



# Studies in Astrology

VOLUME I

THE ROSICRUCIAN  
FELLOWSHIP

MT. ECCLESIA

*Oceanside, California, U.S.A.*

# Studies in Astrology

BY

ELMAN BACHER

VOLUME I

FIRST EDITION



THE ROSICRUCIAN FELLOWSHIP

Mt. Ecclesia

Oceanside, CALIFORNIA, U.S.A.

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## FOREWORD

So much favorable comment has come to us concerning the astrological articles by Elman Bacher which appeared in our *Rays from the Rose Cross* during past years that we feel sure this volume will be cordially welcomed by all students of spiritual astrology.

Mr. Bacher's profound knowledge of and devotion to the stellar science, along with an uncanny understanding of human nature, made it possible for him to present material which undoubtedly places him among the best of modern esoteric astrologers. As the truth and value of astrology become more and more generally accepted, his presentations will serve increasingly to help people know themselves and fulfill their highest destiny.

Before his passing in 1953, Mr. Bacher expressed a keen desire to have us publish his articles in book form, and although we deeply regret that he is not here to see the culmination of his desire, we are happy in knowing that his wish is now being fulfilled.

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## INTRODUCTION

To the Rosierucian student astrology is a phase of religion, basically a spiritual science. More than any other study it reveals man to himself. No other science is so sublime, so profound, and so all-embracing. It portrays the relation between God, the macrocosm, and man, the microcosm, showing them to be fundamentally one.

Occult science, investigating the subtler forces that impinge upon man, the Spirit, and his vehicles, has charted their effects with no less definiteness than has academic science the reactions of sea and soil, plant and animal to the solar and lunar rays.

With this knowledge we may determine the astrological pattern of each individual and know the relative strength and weakness of the various forces operating in each life. To the degree that we are in possession of such knowledge we can begin systematic, scientific character building—and character is destiny! We note times and seasons cosmically advantageous to unfolding undeveloped qualities, correcting faulty traits, and eliminating destructive propensities.

The divine science of astrology reveals the hidden causes at work in our lives. It counsels the adult in regard to vocation, the parent in the guidance of children, the teacher in management of pupils, the

physician in diagnosing disease, thus lending aid to each and all in whatever position they may find themselves.

No other subject within the range of human knowledge appears to hold for this day and age the possibilities open to astrologers for helping people to their own dignity as gods-in-the-making, to a greater grasp of universal law, and to a realization that we are eternally secure within the caressing fold of Infinite Life and Boundless Being.



## Chapter I

### THE ACCURACY OF ASTROLOGY

Millions of words, both printed and verbal, have been used in argument as to whether or not astrology is "accurate" and "scientific." The anti-astrology group (the non-students, the uninformed, the exoterically religious and mentally unadventurous) hold forth with arguments that serve, in the long run, only as disparaging reflections on the personal abilities of those who "read horoscopes." They argue that, if astrology is scientifically accurate, it should be proved so by the perfect agreement of all astrologers on any given point of the subject. All such argument is spurious and a waste of time since it does not pertain to the basic essence of the subject at all.

(A brief pause to inquire of these "antis" if all Christians agree as to the meaning of their Teacher's message; all musicians as to the "correct" interpretation of a Brahms symphony; all doctors as to the "right" treatment of infantile paralysis; all parents as to the "perfect" way of raising children.)

Every protagonist of astrology varies in ability to interpret a horoscope from every other astrologer. Each differs from his colleagues in "approach," in ability to comprehend symbology, in exactitude of mathematical calculation, in ability to sense the dy-

namic essence of the horoscope, in ability to understand the psychological problems represented and their potentials for solution. This is the "human variant."

Astrology is an exact science because: *Every factor in a correctly calculated horoscope is a symbolic representation of an exact and impartial effect of a specific cause. It represents the cosmic and immutable law of cause and effect operating in the conditions and experiences of a human being on his evolutionary progress of many incarnations.*

Nothing in a correctly calculated horoscope is there by chance, accident, heredity, or whim of blind fate. Every planetary position and aspect is one factor of the subject's soul body, one phase of his consciousness, one milestone on his spiritual path.

To the degree that the astrologer identifies his horoscopical findings with the law of "as ye sow, so shall ye reap" will he be able to synthesize correctly the chart in its entirety, will he be able to deduce past causes of present conditions, will he be able to determine the potential solutions of difficulties.

## Chapter II

## ASTRO-DYNAMICS

The term *astro-dynamics* is used to indicate the study of a horoscope from the standpoint of the planetary influences being diminished or intensified by the native's reactions to his experiences during a given incarnation. The cyclic functions of life forces create a periodic emphasis on each planetary influence and aspect and to the degree that each emphasis is utilized constructively is the alchemical transmutation made. To the degree that the negatives are expressed will the positives be depleted and made less effectual for growth. This is easily understood when we consider that no human being is ever "cut off" from any part of his horoscope. There is no such thing as a "stoppage" of planetary influence. Even the inhibitive and restrictive ray of a heavily afflicted Saturn is still "expressing" in the consciousness of the person who is expiating such a form of karma.

A practical application of astro-dynamics may be stated thus: any person who consults an astro-psychologist does so because he is "in trouble." He is in trouble because he has been "living with his negatives." Without a dynamic approach to interpretation, the reader can easily fall into confusion if he interprets the trines and sextiles of his client's

chart as "statically good." A trine or sextile is "good" only if it is put into concrete expression as a counteractive to that which is destructive or retrogressive in the person's nature. Poverty, sickness, unfulfilled or distorted love-impulses, fears, and the like are evidences that the client has not *applied* the urge to fulfill the promises of his sextiles or the benefits of his trines, but has expressed his energies in terms of his squares and oppositions, thus depleting his possibilities for good as life goes on. A continual expression of negatives will result in depletion of the regenerative urges and a tighter bondage to the Wheel of Life is created.

In musical parlance, the term "modulation" is used to indicate a chord or passage which serves as a bridge from one section to another in a different key or tonality. This term may also be used, in the astro-dynamic terminology, to describe the purposes of the sextile and opposition aspects. These aspects, in a given chart, may be considered the "points of transmutation" when the two planets of an opposition receive the trine and sextile from a third planet, and when one planet of a sextile is squared by a third planet. In either of these cases, the planet making the good aspect to the affliction represents the agency by which the person finds his "redemption from evil." Thus, through the exercise of that planetary energy transmutation is made and the power of the square and opposition to express discord is diminished and neutralized.

The aspects described above represent the "easiest" form of alchemy. However, others must be considered: In all probability, the transmutation of

an unrelieved square is more difficult than any other experience in life. This term indicates two planets in square aspect to each other with no trines or sextiles to other planets. Superficially it represents an aspect of "heavy karma," indicative of a serious problem through which the native must learn a much needed lesson. Since each of the two planets concerned will be activated from time to time by favorable aspects of lunations and progressed Moon, etc., there is a certain amount of "assistance" assured. But, because such an aspect indicates the possibility of great sorrow or difficulty, the native must be instructed as to the basic, positive qualities of both planets. When the aspect is activated recognizably, the native must do his utmost to express, to some degree at least, the positive expression of the two planets, or at least the one that is most directly being expressed. Since the two planets of the square are continually "hand-in-hand" they are constantly affecting each other—the negatives of one intensify the negatives of the other, and the resultant evil breeds more evil in the future. However, if, by spiritual discipline and/or corrective psychology the native allows only a constructive vibration of each planet to be expressed, then the good of each stimulates the other, transmutation is made and, in time, destiny is transcended.

Much the same approach can be made to the unrelieved opposition, with the exception that the function of fusing the two at once would apply more practically and more possibly than in the case of the square. There is such an element of "seesaw" about the opposition aspect that if one planet is emphasized

at the expense of the other, a condition of lop-sidedness could result—hardly a manifestation of harmony or balance! In other words, the alchemical transmutation demanded by this type of aspect is “expressing the affairs of each in terms of the other” or “in cooperation with the other.”

The most important thing for the astro-psychologist to bear in mind with reference to adult clients is that, in most cases, negative aspects have been expressed and experienced for many years of life, and that many people are not really aware of the best good that they are capable of expressing and realizing. Humanity becomes so accustomed to its troubles, fears, bad habits, frustrations, and sordidness that the majority become reconciled to the attitude, “That’s the way I am and I can’t do anything about it.” All of which is very foolish and wrong. There is a solution to be found for every human problem, in so far as a “problem” is only the result of some form of misdirected energy. But, with the horoscope as the way-shower, the agencies of solution can be found in all of the benefic aspects of the chart.

The dynamic approach to astrological interpretation finds its master-work as a guide for children. The newly incarnated Ego, boy or girl, comes to parents who have undertaken the sacred responsibility of guidance. They may have preconceived ideas of what they would like their child to be, but if they wish to be *real* parents, they will guide that child along the lines that are best for him. Such guidance includes much more than vocational guidance, important as that is. It means that they themselves

must act as neutralizing agencies for the negatives indicated in the child's chart. No woman whose child has Mars afflicting Moon should allow herself to indulge in "temper" in the child's presence. Why? Because every time she does, she emphasizes that discordant vibration in the child's subconscious, his instinctive irritability becomes intensified, and a "picture of cruelty" is etched more deeply into the child's vibration-pattern. However, because a little child *reacts* to everything that goes on around it, every manifestation of calmness, poise, kindness, and consideration neutralizes, to a small degree, the harsh impulse of Mars square Moon and makes it possible for the child to deal with those impulses much more easily as he grows up. In other words, the mother, in right conduct, emphasizes something that is harmonious and constructive in the child. She then represents something that is good, not evil, in its chart—and in its life.

This material is presented for the consideration of advanced students and astrological practitioners. It correlates the dynamic factors of alchemical transmutation with the mathematical calculation and tabulation of progressed aspects.

The title derives from the approach that at no time does a horoscope "stop functioning." Nature, they tell us, abhors a vacuum; there is no such thing as "nothing" in manifestation. Correspondingly, there is no such thing as "nothing," "emptiness," or "cessation of activity" in a horoscope. There are, to be sure, periods of apparent quiescence, routine activity, and a general smoothness or monotony of function. These, however, in their own good time,

build to peaks of climax, intense experience, drastic change fulfillments, and/or seeming descents.

It is the purpose of the astro-dynamic approach to study the progressed aspects, or cycles, from the standpoint of their representing a stimulation of not just one planet at a time, but of an entire "area" of the horoscope.

The nature of planetary vibration allows a "field of extension" which we call the "orb." This extension of either side of a planet's exact position allows it to "reach out and take hands" with the other planets that it aspects. Thus, the "life" of the horoscope is activated.

Ordinarily, in the preparation of an astro-analysis, we list the progressed aspects in order for the current year or two for the purpose of determining the principal sources of experience in the person's life at the present time. In astro-dynamics we do the same, except that we list the progressed aspects by "groups" or "areas." It is this approach which most clearly indicates the possibilities for alchemical processes. We contrast the positives and the negatives that are being stimulated simultaneously or in sequence and thereby determine which factors are available for regeneration of emotion and redirection of reactions.

Whatever extra mathematical calculations may be involved for this kind of "horoscopical treatment" is more than compensated for in the vivid and vitalized presentation of the progressed aspects concerned. The whole horoscope takes on added "dimension"—from a picture on a flat piece of



paper it becomes a galvanic representation of a living thing. Attention!

A man requests your assistance concerning a marital problem. You calculate both his and his wife's charts, tabulate the aspects pertaining to each and pay particular attention to the mutual conjunctions. These mutual conjunctions form the basis for your problem-analysis.

In his chart you find Pisces on the Ascendant; Mercury, ruler of the seventh, is in nine of Aquarius, in the eleventh house. Mars is in twelve of Scorpio, eighth house, square Mercury. You find one mutual conjunction uniting the two charts. Her Mars is in ten of Aquarius—conjunct his Mercury—square Moon in Taurus, which is opposition his Mars in Scorpio. The conjunction of her Mars to his seventh house ruler is the key to a difficult marital situation, characterized by the vibration of unregenerate Mars. His alchemical agency is his unafflicted Venus sextile to Mercury. (Get the picture by putting these positions on a blank chart.)

In tabulating his current progressions, you find that from the previous Adjusted Calculation Date to the next Adjusted Calculation Date the Moon travels thirteen degrees and thirty-eight minutes. By division of twelve the monthly travel of the progressed Moon is shown to be one degree and eight minutes. The ACD is the fifteenth of the month. There are thirty-four minutes of Moon-travel each half month.

Tabulating the monthly positions of the progressed Moon for this year-period—from the fifteenth of each month—reveals that during the last two

weeks of March, 1947, the progressed Moon makes the exact conjunction of his Mercury. In early June it makes the exact square of his Mars. In early August it makes the exact sextile of his Venus. (On the outside of your practise chart indicate these Moon positions. Tabulate these aspects and dates, at the bottom of the page. Bracket them so as to impress your mind with the fact that you are dealing with a "field of stimulation.")

The Mercury-Mars square shows that from late March to early June the marital problem is going to be stimulated in a very decided way. (Since you are, in this hypothetical case, dealing only with the man, it is not particularly necessary to concentrate further on the wife's chart. It is *his* reactions that you are concerned with. Whatever the wife may do during those months will tie in with his aspect.) However, with the conjunction to Mercury, the sextile to Venus begins to vibrate simultaneously with the square to Mars, because Venus is in orb of sextile in the native chart. Therefore, Venus is the alchemical agency for this man to use during this period of a little over four months. He must counteract the Mars vibration (which in Scorpio is very strong) with the principle of the Venus vibration. It is his panacea at this time. Using it persistently during this troublesome time will result in great soul growth and as his marital experience progresses he will be much better able to direct his part constructively.

A short elaboration on the above: Suppose that both the man and his wife consult you jointly. Both are eager to learn more clearly how to harmonize their marriage experience. You then combine the factors

of both charts and find that she has Saturn unafflicted in Gemini, trine to her Aquarius Mars and sextile to his unafflicted Venus. In this case, tabulate her progressed aspects—by “area” for the same months. Each person provides a negative stimulation of Mars for the other. But each one has an alchemical agency to work with. In mutual understanding that each must use a certain constructive vibration to neutralize and harmonize discord they then can face the coming period with greater assurance of mutual help and consequently greater marital happiness. She must counteract a violent disposition (Mars square Moon) with the patience and poise of Saturn in Gemini. He must transmute the tendency to mental discord through ever deepening affection and outpouring of love. Each has his own pattern to deal with, but, since they are, together, a partnership, mutuality of growth and alchemy can be achieved.

The above is a very simple, direct illustration of this approach. However, the procedure is the same for any complexity of progressed aspects. The principles of alchemy and transmutation demand that we look for the solution of the problem, but if we consider each progressed aspect as “a thing in itself” the solutions may not be so evident. Tie up the areas in your tabulations and causes. Effects and solutions will be so much more “livingly” manifested.

## Chapter III

## PLANETS ARE PEOPLE

The identity of relationships through the study of a horoscope is one of the most subtle and difficult problems with which the psychological astrologer has to deal. The difficulty lies in the fact that the reality of a relationship between two people is not a thing of flesh or man-made law, but of the essence of feeling of the two people for each other. This "essence of mutual feeling", in the cases of intense attractions or enmities, is a hold-over from contacts made in past incarnations and can manifest distinctly regardless of age, sex, or worldly relationship. The occultist knows that a deep bond between two people cannot spring into being at the very first contact of the persons concerned. *The first contact was made in the past*, and the relationship, whether of love or hatred, is being continued in this life as though there had never been an interruption.

There is only one possible end for any relationship between two people—and that is *fulfillment*. No bond of hatred is ever left "hanging in the wind." Such a thing would refute the Law of Love. Hatred is "love in reverse"—it is consciousness of contact with the universe, through another person, turned in on "self." Until the consciousness reinterprets that expression of energy in terms of the

*higher self*, it can only express that which is negative, destructive, and unredeemed.

The following are some hypothetical examples of relationships and experiences, which from a karmic standpoint represent sources of hatred, fear, and envy. They are found in the lives of men and women the world over and in all ages.

The creative original individualist, in any field of endeavor, represents a threat to the crystallized orthodox person. These prototypes may be described as, or symbolized by, Uranus and Saturn, respectively. Uranus may fear and hate Saturn because the latter stifles and frustrates his freedom; Saturn may fear Uranus as a threat to undermine the "status quo." Hatred results when Uranus loses freedom, or when the security of Saturn is destroyed. Until each can learn something of value from the other the conflict remains.

The conflicting phases of feminine nature are illustrated by the "maternal woman" and the "sweetheart woman." The age-old tug of war, with the male of the species as the harried and bewildered object of conquest! Mrs. Moon-Jupiter-Saturn develops an implacable hatred for that hussy, Miss Venus-Uranus, and sees in her a threat to the peace of home and respectable living. The latter regards her hardworking, dowdy sister as a pitiful fuddy-duddy who has forgotten the meaning of romance.

A tragic problem—and there are many such—is represented by parental interference. A person who, in the past, neglected his opportunities may be karmically drawn to a parent who is very egoistic and possessive. The parent, with no regard for the child's

intrinsic urges, seeks to make him over into a replica of an admired relative—or himself. The child's whole life-experience then becomes a distortion which results in frustration. This, in turn, results in bitter hatred and resentment toward the parent. The possessive egoism of the parent feeds on himself to the degree that the child becomes enslaved; the parent's life becomes more and more "fixated" on its vicarious fulfillment through the child. Other sources of experience are ignored, friendships become more and more meaningless; spiritual, mental, and psychological atrophy result. Affection, companionship, and mutual understanding are neglected, and what could have been a source of inspiration, warmth, and fulfillment turns into a deadly horror. Both are wrong. The child is wrong in permitting another to live his life for him. The parent is wrong in using power with the urge to domination as the chief motive. As the negative and painful emotions take more and more hold of these people, they incapacitate themselves for good in every other expression in life. And—what they take with them into their next experience had better be left unsaid.

In so far as the validity, reality, or importance of an experience depends on the reactions to the event of the person concerned, and since our experiences come to us as objectifications of what is indicated in our horoscopes, through our "interchange" with other people, is it not logical to interpret the aspects of the chart as *people*? In the soul-vibration of another person is found a correspondence with something in your own nature which is indicated in your chart.

If the aspect should be a negative one (square or opposition), your contact with that person stirs into being a negative or destructive reaction. You call that reaction "fear" or "jealousy" or "hatred." You say, "I fear that man," or "I envy that man," or "I hate that man." That is what you say, but in the light of astrology, that is not what you really mean. What you mean actually is: "That man served to remind me of something negative in my nature. I feel that he might do a wrong to me that I remember having done to another. My feeling is fear. I know that he has achieved something that I should have achieved, but did not. My feeling is envy. His wrong to another reminds me of my own past wrong-doing. My feeling is hatred."

The man or woman you describe as your worst enemy is the person whose horoscope, in some way, corresponds with your worst aspect. That person might be anyone: father, mother, sister, brother, child, husband, wife, lover, or employer. As one tuning fork causes another of the same pitch to vibrate with it, so the negative state of your "enemy" stimulates your negative and brings it into your consciousness *with pain. Use that painful reaction as a barometer of your own spiritual state. It is indicating to you a very important lesson. It serves to point out the need for you to undertake a very important step in development.* Your "enemy" is not your enemy. He or she is your teacher. Learn through that person, of yourself.

But don't stop there. In identifying your "enemies" by means of your reactions toward and experiences with them, you attain a detached per-

spective of yourself as a factor in your circle of relationships and see how you make of yourself an "enemy" to others by the expression of your own negatives. The next step is to make of yourself a "friend" to all people. As you, to a greater and greater degree express the positive possibilities indicated in your chart, you make of yourself a magnet to draw into expression the good that is latent in others.

As you cause, by your constant efforts toward regeneration, the stimulation of the good in others they are automatically made aware of their own good. They like you. They admire you. They are comfortable and happy when in your company. They feel at their best: more courteous, more considerate, more courageous, stronger. They say that they love you, that you are their friend. That doesn't quite convey what they really mean. What they mean is that their *higher self* is brought to their consciousness through their contact with you. They do not really "love you". They are simply made more aware of their own God-Self, through which they express harmonious and constructive reactions.

Your reactions to any person constitute the only factor that determines your relationship with him. Use your "positives," transmute your "negatives," and defeat your "enemies" by eliminating the "enemy" within yourself.

The artist in man has, for ages past, sought to interpret in verse, songs, and pictures, his concept of life as a Great Battle. Every scripture has told the story, in symbol and allegory, of the onslaughts of the Forces of Darkness against the Stronghold of



Light, the contention of the Devil with God for the soul of man, the ceaseless friction between Evil and Good, the Tempter eternally seeking to undermine that which is aspiring in the human heart.

Sorties, skirmishes, and battles-to-the-death—all phases of this Conflict—are shown in each horoscope. The aspirant contains within himself the field upon which the claims of destiny contend with everything in his nature that urges him forward and upward. He must, if he would triumph, attain as clear an understanding as possible of the nature of the enemy that abides in his subconscious. This enemy has aides-de-camp in the form of the squares and oppositions, but his headquarters is the 12th house. It is there that the plans are made, the traps are set, the shackles are forged and the nets of illusion are woven. The light of day seldom penetrates to this cave, for the enemy and his minions prefer darkness for their labors. The aspirant can dispel the shadow only with the light of "self-knowledge."

Since each experience represents a triumph or (temporary) defeat in the battle, and since each experience is brought about by contact with another person—or persons, those people whose planetary energies serve to stimulate the afflicted ruler or occupant of the aspirant's 12th house must be viewed and studied by him with the attitude that they objectify his innermost possibilities for self-defeat. And—those people can be anyone; a parent, a child, a friend, a lover, wife, or husband can fulfill that pattern. The aspirant is such because he has taken steps toward the Impersonal, and in using his horoscope as a "map" on the Path of Life it behooves him to

understand that he must study his relationships from the standpoint of his subconscious reaction to them, not from the worldly name they have. As he transmutes his reactions, so he improves the quality of his relationship.

The following method is suggested: The aspirant makes a detailed study of his twelfth house conditions from the standpoint of malefic conjunctions, squares and oppositons. He then relates as far as possible the charts of those persons who have had a deleterious influence in his life. He studies particularly those charts which have *any planet or ascendant conjunct the afflicted ruler or occupant of his twelfth house*; he makes a mental summary of his experiences with these persons and thereby makes himself aware of the negatives in his nature which were stimulated by contact with them. Regardless of the severity and painfulness of the experiences, he will *release all hatred*. He will realize that each and every one of these persons served to objectify a phase of his own negative subconscious and he will no longer think of them as "perpetrators of evil" against him, but as object lessons for his instruction and enlightenment.

Afflicted Sun rules 12th: *power* is the key to this karmic lesson. The aspirant has misused power in the past, and in this incarnation he suffers abuse and injustice from those in authority. He has used his position and influence to enslave another, in some degree, and he must learn that power must be expressed in terms of justice and mercy. The father, or an older brother, may be the instrument used during the aspirant's childhood to reflect the past

wrong. In later life the employers, since they exercise authority over him, may bring to his attention this needed lesson. Power as it expresses in physical vitality may be indicated, in reverse, in a weak and ineffectual body, karmically attracted to a father who is much subject to illness and physical debility.

Afflicted Moon rules the 12th: *womanhood* is the key to this karmic problem. It represents for this incarnation, a time for adjusting all unredeemed destiny that originated when the aspirant used a female body, unredeemed destiny, that concerns domestic experience, the opportunity to develop, through feelings, an increased faculty of sympathy and tenderness. The Moon symbolizes the feminine polarity of the human psyche, and whether the aspirant is male or female, this karmic aspect, indicates disorders and insufficiencies of this faculty. "Trouble through the mother" is the classic interpretation of afflictions to the Moon. In this sense, the aspirant's mother is seen as his "enemy." Such being the case, he will realize that her influence on his life parallels his own on someone else—in a past life. His heavy responsibility to her in this incarnation fulfills what he left undone—in the past. His affection for her is never adequately returned and he learns what the withholding of love means. He is tied to home conditions now, for he sought to escape them—in the past. Women baffle him, he never seems to gain a clear understanding of them. He never tried to be a "real woman"—in the past. Or he treated women with indifference—in the past. The aspirant will realize that women are not his "enemies." He must, however, cultivate a deeper under-

standing of and sympathy for the basic elements of "woman-nature" if he is to redeem this karmic state.

Afflicted Saturn rules the 12th: The karma is *repression*. The "enemy" is crystallization. Persons who represent this position are a seeming blight on the life of the aspirant. They stimulate his feelings of insecurity; they lead him into paths of suppression and denial; they (apparently) block up the flow of Life. Through his relationships with them he receives his severest disciplining; through them he fulfills his deepest and longest-overdue responsibilities. They serve to remind him of everything in his nature that is impractical; they hold him to earth while he yearns for freedom.

He is an individualist while they are hidebound; he is mystically inclined, they are orthodox and observant of forms; he attaches no particular significance to money, they interpret everything in life in financial terms. His instinctive tendency and desire is to free himself from them and escape the fetters of their influence. The tendency will remain until he realizes that he cannot escape his rightful responsibilities; that he must learn to utilize intelligently the things of earth; that money, though it has no power of its own, still is a medium of exchange among people, and he must learn its proper use. The philosophical aspirant will realize that he is not tied to difficult and disappointing relationships that are not of his own making, but will seek to give of his best to these conditions and learn whatever there is for him to learn from the others involved with him.

Afflicted Neptune rules the 12th: The Enemy is *deception*. This "enemy," because of its subtlety, is a difficult one to defeat. Treachery, betrayal, mental confusion, and perversion, constitute its armor. The opponents of the aspirant who has this position are underhanded and sneaky—they "don't play fair." Well, the aspirant himself didn't play fair in the past, and now he must learn what it means to be the recipient of such treatment. He professed one thing and did another; he solicited the trust of others and betrayed that trust; he used spirituality—or a claim of it—as a smoke screen for power or gain; he trafficked—not wisely but too well—with astral forces; he misrepresented and misled. The aspects made to this afflicted Neptune represent the types of people through whom this karmic return will be made. One person may influence him into a destructive habit; another may share a wrong-doing with him—and leave him "holding the sack;" his faith and deepest love may be expressed toward someone who proves unworthy of anyone's high regard. The aspirant's two best weapons in dealing with this particular "enemy" are *faith in spiritual principles* and *knowledge*. With knowledge he can bring himself into a more perfect alignment with *spiritual honesty*—the finest corrective for that form of subconscious conditioning which results in illusion and deception.

So it is with the other planets: Uranus (unbalance), Jupiter (extravagance and greed), Venus (possession), Mercury (thought), and Mars (manhood and sex.) Each one, as afflicted ruler or occupant of the twelfth, indicates a certain group of

people who serve, however unconsciously, as one's most valued teachers.

The mechanics of relationship provide the occult student with a perfect "field of research" for the study of alchemy. The interchange of reactions of two people who are "close to each other" is the pabulum which either one, or both, may utilize in the "weaving of the golden wedding garment." From the base metal of a subconscious mixture of attractions and repulsions, each person may distill, by his own transmutations, the essence which is called *love*. The Great Teacher has instructed us: "Love your enemies, and do good to those who persecute you." Why? Because He knew that a reaction of hatred or vengeance creates a bond between the recipient and the perpetrator of an evil deed, and only when that reaction is neutralized by good will the bondage be dissolved.

How true it is that we so often, though unwittingly, cause pain to those we profess to love, mislead those we would help, and injure those toward whom we have the "best intentions!" There are so many relationships in which we can just as easily express our negative aspects as we can our positives. The relationships are, generally, our most intimate ones—those in which other people contact and stimulate various phases of our natures. The comparison-study of the horoscopes of two persons who are "close to each other" will reveal the significance of the relationship to each of the persons concerned—the mutual harmonies, the mutual problems, and the mutual agencies for alchemical transmutation. In this application the stellar science indeed offers a

key for the unravelling of mysteries. No phase of life is more illusionary than *relationship*; nowhere is the keen eye of detachment more needed to "see through" the fogs of desire, fear, enmity, and conflict.

In attaining a detached and impersonal viewpoint of a relationship, we realize that terms such as "husband-wife," "parent-child," "brother-sister," and "lover-beloved" are as garments to be worn for identification on the physical plane. The essence of these relationships is found superphysically, on the mental, emotional, and spiritual planes.

This essence, its purpose, and its reality are found in the mutual conjunctions of the two horoscopes. Two agencies of Spirit find their expression through the same degree (approximately) and the horoscopes are thereby riveted together like two boards—each mutual conjunction being a nail. A perfect, classical example of "alchemy through relationship" is found when each planet so involved has one square and one sextile. Each person stimulates a latent disharmony in the other, but *each person contains within himself the means of transmuting that disharmony*. The house in which the conjunction falls in each chart will indicate, of course, the department of that person's life through which the relationship will be expressed and which will be most directly affected by it. The complete "picture of disharmony" is found by combining the square aspects in each chart with their position in the other person's chart. Then the effect of each person, for evil or unhappiness, on the other is seen in completion.

The "alchemical picture" is found in the same

way, with reference to the planets making the sextile aspects in each chart, and the position and effect in the chart of the other. When the sextile is "used," the square in each chart is transmuted to a degree, the sextile in the other chart is sympathetically stimulated, the houses involved are favorably stimulated; the relationship, as a whole, is improved in quality and the possibilities for mutual harm are thereby lessened. By continual application of this process, the relationship becomes, more and more, one of love—since each person concerned assists the other in attaining awareness of his Higher Self.

An astro-chemical function of a more difficult and intense nature is created when only one of the two persons "uses his sextile." When this happens, the "evil" that is continually expressed by the other, under stimulation of the mutual conjunction, is "met constructively" by the alchemist in his expression of his sextile aspect. The "evil-doer" intensifies his negative tendency by the repeated expression of his square aspect and the result is depletion of the capacity to do good. To paraphrase a medical term, this condition might be described as "sextile-anemia." A tragedy—no less. It is tragic for the evil-doer and doom for the relationship. There will come a time when the negative person can no longer respond to his sextile possibilities and the relationship, as an exchange between two persons, can live no longer. The relationship is dissolved, each comes to a parting of the ways. The alchemist goes on to an upward expression of living—the other must face the results of his wrong-doing.

To the degree that a relationship is complicated



by a variety of mutual aspects will it be complicated in its expressions. There may be two or three mutual conjunctions, one of which may be afflicted, one benefic and one mixed. It is such relationships as these that go on for years and years—or lives and lives. Further, since no life contains only one significant relationship, each one of these aspects in one chart represents relationships with yet other people. The person who has to deal with a complex relationship with one person may, for greater understanding, study his "exchange" with the other people represented by his various aspects. *He can learn from every one of them*—and should—if he would make that one relationship a thing of fulfilled harmony. The people represented by benefic mutual conjunctions are those through whom he "tunes in" on his best self, and through them he understands more and more clearly what he can contribute to the relationship that contains many mixed conditions. His trines symbolize expressions of his Higher Self—the people who reflect his trines *show him his best contribution to any relationship.*

It is interesting to note that the odd-numbered houses of the horoscope, culminating in the eleventh, are designated as the "houses of relationships," and the eleventh itself as the "house of friends." From the first house through the ninth we express the "personal," "fraternal," "parental," "marital," and "pedagogic" relationships. Then the cultivated, distilled essence of all relationships is shown by our capacities through expression of the eleventh.

Love without passion, affection without possessiveness, intimacy without smothering, assistance and

encouragement without over-indulgence, cooperation without domination and subservience, fruitful joys without pleasure-madness, sympathy without negative sentimentality, mutual exchange without any loss of mutual freedom of thought and action—such are the attributes of all harmoniously fulfilled relationships. The essence of these attributes we call Friendship, the urge toward universal Brotherhood.

Because the eleventh house represents our most highly spiritualized impulses in reference to relationship, it may be studied as one of the “spiritual barometers” of the horoscope. To the degree that the eleventh house is “benefic” may every other relationship problem be assisted. Every brother-sister, parent-child, and husband-wife problem can be “unknotted,” to a degree, by application of the harmoniously expressed urges of the eleventh house.

Friendship, then, may be said to be the panacea for the “wounds of relationship.”

These “wounds” are the frustrations of those essential qualities that are peculiar to each type of relationship. The fraternal, or brother-sister, relationship is experienced during childhood and the formative years, and represents the first step toward the fulfillments of the eleventh house. In the intimacy of home life under the guidance of parents, boys and girls learn cooperation, sharing, and the enjoyment of group pleasures. The reactions of brothers and sisters to each other and to their parents constitute the basic elements of their relationship tendencies. Naturally, when the fraternal relationship is fraught with discord, fear, and hatred, the later fulfillments in mature life are often inhibited and distorted.

Many a man or woman has experienced misery and inharmony in marriage due to subconscious negatives that are traceable to the fraternal relationships in childhood. Competition for the parents' favor, rivalry in talents and accomplishments, aversions, and resentments, and all other forms of conflict, if untransmuted, can very easily be, and usually are carried over into the marital and parental patterns and cause relationship-defeat in later life.

Of course conditions vary as charts vary. A man may have a "difficult third house" and a "fortunate seventh house." In other words, his experiences in early life with brothers and/or sisters may contain much that is unhappy, and his marriage-partner may be the greatest blessing of his life. However, to the degree that he carries his dark reactions, into his marriage, later on, will he be unresponsive to the assistance that his wife can give to him.

Another man may have companionship of the most harmonious and fruitful kind with his brothers and sisters and yet, through marriage, face his greatest tests. Nevertheless, because of the harmonious relationships during his childhood, he knows much more of the meaning of living. His relationship-pictures are painted with Joyfulness, Companionship, Give-and-Take, Mutual Trust, and the like, and through the expression of these spiritual powers he can deal with his marital problems.

No student of astrology need endure pain and suffering for years and years because of an unhappy relationship with a brother or sister. The unhappiness is the result of only one thing—continual expression of a negative phase of the third house. As

that negative phase is transmuted the relationship is improved and the pain neutralized. The fraternal relationship is, of all relationships, the one that can most directly be redirected into Friendship. Since it usually does not involve the possessive elements of parenthood, and never involves the sexual exchange of marriage, it contains much more of the element of freedom.

In one respect, the fraternal relationship is particularly important, from a psychological standpoint. That is in reference to an experience of karmic responsibility of a person for a younger, or less-evolved, brother or sister. In this instance, on the inner planes the relationship becomes that of parent and child, and the negative reactions of the older person may be transmuted more effectively through the expression of his, or her, parental urges—rather than those of the eleventh house. In other words, the parental impulses constitute the “way of transcendence,” or the “redemption of karma.” A serious lesson in parenthood is indicated by such a condition—its fulfillment will free the person to a much more successful expression of actual parenthood. Because of its subtle and illusionary quality, this kind of “karmic parenthood” usually contains much that is painful in its working out, but its fulfillment brings a rich reward in wisdom and spiritual strength—all of which is to the person’s advantage in his relationship with his own children.

The downfall and failure of parent-child relationships, either actual or esoteric, is due more to the parent’s egoism and possessiveness than to anything else, and in no relationship in life is the imper-

sonal viewpoint more vitally necessary. No mother or father can be a "good parent"—in the spiritual sense—unless the attributes of friendship are expressed in the relationship. There must be recognition of the child's intrinsic worth and tendencies. There must be discipline and guidance—but in terms of the child's requirements. No mother or father is a good parent who makes the child's life a vicarious fulfillment of her or his own frustrations. The parent who is a friend guides his child into the best expression of *the child's own pattern of life*.

Look to your eleventh house and find your "Friendship-key." This is the planet which is either the unafflicted ruler of the eleventh—or the planet that makes the best aspect to the ruler. Planets in the eleventh indicate conditions that are interpreted through friendship, but the ruler is the key to the expression of friendship and brotherhood. \

The ruler of the eleventh house may have several aspects, both harmonious and otherwise. However, if an unafflicted planet makes a benefic aspect to the ruler in this case, that planet represents a pure channel of "relationship-transmutation." It is the planet that can, if applied, unloose the snags and snarls of any relationship problem. It represents the best you have to offer in your spiritual exchange with other people.

Combine the vibration of this planet with that of the sign on the eleventh house cusp and the vibration of the ruler itself. This is the foundation of your "house of Friendship." It shows a composite of how you love your friends, what you wish to do for them,

what you can do for them, and the best that they see in you.

Persons who are identified, by mutual aspects, with the trines in your eleventh house conditions are those who stimulate your deepest capacity for loving. It is through them that you contact your own best self and express your finest for all relationships. It is through them that you find your clearest recognition of Universal Brotherhood.

Persons who are identified, by mutual aspects, with the squares to the eleventh house ruler are "enemies of utmost importance." They externalize or objectify your reactions that defeat or destroy friendship. Because of the transcendent urges of the eleventh house, the malefic aspects (representing frustrations and difficulties) can manifest as deep hatreds, fears, and conflicts. Every relationship in your life is tainted or warped to the degree that these afflictions remain untransmuted. No occult or astrological student can afford to ignore these "warnings" in the horoscope.

In conclusion, here is presented an example that illustrates the inter-relationship of Astro-dynamics with "Planets Are People." For clarity's sake, this example is in a simple form.

Two persons meet in the mature years of life, and friendship is immediate, deep, and happy. Each has one square and one sextile to the ruler of the eleventh, and the contact is represented by progressed Moon trine one person's eleventh house ruler, which is conjunct any one planet in the other person's eleventh house "pattern." In other words, the relationship "flowers under the best of conditions."

Each person has reacted, over a period of many years, to every phase of his eleventh house pattern, and the comparative strength, at that time of life, of the sextile and square influences have, in this friendship, a perfect testing. To the degree that the negative of one is expressed, will the other be given an opportunity to transmute; to the degree that both respond to the square, will the friendship be spoiled and disrupted; to the degree that each person transmutes, will the other be "lifted" spiritually.

This type of relationship represents a perfect opportunity for the practice of alchemy. That which is negatively inclined in the relationship can be neutralized by the highest expressions of both persons who are lovingly united.

What more perfect expression of friendship is there?

## Chapter IV

## THE SUN—PRINCIPLE OF POWER

Considering the simplicity of the structure of a horoscope we cannot fail to be impressed by the profundity of its symbolism. A center, twelve radiations bounded by a circle—that's all. And yet it serves as a picture of Cosmos. Nothing in symbology represents so much, by such economy of means.

The structure of a horoscope symbolizes the basis of manifestation of any *thing*—a human being, an event, a nation, or a solar system. Every objectification has its own pattern or vibratory rate, and the simple drawing of a circle with radiations from its center can be used to represent the "body" of this objectification.

Let us consider a solar system: we are told that the Logos, having selected a spherical area of space at the dawn of manifestation pours its energies into the center, thus objectifying a Sun—or *center of manifestation*. The Will of the Logos interpenetrates this immense sphere in every part. From the center—or Sun—various fields for evolutionary activity are radiated. These "fields" we call the planets and each one provides a home for the development of various types of beings. Each planet stands in much the same relationship to the Creator as each color stands in relationship to the Principle of Light, or each tone



to the Principle of Sound. The Sun, as central body, is the Logoiic Will objectified, and the bodies of the system are the expressions of that Will in manifestation.

The horoscope, as a map of the heavens, should actually show the Sun in the center. However, in relationship to the Earth, which is our field of evolution, and for astrological purposes, we include the Sun in the family of planets for this reason: in human terms, the expression of Will is yet to be developed by evolutionary processes. Humanity, for the most part, lives in its negatives, its feelings, fears, and desires. Consequently, domination from experience is inevitable. Living in the "Sun consciousness" would imply a complete identity with the Source, complete detachment from the claims of feeling, complete control and direction of all faculties expressed by a human being. This, in our terms, is Mastership. In other words, a Master, even in the flesh, determines his experiences by *radiation from his own center*, not by response to the urges and drives of his planets. He then, as far as is possible, is truly a creator,—he lives in his Sun consciousness.

From the standpoint of even the most mundane approach to astrology, the same drawing is used. The birthplace is the center from which radiates the variety of life experiences, in terms of people, places, and things. The same drawing is used to represent the "objectified Ego"; the Higher Self—or "God-potential" is the center of the circle, and the varying states, or expressions, of that potential are the planetary positions and aspects. The horoscope is thus seen,

in whatever application, as the symbol of a manifestation of God.

Since the Sun represents the highest state of consciousness known to man, the principle implied is that of Power—the first Logoic aspect. We, as astroanalysts, must give very careful attention to the Sun aspects in the horoscope because these represent the “degrees of God consciousness” that the person has thus far attained *in his present cycle of development*. Every benefic Sun aspect, indicating a harmonious or constructive application of the Power principle, is a redemption. Every malefic is thus seen to be a hindrance or perversion of Power. The Sun is the synthesis of all the planets, and any planet identified with the Sun by aspect, dispositorship, etc., gains thereby in power and scope of expression, both spiritually and mundanely. Planets, particularly the dynamic ones, placed in Leo, indicate that their constructive expression must be based on the right use of power; afflictions indicate the tendency to pervert it.

[An interesting study is to be found in the charts having the Sun unaspected. Such a pattern tells us *that, on this cycle*, the person concerned is initiating his power consciousness. Sign position of the Sun tells us the spiritual or esoteric path of this development. House position tells us where, in this incarnation, he makes his start. Planets in Leo, and their aspects, tell us through which agencies he is seeking to express the Principle of Power, and by them through which channels his Power consciousness will express in the future. The Sun, however aspected, placed in the fourth house, shows the possibilities of

power expression in the maturity of life. The negative aspects to this position show the people or experiences and reactions that will threaten this fulfillment during years of growth.

[Let us impress on our minds the thought that afflicted aspects involving the Sun are *serious problems*.] The other planets may be in conflict with each other and many problems result thereby, but when the consciousness of power and purpose is stunted, the ability of the person to deal with his planetary difficulties is greatly limited. Solutions are thus much harder to find and apply. In other words, the entire horoscope is weakened to the degree that the Sun consciousness is inhibited or depleted. And, consequently, the dynamic afflictions in the chart have just that much more power to "afflict dynamically." Force, or energy of any kind, must, in the final analysis, be controlled by *power radiating from the center*. Clarify this thought by imagining the Sun position as the center of activity in the chart, radiating its energies in all directions. The squares and oppositions to the Sun will thus be seen as lines of force from the planets intersecting, or interrupting, these radiations at right angles or head-on from the opposite side of the circle.

[Basically, the house with Leo on the cusp shows which department of life contains your source of Power experience or "lesson of Power."] Whatever afflicted conditions are indicated in that house—and there may be many—express your power and authority in the affairs of that house to the best of your ability. The planets there show *what* you want to express, but Leo on the cusp shows how you can

best express those urges. Where the Sun is placed shows where we seek to dominate directly and rule our conditions. It is, then, our "center" for this incarnation. A great variety of "Sun conditions" are, of course, possible. However, any planet in favorable aspect to the Sun—thus integrated to a degree with power—may be utilized as a counteractive to negatives in other parts of the chart. Any such planet is automatically very influential in the chart and may assist in the working out of disharmonies.

A consideration of the negative aspects to the Sun: charge the afflicted planet with power, read it negatively; thus is found the essence of such aspects.

Sun-Mars: Power-Desire: Power is expressed through conflict, competition, domination, sex conquest, ruthlessness, and cruelty. Mars is basic, or primitive, self-expression, and when power is abused through it, its vibration releases tremendous energy that tends to result in some form of destruction, pain to others, or "domination at all costs." Power is here seen to express as egotism. This aspect is symbolic of the unregenerate masculine polarity. To a degree, the Sun, afflicted in Aries or Scorpio, carries much the same coloring; also, any affliction to the Sun conjunct Mars, in any sign. Since this aspect is so basically masculine in quality, its redemption may be found in some constructive application of the feminine polarity: Moon, Venus, or Neptune.

Sun-Jupiter: Power-Pride: In this aspect, power is expressed in various forms of negative, or false self-approval. These forms of "patting oneself on the back" may be traced to the kind of consciousness which gives undue value to financial abundance,

social or professional position, family background, egotistical reference to talents and abilities, and the kind of benevolence which is usually expressed with an eye to recognition or acclaim. An aspect of "false aristocracy," symbol of snobbery and pretension. The person so conditioned tends to exaggerate that which he deems worthy in his own nature and conditions, and reacts with anger or hurt at any implication that he is not all he pretends to be. Open, frank criticism—and he closes his ears and consciousness to retire into his ivory tower of lofty, offended dignity; but let him hear, indirectly, that certain fine things are expected of him and he will bend over backwards to uphold the fine opinion which he values. In other words, he will "pour his power" into improvement if he feels it is worth the effort, but, in reverse, he will pour the same streams of power into his pride if he is belittled. He *must* maintain his good opinion of himself! Such a person could do nothing better to harmonize his inner disharmonies than to *create* a regular pattern of benevolent deeds—and *not talk about them*.

Sun-Saturn: Power-Unfulfillment: This is, perhaps, the most "painful" of all the afflictions to the Sun. An area of experience is thus shown to be so lacking in fulfillment that the energies of the very Center itself are needed to redeem karma. In a horoscope that is predominately dynamic, this aspect throws a heavy emphasis on ambition and achievement in some form. The "urge to climb" is intensely felt, and power is utilized to a large degree in overcoming obstacles. It would appear that this pattern represents a past in which opportunities for develop-

ment were neglected or wasted. In this incarnation lost time must be redeemed. In a predominately passive chart, this aspect is heavily gravitational in effect; the requirements of Saturn hold the person to Earth. In such a case, check carefully for any dynamic urge in the chart which may provide a possible release of power into channels of growth. The person represented by Saturn in this aspect are those who tend to repress or inhibit the person concerned. They threaten his very individuality, and though he may have to redeem a much needed experience of responsibility, he must, for the sake of his own constructive and healthy living, not allow himself to become so influenced by other people that he becomes subject to despair, depletion of self-confidence, or other possible psychological negatives.

Sun-Uranus: Power-Lawlessness: This is the aspect of the anarchist. Because of the nature and purpose of Uranus, its square to the Sun, or conjunction afflicted, is a potential for terrific destruction in some form. So great are the possibilities of energy release indicated by this combination that every agency of control must be found and carefully analyzed. A heavy tendency to crystallization in some form is automatically implied as an accompanying factor to this aspect—check the Saturn conditions carefully and thereby determine in which part of his experience the person tends to rebel with such intensity—and possibly even violence. An aspect of potential genius is indicated by any aspect of Uranus to Sun, but the square or opposition seems to indicate the possibility of considerable destruction attending its expression. If “harnessed,” this aspect pours into

the other planets involved tremendous magnetic and dynamic charges, and, consequently, when directed constructively, it can make for great achievements and abilities.

Sun-Neptune: Power-Illusion: This is a very subtle and difficult aspect. The power to visualize—and dream—is intense, but since this aspect indicates the perpetration of illusion in the past, it shows a pattern of disillusionment in the present incarnation. The dramatic instinct is pronounced; in fact, so much so that at times the person lives in his dream of “things as they might be” rather than realizing things as they are.

In an artistic person, particularly those arts ruled by Neptune—music and drama—this is a very inspirational aspect; but it is inspiration without control. When stimulated, the person can, with no effort, “tune in” on subtle influences and become, himself an instrument. However, the price that is paid for too much of this “tuning in” is physical, psychical, and nervous depletion—loss of power, vitality, and health generally. The people represented by Neptune in this pattern—in its negative phases—are those who may lead him into weakening habits, and thus deplete his retention of purpose.

If the chart is mainly passive in quality with little source of stimulus or “urge,” this aspect, if strongly marked may indicate a person whose life is dreamed away to no purpose or fulfillment. He must, sooner or later, come to grips with reality, and unite his efforts, to some degree, with the channels of constructive living. When his dreams shatter into bits and his ivory tower crashes, and those he

loved and admired turn out to be the greatest source of his pain, then he must meet these experiences with a constructive application of Neptune—faith, spiritual knowledge, purified love, and above all, *learn from his disillusioners*. They only reflected that which has been false in him in the past. This aspect shows an attunement with higher forces, or at least unseen forces, which in negative expression brings the person experiences with the lower astral ray. He must, to reconstruct his pattern, purify and cleanse his “inner pictures” through constructive meditation or prayer—and put his inspirations and dreams into reality by some form of work or toward the fulfillment of self-directed purposes of realizing truly high ideals.

Sun-Moon: Power-Feeling: The astrologically inclined parents of a child with Sun and Moon in conflict must try to adopt an impersonal attitude toward it. This aspect shows that its subconscious mind is very easily impressed and “pictures” of negative feelings taken in childhood may obscure its self-awareness and create confusion for the rest of its life. A study of such a child’s chart will reveal to the parents the directions it will want to go, but, if in their over-concern for every moment of its existence they impress it with their worries, fears, and anxieties, they will render it a great harm—that of clouding its sub-conscious with their own negative states and insure its inability to “carve its own course” as it grows up. A child with this aspect should be *guided* constructively to make its own decisions, never forced against its will. This applies, of course, to relatively unimportant things. Naturally a child



cannot just run wild, but those little things that are of personal concern to it should be let alone by others so that it can establish, to a degree at least, its awareness of its little world. It has been found that some influence in childhood, impinged upon the sub-conscious of the child, has resulted in an inner conflict that resulted in disharmony and failure in adult life. When a child learns to *know its own power* without undue, or negative, influences on its sub-conscious it is so much better able to foresee, plan, create, and fulfill its purposes. After all is said and done, the Sun does represent the flowering of personality and ability, and the awareness of self as a creator of good can best be stimulated right in the beginning. If an adult person with Sun square or opposition the Moon, consult for a solution to a disintegrative tendency in his life, do what can be done to urge him to psychoanalyze in some form and bring to the surface of his conscious mind the compulsions which may have been impressed on him when he was little. He must get them *up and out* in order to clear his channels for a more constructive expression of life.

## Chapter V

### THE MOON—PRINCIPLE OF MOTHERHOOD

In the study of the sign positions and aspects of the Moon in a horoscope we deal with one of the fundamentals of life-expression: the basis of feminine polarity. The Moon is one of the cornerstones of a chart; she is the root from which springs all the other variations of the passive, receptive, and emotional phases of the personality. The fullest significance of the Moon vibration can be comprehended only when every human being is understood to contain within himself, or herself, the essences of both polarities; every chart has Sun-Mars as well as Moon-Venus, in some pattern or other.

Physical sex, in the world of forms, is a specialized emphasis of either polarity for the purposes of perpetuation. But, on the inner planes of sub-conscious impressions, feelings, karmic memories, and racial patterns, the Moon influence prevails. Fulfillment of evolutionary processes is thus seen to be made in the physical aspects of both polarities, usually alternating, and since physical sex is attended by a specialization of experience, everyone must know the life of male as well as female. This "specialization" is not only of expression but, automatically, of karma; thus certain lessons can be learned only through incarnation as female. In this

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connection, much in the karma of males may be traceable, by cause and effect, to unfulfillments and misdirections of the feminine urges in past embodiments, and the Moon, in male charts, is the key to these karmic patterns. The karma that a man experiences through women is merely the objectification of his own unregenerate feminine polarity; he is manifesting as male, but, by reflection through his contacts and exchanges with "the women in his life," these inner disorders are manifested.

Mars, dynamic and vitalizing, is the function of impregnation, the essence of male sex; the Moon is that which receives this energizing and nurtures the dormant seed into form. Thus, the Moon is the link between Ego and family race. She is the agency through which man as male projects himself into the streams of life.

Thus, the Moon is seen as the Principle of Motherhood and, in mundane or objective astrology, this is primary signification. Through experience as mother, mankind receives lessons that are second to none in scope, depth, and importance. It is as mother that the potentials of Mars selfishness, Mars egotism, Mars domination, and Mars destructiveness receive their first alchemicalized transmutations through the initiation of self-sacrifice demanded by the functions of motherhood.

Much has been said, for ages past, about the sacredness of motherhood; how few people realize that the same urge which moves a primitive, animal-like woman to lend her body to pain in order that the stream of life may be perpetuated is, in microcosm, the same urge by which a Master, through highly

developed forms of transmutation and alchemy, "nurtures" the spiritual life of the race. The primitive woman responds instinctively to the urges of blood and desire; the Master fulfills his transcendent aspirations in impersonal love. When the nurture of the life of another—or others—is concerned, the motherhood principle is expressed. (Astrologically, of course, the woman in the above example is Moon-Mars; the Master, as an expression of spiritual Light synthesizes the planetary spectrum. In his case, the Moon is cosmically expressed as Neptune and Mars is expressed as Uranus).

How, might be asked, can each child in a large family have the Moon in a different sign, since all have the same mother? Because of the quality of experience involved in maternity, and the changes of "capacity," psychological and emotional levels, and in domestic situations which may occur during the years of fruition, a woman is not quite the same person at the birth of her sixth child as she was as a mother of one. Each child in a family group has an individual pattern, and his, or her, Moon reflects or indicates an individual "mother picture." Hence, though the mother is the same individual she is "seen" differently, according to the consciousness or subconsciousness, by each child. And—and this is very important—she may have a different kind of karmic bond—some expression of basic attraction or repulsion—with each child. Thus, each child's Moon indicates a different pattern of reactions and feelings in his relationship with the mother.

The sign position of the Moon in the chart of a girl—a potential mother—shows, basically, what

kind of a mother she will, or can be; the Moon aspects describe her basic motherhood experiences. In a boy's chart, by reflection, the Moon describes the general trend of his domestic experiences and the essence of his attitudes toward women generally. There is an important point to be made in this connection: because of the transition of the mother of a family, the father may, in his children's life, have to take her place; his Moon is indicative of his ability to fulfill this responsibility. In other words, he, then, must be mother as well as father and not only his Sun-Mars but his Moon as well are all given direct expression. The reverse holds true: a woman's Sun-Mars indicates her ability to exercise the power and initiative to make a living for her family if the father passes. Both polarity patterns are then synthesized through the Uranus vibration for the transcending of relationship responsibilities and family karma.

The Moon as a mental factor: The Moon symbolizes the processes of the subconscious "mind of feeling," not of detached, impersonal thought. She is *opinion*, based on family or racial patterns which may, or which may not, have much reference to actuality. In other words, she is "thought that is motivated by feeling response." Here the Moon is seen as "personal viewpoint" which is certain to make itself evident when a person discusses anyone or any thing while in a state of emotional disturbance. As the basic factor of the mental triad—Moon, Mercury, Neptune—the Moon finds her regeneration through the processes of emotional discipline and control and the development of personal detachment. We are connected to people and things only to the

degree—and in the kind of degree—that we have feeling about them. It is our feelings that make for “reality” as far as personal reference is concerned. It is only when feeling has been eliminated, prejudice removed, parental and family influences transcended, and inner poise developed that “things are seen”—through Mercury—“as they are in themselves.”

Thus Mercury says: “This hat is blue.” An impersonal fact. The Moon might say: “I think this hat is lovely—the color is just like my baby’s eyes.” Personal feeling. These are, of course, trite examples, but they serve to indicate how personal feelings can influence our interpretations of facts.

This trick of the Moon to disorder our perceptions, by feeling, can manifest in larger ways to produce tragic results. A young woman is “jilted” by her sweetheart; she reacts, in feeling, with intense resentment and suffers for years with the (subconscious) conviction that “all men are cheats and liars.” (We can just see her tense face and hear the shrill words). She is not thinking with her intelligence but with her feelings of disappointment, outraged pride, and loneliness. A man suffers some unkindness or injustice at the hands of another man of different race or nationality. He reacts with bitterness that spills out on his children. One of his sons “takes in” this unhappy impression, and, because one person gave his father a “bad time” he, the son, is from then on prejudiced against the people of that nationality and he feels the strong urge to condemn them all, without reservation, to perdition. In this example, a weakness in the son’s make up is revealed.

He was not using his own ability to think, but left himself wide open to the negative impulses of the father's disturbed emotions. And, until he strengthens his power to discriminate and think—consciously—he will continually victimize himself, through his uncontrolled feelings, in his attitudes about that particular nationality.

This retention of subconscious patterns, through feeling, represents on a large scale that which is known as "race memory," and in this connection the Moon, as "mother," stands for identification of the individual with his nationality or race. Mars urges us to fight for our country, but through the Moon we love our country as a child loves its mother. The symbolism is paralleled, exactly. As long as race consciousness pertains to the subconscious patterns of a person, he is in the same kind of bondage to his "feeling of nationality" as a child is "in bondage to his mother" when he sees, in the protective security of her love, the be-all and end-all of his living. These states of mind are, in essence, identical; one is infantilism with reference to an individual, the other is infantilism in reference to a race pattern. When emotionality is matured, all mothers are Mother, persons of whatever nationality are Brother and Sister, and any—or all—nations can be Home. However, in the scale of things, each race pattern provides a "nurturing mold"—or home—for specific and evolutionary purpose. Each is "good in its own time and for its own purpose," just as each mother is, "the right mother for each child."

Since the Moon, as a mental factor, pertains to the interpretation of the horoscope for a psycholog-

ical or psychiatric standpoint and so cannot be dealt with in detail here, we offer a few points of basic interpretation of the Moon, as Maternity, in combination with the other planets.

The degree or intensity of maternal capacity is indicated by the sign position of the Moon, "experience-patterns," by the aspects made to the Moon by the other planetary bodies. In the sign Cancer the Moon is at her most motherly position; the urge to nurture is here the most marked. The next two best signs for maternal capacity are Taurus and Pisces. In Leo, the Sun sign, she glows with warmth and power, but with a positive quality that contrasts with her basic passivity of nature. In Libra, she blends beautifully with the Venusian vibration of the partnership sign which emphasizes the seventh house impulses. In Gemini and Aquarius she is at her most purely mental, and in Aquarius the Moon is as impersonal as she can get—detached, scientific, and friendly rather than purely motherly in feeling. In Capricorn she blends with the form side of life through the Saturn vibration; here she is practical, capable, dependable, but somewhat lacking in the responsiveness and sympathy that mark the maternal urge. In Scorpio she is intensely emotional and generative, but the watery Mars vibration emphasizes force and severity. This position is considered unfavorable for the Moon from a physiological standpoint. In a man's chart it does not reflect a particularly harmonious or happy "picture of women." In Aries, the Moon is most definitely "un-herself." Here she expresses with a dynamic, egoistic, and masculine quality that is the antithesis of her fem-



inine nature—the keyword is “self-assertion.”

It must be emphasized that the Moon *focuses* the maternal urge, but there are several kinds of “variation of experience.” These are indicated by planets which are found in the sign Cancer, ruled by the Moon; these planets are said to be disposed by the Moon. Also, planets in the fourth house—regardless of sign—indicate, to a large degree, the objective side of the “home-consciousness;” it is through “home experience” that these planets find their chief channel of expression and highest potential for fulfillment.

The *faculty* of instinct is one of the keywords of the Moon function. In this connection, the Moon symbolizes a “race urge,” a “biological compulsion.” She represents the most deeply rooted expression of the drive of the feminine polarity. Though passive and receptive in nature, the Moon finds her rulership and detriment in Cancer and Capricorn, both cardinal signs; thus a certain dynamic or generating faculty is seen in the Moon functioning.

To the degree that the Moon is allied with signs that are congenial to her, she expresses with strong drive, deep fulfillment needs; when she is allied to uncongenial signs, she must express her urges through qualities that are not congenial to her basic keynote; to the degree that she is well-aspected, she promises fulfillments, harmony of give-and-take in experience, and health; to the degree that she is afflicted, she indicates “feminine karma,” both objectively and subjectively, the needs for transmutation and regeneration of feeling, physical disharmonies—particularly in women—; and the indications of trans-

muting the feminine expression are shown by any affliction to the Moon in the charts of men as well as of women.

The following interpretative notes must, of necessity, remain basic and simple, for clarity's sake. Remember that the Moon rules the function of the subconscious mind, and any afflicted aspect represents a negative "picture" which brought over from the past is "close to the surface of consciousness," and will manifest, definitely in childhood. The transmutation of a horoscope starts with the transmutation of afflicted Moon aspects.

Moon—Sun: The maternal impulse is here identified, in some way with Power. Afflicted, feeling and purpose are in conflict—either one tending to predominate; excess of the Moon influence tends to deterioration of inner strength; with excess of Sun influence, maternity is expressed in terms of domination and tyranny. This is a disintegrative aspect because the person, through "feeling about herself," is not fully aware of inner capacities, therefore, self-assurance is lacking; to regenerate this aspect, power, in domestic experience, must be redirected for Moon fulfillments, not expressed just for its own sake. Benefic feeling and purpose are harmonized; maternal experience is expressed and fulfilled with capability; a certain "positiveness" is found, thus indicating the possibility that the mother may be the "leader" in the family. (Moon in good aspect to the Sun, is a redemption in any chart because it shows an integration of basic polarity.)

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Moon-Mercury: Afflicted, feeling and maternal concern conflict with thought; the mother with this aspect needs mental disciplining because she tends to "interpret" according to her feelings at the moment, and not in line with actuality. She should watch her words carefully and not give way to overmuch talking while she is emotionally disturbed because she is apt to commit herself to untruths and injustices. "Take time to think" is a good policy for redirecting this impulse, and, when this aspect is found in the chart of a child, the mother will recognize that the child is very impressionable to her words—she must not inflict on his mind her negative impulses and thoughts. Many people who have this aspect have been, karmically, impressed with the negative expressions of their mothers' emotions, and have lived for many years with unhappiness because of the "pictures" which were impressed on their subconscious minds in childhood. In either case, mother or child, mental discipline and emotional poise, are of prime importance to creating happiness and success. Establish the habit of "finding out the facts," (Mercury) and by acting in accordance with them, feeling can be controlled.

Moon-Venus: These two form the basis of the fulfilled feminine polarity in the sense that they indicate woman's emotions as mother and as mate. Since Venus is "cultivation and refinement," her inharmonious patterns with the Moon indicates a lack of sympathetic feeling; depending on which of the two is the more strongly emphasized in the chart, the maternal urge will obscure the "response to the other fellow," or the esthetic or partnership urge

will obscure the needs for motherhood. This is an aspect symbolizing an inharmonious relationship with the mother, as far as emotion is concerned. And, in the chart of either a man or a woman, it represents a need to balance and complete the feminine patterns. This process may be done by (for the Moon) taking advantage of opportunities to express the urge to nurture and (for Venus) development of courtesy, cooperation, "thinking in terms of the other fellow" which after all, is the basis of all civilized (Venusian) living. Benefic aspects between Moon and Venus indicate a basic cultivation of the emotional nature. Refinement and charm, courtesey and good taste have been built in; these qualities may be reflected, physically, as beauty and grace. Harmonious relationships with the mother, or women generally, are promised. Cultivation of esthetic faculties are also indicated, since the subconscious mind has been strongly impressed by the redeeming factor of "thinking and acting in terms of harmony."

Moon-Mars: This, in whatever form is a touchy aspect, since the two form the basis of "primitive emotion." Intensity of subconscious impressionability is indicated and the maternal feelings are highly charged. If negative, particularly the square, this is "hot-temper," irritability, jealousy, and resentment. The urge to dominate is strong and such mothers tend to "lead their children by the nose." This aspect indicates the possibility that ambition and the "urge-to-achieve" is stimulated by the experience of motherhood—such women feel the urge to "fight for their children." With the negative aspects, this urge is expressed with great force; the "law of fang

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and claw'' is much in evidence. Potentialities of hatreds and enmities are strongly evidenced by Mars afflicting Moon, since the subconscious mind is keenly impressed by the "urge to defend and defeat." Harmonious patterns of Mars-Moon indicate the possibilities of much more constructive action—energy is expressed through the urge to achieve rather than the impulse to destroy. This is a courageous mother, intrepid and valiant, who is capable of living her maternal experiences in terms of positiveness and hard work. A good Saturn, Venus, and/or Jupiter aspect to the Moon—patience, harmony, and/or benevolence—are good correctives for Mars-Moon afflictions.

Moon-Jupiter: The maternal urge is expressed through benevolence and abundance. Afflicted, the mother may be inclined to over-indulgence—she seeks to "overprotect" her child; a superabundance of maternal concern is indicated, and though the motives may be utterly sincere and unselfish, the mother with Moon afflicted by Jupiter is lacking in judgment—her feelings obscure her sensible evaluations and she tends to weaken her children by making things "too easy for them." She must discipline herself by, to some degree, disciplining her children. She must allow them the privilege of developing through the exercise of their own initiative and in fulfillment of responsibilities. In thus "freeing herself" from them she, to a degree, gains in perspective and emotional control. Benefic aspects between Moon and Jupiter form a very beautiful pattern of amplitude, generosity, sincerity, and balanced judgment. Such a mother expresses herself abundantly and healthily.

She is a radiation of warmth and comfort, a source of well-being for her family, both physically and psychologically. This aspect is an astrological portrait of Ling Sao, the mother in Pearl Buck's Book, *Dragon Seed*.

Moon-Saturn: Here the maternal experience is identified with the form side of life through Responsibility. The conjunction of Saturn with the Moon makes the maternal experience something of a crucifixion—even beyond the ordinary meaning of the word. Maternity, in this instance, "nails" a woman to the exigencies of life, and through domestic experiences, she must fulfill herself through many obstacles which may be actual, but which also may be because of her subconscious viewpoint. This is a pattern of "narrowing"—much has to be done through a limitation of scope. Afflicting Venus and/or Jupiter, Moon conjunct Saturn presents a rather sad picture—a domestic experience lived rather joylessly and in terms of limitation of means. Afflicting Saturn and/or Mars, the vitality and "thrust" are depleted—achievement is made against the counteractives of restraints and inhibitions. Saturn square or opposition Moon steadies the temperament and may prove a necessary counter-active to dynamic affliction, but the Saturn influence will be *felt as impediment, restriction, or inhibition*. The position of Saturn will show a channel through which the maternal urge will express for the fulfillment of responsibility. The benefic aspects between Moon and Saturn indicate control of feeling and integration of practical abilities. This is the strong, competent mother who lives in an orderly, methodical manner. She is a pillar of dependability

and, whether or not she is particularly emotional or loving, she still is reliable and able to put the domestic side of her life on a sound, practical basis. Perhaps somewhat lacking in "expressiveness," she is a loyal and devoted mother who expresses her maternal love in her desire to protect and stabilize.

Moon-Uranus, Moon-Neptune: In these patterns, an indication is shown whereby the basic maternal urge may be redirected into impersonal, spiritual, universal, or creative channels. In contact with Uranus and Neptune, the indications of the Moon take on a scope that she does not have with the lesser planets. The subconscious mind is sensitized and vitalized by attunement to what might be called "cosmic patterns"—intuition and the psychic faculties may be unfolded. Moon-Uranus is much more dynamic and creative; Moon-Neptune is more sensitive, emotional, receptive, and compassionate. However, the interpretative approaches to these aspects *must* be made from a comparison with the Moon's aspects to the lesser planets—since they form the "first steps on the ladder;" Moon trine Uranus, square Mars is not as easy as when Moon is sextile or trine Mars. In this example, much control and direction is required of Mars before the Uranus trine can express constructively. Otherwise, Uranus backed by a disorderly Mars, may express destructively. Moon trine Neptune, square Sun is a very sensitive Moon, impressionable, psychic; but with disorder between Purpose and Feeling, or depleted vitality; the sensitivity of Neptune may result in some form of negative psychisms and mental confusions. Study the Moon-Uranus aspects by synthesizing the

Moon with the other dynamic planets that she may aspect; Moon-Neptune—compare her patterns with Venus and Saturn. We must know how the subconscious mind is aligned to either the masculine or the feminine polarities—this gives us a key to the basic subconscious quality. Moon in aspect to either Uranus or Neptune is a clue to “latent universality,” since these aspects show the direction by which the primitive, basic, “flesh and blood” urges of the Moon will in time, be expressed in terms of impersonal, or cosmic, fulfillments.



## Chapter VI

VENUS: PRINCIPLE OF PERFECTED  
MANIFESTATION

Venus, feminine and magnetic, is the consciousness of harmony resulting from the alchemy of emotional transmutations.

Harmony may be defined as the "consciousness of fulfilled union"—the antithesis of Ego-separateness. Through primitive Mars, as individuals, we live in, and for, self; Mars, regenerate, is that expression of self which is based on the courage of individual integrity. A human being cannot "give to others" if he has not established an awareness of what and who he is within, an awareness of his potentialities and the determination to fulfill them. This Mars urge toward self-maintenance is the necessary stage by which the Ego identifies itself with the streams of life through "projection" and the resultant karma. Each of us has one soul body to create; we cannot create it for another and no one can create it for us. Every one of us has—in each incarnation—at least one phase of the soul body to fulfill; we cannot fulfill another's and no one can fulfill ours. That, in essence is the purpose of the Mars' vibration—awareness of individuality.

However, we find that experiences are the objectifications of our own inner states which are "ignited" by our *contacts with other people*. When the

Mars vibration tends to predominate, we are urged to use our self-awareness to interfere in another's life, to push him around, to subjugate him for our own purposes. This is Mars as a disrupter of relationship; fulfilled relationship is self-expression that contributes to another's good at the same time. The Venus vibration is our capacity to act—to draw to ourselves—in terms of harmonious interchange with other people, in cooperation and assistance, with good will and constructive purposes. In this way our projections are fruitful and *mutuality of development is assured*. The streams of experience are fed and progressively sustained.

The title-word "manifestation" may be considered from two approaches. Saturn is Manifestation as physical form, the objectification of Spirit. In relationship processes, Saturn is seen to be "responsibility." There is a heavy, earth-bound, condensed quality about responsibility that perfectly reflects Saturn's essential nature.

It has been observed, and psychologically proved, that the impulse of love provides the most satisfactory basis for the fulfillments of obligations and responsibilities. When we love, we find resources of greater courage and deeper faith, the expressions which tend to "lighten the burden." Moreover, fulfillment is made much more completely and satisfactorily when a loving, happy, and enthusiastic attitude forms the basis of effort. Thus, we derive our title—the Venusian consciousness as the basis of *perfecting the body of relationship*. Saturn's exaltation in Venus' sign, Libra, is the astrological correlative. Further, the experience of relationship

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(Venus) automatically implies the responsibility (Saturn) of fulfillment.

We are told that "Uranus is the higher octave of Venus." The emotional triad is comprised of Mars, Venus, and Uranus. While Mars is the individualistic, male projection, and Venus symbolizes his transmutation and refinement through relationship, Uranus is the "fusion" of the two within the individual. Thus the higher vibratory frequency of Uranus is the blend of masculine and feminine polarities which is known as the "hermetic marriage," and the creative expression of this vibration manifests its fulfillment without the necessity of a partner. We can see, from the study of this process, that Uranus represents the expression of *supreme union* which is not dependent upon the illusions of emotional relationships; for in relationship, the crisscross of male-female interchange is always evident. The polarities, fused, permit the person to create from his own center, on a higher level of emotional consciousness than either Mars or Venus can achieve singly, or in interchange with each other through two different people. Venus in Uranus' sign, Aquarius, is a transcendent expression of love based on *detachment and freedom*.

Venus is in its fall in the sign Virgo. Virgo is mental, analytical, and critical. When you analyze, you pull a thing to pieces to observe the separate parts. This, in the sphere of Venus experience, makes for emphasis on *things*. Affection is expressed in terms of "right and wrong," "duty," and "fitness," in the superficial sense. Venus in Virgo is seen to be love as "something to be done" rather than as a

source of life-giving and enriching experience which refreshes the heart and illuminates the mind.

An extended expression of Venus in Virgo may be described as love of one's work, but in lesser phases, or in domestic experience generally, it seems to show as a preoccupation with the practical matters of daily living: a clean, well-ordered home, a talent for good cooking, and the making of lovely things. The redemption of Venus in Virgo will be found in the establishment of harmonious (beautiful) attitudes toward other people. A critical talent is conveyed by Virgo, but Venus urges the expression of tact and courtesy; *sympathetic understanding* must take the place of spotting—and exposing—the other fellow's faults. A clean, orderly home is a fine and wonderful thing, but a home that *also* contains a joyous, comfortable, and livable vibration is representative of fulfilled heart experience, the cultivation of Venus.

Venus, in any horoscope, is the symbol of the esthetic faculty as well as of the love potential. Rhythm, balance, proportion, and taste are just as evident in cultivated relationships as they are in the qualities of things which we call beautiful.

Venus is the *instinctive esthetic response*—the result of inner refinement following processes of emotional transmutations. She is thus seen to be our *innate* ability to perceive and appreciate color, line, modulation, and proportion. She is *cultivated taste*—the discriminating evaluation.

Neptune, on the other hand, is our response to *contrived beauty*—in other words, our *capacity for art response*. Many people have a keen response

to the beauties of Nature and of other people, but, lacking Neptune, they cannot respond to the abstract or symbolic expressions of art forms. Then, there are those who possess a high degree of development—a great talent or perhaps even genius—along the lines of some particular art who are unappreciative of beauty in other forms and may demonstrate their “lack of Venus” by uncouthness of personal appearance, unsociability, and deficiency of emotional development and relationship cultivation.

Venus gives the lovely complexion, or the graceful, well-proportioned body, or the expressive voice that people are born with—they are *naturally beautiful*. Neptune is the clever use of cosmetics which creates the *illusion* of beauty; the dancing and singing lessons by which people *contrive* a greater degree of beauty than they possess naturally. Venus is the instinctive good taste by which a woman adorns herself *according to her own* personal requirements; the selection of clothes which, by design and color, *unify her appearance*—she and her clothes are one harmonious thing. Neptune is fashion, vogue, and artifice by which people of un-individual taste follow a contrived, artificial pattern. Being fashionable may be—but often isn’t—synonymous with being in good taste.

Neptune is *art*—in whatever form, the contrivance of a symbol to express an esthetic idea or ideal. Of all the forms of art, instrumental music and drama are particularly—and peculiarly—Neptunian. The special qualities of Venus are evidenced in the arts of Dance and Song. This statement is made in reference to the “natural basis” of these two arts;

both are highly cultivated manifestations of remarkably developed bodily functions. Neptune and Venus, in some combination or relationship, are necessary for the astrological indications of artistic talent. Another planet may indicate a special qualification, but these two form the "esthetic basis."

In the two signs Libra and Pisces, Venus finds the purest expressions of her essential nature; Libra, the seventh house sign, is the symbol of relationship, and Pisces is the essence of spiritualized love. In Taurus, Venus finds a strong expression of her emotional potentiality, but in more earthy terms. In Gemini and Aquarius she blends with the relationship urges of fraternal and friendship love. In Sagittarius, combining with the Jupiter-ninth-house quality, she is considered very favorable, since an "overtone" of spirituality and idealism is implied. In Cancer she is home loving and motherly, keenly responsive to the needs of loved ones. In Leo she glows warmly and dramatically—Venus in Leo is the arch symbol of romantic love. In Scorpio she is intensely magnetic, the Mars vibration is indicative of love as sex expression. However, this position of Venus is considered unfavorable—for her—because "partnership is threatened by personal desire," and from a physiological standpoint, in reference to the feminine physical organism, afflictions to Venus in Scorpio can threaten fulfillments in sex exchange. However, in higher types, this position of Venus can promise the potential for great transmutations of emotion through consecrated devotion—it can be very spiritual. In Capricorn, as in Virgo, material or practical considerations seem to predominate. An afflicted Venus

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in Capricorn is relationship—or love, or its pretense—as a furtherance of ambition and position. This depletion of Venus is indicative of consummate selfishness—in the cold, calculating sense of the word. In Aries, Venus is “love as self-expression”—carrying out the egoistic, dynamic influence of Mars.

The scope of Venus potential in a chart will be found by determining the harmonious aspects as well as the planets disposed by Venus. The latter phrase is important because Venus herself may be unaspected or weak by position or afflicted by aspect; but planets in Taurus and/or Libra are “expressing through Venus” and extend her influence into the chart. Since Venus is passive—the result of transmutative processes—she is afflicted—she does not afflict another planet. Squares and oppositions to Venus—or malefic conjunctions, represent (1) the possibilities of frustration of the urge to union and the expression of love; (2) states of consciousness that are inhibitive to the development of the esthetic and social urges. Venus sextiling an otherwise afflicted planet shows the need for using Venus as an alchemical agency to redeem the other planet from its affliction. Trines to Venus represent flowerings of the soul, the cultivation of inner graces of mind and emotion, the capacities for beautiful and joyous living.

When Venus is unaspected, we must regard her house position as the focal point of the social urge; her sign position indicates the esoteric potential of the love nature. We can interpret this pattern as representing an incarnation in which alchemical preparation is being made for the future. Though

Venus, in this case, gives little promise of "reward" in this life, yet if reaction patterns are established by which self-isolative impulses are transmuted into giving, or devotion to an ideal or work or the cultivation of sympathetic understanding, the process will build in a Venus return in the future. The person with an unaspected Venus may possess a disposition that is not particularly happy or sociable, but if he does something, now and then, to make someone else happy or encouraged, he then expresses energy in terms of Venus—an emanation of good-will which must, inevitably, reap its reward.

Venus strong by influence but afflicted by aspects is "urge without cultivation;" the gregarious man who can't distinguish friends from acquaintances; the woman who just loves beautiful colors—she wears a red hat, a purple coat, a yellow dress, and pink shoes; the "artist" who will sing at the slightest provocation—his voice distresses all who hear him; the woman who is addicted to collecting "nice things"—her home is a jungle of incoherent bric-a-brac. These are cartoon-like examples of Venus being spilled out all over the place. These persons display a decided lack of discriminative selection or a sense of the fitness of things. Venus is always the "nicest way of doing anything."

Planetary aspects to Venus are being discussed in other parts of this series, but at this time we suggest a synthesis of Venus with the three "primitives"—Mars, Moon, and Saturn. These three form the foundations of experience on the emotional, mental, and physical planes and their relationship with Venus gives us the how and why of her scope and in-



fluence in the chart.

Mars-Venus: This is the pattern of "desire love;" the sex impulse and its refinement through union; the assertiveness of self and its completion through relationship; the projection of dynamic urge and its perfected fulfillment; in marital experience—fulfilled matehood through the integration of male and female polarities. Regardless of the physical sex of the person, the predominance of either Mars or Venus in the chart indicates the predominant polarity tendency. If both are deficient the emotional potentials are low, sexuality lacks fire, and the purely mental or the purely physical expressions of life will predominate in the person's experience. If Mars afflicts Venus, it is necessary to compare carefully the scope of each. Mars strong, Venus weak: predominance of masculinity, dynamic and self-assertive urges and sex desires; Mars weak, Venus strong: femininity predominates, the personality lacks thrust and zest; esthetic response may be highly developed but there is little urge toward work or effort; this pattern is not favorable for men, since the feminine element predominates over the masculine. Mars sextile or trine Venus: promise of sexual mutuality and fulfilled love impulses; a healthy, integrated emotional nature; capacity to enjoy activity and to work cooperatively; in the charts of either men or women this aspect is favorable, since it promises mutuality between the masculine and feminine phases of personality and relationship.

Moon-Venus: This is the feminine basis of the horoscope| Woman as mother and as mate; the latent feminine polarity in men, indicative of their rela-

tionships and experiences with women, generally. Afflictions between Moon and Venus in a woman's chart are indicative of physiological inharmonies, possible frustrations of maternal and wifely impulses; unfulfillments of the affectional capacities. In a man's chart, Moon afflicting Venus is indicative of his feminine karma, inharmonies of relationship with mother, wife and/or female associates. This is the man who is unlearned in the ways of woman-kind—his feminine patterns are in disorder, unregenerate, and promising of disappointment and friction; through "heart ignorance" he makes painful karma for the future. This man needs to cultivate understanding and sympathy; until he does, his consciousness remains, to a degree, brute-like, particularly if his Mars and Saturn are strong, regardless of aspects.

Saturn-Venus: Inharmoniously, this is joy sacrificed to responsibility, love dominated by duty, or love depleted by introversion, ignorance, or fear; enforced discipline of the esthetic or love impulses as a karmic return from past excesses; Venus otherwise well-aspected and strong, the square from Saturn may indicate limitation of scope for the perfection of quality. Harmoniously aspected, Saturn-Venus is expression of love *through* responsibility; fulfillment of responsibilities is a channel of flowering of the love capacities; love is here seen to be an anchor, an agency of beneficial restraint and direction of energy and work. This is "love which must be made manifest"—the dream must be actually lived. Constancy and fidelity are keywords of this aspect—love goes deep and lasts long. Union serves to stimulate practical talents and the experience of loving forms a solid basis for constructive, well-rounded-out living.

## Chapter VII

## THE PLANET MERCURY

To the planet Mercury is symbolically ascribed the faculty of Intellect by which we interpret, identify, classify, analyze, and evaluate the things of Earth. As the Principle of Identification it represents "name-giving," "word-creating," and the objectification of thoughts in spoken and written words. It is the symbol of conscious communication and perception. It is our awareness when we are unencumbered by our emotional congestion or sub-conscious feeling disturbances.

The substance we call Mercury is heavy, yet its quality is liquescent; our thoughts, when unorganized or unfocused, are also liquescent, fleeting, quickly merging from one impression to another, "up-and-down," "yes-and-no," "now-hot-now-cold." However, when our thought-patterns are organized we have the faculty of deciding definitely and embodying them in some sort of concrete definite out-picturing in single words or in their extensions into sentences. This out-picturing is what we call "language"—the universal faculty of embodiment of thought. The liquescence of Mercury is seen in the many ways by which a specific thing can be identified; its definiteness is seen in the "solidity" with which it is identified in a specific word or sentence.

Mercury identifies the abstract as well as the concrete. It is through Mercury that we understand the concrete, but it is through other planetary faculties that we understand the abstract. Mercury, however, is the basic root of our understanding-unfoldments, from the most literal of concreteness to the most intangible of abstractness. Let us analyze the planetary symbol: a cross (matter, manifestation, structure, concreteness, incarnation) surmounted by a circle (perfection, completeness) which in turn is surmounted by an upturned semi-circle (instrumentation, receptivity of instruction or inspiration). Synthesizing these symbolic factors, we see that by the exercise of the Mercury-faculty we learn about life principles through their expression in the chemical region of the universe. This symbol might be called "Venus with the horns of Wisdom," and Mercury's air-dignity, Gemini, is the ninth-house sign (Wisdom octave) of Venus' Libra. We are told that the Lords of Venus and Mercury were the Masters who instructed infant Humanity in the principles of language, the crafts, arts, and sciences by which Humanity learned to function with ever-increasing efficiency in the material world. In short, Mercury is the link (messenger) between the gods (principles) and mankind. It is through Mercury that we learn, first, the objective nature and quality of things, and then the awareness of principles opens our consciousness to the subjective reality; on both octaves we are learning but on the first we integrate through identification; on the second we know through experience which yields Understanding.

Since the symbol of Venus is included in the sym-

bol of Mercury it may be surmised that all of mankind's artistic expressions were founded through the desire to communicate. The up-turned semi-circle which Mercury has in common with Neptune represents a microcosmic form of the instrumentation which is one of Neptune's principal meanings. Primitively, man draws a little picture of something to communicate his thought about it to another person. From that level he evolves a system of symbols to communicate his "thought-pictures"—ideographs, letters and their combination into words, thence to sentences. The expression that mankind gives of his concepts, realizations, dreams, and aspirations—distilled from evolutionary experience—is what we call the FINE ARTS; they are all, regardless of materials or techniques, the Mercury-faculty extended by Venus-Neptune as symbolic communications from the resources of consciousness. Not everyone understands a picture, a piece of music, a poem, or a sculpture; those who do are sympathetically at-tuned to the consciousness of the artist. However, everyone who possesses a normal degree of mentation can understand the relatively "literal symbolism" of language and express himself—at least in speech—by it. To learn speech is something we have all done in every incarnation since the beginning; we do it—and learn it—instinctively. This instinct is symbolized by the mental realm of the Moon-vibration—that which we know or learn through subconscious-memory faculty. Thus speech is seen to be as instinctively natural as walking or sleeping. Reading and writing, however, are extensions of Moon through Mercury. The con-

scious mind must be trained to understand the symbol-technique represented by the particular language to which one is born. You learned English in your childhood, but you may not have known English in any previous incarnation. You learned to speak in English by instinctive imitation of those around you as a recapitulation of a faculty you have exercised in every incarnation; but it may be that only within the scope of the relatively recent past that you acquired a fluency with the written word and it may be that English, your birth-language, is the only one that you now have any ability to read or write. An outstanding illustration of the "adulthood" of Mercury is seen in (the natural talent of learning to speak, read, and write in other languages. The possession of this talent is evidence that the person has exercised his Mercury-potentials for many incarnations; his mind has acquired a receptivity by which he can comprehend a variety of symbol-techniques; comprehension of vocabulary, grammar, etc., have become a specialized faculty that is integrated in consciousness. The "mercurialness" of Mercury is nowhere better illustrated than in the "magic" that takes place in a person's consciousness toward other people when he learns to communicate in *their language*—OR when they communicate with him in his. The "psychological space" that tends to exist between people who are foreigners to each other is thereby, to a degree, disintegrated and a sense of mutual "togetherness" takes its place. From "Mercury as words" we graduate to "numbers," then to abstract symbols. In these three stages, the conscious mind is exercised on three specific levels, the first two being

the more concrete and direct channels for learning.

It is true that each planet has its special effect on the mental faculties, but, in addition to Mercury, three others specifically refer to "mental octaves." These are Moon, Neptune, and Jupiter. The Moon, ruler of Cancer, is the "instinctive" mind; by this octave we think by "inherited patterns," we "think as the tribe thinks," we think through feeling, fear, desire, prejudice and instinctive security-patterns. Mercury is our "individual choice and selection," "thought free of congestions of feeling or subconscious negatives." Neptune is the psychic mind, the telepathic mind and that part of mentation by which we become instruments. Jupiter is the "mind of morality," it is "thought raised to the level of concept," decision that is based not just on expediency but on understanding of principle. Through Mercury we learn by study and observation—through Jupiter we learn from experience from which we distill improvement and growth. All four of these planetary symbols involve the semi-circle which is the symbol of the Moon; Jupiter is "the Moon surmounting the cross of incarnation;" Mercury and Neptune have the semi-circle up-turned but Neptune's symbol does not use the cross—it is the pure symbol of "chalice," "perfect intake," "receptivity that is founded on faith" and it is the symbol of the upper-octave faculty which we call instrumentation.

We ascribe to Mercury the rulership of two mutable signs: Gemini and Virgo, Air and Earth respectively. As ruler of Gemini, Mercury is exalted (matured) in Virgo because knowledge is matured in being put to use; knowledge, as such, remains in its

"childhood" if it is not projected or expressed for the ongoing of incarnation. Only through knowledge can service be fulfilled and material affairs be improved. Anything that is "rightly known" can be "rightly used;" ignorance is the path to "wrong use" and corruption of service.

Mercury is the most plastic of all planetary vibrations. By this is meant that "he" is most easily affected by—or qualified by—the sign which he is in. Both of the signs of his dignity are mutable signs; one (Gemini) is female-masculine, the other (Virgo) is male-feminine. Mercury, as intellect, is un-emotional or neuter as far as gender is concerned. By sign-rulership he is the root of fraternal relationship-patterns and the androgyny of his nature is clearly revealed in the nature of Uranus, ruler of Gemini's ninth-house sign, which is the symbol of creative bipolarity. The intellect is also a bi-polar faculty since it is one which both sexes must exercise in every incarnation. It, as far as "generic quality" is concerned, is neither masculine nor feminine, but it is not peculiar to either one or the other. One of the evidences of polarity-fusion is the development and exercise of intellect by human beings incarnated as females; just as cultivation of the sympathies represents a "rounding-out" of the nature of males. The mind must be trained to co-ordinate the conditions of, and give expression to, the powers of emotion, feeling and desire on all evolutionary octaves.

As the faculty of reason, Mercury represents the root-in-consciousness by which the Law of Cause and Effect is learned. The conscious mind observes the material world, hence an awareness of the out-pic-



turing of inner causes is evolved. In mythology, the wing-footed Mercury was the messenger of the gods to mankind. "The gods" is simply a symbolic way of referring to life principles. When mankind emerges from a purely feeling-reaction toward life and experience he clears the way to unfolding his awareness of the material world and the principles which it expresses and by which it functions. Man learns about an action when he perceives its effect; from that, he learns about his own consciousness as the source of all his actions and expressions. The unreasonable person—if one could be entirely so—is so because he refuses to open his consciousness to the voice of Mercury. He does not study himself in relationship to the effects which he has caused. He does not study things and other people as manifestations of law, therefore he does not integrate himself in form. He remains in an unfocused swirling of feeling-reaction; no control, no pattern, no directive. Planetary squares to Mercury represent the person's potential for being un-reason-able. Bear this in mind when you analyze a chart—it is very important. Mercury is the way by which we learn how to dis-integrate congestions and fulfill ideals.

A psychological point that may be of interest: when Mercury's Virgo is on the Ascendant, his other dignity is (usually) on the Mid-heaven. The introversion that is so often ascribed to Virgo-Ascendant is here pictured: Self-development is the focus of ambition fulfillment. Personality complexities of Virgo-Ascendant and Pisces-Ascendant (Virgo and Pisces are the last of the signs of the lower and upper semi-circles) are represented by the polarity of

Capricorn-Cancer synchronizing with the fifth and eleventh houses—the houses of creative love. Whenever Capricorn-Cancer are focused in the fifth house, we see the love potential mixed up with parentage-consciousness and these persons are most likely to have emotional complexes of a karmic nature in relationships with their parents.

Mercury, variable and impressionable, is at the mercy of “too much action, “too much fixity” and “too much adjustability.” Since this planet rules the two basic mutable signs, its potential for integration is largely qualified by the relative dynamic-ness or static-ness of the chart, as a whole. Gemini and Virgo each initiate a zodiacal quadrant, therefore they initiate a quadrant of houses totaling together an entire semi-circle of houses or one complete diameter of the wheel. Therefore any congested or frictional aspect to Mercury has the direct effect of impeding the person’s ability to learn from the experiences represented by those two quadrants—wherever they are placed in the chart. The particular placement of Mercury, as “focalizer” of the Gemini-Virgo vibrations, shows the department of experience that provides exercise of the mental faculties toward the “rehabilitation” of disharmonies and co-ordination of mind with feeling. The sign in which Mercury is placed identifies this particular “generic coloring”—dynamic/expressive or absorptive/reflexive. A most important factor in the analysis of Mercury patterns is found in the planet which rules Mercury’s sign placement. This planet is Mercury’s dispositor and has much to say about the way that the person develops—or fails to develop—his “rea-

son-able" faculty.

"Mind against emotion" is pictured by an uncongested Mercury disposed by a congested planet. The congestions involving the dispositor represent—of course—problems which are ignited by emotional reactions of a negative kind—toward other people, events or whatnot. The clarity of Mercury, uncongested, makes it relatively easy for the person to learn from his experience and to exercise reason-able control of his emotions and feeling-reactions. You can be sure of one thing if Mercury and its dispositor are uncongested: no matter what other difficulties may be pictured in the chart, the person has a natural ability and urge to be practical about learning how to realize his ideals and fulfill his deepest urges, regardless of what the ideals are or what he, in consciousness, terms "fulfillment" or "success." His ideal may be financial abundance, it may be popularity and admiration, it may be professional fulfillment of a talent, it may be power over other people; it may be one of a hundred other things, but the clarity of uncongested Mercury—both by aspect and vibration—makes it possible for him to see his way clearly toward realizing his dream.

A congested Mercury with an uncongested dispositor promises disintegration of a mental congestion if the principle of the dispositor is exercised in relationship to the Mercury problems. The "virtues" of the planetary dispositor are the "alchemical agencies" by which that particular generic quality of the Mercury may be "purified" and the mental qualities harmonized and organized. Any planetary aspect to Mercury is better than no aspect at all,

because every aspect is a "channelling" for the training of the Mercury faculties. Mercury, cardinal, fixed, or mutable must be synthesized with the cross that is most strongly emphasized in the chart, because, for example, a cardinal or mutable Mercury may serve as a very effective counteractive to many planets in fixed signs—and so forth. Cardinal Mercury emphasizes expression, fixed Mercury emphasizes retention, and mutable Mercury emphasizes adjustability.

## Part 2

For the pursuance of this material we will use a copy of the Great Mandala—a twelve-housed wheel with the zodiacal signs in sequence starting with Aries as the Ascendant; place the planetary symbols in the signs and houses of their dignity. Emphasize the third and sixth cusps because they pertain to Mercury's dignity in Gemini and Virgo.

The androgynous (bi-polar) nature of Mercury is seen in his attributes of "in-take-ness" (learning and "out-put-ness" (expression of thought). To learn everything and express nothing is to use only half of the Mercury faculty; conversely people who are mentally unorganized display only "half of Mercury" when they express continually without concentration, reflection, or mental intake. As expression, Mercury cannot put out anything that is valid if the intake is not the result of a concentration and clarification of mental powers. We express ourselves to the world according to our mental picture of the world; viewpoints that are based primarily on congestions of feeling and desire do not—and cannot—"see" the world with clarity or give expression of thought with truth or judgment.

A square or opposition aspect from a planet to Mercury may act as a stimulus to expression, but the expression itself will tend to outpicture a nega-

tive in consciousness. This is what is meant by congestions to Mercury. States of subconscious feeling based on ignorance, disharmony, and so forth divert the Mercury faculties from true perception; consequently what is expressed through Mercury will be a "false messenger" to other people. With reference to the Great Mandala, let us see how Mercury's potentials can be thwarted and corrupted by misinterpretation of other planetary principles. Misinterpretation simply means false knowing—therefore false understanding.

The "criminality" that is traditionally ascribed to Mars-square-Mercury is due to a mental coloring of negative egotism. "Me first" is the keyword of this combination. The Great Mandala tells us that "I-AM" (the awareness of individualized Being) is the keyword of Mars' rulership of Aries. The congesting mixture of the Aries vibration with Mercury, as ruler of Gemini, is a picture of "I think in terms of what is expedient for me—first and last." A criminal is such because he is unaware of, and has no respect for, the "I AM" of the other fellow. So—his Mercury functions accordingly; he "figures the angles," "works the tricks," and "plays the game" according to his limited understanding of "I AM and I Want." This negative preoccupation with "I AM" without consideration of "You Are" does create congestions in thought because we are here to learn how to use the resources of the first three signs for evolutionary expression. The anti-social criminal mind is not very aware of the principle of the sixth sign, Virgo, the Earth-dignity of Mercury, because Virgo is the application of mental powers toward the

fulfillment of service-patterns. In turn, service (Virgo) emanates from the heart-center of Leo, and Leo is the first trine (Love-aspect) of the fire-trine initiated by Mars' Aries. The harmonious aspects of Mars-Mercury picture a practical integration in thought. The person can project his thoughts into form and give them objectivity. This is one of the best patterns of picturing the ability to "get things done" because thought is integrated with action and physical expression generally. This pattern emphasizes the masculine areas of consciousness because it adds the dynamic coloring to the thought-processes.

Venus and Mercury can make only the conjunction, semi-sextile, and sextile aspects to each other. The Venusian vibration, by the sextile, acts as a refining alchemicalization for any congestion of Mercury by other planets. Since Mercury's Gemini and Venus' Libra are trine to each other this planetary aspect points unquestionably to a vibratory resource by which relationship-disharmonies may be adjusted into constructive exchange and mutual good. The sextile from Venus indicates that artistic expression is also an alchemicalization for the harmonizing of mental powers. Venus-Mercury, by conjunction or sextile, adds a touch of refinement to the entire personality which can increase with spiritual maturity. Since Mercury's Virgo is Libra's twelfth house-sign, this aspect between the two planets indicates the improvement of relationship-experiences when service is rendered and the consciousness of fraternity is one of the most significant "adjusters" to all kinds of relationship-congestion or difficulty. This aspect clearly indicates that

when the person seeks to learn (Gemini) from relationship he unfolds a sure-fire potential for harmonizing relationship, through the alchemicalization of mutuality. Venus conjunct Mercury squared by a third planet is like a birdling in a nest of thorns. The delicacy and refinement of the conjunction is—to a degree—congested in expression by the third planet; that planet may represent an environment factor or a relationship-factor, but the aspect itself indicates that the person must refine his consciousness toward that situation or relationship and redeem it by expression through Venus. The principle represented by the “squaring planet” must be unfolded into conscious levels by the alchemy of exercising Mercury-Venus.

Moon square Mercury most certainly activates the mental faculties but the great need shown is concentration. This is the aspect of “scatterbrainedness.” Reference to the Great Mandala is very illuminating: Gemini is Cancer’s twelfth house-sign, therefore knowledge and mental organization is the “redemption” of the “instinctive feelings” of Cancer. A chart having this aspect tells us that the Principle of Maternity is one of the important “studies” for the person in this incarnation; the disorganized quality of Mercury in this pattern is due to a weakness in the psychological base of subconscious feeling, and the need is shown to learn the lesson of disciplining the mind against the onslaughts of negatives in subconscious feeling. The mother of this person may have a very pronounced effect on the mind and—since the Moon is the arch-symbol of basic feminine polarity—the aspect pictures a form of negative thinking



and expression on the part of the person in a previous female incarnation. So—now, whether male or female, with this aspect the native is susceptible to the mental influences of either the actual mother or to persons who take a mother's place in the life. The Moon is also the "public mind"—the collective instinctive mind of masses of people who are magnetized together through the common denominators of nationality, religion, emotional vibration or mutual activity. The person with Moon square Mercury who seeks to express in public ways must organize his thoughts to be effective. The "mass-mentality" is affected—for good or ill—only by concentration of power. To fulfill such a work-pattern the discipline required for planning, organizing, etc., is the means by which the person is induced to correct the disintegration or "scatteredness" of the square aspect. Mercury's Virgo is third house-sign from Cancer; since Virgo is Earth—and therefore a more concrete expression of Mercury's potentials—the experience-chapter represented by the placement of Virgo in the natal chart may be the most objective channeling for correcting the Mercury square. If Gemini is knowledge, then Virgo is knowledge put to work in practical ways. The instincts represented by the Moon must be trimmed down and focussed if knowledge is to be put to practical use.

The Great Mandala shows Capricorn at the apex of the wheel; its ruler, Saturn, is the Guardian of that gate; he says: "fulfill your responsibilities to yourself and to others or you cannot pass through into Aquarius and Pisces." In a chart showing Saturn

square or opposition to Mercury we see a picture of "organize your mind in this incarnation—or else!" This aspect is a peculiar one because it illustrates, perhaps more clearly than any other, the inherent goodness in a "bad" aspect. Capricorn is Gemini's eighth house-sign; regeneration is through discipline and order. The frustration which seems to be pictured by this aspect is evidently focused in those conditions of the house carrying Gemini, because Gemini is Mercury's mutable sign and, hence, the one that most needs organization. This aspect, in a chart that is primarily cardinal or mutable by planetary placement, is a focus of organization; it "holds back" the Mercury conditions only because the Mercury conditions need to be brought into greater order and clearer system. The cardinal person who just "expresses without plan" or the mutable person who "just floats" needs to be focused on points of needed fulfillment. The fixed person who has Saturn square Mercury can, if he will, use his Mercury to learn about the results of un-adaptability. He has, in the past, "buried deep" in set patterns of thought and reaction; consequently when he is timed for "new things" he tends to resist and resent the changing of his conditions. This person can be—usually is—highly concentrated with, perhaps, a wonderful focus of mentality, but he tends to think about everything, or learn anything, from a very set approach. He will, in time, sicken inside himself at the crystallization of his conditions and affairs and seek to expand through change. Saturn square Mercury, in a fixed chart, can picture mental or intellectual fear, and

to experience the desire to know more will prove an effective releasement for the mental congestions and from that level to an improvement of psychological conditions. Any chart with Saturn square Mercury will have to be synthesized and analyzed carefully to determine if the purpose of the aspect is to organize tendencies that incline to be scattered or to observe the results of over-crystallization. Life is a sequence of emanations; the best of the past (Saturn) made its contribution to the best of the present. The person with Saturn square Mercury may tend to resist and resent the past (the old, crystallized, and out-dated) as no longer practical or needed. However, if he uses his Mercury he will study the old to determine its constructive value to the present. This decrystallizes the feeling of frustration and results in turning the combined powers of Saturn and Mercury to good account.

Further, Saturn rules the cardinal sign which initiates the Earth trine—the third octave of which is Mercury's Virgo. The spiritual lesson is this: since "third octave" means "Wisdom," perfect fulfillment on any level adds to the resource of wisdom—since wisdom is distilled from experience. Book-knowledge (Gemini) is the first step in understanding, but all claims to understanding are put to concrete testings in the processes of living. Therefore, in valid service-contributions we prove whether or not we know whereof we speak. So, with Saturn square Mercury, knowledge must be demonstrated in the kind of living that is true service; this is the evidence of the wisdom-octave of Mercury's vibration.

Uranus, ruler of one fixed sign and exalted in another, adds a touch of what might be called "implacability" when square to Mercury. Uranus "inspires" Mercury with the genius of inventiveness because Uranus is the symbol of individuality that expresses creatively. But this aspect can mean "lock-jaw" for Mercury because the thought-processes are filtered through an intense resource of emotionality. Immovable opinionatedness is pictured by this aspect—it is the picture of the fanatic mind. A genius may need this deep certainty in order to fulfill his great purposes; he is focused on a great fulfillment and he cannot afford, in many cases, to be too responsive to, or influenced by, the thoughts of others. He must live and fulfill through his individuality however unorthodox or eccentric he may appear. He can be a tyrant or despot, master criminal or inspired scientist, but his mind is revolutionary in its effect; his mental expressions are charged with power—for good or for ill. However, geniuses are few and far between; the average person with this aspect may be evolving a genius-potential, but mental adaptability is one of the things needed in evolutionary processes—we have to be free inside to learn more and more as we climb the ladder. A mediocre person with Uranus square Mercury may feel, "I know it all—don't tell me anything." Life, by activating the Uranus, may elasticize him in radical ways by bringing about changes in such an abrupt fashion that the person's world either expands with life or it disintegrates through resistance to needed changes. Gemini is the root of fraternal consciousness; Uranus' Aquarius

is its spiritualized octave; when the two rulers are square we have a possible portrait of a person whose experience in this incarnation is tuning him for the first time to the concept of universal brotherhood and this is an octave of consciousness that is way over the mind and heart of the average person. So, "catching a first glimpse," the person may talk fraternity beyond his ability to realize it and live it—except in a sort of "pretend-way." He may—and usually does—proselytize a great deal on this subject and bash his head against the wall of rock-like conservatism. This aspect is the symbol—par excellence—of the "parlor pink;" it is also the symbol—let's face it—of a person who is contacting astrological or psychological thought for the first time. The Uranus vibration interjects newness of mental perspectives. We may be catapulted into a Uranus vibration during the course of one incarnation but we do not adjust to that vibration except in several incarnations. Uranus square Mercury simply means that in this incarnation the mental powers and the intellectual capacities are encountering a newness that was never known before. Uranus trine Mercury is an established mental adjustment to an impersonal pattern; individuality is here timed for "flowering" and the person expresses naturally in this transcendent vibration that refers to "that which is progressive." This person can learn from the all-over picture—he can think in terms of the race, not just the limited conditions of the local group. This aspect, on whatever evolutionary level, is outlet for a potential of genius

because, with the trine, Mercury is organized for expression.

In conclusion, connect the cusps of the third, sixth, ninth, and twelfth houses of the Great Mandala by straight lines; the result is the mutable square, the congestions of Mercury through the defects of Jupiter and Neptune, and the negative potentials of Jupiter and Neptune created by the basis of unorganized Mercury. If Mercury is "talk, tell, and communicate," Jupiter is "teach" and Neptune is "inspire." We give information through Mercury but we eradicate wisdom—distilled from our experiences—through Jupiter to ignite the latent Wisdom of our "younger brothers and sisters." Through Neptune we "ignite the souls of people" and this ignition can only be radiated from a consciousness that is centered on true perception; this perception, in turn, is evolved from the constructive exercises of Mercury. The upper octaves of Mercury, when congested, represent potentials for "perversion of truth;" when they congest Mercury then the faculty of intellectual organization is "tampered with" through subtle false concepts that have been built in past incarnations. All conditions represented in a chart by congested Jupiter and Neptune represent a need to gain truthful information from facts that pertain to those conditions and experiences—that means use Mercury objectively, unemotionally, and concisely. Facts, not beliefs; statements, not implications; proofs that are realizable not just blindly and credulously accepted through mental laziness are the Mercury correctives for Jupiter and Neptune con-

gestions. The "base" of the mutable cross is formed by two Mercury signs to give reliable foundation to the truthful realizations of Jupiter and Neptune; they, in turn, are to provide scope on more and more abstracted octaves for the exercise of the Mercury faculties. We understand a literal picture, then a word, then a number, then a symbol, then a concept, then a principle, and then an ideal. To understand the nature of ideals (Neptune) is the flowering of the Mercury-potentials, because in ideals is found the esoteric reality of all manifested life

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