply governs "place in life." This is sometimes described as "honor."



It will be observed in the example charts that there is no emphasis here for Martin Luther. His position in life was assured by the fact of his priesthood, and so it was never an issue. The planet in the cases of Woodrow Wilson and Queen Victoria indicates that the president had to struggle in order to hold the place into which he was catapulted by events, and that the queen faced real problems in giving the British monarchy the new foundation in influence for which she was largely responsible. The great number of tenth-house planets in the chart of the resourceful lady is indication of the special degree to which this one out of the four example cases felt impelled to carve out a real position of her own.

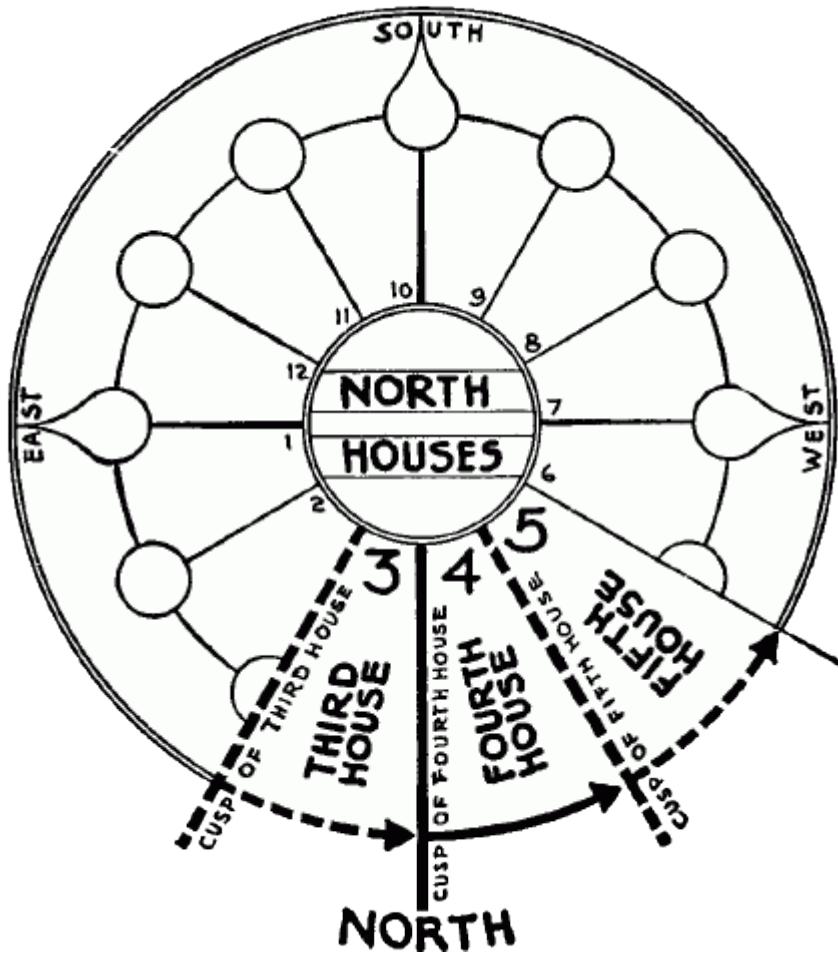
The ninth house, as the support of the place in life, most simply rules "knowledge" or "understanding"; the wisdom by which an individual retains his proper place among his fellows. This involves ideas in nearly every form, and astrologers therefore look to this house for indication of religion and conscience. It shows the intellectual or abstract tie with things at a distance, as well as any practical efforts made to realize or maintain these ties, and it includes the travelling which involves a definite change of base, both temporary and permanent, or what astrologers identify as "long journeys."

Because none of the four example charts have planets in this house, none of these people experienced critical issues of understanding, or of distant associations, in any real sense. This means that each, in his own mind, knew exactly what he was about; that no one of them felt under any necessity to question his own intellectual background.

The eleventh house, as the expanding possibilities of public position, most simply rules friendship in personal terms, and hopes or objectives in a more impersonal way. Queen Victoria and the resourceful lady are the two, out of the example cases, with keen sensitiveness to their need for a real response to their ideals and efforts; and they are the only ones with planets in this house. They alone recognized the existence of a problem in their public acceptability. The queen sought to establish the real influence of the monarchy and the resourceful lady wished to build good will for her business enterprise. Neither Woodrow Wilson nor Martin Luther had any critical concern over their own goals as such, and they were unaware of any problem in the direction of their efforts. Both were obsessed with the creative tasks which engrossed them, and inclined to expect an almost unquestioned acceptance of their accomplishments by everyone around them.

### **The Houses at the North**

The north group of houses includes the fourth as the angle, the third as its cadent or supporting neighbor, and the fifth as its succedent or expanding associate. Emphasis of the north hemisphere, or of "below the earth" affairs, has been found to indicate a specially subjective experience, and this is centered at the fourth house as ruler of the inner or private life of the native, in direct contrast with the tenth house. The rulership is most simply expressed as "home." It is also the "end of life," or the end of any cycle of events, when the values of the experience are established for all to see; i.e., the stage when things "come home" to people, or have their final influence. In this connection the house is often said to indicate the native's soul.



Queen Victoria, alone of the four example cases, has no planets here. There was not only no real issue, as far as her own inner impulses or subjective doubts were concerned, but the rigid discipline of her upbringing was planned deliberately to eliminate anything of the sort. A pressing sense of deeper necessities, and of very great problems in end-results, was a dynamic driving force in each of the other three individuals, even though this was a very personal or narrow matter in the instance of the resourceful lady.

The fourth house, as ruler of the home, and the tenth, as ruler of the public life and business relations, are together the indicators of the parents. There is considerable dispute among modern astrologers over which house rules which parent, and the beginner will have to make his own ultimate choice. In general, however, it is safe to say that whichever parent touches the native most importantly in terms of his place in life is indicated at the tenth house, and whichever one influences him more through the deeper and inner stirring of the soul is indicated at the fourth.

The third house, as the support of the "home," rules the general familiar and practical surroundings of the native, or indicates his "environment." This includes brothers, sisters and all blood relatives other than parents and children. It embraces all the conveniences of everyday existence in a most complete way, from means of communication to tools of every sort. Books are included on the one hand, and transportation on the other. Thus the house reveals the movement around the normal vicinity in what astrologers call "short journeys."

None of the four example horoscopes have planets in the third house. Like the ninth, this was a department of life in which issues were never raised, in which there was never need for real questioning in any of these cases. Here were people thoroughly settled within their own being, as far as their ordinary surroundings were concerned. The petty details of their efforts were never a problem. The fifth house, as the expanding possibility of the inner or deeper side of life, rules the native's basic "self-expression." It indicates amusements and relaxation as well as artistic or "creative" efforts. "Home" potentiality may take the form here of speculation and gambling, in an anticipation of values, or it may govern courtship and children as a tangible effort to expand the values which are already embodied in self.

Martin Luther and Woodrow Wilson have planets in this house, which shows that they sought to make a creative contribution to their age, and that their self-expression was a matter of real issue. This would hold no less in failure than in success, as illustrated in Wilson's effort to set up a league of nations.

Queen Victoria and the resourceful lady, on the other hand, faced no problem at this point. Neither of them had any genuinely creative sense of a work to do, or of new ground to break, such as was true of the two men; they merely sought to do well what many others had done before them.

### **Summary**

In summary, what has the beginner learned in this second chapter? He has found that the directions east, west, south and north, by which he has been able to make his first steps in looking at a horoscope, are the basis for a division of the heavens into four parts. He has seen that the four quarters are each divided further into three houses of the horoscopes, making twelve in all. He has found that when planets rest in these houses, the corresponding departments of life are shown to be at a stage of issue or crisis.

He is ready now to distinguish the planets, one from another, so that he can give more specific judgments about the native. In the meanwhile he has learned the fundamental meanings of the houses, and it will pay him to review these very carefully before undertaking the next step in astrological understanding.

### **TABLE OF HOUSE MEANINGS**

<b>First</b>	Personality
<b>Second</b>	Resources, Money
<b>Third</b>	Environment, Brethren, Communication, Short trips
<b>Fourth</b>	Home, End of life, Deeper-link parent
<b>Fifth</b>	Self-expression, Speculation, Children
<b>Sixth</b>	Servants, Service, Sickness
<b>Seventh</b>	Partnerships, Competition, Opportunity
<b>Eighth</b>	Legacies, Regeneration, Death
<b>Ninth</b>	Understanding, Religion, Long Journeys
<b>Tenth</b>	Place in life, Profession, Outer-link parent
<b>Eleventh</b>	Friends, Hopes, Objectives
<b>Twelfth</b>	Hidden support and limitation

### **Chapter Three**

#### **WHAT ARE THE PLANETS?**

**In the same way that man has his experience in many different "houses,"** so he has many ways of acting or different "skills," with which to meet the needs of experience. These are indicated in a horoscope by the planets.

The planets are the bodies that move against the background of fixed stars in the heavens. They form the patterns, by their position in the houses and signs, through which the horoscope has its

correspondence to human affairs. Ten are commonly used by astrologers. Mars, Jupiter, Saturn, Uranus, Neptune and Pluto have paths of motion in the sky farther from the sun than the earth's own orbit, and in that order. Venus and Mercury have their paths between the earth and sun. The moon, which circles the earth directly and closely, is an important "planet" astrologically. The sun, which has an apparent motion, due to the fact that all these heavenly movements are observed or measured from the earth, is the tenth and most vital "planet" of all.

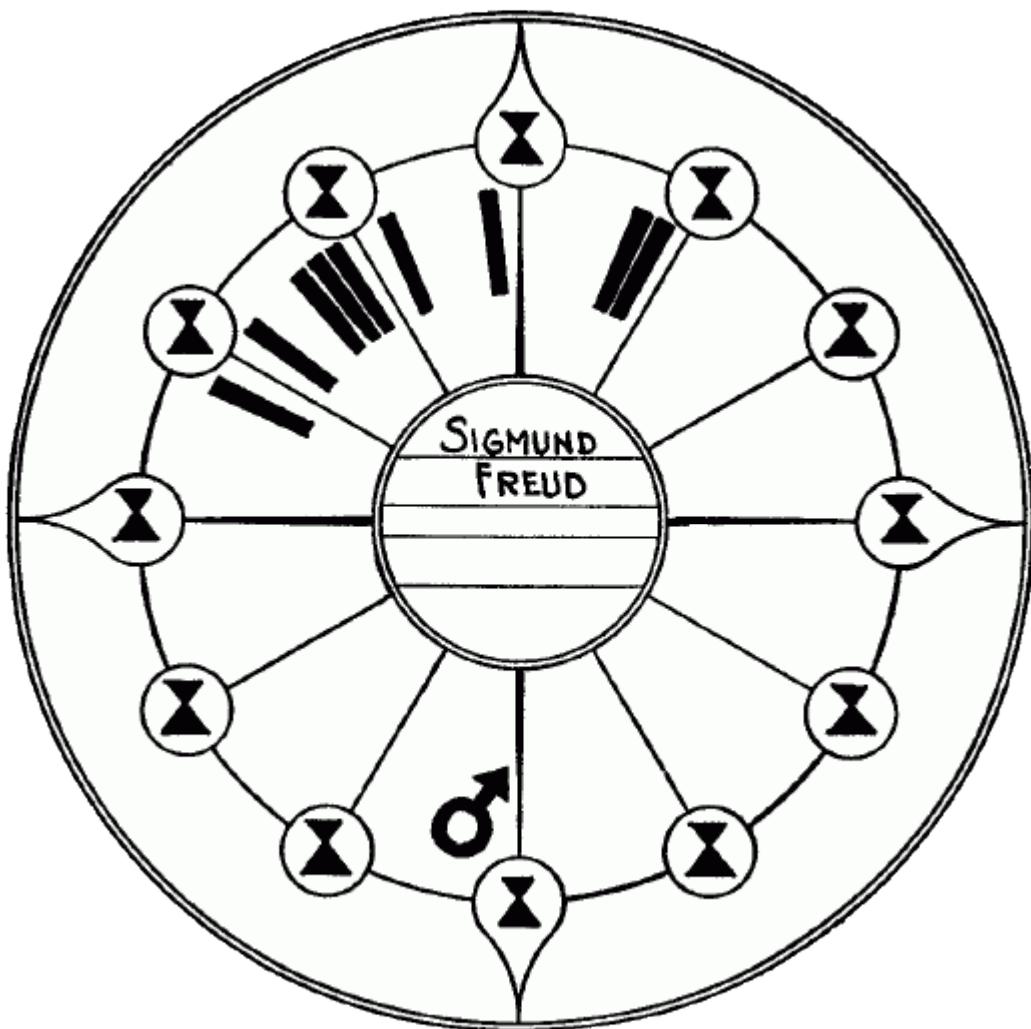
The ten bodies are placed in the horoscope exactly as they lie in the heavens, and as they are seen from the earth-center point of view, but they are indicated by symbols which the beginner now must learn. Except in the case of the recently discovered Uranus, Neptune and Pluto, these symbols are combinations of three basic elements. First is the circle, which represents spirit or the limitless "source" of life. Second is the cross, which by contrast stands for simple matter or lifeless substance. Third is the crescent or half circle which is the linking of spirit to life through experience, and is the development of a personal sensitiveness or "feeling" which in astrology becomes a representation of "soul."

The easiest way to learn the meaning of the planets is to look at specially selected horoscopes in which each planet in turn is brought to special prominence. In such a case the life of an actual person will illustrate the planet's significance far better than any description in words. The beginner has mastered the houses in preliminary but thorough fashion through the "hemisphere emphasis" in outstanding example charts. Now he can be helped by a reverse hemisphere emphasis, or by cases where only one out of all the planets is east, west, south or north. This situation is known as "singleton."

The location of a lone planet in a hemisphere gives it an exaggerated influence, on the principle that anything set off by itself has special importance. At times a singleton planet will seem to dominate all the other nine together. The native's whole character will be given a pointed emphasis in the affairs of the singleton's hemisphere. This makes it possible to observe the particular genius of any given planet by taking the case of some well-known person where it is a singleton.

### ***Mars***

The symbol of Mars is the cross of matter placed over the circle of spirit, and in practice the cross is made like an arrow-head. This indicates a way of acting in which practical things are more important than ideal ones. It describes activity in its most tangible form. The position of Mars in the horoscope reveals the pattern of initiative, or shows how the native ordinarily will start anything.

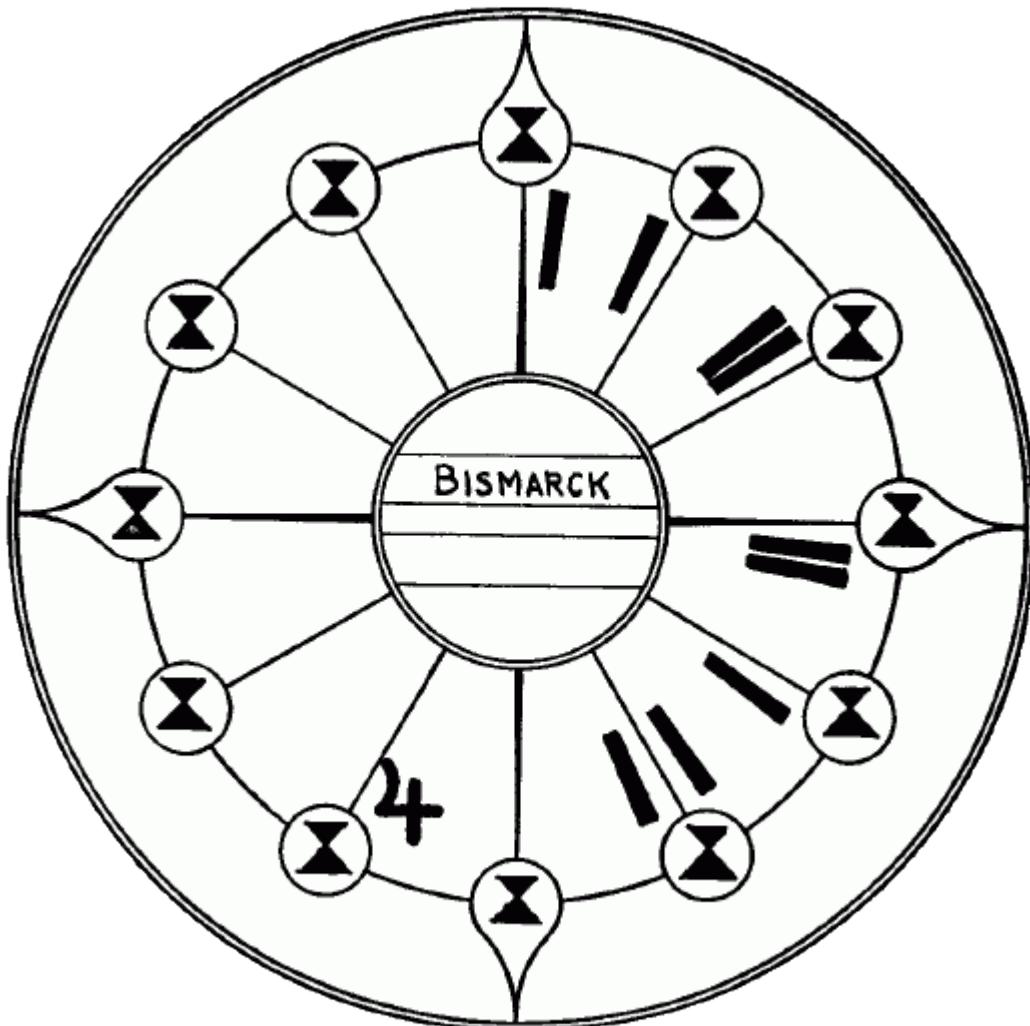


The example chart is Sigmund Freud. His northern hemisphere is given basic importance by a singleton Mars. The fact that Mars is his most important planet makes him a pioneer, and the fact that his northern hemisphere is emphasized means that, like Martin Luther, his work is concerned with the inner side of life. As a matter of record, no other man in human history has done as spectacular a job of pioneering in the hidden depths of personality. Thus he gives an excellent dramatization of this planet's fundamental nature.

Moreover, the beginner may note in passing that Mars lies in the third house. This house rules ordinary environment, and shows that Freud's pioneer work has to take place in the affairs of everyday living. What he started was a technique for adjusting every individual to the normal situations around him.

#### *Jupiter*

The symbol of Jupiter is the cross of matter supporting the crescent of soul on its left or east arm. This indicates a way of acting in which the individual selects the circumstances of his self-expression, or in which the soul acts "eastwardly" by its spontaneous and often "jovial" participation in life. The position of Jupiter in the horoscope reveals the pattern of enthusiasm, or shows how the native ordinarily will invite experience or expand his relationships.



The example chart is Bismarck, one of the astute statesmen of the nineteenth century. The fact that Jupiter is a singleton makes this native particularly sensitive to responsibility. The fact that his eastern hemisphere is emphasized means that, like the resourceful lady, he is the executor of his own opportunity. Moreover, the place of Jupiter in the third house means that, like Freud, he works with potentialities immediately at hand. His life dramatically reveals Jupiter's fundamental power of organization, or capacity for enlisting the fullest cooperation of others.

#### ***Singleton Near the Hemisphere Line***

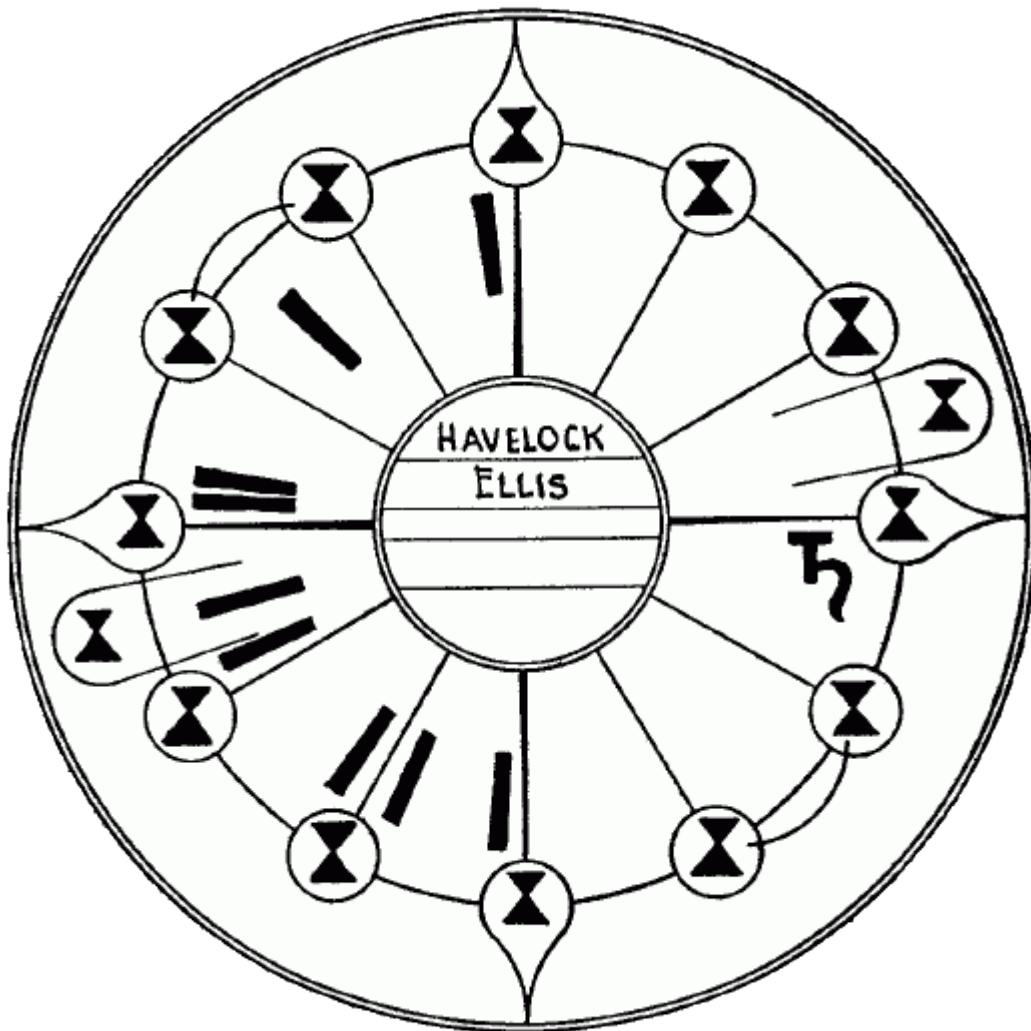
The beginner will note that the singleton is not directly vertical to the hemisphere containing the other planets, and that this makes no difference in its operation. He should wonder, however, how this case differs from that of Woodrow Wilson, where a planet was eight degrees across the line. In contrast with the former case, Bismarck's Jupiter is in a different sign from the hemisphere line, almost a full thirty degrees into the singleton hemisphere; the distinction is effective because it is sharp.

#### ***Saturn***

The symbol of Saturn is the cross of matter placed over the crescent of soul, and in practice both the cross and crescent are somewhat modified. This indicates a way of acting in which the individual accepts experience, or in which the soul definitely adjusts itself to practical facts. The position of Saturn in the horoscope reveals the pattern of this sensitiveness, or shows how the native ordinarily will develop any depth of understanding.

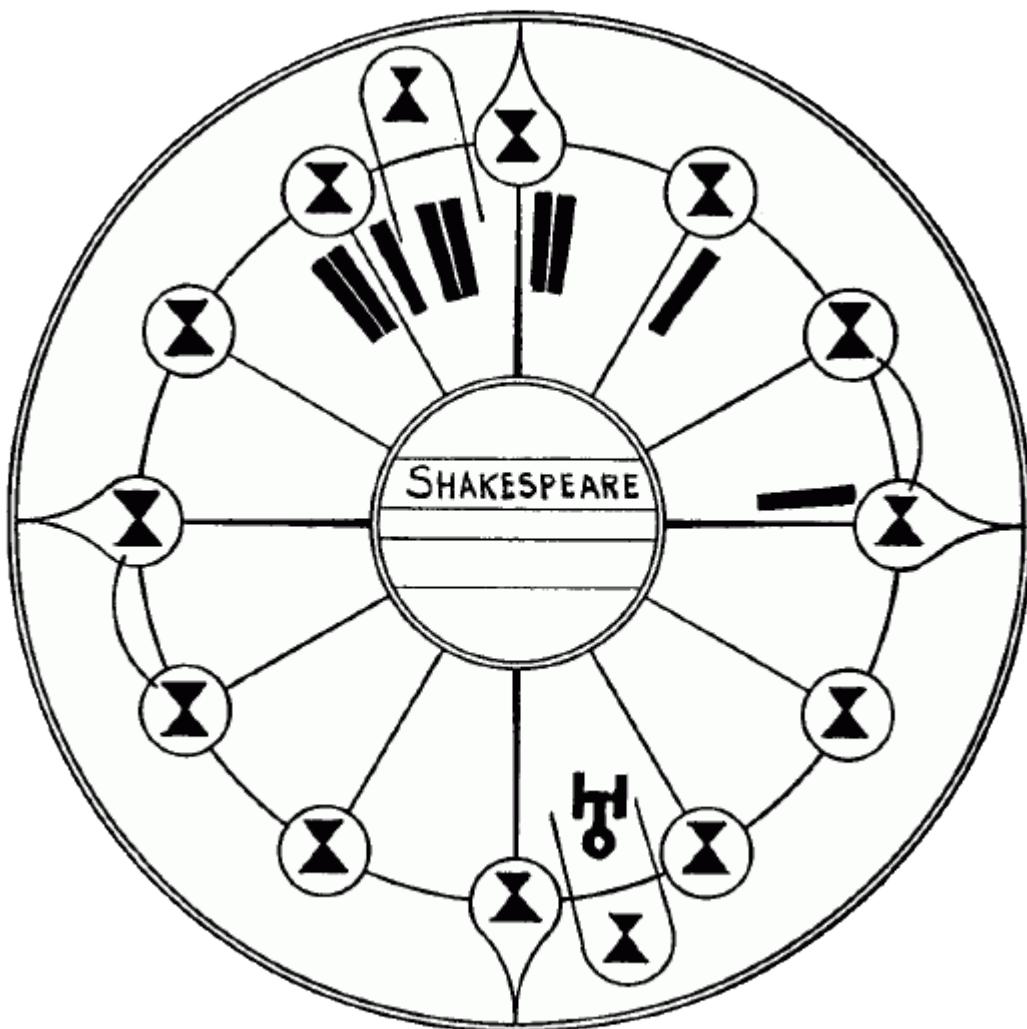
The example chart is Havelock Ellis, whose work was important in bringing human biological differences into a true psychological perspective. The fact that Saturn is a singleton makes him particularly sensitive to the deeper significance of experience, as well as more than usually aware of common or superficial inhibitions. The fact that his western hemisphere is emphasized means that, like Woodrow Wilson, he is not only a product of circumstances largely beyond his control, but is also denied any real sense of achievement during his own lifetime. Moreover, the place of Saturn in his sixth house indicates his life-

work with the maladjustments and sickness of mankind. His life, in terms of its sensitiveness, its depth and its withdrawal from transient and unimportant activities, gives a remarkable insight into Saturn's nature.



#### *Uranus*

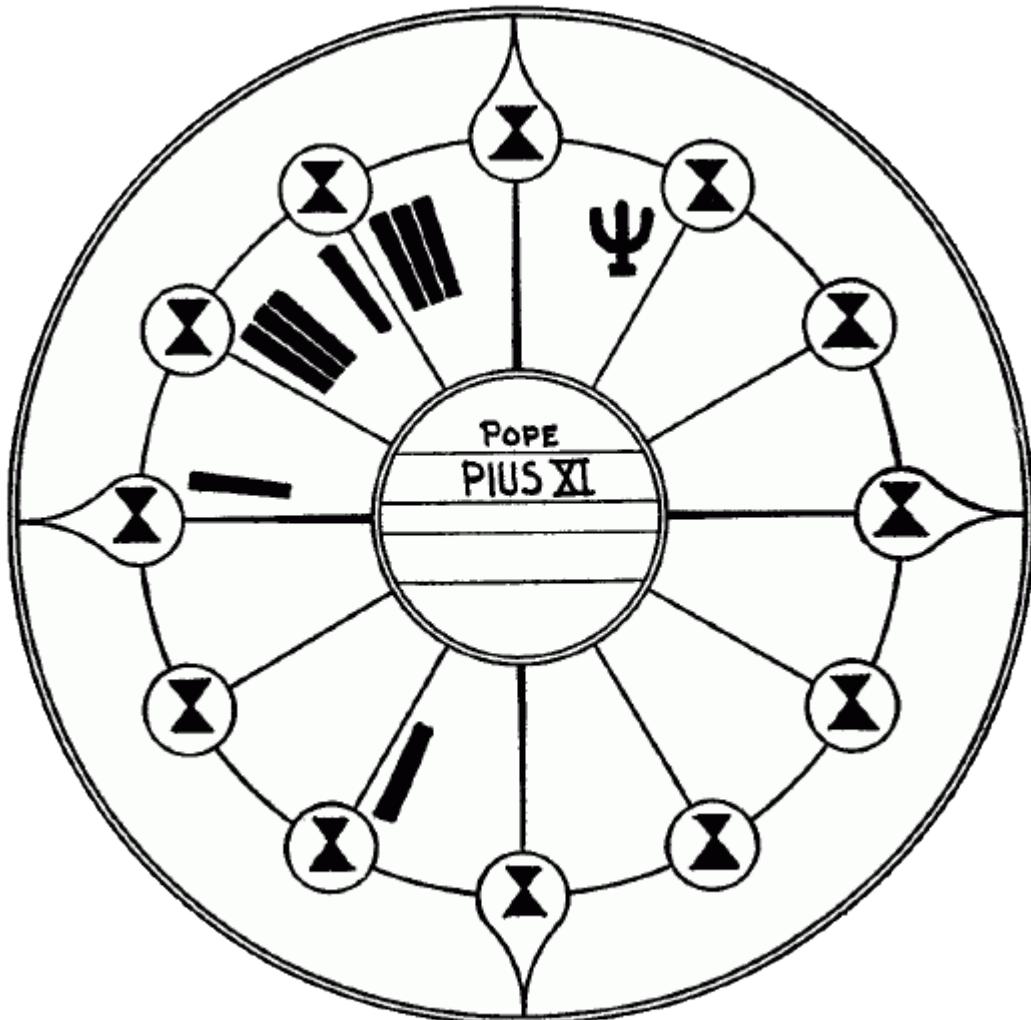
The symbol of Uranus had its origin in the initial letter of Herschel, the planet's discoverer, and is often explained as this "H" with a planet suspended from the cross-bar. The three planets that were not known until modern times, although they can be calculated for the horoscopes of any prior period, are primarily a part of the modern experience that led to their discovery, and so are most useful in their indication of the characteristic affairs and relations of modern civilization. As the first of the new planets, Uranus indicates a way of acting with special social initiative. This is the originality which a widespread civilization makes possible. Thus the position of Uranus in the horoscope reveals the pattern of independence in the life, or shows how the native ordinarily will keep himself free from dictation. The example chart is Shakespeare, perhaps the world's greatest interpreter of human nature. The fact that Uranus is a singleton makes him exceptionally detached from the people and conditions around him, and the fact that the planet was not discovered until nearly two centuries after his death is reflected by the different conception of his work in his own age and in present times. The fact that his northern hemisphere is emphasized means that, like Luther and Freud, he reveals a special understanding of the hidden side of life to the modern or Uranus-conscious world, although in his own day he lived wholly objectively under a southern "hemisphere emphasis," and so produced his own plays very "commercially." The place of Uranus in the fourth house means that his most vital concern is with the true roots or "home nature" of men generally, however unsuspectingly this may have been on his own part.



The beginner may note that the uncertainty concerning the details of Shakespeare's birth and life is of dramatic interest here. In other words, the extent to which this horoscope "fits" Shakespeare's life is an important illustration of the fact that any tradition about a man, in order to survive at all, must have as reasonable an astrological basis as any actual history. Here is an almost spectacular revelation of the planet's power to cut across all the lines of lesser or trivial realities.

#### ***Neptune***

The symbol of Neptune is the trident or three-pronged fishing spear which was long the special emblem of the god from whom the name was taken. Neptune's discovery followed the discovery of Uranus, and its meaning must follow the significance of Uranus, and be derived from the modern experience to which both correspond. After originality, always, come the consequences of the original action, and this is social responsibility. Neptune indicates a way of acting by which the individual fits himself into the civilized mode of life in which he realizes his freedom. This is bondage, when it is not understood, otherwise it is willing conformity to the needs of the group. The position of Neptune in the horoscope reveals the pattern of social obligation, or shows how the native ordinarily will conform to the general desire of his fellows.



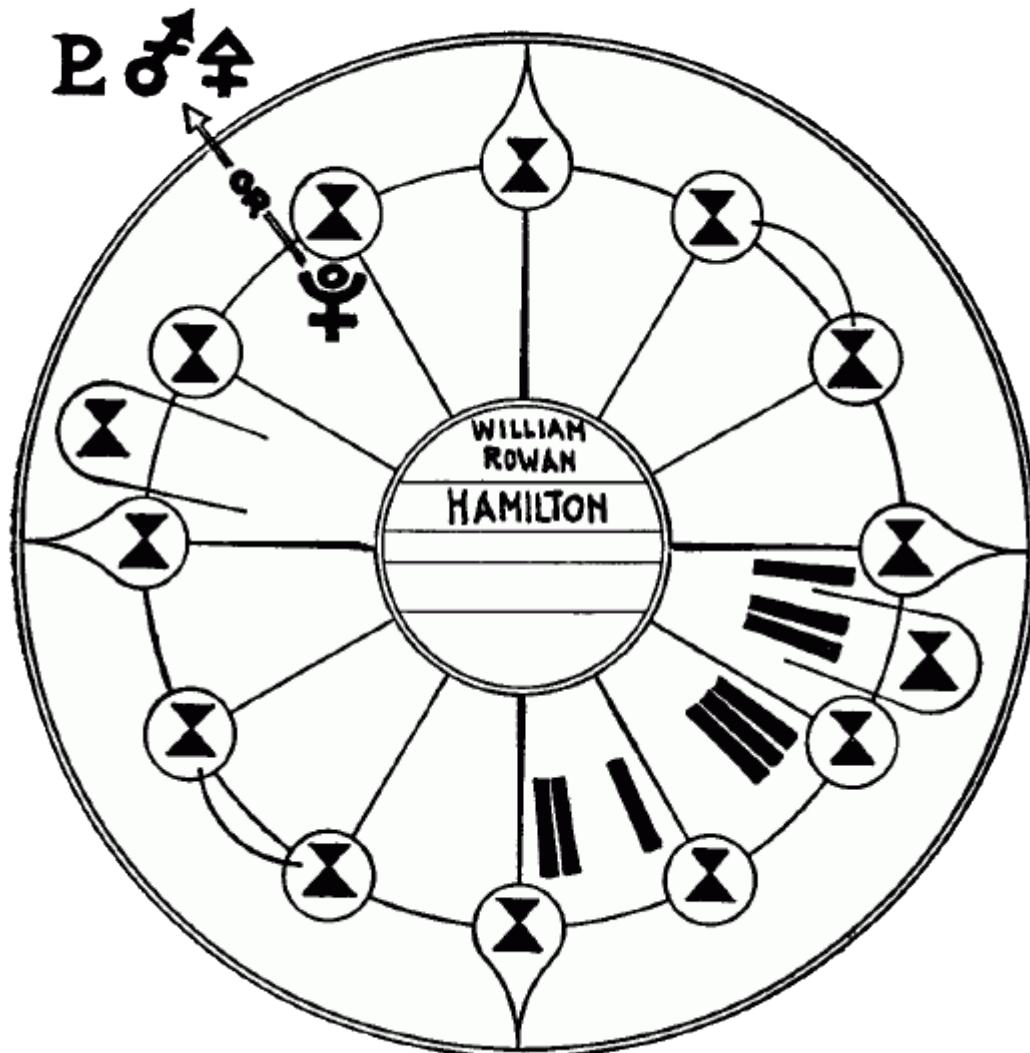
The example chart is Pius XI, the most important of modern rulers in the Roman church, and an excellent case because his birth followed the discovery of the planet within a decade. The fact that Neptune is a singleton endows him with a high sense of social responsibility, and makes it possible for him to carry out the great new orientation in Catholicism as this was specially symbolized by the establishment of Vatican State. The fact that his western hemisphere is emphasized means that, like Woodrow Wilson and Havelock Ellis, he works with events largely beyond his control. Thus, despite his achievements, he was weighted down to the end by his inability to contribute effectively to world peace. The place of Neptune in his ninth house means that his most vital concern is with understanding and religious values. His marked fidelity to these is a striking illustration of Neptune's dynamic sense of obligation.

#### ***Pluto***

The symbols for Pluto are many, ranging from a modified "PI" and the character for Mars with an extra stroke to the circle of spirit placed in a chalice of experience. This latter symbol is an adaptation of an old alchemical idea, to suggest that the planet has a refining function in human affairs. The four commonly used of these symbols are shown in the example chart. As the third and most recently discovered planet, Pluto indicates a way of acting in response to the latest social "trends," or describes the individual's cooperation with the widening possibilities in civilized society. The position of Pluto in the horoscope reveals the pattern of impressionability, sensitiveness to group moods, or shows how the native ordinarily will rationalize his own relations to society at large.

The example chart is Sir William Rowan Hamilton, a mathematician and astronomer of wide and original brilliance. The fact that Pluto is a singleton makes it possible for him to deal with the pure ideas or theoretical relations with which modern science is most concerned. The fact that both his south and east hemispheres are emphasized means that he is enabled not only to establish his achievement solidly in an objective world, but also to be the entire director of his own accomplishment. Moreover, the place

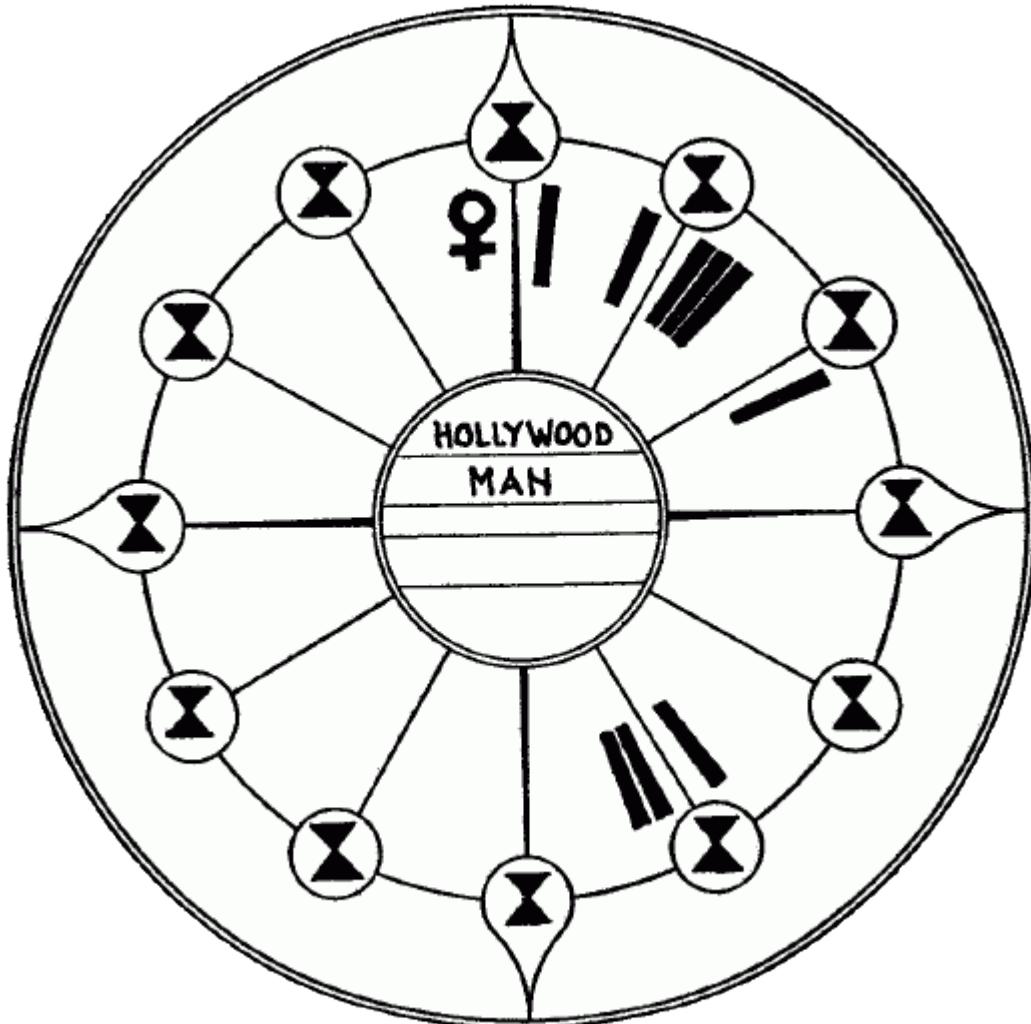
of Pluto in his eleventh house means that his vital concern is with objectives, giving him an exceptional direction of his effort to definite ends.



The fact that Pluto was not located until 1930 limits the examples of achievement among those born since its discovery, but in Sir William's chart the singleton Pluto is a genuine indication of the scientific anticipations which characterized his life, and of his power for reasoning in a complete detachment from every immediate situation of his own time, because all this takes on its real meaning and perspective after Pluto's discovery. Here is an excellent revelation of the planet's actual nature, as it is more normally evident in present-day scientific investigation.

#### **Venus**

The symbol of Venus is the circle of spirit placed on top of the cross of matter. This indicates a way of acting in which ideal things are more important than practical ones. It describes action in the terms of its contribution to values. This may be relaxation and satisfaction on the one hand, or repudiation and ultimate distaste on the other. The position of Venus in the horoscope reveals the pattern of simple pleasure and appreciation in the life, or shows how the native ordinarily will finish things, and give them meaning.



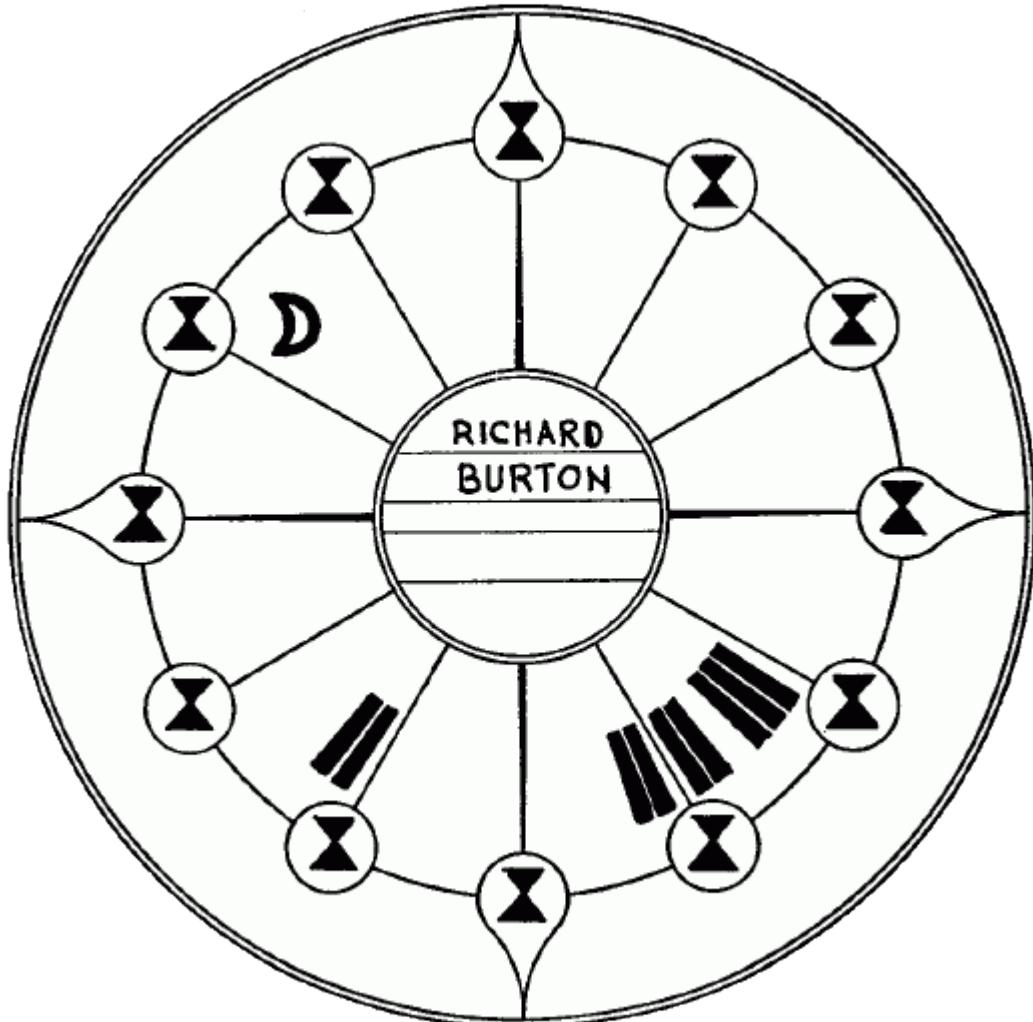
The example chart is a Hollywood man of prominence, typical of those individuals whose esthetic development particularly dramatizes the nature of Venus. The fact that this planet is a singleton reveals him as extremely impatient with outworn or commonplace ties, and passionately devoted to pleasure or the experience of the beautiful in every phase of intimate human relationship. The fact that his eastern hemisphere is emphasized means that, like the resourceful lady, Bismarck and Sir William Hamilton, he is the actual architect and administrator of his own destiny. Moreover, the place of Venus in his tenth house means that he is able to capitalize handsomely upon his esthetic talents in the motion picture field, affording a neat and sharp illustration of this planet's nature.

Because the two planets inside the earth's path in the solar system, Venus and Mercury, have relatively small orbits, they cannot get very far away from the sun, and the sun is always closely associated with them in consequence. This means that singleton cases for any of these three bodies are not only rare but unsatisfactory, since they may usually be taken equally well or even more naturally as simple hemisphere-emphasis. The Venus example just employed is an excellent case of the planet's influence, but it should be obvious even to an inexperienced astrologer that the picture of an esthetic control of the life, under this eastern hemisphere singleton, is matched by an equally valid conception of a man held to a *table d'hôte* limitation of experience, in any ordinary everyday sense, by his very overbalanced interest in esthetic things. This latter view of his career is held by his family, who have no sympathy at all with any of the ideals expressed in the Venus singleton. Here again the young astrologer may see how all the proper "looks" at a horoscope will be reconciled and confirmed in the single unified fact of the actual life.

#### ***The Moon***

The symbol of the moon is the simple crescent of soul, and this is significant because there is neither modification of the symbol nor suggestion of limitation upon the soul. The moon indicates a way of acting in a wholly unashamed self-interest. It describes the inner rehearsal of experience by the soul,

and also the resulting wholly individual activity through which the native remains a distinct personality among his fellows. The position of the moon in a horoscope reveals the pattern of the soul's inner response, usually called the "feelings" in sharp distinction from the sensitiveness of understanding under Saturn, or shows how the native ordinarily will establish himself in everyday affairs through his emotional, common and public characteristics.



The example chart is Sir Richard Burton, famous translator of the *Arabian Nights*, as well as noted adventurer in India and the Near East. The fact that the moon is a singleton gives him the gift for a complete emotional placing of himself in any chosen reality. Thus it was possible for him to disguise himself and make the pilgrimage to Mecca in days when discovery as an intruder was sure death. The fact that his southern hemisphere is emphasized means that, like Queen Victoria and Sir William Hamilton, he is utterly undisturbed by inner complications, and is able to direct the whole of his energies to a given task of the moment. Moreover, the place of the moon in his eleventh house means that, like Sir William again, his vital concern is with objectives, or the definite direction of his efforts to tangible ends. The degree to which he was so strikingly a "personage" is excellent dramatization of the moon's fundamental character.

In passing, the beginner may note that Pius XI has a north singleton planet as well as his west singleton Neptune. This is the moon, and it shows the spiritual kinship between the pope and Martin Luther in the north, as well as between the pope and Burton in the emotional completeness with which they could give themselves to whatever enterprise engaged them, under the moon singleton. The Neptune emphasis in the case of Pius has been more valuable for illustrative purpose, but the moon singleton is more sharply defined, and would be of greater primary value in any personal delineation of that native's life.

#### ***The Two Remaining Planets***

The meaning of the sun and Mercury, which remain, is approached more effectively by different

techniques, in each case, than the singleton charts. Their symbols, however, can be analyzed in the same fashion as the others.



### ***The Sun***

The symbol of the sun is the circle of spirit with a dot or "period" in the middle. This indicates a way of acting in which spirit, as the central "self" or will, is made evident in experience. The position of the sun in the horoscope reveals the pattern of the will, or shows how the native ordinarily will seek to strengthen his own personal integrity.



### ***Mercury***

The symbol of Mercury is the crescent of soul placed in the form of a cup on the circle of spirit, which in turn has been placed on the cross of matter. This indicates a way of acting in which the supremacy of idea over material things is made personal. It describes the continuing use made of the things finished or given meaning under Venus, which most simply is the awareness and ordering of various factors in experience, or basic mentality. The position of Mercury in the horoscope reveals the pattern of "mind," in an important distinction from the driving determination of "will," or shows how the native ordinarily will know the circumstances of his situation.

#### ***Mercury's Function***

The fact that Mercury and the sun must always remain close to each other in the skies is the real basis of Mercury's function in astrology, and this suggests the technique by which the beginner may gain an effective idea of the planet's nature. The sun is the central body of these two, exactly as the "will" is central in man. Mercury, by contrast, is continually changing its relationship. Now it presses ahead of the sun, and now it falls behind. Man's "mind" in the same way is now ahead of his situation or affairs, and now behind. The working of the "mind" is much like the activity of a youngster out walking with his father. There are times when he runs ahead to investigate this or that, only to drop back for support or encouragement, and other times when he lags behind in a moment of concern over some fascinating aspect of things, until it is necessary to hurry forward and catch up again.

The only important difference between one mind and another is the underlying or general tendency of one individual to reach forward and anticipate things, and of another to lean back and recapitulate them, together with the further distinction by which some minds do this in rather an extreme degree, whereas others remain relatively close to the central balance of will. Mercury in this fashion indicates four types of "mentality." The identification of these types, among the twelve example cases with which the beginner has been concerned, will give him an excellent conception of the planet's function in astrological delineation.

The older astrologers distinguished Mercury's position on the basis of its clockwise "rising" ahead of the sun, rather than its counterclockwise "moving" ahead of the sun. In other words, when Mercury is a morning star it is "ahead," and when it is an evening star it is "behind." This form of expression is too well set in practice to be changed.

If Mercury is "ahead" of the sun in this respect, that is, swinging away from it in a clockwise direction, the native's mind is "eager." If it is more than fourteen degrees ahead—that is, more than half its possible distance—the mind is not only eager, but is also untrammeled. Then the mind is like the little boy when he is far enough ahead of his father to feel altogether free to examine everything, and to deal with everything, quite in his own imperious way. Queen Victoria, of the four cases in the first chapter, is the example of this. Her life was not only wholly objective, but she was able to see everything objectively in her mind, and to make her decisions and guide her own movements without interference from any inner reaction or feeling. She was exceptionally alert to her responsibilities as queen, and was interested in their full detail with an almost child-like ingenuousness. In the eight charts of the third chapter, those of Bismarck, Havelock Ellis and Shakespeare all indicate this untrammeled eagerness of mind. They also were able to approach life with a real mental objectivity, easily evident in the work of Bismarck and Shakespeare but no less marked in the scientific clarity and wit of Ellis.

When Mercury rises ahead of the sun in the natal chart by less than fourteen degrees, the mind is eager but is more will-censored or self-conscious. This is illustrated, in the four original examples, by Martin Luther, but by no one at all in the eight following cases. Luther pushed on ahead of his fellows in his spiritual battle, but he no less leaned back almost desperately for support in the tradition of the church. This confirms the north hemisphere emphasis of his chart, as in contrast with the southern placing of the planets in the queen's horoscope. Luther wanted to reform the evil ways of the church, but he had no desire to start a new organization, or to plunge forward into any unknown depths.

When Mercury rises behind the sun, swinging away from it in a counterclockwise direction by more than fourteen degrees, the mind is "deliberate" rather than eager, and in the extreme of this separation is also "untrammeled." The resourceful lady is an example of this "mental chemistry." Her thinking, like that of Queen Victoria's, is without self-sensitiveness. This is a characteristic which is reinforced in her case by the eastern hemisphere-emphasis. At the same time her mind is deliberate, or careful. She took good account of lessons from the past, and gave attention to the general store of human wisdom.

Differing from the queen, she anticipated nothing but instead viewed life in a continual recapitulation. To her, the more it changed the more it was the same thing. Her mentality is like that of William Rowan Hamilton, whose case is the one parallel among the eight charts used to introduce the planets. Sir William, despite his work a full century ahead of his time, saw the future of knowledge as only a clarification or refinement of materials already possessed in one aspect or another.

The fourth type of "mental chemistry" is the deliberate mind which is self-conscious, indicated when Mercury rises behind the sun by less than fourteen degrees. Woodrow Wilson is the example of this, with his ever-evident historical background, or his personal sensitiveness to the lessons of history.

Because no problem arose in his focal dealing with others at the seventh house, he uncritically felt himself to be the very agent of history itself. This form of mental make-up is found also in four out of the eight charts in the present chapter. Thus Sigmund Freud is as essentially personal, dealing with the very roots of self, as Havelock Ellis is scientifically objective, possessing an untrammelled and eager mind. Richard Burton, second of the four cases in question, was self-consciously concerned with the cultural roots of man to an extent which led him into real notoriety, and the Hollywood man buried himself in the deep stirrings of human relations to no less exaggerated a degree, equally against his own interests. Pope Pius XI assimilated his whole personality into the actual body of the church, and almost sought to live its whole history in his own exceptionally sensitive ideals and efforts.

By the time the beginner has been given further example horoscopes, he will be equipped with the simple factors he will need to determine this Mercury-sun relation for himself in any chart. The form in which these earlier examples are presented, except the introductory complete wheel, has given no identification to the planets generally, and no indication at all of the distances separating them. The details of technique would be useless and confusing at this point.

The special consideration of the sun is best approached in a separate chapter, but the whole scheme of the planets is complete, and the beginner will do well to make sure he has mastered the materials thus far given before he proceeds to the next step in understanding.

## **THE PLANETS AND THEIR SIMPLE MEANING**

*Arranged in an order of practical convenience*

**Sun Purpose**

**Moon Feeling**

**Mars Initiative**

**Venus Acquisitiveness**

**Mercury Mentality**

**Jupiter Enthusiasm**

**Saturn Sensitiveness**

**Uranus Independence**

**Neptune Obligation**

**Pluto Obsession**

## **Summary**

In summary, what has the beginner learned in this third chapter? He has found out that if any hemisphere in a horoscope, created at the east, west, north or south, contains a single planet only, known as a singleton, this planet will reveal a dominant way of acting in the native's life. By looking at example charts of singleton emphasis for each of the planets in turn, excepting only Mercury and the sun, he has achieved a preliminary but real idea of their meaning. At the same time he has been introduced to the symbols for all ten of these bodies, together with the implications of the symbolism in each particular case.

He has gained an insight into the nature of Mercury by observing the difference, in the twelve example cases, between those whose Mercury rises ahead of the sun and those whose Mercury rises behind. In each of these two classes he has observed the further distinction between those whose Mercury is relatively distant from the sun and those whose Mercury is close.

He has had further experience in looking at actual horoscopes, and in coming to definite and correct conclusions by the use of the few simple facts he has acquired so far in his study. This should give him an increasing confidence in his own capacity. The example charts have afforded him an additional drill in the meaning of hemisphere emphasis, and in the significance of six out of the twelve houses. He has seen, although to a very limited degree, how exceptions to exact rule are in themselves an indication of importance.

## Chapter Four

### WHAT ARE THE SIGNS?

If the houses are the "many mansions" in which man as an individual has his experience, the signs are the similar departments in the heavens by which life itself, or the experience of all men together, is given character and distinction. This means that the approach to an understanding of the signs must be a little different from the means used to give the beginner his initial idea of the houses.

The easiest way to define a "sign of the zodiac" is to identify it as the section of the heavens through which the sun moves during some thirty days of an astrological "month." The sun is always at approximately the same place for the same day of every year because a "year" is the total movement of the sun through these twelve signs. The calendar year begins January first, and the astronomical or astrological year in March, but the same span of time is indicated by both. Therefore the sign in which any person's sun will be found can be learned by merely asking him the month and day of his birth. It is obvious that the sun has a very special relation to the signs, and the simplest approach to their meaning is also the most effective way to understand the nature of the sun itself. For this reason, even more than the lack of charts with a singleton sun, the consideration of the planet has been deferred from the prior chapter.

Two vital factors of the horoscope are created by the regularity of the sun's annual motion through the skies or by the rhythmic succession of spring, summer, autumn and winter brought about with its swing to the north and then to the south once a year. First, the path in which this motion takes place is given a definite character. It becomes the zodiac. Secondly, these seasons establish common factors of experience among men, and lead to a real dramatization of all human experience in the zodiac. Thus youth is the springtime of life, and old age the winter of experience. Summer is a period when play is brought to a high point, especially in the climax of a vacation. Recreation and amusement become the means by which men increase their social intercourse and add to their common experience, as in the great crowds at various contests and the interest in sports generally. Autumn and harvest bring about a different tempo of existence, so that even in city life there is the opening of a new "year" in business, a new term in school, a new season in the theatre, and so on. The Christmas and New Year holidays give a turn to deeper or inner things for most people, and unpleasant weather helps magnify home affairs, personal ties and spiritual values.

The beginner need not attempt any deep study of these details, or try to make any philosophical analysis of the various human institutions around him, but he must recognize the basic orderliness or rhythm which underlies every phase of life, and realize that it is constant or predictable, at least in general outline. The zodiac is the pattern of man in this respect. It has its correspondence to affairs on the earth, first in terms of the seasons, and then progressively through a host of relations, all of which have their common foundation in the seasonal distinctions. Ecclesiastes voices a very sound astrology

when it remarks, "To everything there is a season."

### ***The Zodiac and the Constellations***

The word "zodiac" means "circle of animals," and the name refers to the means taken by ancient astronomers to identify its various parts. Selecting stars that could be connected by lines to give a rude representation of some appropriate figure, they established twelve of these. The original signs, traced out this way in star patterns, are known as the "constellations" or collectively as the "natural zodiac," and they are seldom used in astrology. The reason is that the astronomical point which is taken as the zodiac's beginning has a very slow clockwise movement in the skies. This is known as the "precession of the equinoxes," and it is sometimes used to define the great "ages" of human history. In the more than two thousand years since the zodiacal signs were established, the star-patterns which still name them are found about a whole sign out of position. This fact, not understood by opponents of astrology, is often cited as evidence of its supposed "unscientific basis."

The "animal" designations of the various signs were not only for the purpose of identifying the twelve sections of the heavens, but were also designed to dramatize the successive stages in human experience. The sun as a symbol of the will makes its annual "pilgrimage" through the zodiac and the order of events, or seasons of effort, are visualized as "ordeals" which in one way or another are typical in the lives of all men. This is the concept which took classical form in the twelve "labors of Hercules." Since each person has his sun at birth in one out of these twelve divisions of the zodiac, the signs also sort people into twelve classes. Each class gives a special emphasis of some one part of the experience symbolized by the whole annual pilgrimage of the sun, or the will. The idea is that each man is found at some special point in this "pilgrimage" because it affords him the fullest chance to use his particular talents. The resulting concept of twelve basic types among human beings is represented in the twelve tribes of Israel and the twelve apostles.

### ***How the Zodiac Describes Experience***

The annual "pilgrimage" of the will is a symbol not only of the ordinary recurrent seasons of experience for all men together, but of the whole span of any given life. It becomes a symbolical gamut of experience. This has already been suggested in the idea of youth as springtime and of old age as winter. This zodiacal wholeness, however, is not merely a sort of longer "year." It is rather the continuing repetition of both beginning and maturity throughout the everyday activities of life. A man begins a little "year" when he wakes in the morning, and also a special "year" when he enters any new experience or launches any fresh enterprise. His capacity to initiate things is an activity of Mars, but it is also a persisting phase of his experience which, apart from its other relations, is permanently represented by the first sign of the zodiac because that is the point of what might be called springtime capacity in his make-up. Ordinary language recognizes this when it speaks of a man "springing" into action.

Astrology requires a tangible means for expressing this form of relationship, and achieves it through the fact that all living organisms have a tendency to grow, and to distribute their functions, in a consistent head-to-foot pattern. The spring-to-winter order of relations in the zodiac has a necessary correlation to this head-to-foot order in natural organisms, and the astrological correspondences are revealed by establishing a hypothetical human body around the heavens in the zodiac. This establishes a direct relationship between a given section of the skies and a particular part of the body, and it is by no means as arbitrary or artificial as it might appear at first glance. The pictorial diagram of this "zodiacal man" is commonly used on kitchen almanacs and in other popular astrological material; a scheme more widely familiar than the horoscope itself.

If the particular sign of the zodiac containing the sun of a particular native is a means for sorting him out into one of the twelve basic "types" of human nature, then it must also follow that he will be sorted out in similar fashion among the possibilities of physical make-up, depending on that part of the universal or heavenly "body" to which his sun-sign corresponds; i.e., his build or functional development will reflect that "season" of general human possibility which he is making particularly his own. This is his "appearance," or the total sum of his physical characteristics; and it is a further and very important matter indicated by the signs. While it is impossible, of course, for one man to look like a head, or another like a knee, yet the sign ruling the head indicates a marked tendency towards a large nose, among other things, and the one corresponding to the knees will usually identify a person with a definitely knotted and angular appearance.

### ***The Importance of the Sun-Sign***

In consequence of all this, the most important indication of the signs in the horoscope is through the one which holds the sun. There are nine other planets which have their testimonies to give, according to their own basic activities in the life, and there is also the vital information given by the signs on the cusps of the houses, particularly by those on the four angles. However, the signs are best learned through actual cases in which the sun will emphasize each in turn, first by revealing the fundamental "point" to the life which this particular planet shows, and then by delineating the outer appearance which the sun sign shapes in a basic structural fashion.

The analysis of a native's physical make-up is the greatest single difficulty in astrological practice. The same man will present a different appearance to different people, and will also appear differently according to the occasion and the mood of any moment. He will look taller among shorter companions and will seem more aggressive among less dynamic associates. Distinctions ultimately depend on their familiarity, as is illustrated in the great trouble any individual will have in telling Orientals or colored people apart, unless he has had appreciable experience among them. Astrological "appearance" is a composite of many things, and the position of the sun by sign will indicate only a few among them. These will be of foundation importance, but they will not be easily distinguished from the other factors in actual practice.

In general, the ascendant or cusp of the first house will seem to have a much greater influence on the personal appearance. This will be the superficial everyday modification, but no less a difficulty. The moon's sign is often most important, especially in giving a clue to the native's play of moods and unconscious "play-acting." The beginner must remember that the sun-sign gives a basic tendency only. He must never expect too literal a conformity to what after all can only be general suggestions for the sign, especially when they must be written to apply to all people of a given race and culture.

### ***Summary***

In summary, what has the beginner learned in this fourth chapter, as an introduction to the thumbnail sketches of the signs to follow? He has been shown that the signs of the zodiac are created by the regular movement of the sun through the heavens; also that the seasons established by the sun are the basis for the zodiac's distinctions on the one hand, and for the identification of the common or universal elements in human life on the other. He has found that the signs of the zodiac are symbolized by "animal" figures, designed to represent various phases in mankind's experience, and that each one of them also corresponds to some special part of this experience, or creates one of the twelve basic types among human beings.

He has discovered further that the zodiac has a relationship to each individual's whole life, and that the twelve signs will correlate to the persisting types of experience in the given individual's case; so that it is possible to delineate the human body in the skies and make the zodiac a "heavenly man" or "zodiacal man" to represent this relationship. He has seen that the difference in individual appearance is the result of an emphasis upon certain areas in individual experience, and that this is indicated by the sun-sign most fundamentally, but also importantly by the ascendant and the sign containing the moon.



### ***Aries***

The sun is in Aries from March 21st through April 19th. This is the fullness of spring, or the time of year for original and dynamic activity, and it makes Aries the sign of the pioneer. The symbol is the ram, represented by his horns, and expressing the persistence of life's springtime return to activity. Aries in any chart will show a native's capacity to initiate things. In the "heavenly man" the sign indicates the head. It therefore reveals the source of determination and the general direction of a native's efforts. The sun here describes a fearless individual who is usually able to make his own place in life; who will generally meet any problem with quick and positive action. The beginner has had an example of this in the chart of Bismarck, who made good use of the aggressive genius of the sign, and who demonstrated to his own generation what a real leader could accomplish. A further example of the Aries driving force, in what outwardly was quite a gentlemanly fashion, will be seen in the horoscope of J. P. Morgan. Aries as a factor in appearance tends towards a closely-knit body, medium to tall in height, with a long neck, broad forehead and a narrow chin.

Parenthetically, since the sun's movement from sign to sign will vary slightly from year to year, the dates can only be given approximately.



### **Taurus**

The sun is in Taurus from April 20th through May 20th. This is the falling away of the springtime drive, or the time for evaluation of the personal energies, and it makes Taurus the sign of stamina. The symbol is the bull, represented by his face and horns, and expressing life's persistent exercise of its powers.

Taurus in any chart will show a native's capacity to maintain his everyday interests. In the "heavenly man" the sign indicates the throat and neck. It therefore reveals a native's basic approach to reality in the terms of the materials he takes into his body, and the voice he gives to his reactions.

The sun here describes an individual who is eager for experience, if he can have it on his own basis; who is inclined to be patient and to hold steadfast to his own ideals. The beginner has had examples of this practical temperament, with its accompanying mastery over materials, and its drive for expression, in the charts of Freud and Shakespeare. Taurus as a factor in appearance tends towards a rather filled-out body, ranging from short to medium, with a full neck and emphasized shoulders, a face apt to be round, and a full mouth with dimpled cheeks or chin.



### **Gemini**

The sun is in Gemini from May 21st through June 20th. This is the rising anticipation of summer, or the time for marshalling talent and enthusiasm, and it makes Gemini the sign of life-giving. The symbol is the twins, represented by two linked upright lines, and expressing the irrepressible restlessness by which man divides himself and widens his experience. Gemini in any chart will show a native's versatility. In the "heavenly man" the sign indicates the shoulders, arms, and hands, together with the lungs. It therefore reveals the effort of a native either to manipulate experience directly, or to intensify experience by a deeper "breath" of participation.

The sun here describes an individual who is unusually aware of everything around him, and anxious to put it all to use; who is active and cooperative as long as events proceed on a familiar pattern. The beginner has had examples of this common-sense enthusiasm and adaptability in the charts of the resourceful lady, Queen Victoria and Pope Pius XI, and will have further illustrations in the horoscopes of Elbert Hubbard and Ralph Waldo Emerson. Gemini as a factor in appearance tends towards a slender body, inclined to be rather tall, with long lines in features and figure, and to have quite round eyes, a lengthy nose and a wide mouth.



### **Cancer**

The sun is in Cancer from June 21st through July 22nd. This is the fullness of summer, or the time for self-consummation and an abandonment of all restraint, and it makes Cancer the sign of growth. The symbol is the crab, represented by the conventionalized claws, and expressing the self-gathering tenacity by which all life constructs its own actual world. Cancer in any chart will show a native's capacity for rebuilding things. In the "heavenly man" the sign indicates the stomach, the chest and the breasts. It therefore reveals a native's taking and giving of nourishment, or his participation in the general enlargement of all experience.

The sun here describes an individual who has an unusual insight into the possibilities of a situation, and will stick to any course of action to the end; but who can see things only in terms of self-interest. None of the example charts in this book have the sun in Cancer, but Henry VIII and Cecil Rhodes are excellent cases of aggressive self-interest for the beginner to consider. Cancer as a factor in appearance tends towards a broad or stout body, ranging rather short, with marked angles in form or features, and often with a high chest or forehead, also sometimes with an exceptionally round face.



### **Leo**

The sun is in Leo from July 23rd through August 22nd. This is the falling away of the summer fullness of living, or the time for enhancing the values in personality, and it makes Leo the sign of self-sufficiency. The symbol is the lion, represented by his head and mane, and expressing the pride by which all life identifies and preserves its ideals. Leo in any chart will show a native's capacity for genuine self-exaltation. In the "heavenly man" the sign indicates the heart, the upper back and the spine. It therefore reveals the fundamental rhythm of a native's existence, together with the core or center of his everyday morale.

The sun here describes an individual who has a particular gift for dramatizing things, or giving importance to what he does; who can handle any situation he is permitted to dominate. The beginner has had one example in Sir William Rowan Hamilton, the only case of a Leo sun in the book, but further illustrations may be found in Percy Bysshe Shelley, who did not really succeed in controlling his circumstances, and in George Bernard Shaw, who by contrast has dominated his own situation completely. Leo as a factor in appearance tends towards a slender but round body, relatively short in stature, with sleek hips and a head that is usually full, round and even dome-shaped, and occasionally with large or protuberant eyes.



### ***Virgo***

The sun is in Virgo from August 23rd through September 22nd. This is the rising anticipation of autumn, or the time for marshalling social advantages and capitalizing on human contacts, and it makes Virgo the sign of readjustment. The symbol is the virgin, represented by the "M" of primitive matter with an added stroke to suggest a chastity girdle, and expressing the self-concern by which all life sharpens its critical powers. Virgo in any chart will show a native's capacity for cataloguing life and relations generally. In the "heavenly man" the sign indicates the intestines and the abdomen. It therefore reveals a native's power for assimilating the substance of experience, or sorting it out for use.

The sun here describes an individual who enjoys close and routine relationships with other people or things; who particularly likes to put various affairs in place. The beginner will have an excellent example of this tendency to reduce the world to order in the case of Goethe, often called the last universal genius, and an additional case is found in Queen Elizabeth, whose chart does not appear in the book. Virgo as a factor in appearance tends towards a lean but strong body, of great range in stature, with a generally flat and beautiful back and with a wide forehead, square brows and often a very long upper lip.



### ***Libra***

The sun is in Libra from September 23rd through October 22nd. This is the fullness of autumn, or the time for sharing the fruits of growth and for developing human cooperation, and it makes Libra the sign of equilibrium. The symbol is the scales, represented by the balance, and expressing the power of choice by which all life gains its ends. Libra in any chart will show a native's capacity for stimulating and sharing experience, or for establishing harmony in all relations. In the "heavenly man" the sign indicates the kidneys and lower back. It therefore reveals the subtle extraction of ultimate values from experience, as in contrast with Virgo's more tangible assimilative processes, and this is a native's gift for translating events into knowledge.

The sun here describes an individual who rejoices in adventure and change or revels in the chance to investigate life; who is quick to participate in any event most wholeheartedly, but who is subject to moods and is an extremist in all things. The beginner has had an excellent example of this quick response to the immediate state of things in the Hollywood man, and will have two more cases of its dynamic extremism in Annie Besant and Mahatma Gandhi. Libra as a factor in appearance tends towards a slender body, medium in height, with an oval face and symmetrically lovely features, the figure often sway-back.



### ***Scorpio***

The sun is in Scorpio from October 23rd through November 21st. This is the falling away of the autumnal refinement of experience, or the time for an examination of the values in life, and it makes Scorpio the sign of creative power. The symbol is the scorpion, represented by the "M" of primitive matter with a stinging tail added, and expressing the ability of all life to protect itself from undesired compulsion. Scorpio in any chart will show a native's capacity for developing and strengthening his own creative resource. In the "heavenly man" the sign indicates the eliminative and reproductive organs. It therefore reveals a native's discrimination between the higher and lower aspects of life, and the resulting sense of basic self-respect.

The sun here describes an individual who has real political gifts, and an ability to see deeply into the purposes of others; who is able to turn almost everything to his own account. The beginner has had one example of this high form of social craftsmanship in Martin Luther and another illustration outside the book can be found in the case of Theodore Roosevelt. Scorpio as a factor in appearance tends towards a thick-set, sturdy body, of better than medium stature, with a face inclined to be square and broad, with thick lips and eyes characteristically drooped at the outer corners.



### **Sagittarius**

The sun is in Sagittarius from November 22nd through December 21st. This is the rising anticipation of winter, or the time for marshalling the inner resources of personality, and it makes Sagittarius the sign of distribution. The symbol is the centaur archer, represented by the arrow, and expressing the continual association in life between animal and rational experiences. Sagittarius in any chart will show a native's capacity for unrestricted human relations. In the "heavenly man" the sign indicates the flesh of the entire organism, together with the hips and thighs. It therefore reveals a native's flush of personality, or his ability to give real "body" to his experience.

The sun here describes an individual who has a great love for human companionship, often without any great degree of discrimination; who is yet able to awaken the real aspirations of all other people. The beginner will have no examples of its spontaneous temperament in the book, but excellent illustrations are found in Benjamin Disraeli and Thomas Carlyle. Sagittarius as a factor in appearance tends towards a large body, often marked by fleshiness below the waist, frequently tall, and usually with a handsome face, high forehead, round clear eyes, and a distinct tendency to baldness, at least over the temples.



### **Capricorn**

The sun is in Capricorn from December 22nd through January 19th. This is the fullness of winter, or the time for deeper satisfactions and genuine self-restraint, and it makes Capricorn the sign of the critic. The symbol is the goat, represented by the line of his head and horn, and expressing the extreme of creative resource in all life. Capricorn in any chart will show a native's capacity for discrimination. In the "heavenly man" the sign indicates the skin generally, and also the knees. It therefore reveals a native's power to draw experience into the limits of selfhood, and to compel a basic respect for everyday practical values.

The sun here describes an individual who is particularly clever in meeting emergencies, or rising to a situation; who exalts efficiency and conformity in every aspect and is in consequence very prone to worry. The beginner has had an example of this fretful and critical temperament in Woodrow Wilson, and will have another case of a more superficially volatile sort in Louis Pasteur. Capricorn as a factor in appearance tends towards a slender body, medium to tall, with the narrow jaw of the goat, a distinctly intellectual head formation, the high cheekbones occasionally giving a very round face; and with small, piercing eyes on the whole, together with a frequent but false suggestion of frailty.



### **Aquarius**

The sun is in Aquarius from January 20th through February 18th. This is the falling away of the winter depths of experience, or the time for developing inspiration and desires, and it makes Aquarius the sign of perspective. The symbol is the water-carrier, represented by the waves on the ground as the liquid

spills from the jar on his shoulder, and expressing the natural overflow of all life once the inner reservoirs are filled. Aquarius in any chart will show a native's capacity for the preservation of rights and traditions. In the "heavenly man" the sign indicates the blood circulation in general and also the ankles. It therefore reveals a native's ability to put himself into any and every function of individual or social experience, but yet to remain conventional, detached and largely unchanged in the process.

The sun here describes an individual who is doggedly optimistic, and inclined to depend on the cooperation of others; who is gregarious even to the point of concealing his own dogmatic opinions. The beginner has had an excellent example of this type, with its extraordinary difficulty in meeting life on any pliable basis, in Havelock Ellis, and will have two other cases in Lord Byron and General "Chinese" Gordon. Aquarius as a factor in appearance tends towards well-set, filled-out and strong people, generally above medium stature, with a long but very square face, and often with delicate features and a lovely regularity of form; sometimes with a bushy distinguished appearance.



### **Pisces**

The sun is in Pisces from February 19th through March 20th. This is the rising anticipation of spring, or is the time for marshalling ideals and capitalizing on the common faith of men, and it makes Pisces the sign of poetic appreciation. The symbol is the fishes, represented by two curved lines with a stroke to suggest them as they lie bound together facing in opposite directions, and expressing the effort of all life to reach out continually into new or more wonderful experience on every side. Pisces in any chart will show a native's capacity for reflection and rationalizing. In the "heavenly man" the sign indicates the feet. It therefore reveals the fundamental "stand," as well as the poetic gracefulness, by which a native establishes his place among his fellows.

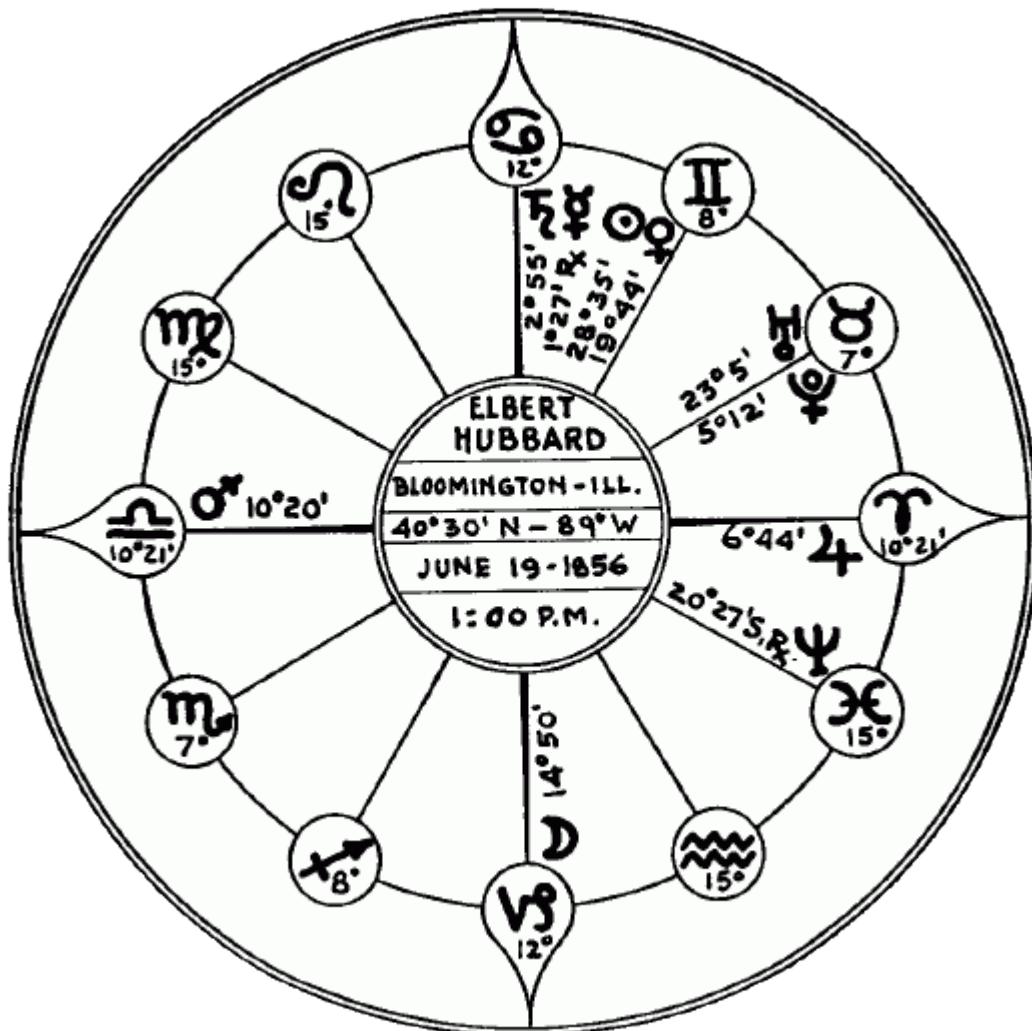
The sun here describes an individual who is always seeking the poetry or hidden meaning in life, or trying to draw out the best in others; who is able to maintain his own point of view under the most diverse circumstances, but is consistently emotional in his efforts to do so. The beginner has had an example of this highly Quixotic temperament in Richard Burton, and an illustration beyond the scope of the book is found in George Washington. Pisces as a factor in appearance tends toward a bodily delicacy which produces either grace or awkwardness, usually of medium stature, with features apt to be round, and with full, prominent eyes apt to show either great depth or watery uncertainty.

## **Chapter Five**

### **THE MEANING OF THE CROSS**

**The beginner is now ready to look at the horoscope in its usual form,** and to complete his knowledge of the minimum essentials in horoscopic interpretation. He has gained a general sense of the whole chart by his preliminary examination of exceptional cases. These included hemisphere emphasis on the one hand, and the reverse hemisphere-emphasis of singleton planets on the other. In the meanwhile he has acquired a simple, correct and basic knowledge of the twelve houses, the ten planets and the twelve signs; and this he should review, over and over again, until he is sure of every detail of it in his own mind.

The example chart is Elbert Hubbard, the "sage of East Aurora" and a unique and stimulating literary figure, widely known in America at the turn of the twentieth century. The beginner will notice an east singleton Mars in the twelfth house. This is enlightening because of the degree to which this native carved out his own destiny (the eastern hemisphere-emphasis) by means of his own initiative (the Mars emphasis) and the use of the hidden resources in his own personality (the twelfth house emphasis).



As a matter of fact, the influence of the Mars initiative is so direct in Elbert Hubbard's life that a first house position might seem more correct than the twelfth house place which is given. Here is where it becomes necessary for the beginner to concern himself with the degrees and minutes of the signs. Actually Mars is within a single minute of the cusp, and so its position is probably in the first house after all. This means that if Elbert Hubbard were born only five or ten seconds earlier, or if that much of an error in time had been made in recording his birth, or in casting this chart, or in correcting it, the place of Mars by house would be different. For reasons of this sort it is customary to allow a degree or so, perhaps up to five, in judging whether a planet is on one or another side of a line.

The skilled astrologer will usually make whatever changes are necessary to bring a horoscope into exact conformity with the known facts of a given life, and this is the highly specialized "rectification" which comes with years of practice. It is a matter which need never disturb the beginner if he will remember that few charts have been calculated to a high accuracy in minutes, and that birth times are seldom known to a closer point than the nearest five-minute or quarter-hour interval. He can always make reasonable allowances, as he has already been taught to do. In the meanwhile, however, he will see that he must give real attention to the sign positions, both of planets and house cusps, in definite degrees. Any circle consists of 360 degrees, and hence a sign as a twelfth of a whole circle must consist of thirty degrees. Each house cusp is shown in the degrees of the zodiac to which it corresponds, hence it may be said that a planet is actually seen or written in the house where it is placed, whereas its position in the sign is shown by the degrees as these are written next to the planet's symbol. In older charts the nearest even degree is usually shown, but in modern practice it is customary to show both degrees and minutes for the planets, and usually for the first and seventh houses also. There are sixty minutes in a degree, and these are not the same "minutes" which divide the hour of time. The symbol for degree is ( $^{\circ}$ ) and for minute ('). The symbol for hour is (h) and for its minutes (m). The beginner must be sure to note that the degrees of the zodiac run counterclockwise around the circle, and it may help him to realize at the start

that the degree which is Aries 30° is also Taurus 0°, and so on, depending on the point of view at a given time.

A further "look" at the Elbert Hubbard chart will show that four of the planets are near the major south cusp. Saturn is at Cancer 2°55', which is within a fraction over nine degrees of the cusp at Cancer 12°, and Mercury is a little over a degree farther away at Cancer 1°27'. The sun, at Gemini 28°35', is within thirteen odd degrees of the cusp, since the 1°25' in Gemini, added to the twelve degrees in Cancer, makes the exact distance 13°25'. Venus, at Gemini 19°44', measured in the same fashion, is a little over twenty-two degrees away. The beginner should be very careful at this point to make sure he understands how distance around the circle is measured in signs and degrees. He should remember the normal order of the signs, seeing clearly how each represents a successive thirty degrees in the whole zodiac circle. He should be able to compute the distance with equal ease counterclockwise or clockwise. The moon lies almost directly opposite these four planets at the south, a little less than three degrees from the major north cusp. Mars is at the easternmost point of the chart, exactly on the first house cusp, as has been indicated. Jupiter is over at the west angle, less than four degrees from an exact position on the seventh cusp. Pluto is some twenty-five degrees south from this seventh cusp, and Uranus is not quite eighteen degrees farther. Neptune is within a little less than twenty degrees on the northern side. Thus four planets are clustered closely at the south angle, and four are lying not quite as closely at the west. Both the other angles are emphasized by the very close proximity of single planets. This situation in the chart is the astrological configuration known as an "x-cross."

The pattern of the planets here is remarkable in this particular instance for the degree to which they cling to the cusps of the angular houses. They provide a sort of symbolical "crucifixion," or an exceptional case in which the native in a sense is mounted on a "cross" of special strains and stresses. The career of Elbert Hubbard is an excellent dramatization of this unusual emphasis by the house angles, since he consistently felt himself to be in complete rebellion against the existing order of things. His sophisticated attitude gave voice to America's growing protest against mid-Victorian artificiality. The current superficial morality was often a real "crucifixion" of the creative spirit. Hubbard was strikingly sensitive to this shallow sense of values, as is shown by his chart. His Roycroft enterprises at East Aurora, New York, became an expression of every soul's necessity to break the shackles of an uninteresting existence.

### ***The Aspects***

The astrological cross indicates the intensification of this "necessity" in an individual native's case, and it now introduces the beginner to the factor of "aspects" in horoscope interpretation. If he will look at the Hubbard chart again, he will see that Mars and Jupiter are opposite each other by less than four degrees of exactness. In other words, if Jupiter were in Aries 10°20', that is, 3°36' farther along, or if Mars were in Libra 6°44', that is, 3°36' back of its present place, these two would be directly across from each other on the circle. This state of relation is known as "opposition," and it exists when any two planets are reasonably close to points opposite from each other in this way.

What is "reasonable" depends on practice and opinion. It might be well for the beginner to consider a deviation from exactness of more than 10° as no aspect at all. Many astrologers, however, allow 12°30' if the moon is a participant in a given aspect, and 17° if the sun is concerned. The allowable deviation of an aspect from exactness is known as the "orb," or "orb of influence," of the planets involved.

Looking further in the example horoscope, it will be observed that the moon is in opposition to Saturn, Mercury and the sun, but not to Venus, according to the extreme extent of orb suggested. Mercury by itself would not be in aspect to the moon here, since the orb is 13°23', and the moon only permits an extreme orb of 12°30', but the sun's opposition by less than the 17° allowed carries Mercury into the opposition with it, since Mercury is between the sun and Saturn. This means that there are four oppositions in the chart.

The meaning of an opposition is best approached by going back to the difference between "east" and "west," or "south" and "north." These directions of the compass, first of all, stand contrary to each other; and an opposition is a state of affairs in which two planets, brought to points like east and west, or north and south, likewise stand contrary to each other. Their "contrariety" is not that they cancel each other in any way, since this would violate the principle that nothing properly viewed in a horoscope will contradict anything else determined from the chart, but rather that they challenge each other to an

activity of a broader sort. There is at once a tendency to do nothing, and to feel a very great necessity to do something. Superficially the opposition suggests a man who wants to go into both an a la carte and a *table d'hôte* restaurant, but who like Buridan's ass cannot make up his mind which, and so goes in neither until some agony of indecision gives birth to a better and single "wanting." The opposition aspect always strengthens the native's awareness of a need to act, together with an accompanying sensitiveness to every difficulty involved in making the decision to act.

Elbert Hubbard had great energy under Mars, but his expansive ideas under Jupiter, in opposition to Mars, kept him interested in too many directions. He was never able to build anything more than the relatively local enterprise which gradually disintegrated after his death on the *Lusitania*. His feelings and great warm public sympathy, under his moon, were continually involved with his sensitiveness to the motives of others under Saturn, as well as with the working of his own mind under Mercury and with his desire to achieve something of enduring worth under the sun; the three planets in opposition to his moon. Thus when he permitted the New York Central Railroad to put out his *Message to Garcia* on a commercial scale, and decided to be "the Voice of American Business," it is a question whether his really creative conception of his own role had not become confused to the point where he never again was able to give real inner direction to his own efforts.

Oppositions are usually accounted "bad" in their influence, as is illustrated in Elbert Hubbard's case by the curious turn in his fate. He put commercial business behind him after a considerable success and then, when William Morris awakened him to the possibilities of genuine craftsmanship in the book printing and binding arts, he ended with what from any fair perspective was only another equally successful commercial enterprise. The greater possibilities were lost for the reason already pointed out. Yet oppositions from another point of view are also "good." It cannot be forgotten that Elbert Hubbard was very successful in both major chapters of his life, according to all the standards by which men ordinarily judge "success," and that his important oppositions had a large part in such a consummation. In other words his "interest in many directions" made him alert to everything going on around him, and his "involved feelings" took the form of a very practical imagination. What is more, his oppositions might have helped him even further. Had he been able to hold to his deeper call, revealing the inadequacies of his generation and showing men how they were in fact "crucified" by the very superficiality of their living, he would have been true to the higher genius of his chart, as this is shown in the basic x-cross. He might then have gone far in a different way, to leave a truly imperishable name behind him.

### ***The Conjunction and Square***

Two other "aspects" can now be introduced. First, the "conjunction" is where two or more planets are within "orb" of the same place in the zodiac. A conjunction means that the activities ruled by these planets will operate in definite cooperation with each other. As in the case of the opposition, this is for better or worse.

Elbert Hubbard's Mercury is in conjunction with Saturn; hence his mind and sensitiveness are indissolubly linked. On the one hand he has great insight, but on the other he is at times merely the "wit"; and this often made it hard for others to take him as more than superficially clever or personally delightful. The sun, his will, is also in conjunction with both these planets, so that his driving ambition is all caught up in this same state of affairs, making him unreasonable and even petty when he cannot dominate a situation. In addition, Venus is in conjunction with the sun, so that his satisfactions are involved also, and his happiness is left dependent on the degree to which he can establish the depth of achievement for which Saturn calls. Elbert Hubbard suffers for being less than that of which he is capable.

The "square" aspect is an altogether different sort of relation from anything brought to the beginner's attention thus far. It represents what is almost a side-issue in the consideration, and this is almost exactly its nature as an aspect. In other words, it reveals a tendency to get off into side issues, by one way of explaining it, or it is more accurately a situation when various activities of life are a mutual difficulty to each other, leading to a joint accomplishment that would not be possible to either activity alone; and yet often failing to reach any state of accomplishment and so ending with mere frustration and destructive results.

The aspect is the sort of relation that would exist between the east (or west) point of one hemisphere line, and the south (or north) point of the other. These two lines create the hemispheres with which the

beginner started his study. The operation of a square is not unlike what would happen if some situation were worked out as an east-west matter, for example, and then a south-north consideration were to be brought in rather suddenly. A man (first house) and his enemy (seventh) might start on the settlement of their differences when the arm of the government (tenth house) or the hysteria of the families of either or both (fourth) might come on the scene and thoroughly upset the progress of the struggle. However, the intervention of the one class of affairs in the other might work out a much better solution than otherwise possible. The law could offer court arbitration as a peaceful substitute for a duel, and the woman's influence out of the home might change hatred into friendliness. The whole point, of course, is that the square is the great indication in astrology of the bringing of affairs to a point where general revision and new consideration are a necessity in the matter.

The moon in Elbert Hubbard's chart is within 5° of an exact square to Mars. His feelings have a tendency to stimulate his initiative in unimportant matters, on the one hand, and his actual move in starting anything is very apt to stir up some sort of alien emotional response or to confuse the direction of his energy, on the other. This was shown in the great unpredictability of his actions as administrator of affairs of East Aurora. Some transient impulse (the moon) would upset his normal activities (Mars), and the same sort of thing operated also in the square relations of moon and Jupiter, and of both Mars and Jupiter with Saturn, Mercury and the sun.

Hubbard's colorful, dramatic and almost erratic career can be traced out through the various combinations of these squares. Like the opposition, they are usually accounted "bad," but their "good" is also evident. They made him an outstanding personality, even if they had no chance to contribute to any superlatively high achievement. The square at its best is an aspect of "construction" or "building." The deflection of influences is illustrated here in more or less destructive cross-purposes, but it will also serve to distribute things into some desired pattern. The stresses and strains of life may be set to the task of supporting a very worthy structure of effort. One purpose of the horoscope is to determine how this can be done in any particular case.

### ***The Quadratures***

The beginner has been helped over the first hurdle of the aspects by the use of an example chart in which all the planets are fairly close to the lines of the angular houses, and where for the most part they lie in a basic pattern of opposition, square and conjunction relationships. The relationships have been evident to the eye because the east-west cusps are within less than a 2° deviation from a perpendicular to the south-north cusps. Horoscopes of this convenient sort, however, are not at all common in astrology. The young astrologer will never dare trust the lines of the house-cusps for revealing the aspects among the planets. Consequently, at this point, he must learn the pairs of opposites among the signs as a first step towards a better method for recognizing the planetary relations.

**Aries** is opposite **Libra**

**Taurus** is opposite **Scorpio**

**Gemini** is opposite **Sagittarius**

**Cancer** is opposite **Capricorn**

**Leo** is opposite **Aquarius**

**Virgo** is opposite **Pisces**

He then proceeds to the naturally square relations among the signs, which establishes them in groups of four. These are the "quadratures." In Elbert Hubbard's chart the signs on the four angular houses are Aries at the west, Cancer at the south, Libra at the east and Capricorn at the north, or the group known as the "cardinal signs"; the first or most important quadrature. The cardinal signs have a very general correspondence to the angular houses.

In similar but very superficial correspondence to the succedent houses, and here placed on the succedent cusps, or the eighth, eleventh, second and fifth houses in that order, are the "fixed signs," Taurus, Leo, Scorpio and Aquarius. In like correspondence to the cadent houses, and placed on the cadent cusps in Hubbard's chart, or the ninth, twelfth, third and sixth, are the "common signs," Gemini, Virgo, Sagittarius and Pisces.

Except when the orb of an aspect permits it to be made across the line of a sign, illustrated in Elbert Hubbard's case by the sun (near the end of a common sign) square to Jupiter (near the beginning of a

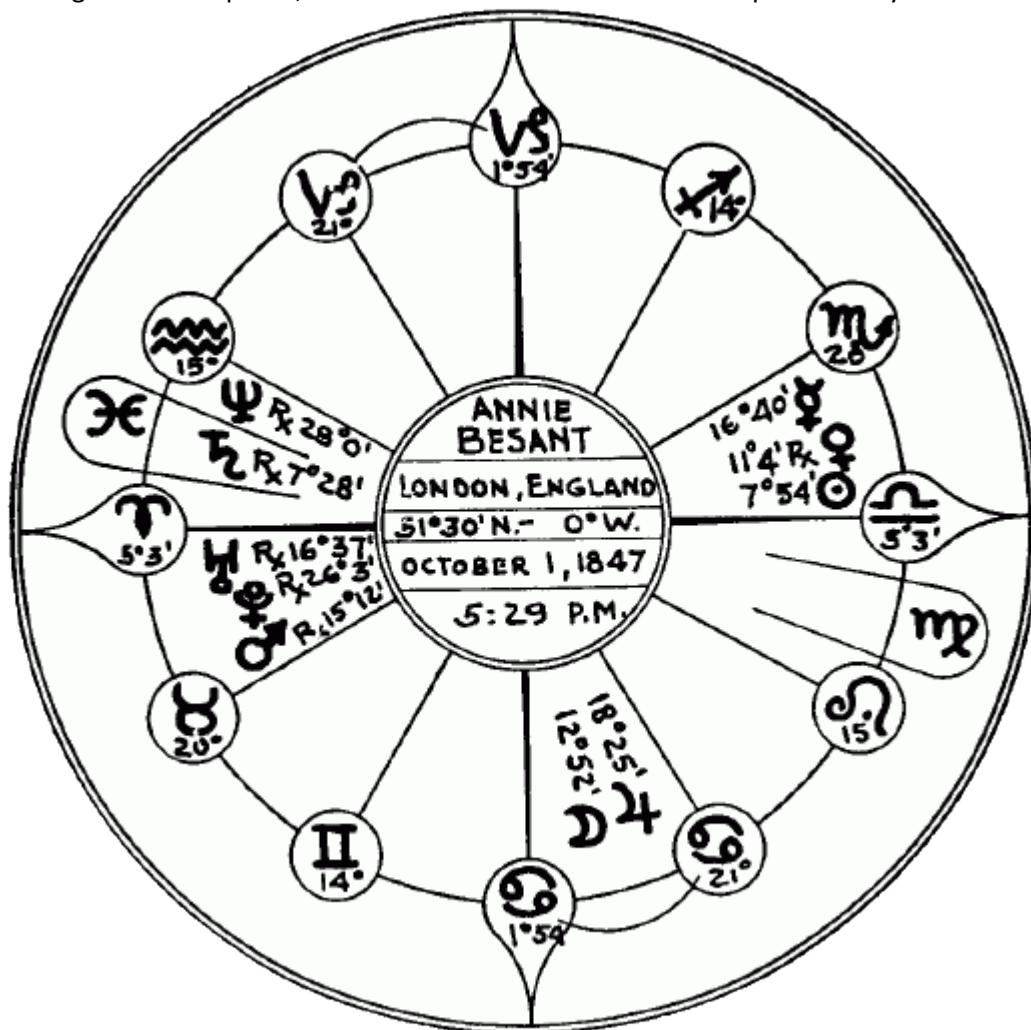
cardinal sign), planets in aspect and placed in the same quadrature are conjunction, square or opposition to each other. Knowledge of this fact will spare the student many embarrassing mistakes in the horoscopes where the cusps of the houses might make the planets seem to be in a relation quite different from their actual situation.

### **The T-Cross**

The principal significance of quadrature is revealed in its emphasis by the "cosmic cross" pattern, of which Elbert Hubbard is the x-cross or the more unusual example. The t-cross form is far more common in practice. This is what would appear in Elbert Hubbard's chart if the moon, for example, were in Libra 14° instead of Capricorn 14°, or if Jupiter, Mars or the group at the beginning line of Cancer were similarly found at one of the other legs of the cross; or if any at any one leg had been found outside the square and opposition pattern. It is a stronger and a much more favorable indication on the whole. The reason is that the lack of a fourth leg in the cross prevents the wide diffusion of energies usually indicated by the "x" form, and dramatically illustrated in Hubbard's career.

### **Cardinal-Sign Emphasis**

The "cardinal cross" is the basic type of the three. The example chart is Annie Besant, a famous leader among the Theosophists, and one of the most brilliant women produced by modern England.



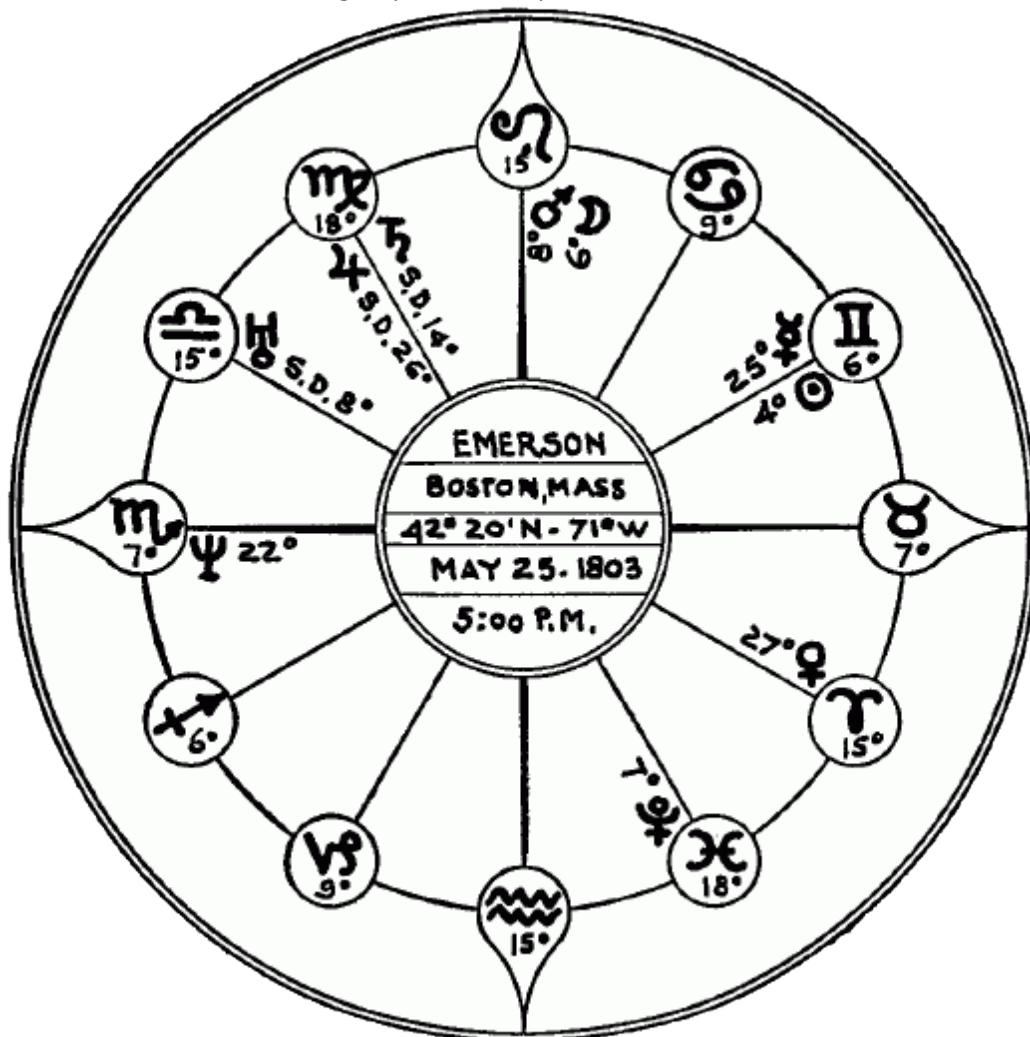
The cosmic cross of the "t" pattern gives an overbalanced emphasis of the life according to the quadrature in which it is found. The excess activity is principally directed toward the point of the "short leg," or is revealed by the planet which has only the square or "construction" aspects. In Mrs. Besant's case this is Jupiter, which has exceptionally close squares of less than 2° to Mercury, or mind, and to Uranus, or independence. Thus her enthusiasm is shown as the foundation of her achievements. It is to be noticed that her moon, sun, Venus and Pluto are also included in this cross configuration, so that seven out of ten planets contribute to the tremendous focal power of Jupiter in her house of ultimate ends. Theosophy gave her the definitely all-inclusive or absolute ordering of life which her fourth house

required, and the chance to show her rebuilding talent for which Cancer called. Jupiter gave her an organizing leadership on the pattern of Bismarck, in distinction from the more superficial pioneering of Mars, and she eventually made herself Theosophy's best known exponent.

A cardinal cosmic-cross indicates a life fundamentally concerned with the critical or vital issues of human experience. If the person is important enough, his career is irrevocably linked with the broad crises of a nation, a movement or an age. Annie Besant came to a position of leadership in Theosophy when it was torn by many dissensions. It has already been seen how Elbert Hubbard, with an x-cross in this cardinal quadrature, became an outstanding voice in the cultural crisis of the nineties, or the general rebellion against mid-Victorian conservatism.

#### **Common-Sign Emphasis**

The common signs are the ones which support or underlie the cardinal group, and in that respect they resemble the cadent houses. A common cosmic-cross indicates a focus of experience not so much in the vital issues as in the background of life. This is an emphasis on the well-being or common interest of the individuals who make up the general culture. Common signs in consequence show a concern over people, and over distinctly personal or intimate relationships, in contrast with the more impersonal or critical focus of the cardinal group. The example chart is Emerson.



This is an excellent illustration of common sign emphasis, because of the wide spirit of practical humanism which Emerson voiced in all his lectures and writings, and because of the new awakening in social sensitiveness to which he gave a wide stimulus in his friendships and through his more indirect influence. The sun is the key planet in this t-cross. Emerson's dynamic concept of life revealed a limitless opportunity to all men, through the sun's place in the seventh house, and an unquenchable inner enthusiasm, through the planet's position in Gemini. The chart is interestingly akin to those of Shakespeare and Sir William Hamilton because the cross is made possible by Pluto's discovery in 1930. Emerson's contribution was not only in advance of his own age, but also beyond his own understanding.

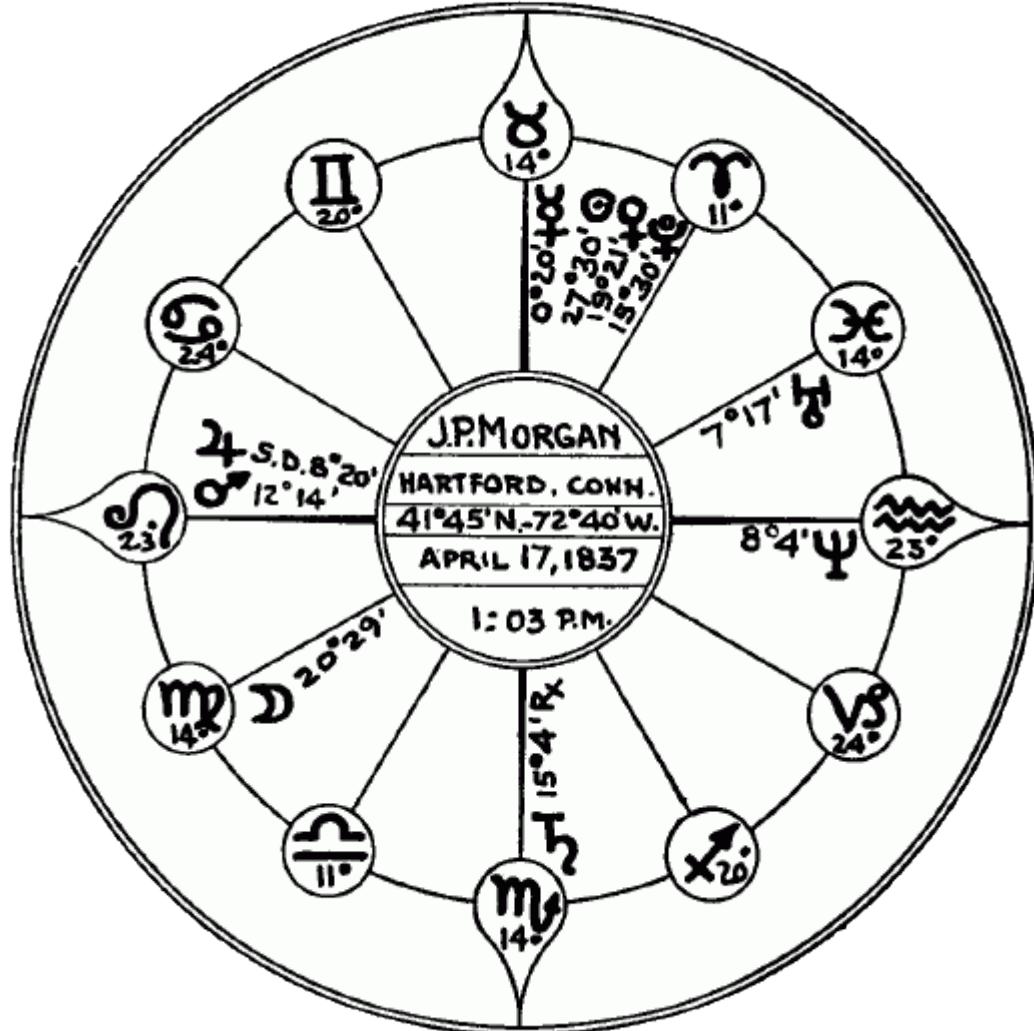
of its full significance in his own lifetime.

If a person is important enough, a common cross irrevocably links him with the living personality of a nation, a movement or an age. Emerson was unquestionably a central figure in the stirring towards a reconstitution of American life which Elbert Hubbard dramatized somewhat differently at its point of great crisis under the pattern of a cardinal sign emphasis. The contrast between these men affords valuable and additional light on the nature of both quadratures.

#### **Fixed-Sign Emphasis**

The fixed signs are the ones which order the cardinal group, reaching out ahead of them on the analogy of the succedent houses. This means a focus of interest in patterns and principles, or in more abstract or remote possibilities. A fixed cosmic-cross indicates a fundamental concern with ideas, or with the intangible and "value" side of life. The example chart is the elder J. P. Morgan.

This is an excellent illustration of fixed sign emphasis because Morgan centered his career in the financial realm, where ideas and values are manipulated, and where transactions are made out of such intangible things as stocks, bonds and the like. Saturn is the key planet in this horoscope, so that the focus of the life is through its sensitiveness. This becomes the financier's very special "instinct" for dealing with intangibles. Saturn lies in the fourth house, accentuating his concern over such established assets as the capital investments, plants and equipment of a corporation, and in Scorpio, which indicate his outstanding capacity for creating financial and business structures in American society.



If a person is important enough, a fixed cross irrevocably links him with the establishment of the values, or the patterns of motives and belief, in a nation, a movement or an age. Morgan, more than any other figure, has remained the ideal type of American financial genius. He represents the whole modern concept of sheer financial power, or economic exploitation. Another man may represent a finer turn in the events which through Emerson and Hubbard, typically at least, marked the rise of a strictly American everyday philosophy, but in any case the elder Morgan's life excellently illustrates the real nature of a

fixed-sign emphasis.

### **Summary**

In summary, what has the beginner learned in this fifth chapter? He has been introduced to the degrees of the zodiac by which position in the signs is indicated. He has been shown how to use these in determining the aspects; specifically the oppositions, conjunctions and squares. He has been told how to apply the test of "orb," or to find whether an aspect is close enough to have any influence.

He has been given the chart of Elbert Hubbard in the usual form. He has seen through this example how life is patterned in the symbolism of the horoscope, and how the native becomes thwarted as well as stimulated or aided by the conditions of his experience. He has been shown the difference in meaning among the three aspects so far presented, and it has been pointed out how these aspects may work for good or bad, depending on the native's direction of his own life.

He has been introduced to astrological quadrature. He has learned that cardinal signs have principal correspondence to the critical issues in life, common signs to the personal affairs of people, and fixed signs to the relations and activities of ideas in both individual and group situations.

## **Chapter Six**

### **THE MEANING OF THE TRIANGLE**

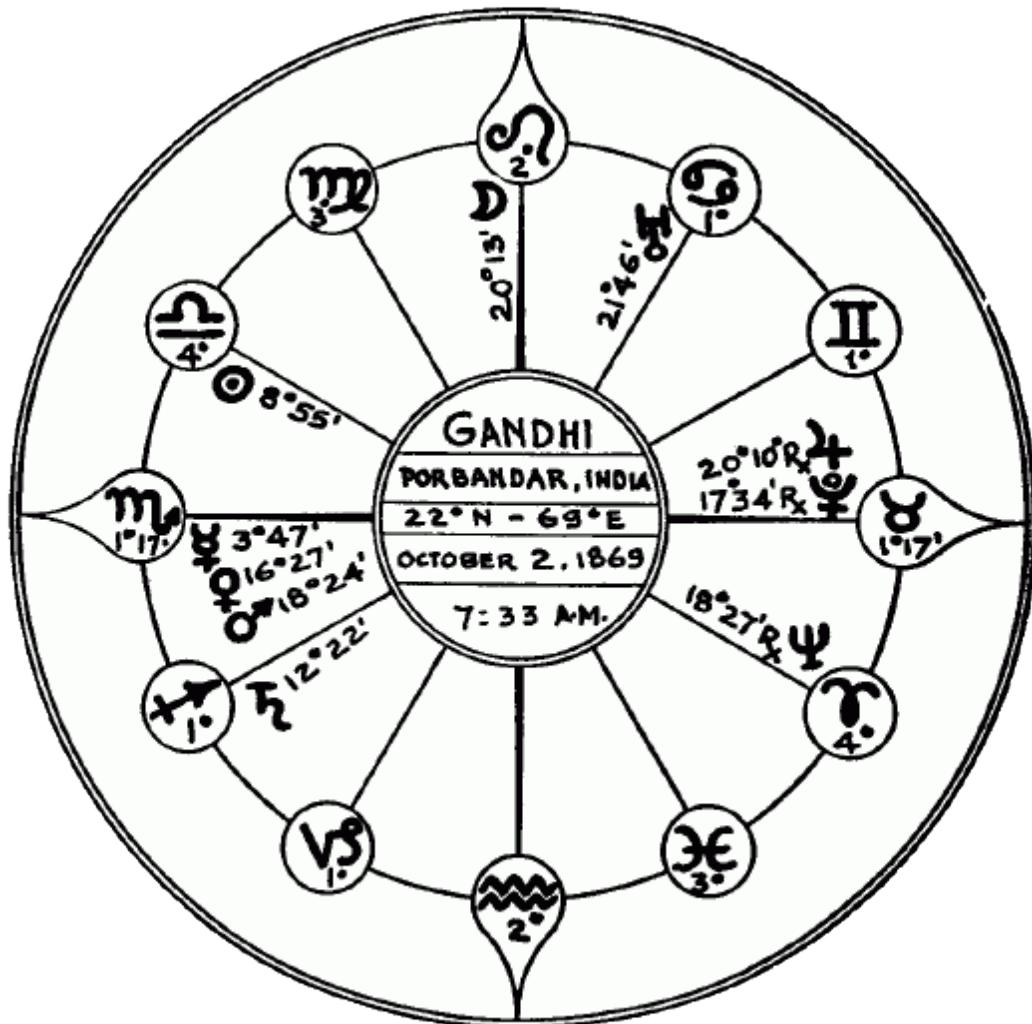
**The horoscope not only reveals the stresses and strains in experience,** through the relations set up by the "cross" in the circle, but also the cooperation which the triangle similarly indicates and symbolizes. The triangle is the geometrical figure by which points are emphasized as they tend to help rather than oppose or block each other. The triangle divides the circle of the astrological chart "around" the quarter points; it sets up relationships independent of the quarter points, or the squares and oppositions which always indicate an essential difficulty.

The classification of the signs by quadrature has disclosed the square and opposition relationship between the planets, subject of course to the orbs of influence. A further classification by "triplicity," so called because there are three signs in each grouping, will provide the similar indication of a possible triangle relation. Astrologers term this relation a "trine" aspect. It is measured in the same way as the others, and is accepted according to the same planetary orbs.

Parenthetically, the planets in the same triplicity may be in conjunction rather than trine. Also it is necessary to remember that any aspect may be formed across the lines of a sign when the planets are near either edge.

The easiest way to learn the triplicities, as well as the significance of the trine aspect, is through the special emphasis given by a configuration known to astrologers as a "grand trine." This is an arrangement of the planets around the circle so that two of them, trine to each other, are both trine to a third on the other side of the circle. The first example horoscope for the grand trine is Mahatma Gandhi.

If an equal-sided triangle is inscribed in the zodiac here, with one point at Aries 18°27', or at the position of Gandhi's Neptune, the two other points will be found at the same degree and minute of Leo and Sagittarius. These three signs constitute the "fire" triplicity. Since Gandhi has his moon within 1°46' of Neptune's trine point in Leo, his Saturn within 6°5' of this same trine point in Sagittarius, and his moon and Saturn also within 7°51' of an exact trine to each other, these three planets constitute a grand trine.



The grand trine in Gandhi's horoscope supplements a much stronger cosmic-cross in fixed signs. This latter pattern indicates that the mahatma lives in a world of potentialities. It reveals his task in establishing values or dealing with motives, and links him with J. P. Morgan. This parallel to the American financier's case gives the beginner a foundation for understanding the career of the East Indian saint, and also presents another illustration of the fact that the meaning derived from any one part of the horoscope will never properly contradict or modify that derived from any other. Whatever the fire grand-trine signifies will be true in all instances, irrespective of what else the chart may reveal. A triplicity consists of one sign from each of the three quadratures, just as the quadratures in turn include one from each of the four triplicities. This can be seen clearly in the table below. The cardinal or most important quadrature sign is the key member in every triplicity. It gives the triplicity its meaning through the relationship set up with the four seasonal points of the zodiac circle; i.e., the spring and autumn equinoxes and the summer and winter solstices.

#### **Fire-Sign Emphasis**

The spring equinox is the "fire" point because it indicates the beginning phase of experience. It represents the pouring of life, or the fire of self, into the various functions of nature. A chart with a distinct fire emphasis is marked by some outstanding effort to put this life-giving spirit into whatever affairs are of momentary concern. Gandhi's chart is an excellent example because his leadership in India is primarily "spiritual," or fire-like. He is far more a religious than a political figure in his manifestation of this high exaltation.

Horoscopes with either a cosmic cross or a grand trine will always indicate an individual with some particular intensified quality in his character. He may put this to great advantage, as illustrated by the mahatma, or he may equally be lost in a broad diffusion of his own energies. The general tendency of the grand trine, like the x-cross in the quadratures, is towards the scattering temperament. In consequence, the older astrologers always classify it as "bad," although trines otherwise are taken as

the very extreme of "good." In Gandhi's case, in support of this tradition, it may be noticed that despite all his achievement under the dynamic idealism of his fixed cross, he has consistent difficulty in consolidating his gains.

In the cosmic cross of the "t" variety there is always a planet at the short "leg," to be taken as the focal one of the group, but in a grand trine the determination of a focal planet must depend on other factors. The cardinal sign is primary in a triplicity's meaning, but not necessarily in its functioning. Gandhi's chart is helpful to the beginner because the moon lies in both the grand trine and the cosmic cross. This alone would make it focal for the grand trine, but in addition it is placed at the short leg of the cross, greatly increasing its influence in both patterns. The result is that Gandhi's career, focused under the moon, is centered in his feelings, or his warmth of relations with others. He is very like Sir Richard Burton in this one detail. A moon emphasis calls for a public life, or a broad humanitarian interest of some sort. With this planet in the tenth house, the necessity for a rather spectacular career is indicated. The sign Leo, which contains the moon, shows how Gandhi must dramatize his high ideals on every occasion.

The other planets in the grand trine complete the picture of his fire emphasis. Neptune in Aries indicates the sense of social obligation which gives Gandhi his deep motivation, or the practical direction of his activity, and its place in the sixth house accounts for his persisting desire to serve his fellows, and enlist their services for his cause. Saturn or his sensitiveness lies in Sagittarius, and this indicates a real distributive or executive ability in his adjustment of his vision to realities. The place of this planet in his second house reveals his essentially spiritual resources in meeting the problems of his long crusade.

If the beginner has any difficulty at this point in following these delineations of the example horoscopes, or in understanding the source of the observations made, it will repay him richly to go back and review the information already given in connection with the meaning of the houses, planets and signs in order. There is much to be added by way of new details in interpretation, and hopeless confusion will be the only result when progress is crowded, or when the mind is asked to build on incomplete foundations. The planets in any grand trine are cooperatively linked in a special manifestation of the basic quality which each triplicity represents, and in the mahatma's horoscope his feelings, his sensitiveness to experience, and his obligation to the race or society as a whole are all three continually fused together in the "fire" or inspiration of his great work. The moon, Saturn and Neptune are each what they are on their own account, and together they are also something more.

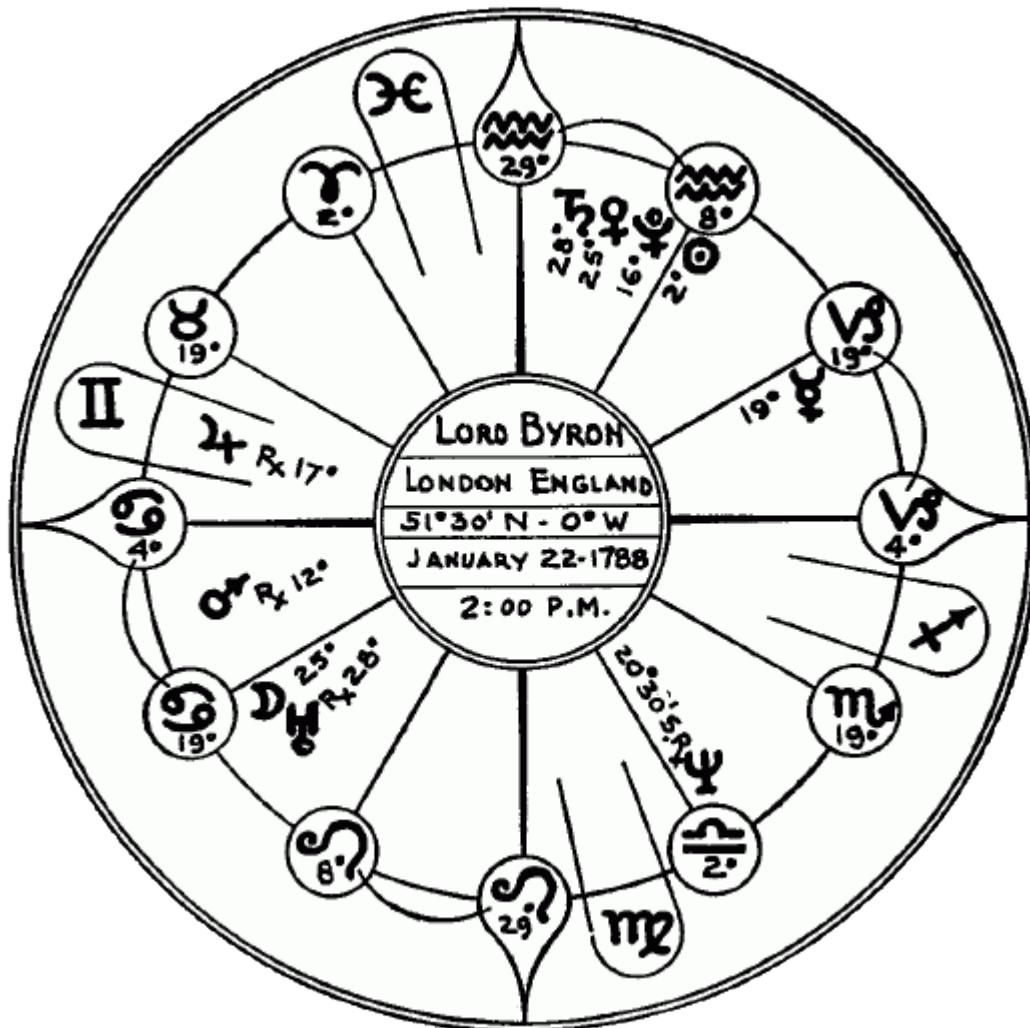
A single trine blends its members together in the same fashion, but not in any special exaggeration of the given triplicity as in the grand trine. The manifestation of the single trine is more obvious in the terms of a general cooperation. This is active through the phase of life which the planets in trine will represent jointly. Thus the fire trine of Mars and Venus in the horoscope of J. P. Morgan, where no grand trine is found, and taking this one out of his several trines from Aries to Leo, gives him an extraordinary facility for picking up (Mars) and putting down (Venus) the various interests with which he dealt. This single trine shows how largely his power was based on a complete freedom of outer action, so that he could always move in quick response to the inner or "idea" pattern established by his fixed cosmic-cross.

Lord Byron, the modern romantic poet, is the convenient example chart for the grand trine in "air."

#### **Air-Sign Emphasis**

Libra is the sign of the autumnal equinox, expressing the definite turn of life to its inner or ideal values, and the grand trine in air is an overemphasis of this effort to bring everything to a quick harvest.

Neptune in Libra, at this cardinal point in Byron's horoscope, provides a parallel to Gandhi's case, where Neptune was in the cardinal sign of the fire triplicity. This shows how effectively the dynamic compulsion felt by both of them has arisen in their sense of current social limitation on human lives, and in their appreciation of the need to do something about it. Gandhi's fire emphasis led him to direct action, whereas the air focus led Byron to an essentially intellectual attack. Here is one root distinction between fire and air, and it is dramatized to the last detail by the difference in the achievement of these two men.



Lord Byron's grand trine is completed by three planets in Aquarius and Jupiter in Gemini, so that Libra and these two signs constitute the triplicity. Venus, taking one of the three in Aquarius, and Jupiter reveal respectively his keen desire to break up an old order of things, or to establish a better basis of human satisfactions, and his determination to expand this effort in new directions. They give a rather superficial indication in contrast with the deeper stirrings shown by the moon and Saturn in Gandhi's chart.

#### ***Intercepted Signs***

The beginner now encounters another factor in astrology. If he will turn back to the chart of Annie Besant, comparing it with Byron's, he will notice in both that the twelfth and six houses stretch across more than 30° of the zodiac. This may happen quite commonly to any pair of the houses, and it is a situation that can now be observed in seven of the earlier charts even as they are given in their simplified form.

The explanation begins with the fact that the first house cusp is established by the horizon, and the horizon must necessarily tilt up towards the north or down towards the south whenever a person is born anywhere except at the equator. It is a complication to which a second must be added. The whole circle of the houses is tilted away from the circle of the signs permanently, and for quite another reason. Here is the astronomical fact which causes the difference between summer and winter. However, the beginner only needs to understand all this in the most general way; he will find it of no particular value to master the celestial mechanics involved, except for very specialized work.

As a result of these two complications, whenever the "ascendant" or first-house cusp of a horoscope is away from either Aries or Libra, the houses in general, in the terms of their indication by signs and degrees of the zodiac, will become more and more irregular as the birth in turn takes place increasingly towards the north or south poles on the earth's surface. If a house is elongated in this way, again in terms of the zodiacal signs and degrees on the cusps that bound it, a sign may often lie between the

cusps on each side. In such a case the sign fails to have any primary relationship with any house, and it is said to be "intercepted." When this happens, any planets contained in the sign are also said to be "intercepted."

Interception is regarded as an indication of weakness. It means that a planet's activity is more subjective, or psychological. In consequence, the activities it rules are more difficult to identify on the one hand, and to subject to conscious direction on the other. Thus the intercepted situation of Jupiter in Lord Byron's horoscope is a testimony against its primary influence, a point of value in determining which of the grand-trine planets is to be taken as focal.

#### ***Retrogradation***

Again, the beginner will note that Jupiter's symbol is marked with a special "R," and by turning back he will see that Saturn is marked this way in J. P. Morgan's chart, Mercury and Neptune in Elbert Hubbard's chart, Jupiter, Neptune and Pluto in Gandhi's, and a total of six planets in Annie Besant's; together with three others in the present example. The "R" indicates that a planet is "retrograde" or that, as its motion is seen from the earth, it is slipping backwards or moving clockwise in the heavens.

The phenomenon of retrogradation is due to the fact that the earth's motion in its own path, at a time when the angle of observation permits, causes the planet to be overtaken momentarily. It is the same proposition, in effect, as when a faster train, passing a slower, makes the latter seem to be backing. All the planets other than the sun and moon are retrograde at fairly regular intervals. The meaning is much the same as interception. The planet's activity to some extent is turned around, or is brought to indicate a primarily reflexive, subjective or psychological experience.

Byron's Jupiter therefore, on two counts of weakness, is rejected as a possible focal planet in the grand trine. Moreover, it is in a cadent house in comparison with Neptune in a succedent one. This is important because angular position is stronger than succedent and succedent is stronger than cadent. By the same token, cardinal position is stronger than fixed or common; and of these latter the common position is taken as the stronger because it is more concerned with human values. This holds despite the fact that common signs have a superficial correspondence to cadent houses, and it is a detail of astrological practice that sometimes leads to considerable confusion.

The beginner may find it hard about this time to keep this new astrological vocabulary straight in mind, especially in view of the rapidity with which it must be expanded. The glossary in the back of the book should now serve him well. He will do much better looking up the words, if necessary over and over, than trying to force them all into his memory before they have any real or living meaning for him. This procedure will provide a species of continuous review for him, and review is one of the genuinely royal roads to knowledge.

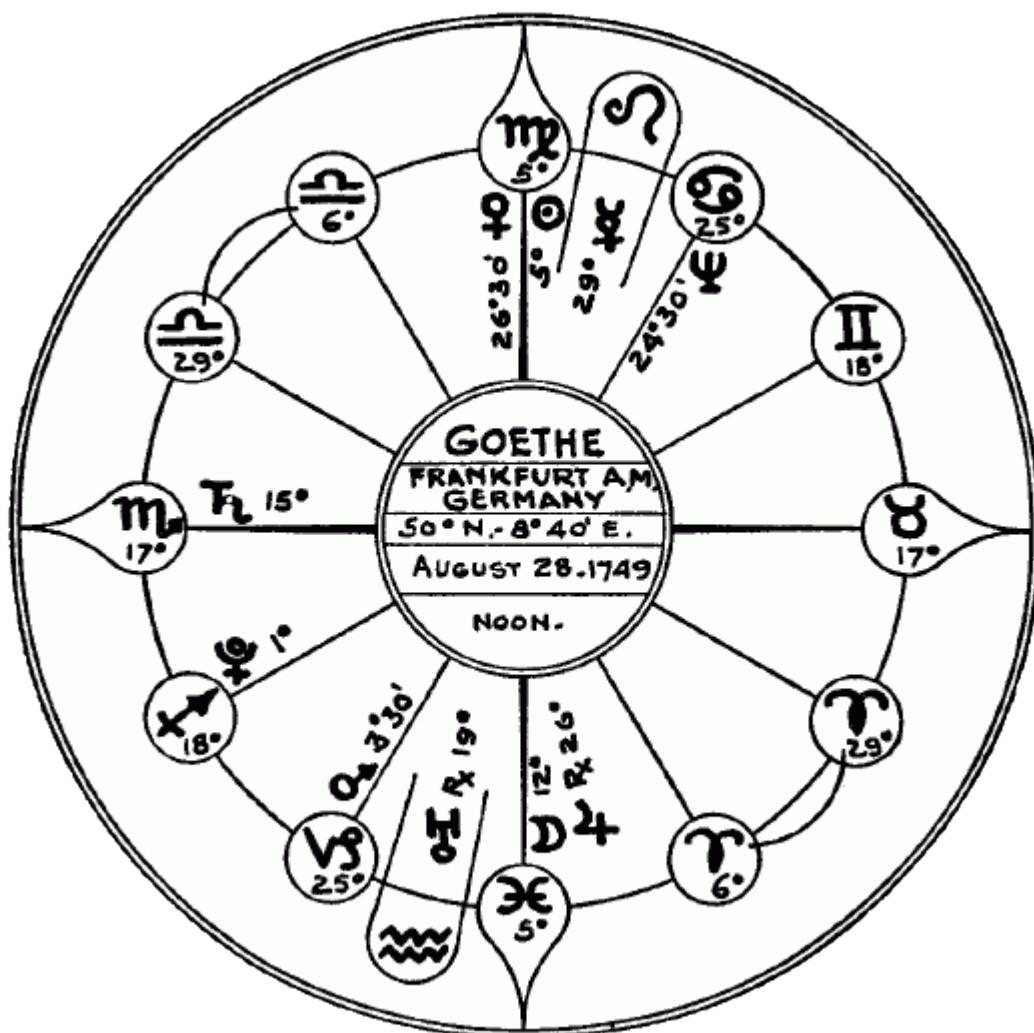
Venus in Byron's chart, while neither intercepted nor retrograde, is cadent like Jupiter, a count against its dominance. Also, it is in a fixed sign in comparison with the common placing of Jupiter and the cardinal position of Neptune, a second adverse testimony to its basic importance. In view of this, and the relative weakness of Jupiter, Neptune must be taken as the focal planet in this grand trine, and hence as the fundamental clue to Lord Byron's life.

The same indication is given, in striking confirmation of these deductions, by the fact that Neptune is placed on the short leg of a cardinal t-cross. This indicates the great extent to which the poet was involved in the issues of his day. The fact that Neptune is in the fifth house suggests that Byron centered his life activity in some form of self-expression or artistic effort, such as his poetry, and the fact that it is in Libra indicates that he had to stimulate human experience wherever he went, as is shown by his romantic idealism in general and by his efforts for Greek independence in particular.

Many readers will have no idea what is meant by the phrase "efforts for Greek independence." They simply will not know that Byron took any actual part in the revolt of the Greeks against the Turks, or that he actually gave his life to the cause. This possibility points to the great value resulting from at least a brief survey of each example life, in connection with the study of the text; and especially when the beginner turns to a further analysis of these charts for practice in delineation.

#### ***Water-Sign Emphasis***

Goethe, known for the universal quality of his genius, is the example chart of the summer triplicity, and a particularly apt one because "water" is a symbol of practical universality, and a grand trine in that triplicity will call for a particularly intensive struggle for universal harmony.



Again Neptune lies in the cardinal sign of the given triplicity, which here is Cancer; and again a given career arises in protest against the unnecessary compulsions on human life. Saturn in Scorpio and the moon in Pisces complete the grand trine. The three signs are thus identified as the water group. In estimating the focal planet along the lines laid down in the preceding cases, it will be observed that Saturn is cadent and fixed in its situation, hence eliminated at once from consideration. The moon is angular, and in a common sign. While it participates in a curiously loose cosmic-cross, this brings diffusion rather than strength to Goethe's life, and the moon does not lie at the focal leg, so that the relation is of no present consequence. Neptune is succedent by house, and cardinal by sign, just about balancing the angular-common placing of the moon.

However, Neptune is given a particular strengthening by Venus, a point to be explained immediately. The moon and Saturn are each strengthened in this same way, but in neither case with the same close degree of relation and importance which marks the Neptune-Venus cooperation. Thus Neptune becomes the key to Goethe's chart. The planet, which indicates the extreme sense of social obligation in any life, is here found in the self-centered sign Cancer, giving every benefit from Cancer's emphasis on inner growth, and in the eighth house, where the rulership of regeneration, self-reconstitution and rediscovery is a clear indication of the special creative quality which Goethe exhibited in writing *Faust*.

#### **The Sextile**

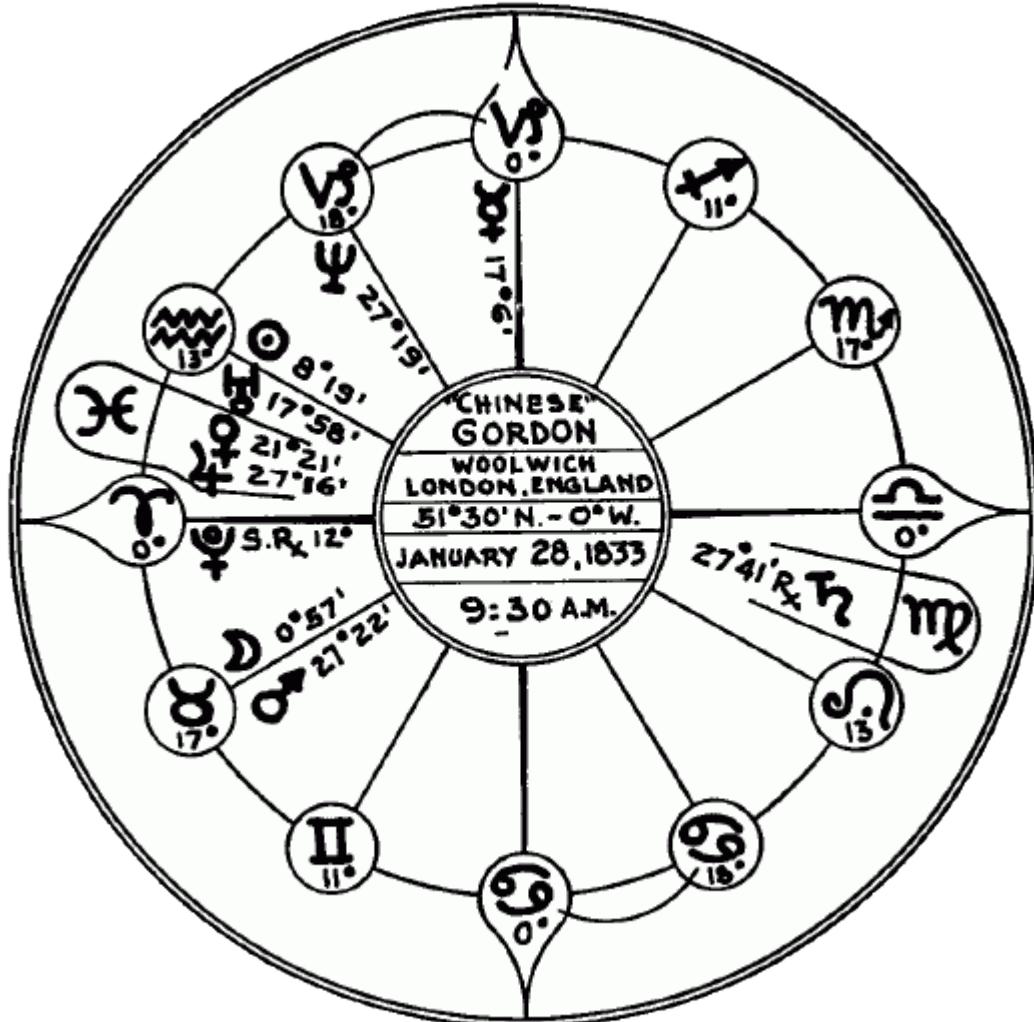
Reference has been made to the "particular strengthening" which Venus gives to Neptune in Goethe's chart. This introduces the beginner to the sextile, or the last of five major aspects. The sextile is quite accurately a "half-trine," and its indication is the trine's cooperation in a lesser degree, or in a relationship of simple "assistance." It is called a "sextile" because it is a sixth instead of a third of a circle. Its significance follows from the fact that the fire and air elements have a kindred origin at the equinoctial points, somewhat analogous to the east and west house-angles, and that the water and earth triplicities are similarly associated in origin through the summer and winter solstices, on much the

same pattern as the complementary relations of the south and north angles.

The nearest earth sign to Cancer is Virgo in one direction and Taurus in the other, and the sextile point of Neptune in either of these would be  $24^{\circ}30'$ . Venus lies within  $2^{\circ}$  of this in Virgo, and so forms a very strong sextile. It gives vital assistance to Goethe by equipping him with the power to complete his drama, and its great revelation of the moral compulsion on man. The place of Venus in the tenth house assisted the final and universal recognition of *Faust*, while the situation of Neptune in the eighth house compelled his continual refinement of the poem, and so led to its consequent ultimate perfection.

#### **Earth-Sign Emphasis**

One of the most famous of British generals, Charles George Gordon, more familiarly known as "Chinese" Gordon, is the example chart for the winter triplicity. "Earth," as the complementary quality to water's universality, is the greatest possible resort to particular, immediate and practical self-responsibility, and a grand trine here will indicate an overemphasized sensitiveness of this special type.



Neptune again lies in the cardinal sign of the triplicity, which is Capricorn. Mars in Taurus and Saturn in Virgo complete the grand trine, and identify the three signs of the group. Because Saturn is intercepted, retrograde and cadent, Gordon's sensitiveness is entirely a subjective or private affair. From this it might well seem that Saturn is not the focal planet, and its claims would be dismissed at once in a tentative first analysis if it were not an obvious and powerful singleton. There is an exact parallel to the life of Havelock Ellis here, and Saturn cannot be pushed aside.

Mars and Neptune are no better than succedent by house, so that neither has an outstanding house emphasis. The cardinal place of Neptune gives it a precedence over Mars in a fixed sign, but this is not conclusive testimony to its focal importance because it certainly must be possible for a grand trine to have its emphasis through its fixed sign. A further examination of the chart shows that Jupiter and Venus are placed in the water sign between Mars and Neptune in earth. Jupiter is exactly on the sextile point of both; indeed, the chart is remarkable for the exactness of the aspects among the four key planets.

Venus is also well within orb of the sextile point. Therefore Jupiter and Venus give strong assistance to both Mars and Neptune, but in such a fashion that neither of the latter two is strengthened or given prominence above the other.

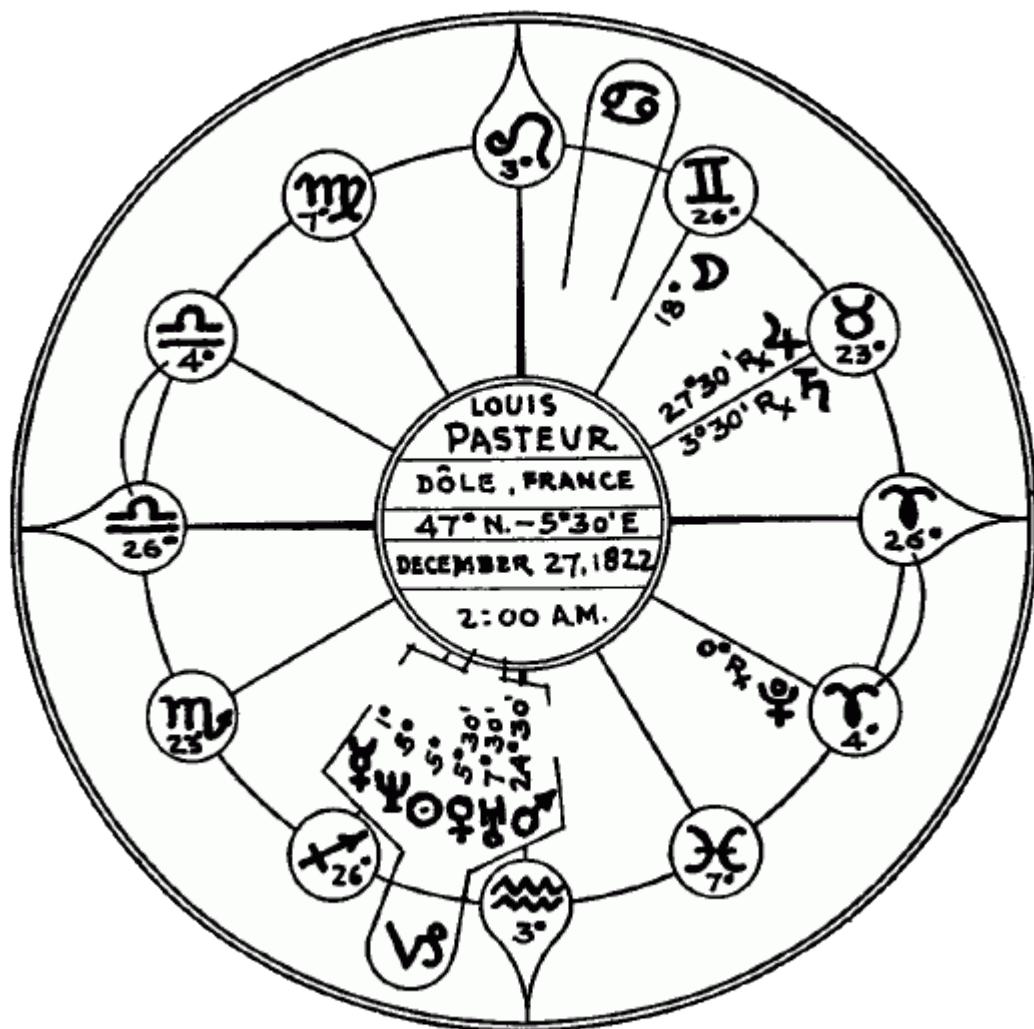
Here is a mode of judgment that is difficult only at the outset, because it is unfamiliar. When two out of three related points are strengthened equally over the third weaker one, the weakness at this third point becomes the active focus of the matter. More simply, this is the obvious proposition that whatever is most significantly different is most important. The idea is that while the Saturn of this grand trine is made subjective on three counts, in the life of a man who superficially seems an extremely practical person, yet the real emphasis in his life was entirely reflexive. This was especially indicated in his religious fervor, his quixotic temperament, and in the fact that he won his greatest successes when loaned to governments other than his own, or when executing realities that belonged to someone else. The case shows how definitely a horoscope will correct merely surface or "taken for granted" judgments about people.

The singleton Saturn tells the same story as the grand trine focused at the sensitiveness of that planet. From either point of view the assimilative necessity of Virgo, and the stress on service provided by the sixth house, give the true picture of Gordon's life. There is no contradiction of his everyday practicality (the earth grand-trine) in his deeper obligation to conform always to the convenience of others (a hemisphere emphasis in the west).

The focal importance of Saturn is shown further by its exact-to-the-degree opposition to Jupiter. With its equally exact trines to Neptune and Mars, Saturn builds the whole configuration into a special planetary pattern sometimes known as a "fanhandle." This is an arrangement, adequately described by its name, in which the effect of a singleton planet is practically redoubled. Saturn's influence here fans out through all these other planets.

### ***The Stellium***

Of all the common patterns in which the planets will be encountered, only one more has an easily recognizable form. This is the "stellium." Louis Pasteur, French genius in the investigation and control of disease germs, is the example chart.



The stellium is the presence of four or more planets, at least two of them other than the sun, Mercury and Venus, in one house or one sign. It indicates an exceptional emphasis of the life in the terms of the given house or sign. Here the stellium is by both house and sign. The third-house emphasis shows the degree to which Pasteur was able to control the real functioning of his immediate environment, even to the point of locating and controlling microscopic life, while the emphasis of Capricorn indicates the extraordinary creative resource by which he gained his scientific immortality.

### **Summary**

In summary, what has the beginner learned in this sixth chapter? He has been introduced to the "trine" and "sextile" aspects, and to the triplicities or "elements" of fire, air, water and earth. He has seen how it is possible, on the basis of these distinctions, together with the ones he has had before, to get at the focus of every human activity through the special emphasis given to one or another planet in the chart. He has approached the study of life in terms of its free cooperations, as in contrast with the strains and stresses revealed through the cross and its functions. He has had a further detailed drill in the use of many factors already placed in his possession. In passing, he has encountered the phenomena of "interception" and "retrogression," and has given some attention to their significance in the horoscope.

### **THE PRINCIPAL ASPECTS**

Symbol	Name	Degrees of Separation When Aspect is Exact
♂	Conjunction	0°
*	Sextile	60°
□	Square	90°



Trine

120°



Opposition

180°

## PRINCIPAL OR KEY DESIGNATIONS OF THE SIGNS

Name	Symbol	Rulership	Quadrature	Triplicity
Aries	Ram	Head	Cardinal	Fire
Taurus	Bull	Throat	Fixed	Earth
Gemini	Twins	Lungs, Arms	Common	Air
Cancer	Crab	Stomach	Cardinal	Water
Leo	Lion	Heart	Fixed	Fire
Virgo	Virgin	Intestines	Common	Earth
Libra	Scales	Kidneys	Cardinal	Air
Scorpio	Scorpion	Privates	Fixed	Water
Sagittarius	Archer	Flesh, Thighs	Common	Fire
Capricorn	Goat	Skin, Knees	Cardinal	Earth
Aquarius	Water-carrier	Ankles	Fixed	Air
Pisces	Fishes	Feet	Common	Water

### Chapter Seven

#### THE DETAILS OF INTERPRETATION

**The first step in looking at a horoscope is to get an over-all view.** This affords a perspective for the later or more thorough analysis, and it also gives a reasonable check on the accuracy of the chart itself. Thus the sign on the ascendant should be noted, as well as the sign containing the sun, to see whether or not these two signs give an acceptable clue to the native's character, and account for his general appearance. Then the outstanding "focal determinators" should be located.

The major factors in establishing basic patterns have already been described, but it is necessary to consider some other possibilities, together with the order in which the patterns should be taken; and also to learn certain distinctions which give a special weight to some planets over others. The various focal determinators are not to be understood as in any way better or worse than each other, but only as keys to the fundamental difference in human lives. Thus hemisphere emphasis, rather than an aid to success, or a hindrance to it, is merely an indication of the terms on which the success must be won, if it is to be gained at all.

In other words, there are some few things that a tall man can do better than a short one, but these are relatively unimportant in the face of all the potentialities of life. In the same way it makes little difference, comparably, what the focal determination may be in any given chart. A man born to speak English will find it easier to live among English-speaking people, by and large, but this circumstance does not mean that he will be a better mechanic or a worse tennis player. Focal determination is the way the astrologer gains his first orienting look at a chart, and it reveals the general type of relation by which the native makes his root contact with the life about him. The common determinators are best given in the order of the ease with which they can be recognized by an initial glance, but the listing is in no way a scale of their relative value.

#### THE DETERMINATORS OF FOCAL EMPHASIS

1. Hemisphere emphasis

2. Singleton planet
3. Cosmic cross
4. Grand trine
5. Stellium
6. Similarity to known type
7. Preponderance
8. Weighted planets

The determinators following the stellium have still to be described. They represent a sharp change in point of view, or a switch from actual planetary patterns to a consideration of various types of relationship, each with its own special characteristics.

"Similarity to known type" is the general likeness of new charts to horoscopes already possessed. It is also the reasonable approach of some new pattern to a more common focal determinator. In any case it means that the mind is given a familiar anchorage. The young astrologer, as he grows in experience, will discover definite types of charts turning up in his work fairly frequently. When he finds that a new individual has a horoscope with a definite resemblance, in one respect or another, to some chart he already has mastered, he has a valuable and correct clue to the new life. The great astrologers of prior ages actually worked this way, since they had no body of accumulated data on which to draw. There were few books, and mostly of little worth.

#### ***Preponderance***

"Preponderance" is any case when an outstanding number of planets are drawn together in a common situation with definite meaning. This is the widest used and earliest known form of focal determination. Thus the majority of printed horoscope-blanks available for students in recent years are equipped with places to make special tabulations, and so discover what degree of preponderance may exist. While the methods are often unnecessarily cumbersome, they are entirely correct.

The usually recognized forms of "preponderance" are, first, in connection with the angular, succedent and cadent houses. Of the charts in the preceding chapter, the only real case of house preponderance, outside of the Pasteur stellium, is Gandhi, with six planets in angular houses. This testifies to the fact that his whole life must be lived out in public, and in the midst of critical issues. This is equally true of Annie Besant in the fifth chapter, with eight angular planets. In that chapter, by contrast, Elbert Hubbard has seven of his planets in cadent houses, and so has J. P. Morgan. Consequently, both of these men are seen to operate primarily with hidden or deeper factors in life. Hubbard made real traffic out of esthetic appreciation and mid-Victorian inhibitions, while Morgan profited by the new and mysterious entity known as the financial trust, with its use of interlocking directorates and other somewhat dubious devices. In the third chapter, the horoscope of Richard Burton shows eight planets in succedent houses, a fact which gives graphic testimony to his gift for self-expenditure and for expanding every phase of his experience.

The next type of common preponderance is the presence of an overbalancing number of planets in some one quadrature or triplicity. The cosmic cross, grand trine and stellium are the beginning of such a situation, as in the eight earth planets of Pasteur, the seven cardinal planets of Pasteur and Annie Besant, and the six air planets of Lord Byron. However, preponderance only accompanies these major patterns occasionally, and it is interesting to note that J. P. Morgan, with a fixed cross giving the most valuable insight into the focal determination of his horoscope and his life, yet has five planets in fire signs. This is a preponderance which indicates the single-mindedness and self-sufficiency by which he was characterized, despite his fixed cross obsession with broad ideas or intangible values; and once again it is seen how each signification in astrology will hold true in its own case, irrespective of what others may be found.

#### ***Weighted Planets***

"Weighted planets" are the astrological orientation on which nineteenth century horoscopy preeminently depended. Many of the older books are almost filled with the details of "dignities" and "debilities," or the factors in this weighting. It is sufficient for the present-day beginner to be able to

recognize the strength a planet will possess in certain selected cases of preferential position. The simplest type of this is what the older astrologers knew as "accidental dignity." A special example is the singleton, which is an unusually valuable determinator whenever it is found. Of somewhat lesser importance, a planet standing alone near the tenth-house or midheaven cusp, is the "elevated planet" of the horoscope. It has an enhanced influence in the life, and tends to bring honors to the native according to its nature and rulership. By the same token, a planet alone in the first house, or moving ahead of a group of others in that position, is the "rising planet." It reveals a particular strength in the resources of personality, according to its nature and rulership.

The importance of Saturn in Elbert Hubbard's chart, and of the moon in Gandhi's, is greatly enhanced by the fact that these are elevated planets. This position of Mercury in the horoscopes of both J. P. Morgan and "Chinese" Gordon, of the sun in Goethe's, of Saturn in Lord Byron's, and of Mars in Emerson's, give testimony to some rather important facts. Morgan and General Gordon held their places in life as representative of other people, or according to the "messenger" function of their elevated planet. Goethe had to speak for the dignity of all humanity, under the sun's influence, as he did in *Faust*. Both Byron and Hubbard were called to give voice to the broad sensitiveness of the race itself, as has been suggested, each in his special way. The influence of Gandhi's moon has already been indicated at length, as has the pioneer career of Emerson now further revealed by his elevated Mars.

In similar fashion the rising Mars of Byron is testimony to his impulsiveness. Since it is retrograde, it also reveals his anarchistic and introspective attitude. The rising Mercury of Gandhi, by contrast, shows the mahatma's extreme sensitiveness to the situation in which he enacts his prophet's role. The rising Pluto of Goethe and General Gordon gives them the characteristic personal "detachment," as well as the typical reaction to remote rather than immediate factors, which is evident in a later century with the discovery of this planet. The rising Mars of Elbert Hubbard places him in special kinship with Lord Byron. The rising and retrograde Uranus of Annie Besant yields a perfect description of her self-willed, introspective independence, and the rising Neptune of Emerson indicates the extent to which he was a true voice of his age.

The other principal type of preferential position among the planets is what the older astrologers called "essential dignity," or advantageous placing in the signs rather than the houses. One form is still in universal use, and it is exceptionally valuable. By it, each planet has a special association with the signs as a "ruler" or "lord" of one or two among them, and this relation can be best shown in tabular form.

#### **THE RULERSHIPS OF THE SIGNS**

Sun	Leo	Cancer	Moon
Mercury	Virgo	Gemini	Mercury
Venus	Libra	Taurus	Venus
Pluto, Mars	Scorpio	Aries	Mars
Jupiter	Sagittarius	Pisces	Jupiter or Neptune
Saturn	Capricorn	Aquarius	Saturn or Uranus

This scheme is easy to learn if it is observed that the signs are arranged in pairs and that the older planets, or those known before the discovery of Uranus, Neptune and Pluto, are rulers of the signs as paired in this way, the sun and moon ruling a pair together. The order of the planets in this rulership is the same as their position in the heavens, again with the sun and moon as an exception.

The two rulerships given to three of the twelve signs in the table is the result of a difference of opinion among present-day astrologers. Some hold to the ancient or "Chaldean" rulerships. Some put the new planets in the places shown. Some seek to avoid trouble by considering the new planets "co-rulers" at the three points of dispute.

A planet has weight when it is in the house it rules. More important, however, than any consideration of these older "dignities," is the fact that a planet also has lordship over any other planets lying in a sign of which it is ruler. Sometimes it will happen that one of them will ultimately rule all the others, directly or indirectly, and this is known as "singleton in disposition." Of all the dignities, this complete disposition is

by far the most powerful. It is, however, the least immediately obvious of the focal determinators described in this text.

A "singleton in disposition" will be found in the chart of Gandhi, holding to the older rulerships of the signs. First it is necessary to find a case where one planet, and one only, is in a sign it rules, and in this instance it is Mars in Scorpio. Next it must be seen that all the other planets end up under the rulership of this one, or the Mars here. Scorpio contains not only Mars, but also Mercury and Venus. Aries, which is also ruled by Mars, contains Neptune. This means that Mars directly rules or disposes of three planets, or four out of the ten including itself. Mercury, ruled by Mars, is the lord of Gemini and Virgo, but neither of these signs contain any planets, and so Mercury adds none to the string of those ruled by Mars. This is also true of Neptune, which in the older scheme of rulership is not the lord of any sign. Venus, however, rules Taurus, which contains Pluto and Jupiter, and Libra, which contains the sun, so that Venus adds three to the original four under the Mars disposition, or brings the string up to seven out of ten. Pluto is lord of no sign and makes no contribution, but the sun is lord of Leo, the sign which contains the moon, and Jupiter is the lord of Sagittarius and Pisces, the first of which signs contains Saturn. Thus two more planets, the moon through sun and Venus, and Saturn through Jupiter and Venus, are added to the string under the final rulership of Mars, or nine out of the total ten. Saturn is the lord of Capricorn and Aquarius, but these signs contain no planets, and so Saturn makes no contribution to the string. The moon is lord of Cancer, however, and Cancer contains Uranus, the last of the ten planets, which is thus brought under the rule of Mars through the moon, sun and Venus in order. Mars is thus the undisputed ruler of the chart. This indicates that Gandhi's life is entirely and wholly a task of initiative, or of creative beginnings in every respect.

### **Summary**

In summary of the over-all perspective, the beginner has seen that he takes the various focal determinators in the order by which it is easy to see them in a chart, until he finds the basis for a complete or guiding perspective on the life as a whole. At the same time he also observes the ascendant and sun signs, to see if the horoscope reasonably corresponds to the native's general character and appearance; a rough preliminary check against the possibility of a wrong chart.

In special detail, the beginner has been shown the possibilities in comparing all new horoscopes with the ones he already knows. He has seen the possibilities of over-all understanding when the planets are preponderantly in one kind of house or sign. He has given some attention to the significance of elevated and rising planets, as well as to the strength of planets as the rulers of particular signs.

### **Detailed Interpretation**

He is now ready for detailed interpretation. Here the consideration passes from the differences by which people are distinguished among each other to the everyday activities by which all men carry on their normal lives. The best technique in a complete horoscope interpretation is a careful analysis of each planet in order, although exactly the same result may be obtained by taking each house in turn. If the planets are taken for "delineation," the houses appear as the domains which they rule. If the houses are taken, the planets appear as their lords or administrators. The advantage of working with the planets is that it gives a more dynamic, and usually more interesting, interpretation of the chart.

The first step is to relate each planet to the focal determination of the given horoscope. The second step is to show how its activity is shaped by the house it is in; revealing its activity in connection with everyday affairs. The third step is to indicate the significance of the planet's sign, showing how its activity affects the native's organism or relates the various parts of his life to the whole pattern of the chart. The fourth step is to reveal the planet's common activity with the other planets, as this is established by the aspects between them and shows the direction of emphasis in the life activities. The fifth and last step is to point out the special way in which the planet relates its house and sign position to the chart as a whole.

All these steps except the last have been amply illustrated in connection with interesting or important personages.

A planet is the lord of the sign or signs it rules, according to the table given, and in consequence it becomes the ruler of the house or houses whose cusps fall in the sign or signs in question. If a planet is in a house it rules, it is always able to advance the affairs of that house without interference. Thus Mars in Gandhi's chart rules the first house, and he has no difficulty in carrying out his own enterprises, once

he determines what to do. Goethe's Jupiter rules the fourth house, where it is placed; particularly aiding his final creative work on *Faust*, done practically at death's door, and enabling him to put his whole soul into it. Lord Byron's Saturn is in his ninth, ruling it, and his moon is in his second, as ruler also, so that he was preeminently free to express himself in the depths of mentality and also in a broad emotional exploitation of money and resources. Annie Besant's moon in her fourth, as lord of that house, is responsible for her great ultimate emotional capacity, and her Venus in the seventh as ruler enabled her to capitalize handsomely on every opportunity that came her way. Elbert Hubbard's Jupiter in his sixth, as lord of the house, and his Mercury in the ninth as ruler, endow him with an expansive genius both in serving others or getting work out of them on the one hand, and in maneuvering his thinking around to serve his own purposes at all times on the other. Emerson's ruler of his ninth, present in that house, links him with Byron and Elbert Hubbard in a fluid control of his own thinking processes; and the fact that the lord of his eighth is in that house is an indication of the great regenerative power of his philosophy.

When the lord of a house is in another house, the affairs of the one house are made contributory to the other, and this is an important feature of any detailed delineation. Thus Elbert Hubbard's personality (the first house) is really focused in his mind (the ninth) because Venus, ruler of Libra on the first house cusp, is in the ninth, and it has already been seen that he was too often lost in the theoretical considerations of life for his own ultimate good.

One final word is very important at this concluding point in an initial "looking at a horoscope." The theory behind all chart interpretations is that if the pattern of the life's function is known, or accurately charted in experience, it is always possible to find a way for improving the native's circumstances, or leading him into some finer and happier situation. The real purpose in a study of astrology should be not the satisfaction of an intellectual curiosity, but ultimately the desire to be equipped, if only in a layman's fashion, for helping others to solve their problems. The basis of such an equipment, sketched all too briefly here because of the harsh but very real limitations of space, has comprised these seven chapters, and pointed to the way in which it can be done. In brief, this is how to look at a horoscope.

#### **ADDENDA**

In addition to the ten planets, the three following symbols are very commonly found in charts. They are of minor importance, relatively speaking, and for that reason are not introduced in this elementary text. However, it is better for the beginner to know what they are, and what they mean in a very general way, than to be puzzled by them when he encounters them.



Dragon's head, a point of general "protection" in the chart.



Dragon's tail, a point of "self-undoing."



Part of Fortune, a point where self-interest is particularly emphasized.

#### **HOW TO MAKE A HOROSCOPE**

##### **Section One**

###### **PUTTING UP THE WHEEL**

**Few things are as fascinating as putting up a horoscope**, and watching its patterns unfold on a sheet of paper. Beginners in astrology however will often go out of their way to make the task harder than necessary. Thus they jump to the conclusion that horoscopic calculation involves a lot of difficult mathematics. They fail to realize that all the complicated computations have been performed for them in advance, and are incorporated in quite simple tables readily available and easy to use. They assume that it is quite out of the question for an average person to understand what the mathematical side of astrology is all about. They make sheer drudgery out of the procedures, either by trying to commit them to memory in a thoroughly blind fashion, or by following the uninformative directions of a printed form no less blindly.

###### **The Two Operations**

Making a horoscope has two parts. First is finding the position of the horoscopic wheel in the heavens. This is the matter of locating the houses and signs. Second is determining the location of the planets, or

putting them in place by house and sign. These two operations are entirely separate procedures. The position of the horoscopic wheel for a daily time and place, commonly at either midnight or noon at the Greenwich or prime meridian passing through the 1675 observatory in a southeast borough of London in England, is given in the astrological ephemerides currently in print for more than a century back. If birth did not occur in the London area or elsewhere at 0° geographical longitude, a simple correction is made to adjust to that circumstance. This of course is in order to make use of the ephemeris consulted.

If birth did not occur at the zero hour or midnight beginning the day, if the one form of ephemeris is used, or at noon if the other, a similar and equally simple correction is made to adjust for this second contingency. These steps are in order to locate the horizon of a living individuality properly and accurately in the heavenly scheme of things. To be noted parenthetically is that the midnight-based ephemeris is a recent innovation, and in consequence is not encountered except for relatively recent years.

With these preliminary corrections made to the extent they are necessary, the elements of the horoscopic wheel can be taken from the two kinds of tables where the more intricate mathematical calculations have already been performed for the astrologer. With the aid primarily of one of the convenient sets of tabulations, the horoscope can be half completed quickly and quite handily. With the notation, in the familiar circular diagram, of the data obtained from the other set of tables the horoscope is complete and ready for interpretation.

### ***The Two Kinds of Tables***

The astrological ephemeris is needed for both operations in the calculation of a horoscope. These ephemerides are usually published annually, but sometimes for a series of years. No element of any year is ever precisely duplicated in any other, however, and so there is no practical substitution among them even if leap years are matched. Each monthly tabulation of planetary factors also includes a column of sidereal time, which will be explained shortly, and this special column identifies the heavenly position of any horoscopic wheel for a birth on the prime meridian at the midnight or noon of the particular ephemeris consulted. Here in consequence is the basis of the initial operation in putting up the horoscopic chart. In its other details the ephemeris is the source of the information needed for determining the positions of the planets at birth.

The other kind of tables are published separately, since they do not change from year to year and only rather imperceptibly from century to century. They are known as Tables of Houses, and they give the zodiacal positions of the twelve houses of the horoscope once its own or individual prime meridian has been established. Preparation must now be made for the consideration of the fundamental wheel-diagram in detail, and of its celestial placement in any specific instance.

### ***The Wheel-Diagram***

A beginner must be familiar, at the outset, with the form of a horoscope. The four example charts as well as the illustrative ones in the preceding chapters are presented in what has become the almost universal custom in preparation. Individual astrologers will have their characteristic differences of indication or notation, but seldom of any extreme nature. In the present or 1969 revision of this book concerned with the making of a horoscope, and in all the larger volumes of the Sabian series, a minor economy of identification of planetary place by sign still found in the earlier pages of this text and also in the *Guide to Horoscope Interpretation* has been abandoned as an idiosyncrasy of the author. The omission of the zodiacal symbol in connection with each planet, which was his habit in his own early practice, came to prove more confusing than helpful.

In its diagram form the horoscope consists of a circle with a horizontal and perpendicular division into quarters, and with each quarter further divided into three equal wedge-shaped sections to make twelve in all. The dividing lines are not brought to center but only to a central circle that sometimes is considered to represent the earth, but that primarily serves to spare the eye from a measure of visual distraction. These twelve segments shown by actual line printed or drawn are the identification of the houses of the chart.

The signs are divided in their circle in exactly the same way as the houses, but they are not shown directly in the horoscopic wheel. Instead of putting in the lines of another twelve pie-like divisions, with results that can be very confusing to the eye even when different colors are used, the degrees or

perhaps degrees and minutes of the zodiacal sign corresponding to the cusp or beginning of each house together with the symbol for the sign are noted at the line indicating the house. Except in the case of the ascendant or first house the minutes are generally omitted and the zodiacal point rounded to the next full degree, and not infrequently this is the procedure at the ascendant. In similar fashion the zodiacal sign, degrees and minutes of position of a planet are written in the usual order of reading next to the planetary symbol which in its turn is placed in the diagram in closest possible juxtaposition to the house lines on the one side or the other. In other words, except most rarely, there is no attempt by the astrologer to give the eye any indication of the actual spacing of these bodies in house and sign but instead the emphasis is on the house cusps in order to facilitate delineation.

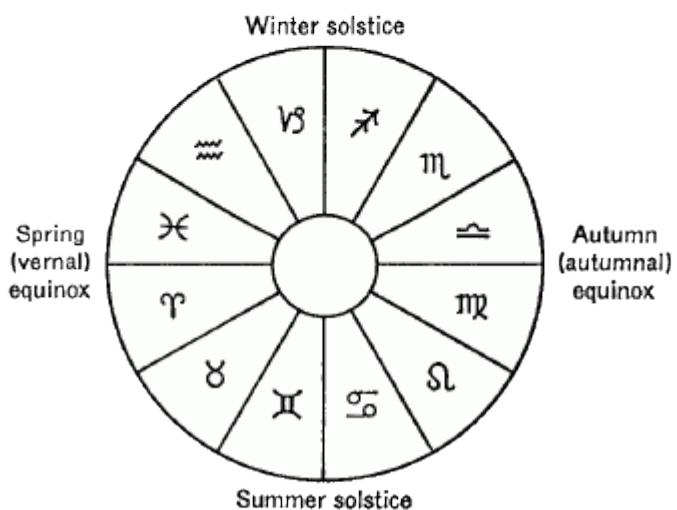
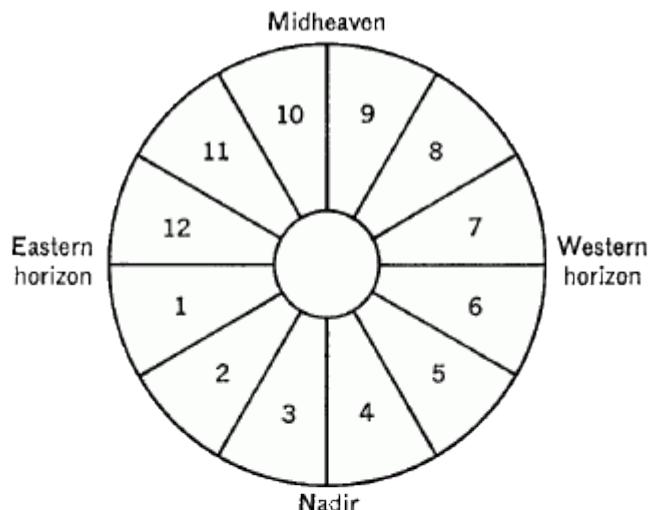
What is most important to realize at this point is that the planets in an astrological chart are thus indicated in their heavenly positions of two altogether different sorts, but both at the same time. Their place by house is seen directly, and their location by sign is indicated indirectly through the notation of zodiacal degrees and minutes. Their dual signification can in this manner be seen as the fundamental basis of all individuality in a personal horoscope.

#### ***The Elementary Background***

If the beginner is starting with making the horoscope rather than looking at the horoscope, he will have to learn the numbers of the houses and the symbols of both the signs and the planets at this point. He will have to know that a sign of the zodiac consists of thirty degrees, and any degree of sixty minutes of which each minute comprises sixty seconds. He must recognize the symbol of a degree ( $^{\circ}$ ), a minute of a degree ('), a second of a degree (''), an hour (h), a minute of an hour (m), and a second of an hour (s). The numbering of the houses may well be shown as a whole at this point, but it already has been seen in [the four diagrams](#) in Chapter Two. The scheme of the signs may also be presented as a whole at this point, but the symbols for each of them have been [introduced in Chapter Four](#).

Their arrangement in pairs of opposites, necessary to know by heart in any use of a Tables of Houses, has been [tabulated in Chapter Five](#), an introduction and explanation of the [symbols for the planets](#) begins in Chapter Three.

#### ***THE SCHEMATIC BASIS OF HOUSES AND SIGNS***



The young student must be particularly careful not to confuse geographic or terrestrial with astronomic or celestial longitude, or in an alternative way of saying it he must keep a complete line of separation between what is his concern on a map or in connection with the surface of the earth on the one hand and what requires his attention in the heavens when dealing with the zodiac on the other. By the same token he must remember the same distinction between the two kinds of latitude even if only one of them enters the picture in all usual or more familiar horoscopic procedures. In the meanwhile he must be patient, since there will not be too many things or any at all of appreciable complication for him to have in mind in order to function effectively at almost the very start.

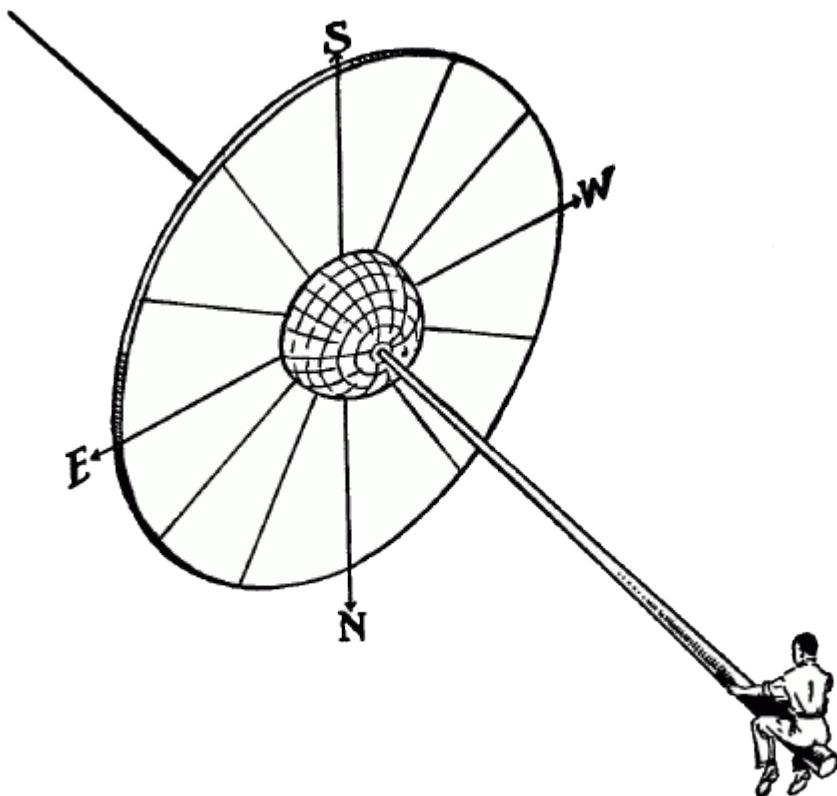
#### ***How the Horoscope Operates***

Much of the supposed difficulty in astrology will disappear if the beginner will take a spare quarter-hour, and use it to get an effective grasp of the horoscope's manner of operation. What lies before him on a sheet of paper is a chart of the planetary bodies that in its nature is much like a photograph of their arrangement in the heavens. This can be made clear for him by diagram, but it is necessary that he prepare himself for a little shock when he sees just where north, east and the like are placed in the astrological symbolism. However, he will not get very far if he starts in to quarrel with things because they are different. If he wanted to study French he would adapt himself sooner or later to the French way of thinking about things, and he must realize that the practitioners of astrology have their own ways of procedure as just about everybody else has. They may seem unnecessarily individualistic at times, but they have the tradition of many centuries behind them.

The person who looks at a horoscope is sitting to all intents and purposes at an immense distance out in space on an extension of the north pole. The twelve horoscopic houses that he sees are formed in the equator of the earth, but it is an equator also extended like the north pole out into the whole heavens until it becomes a gigantic saucer or hoop. The houses thus can be visualized as a heavenly wheel of

which the earth's two poles would be the axle. The beginner can imagine the great hoop to be filled in with thin white paper, in the manner of the one through which animals jump in a circus, or he can think of it as an immensely round photographic plate on which an exposure is made by the planets at the moment of birth. Irrespective of how near the surface of the paper or plate the planets and all the true and distant stars may be or how far away, whether on the observer's side or the other, they are seen from such an infinite distance that their relations with each other are all flattened out and brought together in the patterns of the one horoscopic wheel and the celestial vault of which it is a part.

Thus the heavenly bodies are placed where they actually are seen to lie in the great wheel. The question of the astrological house in which each will be found depends on the relation of that illimitable saucer in the skies, or what technically is the celestial equator, with the particular locality of birth on the surface of the earth. Emergence into existence as a living human entity establishes a horizon that represents the given particularity of each and every individual, and this becomes the factor of fundamental significance in the horoscopic analysis. The left-hand point or east in a horoscope, and the right-hand point or west, together identify or show the horizon that is created very literally and physically at the time and place of birth. The upper point or south, and the lower point or north, together locate or show the individual prime meridian that passes directly overhead each native at the moment he is born.



#### ***The Compass Directions in Astrology***

The beginner will be very wise at this point to put the book down for a few minutes, and to step out into some convenient open space. If he extends both arms wide, and turns around very slowly, he will describe the horizon actually found in any horoscope made for the moment and place of this act on his part. The ascendant is where the sun actually would rise, and the descendant where it would set. Then, if he will look directly over his head he will see a point in the skies that will lie on the same meridian where at true noon the sun would be found. Probably at that sundial noon the sun will lie to the south of him, although it will be to his north if he himself is far enough to the south in geographic latitude for the particular time of year. This meridian passing overhead at any significant moment in his affairs as well as at birth, and passing through the sun at true noon, is the midheaven or south point in astrological language. It is called south for the simple but not altogether logical reason that the planets when placed here in the horoscopic diagramming are seen to the south by most of the people in the world. The point directly underfoot and beyond the earth on the other side is on the same great circle of this personal prime meridian, and in astrological language it is the nadir or north point that is not literally or precisely the same as the astronomical nadir in a particular opposition with the zenith. Nadir

as a word is merely given an additional and horoscopic meaning. Thus east, west, south and north are terms of special astrological significance. The horizon points east and west are in literally correct conformity with everyday usage, but the south and north designations at the meridian are only directions of the compass in a very special sense. Most importantly for the beginner however, it must be noted that these directions exactly reverse those universally employed in geographic maps. The original idea in this was probably to remind the interpreter of the horoscope that he was looking up at the sky, so to speak, and not down onto the surface of the earth.

### ***The Use of Time to Show Circle Position***

For reasons that probably seemed valid to the astrologers of early generations in their art, position on this circle of the houses was called time. Actually it is nothing of the sort in any usual sense, but is merely a case of dividing the circle into twenty-four hours instead of 360 degrees. More specifically this measure is known as sidereal time, and often identified as just S.T. While it is identical with the astronomer's sidereal time, it has nothing to do with any sort of clock measure. A definite conception of the proposition at this point may save considerable confusion in later mathematical operations.

To make a horoscope it is necessary first of all to take an ephemeris for the year of birth, and first find the S.T. or sidereal time for the day of the event. This is sometimes provided for midnight, but always for noon in the tables for earlier years. It is rather universally given for Greenwich, although one recent and short-lived ephemeris was calculated for Philadelphia. It identifies the point on the celestial equator, or the great heavenly hoop represented by the sheet of paper on which a horoscope is diagrammed, that is crossed by the meridian overhead either at midnight or noon and in the usual case at Greenwich. This S.T. is put down as the starting point in calculation. It however should always be taken for the midnight or noon immediately preceding birth, and this can be a day before as will be illustrated shortly. The reason for going back in such a fashion is to encourage accuracy by following an accustomed procedure in every computation in horoscopy. It is a studied policy of performing all mathematical operations by addition rather than subtraction if reasonably possible. A factor strikingly peculiar to astrology is that the mind whether of a young student or an experienced practitioner is likely to get ahead of itself in fascination with what is unfolding as the chart is prepared, and consequently is apt to have an embarrassing stutter in the dull chore of figuring and thus even slip into an unrealized error in delineation.

### ***The Proper Time of Birth***

What is next needed in making a horoscope is the proper time of birth. Obtaining this may be the greatest problem the beginner will face. There are means for compensating the rather common deficiencies of information concerning the reasonably precise hour and minute of the arrival of the newborn citizen into his world of trial and error, but accuracy in the employment of these corrective procedures requires high skill and long experience and hence any more than this casual reference to them has no place in an introductory manual. A novice however cannot start too early in a close questioning or persistent checking of the sources of the data on which he must lean. He can suggest ways of refreshing memory, or he can draw out relationships to other events or contributing circumstances. When it comes to the place of birth he may have to consult an atlas to get the correct geographic longitude and latitude he will require from the start in his calculations.

It may seem that there is altogether too much promise of complication or confusion of factors for the average neophyte to face in putting up a horoscope, but the problems he will meet are all minor ones. One of the most serious possibilities would be a lack of alertness to the chance of mistake at the very start of calculation. Thus all horoscopes are calculated from the local mean time, which is often abbreviated as L.M.T. This is the mean time at the exact geographic longitude of birth, and it nearly always requires a correction from the standard time shown almost universally by the world's clocks. While there are almost continual adjustments in astrological mathematics, they are simple enough and for the major part quite necessary. Meeting these necessities in smooth routine can become a species of fun in performance, or can defeat the monotony of any series of procedures followed blindly by rigid rule.

New York City, at this point a convenient example of adjustments to be made, is situated at  $74^{\circ}$  west geographic longitude but it uses eastern standard time which is based on a time meridian established at  $75^{\circ}$  west. If its clocks show 3:27 p.m., the astrological time or L.M.T. is 3:31 p.m. This correction is at the

rate of four minutes for each degree of geographic longitude, or a fifteenth of the hour marked off at each time meridian or as from 60° to 75° in this instance. Correcting is by addition if toward the east or back in the direction of the prime meridian at Greenwich, but by subtraction if toward the west as with Annapolis at 76°30' west where the difference of a degree and a half would mean an adjustment by six minutes and a L.M.T. of 3:21 p.m. compared with New York City's L.M.T. of 3:31 p.m. The beginner can avoid an easy stutter of mind here by remembering that where the sun gets first, it's later.

### ***Various Kinds of Time***

It is important to realize that the designation of ordinary time as mean does not identify any sort of difference with which the astrologer ever needs to be concerned, since mean time is the only basic durational measure he might ever be likely to encounter. All clocks around the globe show it, either directly or as standardized in geographic zones or advanced by an hour in summer or war time or other emergency. What the designation indicates is the time created by an averaged rather than an actual sun. This of course is a way of speaking, since it hardly is necessary to point out that it really is the earth and not the sun that is doing the moving in the celestial mechanics. The real or precise crossing of the midheaven meridian by the sun to mark off a true noon each day is irregular in a small way that has no possible astrological significance. In February the sun does not reach the midheaven until fifteen minutes of mean time after noon, and in November it is there ahead of itself in the same interval of mean measure. Its actually irregular movement is designated as apparent, or apparent solar or sundial time.

Standard time can be a genuine annoyance to astrologers, since geographic sections may not be at all consistent in determining the zone in which they will function. An extreme case of this provided by the decision of Great Britain, at the time these pages are under revision, to adopt Central European Time for its standard although actually situated on the prime meridian. Daylight saving or summer or war time can constitute an even greater annoyance because of irregularity in the dates of its effectiveness and possibly also because of some uncertainty of the area in which it is effective.

### ***Why Corrections Are Necessary***

With the local mean time of birth obtained, the beginner is ready to proceed. He makes his start by putting down the S.T. of the midnight or noon preceding the moment of birth, and now as he finds them necessary he must make the two corrections to which his attention already has been called. This of course is over and above the adjustments he may have made in determining the L.M.T. and he may have a very fascinating insight into the underlying unity of the great world about him, once he is able to observe the perfection with which everything with all the eccentricities yet dovetails into everything else through the universal mathematics of experience. Thus he may find it very profitable, as an aid to understanding, to take any convenient ephemeris at this stage of things and examine the column of sidereal time for any month at random and notice the regularity of its change from day to day. He should check this for a week or so in the tabulations in order to have a mental picture of the rhythm, and then ask himself what the progression in these hours and minutes represents in general or quite apart from astrology and the horoscope. Most simply it is nothing more than the movement of the sun, or the differences in the heavens that add up the midnights or noons as the case may be and thereupon measure the sun's yearly pilgrimage through the sky. It is a very regular procedure, practically the same year after year. Its principal variation results from the recurrences of the extra leap-year day.

The S.T. of the individual horoscope always indicates the point on the house circle that in essence is directly overhead, or through which more correctly the overhead meridian will pass at a given time and place. If the birth does not occur on the earth's prime meridian or at 0° of geographic longitude, but rather at some location to the west on the surface of the earth, the heavens obviously must keep on turning to get the S.T. for the given horoscope on the actual overhead meridian. While this is going on the sun necessarily continues with the daily quota of its annual movement. This is very slight on the whole, yet it definitely changes the S.T. point in that day-by-day rhythm the beginner has noted in the ephemeris. In other words, while the whole heavens turn to reach the day's S.T. for a given birthplace, that S.T. itself is also advancing on its own account in these same heavens. A correction normally must be added to adjust for this.

What has to be done to find the correction is to divide this particular movement of the S.T. for the whole day into parts that will correspond to the geographic sections of the globe over which the sun will

pass in the course of the day, or more specifically up to the place of birth. By making this division it is found that 9.86 seconds of sidereal time or ten seconds in round figures will equate with fifteen degrees of geographic longitude. Hence 9.86s or a rounded 10s will have exact correspondence to a usual standard time zone. As illustration, New York City is slightly less than five hours of time difference west from Greenwich and the correction is slightly less than 50s rounded or is 49s precisely for the first of the example charts. This T.D. or time-difference relation to Greenwich must be noted preliminarily in the case of every horoscope.

If the S.T. of an individual horoscope is for a birthplace lying east of the earth's prime meridian, as in the case of the third of the example charts or the one calculated for Moscow, the correction must be subtracted. This obviously is necessary because if the sun gets there first in comparison with points on the earth's prime meridian or westward from it, the S.T. of the sun's daily movement is not as far along as at the midnight or noon of the ephemeris. Thus a time difference from Greenwich of 2h 30m to the east calls for a subtracted correction of 25s both in round figures and precisely. Conformity here to the policy of always adding in the astrological procedures would of course be needlessly cumbersome. This adjustment of 9.86s precisely or 10s in round terms is known as the correction of mean to sidereal time, and a tabulation for the use of it precisely is provided below. However, while it may be wise for the professional astrologer to make this correction in the more exact terms and for the beginner to get in the habit of doing so, there is seldom an instance where the difference has any practical significance. Furthermore, in the actual practice of horoscopy, the curtailment of available hours or even minutes to be used for the basic calculations means that a great deal of rounding of figures must be employed.

#### ***A Beginner's Dilemma***

The newcomer to astrology now encounters what is quite a dilemma at times. He may feel himself in the impasse of the five-year-old youngster who, in the baffling process of adjustment to adult ways, has approbation for a bit of mischief because company at the house finds it amusingly cute and then a few days later receives a severe scolding for the same conduct because it is misbehavior. If at the start the neophyte is encouraged to make these corrections involving not only minutes but seconds of the minutes with the help of the table for precise correction of mean or clock to astrological or sidereal time, and then is told in usual practice he may round 9.86s to 10s and actually might be told further that in many cases he could use a near fifteen-degree meridian for the place adjustment, he may wonder what is what.

#### **CORRECTION, MEAN TO SIDEREAL TIME**

Mean time	Add	Mean time	Add	Mean time	Add	Mean time	Add
1h 0m	9.86s	1m	0.16s	25m	4.11s	49m	8.05s
2 0	19.71	2	0.33	26	4.27	50	8.21
3 0	29.57	3	0.49	27	4.43	51	8.38
4 0	39.43	4	0.66	28	4.60	52	8.54
5 0	49.28	5	0.82	29	4.76	53	8.71
6 0	59.14	6	0.99	30	4.93	54	8.87
7 1	9.00	7	1.15	31	5.09	55	9.03
8 1	18.85	8	1.31	32	5.26	56	9.20
9 1	28.71	9	1.48	33	5.42	57	9.36
10 1	38.57	10	1.64	34	5.58	58	9.53
11 1	48.42	11	1.81	35	5.75	59	9.69
12 1	58.28	12	1.97	36	5.91	60	9.86
13 2	8.13	13	2.14	37	6.08		
14 2	17.99	14	2.30	38	6.24		
15 2	27.85	15	2.46	39	6.41		
16 2	37.70	16	2.63	40	6.57		
17 2	47.56	17	2.79	41	6.73		
18 2	57.42	18	2.96	42	6.90		
19 3	7.27	19	3.12	43	7.06		
20 3	17.13	20	3.28	44	7.23		
21 3	26.99	21	3.45	45	7.39		
22 3	36.84	22	3.61	46	7.56		
23 3	46.70	23	3.78	47	7.72		
24 3	56.56	24	3.94	48	7.88		

"When am I to be exact, and when is it unnecessary to be so?" he might well ask. "How inexact can I be when it is all right to be inexact?"

There is a great deal of difference between a lack of precision, and a capacity for establishing a proper plateau of preciseness. Thus in modern technology a mechanical refinement to a hundredth of an inch may be more than adequate in some instances whereas in others the exactness necessary may be to a thousandth of an inch. In astrology the seconds of arc or time are frequently eliminated from consideration by ignoring them or rounding them to minutes, whether of sidereal time or in the zodiac, and the minutes in turn are rather commonly disregarded in a rounding to parts or wholes of hours or degrees. This may seem to be imprecision, but as done intelligently it is a commonplace of all skilled computation. The extent to which it is proper is whether or not in a given operation the difference involved is significant. Suggestions concerning the procedure are incorporated in these pages as they may be pertinent in an introductory text, and the niceties of astrological mathematics as the background of the expert's skill have a broader consideration in the author's *Scope of Astrological Prediction*.

For the sake of the beginner's ultimate excellence in horoscopic analysis he should be as precise as possible in his arithmetic procedures, even if no more than as practice in a refinement of his skills. This can help him build to the capacity for delineation of a nativity, such as can come to its full only by gradual steps in sound experience. In any case the charts he retains for his own record or private information should have complete notation of his procedures, so that in later reference to them by himself or others it can be seen to what extent he has averaged out the minutiae of differences he has considered insignificant.

To be especially noted is that throughout the textbooks, of which this is the introductory manual, there is one special modification of the mathematician's manner of rounding numbers or say taking  $4^{\circ}29'$  as  $4^{\circ}$  and  $4^{\circ}30'$  as  $5^{\circ}$ . Thus in the case of zodiacal degrees, but only in that case, a next full degree is always

taken even if the previous one actually has a most minuscule increment. Thus  $15^{\circ}0'1''$  is rounded to  $16^{\circ}$  for the sake of possible recourse to the symbolization of the zodiacal degrees that have their full exposition in the author's *Sabian Symbols in Astrology*.

#### ***The Adjustment for Time of Birth***

The other of the two operations in locating the wheel-diagram is to correct the time of birth from mean to sidereal if the event has not occurred at the precise Greenwich midnight or noon of the ephemeris from which the S.T. of the midnight or noon is taken. Behind this second correction in putting up the horoscope is the same proposition as in adjusting the S.T. of the midheaven for the geographical place of birth. It has been seen if not quite in these terms that twenty-four hours of clock time correspond to twenty-four hours, three minutes and fifty-six-odd seconds of true circle measurement as in sidereal time. Since a clock hour is shorter in this connection each one of them, when it comes to determining position on the house circle or in a sense indicating a space factor, must be lengthened by the precise 9.86s or rounded 10s that has been the correction in the first operation. The whole procedure will be illustrated in the cases of the four example charts. In other words there first will be the location of the whole wheel in the heavens, and then there will be the necessary notation of all twelve house cusps in their zodiacal correspondence to complete the horoscope.

#### ***The Function of Geographic Latitude***

With the S.T. of the midheaven of the individual horoscope determined by adding to the corrected S.T. of the place of birth the corrected interval of time from the previous midnight or noon to the moment of birth, the location of all twelve house cusps in the zodiacal equivalents needed for the placement of the planetary elements in the wheel-diagram can be copied out of the Tables of Houses. At this point the terrestrial horizon comes into consideration. The beginner has been asked to stand out in the open with arms outstretched horizontally and to turn clear around to describe his horizon of that place and moment to himself in his visualization of a horoscope's functioning. What is represented is in all respects the basic plane or ground of his personal existence, and its particular position in the heavenly scheme of astrology is determined by the geographic latitude of the birthplace. The cusps needed in their zodiacal correspondence are found in the Tables of Houses at the proper latitude. As already noted, the minor ones usually together with the midheaven and nadir are rounded to the even next degree and the ascendant and descendant are by contrast brought generally to degrees and minutes of precision or perhaps rounded to quarters or tenths of a degree. At the time of first writing and now of the revision of this text there are two published tabulations of house cusps adequate for the standards of workmanship recommended in the Sabian exposition and needed in all widely accepted horoscopy. The calculations by Joseph G. Dalton were made available in 1893 in his *Spherical Basis of Astrology* and those by Hugh S. Rice were issued in 1944 as the *American Astrology Table of Houses*.

#### ***Summary***

In summary, what has the beginner learned in Section One of how to make rather than how to look at a horoscope? He has been introduced to all the basic elements of horoscopic mathematics, and has been shown how to proceed in accomplishing the first of the two tasks in establishing an individual horoscopic wheel in the heavens. He has been brought face-to-face with the distinction between troublemaking carelessness and intelligent fluidity, and shown the value of schooled or consistent method in all astrological procedure. He has been assured that all computations of unusual complexity, or beyond the average skills of everyday life, have been performed for him in advance and with the results readily available in printed form. He has been introduced to the two kinds of tabulations he must employ continually, or the ephemeris and the Tables of Houses, and prepared for using them effectively and without appreciable difficulty. He has been given a detailed visualization and explanation of the nature of the horoscopic map or wheel-diagram he must learn to make for himself, so that he can know exactly what he is doing and thus be less likely to let some error slip by him. He has been drilled in the nature of apparent, mean, standard, daylight saving and war time on the one hand and the species of circle measurement known as sidereal time on the other. He has been helped to understand the relations among these different sorts of time, and what necessity for correction arises in considering them in their connection with each other.

#### ***The Example Horoscopes***

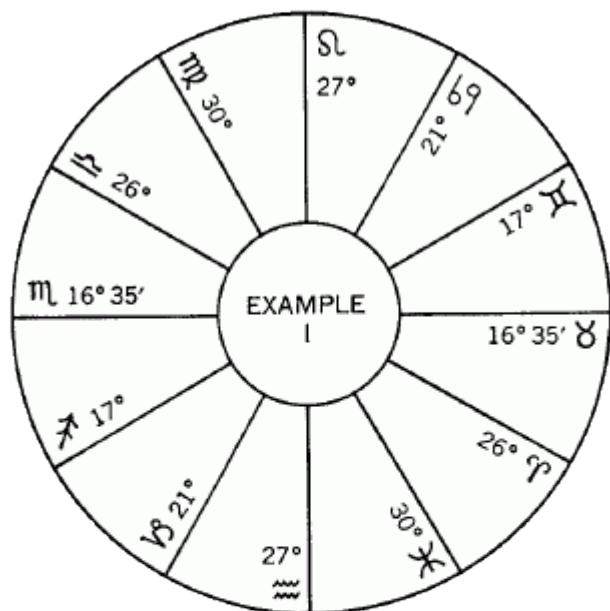
The example charts are presented at this point in the bare skeleton of their structure, to the end that

the beginner may concentrate on the establishment in the heavens in necessary zodiacal correspondences of the twelve horoscopic houses created at the birthplace at the time of birth. The completed wheel-diagrams are [presented later](#).

*Example I* is prepared from a noon ephemeris and Dalton's Tables of Houses. The birth data is July 4, 1969, New York City, 3:06 p.m., L.M.T. The calculation is as follows:

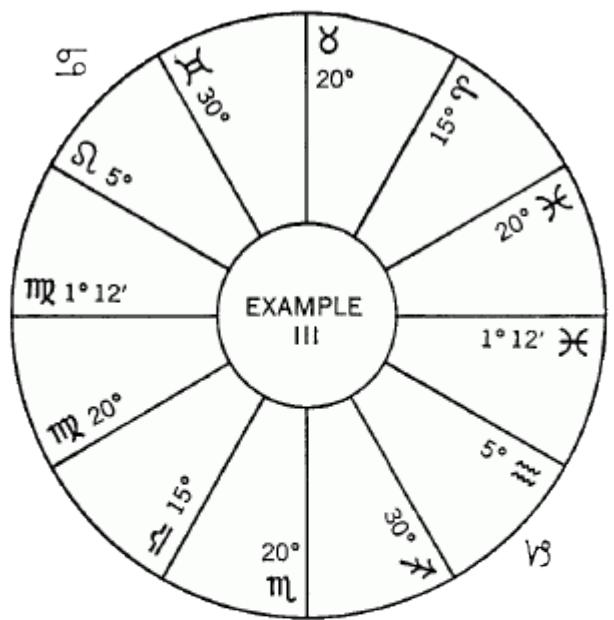
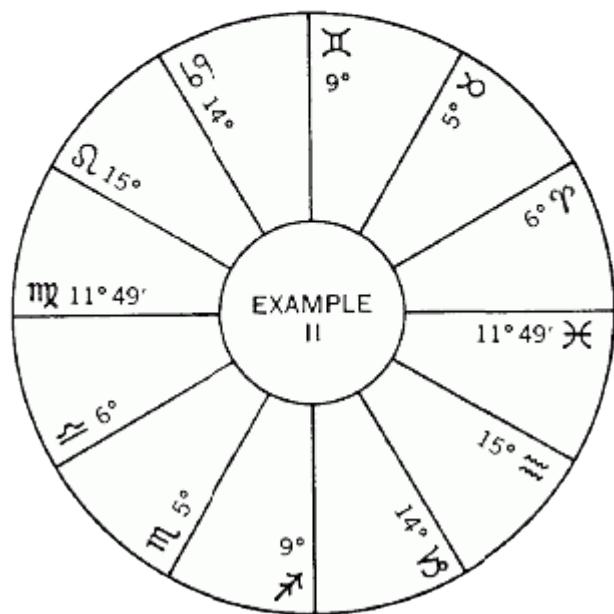
S.T. Greenwich noon, July 4th:	6h	49m	17s
Correction for $73^{\circ}57'$ west longitude:			49
Elapsed time, noon to birth:	3	6	
Its correction to sidereal time:			31
<hr/>		9	56
			37

The T.D. or time difference from Greenwich of 4h 56m requires a first correction by the table of 48.63s, which rounds to the 49s used. With its closeness to the  $75^{\circ}$  meridian, that T.D. of 5h at the approximate 10s per hour would give a correction of 50s as a more than adequate approximation for the calculation. By the same token, in the case of the second correction, the precise 30.56s rounded to 31s is not significantly different from the 30s derived from taking an even 3h at 10s per hour. In Dalton's tabulations a S.T. of 9h 56m 52s is only a hairsbreadth more than the 9h 56m 37s found to be the S.T. of the horoscope's midheaven, and in consequence Leo  $27^{\circ}$  is taken for this example with virtually no rounding involved.



New York City  
 $40^{\circ}45' N.$     $73^{\circ}57' W.$   
 July 4, 1969  
 L.M.T.      3:06 p.m.  
 T.D.      4h 56m  
 S.T.      9h 56m 37s

Chicago, Illinois  
 41° 52' N. 87° 39' W  
 December 25, 1969  
 L.M.T. 10:09 p.m.  
 T.D. 5h 51m  
 S.T. 4h 26m 55s



Moscow, U.S.S.R.  
 55° 45' N. 37° 36' E.  
 May 1, 1969  
 L.M.T. 12:30 p.m.  
 T.D. -2h 30m  
 S.T. 3h 6m 37s

Buenos Aires, Argentina

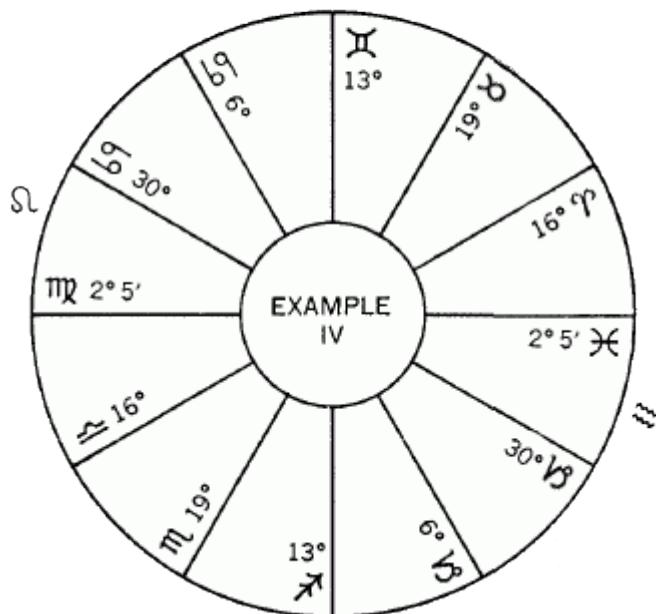
$34^{\circ} 35' S.$   $58^{\circ} 22' W.$

July 9, 1969

L.M.T. 9:37 a.m.

T.D. 3h 53m

S.T. 4h 46m 14s



*Example II* is prepared from a midnight ephemeris and Dalton's Tables of Houses. The birth data is December 25, 1969, Chicago, 10:09 p.m., L.M.T. The calculation is as follows:

S.T. Greenwich midnight, December 25th:	6h	13m	19s
Correction for $87^{\circ}39'$ west longitude:			58
Elapsed time, midnight to birth:	22	9	
Its correction to sidereal time:		3	38
	-----		
	28	26	55
	(-)	24	
	-----		
	4	26	55

As is done here, 24h or  $360^{\circ}$  may always be added or subtracted in the course of calculation in hours or degrees around a circle. The T.D. of 5h 51m requires a first correction of 57.66s, which rounds to the 58s used. To work from a time meridian nearby or in this case by about two and a half degrees of terrestrial longitude, in a procedure that is quite legitimate in approximate computation, would mean taking the T.D. as 6h and to correct at 10s per hour or by what in this instance would be an adjustment of 60s or 1m. The difference in S.T. of 2s could only have significance most extraordinarily. With the second correction of a precise 3m 38.32s rounded to 3m 38s in usual mathematical practice, in comparison with an approximate 3m 40s for an even 22h, is this close in the approximation because 9m of elapsed time from midnight are ignored. To take them into account would add 1s more and make the approximate correction 3m 41s. Even then the 3s of difference could hardly be of any importance, but a failure to make any correction could put a different zodiacal degree on some or all of the house cusps of the horoscope. In this example the midheaven then would move back to Gemini 8° and the whole more subtle import of the wheel would be altered. In the Dalton tables the S.T. for an even Gemini 8°

midheaven is 4h 24m 25s, and for an even Gemini 9° is 4h 29m 11s. The S.T. of 4h 26m 55s for the individual example horoscope is between these points and therefore the next full or even degree of Gemini 9° is recognized as its proper midheaven.

Parenthetically, if the beginner wishes to be sure whether he is using a midnight or a noon ephemeris, he can turn to March and if the S.T. shown there is changing to 12h 0m 0s its positions are for midnight and if changing to 0h 0m 0s the planetary places are for noon and of course for Greenwich in both cases. *Example III* is prepared from a noon ephemeris and Dalton's Tables of Houses. The birth data is May 1, 1969 (N.S.), Moscow, 12:30 p.m., L.M.T. The calculation is as follows:

S.T. Greenwich noon, May 1st:	2h	36m	57s
Correction for 37°36' east longitude: (-)			25
	2	36	32
Elapsed time, midnight to birth:		30	
Its correction to sidereal time:			5
	3	6	37

The abbreviation N.S. is for new style or the Gregorian calendar now in worldwide use. It was only early in the present century that Russia and other eastern countries changed from the older Julian calendar now designated O.S. for old style. The beginner may never encounter the confusion that can result from an erroneous identification of dates here. It is possible that people born in the areas in question from March 1, 1800 (O.S.), to March 1, 1900 (O.S.), will have to add twelve days, or from March 1, 1900 (O.S.) to the adoption of the new calendar will have to add thirteen to have their birthdays correct in today's proper (N.S.) designation.

The T.D. in this example of 2h 30m requires a first correction of 24.64s, which rounds to the 25s that would be obtained for two and a half hours at the approximate 10s per hour. Because of east terrestrial longitude of birth, this is subtracted. The second correction is for a mere half hour, but for the sake of a regular rhythm of routine it should be made as shown. In the Dalton tables the S.T. for an even Taurus 19° on the midheaven is 3h 6m 10s, or very slightly less than the S.T. of the individual midheaven in the case here of 3h 6m 37s, but by the regular procedure adopted in these texts the next full degree or Taurus 20° is taken.

### ***Southern Hemisphere Horoscopes***

A horoscope for the southern hemisphere is prepared in precisely the same fashion as one for the northern hemisphere, with a single and simple modification. The tilt of the horizon in places below the terrestrial equator is the reverse of its tilt in the geographic north at the same point in the house circle, and the result is that the apparent distortion of the houses when seen in their zodiacal correspondence in the northern hemisphere will be complemented by the mirror image of this distortion in the southern one. In a way of putting the matter and going back to preliminaries, if more than a quarter of the zodiac appears between the midheaven and ascendant relative to a given quarter of the globe's surface there will be correspondingly less than a quarter left to divide among the other cusps on the same side or between the ascendant and the nadir. This apparent house distortion is what as a constant phenomenon in all horoscopes is reversed between the nadir and midheaven through the descendant. The geographical shift in hemisphere to the other side of the terrestrial equator thereupon additionally reverses the total basic distortion in the zodiacal equivalences because of the change in horizon due to the different curvature of the earth away from its equator. All that is necessary mathematically is to add 12h to the S.T. of the individual southern-hemisphere horoscope in order to get the house cusps in their mirror image zodiacally from the Tables of Houses, but then to be careful to take the signs opposite at each cusp from the sign shown in the Tables of Houses when the 12h are added thus temporarily to the proper S.T.

*Example IV* is prepared from a noon ephemeris and Dalton's Tables of Houses. The birth data is July 9, 1969, Buenos Aires, 9:37 a.m., L.M.T., and this is the only one of the four examples where calculation is from a previous midnight or noon and as follows:

S.T. Greenwich noon, July 8th:	7h	5m	3s
Correction for 58°22' west longitude:			38
Elapsed time, noon to birth:	21	37	
Its correction to sidereal time:		3	33
	28	46	14
(-)	24		
	4	46	14
To reverse zodiacal distortion	(+)	12	
	16	46	14

The T.D. of 3h 53m by the table requires a first correction of 38.28s rounding to 38s, and a second one for the elapsed time of 21h 37m is 3m 33.07s rounding to 3m 33s. To be noted is that the geographic longitude of birth is not too close to the 60° meridian although closer than to 45°west. The 4h time span to 60° multiplied by 10s for each would give an approximate correction of 40s, and the difference of 2s would have little possible significance. Taking the elapsed time as twenty-two and a half hours would by the approximate 10s per hour give 225s or 3m 45s for a correction that in virtually any possible case would be adequate but with 12s difference yet beginning to approach a risk of lack of precision. In the Dalton tables the sidereal time for an even Sagittarius 13° for a horoscopic midheaven is 16h 46m 16s and this is within 2s of exact conformity to the 16h 46m 14s of the fourth example chart's prime meridian. It therefore is taken for this wheel-diagram, but as Gemini 13°.

#### **Determining the Ascendant**

In copying the house cusps out of a Tables of Houses the beginner has no problem if birth has taken place at a location found on an even degree of geographic latitude, and at a time that has produced an even degree of some sign on the midheaven when he is using the Dalton tabulations. He already has encountered the adjustment necessary when the individual S.T. of a horoscope lies between the S.T. of one midheaven degree and the next, and in a measure this process must be repeated with the five other cusps he must establish in the wheel-diagram. The cusps of houses four to nine are exactly opposite in zodiacal position to the midheaven and on through the third in order, and are not needed in the tables. If the birthplace does not lie on an even degree of geographic latitude there is a second adjustment, but this usually is slight and easy to approximate.

Since it is the general custom to indicate the ascendant of a horoscope in degrees and minutes, rather than the rounded degrees of other cusps, the beginner in consequence faces the need for at least a relative precision in making what usually is an adjustment in two ways. This is particularly a necessity for all the cusps if there is to be any recourse to the zodiacal degree symbols. The procedure need not be confusing if each adjustment is made in its own turn, and always by addition from a lesser to a greater longitude in the zodiacal positions. In the case of the minor cusps an estimation is sufficient and this usually is adequate if taken to quarters or tenths of degrees, whichever proves to be the easier in facilitation of the rounding. Because the ascendant should be calculated to minutes, the best practice locates it immediately after determining the position of the midheaven and the details of the process can be illustrated in connection with the example horoscopes.

*Example I* is a case where only a single adjustment is really necessary in locating the ascendant in its

zodiacal correspondence. This is because its individual S.T. is only 15s short of the S.T. of a precise Leo 27° midheaven, and such a small difference could hardly ever be a matter of significance for any of the twelve cusps or call for any consideration here. The adjustment for geographic latitude by contrast always tends to be slight, if seldom to this extent, and should be taken into account except in very approximate calculation. The place of birth in this first example is at 40°45' north latitude or a quarter of the way south from the 41st to the 40th parallel. In Dalton's tabulations, in the column of house cusps established by a Leo 27° midheaven, the first house or ascendant at 41° north is Scorpio 16°29' and this increases by 26' to Scorpio 16°55' at 40° north. A quarter of the 26' of increment here or approximately 6' must therefore be added to Scorpio 16°29' in order to locate the example ascendant in its zodiacal equivalence at Scorpio 16°35'.

What the beginner must note very carefully at this point is whether he is dealing with mathematical measure on the increase or decrease. What the case may be is always obvious, but it may not be in accordance with expectation to find the zodiacal factor increasing north to south while geographic latitude is decreasing. The phenomenon occurs under certain conditions in polar balance with an opposite occurrence under the complementary situation. Thus he can turn to an Aquarius 27° midheaven in the Tables of Houses where he will see the ascendant increasing south to north with the latitude or from Gemini 21°2' at the 40th parallel to Gemini 21°49' at the 41st.

The minor cusps should present no problem, such as would require particular attention. With a Leo 27° midheaven there is no difference of more than a half degree between the relative positions of any of them at the two adjacent parallels, and the rounding to the next full degree is quite simple by no more than eye inspection. In using the Dalton tabulations it is necessary to be careful in noting the difference between a decimal point of degree and a presentation of degrees and minutes in columns parallel to each other. Since .1° is 6', the eleventh cusp location at Virgo 29.2° could be expressed at Virgo 29°12'. In this example the rounded zodiacal equivalence of the cusp could be Libra 0° as well as Virgo 30°, but the latter usage is more precise since a zero point of Libra excludes everything possibly comprised in the sign even though Libra 0°0'1" embraces Libra content.

*Example II* is again a case where only a single adjustment is really necessary in locating the ascendant in its zodiacal correspondence, but in this instance it is the other of the usual two that must be made. The 8' of divergence from 42° north geographic latitude here is less than an eighth of the 60' from 41° north and only needs to be taken into account in much more precise calculation than is worth while in normal course. With an extent of exactitude adequate for the beginner and in instances where the time for calculation is limited, the zodiacal equivalents are taken from the Tables of Houses at 42° north. Quite another matter is the difference between the S.T. of the individual wheel of 4h 26m 55s and the S.T. corresponding to an even Gemini 9° midheaven or 4h 29m 11s. The preceding column for Gemini 8° in the Dalton tabulations shows the equivalent S.T. as 4h 24m 55s. This can be subtracted from the individual S.T. thus:

4h	26m	55s
4	24	55
<hr/>		
	2	

The S.T. for even Gemini 8° can be subtracted from the S.T. for even Gemini 9° thus:

4h 29m 11s expressed as	4h	28m	71s
	4	24	55
	<hr/>		
	4	16	

In order to arrive at the midheaven of the example horoscope the S.T. must move 2m out of 4m 16s, and for all general purposes this can be taken as a half and a midheaven accepted as Gemini 8°30' rounded to Gemini 9° as already established.

For the ascendant it can be noted that at 42° north geographic latitude Virgo 11°24' is the first-house cusp equivalent for a Gemini 8° midheaven, and Virgo 12° 14' similarly for Gemini 9°. Expressing Virgo 12° 14' as 11°74' and subtracting 11°24', the difference of 50' is the advancement at the ascendant corresponding to 60' or from Gemini 8° to 9° at the midheaven. The midheaven has been seen to lie approximately halfway in the 60', and so halfway in the 50' would be 25' which added to Virgo 11°24' becomes the Virgo 11°49' ascendant accepted for illustrative purposes. The minor cusps are handled in the same fashion. For the eleventh cusp the difference from Cancer 12.6° to Cancer 13.6° is 1.0° of which half is .5° to be added to Cancer 12.6°. Cancer 13.1° then is rounded, in the special practice presented in these texts, to Cancer 14°.

*Example III* is close to the situation in the first example, where only the correction for terrestrial latitude was needed for the ascendant and minor houses. But while the S.T. 3h 6m 37s for the individual wheel is almost identical with the 3h 6m 10s of a Taurus 19° midheaven it is slightly more rather than slightly less. Therefore in the recommended practice of the Sabian exposition the cuspal equivalences are rounded to Taurus 20° at the midheaven and nadir and of course if needed for other cusps. Adjustment is much more important for terrestrial latitude in the case of the ascendant and minor cusps because the difference between 55° and 56° north varies from 6' to as much as 36' for these ten of the houses. Birth at 55°45' north is a quarter of a degree in latitude away from the 56th parallel. In Dalton's column for Taurus 19° the first cusp is shown in correspondence with Virgo 1°18' at 56° north and Virgo 0°52' at 55° north. This is a difference of 26', of which a quarter can be taken as 6', and the 6' subtracted from Virgo 1°18' establishes the ascendant at Virgo 1°12'. For determining the minor cusps, at the eleventh it can be seen that the increment between the two geographic parallels is .5° of which a quarter is .1° plus. This subtracted from Gemini 29.9° yields 29.8° and the cusp's zodiacal equivalence is rounded to Gemini 30°.

*Example IV* duplicates the case of the first and third examples in which only the adjustment for geographic latitude is necessary, and here the adjusting procedure differs in no respect from what has been outlined for the northern hemisphere. In connection with a Sagittarius 13° midheaven taken as a purely mathematical substitute for Gemini 13°, the ascendant at 35° south geographic latitude is shown at Pisces 1°53' representing Virgo 1°53' and at 34° south at Pisces 2° 17' representing Virgo 2° 17'. The movement between the geographic parallels is thus 24'. Birth at 34°35' south can be taken as halfway between them, and half of 24' or 12' added to Virgo 1°53' locates the ascendant at Virgo 2°5'. The minor cusps are obtained in the same manner illustrated for the eleventh house in connection with the other examples.

It might be well for the beginner to have a clear idea of the extent of apparent zodiacal distortion of house cusps as well illustrated in this instance.

	<i>Northern Hemisphere</i>		<i>Southern Hemisphere</i>	
S.T. of midheaven	4h 46m 16s		4h 46m 16s	
Midheaven .....	Gemini	13°	... Gemini	13°
Eleventh house .....	Cancer	16	... Cancer	6
Twelfth house .....	Leo	17	... Cancer	30
Ascendant .....	Virgo	14 33'	... Virgo	2 5'
Second house .....	Libra	11	... Libra	16
Third house .....	Scorpio	11	... Scorpio	19

For the sake of possible greater comprehension of their nature, the two ways in which in their zodiacal correspondence the house cusps other than the tenth and fourth must be corrected at times have been illustrated separately. Where both types of adjustment seem advisable, the operations are merely performed individually and their results added together. Thus, if in the second example it is desired to correct for geographical latitude, the 8' of decrease from the 42d parallel is approximately an eighth of

the total difference between the 41st and 42d parallels. As the ascendant for a Gemini 8° midheaven changes position in Virgo between the two parallels by 11', an eighth of that or approximately 1' is subtracted from the ascendant already located by the other correction and the ascendant could be taken somewhat more precisely as Virgo 11 °48' rather than Virgo 11 49'.

#### ***Calculation from the Rice Tables***

The Tables of Houses calculated by Hugh S. Rice present a great difficulty for the beginner since the midheavens and related cusps are presented for each even four minutes of sidereal time rather than for each even midheaven degree of the zodiac. In the first example horoscope the S.T. of the midheaven is 9h 56m 37s. This is between the columns of the Rice house-cusp calculations for a sidereal time of 9h 56m 0s and 10h 0m 0s. The midheaven movement of the example horoscope's S.T. from 9h 56m 0s to 9h 56m 37s is thus 37s out of 4m or 240s of distance from column to column, or in approximate calculation is a little less than a sixth of this distance. The midheavens in zodiacal correspondence for the two positions presented for each 4m in S.T. are respectively Leo 26°46'41" and Leo 27°49'4". Expressing this as from 26°46'41" to 27°48'64" the zodiacal distance traversed in the 4m of sidereal time is 1°2'23" that can be expressed as 62'23" or 60°143" of which a sixth is approximately 10'24" to add to Leo 26°46'41" and give Leo 26°56'65" or 26°57'5" to round to Leo 27°.

#### **Section Two**

#### ***PUTTING IN THE PLANETS***

**The second part in making a horoscope** is a more putting job than the first in actual practice, but it is not nearly as difficult to understand because there are far less details to learn at the beginning or thereafter to continue to take into account. It really provides a much greater interest than establishing the position of the houses in the heavens at a moment and place of birth and then identifying their cusps in the necessary correspondence with the zodiac in which the planets are located, since after all it is only as these astrological signifiers are finally placed one by one in the wheel-diagram that the horoscopic potentials begin to reveal themselves in very fascinating fashion.

Attention now goes wholly to the ephemeris, and all concern at this point is with the simple interrelations in the zodiac of the celestial factors brought to focus and meaning in a horoscope. The zodiacal positions of the ten major planets commonly employed for astrological analysis are given daily either for the zero hour beginning the day or for noon in the considerable number of ephemerides available as this revision of text is prepared. In all these tabulations in current use the planetary places are shown for the prime meridian established at Greenwich in England, as presumably of the greatest worldwide convenience, and an initial step in locating the signifiers in the horoscopic wheel-diagram is to make an adjustment to this 0° of geographic longitude thus taken as a basis for the tables.

Although the moon is a satellite of the earth rather than the sun, and the sun in astrology is surrogate for the terrestrial globe through taking on its motion geocentrically, these two bodies while known especially as the lights are not distinguished functionally from the eight true planets given horoscopic consideration. All ten celestial factors are treated alike in the ephemeris.

#### ***The Two Phases***

There are two quite separate phases in the task of locating the planets in the horoscope. The first is a general adjustment concerning all of them, and the second is the specific calculation for each of them individually. The initial or preliminary attention is demanded by the fact that their positions in the ephemeris are given for a midnight or noon at the Greenwich meridian, and that in the case of virtually any horoscope this is a time quite different from the hour and minute of birth shown locally for the event. Thus when it is one o'clock in the morning in New York City it is around sunrise in London, and this obviously is a very important matter to take into account when using an ephemeris computed for Greenwich. Naturally it would be much too expensive to have a separate set of tables each year for every time zone around the globe. As it happens, the solution of this rather superficial problem is absurdly simple.

#### ***The Birth in Greenwich Mean Time***

When it comes to finding the places of the planets in the zodiac at the moment of birth, and these are available for midnight or noon at the Greenwich prime meridian in an annual ephemeris, all that is necessary in order to use the tabulations handily is to change the time of birth into the equivalent hours

and minutes at Greenwich. The result of this operation is the Greenwich mean time of the given horoscope and this usually is abbreviated as the G.M.T. and in the best practice is noted in or near the basic diagram for purposes of reference along with the S.T. and T.D. and of course the birth data. The T.D. or general time difference between the L.M.T. and the mean time at the Greenwich meridian has already had necessary consideration in putting up the horoscope, since a correction from mean to sidereal measure was necessary in the adjustment for the distance in terrestrial longitude from the prime meridian, and it must now be employed again if for a different purpose.

In the first example horoscope as a case where birth is west of Greenwich or where the sun arrives at the prime meridian first, the T.D. of 4h 56m is added to the L.M.T. of 3:06 p.m. to identify the corresponding Greenwich mean time as 8:02 p.m. Further consideration, in the task of putting in the planets and completing the erection of any horoscope, is with this Greenwich mean time for the individual wheel-diagram at all points. Parenthetically, there is a possibility of confusion on the beginner's part that might lead to a serious misplacement of the fast-moving moon. Ideally the G.M.T. is on the same day as birth, and perhaps in the same division of the day as p.m. for both L.M.T. and G.M.T. in the first example chart. In the fourth example the L.M.T. is a.m. and the G.M.T. is p.m., but on the same day. In the second example the L.M.T. is p.m. and the G.M.T. is a.m. the next day. Difficulty is avoided here if attention is held strictly to the G.M.T. when computing planetary positions. It makes no difference whatsoever if either the G.M.T. or its previous midnight or noon fails to fall in the birthday. The third example as a case of birth east of Greenwich has the possible p.m. birth and a.m. G.M.T. on the same day.

### ***Calculating Planetary Position***

The second of the two phases in the task of locating the planets in the horoscope is a separate proposition for each of them because they seldom move through the zodiac at the same rate of speed and in that case cover equal distances in the celestial or zodiacal longitude. The sun has the most regular movement of the ten significators in general acceptance, and can serve well as a preliminary and suppositional example. Thus in 1969 on March 6th at noon Greenwich it is found in Pisces 15°44'33" and on March 7th at noon Greenwich in Pisces 16°44'34" or a single second of arc over an even degree of motion. Since 1" as around a four-thousandth part of its daily movement is altogether too inconsequential to take into account, even if great precision is desired, the daily motion on this date can be taken as an even 1° and for convenience converted to 60'. If it be assumed that somebody is born somewhere on the Greenwich meridian at midnight between March 6th and 7th, the problem of finding the sun's place in his horoscope is simple. Twelve hours have elapsed since the sun was at Pisces 15°44'33" and it will be twelve hours before it gets to Pisces 16°44'34". In other words, at the time of birth it has gotten halfway to where it is going in this particular twenty-four hours. In the whole twenty-four it will move the rounded 60' and in half that time it will move the approximate 30' or to its horoscopic position of Pisces 16°14'33" or Pisces 16°15'. The rounding from seconds to minutes is by the usual mathematical procedure explained in connection with putting up the wheel.

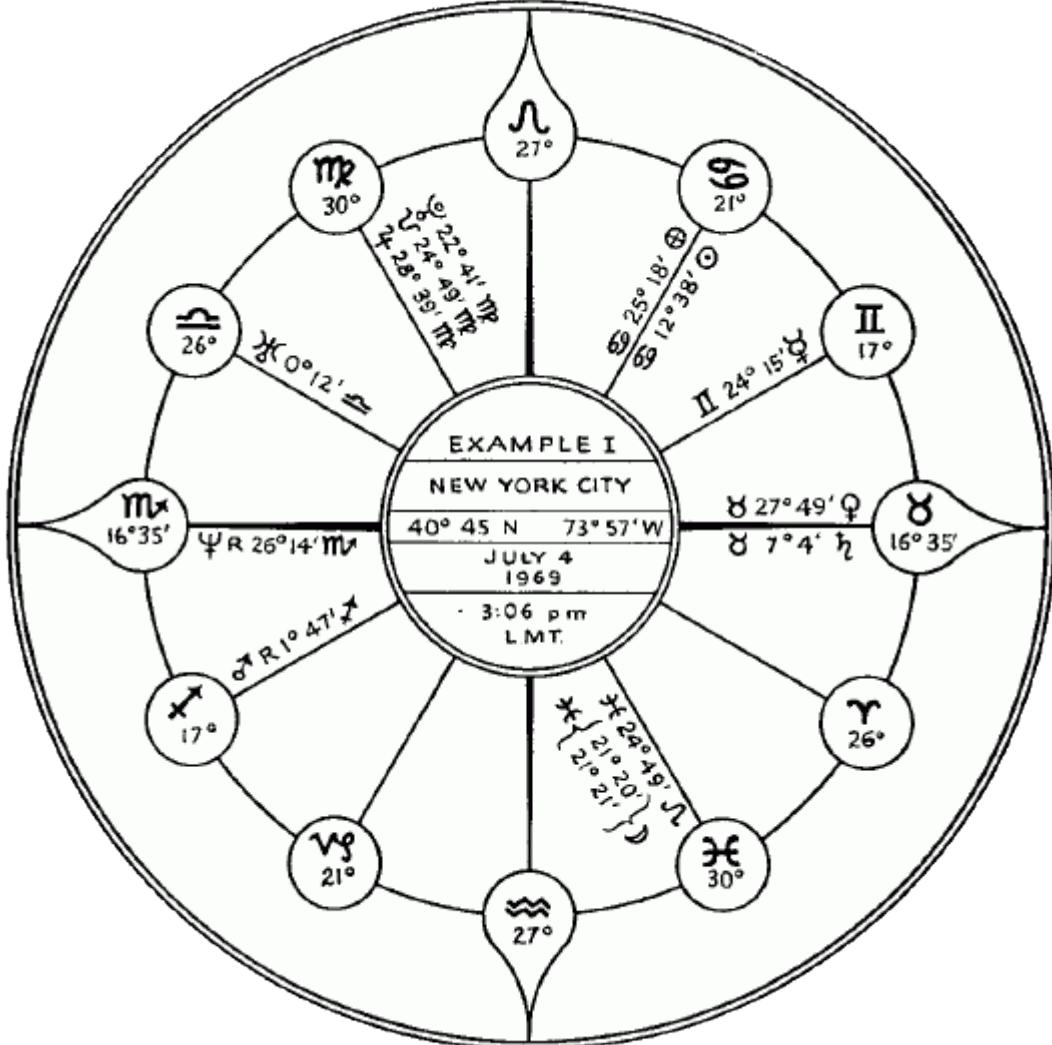
### ***The Example Horoscopes***

*Example I* presents a G.M.T. of 8:02 p.m., as already noted in a preceding paragraph. This provides a relatively simple task of calculation of planetary position since in a noon ephemeris a virtually even third of the twenty-four hours has elapsed from the previous noon to the moment of birth. The 2m over the 8h or exact third of a day are only 1/240 of the 8h and consequently of no possible significance. On July 4th at Greenwich noon the sun is at Cancer 12°19'3" and on the 5th at Greenwich noon it reaches Cancer 13°16'14". The latter rounds to 13°16' and then, to permit subtraction, can be taken as 12°76'. The position on the 4th is rounded to 12°19', which is subtracted from 12°76' to find the sun's movement in this twenty-four hours to be 57', and a third of which or 19' is then found to be the movement from noon to birth and added to Cancer 12°19' to identify the sun's place in the horoscope as Cancer 12°38'.

One of the most common mistakes made by astrologers, and on rare occasions by the most skillful, is omitting twelve hours in computing the S.T. of the individual midheaven when working from a previous noon found on a prior day for an a.m. L.M.T. As soon as the sun's position has been found in setting up any chart, there should be the quick and easy routine check to make sure the house circle has been placed correctly in the heavens. Obviously the greater light can never be in the fifth house for a

midmorning birth. In the present instance the eighth house is a proper place at a midafternoon birth on a day when sunset is at 7:36 p.m. L.M.T.

In the case of this first example, Mercury in twenty-four hours moves from  $23^{\circ}42'$  to  $25^{\circ}21'$  in Gemini. The July 5th noon position of  $25^{\circ}21'$  can be expressed as  $24^{\circ}81'$  from which  $23^{\circ}42'$  is subtracted to show  $1^{\circ}39'$  or  $99'$  to be its daily motion. A third of  $99'$  or  $33'$  added to Gemini  $23^{\circ}42'$  locates the planet in the horoscope at Gemini  $23^{\circ}75'$  or  $24^{\circ}15'$ . Venus similarly is found to have a daily motion of  $1^{\circ}3'$  or  $63'$  of which a third or  $21'$  is added to Taurus  $27^{\circ}28'$  to give its location at Taurus  $27^{\circ}49'$ .



Sidereal time: 9h 56m 37s

Time difference: 4h 56m

Greenwich mean time: 8:02 p.m.

Mars here becomes an exceptional but not uncommon proposition since the planet is retrograde. The phenomenon of retrogradation has been explained in [Chapter Six](#), and the calculation of its position involves no difficulty since it is simply performed in reverse. From Sagittarius 1°48' on July 4th it moves back to Sagittarius 1°45' by the next noon. This is a movement of 3' of which a third is 1'. The position in the horoscope therefore is Sagittarius 1°47' and this is marked with an R to indicate the retrogradation. Something that may be largely a matter of taste, but that at best can be a real refinement of analysis, is attention to the nearness of the stationary point in an immediate past or future. Some astrologers note this by indicating SR for stationary going retrograde or about to go retrograde or recently gone retrograde, and by SD for the contrary case of change to direct motion. This is a subtle point about which the beginner should be informed, but a practice that he might at the start find more confusing than helpful. Mars in this example instance will go direct in four days, but on July 4th it nonetheless is retrograde.

Jupiter moves 7' in the twenty-four hours and 2' taken as nearest to an even third establishes its

position at Virgo 28°39'. Saturn's daily motion at this time is 5' of which the nearest third again is 2' to locate it at Taurus 7°4'. Uranus moves only 1' forward and Neptune 1' backward in the twenty-four hours and their positions are taken for the nearest noon or Libra 0°12' and Scorpio R 26°14' respectively. Pluto similarly is Virgo 22 degrees°41'. Many old-time astrologers did not trouble themselves to correct the positions of the outermost planets, but used the nearest position shown in the ephemeris for their horoscopes. This practice might never mean any significant neglect of indication, but it can take the edge off a proper refinement of consideration in respect to aspects and progression.

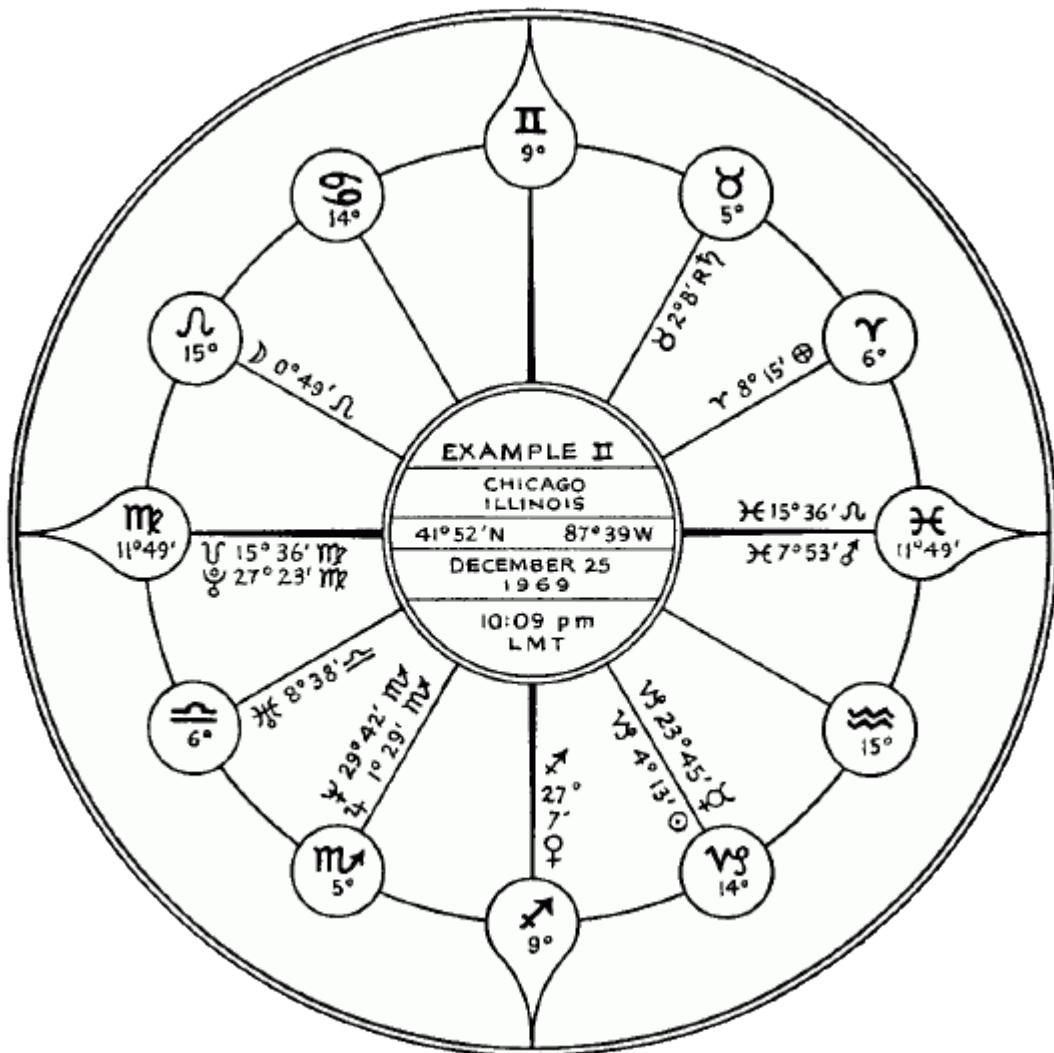
It may be somewhat more complex to put the moon in position by this fractional estimation method, but it does not have to be any more difficult. The moon at noon on July 5th in this example case lies at Aries 0°24', and for purposes of subtraction this can be expressed as Pisces 30°24' and then Pisces 29° 84'. Its position at noon on the 4th at Pisces 16°48' can thus be subtracted to reveal a daily motion of 13°36'. Most simply a third first of the 12° is 4° and of the residue of 1°36' expressed as 96' is 32' as the balance of the third part sought or a total of 4°32' to add to Pisces 16°48' and locate the moon in the wheel-diagram at Pisces 20°80' or 21°20'.

It is suggested in [Chapter Seven](#) that the beginner should be familiar with three commonly employed zodiacal factors of relatively minor importance that otherwise have no consideration in this introductory text. By the same token however he should know how to locate them in the horoscopic chart. The moon's node (by which is meant its north node) is known familiarly as the dragon's head and is included in the ephemeris, but its positions are not given for every day. Nonetheless it is easy to place it in the wheel-diagram by fractional estimation. Its position at noon on July 3, 1969, is at Pisces 24°54' and on July 5th at Pisces 24°47' by what is always retrograde motion and therefore not so marked. This is 7' of motion for two days, but actually the movement is only a shade over 3' a day. The first example horoscope requires an adjustment of a third of the daily motions of the planets from their place of July 4th, and this place of the north node nearer the noon of the 5th than of the 3rd suggests taking two thirds from the position on the 5th. Here 2' by addition because of the retrograde motion places it at Pisces 24°49'.

The Part of Fortune lies at the distance it must move forward in the zodiac to reach the ascendant that the moon must move similarly to reach its next conjunction with the sun. This is easily calculated by adding the zodiacal longitude in the horoscope of the moon to that of the ascendant, and from the sum subtracting that of the sun to get the zodiacal longitude of the part. Technically this means taking signs and fractions of signs as in usual mathematical procedure, but astrologers find it easier to take the number of the sign in its order in the zodiac and then its degrees and minutes and this produces the same result thus:

Moon	11s	21°	21'	12	21°	21'		
Ascendant	7	16	35	8	16	35		
	18	37	56	20	37	56		
Sun	(-)	3	12	38	(-)	4	12	38
	15	25	18	16	25	18		
or	3	25	18	4	25	18	or Cancer 25° 18'	

*Example II* The T.D. of 5h 51m added to the L.M.T. of 10:09 p.m. gives a G.M.T. of 4:00 a.m. on the next day or December 26th. The elapsed time from the previous noon is thus an even two-thirds of the twenty-four hours. The computations of the first example could be repeated quite precisely by subtracting a third of the daily motions of the planets from their positions at noon on the 26th. Calculating from a midnight ephemeris however can again be by an easy fraction since four hours is a sixth of the twenty-four. The sun at midnight beginning the 27th is at Capricorn 5°3'38" and on the 26th at midnight at Capricorn 4°2'31" with a daily motion of 1°1'7" or 61'7" or 60'67" of which a sixth is 10'11" to add to Capricorn 4°2'31" to show the sun's horoscopic place to be Capricorn 4°12'42" rounded to Capricorn 4°13'.



Sidereal time: 4h 26m 55s

Time difference: 5h 51m

Greenwich mean time: 4:00 a.m.

The moon at midnight on December 27th is at Leo 10°40' which is expressed as Cancer 39°100' to permit the subtraction of its midnight position on the 26th of Cancer 28°51'. The daily motion thus obtained of 11°49' is very close to an even 12° of which a sixth would be an even 2°, and in such an instance as this the approximation would serve all practical purposes quite adequately. Actually the difference between the sixth of an even 12° and of the 11°49' would amount to less than 2' and this example chart can be prepared more precisely by deducting the 2' from 2° or 1°60' and adding 1°58' to the moon's position at midnight on December 26th of Cancer 28°51' to get Cancer 29°109' or Cancer 30°49' or Leo 0°49' as the location for the moon in the second example wheel. But at this point it is obvious that the beginner cannot be expected to work through a complication of approximations with any confidence or competence. Except in such very simple and obvious instances as have been employed to give him the general idea of what he is doing in his calculations, he needs something more fixed or constant in application for the far more unusual computations he will be encountering rather continually. This need is met by the especially calculated diurnal proportional logarithms.

#### ***The Use of Logarithms***

The beginner is learning to use an ephemeris and a Table of Houses without any necessity of mastering the mathematics behind them, and in the same fashion he can use the special type of logarithms prepared for astrological operations without need to concern himself over the mechanics of applying geometrical proportion to irregularities. He has been dealing on the one side with the daily or twenty-four-hour motion of the planetary bodies, and on the other with the extent to which each planet must move to reach its horoscopic position. He has seen that the factor determining the latter is the time

elapsing from the midnight or noon of the ephemeris to the moment of birth, and by the simple device of adding the special logarithm of this lesser time span to the special logarithm of the zodiacal movement of a particular planet in a whole twenty-four hours he has the logarithm of the zodiacal span the planet in question must traverse to reach its horoscopic place.

Thus in connection with the second example chart he can perform the logarithmic calculation as follows:

Moon's daily motion, December 26th: 11° 49'		Logarithm: .3077
Time elapsed from midnight (26th): 4h	ditto	.7781
By addition:		1.0858

which shows (nearest to 1.0865) 1°58' to be the desired movement for the planet in reaching its horoscopic place. This added to the midnight position, Cancer 28°51', gives Cancer 29°109' or 30°49' or Leo 0°49' in exact agreement with the results of fractional approximation. The logarithmic procedure may take a little more time, but in anything other than the very obvious case of actual simple fractions it is far safer for the beginner.

Returning to *Example I*, the computations for Mercury can be repeated with the use of logarithms, thus:

Mercury's daily motion, July 4th: 1° 39'		Logarithm: 1.1627
Time elapsed from noon (4th): 8h 2m	ditto	.4753
By addition:		1.6380

which shows (nearest to 1.6398) 33' as the distance the planet must move to its place. This added to the noon position, Gemini 23°42', gives Gemini 23°75' or 24°15' as the horoscopic location of this significator.

Venus can be taken as a further example of calculation for the planets of lesser daily motion, thus:

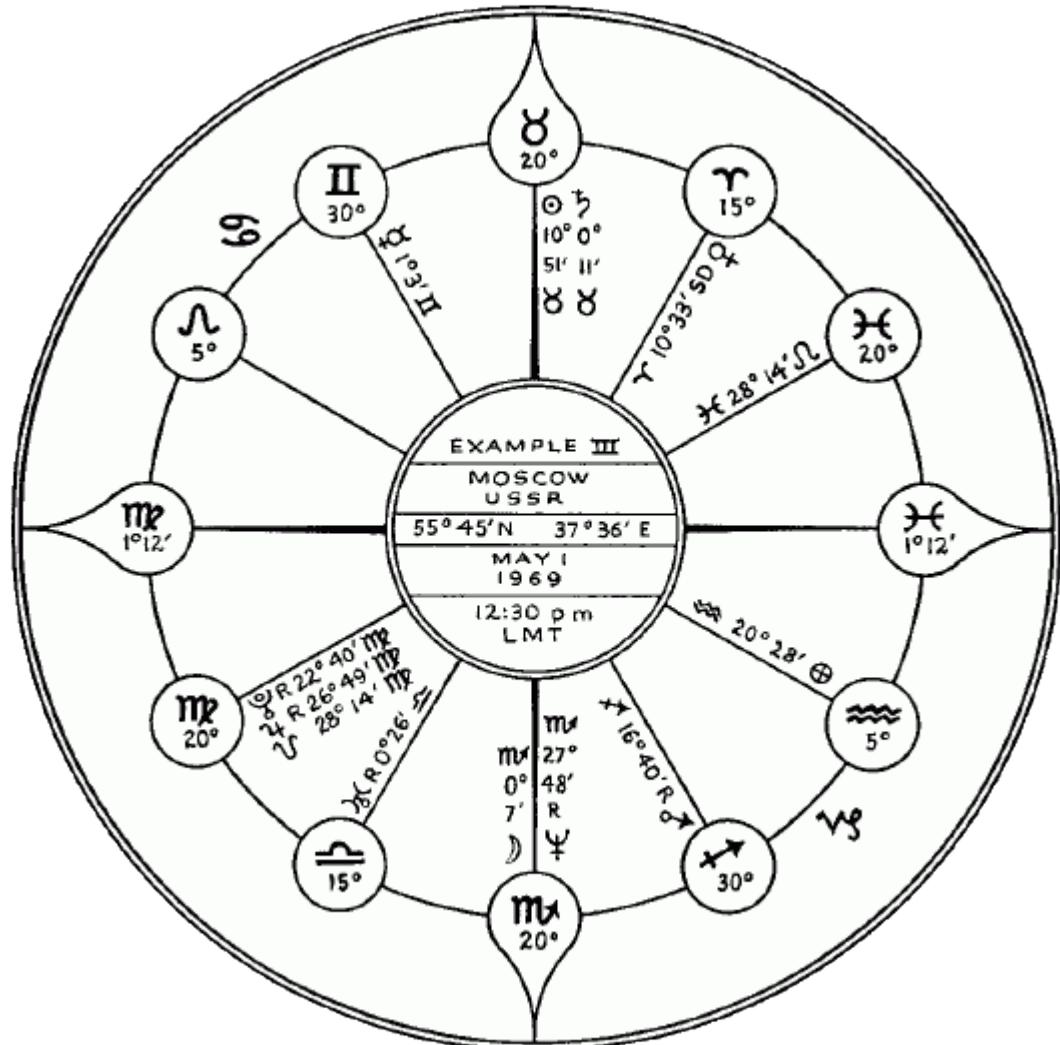
Daily motion of Venus, July 4th: 1° 3'		Logarithm: 1.3590
Time elapsed from noon (4th): 8h 2m	ditto	.4753
By addition:		1.8343

which shows (nearest to 1.8361) 21' to be added to the noon position of this planet, Taurus 27°28', to show its horoscopic place as Taurus 27°49'.

Where the use of logarithms is most helpful in making a horoscope is of course in the calculation of the moon's position, and the procedure is as simple as can be seen again with *Example I* as follows:

Moon's daily motion, July 4th: 13° 36'		Logarithm: .2467
Time elapsed from noon (4th): 8h 2m	ditto	.4753
By addition:		.7220

which shows (nearest to .7222) 4°33' to be added to Pisces 16°48' to locate the planet in the wheel at Pisces 20°81' or 21°21' and with a deviation of only 1' from the result obtained by fractional estimation.



Sidereal time: 3h 6m 37s

Time difference: 2h 30m (minus)

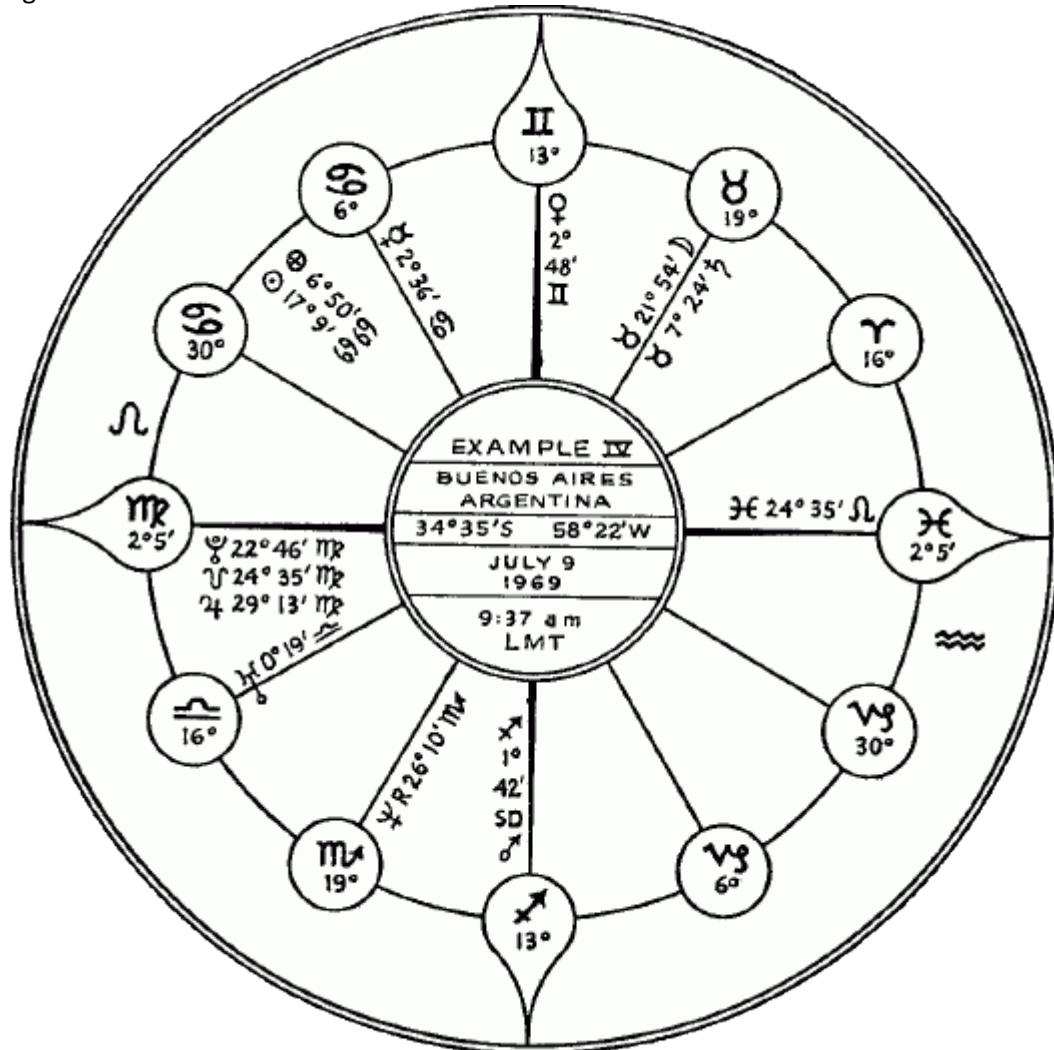
Greenwich mean time: 10:00 a.m.

While professionals generally use the logarithms for calculating the moon's position, if at all, beginners tend to employ them for most of the planets. To be noted is that one same logarithm is used for all the signifiers, as .4753 above for the elapsed time from a previous midnight or noon, and in consequence it is often identified as the constant logarithm.

*Example III* The T.D. of 2h 30m subtracted from the L.M.T. of 12:30 p.m. because of birth east of the Greenwich prime meridian gives a G.M.T. of 10:00 a.m. on the same day. In this instance the period of two hours before noon means that planets have yet to move a twelfth of their daily motion to reach their places at noon in the noon ephemeris, and so the calculation of their horoscopic positions is most conveniently or commonsensically a matter of subtraction whether the amount of their twenty-four-hour motion not used in gaining their natal places is found by fractional estimation or through the use of logarithms. Mercury's daily motion if using a noon ephemeris is 1°21' or 84' of which a twelfth is 7' and that subtracted from Gemini 1°10' gives Gemini 1°3'. The logarithm for 1°21' or 1.2499 added to the logarithm for 2h or 1.0792 is logarithm 2.3291 for 7'. The beginner must observe that the logarithms still have to be added even if the result is to be subtracted.

*Example IV* The T.D. of 3h 53m added to the L.M.T. of 9:37 a.m. gives a G.M.T. of 1:30 p.m. of the same day. With a noon ephemeris the fractional estimation would be on the basis of a sixteenth of the daily motion of each of the planets. It is easier, however, to use more than a single fraction in order to work with readily familiar ones as perhaps taking a twelfth and decreasing it by a quarter of itself or taking a quarter of a quarter. From midnight a half increased by an eighth would be accurate. With slow-moving planets the approximating fractions can become very simple, and for the moon there are always the

logarithms.



Sidereal time: 4h 46m 14s

Time difference: 3h 53m

Greenwich mean time: 1:30 p.m.

### **Summary**

There are two phases in putting the planets in their places in the horoscope. The first is merely a matter of changing the local mean time to Greenwich mean time in order to make the most simple use of ephemerides now universally computed for the prime meridian at Greenwich. The next phase is taking each planet in turn to find how far it moves in twenty-four hours and what proportional part of that movement is necessary for it to reach its place in the horoscope. The calculations in many instances can be by an uncomplicated fractional estimation, but when there are troublesome irregularities or complex figures as with the moon that always may be a convenient and easy use of the diurnal proportional logarithms.

### **GLOSSARY**

**NOTE:** The pronunciations, given only for terms which are alien to everyday non-astrological usage, are from *Webster's International Dictionary of the English Language*, Second Edition, Springfield, Mass., Merriam, 1935, of which Dr. Walter Clyde Curry of Vanderbilt University is Astrological Editor. The respellings are a simplification to avoid the use of diacritical marks. The syllable on which the accent falls is indicated by capital letters.

### **The Basic Terms**

**Astrology:** the science and art of charting events in human experience, or of analyzing human character, by the cycles of motion and the zodiacal positions of the heavenly bodies.

**Natural astrology:** astronomy in the simplest sense.

**Natal, judicial or genethliac (jeh-NETH-lee-ak) astrology:** the fundamental science and art, i.e., the interpretation of a horoscope made for the precise place and time of a person's birth.

**Horary (HOE-rah-ree) or divinatory astrology:** the interpretation of a special horoscope made for an event, for a query, or for determining a favorable time to act.

**Mundane astrology:** the interpretation of general human affairs by the horoscopes of political leaders, of historical events and of celestial phenomena, as well as by altering phases and patterns of celestial phenomena.

**Directions, progressions, revolutions and transits:** the interpretation of the continuing motion of the heavenly bodies in relation to an original horoscope, or to some prior situation among them.

**Horoscope, chart, nativity, figure, map or wheel:** the conventionalized diagram of the situation among the moving bodies in the heavens at the moment, and in relation to the place, of an event on the earth; also, sometimes, in the case of the first three terms, the written interpretation of the diagram.

**Native:** the person for whom a horoscope is made, calculated, cast, erected or put up, and then delineated, read or interpreted.

**Astrologer, astrologian (ass-trow-LOW-gee-ann) or (not in good usage) astrologist:** the interpreter or practitioner.

### ***The Twelve Signs of the Zodiac***

Aries (AYE-ree-eeze, AIR-ee-eeze)	Libra (LIE-bra)
Taurus (TAW-rus)	Scorpio
Gemini (GEM-ee-nigh)	Sagittarius (saj-ee-TAY-ree-us)
Cancer	Capricorn
Leo	Aquarius (ah-KWAIR-ee-us)
Virgo	Pisces (PISS-eeze)

### ***The Ten Planets***

The sun	Jupiter
The moon	Saturn
Mercury	Uranus (YOU-rah-nus)
Venus	Neptune
Mars	Pluto

### ***One Hundred and Fifty Technical Terms,***

#### ***Commonly Encountered***

**Above the earth:** the area in the houses counterclockwise from the descendant to the ascendant; the southern hemisphere.

**Accidental dignity:** the favorable position of a planet by house or aspect.

**Affliction:** an unfavorable aspect or situation in the horoscope.

**Air:** the triplicity of the signs associated with autumn.

**Almuten (al-MEW-ten):** the strongest planet in the chart in terms of accidental and essential dignities.

**Anareta (ah-NAR-ee-ta):** the planet concerned in death; see also "hyleg."

**Angle, angular:** a house, or house relationship, at the horizon and meridian, an indication of a focalized emphasis in human affairs.

**Application:** a planet's movement towards a given aspect.

**Ascendant, ascendent:** the horizon at the east in the horoscope, the cusp of the first house, and the first house itself.

**Aspect:** a geometrical relationship between planets in the ecliptic, such as the "major aspects" of

conjunction, sextile, square, trine and opposition; also known as "configuration" and "familiarity."

**Aspectarian (ass-peck-TARE-ee-ann):** a tabulation of culminating aspects by day and hour for convenience in reference.

**Below the earth:** the area in the houses counterclockwise from the ascendant to the descendant; the northern hemisphere.

**Cadent (KAY-dent):** a house relationship of direct subordination to the angles, an indication of dependence in human affairs.

**Cardinal:** the quadrature of the signs associated with the equinoctial and solstitial points in the heavens, an indication of the factor of change in experience; also known as "moveable."

**Cazimi (KAZ-i-mee):** see "combust."

**Celestial equator:** the path of the earth's rotation on its axis, the "circle of the houses."

**Chaldean order:** see "planet."

**Circle:** the astrological symbol for a "higher" or "spiritual" reference; also often the houses, or signs, or both together.

**Combust (kom-BUST):** a planet weakened by conjunction with the sun; but strengthened if within 17' of exact, which is then known as "cazimi."

**Common:** the quadrature of the signs directly subordinate to the cardinal group, or an indication of the factor of adaptability in experience; also known as "mutable."

**Configuration:** an aspect or aspects; a pattern in the horoscope.

**Conjunction:** the aspect where the planets are at approximately the same place in the zodiac.

**Constellation:** a group of stars, usually arranged in an identifiable pattern; specifically, such groups as they originally identified the signs of the zodiac, or the "natural zodiac."

**Cosmic cross:** a pattern of the planets in which quadrature is emphasized, including both the t-cross and the x-cross.

**Crescent:** the symbol of the moon; more generally, a representation of soul or personality.

**Critical degrees:** the places of certain fixed stars regarded as of particular import; also the cusps of the lunar mansions.

**Cross:** the symbol for matter, or for a "lower" or physical reference; also a shortened term for cosmic cross.

**Cusp:** the line at which a house begins or is defined.

**Debility:** the unfavorable position of a planet in a reverse of "dignity," such as "detiment" or "fall."

**Decanate (DECK-a-nate):** one third of a sign, named from its decan or ruler, known also as decan, decant or face and involved in much difference of opinion; in the most general modern practice, the rulership of the first third of a sign by its own nature and lord, and the next thirds in order by the succeeding signs of the same triplicity in the terms of their natures and lords.

**Declination:** the angle between the planes of a planet's orbit and the earth's equator, measured in degrees of arc on the hour-circle where the planet is situated.

**Degree:** one thirtieth of a sign of the zodiac or one three-hundred-and-sixtieth of a circle; in the zodiac, a special narrow unit which has been given significance by the tabulation of particular cases of characteristic emphasis, and by the expression of degree differentiation through a system of symbolical interpretation.

**Descendant:** the horizon at the west in a horoscope, the cusp of the seventh house, and the seventh house itself.

**Determinator:** an astrological factor with a particular significance; see "focal determinator."

**Detiment:** a planet weakened by its place in a sign opposite a sign it "rules."

**Dignity:** see "accidental dignity," "essential dignity"; also known as "fortitude."

**Direct:** a planet's forward or normal motion, counterclockwise in the zodiac.

**Directions:** the projection of the horoscopic relationships into time cycles of the unfolding life and experience according to an equation of four minutes after birth corresponding to a year of life, which creates the relatively little used "primary directions," or an equation of a day after birth corresponding to a year of life, which is the commonly used system of "secondary directions"; together with expansions and modifications of these procedures; also known, in whole or in part, as "progressions."

**Disposition:** the rule of one planet by another when the former lies in a sign "ruled" by the latter.

**Diurnal (die-UR-nal):** see "rotation."

**Dragon's head:** the moon's north node, or the ascending node given in an ephemeris, usually taken as a point of protection in the horoscope.

**Dragon's tail:** the moon's south node, exactly opposite the north mode, usually taken as a point of self-undoing or "spiritual opportunity" in the horoscope.

**Earth:** the triplicity of the signs associated with winter; also, occasionally, the horizon, as in the phrases "above the earth" and "below the earth."

**Eclipse:** a lunation of extra significance in astrology, when both sun and moon are in a line of observation from the earth; with effects traditionally said to have duration of a year for every hour the sun is eclipsed, and of a month for every hour the moon is eclipsed.

**Ecliptic (ee-CLIP-tick):** the orbit of the earth and apparent orbit of the sun; thus the zodiac, or the "circle of the signs," sometimes specifically designated as the "fixed zodiac"; see also "constellation."

**Election:** a horary chart cast in advance to aid in determining the proper time for a given action; more correctly, "radical election."

**Element:** usually a "triplicity"; sometimes any distinguishing quality, as of a planet.

**Elevated:** position in the houses near the midheaven or upper meridian.

**Ephemeris; plural, ephemerides (eh-FEM-er-iss; eff-ee-MARE-uh-deez):** a tabulation of the planets' places, together with relative data.

**Equator:** the central line around the earth midway between the poles; also the projection of its plane into the heavens as the path of the earth's rotation on its axis, the "circle of the houses."

**Equinox (EE-kwee-nocks; ECK-wee-nocks):** a point where the ecliptic and equator cross in the heavens; sometimes specifically the vernal equinox, or Aries 0°, but equally properly the autumnal equinox, or Libra 0°.

**Essential dignity:** the favorable position of a planet by sign, as place in a sign it "rules" or in a sign in which it is "exalted."

**Exaltation:** certain special places of strength for the planets, as Aries for the sun, omitted from this book as of no great value to beginners.

**Fall:** a planet weakened by its place in a sign opposite its "exaltation."

**Familiarity:** an old term for "aspect."

**Fanhandle:** a special pattern of the planets in which a "singleton" is given added significance by the regularity of arrangement in a group of planets opposite to it.

**Feminine signs:** the water-earth group, or Taurus, Cancer, Virgo, Scorpio, Capricorn and Pisces.

**Fire:** the triplicity of the signs associated with spring.

**Fixed:** the quadrature of the signs which provides the projection of the cardinal group, an indication of the defining factor in experience.

**Fixed stars:** the brighter or more prominent stars, other than planets, which by zodiacal place, or projection on the ecliptic in longitude, are given particular astrological indication or importance, such as the Pleiades in Taurus 27°.

**Fixed zodiac:** see "ecliptic."

**Focal determinator:** an underlying or basic pattern in the horoscope, the indicator of an effective focus in a native's life as a guide to perspective in astrological delineation.

**Fortitude:** see "dignity."

**Geocentric:** the normal astrological point of view, with the earth as the center of human experience taken as the basis for astronomical observation.

**Grand trine:** a chain of trines around the wheel.

**Head:** see "dragon's head."

**Heliocentric:** an astrological point of view sometimes advocated, with a hypothetical center of experience and measurement taken in the sun.

**Hemisphere emphasis:** all planets east, west, south or north; or similarly placed in any definable half of the wheel.

**Horizon:** the ascendant and descendant; in astrology, the plane of observation and the ground of experience.

**Hour:** see "planetary hour."

**House:** one of the twelve divisions of the celestial equator, similar to the division of the ecliptic or zodiac into signs, and numbered one to twelve counterclockwise from the ascendant; also a sign of the zodiac of which a given planet is ruler.

**Hyleg, hylegiacal (HIGH-leg; high-lee-JYE-a-cal):** the planet principally concerned with giving life, or the places in the horoscope which convey the life-giving power, omitted from this book as of little value to a beginner; also known as "apheta" or "prorogator."

**Interception:** the situation of a sign wholly between the cusps of two adjacent houses, so that it does not appear on any cusp; also the situation of any planet placed in such a sign.

**Latitude:** on the earth's surface, distance in degrees north or south from the equator; in the heavens, the angle between the planes of a planet's orbit and the ecliptic or earth's orbit, measured in degrees of arc on the hour-circle where the planet is situated.

**Lights:** the sun and moon; also commonly, the "luminaries."

**Long ascension:** the signs Cancer through Sagittarius, which take longer in rising daily at the eastern horizon, and give a greater fluidity in general experience.

**Longitude:** on the earth's surface, distance in degrees east and west from the meridian of Greenwich; in the heavens, distance in degrees counterclockwise in the circle of the zodiac from the vernal equinox, or Aries 0°.

**Lord:** a planet as "ruler" of a sign, house or other planet.

**Luminaries:** see "lights."

**Lunar mansion:** see "mansion."

**Lunation:** the moment of conjunction of the sun and moon, and the time interval between successive conjunctions; also the chart for the moment of a lunation at any given place.

**Mansion:** a house, or sign of the zodiac; sometimes specifically the sign ruled by a given planet; more particularly, the twenty-eight divisions in the zodiac of the moon's monthly course through the heavens, or the "lunar mansions" which establish "critical degrees" of the zodiac at the point of each of the twenty-eight cusps.

**Masculine signs:** the fire-air group, or Aries, Gemini, Leo, Libra, Sagittarius and Aquarius.

**Meridian:** the circle of longitude in the zodiac, and of right ascension or sidereal time in the celestial equator, which passes through the point overhead; also any half-circle by which terrestrial longitude is indicated on the earth's surface.

**Midheaven:** the upper meridian in the horoscope, the cusp of the tenth house, or the tenth house itself; also known as the "*medium coeli*" or "M.C."

**Moveable:** see "cardinal."

**Mutable:** see "common."

**Mutual reception:** two planets, each in a sign ruled by the other, with a consequent strengthening of both.

**Nadir (NAY-dur; NAY-deer):** the lower meridian in the horoscope, the cusp of the fourth house, or the fourth house itself; also known as the "*imum coeli*," or "I.C."

**Natural zodiac:** the constellations of stars in the heavens which originally, some two thousand years ago, identified the signs of the zodiac and served as an "ephemeris in the skies."

**Node:** the point where the orbit of another heavenly body intersects the ecliptic; in astrology, usually the moon's ascending or north node, the "dragon's head," if not indicated otherwise.

**Obliquity of the ecliptic (ob-LICK-wee-tee):** the angle between the planes of the earth's orbit and celestial equator; in 1940 it is 23°, 27', 49.5" and diminishing .47" a year.

**Occidental:** the area in the houses counterclockwise from the nadir to the midheaven; the western hemisphere.

**Opposition:** the aspect where the planets are approximately opposite each other in the zodiac.

**Orb of influence:** the degree of deviation from exactness allowed planets in aspect; usually shortened to "orb."

**Orbit:** the path of one heavenly body in revolution around another; in the case of the earth around the sun, the ecliptic or zodiac.

**Oriental:** the area in the houses counterclockwise from the midheaven to the nadir; the eastern hemisphere.

**Parallel of declination:** a sixth and final "major aspect," omitted from this book as of no great value to a beginner, indicated by a "P" and occurring when two planets have the same declination, irrespective of whether this be north or south; usually known simply as "parallel," and in such a case not to be confused with other forms of parallel in primary directions.

**Part:** a symbolical point expressing the relationship between any two planets or other astrological factors as the distance between them, when this distance is projected counterclockwise in longitude from the ascendant to establish the point in question.

**Part of Fortune, pars fortuna:** the one "part" in rather universal use, usually taken as an indication of the fundamental focus of self-interest in the life. The counterclockwise distance from the sun to the moon is projected counterclockwise from the ascendant.

**Planet:** one of the heavenly bodies with a regular movement across the face of the "fixed stars," in astrology including the sun, whose apparent motion in the zodiac is really that of the earth, and the moon, which is a satellite of the earth rather than the sun, but excluding the asteroids and periodic comets; the seven bodies of the original system which, in the "Chaldean order" that links the planetary days and hours, are Saturn, Jupiter, Mars, sun, Venus, Mercury and moon, and by "extended Chaldean order" include Pluto, Neptune, Uranus and the original seven in the same sequence.

**Planetary days:** the rule of each day by the planet which has named it, as Sunday by the sun, Monday by the moon, Tuesday by Mars (from Tiu, the war-god also known as Tiwaz and Tyr), Wednesday by Mercury (from Woden, i.e. Odin), Thursday by Jupiter (from Thor), Friday by Venus (from Freya, or Frigga), and Saturday by Saturn.

**Planetary hours:** the division of the daily periods between sunrise and sunset, and between sunset and sunrise, into twelve "hours" each, under the rulership of the planets in original Chaldean order beginning at sunrise with the planet ruling the day and continuing on in an infinite sequence.

**Prenatal epoch:** see "rectification."

**Primary directions:** see "directions."

**Progressed horoscope:** a wheel calculated for a given period of life in secondary directions.

**Progressions:** practically a synonymous term for "directions," but with specific reference among some astrological groups.

**Quadrature:** the classification of the signs in groups of four on the basis of their conformity to the axes of the equinoctial and solstitial points in the ecliptic, or their deviation from them; specifically the distinction among the signs as "cardinal," "fixed" and "common"; also sometimes the square aspect.

**Quartile (KWOR-tul):** see "square."

**Querent (KWEER-ent):** the person who asks a horary question.

**Quincunx (KWIN-kungks):** a minor aspect in which planets are approximately five signs apart, or 150°, or a semisextile beyond the trine and in nature and strength similar to the semisextile.

**Quintile (KWIN-tul):** a minor aspect when planets are approximately one fifth of a circle apart, or 72° also creating the "semiquintile" or "decile" of 36° separation, and the biquintile of 144° separation; indications of various phases of personal talent.

**Radical:** in horary astrology, the competency of a chart for judgment.

**Rectification:** the art of correcting a horoscope of uncertain time, or of rectifying errors in its calculation, through a comparison of its testimony with the events of the native's life, or by some equivalent technique such as the determination of the "prenatal epoch."

**Retrograde:** a planet moving backwards in the zodiac, a phenomenon due to the angle of observation from the earth.

**Revolution:** the time in which a star or planet revolves around the sun or the earth; a horoscope erected for the return of a body to its place in a natal figure, or rather commonly the "solar revolution" erected annually for the sun's return; also the sun's return to a zodiacal point as the "ingress charts" for the equinoctial and solstitial points, and by extension the ingress of any or all planets into a sign; and very commonly the return of the moon to a conjunction with the sun, or the "lunation chart."

**Right ascension:** measurement counterclockwise on the celestial equator in degrees from the vernal equinox, equivalent to sidereal time.

**Rising:** position in the houses near the ascendant, usually referring to one particular planet below the horizon and closer to the ascendant than any others.

**Rotation:** the time in which a heavenly body makes a complete turn on its own axis, the diurnal as compared with the annual motion of the earth.

**Ruler:** a planet specially assigned two of the signs, as Mars to Aries, and by extension ruler also of the house or houses on whose cusp or cusps the sign or signs will appear, and of any other planets contained within a sign so ruled; also known as "lord."

**Secondary directions:** see "directions."

**Semisextile:** a minor aspect in which planets are at approximately the same point in adjacent signs, a halfsextile and of similar nature to the sextile but weaker.

**Semisquare:** a minor aspect in which the planets are approximately a sign and a half apart, a half-square and of similar nature to the square but weaker; also known as an "octile."

**Separation:** a planet's movement away from a given aspect.

**Septile (SEP-tul):** a minor aspect when planets are approximately one seventh of a circle apart, or about 51°, an indication of fatality.

**Sesquiquadrate, sesquiquartile:** a minor aspect in which the planets are at the approximate distance of a square and a semisquare, or 135°, in strength and nature similar to the semisquare.

**Sextile (SEKS-tul):** an aspect in which the planets are related by sympathetic triplicity or half trine, or are approximately separated by the sixth part of the zodiac.

**Short ascension:** the signs Capricorn through Gemini, which take less time in rising daily at the eastern horizon, and give a greater self-containment in general experience.

**Sidereal time (sigh-DEAR-ee-al):** in astrology, a way of indicating distance around the circle of the houses or celestial equator, counterclockwise from the vernal equinox, by hours and minutes instead of degrees, exactly equivalent to right ascension.

**Sign of the zodiac:** one of the twelvefold divisions of the zodiacal circle; usually just "sign."

**Significator:** a planet with certain specific importance, sometimes a house or sign in the same sense; also known as a "promittor."

**Singleton:** a single planet in a hemisphere of the horoscope.

**Solstice (SOL-stiss):** a point in the ecliptic farthest from the celestial equator, specifically the summer solstice at Cancer 0° and the winter solstice at Capricorn 0°.

**Speculum:** a tabulation of various important elements in a horoscope, especially used in connection with primary directions.

**Square:** an aspect where the planets are approximately at right angles to each other, or at quarter points on the circle, and so related by cross-stress in a similarity of quadrature; also known as "quartile," "quadrate" and "quadrature."

**Stationary:** a planet without zodiacal motion at a given moment, a phenomenon due to the angle of observation from the earth.

**Stellium:** a cluster of planets in any one sign or house.

**Succedent (suck-SEE-dent):** a house relation which provides a projection of the angles, an indication of potentiality in affairs.

**Symbolical degrees:** see "degree."

**Tables of Houses:** a calculation of the correspondence of the house cusps to the signs according to the modification of the horizon, and the houses other than the tenth and fourth, by the geographic latitude.

**Tail:** see "dragon's tail."

**Transits:** interpretation of a horoscope by the correspondences between its factors and the place of the planets in the heavens at the actual time of investigation, together with judgments based on the current relations among the planets themselves.

**Translation of light:** a planet moving from its aspect to another planet into its aspect to a third, when neither of the two other planets are in proper orb of aspect, thereby bringing about the effect of an actual aspect between them.

**Trine:** an aspect in which planets are related by triplicity, or are separated by approximately a third part of the zodiac.

**Triplicity (tri-PLISS-i-tee):** the classification of the signs in groups of three on the basis of their affinity to the four seasonal points in the ecliptic; specifically the distinction among the signs as "fire," "water," "air" and "earth."

**Via combusta:** from Libra 15° through Scorpio 15°, used in horary astrology.

**Void of course:** when a planet makes no aspect before it leaves the sign in which it is found, a detail of importance in horary astrology.

**Water:** the triplicity of the signs associated with summer.

**Zodiac:** see "ecliptic," also "constellation."

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