



Studies in Astrology



VOLUME II

THE ROSICRUCIAN
FELLOWSHIP

MT. ECCLESIA

Oceanside, California, U.S.A.

Studies in Astrology

BY

ELMAN BACHER

Volume 2

First Edition



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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 Rosicrucian 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 diseases, 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

MARS: THE PRINCIPLE OF ENERGY

As the Sun symbolizes the creative center of things, so Mars stands for the energy which flows, like blood, through the life of manifestations and makes possible all forms of growth, sustainment, and progress. Mars may be called the Sun's "right-hand-man." The two together synthesize the masculine polarity and, in primitive or undeveloped types, who live in emotion and desire rather than in will, Mars takes the place of the Sun until certain stages of evolution have been transcended.

Mars is essentially egotistical, separative, frictional, and dynamic. His is the voice of *I am, I want, I will get, I defend myself, I defeat my enemies, I must survive*. It is through his vibration that we see other manifestations of life—people, experiences, things—as obstacles to be overcome. They, in our consciousness, stand as threats to our life, satisfactions, and progress.

Thus, Mars is seen, in the horoscope, as the center from which we struggle for self-sustainment—on all planes. He represents our *degree of eagerness to live, our determination to keep going, our urge upward and onward*; he is the *steely eye, facing the slings and arrows of outrageous fortune*. Mars, unregenerate, is *I will have what I want—at whatever the cost to others*; regenerate, is alchemicalized into the shining gold of courage—his cardinal virtue.

Thus, we see that Mars is the maker of karma, because he is our *projection into life*. He is the basis for action, but not its fulfillment. He is the objectification of consciousness because in what we *do* we reflect that which we *are*. Through Mars we live in, and for, ourselves, but when energy is expressed in terms of union with others (the Venus vibration) then Mars finds his regeneration.

Mars, as energy, is the principle of work. His degree of expression indicates how we bring zest, enthusiasm, force, and drive into that form of experience which represents our contribution to life and the channels through which we make a living. There is a universe of difference, in consciousness, between *work* and *labor*. In the first, we do the thing we want to do, as a form of self-expression and psychological release; in the second, we simply do something for the pay involved. To the first we bring an urge of the heart to do our best, in terms of action; in the second, material self-sustainment is the only concern—a routine, automatic doing in order to make money.

Mars, as the *principle of work*, does not necessarily mean a Mars type of work. A musician, poet, philosopher, teacher, nurse, lecturer, or what-not can bring to his line of activity this principle of *work-as-fulfillment*. Mars shows how strong is the urge to work, to self-expression, to effort, to development; any afflicted, or inhibitive, aspect to Mars in the chart shows a depletion of urge, a scattering of energy, a lack of courage, and a tendency to knuckle under rather than to carve out destiny.

We must not confuse the indications of a talent

with the indications for a life work. A person may have all the indications of being a gifted artist of some kind, but if Mars is not connected with this pattern, the art expression cannot be taken as the vocational pattern, since his urge is not expressed through it. He may use it as a hobby or for creative release in some way, but his life-work pattern, to be authentic, must include some degree of the Mars vibration to insure success and fullest accomplishment. Anyone who follows, as a life work, some activity unconnected with his Mars potential, does not, and cannot, really work—he just labors and struggles, and wonders why he can't seem to get ahead, and ultimately insuring unhappiness for himself. Mars, as a factor of the life-work-pattern, may show by direct aspect to other planets involved, by being strong himself or by his dispositorship of others.

In line with present-day concepts of constructive psychology, we know that much internal disorder is due to the misdirections of Mars, because Mars is the prime symbol of the sex impulse, the creative motivation of all life. In the vibration of Mars, mankind finds one of its chief sources of Ego-expression through the accomplishment of sex exchange—or, as undeveloped people express it, sex conquest. Mars, as conquest, in this reference is seen as an expression of utter selfishness, in which the satisfaction of the desire urge is the only objective. It is only when this urge is experienced in terms of mutuality that “exchange” takes place. In this case, Mars, through Venus, is gradually redeemed or regenerated into higher and higher expressions of love.

In primitive life, Mars finds its feminine counter-

part in the Moon. One is the urge to initiate or project life, the other is the urge to bear and nurture it. The Mars-Moon pattern in the horoscope of either male or female may be described as the *desire potential*; Mars-Venus is the *love potential*, and the sun must be taken into account in the analysis of the *parenthood potential*. Synthesis of the patterns of Mars, Moon, Sun, and Venus will indicate the possibilities of fulfillments, frustrations, predominant emotional tendencies, and polarity urges of the person's nature. Careful attention to the afflicted aspect that exists between any two of these planets that is most nearly exact by degree will indicate the pattern that contains the most deeply rooted potential for frustration or disharmony in the emotional nature.

Space does not permit a complete, detailed discussion of Mars in its patterns with all the other planets, but, because we are primarily concerned with psychological factors in astrology, we must, at this time, offer some material in reference to Mars and the sex urge. In recent years, the sexual factor of human nature has been the object of intensive study on the part of all people who seek to assist others in their development, and the astro-analyst has a big contribution to make in this connection. He sees in the horoscope a picture, like an X-ray, of the emotional potentialities, not just as static patterns of reaction, but, karmically, as expressions of the Law of Cause and Effect—from the past, through the present, and pointing to the future. We are now concerned with "afflicted" aspects.

Mars-Moon: The subconscious mind is charged

with unfulfilled, disordered sex pictures; sexual reactions are easily aroused and, when expressed, are done so with intensity. Great wastage can result if scientific and spiritual sex instruction is neglected—the subconscious pictures must be cleansed and re-organized. Parents should allow sex awareness to come into the lives of such children without fear or “nasty-niceness” because these false attitudes only serve to make the problem more difficult. Natural, honest, and honorable approaches should be made as soon as the child evinces sex interest. His energies should be given constructive and productive outlets, and, without undue strictness or harshness, the child’s early life should contain a certain routine of activity that can serve as a mold for his energy outlets. Well balanced physical training is very beneficial, since the organism then has a chance to develop through energy output, and wholesome respect for the physical body can be inculcated. The child must be taught *respect* for his sex organism, and with such redirection of his subconscious, healthy attitudes may be absorbed. These factors become comparatively more important to the degree that Mars is strong by sign (Aries, and particularly Scorpio and Capricorn) and/or if the Moon is in Scorpio and the planetary occupancy of water signs is marked.

Mars-Venus: The fires of Mars (desire-passion), when distilled through the alchemy of Venus result in the flowering of human love because Venus is the result of energy expressed in terms of the other fellow. Venus in the chart may be strong by sign, aspects, etc., but if Mars is weak, then the love potential is slight. In this case, Venus would be identified as

culture, artistic or social abilities, love of beauty, etc. The love potential is clearly shown as a possibility of fruition if Mars and Venus are in aspect to each other—the desire impulse then has a direct contact with its alchemical agency, but careful synthesis must be made regarding possible factors of frustration or inhibition of this process.

When Mars is strong and Venus weak, if the two aspect each other the pattern shows a possibility, in this incarnation, of developing the love nature. This pattern shows a predominance of the masculine impulse (initiative, conquest, etc.), which, for flowering, must be harmoniously cultivated. When Venus is the stronger, and Mars is debilitated, then the receptive, or feminine qualities, predominate and the person is sub-consciously attracted to a more positive or dynamic partner. Mars square Venus is a detriment to the expression of Venus, however well aspected she may be otherwise, because she does not, in this case, receive the dynamic impulse in constructive or fruitful form. The result of this aspect may show as: a deep urge to love, but the inability to express it; the tendency to express love in terms of ego assertion rather than heart expression; an over-predominance of the basic masculine qualities that creates an unresponsiveness to the feminine expressions of life—or a lack of understanding of them; the person may prefer to live his life in terms of work rather than love.

Mars-Uranus: This, on the emotional plane, is dynamite. The potential for passion is very great, and, if Venus is connected, love may be developed to extraordinary degrees. Intensity is the keyword,

whatever the expression. Since Uranus is the fusion of Mars-Venus into creativity, this aspect shows a tremendous urge to create or invent, in some way, and the aspect shows the need for much control and direction. Inhibited, the dynamic energies can be banked up and choked to such a degree that there is great danger of destructive outbursts, emotionally or physically.

The negative expressions of Mars-Uranus combinations show that energy may be wasted or dispersed in extreme degrees and, in the sexual expressions of life, this aspect indicates a pattern of unregenerate sex as protest or lawlessness. This is a symbol of possible libertinism—the person may scatter himself as the impulse moves him; he doesn't want to—or can't—be held down to what he calls "limitations" or "bondage of relationship." He is, in his terms, a "free soul;" so free is he that, emotionally, he can't keep his feet on the ground at all—but flits hither and thither. Such a person should be advised that unless love impulses are molded into constructive and fruitful forms, nothing but wastage is the result.

Other conditions allowing, Mars-Uranus can indicate the possibilities of powerful sublimations, if the energies are directed. A cause, an ideal, a life work, any of these may be the channel through which the person redirects his sex potentials into impersonal expressions. This process presupposes a strong will power, and if such is lacking in the chart, the scattering of this intense expression of Mars energy can result in very difficult and painful karma. Mars-Uranus also indicates a possibility of perverse ex-

pressions of sex through over-balance of the masculine polarity, and emotional balance and fulfillment difficult to attain. This pattern should be carefully compared with the feminine indications in order to ascertain the possibilities of emotional integration.

Mars-Neptune: In this afflicted pattern we have a symbol of many obscure and *difficult-to-put-the-finger on* conditions that have been the object of research by psychiatrists and psychologists for many years. It is an indication of a high-strung and easily affected nervous system which, under certain types of stimuli, can result in serious deviations of the sex-impulse. We may describe this pattern as *sex-illusion*.

Attended by a pattern of frustration, this Neptune influence may cause the person to seek release through the "liberations" of drink and/or drugs. The organism is sensitive to these stimuli, and since—or if—the love potential is deficient, the person has the urge to find his sexual releases through false and illusionary forms. These releases are unhealthy, destructive and, because the lower astral vibrations are repeatedly contacted, very contaminating. The energy releases are diffused into "dreams" and emotional health retarded—in extreme cases, destroyed completely.

However, reactions to drink and drugs can be corrected by therapeutics; Mars-Neptune can indicate something even worse—expressing the sexual nature and impulses *through symbols*. In this form of pathology, subconscious pictures have been brought over in which the person does not, or cannot, express his sex urges with another person at all—he can only be stimulated by some inanimate thing which *sym-*

bolizes to him an object of desire. These perverse forms can only be uprooted by careful analysis and therapeutic or spiritual psychology. Something "devilish—way down deep" has become an emotional reality to the person which twists and deflects his urges out of all normal perspective. Check the chart carefully for every indication of possible *healthy emotional expression*, by which the person's sex impulses may be brought into alignment with the reality of human patterns.

The above pertains to extreme or complicated conditions involving Mars and Neptune, and of course other factors must contribute to indications of such perverse tendencies. However, Mars-Neptune does indicate some form of sex expressions that deviates from the norm. Let us consider a few possibilities of regenerating this pattern:

Energy may be sublimated through creative art, music, or drama; work may be found dealing with the healing professions; devotion to human welfare in some form could be a splendid corrective measure in redirecting the desire nature; *knowledge and understanding of sex*, physiologically, psychologically, and esoterically, would certainly serve to clarify the mental pictures so that the person could, to greater degree, understand his problem; establishment of *cleanliness* as a factor in his physical habits could bring his consciousness into attunement with the ideal of inner and outer purity; and, above all, establishing in the consciousness the *goal of love* by which all desire impulses find their regeneration.

Mars-Saturn: The essence of emotional frustration. To the degree that Mars is strong by sign and

aspects, this frustrating pattern can create trouble and pain, and cause the person to develop all manner of complexes, inferiorities, self-deficiencies, and fears. Study the chart esoterically to determine the *purpose* of this frustration—why is the person being held back by Saturn? What must he fulfill through Saturn? Then, when fulfillment of the responsibility has been made, what avenues does Mars have for constructive, creative, and healthy living? This aspect serves a serious purpose, wherever found in the chart. Mars has been misused in the past, and now must, by karma, be held in restraint, for his energies are needed to rebuild a distorted pattern. Appeal to the person's self-respect, honor, and courage—he must understand that the inhibitive force *must* be dealt with and so transcended.

Chapter II

JUPITER—PRINCIPLE OF IMPROVEMENT

When we analyze the symbol of Jupiter, we see a semicircle surmounting, or overshadowing, the cross of material manifestation. This semicircle may be interpreted as the Moon—the function of nurture—or as a general symbol of spirit. In either case, the essence of Jupiter's purpose is conveyed.

In the case of the former, we see the "principle of nurture" permeating all physical manifestation—preserving, healing, and amplifying the component parts of experience-as-incarnation; in the second, it identifies Jupiter as the agency by which spiritual forces are *made manifest to earth consciousness*.

Jupiter must always work through form; his scope is definitely conditioned by the dictates and requirements of Saturn. He is not transcendent, as are Uranus and Neptune; he is a "fore-shadowing" of them, since he provides a channel for the exoteric presentation of spiritual truths. In psychological application, he is those qualities of mind and heart which provide an invigoration and uplift to the evolving consciousness. He is the arterial blood in the physical body—the fresh, clean, nourishing fluid which in its course carries out a work of renewal and sustainment. He is the ninth house of the horoscope—the *true judgment and understanding* which are distilled from experience, and which provide pabulum for constructive progress in life.

There is always a plus quality to Jupiter's vibration. He is "more than just enough." He is bigness and amplitude in any form. His is not specifically an esthetic vibration, but his "personality" is certainly clearly evident in the complexity, magnificence, and splendor of pageant, ballet, and grand opera. His is the extension of Mars energy which we call "play;" he is the enthusiastic, laughing, progressive, generous lover of life.

If one word were required to sum up the virtues of Jupiter, that word must certainly be *benevolence*. Jupiter is our capacity to give—sincerely, abundantly, and wisely. It is through Jupiter that we blend with the lives of others from a motive of *assisting them*, by a radiation to them of our best of heart, mind, and material resources. Jupiter is philanthropy, he is the beneficence of religion. He is any means by which we, individually or collectively, *improve conditions on this plane*. Jupiter can be expressed, of course, in terms of "self and self alone," but this is not his ultimate capacity. No matter how much wealth an individual acquires, how large his home, how elaborate his wardrobe, how vast his inheritance, or how extensive his education, he does not live up to his Jupiter until he gives something of his abundance to improve something outside of himself. It is through this extension that Jupiter counteracts possible difficulties caused by Saturn crystallization due to fear of loss. Jupiter and Saturn work hand in hand when intake is accomplished by a beneficent output.

Psychiatrists, psychologists, and astro-analysts—attention! Jupiter never demonstrates his power

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more specifically than when "output" has been made as an expression of gratitude for the receiving of "intake." Sincere gratitude—to a person or to God—provides a quality of "openness" for the consciousness, making it more and more attuned to growth and to abundance of expression. No aspiring person lets a single day of his life go by without feeling and/or expressing gratitude to someone for something. This is a sincere, joyous, *positive* gratitude; it is not a servile crawling by which the receiver debases himself and insults the giver. Jupiter's psychology—thanks for the gift and a willingness to share it—is a profound and a far-reaching one. It is a nourishment to the mind, body, and soul, infusing, as it does, a stream of renewing energies into conditions that have been allowed to become crystallized, morbid, and unhealthy. Our national festival of Thanksgiving is enjoyed when the Sun is in the sign Sagittarius—ruled by Jupiter!

There are some who contend that Jupiter is well taken as a symbol of the father—carrying out the masculine version of the nurture urge. Be that as it may, of one thing we can be sure; Jupiter is the symbol of the teacher, or "spiritual father." Jupiter nurtures the spiritual mentality, and as such he is represented by the clergyman. Any teacher is a spiritual parent—his work and purpose is to guide the younger, or undeveloped person, along the lines of unfoldment that do not pertain specifically to physical needs. Saturn is the principle of Law, in the esoteric sense; but the 9th house is the profession of law, as a protection of the people. The 9th house is also the Church, as a protective and instructive

institution. Thus the 9th house, through Jupiter's rulership, seems to sum up the "consciousness of right and wrong," not in the abstract or absolute sense, but in terms of the person's cycle of development, his racial background, and the religious mold in which he is manifesting.

Jupiter is our direct outward expression of this consciousness and his position and aspects in the horoscope show how and by which means, if any, we feel the urge to teach people the way (we think) they should go. A 9th house unafflicted by either planet of occupancy or planet of rulership is indicative that the person, in this incarnation, will have no difficulty, by and large, in finding the religion that he really needs and wants. He will be brought in contact with the teachers that are best fitted to feed his spiritual longings. Afflicted, the obstacles are shown to be the attainment of religious or philosophical satisfactions. Long delays, confusions, disillusionments, and disappointments are indicated by afflictions to the 9th house, and afflictions to Jupiter himself indicate how we, individually, need to discipline and train ourselves in order to express our fullest capacities as teachers or moral leaders. Much karma can be read from 9th house afflictions, by deducing from Cause and Effect; they are the "detours" which the person has made on his path towards spiritual unfoldment. This unfoldment of spiritual consciousness and understanding certainly bears out Jupiter's function as the "Principle of Improvement."

One of the most fascinating phases of astrological interpretation is to be found in the "negative" or

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“karmic” aspects of Jupiter. Benevolence, higher understanding, protection, abundance, generosity—how can such a planet represent “evil”? Plenty, my friends, plenty!

In so far as Jupiter is a “dynamic,” his evils are to be found, as in the case of Sun, Mars, and Uranus, through unbalance, uncontrol, and uncultivation. When the urge to improve is perverted, Jupiter manifests in many unpleasant ways, the chief inner one is:

FALSE PRIDE: This is the person whose urges to self-approval are so strong that he cannot listen to advice or sincere criticism. Thus, he can’t—and usually doesn’t—improve himself by some process or other, but he keeps himself going by maintaining a disjointed evaluation of his own worth. The astroanalyst who reads for a person with this aspect must be *tactful*—you can not help him by “spot lighting” his defects because he will resist and resent your observations. You must maintain an attitude of approval, and without being untruthful, you must sugarcoat the medicine. If he asks for the “unvarnished truth” remember that for him the “varnish” makes the truth palatable. Analyze the chart carefully so that you find *something* in which he may justifiably feel proud of himself. At the same time you must ascertain what snag in his life causes him to wear the mask of false superiority as a compensation. His pride may center on family, position, nationality, background, the possession of money, or of a genuine talent. No matter; whatever is valuable to his inner self must become usable and objectifiable to have any *real* value.

ARROGANCE: This is a variation of the above, caused by a mixture of Mars with afflicted Jupiter; a noticeably unlovely quality that causes the person to "force his pretensions." The arrogant person is essentially unkind—his attitudes toward other people seem to comprise condescension, unjustified superiority and snobbishness, with a certain cruelty by which he expresses his false pride, no matter who is hurt in the process.

WEALTH: Financial abundance is one of the devil's favorite traps. Since money is a medium of exchange, no more, no less, it is only the persons who can *use it* without being either bound by it or fooled by it who possess a well-integrated money consciousness. Wealth, to certain types of people, is synonymous with character, virtue, spirituality, and what not. They say that the success of a marriage is insured if the husband to be has "plenty of dough." To them, financial return justifies the perpetration of any manner of dishonesty, injustice, or perversion of responsibility. A "lucky man," they say, is a rich man, one who has so much money he doesn't have to work. He can buy anything he desires, his children can have anything they want and his wife is smothered in luxurious idleness. They say, occasionally, that the possession of wealth would compensate them for any suffering or problem in their lives. They are people who cannot learn from their suffering, nor can they understand or handle their problems. Such persons, coming into an inheritance of millions, would embark on the shortest possible journey to disaster. They give to money a power that it does not possess—and thereby deplete their own powers. The scion of

a fabulously wealthy family, some years ago, inherited something like ten million dollars on his twenty-first birthday. He had been surrounded by luxury since his babyhood—he knew nothing else. At the age of thirty-five he committed suicide leaving a note for a friend saying, ‘I have only fifteen thousand dollars left—I have nothing to live for.’ This is symbolic of a Jupiter, possibly afflicted by Neptune, ruling the twelfth house—the illusion of the power of wealth as a source of self-undoing. Let wealthy people with afflicted Jupiters *take care how they use money and how much power they give it over themselves*. Wealth implies great scope of usability—and, since we “can’t take it with us,” we might as well learn to apply it as an expression of constructive and productive living.

GENEROSITY: On certain cycles of evolution, people are tested as to the sincerity with which they express their urges to give. One would think, superficially, that if a man has an urge to give something—how can there be impediments? But there are, and here is a hypothetical example: During the past incarnation, the person lived meanly and acquisitively—gave only when it was absolutely necessary, or with an ulterior motive of getting something in return. Toward the latter part of the life, he was the recipient of a generous, unselfish deed performed by another. He was moved with deep gratitude and as he passed out of incarnation, he impressed his subconscious with the desire to live longer that he might, in his turn, express his gratitude. He comes into this incarnation with that urge very close to the surface but *the sincerity of that urge*, because it was late in developing,

has to be tested in order that its *reality* may become part of his consciousness. So he may have a parent who is overindulgent toward him and who doesn't want him to give to anyone—and the person finds himself involved in a frictional circumstance. If *he really wants to express his subconscious feeling of gratefulness he must take his stand against the parent's overindulgence*. If he allows the parent's influence to push him off his path of expression, he has failed his test. To the degree that he *allows other influences to smother his generous impulses* he will again become enmeshed, not only in self-concern, but in a very painful frustration complex. His "urge to give" is representative of an impulse of his higher nature—the frustration of it causes a distinct reaction of self-contempt and feelings of unworthiness and self-abasement. If in the example cited above of the person with the overindulgent parent, he realizes that resentment and friction are growing in his attitude toward the parent, he can, with philosophical approach, counteract that tendency and transmute it by *feeling grateful toward the parent for providing, even though unconsciously, a much needed test*. His attitude should grow more and more "outgoing" in keeping with his purposes of growth. Great religious leaders, or any persons who "give to the race," are tested in this way. They give of their best, no matter what the immediate result may be.

CHURCH-EXPERIENCE: Many people in their processes of growth toward the unfoldment of spiritual understanding, find that their lessons come from distinguishing the "real from the unreal" through contacts with other persons in church ac-

tivities. This type of karma-afflicted Jupiter ruling or occupying the 12th house—seems to pertain to people who have come into the present incarnation with a strong “religious urge.” Much of their transmutations will be stimulated by contact with hypocrites, fanatics, and those whose spiritual pretensions do not match their development. These persons—members of the same church—are the objectifications of the afflicted Jupiter aspects, and their “performances” are certainly a source of deep testing for the aspirant. He loves his church, believes and has faith in the teaching, seeks in every way possible to establish cooperation and harmony with the others so that the church may stand as a credit to the community and as a standard of spiritual conduct—and what does he get? Everyone pushing and fighting to be the head of this or that “committee;” backbiting criticism going on all the time; the minister who makes his religious teaching a scourge and a punishment; the well-to-do man who threatens to withdraw his financial support any time his personal wishes—and prejudices—seem to be ignored; and so forth—you’ve met them, at some time or another. These are all representations of false pride, arrogance, presumption and pretension, bluff and false front. They are not very pretty pictures, but they are Jupiter—unregenerate. The person with the afflicted Jupiter vibration who is hurt and disillusioned (tested) by such persons is seeing his own past experiences reflected. He is now sincere and aspiring, but in this incarnation his sincerity, faith, and trust in *spiritual principle* are being given a chance to see what is real and what is unreal and spurious. He will fail his test

if he allows the "shadows" to turn him from his progress. He must *learn from the shadows*, not be overcome by them.

In psychological parlance, the term "mechanism" is used to identify certain deep-rooted subconscious drives. Correlating with astrology, we identify the "defense mechanism" as Mars the "escape mechanism" as Neptune. Jupiter certainly identifies the "compensation mechanism." We all, every single one of us, are seeking fulfillment, and when karmic patterns create disorder, incompleteness, frustration, and lack, we *automatically* feel the urge to "compensate ourselves" for what we feel to be our most deeply felt deprivation. In other words, we are driven to establish "improvement" and "beneficence" even if we must do so vicariously. The aspect in the chart indicating the most strongly felt "lack" or "frustration" may, certainly, involve Jupiter—but it is not necessarily so. However, because of the very nature of Jupiter himself, is it not reasonable to suppose that the "positive" expression of Jupiter will provide the most direct and satisfactory "compensation"? It is through Jupiter that we *give*; when we *give* we open ourselves, in consciousness, to *receive*. We cannot receive the fulfillment of our deepest needs, unless, and until, we put *into action our willingness to make that thing possible for another*. We then "contact" our Jupiter by direct expression in terms of his house position (environmental factor), benefic aspects (scope of constructive expression), and the planets to which he is related by benefic aspect (relationships, activities). An un-aspected Jupiter indicates that "the time has come

to begin giving." As long as we think of life in terms of "self-isolation" we stagnate—and Jupiter becomes more and more choked up by the crystallizations of Saturn. A multi-aspected, but afflicted, Jupiter, needs various kinds of control and direction; such a Jupiter may represent many psychological complexities which the person must, for clear understanding, approach with reason, fact, discrimination, and analysis. Mercury-Saturn is the corrective that most closely applies to the disorders of Jupiter.

In synthesizing the patterns of Jupiter in a chart, we not only observe his aspects and houses of occupancy and rulership; we must also study the conditions of the 9th house in co-relationship to get the picture of Jupiter as a spiritual significator. Jupiter is the level of Spirit in the lives of the people who are manifesting in the consciousness of forms. As such, and for them, he parallels the vibrations of Uranus and Neptune in the lives of people who have attained, to a degree, a consciousness of transcendence.

Jupiter amplifies whatever he touches. Unless he is dignified—in Sagittarius—it is important to analyze with care the conditions of the planet which disposes him. An entirely afflicted, or variable Jupiter disposed by an unafflicted planet indicates that the constructive qualities of the disposing planet may be used to help Jupiter control and discipline himself. An afflicted planet disposing an unafflicted Jupiter is indicative that the planet may, to a large degree, be redeemed from its afflictions through the expression of Jupiter qualities at their best. In this case, Jupiter must "clean the house where he lives"—the constructive expression of his

vibration provides a channel of transmutation for the afflicted planet.

The afflicted conjunction of Jupiter with another planet indicates the tendency of that planet to express excessively—a quality of “too-muchness” is implied. The expressions of the person toward the conditions and experiences of the conjuncted planet are misdirected because Jupiter afflicted, is “poor judgment;” “judgment” being defined as “soul-knowledge,” the distillment of experience—not the result of factual study. However, in the case of such an afflicted conjunction, the power of Jupiter promises a rich return if the planet concerned is expressed constructively; the constructive expression of such a planet can only be made as a result of detached observation coupled with extensive self-discipline. The continued negative expression of such a conjunction—undirected energies—indicates an inevitable depletion of resources.

The “graduations” of Jupiter show that his vibration expresses most purely in Sagittarius, Cancer, and Pisces. He is at a disadvantage in the Mercurial signs, Gemini and Virgo, and, in the opinion of the writer, Jupiter is most perfectly un-Jupiterian in Virgo and Capricorn. Virgo is analytical and detailed, persnickity and faultfinding—the opposite of big, generous Jupiter. In Capricorn, Jupiter is “opportunistic”—he tends to give, but with an eye to what he will get in return. The religious urge, mixed with the vibration of Saturn, tends to formalism and dogmatism. If Jupiter in Capricorn is multi-aspected and has some direct connection with the 9th house of the chart, then the religious urge

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is seen to be extensive, but the person should study religions with the purpose of understanding them so he can understand other people and not for the purpose of contention, argument, or forcing his opinions on others. If the person is a teacher, of any kind, his Jupiter in Capricorn emphasizes the tendency to ambition and display. He must learn, somehow, to "get into the minds of his students" so that in his teaching he may be better able to unfold their latent capacities. His tendency will be to try to make them conform to his particular molds of thought. Jupiter in Capricorn needs to learn how to give—and to give without consideration of possible return.

In Leo, Jupiter shines gorgeously, but when afflicted, self-justification and self-esteem are strong. This is a "noble aspect" but perverted and stunted it can manifest a blazing arrogance and mountainous superiority. In Taurus, blending with the Venus vibration, Jupiter takes on a coloring of "financial abundance"—he expresses his qualities in terms of things of earth. In Aquarius he is very social and humane; he seeks to establish and maintain abundance in his relationships with friends—he is a beneficial influence in group activities. And so with other signs.

Jupiter in the 12th house: the benefic aspects describe Jupiter as a "guardian angel"—a deep, subconscious awareness of protection. This is evidence of having "given secretly" in the past and the promise of "eleventh hour luck" in this incarnation. All seems to be lost and someone appears just in the nick of time to preserve the situation. This is the person who should not make a display of his giving--

doing so is the corruption of the pure expression of Jupiter and depletes his power for doing good. Regardless of Jupiter's sign, the 12th house is affiliated with the sign Pisces, and Jupiter's position here is indicative, to a degree, of the possession of a radiation of healing power to those who are sick and confined. No person with this position need feel that there is no one who needs him—there are plenty of them in hospitals, orphanages, and asylums, to whom he can give of his utmost and best for the alleviating of their suffering and the improvement of their conditions. To give money for good purpose is fine, but when Jupiter is at his best, he urges the giving of one's self—in time, work, and interest.

Jupiter, afflicted in the 12th house is "self undoing through false pride"—a subconscious condition which "blacks out" perspective of one's self. It also shows the karma that may be experienced by—or through—the possession of wealth and how the misuse of that abundance may lead to inner deterioration. The house of Jupiter's rulership, in terms of experience and/or relationship, is here seen to indicate a condition of limitation which can be redeemed, if unoccupied, by the expression of constructive Jupiter qualities. Twelfth house Jupiter throws a "mantle of secrecy" over the house that has Sagittarius on the cusp, and afflictions to Jupiter from other planets indicate a tendency toward furtiveness, hypocrisy, and false front. Jupiter, to live at all, "must out"—and if his outer expressions must be experienced in secret or behind the scenes then, for his best, he must be expressed with the utmost sin-

cerity and genuineness possible, or corruption can result.

Jupiter in the 2nd house: Financial abundance, with benefic aspects, is assured by this position if the person is doing the work he is meant to do, the work he most loves to do, and the work through which he can give the most of his best. In other words, Jupiter can only "bring in the bacon." if he is expressed in such a way that he is able to radiate of his best. Which brings up this question: What about the man with Jupiter in the 2nd who is only capable of doing a "routine, over and over" kind of work? He is not aware of loving his work—he does it to make enough money to live by. He can assure himself of increased return if he makes the effort to improve his ability and scope of work expression, even within the limitations of a routine job. There is always room for making improvement—and the man who makes this effort thereby, even unconsciously, makes a contribution to the job at large. To the degree that he improves, the work, as a whole, improves. Jupiter not only "loveth a cheerful giver" but he takes the hand in assistance of anyone who improves in some way.

Jupiter in the 6th house: Unafflicted, this is a preservative of the health. If the general patterns of the chart show a tendency to disease or physical inharmony, this position of Jupiter promises alleviation if the person himself does what he can to establish correct and constructive habits and health processes. He must try to improve his own physical conditions. Applying to work, this position of Jupiter seems to point to the assurance that the person will

"do the work that he loves to do;" he has a clear channel for throwing into his work experiences his enthusiasm, determination to progress and to succeed. Afflicted, Jupiter shows the tendencies to physical disharmonies through overindulgencies, and, in work, the inclination to do the kind of work that will assure the most return for the least effort. If the person doesn't give through his work, he lessens his opportunities and depletes his capacities for progress.

Jupiter in the 10th house: Afflicted, this is a subtle condition that warrants careful study. In the consciousness of such a person, "reputation" is seen to be a source of protection and beneficence, no matter how illusionary. The "urge to improve" is here seen to be expressed as the "urge to improve in the eyes of other people, or of society at large." This position is the essence of pretension, a forced contrived, artificial veneer which is applied to hide any manner of deficiency and unworthiness. This is the worldly ecclesiastic who glorifies God by the biggest cathedral, and the wealthiest congregation, to whom religion is a matter of publicity, renown, and fame. This is the "society hanger-on" who feels happy and comfortable only when being seen with the right people, who "preserves herself" by living in the good impression she makes in the eyes of those she admires and considers "superior," Jupiter afflicted in the 10th house or conjunct the ruler of it and afflicted, brings out much the same quality. Reputation seems to be the focus of Jupiter expression in either case. Renown, the actual attainment of it or the "way down deep" desire for it, is an extension of "reputation." A great person

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may have it conferred on him without his having any particular desire for it; another person may find that his capacity to improve himself may grow in the proportion that he is acclaimed for his achievements; still another has so strong a desire for a kind of self-approval that comes with recognition by the world that he has no scruples about attaining it, in some way. With this pattern of afflicted Jupiter, study the chart carefully to find the possible deficiencies that the person tries to cover up, those things which urge him to compensate for by pretension. If the person is going to be put on a constructive path of living, the debris that clutters up his mind and reactions must be cleared away, and his possibilities of attaining real attainment must be brought to his attention.

Jupiter in the 4th house: Jupiter creates a condition of abundance in the house he occupies. This position, supported by benefics, promises affluence in the latter part of life, and a sort of "flowering" of higher impulses comes as a result of constructive activity during the years of growth. Anyone may have to deal with all kinds of difficulties during the course of incarnation but Jupiter in the 4th house makes of his home-life a sanctuary. Afflictions to Jupiter in the 4th show how depletion may be caused by wastages of opportunities for growth and improvement, thus causing a condition in the later years of turning to the home-circle as the only refuge for peace and comfort. This is an indication of affluent, or at least generous parentage. The domestic pattern is stamped with a coloring of plenty. The person finds in home life an enrichment of heart and spirit

—and whatever he may be in the eyes of the world, or in professional activities, he radiates his best to his family. When he establishes his own home, he tunes in on something in his nature that represents his best. Jupiter's vibration expressing through 4th house conditions paints a picture of a devoted husband, a generous, loving father, an/or respected honored matron.

Jupiter in the 5th house: an abundant love capacity; the children are regarded as the blessings of life. Afflictions may indicate the experiences by which the person, as a parent, must develop understanding and judgment but, on the whole, this person finds his or her life expanding with amplitude through contact with his children. Because Jupiter is basically masculine his position in the 5th house of a man's chart indicates the joy he finds in fatherhood. His love of children is unlimited—he would like to do everything for all of them. Mr. Heindel had Jupiter in Sagittarius in the fifth—he was truly a “spiritual father,” his capacity for devoted love was unbounded. Afflicted Jupiter in the fifth needs the discipline of discrimination. This is the parent who could so easily spoil his children by overindulgence, or whose excessive concerns for them could move him to overprotect them. He must find some means of developing a more detached, impersonal attitude toward them. Unregenerate Jupiter in, or ruling, the fifth, shows as a “compensation-mechanism” through excessive addiction to pleasure. This is the man who does not know how to turn his abilities to much practical account, so he improves his financial conditions by gambling and easy speculation. Mixed with a

Mars vibration, sex pleasure can be the means used to "compensate" for unfulfilled love urges. Negative Jupiter-Neptune patterns involving the 5th house can be very bad—since Neptune is the essence of the escape mechanism, and if the desires for pleasure and "joy" are excessive, a jaded appetite may turn to the lurid compensations of drugs or excessive drinking. This pattern throws an influence of perversity into the pleasure experiences—artificiality, luxuriousness, and the morbidly sensational can take the place of those things which are healthy and truly "recreative." An afflicted Jupiter vibration expressing through the 5th house can do nothing better than establish, if possible, a response to pleasure activities that are conducive to improving health along natural lines. The out-doors, hiking, swimming, gardening, etc., could be employed, to a degree at least, with good results.

Jupiter in the 3rd: this is a mental expression of Jupiter. Study becomes the channel for improvement, and education a necessity. Fluency of expression is indicated, but, if afflicted, Jupiter needs method and routine. Benefic aspects indicate happiness through fraternal relationships, which in turn "feed" the possibilities for success in mature relationships. Generally this indicates a capacity of abundant mental resources, a mind fertile in ideas and capable of retaining much knowledge. Possibilities for public expressions are seen to be incentives for study and intellectual development.

Jupiter in the 9th: Jupiter in the ninth house, or in Sagittarius or disposed by a planet in the ninth or any other direct connection with the ninth

emphasizes the "spiritual aspiration capacity." Professional patterns refer most specifically to law, the church, and teaching. Jupiter himself shows how we express our religious convictions, the planet ruling the 9th indicates our basic feelings about, and attitudes toward, religion generally. An empty 9th house—unoccupied, Jupiter unaspected and the 9th house ruler insignificant by scope—shows that the person is not yet attuned to the "understanding" side of life. He is still involved with "things as things." To the degree that Jupiter and the 9th house have "scope," the patterns show to what degree the person has distilled understanding from his patterns of experience, and to what degree he seeks further understanding. The Jupiter mentality is the mind that is primarily interested in principles rather than dry factual knowledge. It sees the ceremonies and appurtenances of church as being symbols of inner truths and is interested in tracking down the origin of these outward symbols. The person with a strong 9th house will "seek until he finds" the religious concept which most fully satisfies his needs, and when he finds it he recognizes it almost immediately.

When we study a chart from a psychological standpoint, it is of some importance to get a "picture" of the person's ability to think in terms of principles—because all corrective psychology is based on an attunement to principles of thought and action. If the 9th house is undeveloped, we must speak to the person in terms that he can understand—we must use "earth terms." In this way, the astro-analyst fulfills his purpose as an expression of 9th house fac-

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ulties—as a spiritual parent he, of his understanding, leads “his children” by constructive advice that is simply presented, and always with the motive of “lifting up” and encouraging. The astrologer joins spiritually with all people in many walks of life who seek, in some way, to create improvement in the lives of others. Suggest the reader practice synthesizing the Principle of Improvement in relation to the other houses.



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Chapter III

SATURN'S COMMAND: "THOU MUST
FULFILL"

This material is offered to all astrological students in the hope that it will serve to clarify the purposes and mundane significance of the vibrations of Saturn. It is of vital importance that all astrologers be able to present to those they assist a *constructive* picture of *why* and *for what* this planet is as it is in any given horoscope.

Obstruction, crystallization, disappointment, poverty, frustration, and the like are the only terms by which some students identify the vibration of Saturn. We beg to inquire: "How, in the name of everything that is enlightened, can such terms be used to calm the quivering nerves of the apprehensive client?" If the horoscopical pattern is to be studied for solutions to problems, each planetary vibration must be approached from the standpoint of its *significance* in the Solar Spectrum and its importance in the evolution of the Ego. To the degree that we can philosophically understand *why* a planet is as it is in the chart under consideration, we are, mentally and psychologically, so much better able to deal with the problems and conditions represented.

Saturn is the symbol of the physical plane, through which all agencies of mind, emotion, and Spirit manifest for evolutionary purposes. It is the vibration of

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objectification and manifestation. Its position in the horoscope shows where the expression of Spirit is most heavily condensed; the point of greatest responsibility; the area of unfulfillment in the past, therefore the area of greatest spiritual effort in this incarnation. (The last phrase explains the exaltation of Mars—energy—in Capricorn, the sign of Saturn's rulership; Venus, as beauty, is the principle of Perfected Manifestation, and Saturn is exalted in Libra, sign of Venus' rulership.) Saturn, the outpost of mundane vibrations, sets the boundaries for every experience and every cycle of experience. Therefore, the great command of Saturn is "Thou must fulfill!"

Fear is one of the words that is most frequently used to indicate one of Saturn's principal qualities in negative expression. Fear is our reaction to any threat to our sense of security or well-being. That which is spiritually unfulfilled represents insecurity on the inner planes. So Saturn, afflicting, is the indicator of that which the Ego, or Higher Self, recognizes as being the most incomplete or the most lacking in fulfilled expression.

Assisting a client to approach his aspects without fear is one of the principal purposes and duties of the astro-analyst. When Saturn aspects are interpreted to represent *needs for fulfillment*, an appeal can be made to the person's sense of integrity, self-respect, strength, courage, and competence. Assist him to feel capable of handling his situations so that his attitude is constructive. Study his chart carefully so that you can find soul-agencies by which the needed fulfillments can be most successfully realized. A good

Mars indicates courage, and the ability to work hard; a good Moon gives the protective impulse; Jupiter denotes benevolence and abundance; Neptune represents faith and inspiration, etc. Also, the long-range-viewpoint is particularly applicable to presenting the solution for Saturn problems. *Patience* is one of the keywords for a "good Saturn," and patience, as a quality, is required to fulfill Saturn aspects—whatever their nature. When a person uses the virtues of Saturn he tackles the problem at its roots. To the degree that Saturn comes to represent, in the person's mind, certain constructive qualities *within* does Saturn cease to be misunderstood as a burden or a frustration.

Saturn never indicates a complete denial of every-phase of its position, as some students are inclined to think. Its position in any house shows conclusively that fulfillment, therefore experience in some form, is of utmost importance. There are as many avenues of experience in each house as there are meanings of the house. If Saturn implies a denial in some form, it automatically indicates that fulfillment of that house *must be made in some other form*.

To think that Saturn frustrates expression of the house of its occupancy or rulership is a miscomprehension of the purpose of its vibration. It indicates that unfulfillment must be overcome by experience. The frustrating effect of Saturn is shown by the conjunctions, squares, and oppositions that it makes to other planets. It is the *other planet* that must contribute to Saturn's work. The person, in this incarnation, is compelled by his spiritual necessities to direct the energies of the other planet from expres-

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sion in its own house to the house occupied by Saturn. Hence, Saturn has been termed the "whiplash of fate," the "heavy hand of karma," etc. Since there are many types of Saturn's patterns, the "whiplash" effect is shown in varying degrees by different types of aspects. It is important to study the chart carefully from this standpoint in order to understand to what degree the person is, spiritually and psychologically, "earth-bound."

First, the most earth-bound of all, the conjunction of Saturn with one of the dynamic planets (Mars, Sun, Jupiter, and Uranus), with no alleviating sextiles or trines: In this instance, a planet which is outgoing in expression is compelled to forsake the house of its rulership and express itself in terms of Saturn's requirements, for fulfillment of the conditions of its house position and house rulership. Thus, the dynamic planet is enslaved, "in bondage to earth."

Second, a dynamic planet squared or opposed by Saturn, with no alleviating aspects: This type of frustration allows much more leeway for the afflicted planet to express itself than the first instance because it does have, by influence of house rulership and house occupancy, "room to breathe." Because no other planetary contacts are "enjoyed" by the dynamic planet, in this case, its expression has to be made in terms of *constructive Saturn qualities* in order that its own negative expressions may be avoided. This vibration blending does, then, give the planet scope for expression in its own house, and its house of rulership, if otherwise unoccupied, is also

activated. The requirements of Saturn's house of occupancy are fulfilled much more satisfactorily and constructively to the degree that the constructive qualities of the dynamic planet are "poured" into Saturn's house. This process on the inner planes corresponds to the redirecting of water from its original or natural flow into the field by irrigating channels. The dynamic energies of the planet are as life-giving water to Saturn-Earth. Until this process is done consciously by positive transmutation, the person will be compelled by his spiritual necessities to do so—unconsciously—and the result will be the suffering we call frustration. On the inner planes, Saturn has the first—and last—word. Progress in the larger sense cannot be made until Saturn's needs are fulfilled and its expressions perfected.

Third, a dynamic planet, with one sextile, squared by Saturn which has no other aspects: In this instance, the dynamic planet has alchemical assistance from the planet that it sextiles; but Saturn, having no other expressions, acts as a vampire, sustaining itself on the "life blood" of the dynamic planet. Because the alleviating aspect is a sextile, not a trine, this aspect seems to indicate a chronic or lifelong condition. If it is not worked on and worked with, it is easy to perceive the possibility that in the next incarnation Saturn will also afflict the sextiling planet as well as the one it now afflicts—a heavy burden!

Fourth, a dynamic planet squared by Saturn, but having one trine: This repeats, to a degree, example three with the qualification that the trine promises much more in favor of the Saturn-squared planet. This example may indicate also a lifelong condition,

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but the dynamic planet will have much more capacity for self-expression and compensating factors for the Saturn square can be utilized for greater happiness and well-being. The person or persons represented by Saturn will be the agencies of restraint and responsibility, but the persons who "tie in" with the trine aspect will be those who compensate for the deficiencies induced by the Saturn fulfillments. In every one of these Saturn-patterns, the development of the constructive qualities of Saturn is the purpose of the aspects.

Fifth, Saturn conjunct or afflicting one of the negative planets (Moon, Venus, Neptune, or neutral Mercury): Saturn, as Earth, is itself negative or feminine. However, its function, being gravitational, does imply action or process. (Capricorn, its sign of rulership, is cardinal, and so is Libra, its sign of exaltation). In this type of Saturn affliction, the other planet—particularly Mercury, Venus, or Neptune—needs the dynamic stimulus of another planet to energize its expression, or serious crystallization can result. Even a semi-sextile to the afflicted planet must be considered of value in this case, as it does indicate a start, a reaching-out for the afflicted planet.

Saturn gives us the clearest picture of our identity with experience on the physical plane, and thus, serves as a measuring rod of our progress on the particular cycle of manifestation we are now on. Let us consider examples of Saturn as cycle-development-indicator.

Saturn unaspected: The start of a new cycle of earth experience; there is little "ballast" in the na-

ture, except if Capricorn is rising, or Saturn is in the first house; scope of expression is indicated by planets in Capricorn or planets in the house ruled by Saturn. If the latter conditions are shown in the chart, the promise of a well-aspected Saturn is indicated for future incarnations if the house of Saturn's occupancy and disposing influence are expressed in terms of saturnian virtues and constructive qualities.

Saturn with one semi-sextile: A start on the path; contact has been made with the chart through direct expression with one planet; the birth of an alchemical agency through the planet aspected.

Saturn with one sextile: A member, in good standing, of the family of planets; an effective channel for transmutation; agency of restraint if the aspected planet is dynamic and otherwise unafflicted; promise of future trine.

Saturn with one square: treated, in part, in the earlier part of this article; a vampire, drawing energy from the planet aspected; need to express two-fold constructive qualities through house of occupancy; this condition of Saturn can indicate a blessing in disguise, though felt as a frustration, if the chart contains many cardinal and/or mutable afflictions--in which case the fulfillment requirements of Saturn serve to give focus and point to energies that would otherwise be disordered and incoherent. The person who possesses this kind of set-up will redeem the aspect, and himself, if he lovingly, willingly, and courageously accepts the opportunities to work and live with his Saturn, not against it in conflict.

Saturn with one trine: the planet aspected has been productively and harmoniously integrated with

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Earth; through Saturn's house, wisdom has been developed and knowledge can be beneficially expressed to others; older and more mature people benefit the person through the house of Saturn's occupancy—they serve to stimulate that which he has already built into his pattern; a reliable counter-active to escape tendencies; a trine from Saturn to any planet is a point of maturity for the planet itself; Saturn, in this case, is a most effective antagonist for the squares and opposition of the planet so aspected; a trine aspect of Saturn is a flowering of the saturnian virtues.

Saturn with one opposition: a frictional aspect that draws the energies of the planet aspected into the opposite side of the chart; a polarizing through responsibility and fulfillment needs; an "exchange of currents" is indicated by this pattern—each planet needs the virtues of the other for mutual fulfillments and the establishment of balance on the inner planes.

Saturn afflicted with various aspects: a varied development of saturnian qualities, representing different stages of growth that has gone on for a long time. The person with this pattern is well along on the cycle, much has been learned, much is yet to be learned; integration with Earth has been made in many different degrees and many types of "Saturn experience" are indicated for this incarnation; the qualities of the planets which receive the trines and sextiles from Saturn can be utilized, alchemically, to harmonize the afflicted planets; the person so represented is, in relation to this cycle, an "old soul"—give careful analysis and consideration to his

trines in order to gauge his ability to transmute the squares.

Saturn unafflicted: Saturn identified with other planets through sextiles and trines is indicative of great development and soul power. It serves as a counteractive to evil second only in scope to Sun trine Moon; it is a panacea for any frictional aspect in the horoscope and the saturnian virtues can be used as aides to any psychological problem indicated by other planets; if cadent in a chart containing many frictional aspects in cardinal signs and houses, its power may remain dormant during the early years of life, but since it promises much of value in the life of the person, it will, sooner or later, be activated into full expression; progressed Sun or Mars square or opposition natal unafflicted Saturn may indicate the period of activation—the energies of the dynamic planetary thrust can awaken Saturn to its objectification. A person with such a Saturn should not ignore any responsibility that comes to him—he has the power to fulfill it and he must utilize it to direct and give scope to his other planetary conditions. The person with unafflicted Saturn is blessed with the assistance of those in authority, and those who are advanced on his particular paths of life expression. They are truly his “brothers in Spirit,” since both he and they have distilled Wisdom from their response to Saturn’s command: “*Thou must fulfill!*”

Chapter IV

URANUS COMMANDS "RELEASE!"

As a keynote to this discussion of Uranus, we offer the following definition of spiritual liberation: those points in evolution when the Ego, having completely and perfectly fulfilled the requirements of Saturn—relationships, responsibilities, works, utilizations—automatically begins to function on progressively more impersonal phases of experience.

The vibration of Uranus provides this process of "progress after fulfillment." He is the disintegrator of forms, the antidote to crystallization, the opener of doors. Because of the intensely dynamic functions that he represents on the emotional plane, Uranus symbolizes the alchemist, the magician, and the creative artist. He represents the astrologer, whose impersonal wisdom is the distilled result of alchemical processes made during the course of wide and varied experiences in love and relationship.

Of all abstract terms, the word "transcendent" most concisely describes the nature of Uranus. He transcends blood-relationship because he himself is the fusion of the fires of polarity which create relationship in human experience. (The ultimate of the emotional triad). He transcends materiality because his realm is that of the Soul—the "Inner"—and, as such, is beyond and above those illusions of reality which are so often ascribed to the material phases

of life. He transcends possessiveness of things and people in any form, for his vibration makes possible that type of consciousness which recognizes soul power as the only real possession. The flowering of his vibration represents the transcendence of fear because Love-Wisdom, the result of experience, abolishes fear.

Aside from the synthesis of sign-position, house-position, house-rulership, and aspects of Uranus in a given chart, there is another—and very important—study of his vibration to be made: in relationship or contrast to the influences and powers of Saturn. The two planets, by nature and purpose, are antipathetic. Saturn, afflicting, crystallizes, condenses, limits, and frustrates the possibilities of other planets. The position of Saturn indicates the path toward inertia. Uranus, however, provides release as the logical and natural progress following fulfillments, but when stagnation threatens, he forces open the paths which have become congested and his electrifying power creates a charge of renewing life. It is in his afflicting effect on other planets that he seems to act as a “smasher-up,” a destroyer-by-violence, a disrupter and a disorganizer. The person who does not, or will not, keep in line with progressive measures of living must, by the laws of progressive evolution, be forced to do so.

With this thought in mind, the astro-analyst will realize that Uranus does not afflict any planet in a chart unless there is a karmic tendency toward crystallization to be counteracted. Uranus does not “shake us up” unless we need to be shaken loose from our inclination to “cling to form” in some part

of our experience. Therefore, to interpret the function of Uranus, and get the complete picture of his significance in a chart, we must compare his patterns with those of Saturn.

The perfect example of this conflict is seen in the aspect of Uranus squared by Saturn, a pattern symbolizing the old versus the new, bondage versus transcendence, fear versus liberation, the instinct for safety versus the urge for adventure, creed and race versus universality, the tribe versus the individual, and orthodoxy versus realization.

The following are a few "pointers"—suggestions for reading this aspect in different combinations:

1. Both planets otherwise unaspected: In this case, the two planets must be compared from the standpoint of comparative "strengths"—dignity, exaltation, elevation, angles, and planetary dispositorship. Further, either planet gains in power to the degree that the sex-polarities (masculine: Sun and Mars; feminine: Moon and Venus) and the solar-lunar polarity are dynamic (Uranus) or passive (Saturn). This must be found by careful synthesis of sign-quality and aspect-quality. Either Saturn or Uranus will be found to be the more influential and must be taken as the "key" to the square aspect, and will be regarded as an "evolutionary barometer" of this incarnation. The person concerned either clings to the form side of life and resists change, or he rebels against forms in his search for broader experience and wider realizations.

2. Saturn otherwise well-aspected: The consciousness is well integrated in the form side of life. Saturnian virtues; patience, practicality, utility, etc.,

have been developed in the past and the urge to security is strongly developed. Uranus is here seen as a threat to the orderly, accustomed processes of living, a disturber of the peace, a "defier of morality," impractical, disreputable, and unreliable. This is how a Saturn person feels about Uranus people—they just don't fit into his neat, tangible, "two-times-two-equals-four" universe. In fact, a Uranus person sometimes feels that two-times-two doesn't make much of anything that's really interesting!

3. Uranus otherwise well-aspected: This is a person who has "lived and loved much." Inner freedom is his range of understanding, independence of mind and action. The square from Saturn shows that in this incarnation he must fulfill a certain area of responsibility. In one respect, at least, he has been "foot-loose" too long. He has abilities—he must use them; he has knowledge—he must make it available to others; he has relationship-responsibilities—he must learn to *fulfill* them willingly and lovingly. Until he does so, Saturn will hold him in ever-tightening bondage.

The persons represented by Saturn in the Uranian's chart will seem, to him, to be "crampers of his style," "millstones around his neck," and, in general, burdens and crucifixions. And they will continue to seem so until he realizes that they serve to give form to his dynamic urges, to keep him united to the stream of constructive living, to give purpose and direction to his abilities.

(Incidentally, the Crucifixion and Resurrection of Christ Jesus symbolize, perfectly, this "conflict" of Saturn and Uranus. Saturn symbolizes the crystalliza-

tion of fear and ignorance possessed by the "world" that sought to kill the Teacher and destroy His influence; Uranus symbolizes the Divine Purpose of liberation which must, and inevitably will, release the consciousness of man from stagnant concepts and slavish ignorance).

4. Both planets variable: this pattern is best approached, after synthesizing, from an astro-dynamic standpoint. Either planet may have been emphasized the more strongly during the years of growth and maturity. The counteractive agencies to the afflicting aspects will show as possible neutralizations for the unregenerate qualities of both planets. The sextiles to each are particularly important, since they show avenues of potential alchemical developments.

Uranus is electric, magnetic, and the most dynamic of all the planets. His "conditions," for this reason, must never be interpreted as superficialities. His conjunction with any planet intensifies the quality of experience represented by the planet, and a quality of "extremeness" is shown in that part of the life.

The position of Uranus in the chart shows the source of potential genius; the benefic aspects, the opportunities for developing that potential, and the culmination of those developments. The malefic aspects indicate primarily the need for control and direction, for Uranus, by nature, is all "out-going," and his urges, if uncontrolled, can result in wastage on all planes.

Interpret Uranus' conditions from a "largeness" standpoint. His sorrows are soul agonies; his punishments are catastrophic; his loves have nothing to do

with man-made ceremonies and regulations. They are volcanics of the heart, the power of which can disrupt any set emotional pattern and hurl the lover into an entirely new universe. Uranus represents the intense fusion of emotional polarity which we call "creative power," and under the stimulus of his electrification, new forms of art, philosophy, fields of research, etc., are projected into human affairs. Continents are discovered, concepts of time and space are revised and elaborated, and man, himself a dynamic unit, finds ever-new worlds within himself.

Uranus stands for our response to that which is new to us. He is "the way we walk to the opening door," our ability to see farther, deeper, higher, lower—and to welcome any form of change (newness) which comes into our lives. That which was ten years ago called radical, extreme, and "brand new" has by now been poured into the mold of experience and is commonplace. That which is really new is that which we recognize as an unfoldment of areas of consciousness which have never before been tapped.

Since liberation (progress) is a life principle, and no respecter of sex, Uranus shows in the charts of both men and women as the *urge to freedom*. His position shows in which department of experience the person must have "elbowroom;" where "limitlessness of self-expression" is sought and obtained. It also shows, since it is the potential of genius how the person seeks to assist others in their search for liberation.

In line with the above statement, trines to Uranus can indicate channels of precocity in children. It is evident that many children are, in their very early

years, clearly aware of some knowledge or talent which was brought to a high peak of development in the past. These youngsters don't even have to wait until physical or chronological maturity takes place—they just abolish time and give vent to these amazing abilities while still in knee pants and pigtails!

[Trines to Uranus, regardless of the evolutionary status of the person, indicate that he is in advance of his time and place and background.]

Squares and oppositions to Uranus from other planets show to what degree his energies need controlling and directing. Conversely, the squares and oppositions that he makes to other planets show how his vibration can throw the other planets off center, make them express in confused and chaotic ways. Whenever Uranus and Sun, Mars, or Jupiter (the dynamic planets) are in discordant relationship, then check carefully to find the degree in which Saturn holds a controlling influence in the chart. Saturn, in this case, can form the patterns for fulfillment into which the dynamic energies must be poured.

The astrological student or astro-analyst tunes in with the vibration of Uranus every time he, or she, studies a horoscope. That study must be used, and the Uranian vibration directed for the purpose of helping a fellow being to understand his life-patterns more clearly and impersonally. In this way, astrology is used as a channel of liberation and, as such, stands as one of the highest expressions of this mighty and spiritual vibration.

Chapter V

NEPTUNE—PRINCIPLE OF
INSTRUMENTATION

THY WILL BE DONE. It is by this phrase, or one of its many equivalents, that the human being recognizes that he is an *instrument* in the hands of the Over-all Forces, either White or Black. In an attitude of adoration or consecration, he surrenders his personal will in order to serve his concept of the purposes of those Forces. Also, those who are qualified to act as agencies for the releasing of Power are driven by irresistible urges to do so, even though they may not be conscious of their instrumentality.

Of the former group, Jeanne d'Arc, the warrior-saint of France, is a good example. Through her devotion to her "voices" she became an instrument in the hands of those spiritual agencies which were concerned with the development of the French nation. An extraordinary example of conscious instrumentation was Isadora Duncan, the American dancer; her inspirational responsiveness made possible a dynamic liberation to the concept of the art of Dance in modern times. Among the many people in recent years who demonstrated instrumentation we may consider Bernadette Soubirous, the French peasant girl, through whom the establishment of the healing-grotto at Lourdes was made possible; Max Heindel, the late Father Flannagan, and Mother Frances Ca-

brini were "instruments" for the establishment of institutions for instruction, human regeneration, and healing.

Of the second group, humanitarians who work along the more secular lines of government, science, economics, etc., are good examples. Of these we might mention Woodrow Wilson, Thomas Edison, Henry Ford, and Albert Schweitzer.

The exoteric symbol of Neptune is the "trident," or forked spear, of the ocean-god. Esoterically, however, the symbol represents the upturned cup, open to receive the inflow of inspirational or astral energies. Furthermore, we are told Neptune is not, really, a member of our solar system but is functioning as a "transmitter of galactic energies" to our system. In this function of galactic transmission, Neptune is seen to parallel, on a vast, transcendent scale, the functions of our Moon, which "works locally" between the Earth and the Sun.

Combining the above factors, we see that Neptune is a feminine vibration, impressionable, sensitive, reflective, fluidic, and receptive. As the Moon is "mother" in a personal sense, with reference to relationship, home, and nation, so Neptune is "mother" in a universal sense. "Mother Church," all-embracing, all-forgiving, all-redeeming, is Neptune; the ocean, harboring in its depths the evolution of millions of forms, is Neptune; the virtue of compassion, which is understanding-love, recognizes no barriers to its expression—it reaches all because it has experienced all—its universality is a perfect representation of Neptune. The magic of Art is Neptune; by attunement to this transcendent vibration Man gives ex-

pression to the highest impulses of his consciousness through poetry, drama, dance, music, painting, and sculpture. Through these agencies Man, from his beginnings, has sought to give "body" to his idealities through the direction of technique by Will, fired by inspiration. "Religion" and "Art" are two ways of saying "Man's expression, of his recognition of Divinity." Through these two forms of expression, Man proves himself to be "an instrument in the Divine Hands." Through the exercise of his Neptune potentials, he manifests as a microcosmic "transmitter of super-dimensional forces" in his capacities as artist, healer, teacher, and philanthropist.

While Venus represents Man's faculty of "response to Beauty" through his inner sensitivities and cultivations, Neptune represents his faculty to "con-true Beauty" or "express Beauty" by means of exercising his artistic talents and abilities; he uses his materials as instruments to manifest his concepts, but he in turn, through response to inspiration, is an instrument through which great Intelligences speak to humanity. The two arts which most specifically represent the "instrumentation" of Neptune are Music and Drama.

Neptune is the transcendent planet of the mental triad—Mercury and the Moon being the other two. Since the language, or "the word" of the inner plane is tone (rhythmic sound vibration), the musician "speaks to us in melody and tonal harmony." The interpretive musician acts as an instrument to manifest the concepts of the creative musician who, in turn, acts as an instrument for inner-plane voices. The trained improviser, by his sensitive response to

musical inspiration and the obedience with which his physical equipment reacts to that inspiration, is an immediate and direct channel for artistic utterance. In the exercise of his talent, his body, his musical instrument, his musical intelligence and responsiveness are all fused into one composite instrument through which the inner-plane voices speak to us.

The actor, from his inner knowledge of human nature and experience, which is accumulated through many incarnations of intense emotional experience, symbolizes in each characterization a certain vibratory pattern, or level, of the soul body of mankind. Through his inspiration he transmits the playwright's concept of humanity and temporarily assumes the reality of a certain type of person. The greatest acting requires, of course, technique of timing, reading, and movement, but the quality of spiritual greatness that moves the members of an audience to rapture and exaltation is that which is derived from the actor's transmission of his own inner memory (the superconscious) of experience. He "out-pictures" a facet of the inner memory of each person moved by his performance.

The Drama of Life is reflected, microcosmically, by the drama of the theatre. Human problems, relationships, joys, loves, sufferings, defeats, and triumphs are all mirrored by the projection of the playwright and the instrumental interpretation of the actor. When we, as individuals, choose to make ourselves "instruments of the Divine" we play a role on our own Stage of Life that is ennobling, inspiring, beautiful, and triumphant.

"Instrumentation" is a focalized releasing of

power. When used by persons centered by the higher dimensions of consciousness great service of beauty, healing, and realignment are made possible in all phases of life—human and subhuman. However, power is no respecter of persons or things; it just operates as it is directed. Consequently, when it is released through an unregenerate or unspiritualized consciousness, instrumentation becomes a process by which indescribable negatives may be exposed. Egotism that is self-centered and self-glorifying makes of instrumentation a thing of evil because through it Power is released for the fulfillment of ends that are limiting and destructive. In this reference the vibratory effects of Neptune must be understood in the study of horoscopes of criminals, delinquents, and psychopaths. These sick people are disorganized, intensity of desire capacities over-balancing Will and/or intelligence, intensity of Purpose coupled with perversion of Ideality and all such maladjusted conditions tend to develop responsiveness to destructive astral forces. Putting these impulses into action is "black instrumentation." The person whose intense, but undirected, sexuality leads him to perpetrate murder and cruelty as an "outlet" is a tool of Blackness; the religious fanatic who, in the name of his gentle, loving, Master, abuses, imprisons, tortures, and enslaves his fellow man "for the glory of God and his Church" may be perfectly sincere in his motives, but in such treatment of others he proves himself to be on a low vibratory rate.

The Spanish Inquisition may be studied briefly at this point since the organization was an "instrument" of "Mother Church." There were, doubtless,

many members of the Inquisition who zealously and sincerely perpetrated outrages against "heretics," being motivated by idealistic efforts to express "glory to God" as their church interpreted it. Acts of heroism, self-sacrifice and loyalty which they committed point to an unshakable faith in their concept of spiritual rightness. The means used will have to be answered for in subsequent incarnations, but there is no doubt that sincere devotion to an ideal builds in Whiteness in the inner planes.

It is the ultimate perversion of the vibration of Neptune when a pretense of ideality is utilized deliberately for self-aggrandizement, self-glory, and domination over the mind and body of another person. This is illusion masking illusion, corruption of corruption, a lie lying to itself.

When the regeneration has been commenced and the Neptune-patterns from the past are ready for redemption people are "pulled into the most impossible-to-control situations." They are subtly influenced into habits which destroy them; they ask for bread—they get stones; they lovingly assume a responsibility—it becomes a back-breaking burden from which they never find release in this life; they seek spiritual enlightenment—they get a species of black magic which wrecks them; they have intense creative urges and their efforts toward self-expression are frustrated at every turn; they are endowed with unusual physical attractions—they never find the fulfillment of love which they seek above all other things. In each of these cases, the realization of the Ideal forever eludes the suffering person with the accompanying temptation to sink into negative levels

of cynicism, rage, and hopeless fury against Life which they begin to think of as something they can no longer endure but must escape from. Negative Neptune is the "flight from reality" through drink, drugs, indolence, perversion, and suicide. The "flight from reality" is the attempt to escape the pressure of the Inner Voice, which is the person's Reality; he cannot face his past failures to live spiritually.

Neptune afflicted in the horoscope should be studied as a karmic indication of Principle having been perverted in the past. People who attempt, in one way or another, to escape their problems do so only because they are not aware of the principle which is working for their development. They have, in the past, blinded themselves to "Principle-awareness" by deliberately masking their own truth. Objectively or subjectively in these instances Neptune walks hand-in-hand with Cause and Effect: clouding the lives of people with illusions because of Illusion having been perpetrated.

Since everyone's Neptune is activated in some way periodically it is of value to the astro-analyst to learn something of the person's experience and reactions in those times. A person who, to a degree, "lives with his Neptune" will recall moments of intense inspiration and exaltation; he will refer to a highly developed, spiritually-minded person whose acquaintance he made or an experience of artistic illumination. Persons who are not well acquainted with Neptune may recall experiences that caused them considerable distress. They misplaced and lost things; material affairs appeared chaotic and confused;

things happened and things were said, the sources of which could not be determined; relationships took on a bizarre aspect and unsuspected things were revealed. On the more subtle planes of experience strange, disturbing emotions were aroused, complex desires and peculiar ecstasies may have been felt; will power and purpose seemed to dissolve into unaccustomed feelings of lassitude and indifference; trancelike imaginings and weird dreams may have been experienced. Persons whose charts carry a heavy emphasis on the element of Earth or the vibration of Saturn can experience in their Neptune-activations something really frightening: the material expression of life seems to become fluidic and perspectives appear all out of focus. This is Neptune reminding them of impermanence of the physical plane; it may appear like a temporary aberration but it is really just a momentary shift of consciousness onto a more subtle plane.

The quality of "hyper-passivity" clearly describes Neptune's "personality" and as such emphasizes in a pronounced manner the receptive, feminine potentials of the chart. The sign of Neptune's rulership, Pisces, is of the water element and the mutable cross—the most purely impressionable of the entire zodiac.

Since Neptune's function is "channel-ship" we must give careful study to the unregenerate patterns of the planets which aspect Neptune in the chart even if Neptune itself is unafflicted. This is important because though the "channel" may be efficient in function we should understand the quality of "what comes through." A person naturally endowed with

psychic sensitivity or a high potential for idealism and devotion can, in his unregenerate expressions, open up to all manner of perverse or destructive influences. Thus, inundated by waves of inflow from the astral planes he can submit his heart, mind, and consciousness to agencies which are neither worthy nor health-giving. Neptune itself unafflicted in the chart is a potential for transmutation through Ideality—i.e. through the exercise of prayer, living devotion to high ideals which are expressions of life-giving Principle, purification of the entire organism through regeneration of physical health and responsiveness to the therapeutic power of music or art in general.

Neptune is the ruler of the twelfth house of the "natural" or "cosmic" horoscope; its vibrations convey a twelfth house condition of some sort or another to the house that has Pisces on the cusp—or is principally influenced by that sign. Planets in Pisces—disposited by Neptune—are "potentials for the unfoldment of Cosmic Consciousness through the redemption of karma by Idealism;" frictional aspects to Piscean planets indicate the required "soul adjustments."

The house containing Neptune contains the secret of how you express cosmic consciousness and, particularly through which experience-patterns; toward what ends are you used by spiritual or astral forces; the source of your awareness of "heaven on earth;" the principal environmental source of your inspiration; the point where you most easily surrender to (your concept of) God's will; your transcendence of separateness and instrumentality for truth.

Chapter VI

NEPTUNE PATTERNS—THE TWELFTH
HOUSE

The twelfth house of the horoscope forms the essential experience-pattern of Neptune's vibration and function. As we consider a blank wheel we see that this house is placed at the end of a cycle of development; it also, since Life is a continuous process by incarnations, "sits on the back of the first house." (The first house, of course, is the first breath of the next phase, or cycle, of on-going). In this "sitting" the twelfth house may be taken to symbolize the "burden of sin" which the traveler must carry, for a time, as he continues his journey on the Path. It is the redemption of this "sin" which impels the person to incarnate again for a new cycle of experience. The twelfth house is the astrological symbol for the biblical phrase "original sin;" each person brings his own memory of sin—or unregeneration—from his previous embodiment. In relationship to the wheel as a whole, the twelfth house stands as the "accumulated residue" of a cycle of experience; in relationship to the first house it represents the essence of what is still to be regenerated by adjustment of the individual consciousness to the Cosmic—through succeeding experience.

During any particular incarnation we use the planetary vibrations as "tools" for our development.

Frictional planetary aspects represent our needed lessons in the use of our faculties—they are Life's way of "alerting us" to development-needs. The twelfth house indicates, essentially, *what we were* as personalities in the past. It tells the story of the way we looked at life last time and to what degree we subconsciously *tend to live this incarnation in terms of what we were in the past*. This picture, in the case of the twelfth house being tenanted or its ruler being "bound" by frictional or gravitational aspects, can be taken as an explanatory clue for the way many people tend to live in "back-going terms." They go through the progressive *physical* phases of childhood, adolescence, and maturity as everyone does, but the strong memory pictures of the past make it almost impossible for them to express themselves or to understand their experiences in terms of what is represented by their Ascendant sign—the present. Let us consider the different types of twelfth-house Ascendant patterns from this standpoint for application to different horoscopes.

Pattern I: Same sign on twelfth cusp and Ascendant; succeeding sign on second cusp. This is analogous to being held back a grade in school. It means the person is continuing, in this incarnation, a phase of experience directly connected with his viewpoint in the past; it suggests that the person was out of incarnation for a relatively short time—he comes right back to what he was; to the degree that the ruler of the chart is afflicted the person becomes his own secret enemy—since that planet also rules his twelfth house; by this pattern Life says to the person: "I shall give you one more chance to make good."

Pattern II: The same as Pattern I except that the succeeding sign is intercepted in the first house: this suggests that the person has been out of incarnation for a longer-than-usual time; he needs to establish his link with past conditions by living part of this incarnation in terms of the past so that, by objective experience, he may be made aware of his potentials for self-undoing and, so, recognize his need for regeneration and redirection; the sign intercepted in the first house is the traveling companion who has gone ahead but who waits quietly by the roadside for the Ascendant person to catch up. When the experiences which reflect past-life consciousness have been undergone and the person has been brought to a seeming stop in his development, the awareness of the intercepted sign is brought to the attention of the person to alert him to on-going; the intercepted sign calls out: "Hello there—I'm glad you finally found me; take my hand and let's get going." If a planet is found in the intercepted sign study it carefully by quality and aspect; since "planets are people" this planet will describe the type of people who will reflect the on-going qualities of the person. This pattern *promises progress* in this incarnation—the "pull of the past" *can* be transcended; if the intercepted sign is not occupied, its ruler, by position and aspects, will serve to describe the "companion waiting ahead."

Pattern III: Twelfth house containing an intercepted sign: a very complex combination of "memories;" planets in either of the twelfth house signs will objectify the past conditions; to the degree that they are frictionally or gravitationally aspected will

the person by pain-experience, face his "flowers of evil"—the seeds of which may have been planted even previous to the last incarnation. This pattern is "payment long overdue;" it is in the nature of a "notice of eviction"—unredeemed in this incarnation the bill will have to be adjusted in a future cycle of experience.

Pattern IV: The same sign on the eleventh and twelfth cusps: this, on whatever "level of the spiral," links the potential for secret self-undoing with the unredeemed areas of consciousness pertaining to relationships in general. The eleventh house, in relationship to a cycle, is the culminating point of relationship-consciousness; we call it the "house of friends" because friendship is the essence of Love that has distilled through fulfillment of all relationship-experience on a given cycle. The unregenerate aspects to the planetary ruler of these houses—or if unafflicted, to its planetary dispositor—will indicate how the person tends to "block himself" in relationship-consciousness; careful study of fraternal, parental, and marital relationship-patterns will reveal the type of experience which the person needs most to "work on" to fulfill his cycle by Love. This pattern is also in the nature of "pay-up day" since the eleventh house is a culminating point on the cycle.

Pattern V: Afflicting aspect to twelfth house ruler—no interceptions: the indication of why, what, how, and through whom the person expresses his unregenerate past in terms of the on-going of this incarnation; this is a "reminder of the past" and strong, critical stimulation of the planet may "pull the person into his subconscious," but the regenera-

tion of the pattern by constructive elements in the chart assures direct on-going.

Pattern VI: Planet in the twelfth house, but in the Ascendant-sign: This is the most purely on-going of all the twelfth house patterns. There is a "secrecy" about the environmental expression of this planet but because of its position in the Ascendant-sign the person automatically tends to express the vibration in terms of his consciousness of present personality. Unregenerate forces acting on or through this planet may, of course, be redirected in terms of the planet's own essential good; another agency of redirection is assured by the regenerate quality or aspects of the ruler of the chart as it disposes the twelfth house planet and is the focus for personality-expression and personality-fulfillment in this incarnation. Afflicted aspects of the twelfth house planet and/or patterns of afflictions pertaining to the house that it rules will indicate conditions and relationships that the person subconsciously tends to think of as "enemies" because, focussed through his Ascendant-sign, they "challenge his on-going;" he has to use the vibratory powers of his present ASC to redeem or transmute those conditions.

Pattern VII: First house unoccupied, ruler of the chart in the twelfth house and the twelfth house sign: afflicted aspects to the ruler in this pattern represent karmic adjustments to be made through limiting and confining environmental conditions; regenerate aspects show the potentials for flowering of personality-qualities in work or activities connected with the sick or confined or "generally unfortunate;" it is a clinging to the past—the person is not quite

ready to establish an on-going expression of personality; such a person seems to be born "in back of his contemporaries"—he is not "modern" in his viewpoint. Certain elaborations of this pattern can indicate that the person, being very gifted in some way, expresses in the modern world "something wonderful from a past age"—he lives in the world of "now" but he symbolizes the world of "then."

Pattern VIII: Ruler of the twelfth house in the Ascendant-sign, first house, or intercepted in the first house: "This is astrology's answer of "no!" to the teaching that early environmental conditions are the basic cause of later difficulties. By this position of the twelfth house ruler the early environment-influences are seen as *effects from the unregenerate past*. The person incarnates through certain parents, in a certain place and lives under certain conditions in his childhood because an unregenerate area of his consciousness *needs* that kind of a start for his ongoing in this incarnation. The "bad memories" are immediately objectified in the early part of life; analyzing the chart by application of "cause and effect" will give a clue as to the person's inner reason for incarnating under those particular circumstances. This pattern is "secrets brought out into the clear light of day"—if the twelfth house is unoccupied the secret karma is out-pictured in the person's childhood, by the combined effects of early home-life, surroundings, and associates. Harmful influences which have the appearance of "deviating the person" are simply the objectifications of his surface-subconscious; this pattern may point to an attitude of de-

liberate wrong-doing in the past—of such a nature that the person is “pulled into” the same kind of picture so early in this incarnation that he hasn’t the power or intelligence to combat the wrong influence—he just “falls right into it.”

Pattern IX: (cyclic): Any two adjacent houses covered by the same sign, hence ruled by the same planet: Wherever placed in the chart, this pattern carries out the principle of “present-in-terms-of-past.” Any sign of the Zodiac can be twelfth house; any sign can be Ascendant. The cyclic pattern of twelfth house in relationship to Ascendant may be described as: *that area of consciousness, unregenerate, which impels reincarnation;* the cyclic pattern of Ascendant in relationship to twelfth house may be described as: *The progressive means by which unregenerate karma is redeemed by reincarnation.* As a compound pattern of Cosmic symbol, the above phrases can be applied to any part of the chart which shows a linking of past to present.

In reference to Pattern IX we may say that the house with the higher degree on the cusp represents the department of life to be fulfilled by that particular planetary vibration in this incarnation; the lower degree house (the previous) represents an experience or relationship which still waits fulfillment or regeneration. Since the third, fifth, seventh, ninth, and eleventh houses are the houses of *progressive-relationship-patterns* (the fourth and tenth being the houses of parentage) we can determine—in Pattern IX—what, in the past, has impelled the present relationship or how their relationship established in the past is to be ful-

filled in this incarnation. Mercury, Venus, and Mars normally rule two signs each; involved in Pattern IX they, of course, extend their influence to a third house which serves to "complete their picture;" the other planets, normally ruling one house, can, in Pattern IX, rule two.

Pattern X: (cyclic) Planet in the house it rules, but in the following sign: in this pattern we see the "twelfth house relationship to Ascendant" expressed in terms of the planet's own vibration, not by house position. If the planet has an afflicted aspect the indication is that continual expression of its cusp-sign vibration "holds the person to the afflicted past" and assures depletion of constructive or regenerate expression. The environmental indication or mode of expression is the same now as it was in the past, but this incarnation demands expression through progressive planetary vibration; the latter of course, refers to the planet which disposes the one concerned. This pattern is, potentially, very on-going since the person, from past experience, is accustomed to expressing the planet in that particular house. It also can indicate a strong possibility that the early environment or parental influence may tend to emphasize the cusp-sign expression; the parents, in this instance, would represent the "pull of the past." The pattern demands of the person that he exert the expression of his own personality and integrity to "forge ahead on his own" in that department of his life.

All of the patterns are variations of the statement: "—and He took upon Himself the likeness of a man;" the "redemption of the world" (unre-

generate consciousness to be redeemed by experience-in-incarnation) by the Spirit (those levels of consciousness which have been aligned to Truth). Let us study our horoscopes with the renewed awareness that each stellar design shows us the picture—on all phases of our lives—*of why we were born and how, by regeneration, we can attain the “second birth” which is the transcendence of the past.*

Chapter VII

NEPTUNE—ASPECTS AND POSITIONS

It is interesting to note the correlation of Neptune, ruler of Pisces, with the other two signs of the water triplicity. Cancer, cardinal and ruled by the Moon, is water as a generator of power—rivers, streams, waterfall, and rain; Scorpio, fixed, is ice—compressed and static—symbolizing resource of power; Pisces, mutable, is water as an enveloping agency—fog, mists, miasmas, and above all the mighty ocean which encircles all bodies of land.

Cancer is the maternal body which generates sustenance for the new incarnation. Scorpio, ruled by Pluto, is the “collective unconscious”—the vast ocean of astral forces which surrounds the body of humanity. Pisces is the “Great Overshadowing”—the Divine Life in which we move and have our being. Neptune represents our capacity to “open up” or to

“tune in” to the recognition of the Higher Agencies and to unfold our awareness of the divinity of Life. Through the “instrumentation faculty” of Neptune we can, depending on our states of consciousness, contact the sources of exalted inspiration or we can open the door to Pluto’s realm and walk in the caverns of our unregenerate states.

This “overshadowing” of Neptune has been treated previous by interpretations of the patterns involving the twelfth house—the overshadowing of our own past incarnation which must be redeemed, to a degree, in the present one. However, *your own personal variation of Neptune’s direct influence is shown by the house of your chart that has Pisces on the cusp—or Pisces intercepted—and the house which Neptune itself occupies.*

The former shows where illusion and disillusionment are concentrated; the channel of experience that indicates your need for developing Faith; if Neptune is afflicted, the Pisces house indicates where and how, in the past, you betrayed Faith and now need realignment with Principle. The Pisces house can indicate a relationship-pattern of deep spiritual value or one that is masked and veiled—its inner reality is not outwardly recognized by others. It is well to realize that the Pisces house of your chart is the one which you, yourself, may understand the least clearly—its realities are more “occult” than objective in quality and significance. It is where you can mislead yourself because it shows how, in the past, you may have misled others. In the extremities of your difficulties the Pisces house will show what, most likely, will impel you to seek Divine Assistance;

seeing that chapter of your life through dark glasses you are moved to ask for guidance from Him who sees clearly.

The house containing your Neptune is your *direct expression of spiritual consciousness*, the department of life in which you can be qualified to lead others to establish Faith, the focal point of your idealism, your capacity for establishing Heaven-on-Earth. Through your Neptune house the Divine says: "Be ye the voice for my words and the hands for my work." It is where and how you express your understanding of "Thy will be done, in earth, as it is in heaven."

Because of Neptune's affinity with the element of water, the fourth, eighth, and twelfth houses may be understood to be the most "congenial" for its placement. They represent the emotional and astral levels of consciousness and, placed therein, Neptune's sensitivity is more definitely emphasized. The signs Pisces and Cancer are considered Neptune's two "best signs" because of their fluidic, emotional quality. Furthermore, since the Moon and Neptune are "personal mother" and "universal mother," respectively, the Moon's sign corresponds to the Neptune quality more than does any other, except Pisces. Therefore Cancer is considered the "exaltation sign" of Neptune—the dynamic, cardinal quality of the sign amplifies the sensitive mutability of Pisces. Neptune in this sign expresses with more "force" than it does in its dignity.

Neptune's slow travel indicates it to be of great value from the standpoint of cyclic research. Millions of incarnations are made during Neptune's

position in any sign; each group is like a miniature "life-wave" attuned to certain expressions of cosmic consciousness. The correlation of Uranus with Neptune in this respect is of particular value. Consider:

During the later years of the eighteenth century occurred a stellar event of primary magnitude—the conjunction of Uranus with Neptune in the sign Sagittarius. New concepts were born, new ideals, new visions, and new prophecies of a liberated mankind were projected into the human scheme of things. Revolutions occurred, the old was shattered by blows of disintegrative effect. This conjunction carried over into Capricorn in the early eighteenth hundreds. Metaphysical teachings were released, new concepts of art and morality were promulgated.

This activation by Uranus and Neptune was in the nature of a "cosmic lunation"—the dynamic Uranus and the spiritualizing Neptune provided a "new birth" for the entire human race. The "full moon" of this "lunation" was the opposition of Uranus in Sagittarius-Capricorn to Neptune in Gemini-Cancer during the early years of the twentieth century. A world war of devastating significance brought out into the open the levels of unrest and change which had been "gestating" all during the last century. In other words, Uranus had returned to the "lunation point" and Neptune, like the full moon after a Sun-Moon lunation, had reached its halfway point. Persons who incarnate during a major planetary opposition do so for greater *awareness* of certain soul principles; Uranus-opposition-Neptune is *awareness* for the entire human family—a critical point in our evolution.

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Those persons who incarnated while Neptune was in Aries were of the generation of visionary pioneers, particularly those who had Neptune in Aries and Uranus in Cancer—tumultuous souls who busied themselves in establishing the “new look” in human affairs: metaphysical teachings, woman’s suffrage, birth control and all the other agencies of freeing humanity from outworn and crystallized concepts. We who incarnated during the opposition of the two planetary giants came into a world full of unrest and disturbance. We, by inner development and understanding, can take our rightful place in the scheme of things and make our contribution to the New Age, or, by inner undevelopment we can live—or try to live—by approaches that pertain to a bygone age and so find ourselves “out of line with the changing aspect of things. Study Neptune in charts to determine how the persons concerned can be considered *of* this age, not just *in* it. Study the twelfth house conditions, the Saturn conditions and the afflictions to Neptune or to Neptune-Uranus, and get some sort of picture of how—or how not—the person is *cyclicly* “at home with this age.”

Neptune by position in the fourth, eighth, and twelfth houses conveys a certain natural sensitivity even if it is unaspected—this pattern holds promise that sometime during the incarnation occult experiences are to be met and dealt with. It naturally follows that afflicted aspects to Neptune when in these houses are particularly acute.

Neptune unaspected, like any other unaspected planet, is, on a given cycle, a “traveler starting out on a journey.” If a traveler is not properly guided

or instructed he easily risks taking the wrong roads, thus making many detours and delays before he arrives at his destination. Since Neptune is the transcendent expression of the "mental triad"—(Moon, Mercury, and Neptune being the "triad of transmission")—the start of its new journey must be prepared for by (1) discipline and transmutation of subconscious feelings and redirection of feminine reaction-patterns—symbolized by the Moon—and (2) knowledge by acquisition of facts pertaining to spiritual life—as an expression of the intellectual faculties, symbolized by Mercury. Neptune, misdirected, can result in perversion of understanding which can bring the person into contact with the forces of black magic; such experiences result in various forms of disintegration and loss of "inner plane awareness." This in turn brings many difficult experiences—during later lives—by which realignment with Truth must be made. Study carefully the house position and house rulership of an unsuspected Neptune to determine, as clearly as possible, *what direction Neptune should take for its immediate unfoldment.*

Since Neptune is a fluidic, feminine, and impressionable vibration *give careful study to the planet which disposes it*—(Venus for Taurus and Libra, Mercury for Gemini and Virgo, Moon for Cancer, and Sun for Leo)—because the conditions of the dispositor will indicate the essence of "what comes through Neptune." For example, if Neptune is in Cancer,—where it is particularly sensitive anyway—and the Moon carries an afflicted Mars vibration the indication is that the sex urge and the po-

tential for destruction can be strongly stimulated by the activities of Neptune by lunations, progressed Moon, etc. If Neptune is in Taurus and Venus is unafflicted then the person can be a focal point for a very spiritual love-radiation, as well as an artistic agency. Synthesize the dispositor of Neptune very carefully and, in your assistance to another, plan your "road map" so that the person will know ahead of time when certain subconscious tendencies will be activated and he can prepare his inner defenses. Help him to understand the subtlety of Neptune's position and house rulership of an unaspected Neptune-expressions—people who appear on the scene when his Neptune is activated negatively simply objectify his own inner subconscious levels. They may "tempt" him, try to mislead him for their own selfish purposes, or give him false instructions. Therefore he must, for best results, "cleanse his thoughts and reactions" and establish awareness of *what he really is, why he is, and what he can become.*

The above observations also apply to Neptune with sextiles, trines, and no afflicted aspects. These patterns promise certain realization of spiritual states in this incarnation, but still the Moon, Mercury, and the dispositor must be studied. During the years of childhood and adolescence many subconscious negatives can be intensified by repeated reaction and the full expression of a trine to Neptune may not be realized until later in life. Neptune "floats on the waves of feeling and thought"—if the mental faculties and capacities are undisciplined and unregenerate subconscious reactions have been intens-

ified, a state of consciousness may prevail that obscures the full realization of the Neptune-potential. We cannot, in justice to those we seek to assist, take sextiles and trines to Neptune for granted since they are the *flowerings* of redirected consciousness.

Neptune, wherever placed and however aspected, throws a decided influence toward the feminine, or passive, tendencies of the chart. If there is a "plus" of the earth and water elements and Moon and Venus are more in evidence than the Sun and Mars, then the whole chart carries a "hyper-feminine" quality. Neptune does not, of itself, act dynamically; it is we, as patterns of consciousness, who "act through Neptune;" if our channels are clear and clean we open up to inspirational and spiritualizing impulses; if they are not we bring through the opposite.

The person who incarnates with Neptune on the Ascendent has evidently invited a difficult experience. Even with the best of aspects the physical body is sensitive to an extreme degree; susceptible to all manner of thought forms, atmospheres, and emotional vibrations. This position of Neptune is the arch-symbol of the "instrumentalist;" the vehicle can be used, beautifully, by the White Forces or disastrously by those of Blackness. Such a chart must be approached with great care; it is advisable to find out a few things about the person to acquire a perspective on the "Neptune-picture." A highly developed Ego can be represented by this position, and the planetary afflictions to the Neptune could represent the difficulties he may have in "keeping his feet on the ground" in adjusting to the practical phases of life. These aspects can tell a story karmically, of the

phases of human life which the person can regenerate by his own spirituality. Since "planets are people," each square or opposition to the Ascendent-Neptune can symbolize persons who need the spiritualizing influence or persons who serve as "testers" for the Neptune person. This person, to neutralize the negative effects of unregenerate influences must keep himself "inwardly alive" by repeated spiritual recharging. Particularly difficult is the pattern of Ascendant-Neptune being squared or opposed by the ruler of the chart, whatever that planet might be. The Ascendant and its ruler are the "nowness" of the personality—its focal point of expression for this incarnation. This pattern presents a picture of the physical body itself being particularly sensitive to Black Forces and the indication is clearly shown that psychic training of only the most spiritual kind can be dealt with. This person needs continual alignment with White Forces through dedicated service, prayer, physical purity, and inspirational agencies such as music. If he chooses to walk a spiritual path, in his life activities, his motives and purposes must be immaculate, and he *must acquire conscious understanding of the psychic nature of the human organism*—he must come into an understanding of his own sensitivity and the responsibility that he has to those around him to "be a Light." Without understanding of his own nature and potentials he could be misdirected into negative expressions and eventually find himself on the downward grade.

Neptune conjunction Moon is the arch-symbol of psychic sensitivity— particularly when found in the

charts of women. Women with this position would do well, if circumstances permit at some time during their lives, to transcend the purely personal phases of woman-experience by "reaching out with hands and heart" to express motherhood in terms of welfare of those not connected with them by blood relationship. This position intensifies the maternal urge and the qualities of sympathy and tenderness are very deep and strong. Concentrated on the comparatively narrow sphere of home circle it can be very confined. Such women have come to a starting point in impersonal living and "all those who need nurture can be their children." Fortified by strong aspects, this Neptune-Moon conjunction can indicate the "born medium"—the faculty of living consciously in the higher dimensions of realization through clairvoyance or clairaudience. But, as noted before, solid groundwork must be established—such a sensitive person cannot risk attunement with that which is false and misleading.

Neptune-Saturn combinations are very important—and very interesting. These two planets represent the "extremes" of the feminine polarity; Saturn is the most condensed vibration of the planetary spectrum; gravitational in function, it symbolizes the vibration of earth. Neptune, however, is the most sensitive, the most ethereal and "un-earthly" in the spectrum. The square and opposition aspects of these two to each other must first be analyzed by determining which one is the stronger by position, sign, and scope of influence in the chart. Also a comparison must be made from the standpoint of which is the more "afflicted" by other planets. Whichever one

of the two is otherwise unafflicted is the key to the solution of the square or opposition "problem" since, being a free agent, it serves to counteract the negatives of the other. Too much Neptune, undirected and undisciplined, is "clear out of this world"—impractical, irresponsible, perhaps inspired but probably just a little too "precious;" too much Saturn, laying on with a heavy hand, "obscures the starlight," the consciousness is trapped in the world of forms and effects, idealism is strangled by the heaviness of burdens to be borne and responsibilities to be fulfilled. The opposition aspect of Saturn-Neptune is very significant—it indicates that this incarnation provides opportunities for the spiritualizing of attitudes toward responsibility-fulfillments by Faith and Idealism *and* the demonstration of spiritual consciousness as a redemption of responsibility-karma. Both vibrations must be used to establish equilibrium between these two forces—by living a synchronized expression of both, the best of both can be utilized. Saturn in favorable aspect to an otherwise afflicted Neptune is a marvelous antidote to the swamping of astral conditions; also this pattern promises a relationship—or relationships—with people who objectify the fine Saturn quality; they will be persons who act as "steading-agencies" in the subject's life, through whom he will—or can—become alerted to the maturity of responsibility-fulfillment. They will vibrate harmoniously with serious aspects of his nature and through association with them the finer qualities of his character can take on added depth and significance of expression.

An unafflicted Neptune in favorable aspect to

a "heavy" Saturn is like fresh water on a parched garden. The persons represented by the Neptune will be a source of inspiration and spiritual refreshment to the subject, who, by the afflictions from Saturn, may find life quite a drudgery through responsibilities and his own "limitation consciousness." If such a chart is heavily characterized by the earth vibration and Uranus is not much in evidence the subject may feel that his Neptune friends are rather a strange lot—he may not be able to understand them very well, but he will recognize his needs for their "lifting touch" in his life. He needs their realization of the inner life—his own is so preoccupied with the outer—and the aspect basically promises that through them he may take steps in this life to free his consciousness from the heavy chains of form.

Neptune is the cry of the human consciousness for "Shangri-la—the place of Peace, the source of Life-giving waters." Peace is established in the human heart when living is done through adherence to the *best*, the *finest*, and the *most perfect* realizations. The perfected state is first dreamed about, then visualized, then approached through processes of transmutation, and when the pull of Earth consciousness has been transcended the gates of *true-realization* are open to Beauty, Inner Peace, and Knowledge of Truth.

Chapter VIII

PLUTO—PRINCIPLE OF FROZEN FIRE

This material is presented in the hope that it will assist those astrological students who are sincerely interested in psychology to clarify their approach to patterns pertaining to the desire-aspects of human consciousness. We fail our task as "enlighteners" unless we make inner agreement to search for solutions to those complex and devious emotionalities that result from confusions and frustrations of the sexual consciousness of people. Evolution is generation and regeneration; phobia, psychosis, fixation, and the like are terms used to indicate levels of emotional consciousness which, because of lack of constructive releasement, have been permitted to stagnate, crystallize, congest, and "back track."

In the application of astrological interpretations to the findings of modern psychology there is no single symbol more significant than the sign Scorpio in its placement as vibratory significator of the eighth house of the abstract wheel.

As a fixed water sign, it may be likened to ice, compressed and immobile. As an emotional significator it is feeling in its most intense form. It is the great ocean of desire-power from which all humanity derives its emotional pabulum, to be transmuted through love for the regeneration of Life. (Physiolog-

ically, Scorpio represents all excretory functions of the body—the releasements of materials, in fluidic states, which for health must be “let out” so that the body’s regenerative and transmutative processes may be carried on.)

The above reference to Love might be better clarified if we use a design to illustrate. On a blank wheel put Aries on the cusp of the first house, Taurus on the cusp of the second house. This is the picture of “I AM”—the statement of conscious being—and “I HAVE”—the recognition of relationship with the things of Life through the consciousness of possession. Taurus—Venusian, earthy, and fruitful—symbolizes the maintenance and sustenance of physical life; it is our “roots in Earth” by which we, through the sense of having, maintain our hold in life-experience. In primitive levels the second house does not—nor need not—necessarily imply the consciousness of relationship with another person; but it is a state of “feeling” or “emotion” of ownership by which we carve our destiny according to our consciousness of “evaluating the things of Earth.”

To this design we now add Libra on the cusp of the seventh house. The “I AM” of first-house Aries now finds its fulfillment, or transcendence, in the “WE ARE” of partnership, marriage, or relationship of any kind. The isolative awareness of the first house is amplified through the mutuality of experience in “togetherness.”

The seventh house is the first house of the upper hemisphere, the initiation into soul-consciousness levels by the experience of love-recognition or love-distillation through the mechanics of relationship.

The maintenance or sustenance of the seventh house is found in the eighth house, the "soul-consciousness polarity" of the second house. It is, as has been said, the "desire-resource," the "fires of polarity-exchange."

We now place the symbol of Scorpio on the cusp of the eighth house, thus completing the picture of the individual thrust into the evolutionary levels of experience through the power of love for the transmutation and regeneration of his consciousness. (Suggest that all astrological students meditate on this design; it is the symbolic picture of the biblical account of the Garden of Eden, the birth of sex consciousness and the initiation of marriage. The perverted interpretation of this allegory, through ages of human experience, has been the cause of more tragedy and suffering than can be ascribed to any other one factor. "Eve" is the soul-consciousness, or the upper half of the wheel. "She" is derived from the need of each individual to transcend the states of the first house—isolative self-maintenance, innocence and/or ignorance. Each human being is a vibratory composite of "Adam and Eve;" physical sex is merely a specialization of polarity expressed in physical terms during a given incarnation for specific generative and evolutionary needs. There can be no such thing as superiority of the male over the female—we are all, in consciousness and subconsciousness, inherently both. Astrologers must understand this.

We will now create another design in our study of the sign Scorpio.

In a blank wheel connect the mid-points of the fixed houses—second, fifth, eighth, and eleventh—by

straight lines. The result is the perfect geometric form of a "static square" resting on its base. (This is the symbol we use for the "square aspect"—a relationship between two planets that are within orb of ninety degrees from each other.) Since the vibratory significators of these houses are all signs of emotional power we must study the polarity-relationship of these signs by pairs. We connect the midpoint of the second with the midpoint of the eighth and the midpoint of the fifth with the midpoint of the eleventh. The Leo-Aquarius polarity is the power of personal creative love, expressed in relationship of parent to child, being spiritually fulfilled in the Aquarian vibration of impersonal love-power which includes all relationship patterns as they are fulfilled in friendship or brotherhood. These two signs are love-power as radiations. The Taurus-Scorpio pattern represents resources of love-power through the evolutionary agencies of "desire for possession of things" and "desire for possession of love-experience."

The "static square" here depicted gives us the clue to the real meaning of the "square aspect" that we use in astrology. Frictional patterns shown in a horoscope symbolize potentials for suffering—"problems"—due to the frustrations and/or unspiritualized expressions of desire-power. To explain:

Our problems are ignited in our consciousness—as pain—by the contact we make with other people and through our vibratory reaction to their patterns of consciousness. This can be possible only through

the experiences delineated by the seventh and eighth house sector of the wheel, which is the sector of "vibrational exchange." Our states of unregenerate consciousness, unexpressed or unfulfilled desires, synchronize with a complementary pattern of the other person and our relationship-experience is objectified. Since this phase of life is brought to us through the other fellow, let us consider the design of the static square as starting with Scorpio.

The wheel, as we know, is an abstract picturing of evolutionary processes through successive incarnations. Physical birth is symbolized in each incarnation by the ascendant, the cusp of the first house. However, in each incarnation, a "second birth" is initiated by the first reaction to sex-awareness: the recognition of one's complement, one's "other self," one's living symbol of desired and needed fulfillment. So, we may think of the wheel as having started its revolutions from the moment that humanity—in the abstract (Adam and Eve)—became aware of the desire for fulfillment through the processes of polarity-exchange, starting with the vibratory exchange of physical sex experience on through all stages of development on mental and creative exchanges and in biological and unbiological relationships.

Scorpio, then, is seen as the vibratory resource of desire-power for that entity we call humanity, and from which all living things derive their creative expression and perpetuation. Because we are backed up by many, many incarnations of having expressed this power in certain ways we may think of each human being as resembling, symbolically, an iceberg which shows above the surface only a small fraction

of its entire bulk. Each one of us has a "great area" of submerged or unrecognized desire-potentials which stem directly from our affiliation to this resource. Thus mutual affiliation has been referred to by many thinkers as the "collective unconscious." Every human being, at any given moment of any stage of his evolution, vibrates to a certain level of this "elective desire body." (Similar—or shall we say analogous—to the relationship of any specific vibration of color to the entire spectrum, or to that of any tone to the "body of tonal vibration.")

In terms of conventional, orthodox viewpoint we may say that Scorpio represents or symbolizes the "source of evil." The devil is the eternal tempter, the eternal push-in-the-wrong-direction, the eternal trap for the unwary, the arch-destroyer, the enemy of good, the foe of Man and a "stench in the nostrils of the Most High." We do not quarrel with orthodoxy but these phrases represent the attitudes of people who see life—and its chapters—as "black or white," "essentially good or essentially evil," the "high or the low," "day or night," and so on. These levels of concept have been—and still are—necessary because they serve as guideposts for the conduct of evolving humanity. There must be molds of some kind into which man pours his expressions of himself, else all evolving life would be chaotic and pointless. Desire, itself, would have no evolutionary purposes to assist beyond the satisfaction of the most primitive needs.

However, an alchemical process works throughout the evolution of any individual or pair or group of individuals by the spiritualization of the love-con-

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sciousness and the development and expression of intelligence. Self-love becomes love of mate and progeny; self-protection becomes devotion to family, tribe, and state; the forces of sexuality are raised in vibratory quality to extend into levels of creativity and mental power. Through it all the consciousness of the individual ripens and matures into desire for improvement, expansion into wider and wider acquaintance with the universe of other people and, ultimately, for wisdom and realization of ideals. Thus Scorpio, through the eighth house patterns, makes possible the extension of experience into the transcendent expressions of the ninth, tenth, eleventh, and twelfth houses. Scorpio is evil only to the mind that sees evil as a "static entity." However, from the approaches made by dynamic realization, Scorpio is the source of all love, all aspiration, and, through the fulfillment of relationship-experience, the source of all wisdom.

Since Scorpio is a fixed sign of great potential power, planetary placements or patterns involving its vibration may be interpreted as being backed up by intense resource, the result of a "long-time-compression" of desire force at that point. Scorpio patterns—and Scorpio types—are never superficial or insignificant. Give careful attention to any natal aspects pertaining to this sign because its potentials are very great for "great good or great ungood." Desire is concentrated there and its constructive releasement and expression is a "must" in this incarnation. Failing, painful destiny is assured for the future. No emotional inhibition can compare with Saturn in Scorpio for intensity of fear or fixation; no

purpose-potential is more unwavering than Sun in Scorpio. Mars in Scorpio may represent sex desire at its most shrill need for expression. Mercury in Scorpio must watch its expressions—backed up by unregenerate impulses of jealousy, frustration, fear, etc. Its words can have a devastating effect on the minds and feelings of other people. Moon and Venus in Scorpio intensify to a high degree those patterns which pertain specifically to the levels of feminine consciousness of anyone, male or female. There is, or can be, a certain implacability, ruthlessness, or tendencies to “express through domination” when these factors are not satisfactorily released. All of these planetary positions demand transmuted expression through releasements made possible by the love-consciousness of mutuality in relationship, satisfactory sex-exchange and fruitful generation or, on impersonal levels, in loving work-service or creativity of some kind. These are fires which cannot, indefinitely, remain in a state of suppressed smouldering; they must be allowed to “blaze with the Fires of Living.”

Since we are searching for understanding there is a psychological factor involved in the Scorpio vibration which we must consider, unpleasant though it is. That factor, and it is an individual and collective emotional state, is the essential result of the failure to release constructively those necessarily intense desire urges. Because the physical body is an outer expression of the inner let us consider how this problem manifests on the physical plane.

As we said before, Scorpio represents all excretory functions of the physical body. Failure to make these needed releasements insures the condition of

congestion with all its attendant possibilities of physical inharmony.

In comparison then, how much more difficult it is to remedy the congestion of the desire nature. Any student can, by a few moments of reflection, recognize conditions of desire congestion in himself or in the natures of those he knows well. These congestions take very tragic forms sometimes and we must learn to recognize them.

The essential basic tragedy of unreleased Scorpio is the frustration of the generative urge. From this particular congestion stems a myriad of emotional, nervous, and mental ills that may afflict humanity in almost every phase of development. True that there are a few persons in incarnation at any time who do not require this particular form of release-ment but these people are few and far between. It is natural and healthy that people, generally speaking, experience the fulfillment of the mating urge in the companionship of love-relationship. Failing this fulfillment, when its need is deeply felt, there is presented a horrible picture of suffering and perpetuation of wrongs on others. Unfulfilled Scorpio—wherever it is placed in the chart—gives us a picture of possibility that the person may yield to expression of cruelty, dishonesty, murder, and all manner of destruction as a substitute satisfaction for this thing which, in his desire nature, screams for gratification. As the physical body may erupt with boils due to unreleased toxic conditions, so the consciousness may erupt with all kinds of black urges to get some form of releasement. The history of humanity's development as a sexual organism is riddled with chapters

of fear, perversion, disease, and madness because so many human beings "agreed" to live, emotionally, by standards completely removed from the processes of natural experience and healthy, loving fulfillments.

Marriage, which should be a natural response of two people to each other in terms of emotional rapport, has been made a tool to serve family interests, property acquisition, fortune, temporal power, dynasty, and heaven knows what else. An entire religious form was based on the attitude that man, being a worm and fit for nothing but eternal punishment, had no right to spontaneous enjoyment and fulfillment of his urges and his life. This "philosophy" has tainted the minds and emotions of millions of people for many hundreds of years. We are, in these times, beginning to get at the roots of these emotional diseases and, in studying them, we are forced to the conclusion that life cannot be well lived unless it is based on a philosophy of healthy, constructive, loving, and happy releasements.

Some of the results of having been instrumental in deflecting the emotional life and happiness of others:

People whose lives seem to be consecrated to suffering because of the lack of love experience; marriages which seem to be an eternal friction between the partners concerned—old enmity; children brought in who are sources of continual anxiety and care because of illness of mind or body—or deficient in essential character; women who are persuaded to marry men who keep them in continual enslavement to their desire urges without fruitful results; men who cannot free themselves from psycho-emotional bondage

to their mothers; children who come in to parents who cannot—who will not—treat them with reasonable affection or consideration; people who live an entire incarnation in fear of their own sexuality and shame at the thought of trying to “do anything about it.”

So it goes—the torment, pain, fear, inferiority feelings, cruelty, domination, enslavement, self-destruction, and madness—evidences of the congestion of the desire nature. The remedy is found in the enlightened, spiritualized education plus the vitalized determination to live healthily, expressively, beautifully, and lovingly in relationship with oneself and with other people. Thus the desire resource is transmuted and expressed in terms that make for evolution, as well as the redemption of karmic patterns into spiritualized consciousness.

We find meditation on a sign or a planet as it relates to the “abstract horoscope” to be a reliable foundation for all study of interpretative astrological science. By “abstract horoscope” is meant a wheel with Aries on the cusp of the first house, Taurus on the second cusp, and so on around the wheel. This applies the thirty degrees of each sign to its related house. The placement of the planets in the signs and houses of their dignity complete the picture.

In Part I of this series we considered the sign Scorpio in its “square relationship” to the other three fixed signs—the signs of “resource of emotional power,” which are the sustenance of the cardinal signs preceding them.

Now we must consider Scorpio in its relationship to the other two signs of its element—water. Our

design will be a blank wheel with Cancer on the cusp of the fourth house, Scorpio on the cusp of the eighth, and Pisces on the cusp of the twelfth. These cusps are connected by straight lines forming an equilateral triangle. Of the three water signs and houses, one—the fourth—is in the lower, or “ego-consciousness,” hemisphere; the other two are in the “soul-consciousness” hemisphere. To consider the fourth:

This is the second aspect of cardinal “I AM” consciousness; it is the “I AM” in terms of the Ego’s relationship with heritage, family background, racial consciousness, and identification with the streams of Life. Cancer, cardinal-water, is generative in the sense that it is our “home-building” consciousness; it is our base (the lowest point of the wheel) from which we rise up through the succeeding evolutionary patterns.

Scorpio and the eighth house sustain the seventh house, which is our focal point of most intensified relationship consciousness in marriage (love) or in enmity (unfulfilled love). Consequently the intense, concentrated emotional power of Scorpio—through sex-impulse and its derivations—is needed here. Scorpio is generation and its spiritualizations through re-generation in love.

Pisces and the twelfth house symbolize water as an enveloping agency. Abstractly considered it is the essence of the past brought over into the present. All the mutable signs and houses are “modulations” from one vibrational or environmental quadrant to the one following. The twelfth house is the modulation from one incarnation to the next—

or considered conversely—it is the essential key to understanding what, in the past, impelled the present incarnation. It symbolizes the emotionality of the water signs in its most transcendent and impersonal aspects of universality of Love, Sympathy, and Compassion-Understanding. Cancer is emotional identification with family; Scorpio is emotional identification in partnership; Pisces is emotional identification with world causes, universal welfare, and evolutionary progress as expressions of the most spiritualized faculties and consciousness.

The water signs in composite, symbolize our faculties as “sounding-boards;” our “vibrational responsiveness to other people’s vibrational patterns;” “subconscious instinctive family feelings,” “subconscious desire-impulses” and “subconscious memories from past incarnations.”

Since the foundation of all astrological interpretation is “Know Thyself,” suggest acquaintance with the water-sign pattern by turning the design we have created so that your Ascendant sign falls on the cusp of the first house. Even if your natal chart has intercepted signs, this turning of the wheel will give you a picture of how, in general, the water-sign consciousness applies to your individual astrological variation. Study it carefully, with emphasis on the cusp carrying Scorpio, for pursuance of this discussion. Approach it in this way: “Scorpio indicates the concentration of my desire-consciousness in such-and-such house in such-and-such quadrant of my chart.” Meditate retrospectively on your past experiences pertaining to this pattern. Apply this technique by placing Scorpio on all cusps of an otherwise

blank wheel. Elasticize your mental approach by applying the water-sign trine and the fixed-sign square to the twelve possible abstract positions.

Our next consideration of the sign Scorpio will be in its relationship to Libra, the cardinal sign preceding it. On a blank wheel put Libra on the seventh cusp and Scorpio on the eighth. from the center of the wheel darken the lines representing the seventh and eight cusps and then shade in the seventh and eighth houses so that they stand out from the other houses. This is for the purpose of alerting you to the intense emotional signification of this two-house and two-sign sector of the wheel.

Libra, cardinal-air, is the vibratory correspondence of the first house of the soul-consciousness hemisphere; it initiates the third sector of the wheel by the dynamic action of the magnetic attraction of two people to each other. The egotistic individualistic "I AM"—Adam—of the first house extended into "I am a unit in family relationship" of the fourth house, becomes, in the seventh, "I am one of the two complementary factors of an intensely focused emotional experience pattern." Venus, as ruler of Libra, is the abstract symbol of the "Eve-consciousness" of every human being, the agency of redemption for the isolative egoism inherent in all of us and the essential channel by which we all find the source of our cultivations and refinements through exchanges in mutuality—in all phases and levels.

Scorpio, succeeding Libra, is the desire-food by which this redemptive experience is sustained and the eighth house is the process of generation, regeneration, renewal, and transmutation by which is dis-

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titled Understanding—leading from the eighth house into the transcendencies of the remaining four houses of the wheel. Add to our design a straight line from the ninth cusp to the Ascendant, enclosing the last four houses. This four-house sector is consciousness resulting from transmuted expressions of the desire nature; spiritualizations made possible by love. Apply this design to your own chart in meditation. Elasticize by studying it as it applies to the twelve possible positions in the abstract wheel. Utilize the basic key word approach to the sectors and to the individual houses, keeping in mind that Scorpio conveys the intensity of the desire nature; the focal point of sex consciousness; the chapter of experience which requires the utmost of your regenerative and transmutative powers; the levels of your emotional awareness that demand the improvement of vibratory quality by love; and the improvement of expression by constructive action.

The viewpoint is maintained here that Pluto is the ruler of Scorpio; Mars is the co-ruler as the active expression of Pluto. And for these reasons:

The essential qualities of a planet's "spiritual nature" must coincide with the essential qualities of the sign it rules. Mars is not only the Principle of Energy but it is the expression of that energy in action. Its sign is Aries—the initial step of the wheel, the "new life," the consciousness of Being and Doing. Its essence is dynamic in every way: thrusting, energizing, impregnating, stimulating, and vitalizing. It is the abstraction of individual selfhood contending with Life and its component parts as

things to be overcome through the urges of self-maintenance and self-expression.

Pluto, remote and slow moving, is the abstracted essence of the fixed, congealed, and compressed nature of Scorpio—the most rigid of all the signs. (Leo, fixed-fire, glows with power and radiance; Taurus, fixed-earth, is fruitful and expressive; Aquarius, fixed-air, is a vibration of genius—transcendent and inventive; of the water signs, Cancer is responsive and moody; Pisces is extremely impressionable and subtle), Scorpio, smouldering with the compression of its inner fires of intense feelings, expresses its utmost infrequently but then with great and telling effect. Volcano-like, these expressions are made when the urge to express exceeds the capacity to withhold and the energy-releases are made for far-reaching effects and results. Let us refer again to the design of Libra-Scorpio with the line drawn from the ninth cusp to the Ascendant. What does this design essentially convey?

In periodic recurrence—revolution after revolution of the wheel—it symbolizes the need for reincarnation for the greater spiritualizations of the consciousness due to failures or unfulfillments of the partnership-regeneration patterns of the previous incarnation or cycle of incarnations. The Ascendant carries on its back the whole sector of four houses which include the ninth, tenth, eleventh, and twelfth. Pluto, as ruler of Scorpio, stands at the portal of spiritual life—on any phase—from relationship to relationship and—and this is significant—the relationship-essence of the past to the present and from the present into the future. The last four houses of

the wheel represent the "Wine of Spirit" distilled from all fulfilled relationships.

Now if, at the commencement of incarnation, the Ego is unable to say "I AM," of what use is incarnation? The fact that incarnation is made is proof that the Spark of eternal, indestructable Consciousness is seeking further spiritualizing, no matter how limited the capacity for self-expression may be. The congenitally crippled, the blind, the mentally deficient, and all such defective persons are personifications of the expression of the lower hemisphere of the wheel—consider this carefully—loveless release-ments of the generative and regenerative factors. The on-going of life is regeneration; those lives that seem to be back-going are themselves objects of devotion, sacrifice, and love for parents, or others, who need extreme measures to release their resources of knowledge, compassion, and sympathy; thus the processes of improvement and regeneration are maintained and perpetuated. The ninth, tenth, eleventh, and twelfth houses not only represent people who live in spiritualized consciousness, but they also represent the patterns of work or service that are extended to those who personify evil destiny in their afflictions of suffering and ignorance. In other words, those who have learned the lessons of the eighth house distill, for service to all, those spiritualized powers by which afflictions and suffering can be, and are, redeemed. Therefore, enlightened people regard every incarnation as significant and of value; their viewpoint extends beyond the superficial and transitory; they perceive the Laws of Life in expressions and recog-

nize that there is the possibility for the regeneration of any and all phases of human existence.

The approach made by modern corrective psychology—let us refer again to our design—is to help the person who is physically, emotionally, or mentally-psychically afflicted to re-establish his ability to say “I AM” in terms of (1) physical healing and improvement of the physical capacities; (2) the understanding of his emotional patterns of fixation, fear, frustrations, or inhibitions, so that the inner complexes and compressions may be released and an upsurge of self-confidence, sexual-emotional health, relationship realignment, optimism, joy, and love be established; (3) disciplines and directives for stronger and more efficient mental awareness so that the person may bring himself into clearer alignment with things and people around him. All of these factors point directly to a higher level of “I AM” consciousness. There is no other basis for living life in constructive and fruitful terms.

Now we must consider that from incarnation to incarnation an inner life starts with each emergence into sex awareness and the recognition of partnership experience. More destiny can be created from the pattern of one marital experience than from any other single factor in human development. All of the essential factors are involved: sexual exchange, rearing of children, economic problems, relationship entanglements, etc., making a composite of very complex emotional reaction patterns. Since we all are individuals, regardless of how close or bound we may feel to our partners, we cannot, ultimately, and should not try to, get away from the consciousness

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of "I AM." Even to try to effect this inner cleavage is to ensure, to a degree, the wreckage of integrity, the undermining of self-confidence, and the depletion of ability-expressions. The "I AM" of Mars-Aries should be—and eventually must be—a thing of honest self-awareness, integrity, and emotional health. Until this springboard is made the basis of our "leap into life" we risk floundering in swamps of indecision, falsity, and all manner of tragic complications. Pluto, as ruler of our intense desire-capacity, is released through Mars either as an agency of destruction, domination, greed, crime, perversion, and disease, or it is an expression of courage, self-reliance, constructive activity and work, the ardency of true love-impulse, the health of rewarding sexual-mutuality, and the luminous spark by which life is expressed with warmth and light, joy, and progress.

When your life seems to reach a point of stagnation and, through a feeling of inertia or depletion, you feel unaware of new directions and new paths of growth, but you do want to continue progressively, look to your chart and point your attention at the cusp carrying Scorpio to alert yourself to your resources. Then by consideration of the house carrying Aries and the potential indicated by your Mars, find out how you can say "I AM" in bigger and better terms than ever before. This is the process on the inner planes:

You are aware of a strong desire to move ahead with your life in some way. Desire, unreleased and unexpressed, banks up until congestion sets in; this congestion results in envies and jealousies of others, self-pities and a diminishing of self-respect and self-

confidence. Futilities and superficialities are resorted to in order to fill up the "aching void" and your life goes wandering off into all kinds of (really unwanted) byways and detours.

So—you know you must do something with yourself from your own center of awareness. Your start of anything is made with your Aries and/or first house consciousness; an enlarged or extended consciousness of your Aries-Mars potential is the key for greater releasement of your desire for on-going. Not what someone else thinks you might do, should or should not do, but what your horoscope says is your pattern for progress.

Without reneging on legitimate responsibilities or trampling unjustly on anyone you will respond to the first opportunity that synchronizes with your progressive purpose. Your response will be in terms of "good Mars"—eagerly, enthusiastically, courageously, and positively. You say, in effect, "I wish to release something of the best that I have to offer to my own life and to my relations with other people—something from the deep, hidden resources of my consciousness and abilities. I am determined to make this a worthy and constructive contribution to be expressed and fulfilled with honesty, integrity, and courage."

By such an attitude, and inner feeling, the resources of Pluto, the collective desire body, are released into life through you and serve to feed the spiritual vibrations and consciousness of all who contact you. This, in short, is the redemption of relationship, the essence of love-experience.

