



Studies in Astrology



Volume III

**THE ROSICRUCIAN
FELLOWSHIP**

Mt. Ecclesia
OCEANSIDE, CALIFORNIA, U.S.A.



Studies in Astrology

BY

ELMAN BACHER

VOLUME III

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THE ROSICRUCIAN FELLOWSHIP

MT. ECCLESIA

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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 becomes more and more generally accepted, his presentations will serve increasingly to help people know themselves and fulfill their highest destiny.

Before his passing in 1954, Mr. Bacher expressed a keen desire to have us publish his articles in book form, and although we deeply regret that he is not here to see the culmination of his desire, we are happy in knowing that his wish is now being fulfilled.

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INTRODUCTION

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

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

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

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

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

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

Chapter I

THE ASTROLOGER

The astrologer belongs to one of those many groups of people who, motivated by impersonal love, seek to add to the betterment of human conditions. He has come to a point in his development when his inner resources, distilled from past incarnations, are of such quality and scope that they "must out"; in other words, a part of his consciousness can no longer find satisfaction in the purely personal—or biological—levels of experience. (Of course, his impersonal service is an expression of his development and experience as a human being, but its *purposes* are for the world of human beings at large.)

Let us consider the astrologer in the light of "astrological designs:"

In a blank circle draw the horizontal and vertical diameters. The cross made by these two lines symbolizes the *human-beingness of the Astrologer*: a man—or woman—incarnated for the purposes of development, dealing with problems, trials, and temptations as anyone else does; perhaps subject to one or many forms of testing-through-suffering. All this pertains to the personal part of him, but when we add the cusp of the ninth house to this "cross pattern" we see the astrologer emerge from the limitedness of a mere human. Placing the symbol for

Jupiter in the ninth house of this design pictures his essential identity: he is "elder brother" and teacher.

In his human-beingness on this plane he is brother to all people who come to him for guidance. He recognizes that he walks the same essential paths that all people do, but the thing that differentiates him from others is the composite of his impersonal love quality, his range of understanding of human conditions and his abstract mental faculties. This composite lifts his consciousness to a level that transcends the basic biological motivations of thought and feeling, he sees through the concepts of race, group-religion, caste, family moldings, physical relationship patterns, and even of sex itself. His approach to his "younger brothers and sisters" is from the basis of studying and understanding their vibratory patterns—in other words, their consciousness.

His fundamental study is that of the vibratory nature of the entity we call humanity in its myriad expressions and variations, manifested by subconscious impressions and feelings, emotional tastes, physical attributes and conditions, and reaction patterns to all the departments of experience and relationship common to all human beings in their evolutionary progress. Mankind is not only one family—it is one thing, one particular pattern of life-expression.

The astrologer is, of course, a facet of the one thing; but, by perception and understanding, he is in relationship to most of the other facets of the one thing as a person on a mountaintop is to those who are climbing the same mountain or to those who have

still remained in the valley below. He has, at his particular evolutionary level, already distilled something of what the climbers on the mountain slope and the people in the valley are in the process of distilling: awareness of universal principles and its expression through the processes of human life. He, in his turn, still has mountains ahead, and there are those who have attained "look-out points" that are higher than that which he now occupies. But the impersonal consciousness is the common denominator of them all. That is the essence of the fraternity which relates him to those still climbing and to those ahead of him. To the former he is elder brother; to those ahead he is younger brother. But all of them are elder brothers to those who remain in the valleys of purely biological and materialistic consciousness.

In our design, the ninth house symbolizes the knowledge or wisdom aspect of the astrologer; his love aspect is designated by the eleventh house. To our design let us add Aquarius on the cusp of the eleventh house and place the symbol for Uranus in that house; shade in the ninth and eleventh houses so that they stand out from the rest of the wheel; "ground" these two houses by adding the cusp lines of the third and fifth houses, thus designating a composite of two polarity-patterns: (1) knowledge raised to its transcendent expression of wisdom, distilled from experience; (2) personal love, as a creative expression, raised to its spiritualized level of boundless impersonal love for humanity—regardless of the latter's levels of manifestation or development.

The love aspect of the astrologer's consciousness—designated by the eleventh house and the vibratory

essence of Uranus—is the culmination of all the houses of relationship and the most spiritualized expression of the air signs. The eleventh house is Human Relationship in its most protean expression. It is the distillation of all relationship patterns—the power of love in its expression as the “waters of Life,” the panacea of all emotional experience, the ultimate goal of all human loving. We call this state “Friendship”—the essence of the best that may be derived from the togetherness of people, no matter who, or what, they may be as individuals.

This love aspect is, by its very nature, the fused essence of the love aspects of both sexes—or polarities. The astrologer, through his intensified experience in past incarnations, has distilled, to a degree, the understanding of the emotional characteristics pertaining to the masculine and feminine attributes. He must, to fulfill his service, be able to see into the problems of both men and women and to perceive the directions of regeneration and correction.

The consciousness of the astrologer, in reference to this love aspect, might be more clearly delineated by another design. (The one we have been considering refers more particularly to the evolutionary directions or paths that must be traversed by one who seeks to render service through astrological interpretation.) The flowering of the love consciousness of the astrologer is shown by a blank wheel in which the cusps of the third, seventh, and eleventh houses are connected by straight lines, forming an equilateral triangle. Interestingly enough, one point of this triangle—the third cusp—is in the lower, or ego consciousness, hemisphere; the seventh cusp marks a

point of equilibrium, being opposite to the Ascendant; the eleventh cusp, representing the highest peak of relationship consciousness, is in the upper, or soul consciousness hemisphere. There is an element—a common denominator—of “fraternity,” linking these three houses to each other. (The third house, on biological levels, is “brothers and sisters;” on a more impersonal expression it is “kindred and neighbors;” still more impersonal it is “fellow students”)—people of whatever age or condition who are learning from the same source of knowledge, or who are being spiritualized by the same religious or philosophical interpretation. The seventh house is the fraternal relationship of one person—or consciousness—to a complementary expression—either sexual or vibrational. The “fraternity of marriage” might be described in this way: one man and one woman serves, in togetherness, the on-goingness of life in love experience and procreation. Husband and wife, in this life service, are truly brother and sister as an expression of the third house consciousness intensified by the composite powers of desire attraction and love releasement. The eleventh house, in the soul consciousness hemisphere, is the transcendence of the former two, since it is the love consciousness expressed toward the entire entity which we call humanity, and it is not limited in its expression by being confined to only one part—or selected parts—of that entity as its object.

So, the spiritually motivated astrologer must stand as a living symbol of that love which recognizes no barriers or limitations—of any kind—to its expression.

We will now consider a design which could be taken to represent a symbolic portrait of the astrologer in his composite factors of human consciousness and spiritual consciousness. Using a wheel with houses on white paper fill in the first six houses with a dark color—brown or blue, etc.; fill in the seventh and eighth houses with red—symbolizing the “fires” of relationship and regeneration; the remaining four houses will remain white—symbol of the spiritualized consciousness. The portrait which results is that of a human being whose vibratory and environmental elements are essentially those of any other person; he has experienced much development through transmutation of his lower vibrations by the spiritualizing powers of idealism, love, service, sacrifice, self-discipline, and responsibility fulfillment. He has been many things—as a worker; he has fulfilled most of the patterns of experience in love relationship—both as male and as female; he is—or has been—something of an artist because his mental perceptions include an understanding of the symbolic and of the abstract. He is aware of the drama of life and he is sensitive to the nuances of human thoughts and feelings as they are presented in the problems that he studies. He knows evil but his mind and heart are set on good. He studies problems to fulfill the purpose of finding solutions. His motivation being one of love, he radiates encouragement, neutralizes fear, illumines the consciousness of his brothers and sisters by alerting them to their strength and powers. He is—and realizes that he is—an “open door” through which all who so desire may walk from the darkness of

their unregenerate patterns into the light of self-knowing. He neither approves nor disapproves of anything he sees in any chart—he keeps personal feeling out of the picture—because he recognizes that each chart is a picturing of *good in its becoming*.

In relationship to the client who requests his assistance we see him portrayed by this design: an otherwise blank wheel with the first six houses colored or shaded, the upper six houses remaining white. In this design, the lower shaded houses represent the client with his problem; the white houses represent the astrologer and his spiritualized consciousness. All human problems are rooted in unregenerate expressions of the first six houses; they are brought into their most intense focus throughout the composite action of the seventh and eighth houses and the solutions are found in the regenerating powers of the last four houses. In this design the astrologer reflects the regenerate potentials of the client. He is thus portrayed as the client's other, or higher, self. The magnetic action of love power attracted the client to the astrologer, who waits to assist all who need him, and by the distilled powers of his regenerate consciousness, he is able to study the client's chart and to throw a beam of light into the dark corners and perceive the needed spiritual corrective for the client's consciousness toward his problem.

The astrologer, in contact with the client, has the responsibility of putting aside all patterns of personal disturbance while he undertakes the task of reading the client's chart. He must be the white hemisphere, and in the event that he is dealing with a deep personal disturbance it would appear a better

policy to defer the reading until he can establish his inner poise. In recognizing the impersonal quality of his service he knows that he is an instrument by which the client's good is brought out into the open and he has, really no right to impose on the already disturbed or apprehensive client his own inner frictions. His responsibility is to *reflect light*—clearly, strongly, and unwaveringly.

Since all forms of service entail certain characteristic patterns of testing for those who are aspiring, it might be well to consider a few of the principal tests which are, sooner or later, to be faced by all astrologers.

The great responsibility of the astrologer is to keep his viewpoint free from all false claims of pride and power-lust. These temptations are very subtle and can be very difficult to detect consciously. To be able to read a horoscope sensitively does place in the astrologer's hand a certain power over the mind or emotions of his client; the latter, being to a degree dependent on the astrologer, may tend to feel and express a certain reverence toward the astrologer, which can be very flattering to his human consciousness. The astrologer must keep a respect for his own instrumentation; if he does so he will not fall into the trap of letting his ability become a source of pandering to latent vanities; he will, instead, let it remain a "candle burning brightly on the altar of spiritual service."

The astrologer serves best if he can keep his service output free from all limiting claims of financial remuneration. If he can make his living in another way and do his astrological work as a creative ex-

pression he stands a much better chance of keeping his channels open and free-flowing. The client has a perfect right to make compensation if he wishes to—since he wants to establish equilibrium in relationship to the astrologer by what he considers right exchange and to express his appreciation. However, financial remuneration cannot be allowed to become a static factor to the astrologer if he is to keep himself a symbol of universal giving. The moment he establishes a policy of specific charge for his service he risks cutting himself off from many people who may need his assistance but who cannot ask for it because they cannot afford it. In short, the astrologer who keeps his service channels open and free is the one who serves best, most completely, most happily, and most spiritually.

Chapter II

THE ASTROLOGICAL MANDALA

A *mandala* is an abstract design which is used as a focus for concentration and meditation by a creative artist. The mandala depicts the essence of an artistic concept; by meditation on it the artist concentrates his inspirational faculties which are subsequently released into form through painting, sculpture, or whatever medium the artist uses for his expression.

The astrologer is an interpretive artist whose essential mandala is the design commonly known as the *natural chart*. On a wheel, place the symbols of the zodiacal signs on the cusps in regular sequence, starting with Aries on the cusp of the Ascendant, Taurus on the second, etc. Then the symbols of the Sun, Moon, and planets are placed in the signs and houses of their dignity: Mars in Aries, first house; Venus in Taurus and Libra, second and seventh houses; Mercury in Gemini and Virgo, third and sixth houses; Moon in Cancer, fourth house; Sun in Leo, fifth house; Pluto in Scorpio, eighth house; Jupiter in Sagittarius, ninth house; Saturn in Capricorn, tenth house; Uranus in Aquarius, eleventh house; Neptune in Pisces, twelfth house.

The design resulting from placing these symbols around, and in, a circle containing twelve equal sec-

tions is considered by the writer to be the greatest mandala created by the mind of man. It is the composite symbol of the vibratory nature of the entity we call humanity. The horoscope calculated for the incarnation of any human being is a variation of this mandala; the same essential elements are found in all horoscopes of human beings, qualified in calculations only by the specializations of date, time, and place of birth.

This "Great Mandala," as we shall call it, is a composite symbol of such magnitude and complexity that the imagination reels in contemplation of it. It might be well to create the mandala, step by step, from its beginning:

Use a sheet of blank paper, calculate the exact center and place there a dot. This dot is the symbol of the Consciousness which makes possible the manifestation of a galaxy, a solar system, or the incarnation of a human being. It is the essential symbol of "being-ness" on all planes.

Through the dot, lightly draw a vertical line the entire length of the paper; this line represents the dynamic, energizing principle of Nature—the symbol of cosmic generation, "being-ness" in the process of taking form, the essential symbol of male sex. Now draw, lightly, a horizontal line through the dot across the entire width of the paper; this line is the subjective aspect of "being-ness," the essential symbol of Form itself, the female principle of Nature—that which is energized or acted upon. The picture thus far represents a radiation from a central point—Consciousness, a composite of the dynamic and subjective principles, the essential lines of force by

which manifestation is made, the cross-pattern which stands as the eternal symbol of "beingness objectified." This much of the design—a geometric abstract—can be called the basic mandala and can be utilized for meditation by all astrologers. It is the skeleton of all horoscopical structure, the picturing of the Fatherhood-Motherhood of God and the essential symbol of cosmic sex which results in physical manifestation.

There is an indefiniteness about the appearance of the basic mandala described above; the lines from the central dot can extend off the paper indefinitely—thus an impression of chaos or formlessness is conveyed. Since manifestation (incarnation) serves the purpose of evolution, and evolutionary forces always require specific forms as their instruments, we now take the next step to create, in our basic mandala, a field for evolutionary purposes.

With the point of a compass on the dot describe a circle, the circumference of which will, of course, twice intersect the dynamic-vertical and horizontal-subjective-lines. Since all points on the circumference of a circle are equally distant from the center we now have created, symbolically, a perfect field designating an instrument for evolutionary forces; each of the four sectors of the circle are equal to each other in area, as are the lower and upper hemispheres to each other and the two lateral—or vertical—hemispheres to each other.

Now erase the light lines outside the circle, intensify the circumference of the circle and the vertical and horizontal lines within. The result may be called the "Mandala of Incarnation." Its form is

definite—an enclosed thing in which certain specializations of evolutionary forces can work. This Mandala of Incarnation may be used as a focal-point for meditation from two standpoints: (1) from within-out; and (2) from without-in. The astrologer must so elasticize his interpretative ability that he never loses sight of the spiritual significance of any chart he studies.

(1) From within-out: The creative Will of God expressing through a specific manifestation for evolutionary purposes; the essential spirituality of all manifestation; the God-spark inherent in the consciousness of each and every human being radiating into every factor of the individual's experience.

(2) From without-in: Divine Love and Wisdom overshadowing and interpenetrating every point of manifestation; manifestation being "enclosed within the Divine Arms and always in sight of the Divine Eyes;" the human being looks into his consciousness to find the source of his conditions and the channels for his best expressions; he turns in to become aware of his powers and potentials; his consciousness is reflected by his outer condition—the radiations from the Center—but the Center remains eternally the source of all that he experiences. The "Life" of a horoscope is within the circumference, not outside of it; so we do not find our essential solutions outside of ourselves but in our particular expression of the Eternal Consciousness and our ever-growing awareness of it.

Simple though it appears, the circle with its division into quadrants by two straight lines is a mandala of enormous complexity. If we consider that the

circle itself is activated in being bisected by the horizontal line, the two hemispheres which result from this bisection are themselves undifferentiated and unactivated; their activation is made possible by the vertical line.

Each bisection symbolizes the Cosmic Principle of Duality—two-in-one-ness. "Dynamic" and "Subjective" are found to be inherent attributes of any part of any manifestation. As such these two words, in composite, are expressed by the word "sex" when made in reference to Life incarnated. Sex, activated, is generation and regeneration—the "on-goingness" of Life. Either of the two pairs of hemispheres, in juxtaposition, result in the composite One; neither of whom can represent Life functioning creatively without the frictional ignition of the other pair. For meditation, sketch circles in which are represented these bisections individually; each pair of hemispheres can be taken to represent an expression of cosmic generation.

The flat, two-dimensional representation of the quadrated circle is now to be given, abstractly, additional dimension.

The Mandala of Incarnation is an essential matrix; but incarnation implies expression of that matrix in physical form. The terms *length*, *height*, and *depth* are usually thought of as three different expressions of physical dimension. When we consider that all physical manifestation is three dimensional we realize that length, height, and depth are three attributes of one essential dimension—the dimension of physical manifestation. Each of the four quadrants of the Mandala of Incarnation is a specialized level

of Consciousness and, correspondingly, of experiences. Since experience is reflected in the dimension of physical manifestation and interpreted by consciousness, we will apply the principle of three dimensions in one to the Mandala of Incarnation.

From the center of the circle, or by four more polarity diameters, subdivide each quadrant into three equal sections. This action is the twelve-fold division of the wheel which we use as the environmental houses of the horoscope. The three dimensions of each sector are not length, height, and depth, but are in terms of signs, dimensions of consciousness reflected by the houses as dimensions of experience.

The dimension of the first house of each quadrant (first, fourth, seventh, and tenth houses) is the statement of Being—the “I am”: first house, I am an individual; fourth house, I am an individual aspect of an entity called family group or family consciousness; seventh house, I am one of the two factors of an intensely focussed emotional relationship pattern; tenth house, I am an individual aspect of the entity called humanity.

The dimension of the second house of each quadrant (second, fifth, eighth, and eleventh houses) is possession of emotional resource by which the life of the previous, cardinal, house is sustained. Second house: My physical life is materially sustained by the exercise of my consciousness of possession or stewardship and by exchange with other people; fifth house: my family consciousness is sustained by releasements from my resource of creative love; eighth house: my relationship consciousness is sustained by transmutation of my desire forces through the exercise of my

love consciousness in emotional exchange with my complements; eleventh house: my identity as an aspect of the universal entity, humanity, is sustained through the exercise of my spiritualized, impersonal love consciousness.

The dimension of the third house of each quadrant (the third, sixth, ninth, and twelfth houses) is the impersonal distillation of the previous two houses. Third house: intellectual faculties by which I identify the world of forms; sixth house: my creativity expressed as service to life through my best as a worker; ninth house: wisdom—spiritual understanding—distilled from the regeneration of desire through love relationship; twelfth house: my consciousness of serving universally, my needed redemptions from the past incarnation which have impelled the present one, degree of cosmic consciousness distilled from the perfect fulfillment of all responsibilities through spiritualized love.

The triune dimension is expressed in reference to the wheel as a whole by the "grand trines"—the equilateral triangles formed by connecting the cusps of (1) the first, fifth, and ninth houses; (2) the second, sixth and tenth houses; (3) the third, seventh and eleventh houses and (4) the fourth, eighth and twelfth houses. These trines pertain, respectively, to the four elements: (1) Fire: Spirit; (2) Earth: Consciousness of evaluation of forms; (3) Air: Identification and relationship consciousness; (4) Water: emotional responsiveness—the principle of sympathetic vibration.

Here are suggested a few basic mandala patterns:

- (1) Twelve wheels, each of which has the signs

on the cusps in sequence, each with a different ascendant; each of these mandalas may be utilized for meditation on the cardinal, fixed, and mutable crosses, the fire, earth, air, and water trines, the fire-air and the earth-water sextiles.

(2) Planetary environmental mandala—a planetary principle expressing through a particular house—can be found in ten groups of twelve wheels each: each group pertains to the placement of each of the ten planets (Sun, Moon, and eight planets) in each of the twelve houses, leaving out the placement of the signs.

(3) Planetary vibrational mandalas can be created by wheels with the signs on the cusps—placing the planet under consideration in each of the twelve signs and studied regardless of house position.

(4) Synthesis of groups 2 and 3: mandalas for meditation on Ascendant rulership: twelve wheels, with signs in sequence, for each of the ten planets as ruler of the ascendant—the ruler to be placed in each of the twelve houses.

(5) Elaboration of number 4 in terms of meditation on the Ascendant ruler by its placement by sector: (1) houses 1, 2, and 3; (2) houses 4, 5 and 6; (3) houses 7, 8 and 9; (4) houses 10, 11 and 12.

Simple and complex mandalas can be abstracted from any natal horoscope. Here are a few suggestions by which the student may concentrate his synthesizing ability:

(1) From a given chart, abstract all dignified planets into a wheel with the natal sign positions on the cusps; meditate on the placement of these concentrated vibratory essences in terms of their house

rulership, house placement, and sector or quadrant placement.

(2) From a given natal chart, abstract any specific square or opposition and any one of its regenerative agencies (a planet making a trine or sextile to either one of the afflicted planets); meditate on this mandala from every possible standpoint that will open your consciousness to the clues of alleviation for the afflicted pattern.

(3) Suggest abstracting the Saturn mandala from every natal chart that is studied by placing Saturn and all the planets which aspect it in a wheel with the natal signs on the cusps. Interpret Saturn as the principle of responsibility fulfillment, and meditate on its significance in the chart from all approaches.

(4) The most important of all mandalas abstracted from a natal horoscope are those which pertain to the twelfth house. In composite, these give the clues to the whys and wherefores of the present incarnation. Suggest a mandala to be applied to a natal sign cusp wheel for every single factor pertaining to the twelfth house of the natal horoscope: sign, house, and sector placement of the ruler; vibrational and environmental placement of each planet aspecting the ruler; each condition pertaining to any planet in the twelfth house, and, last of all, a mandala composed of the signs on the twelfth cusp and the ascendant and the placement of their planetary rulers.

Chapter III

WHITE LIGHT ASTROLOGY

The essence of spiritual service of any kind is performed by the person who transmutes the negative areas of his own subconscious, strengthens and disciplines his mental faculties, keeps his heart consciousness alive with love power, and seeks always to be perceptive of the best in others. The perception of the actual or potential good in others is an ignition which sooner or later makes possible the expression of that good. The essence of evolutionary progress is the ever-unfolding awareness of Good; we as individuals make a contribution to the progress of the race as a whole when, by regenerate consciousness, we are able to alert others to a recognition of their higher potentials for the fulfillment of talents and abilities, health, love, and success in any field of endeavor.

The term "white light" is a symbolized expression of this consciousness. White is the composite of all color refractions; in its purest form it stands as a symbol of the vibration of consciousness which is centered in God. The refractions of white light may be referred to, or thought of, as soul qualities, corresponding spiritually to the variations found in the color spectrums. Each of these colors manifests the principle of diversity as an expression of unity, in

that each quality has its vibratory ranges from the most primitive, unregenerate aspects to its most regenerate and highly spiritualized aspects. The utmost degree of pure, luminous white composites the best of all visual vibratory expressions as a symbol of consciousness perfected.

The astrologer, in his study of horoscopes of human beings, is actually studying, analyzing, synthesizing, and interpreting vibratory patterns of soul qualities representing all possible ranges of development and their reflection, in the world of forms, as experience patterns. The artistic consciousness of the painter, for example, is reflected by what is found on his canvases; that of the musician is manifested by that which comes out of his instrument.

The astrologer, also an interpretative artist, expresses his consciousness by the way he interprets the horoscopes of others; the horoscopes are his instruments—corresponding to the brush, colors, and canvas of the painter, and to the violin of the musician. The astrologer's consciousness of good corresponds to the composite of the artistic perceptions of the esthetic interpreter. Inspiration is the ignition of all consciousnesses that are aligned to truth and beauty; for the astrologer, this ignition is made possible when he charges his consciousness with the desire to interpret a horoscope according to the best of all its potentials. This means that he makes his ultimate interpretative goal that of alerting the client to a recognition of the best and finest of the latter's soul colors and soul tones.

The impersonality of the astrologer's service makes it imperative that, when he is at his work, he

lift his consciousness from down-pulling patterns of personal feeling and emotion. We suggest, as a preparatory technique for developing this faculty, meditation on the following mandala: a circle, blank except for a round dot, or spot, in the exact center. This mandala is the most perfectly impersonal representation of a horoscope that it is possible to make. It conveys no experience pattern, emotion pattern, nor friction, sorrow, or difficulty. The dot in the center can stand as the purpose of the astrologer's task. It is one-pointed, condensed, and undifferentiated. That purpose is to be a source of spiritual enlightenment to the client and when meditation on that purpose is, itself, focussed and concentrated, personal down-pullings vanish from the consciousness of the astrologer. In this way the astrologer "white lights" himself; his next step is to "white light" the client. He does so by adding to the above mandala the vertical and horizontal diameters; the result is the most abstract and impersonal portrait of a human being that can be made. This mandala is a composite picture of the spiritual consciousness—the central dot; the state of physical incarnation is the cross formed by the straight lines, and the enveloping of the perfect circle is divine power, divine love, and divine wisdom. The mandala pictures a human being who is conscious of his spiritual origin and of the spirituality of incarnation. From meditation on this portrait, the white light awareness of the astrologer toward the client is unfolded.

The next step in developing white light awareness is for the astrologer to add the other diameters to the above mandala, thus completing the twelve-fold horo-

scopical wheel. The mandala now presents the picture of the client as subject to the same general patterns of experience and relationship that are common to all other human beings. These twelve "houses" are the "rooms" of the house in which the entity, Humanity, lives during incarnation. Each is as necessary as all the others, each has its particularized significance in experience, and each is a work-shop for the creation of greater good on all planes of human expression and realization.

The mandala, as it now stands, is the essential pattern of all horoscopes. Meditation on it, as a picturing of human life, can be made by all astrologers so that the realization of evolutionary purpose in human life may become deeper and clearer each day. Every horoscope perceived as a "variation-expression" of his mandala stands a much better chance of being sensitively and intuitively interpreted; without this preparation of "White Lighting, the basic pattern," the astrologer risks mental entanglement among all the complex factors of a natal horoscope. Further—and this is important—since horoscopes represent people, the astrologer develops the response of "white lighting" people automatically when he contacts them in his daily living. This is a natural development from his daily white light meditation on the astrological mandala because he throws out to people an awareness which is being more and more focussed on perfections.

From the abstract design we now begin to apply the white light technique to personal variations; we leave the universal pattern to consider particular patterns.

The old admonition, "Charity begins at home," can be restated here in this form: The development of white light technique begins with the astrologer's meditation on his own chart. He, a human being, has the same essential pattern as has any other human being. But his *particulars* differ to a degree from those of anyone else.

His being an astrologer does not automatically exempt him from patterns of personal feelings in the form of prejudice, resentment, false pride, envy, etc. However, his being an astrologer imposes on him the responsibility of transcending these negatives as soon, and as completely, as possible. His negatives can congeal and crystallize just as anyone else's can; so he, *the astrologer*, must turn his impersonal consciousness on himself, *the human being*. This is a truth: to the degree that an astrologer remains fixated in negative reaction patterns he limits his interpretative abilities. In that state he transposes his own negatives into similar patterns which he may find in another's chart. For example: a male astrologer has become fixated on a pattern of aversion to a specific feminine expression of human life. He has, toward that expression, a deep subconscious feeling of dislike or animosity—the result of his reaction to a problem-experience some time in his past. He has never released that frictional feeling from his subconscious. Now, we ask, can he adequately interpret and psychologically or spiritually solve a similar condition which he finds in the chart of another male? There are astrologers who, motivated by deep urges toward self-defense and self-justification, fail to interpret correctly certain patterns in their charts

which others can see at a glance. A little white light is urgently needed at that point.

We astrologers, as a general thing, find no difficulty in "white lighting" the twelve houses of the chart. The houses stand as picturings of basic experience patterns and, as such, convey a more directly impersonal meaning. But some of us seem to have it in for certain planets and/or planetary aspects. Why? Because the planets are the focalizations of consciousness and some of the patterns they make in relationship to each other picture the friction and testing of consciousness patterns. We tend to regard as bad, evil, or unfortunate any experience pattern which ignites our unregenerate consciousness levels, thus causing us to experience reactions of pain. Those which ignite our regenerate levels of consciousness we interpret as benefic, fortunate, and happy. The symbolic composite we call black—evil, painful or bad—is to be worked on though the alchemicalizations of regenerating experience and transmuted into that which we call white. Why not, then, learn to perceive the whiteness inherent in all planetary qualities and relationships? This comprises the interpretative phase of white light astrology

The whiteness of any planet is the life principle which is symbolized by that planet. The diversity of expression of any planet is just another way of saying: the diversity of expression of human consciousness. According to your development you are aware of these principles; according to your non-development you are unaware of their meaning and significance. The purpose of white-lighting anything is to become more aware of its spiritual meaning.

However clearly you, as an astrologer, may delineate and understand the chart of another person, it is suggested that a plan be adopted by which you may become more perceptive of your own whiteness. This plan involves meditation on several mandalas abstracted from your own chart; one mandala for each of your planets. These mandalas will not involve the use of numbers in any form since number implies limitation, and whiteness is unlimited. Do not permit a single negative, down-pulling keyword to be used in these interpretations. Use only words which convey levels of spiritualized consciousness.

The mandala for your Sun position will be a circle with the twelve houses: the symbol for Leo on your Leo cusp; the symbol of the Sun placed in the house and sign where you have it; the symbol for your Sun sign is placed on its appropriate cusp. This is the concentrated picture of your Sun seen with white light. Synthesize by spiritual keywords every factor of this picture—it is the spiritualized essence of your Sun consciousness, will-power and purpose, the radiation of creative love.

Your Venus mandala: a wheel like the above with the symbols for Taurus and Libra on the cusps appropriate to your chart; the symbol for Venus—the abstract symbol of the fulfilled feminine consciousness, the refinements of the soul, the esthetic awareness, the capacity for co-operation, etc.—to be placed in the house and sign where you have it, the symbol of the sign containing Venus placed on the cusp appropriate to your chart. And so on—one mandala for each of the other planets.

The impression that is conveyed by each of your

planetary mandalas is that of a pure color, a light blazing without hindrance. There are no implied complications or limitations to the ability of the planet to radiate at its fullest.

Your white light horoscope is the composite of all your planetary mandalas: a wheel with your signs on the cusps, your planets placed according to the houses and signs in which you have them. Utilizing the most spiritual principles as key words, you now interpret your chart as a picture of the highest and best that you are capable of experiencing and realizing in this incarnation. Your chart, in this form, is an astrological portrait of your ideal self.

The next step is to abstract a white light mandala, in the same way as is described above, for each of your square and/or opposition aspects; we will call these patterns *aspect mandalas*. Do not place the planetary degrees in the aspect mandala but meditate with spiritual key words on the two planets involved. Since each planet in an aspect mandala blazes with the same pure essential light that it does in its own mandala, you are now exercising the faculty of synthesis to white light a two-fold pattern. Follow out the same plan in application to your compound (involving three planets or more) aspects.

After the white light preparation has been made, the squares and oppositions in your natal chart will be clearly and truthfully seen to be the process of experience and reactions to experience by which you regenerate your life on all planes. In conclusion, this statement is offered for your spiritual consideration: Regeneration of consciousness is *not* for the purpose of making trines for the future, it is for the purpose

of unfolding God-consciousness through the expression of your planets according to their spiritualized white light principles.

Chapter IV

THE ASTROLOGER DISCUSSES TEACHING

Jupiter, as the abstract ruler of the ninth house, is the astrological symbol of the teacher. Since a consideration of abstract subjects is assisted by meditation on a drawn symbol, or "outpicturing," it is suggested that four astrological designs be utilized in the pursuance of this material.

The first will be a wheel with the houses numbered; the symbol of Sagittarius on the ninth cusp, the symbol of Jupiter in the ninth house. In the consideration of this design we find our point of concentration to be in the upper hemisphere of the horoscope; or, shall we say, in the soul consciousness part of the life pattern. It is the transcendent expression of its lower polarity, the third house. We could talk about the ninth house and remain "up in the air" forever if we do not "root ourselves" in consideration of the third house which is ruled abstractly by Mercury through the sign Gemini.

To our original design we now add the sign Gemini on the third cusp and in the third house we put the symbol for Mercury. We have now established

a "polarity design" by which a point in the lower half of the wheel is directed into the upper half. This design signifies a "path of evolution" by which an aspect of the "separative consciousness" evolves into an aspect of the "impersonal" or "soul" consciousness.

The first house is "I AM"—the recognition of individual consciousness, of Being. The second house is "I have"—an *emotional* identification with Life by the consciousness of "attachment through possession." The third house is the "awareness of Life" through an exercise of the *unemotional* faculty of intellect. As abstract rulers of the first and second houses, Mars and Venus are "emotional expressions;" Mercury, as abstract ruler of the third, is, even in primitive levels, the first awareness of unemotional impersonal consciousness.

Mercury, then, is our capacity for "unemotional identification." By its exercise we give names to things, either concrete or abstract. We also give identification to things in terms of measurement, quality, and function. Mercury is not a means by which we identify ourselves with Life; it is the means by which we relate the objectifications of Life to ourselves for our *utilizations* and *communications*.

Seen from this standpoint, Mercury (as ruler of the third house of the first or "ingathering" quadrant of the wheel) is the symbol of all learning. It is the faculty by which *facts are transmitted from one person's mentality to another's mentality*. It is, correspondingly, the faculty by which facts are comprehended by the mentality receiving the instruction or information. Mercury is *language*, expressed con-

cretely by the spoken word, gesture, or picture; abstractly, by the written word. It is the symbol of universal relationship of people to each other in terms of *mental rapport*. It is the symbol of all *students*, and, as such, estorically symbolizes the essence of all fraternal relationships. (We are all, regardless of outer relationships, parallel with each other—fraternally—because we are all learners from life experience.)

Further consideration of this design will show that all teaching has its roots in learning, and that development of skill as a teacher is dependent on the faculty of learning being kept alive. The polarity currents (in conseiousness) between the lower and upper hemispheres must be kept stimulated if the upper half capacities are to flower. We are never separate from any part of our horoscope; even though we may spend twenty hours out of each day in the profession of teaching, the currents of "intake" must not become depleted or neglected. Learning is an ignition of awareness of facts and identifications; it may be likened to an inhalation of breath. Anyone truly and strongly motivated to teach will keep this "third house faculty" alive. In other words, he will neglect no opportunity to learn further. To stop the "intaking" is to insure an eventual stoppage, of crystallization, of the ability to teach. (Herein lies a lesson in sincerity and humility: teachers take heed.)

If Mercury is the symbol of "mental intaking" then Jupiter—vital, radiant, and dynamic—is the abstraction of "exhalation": transmission of knowledge or ignition of intellectual awareness *amplified*

and enriched by the maturity of spiritual understanding. Knowledge of facts *plus* awareness of Principles. In this connection we must add another factor to our design: the sign Virgo on the cusp of the sixth house, creating a T-cross, two arms of which are in the lower hemispheres, ruled by Mercury.

Here the abstract symbol of "fellow students" is expressed in an extended form to represent the "fraternity of workers." Work, spiritually considered, is more than physical labor—it is the *service* that each person may render as a contribution to the betterment of Life for all.

Virgo, as an earth sign, has a distinctly practical connotation: "I work to make money to sustain my physical life and that of those I love." As long as the attitude toward the service of teaching is "I learn something so that I can teach something so that I can make some money," the square aspect of Gemini-Virgo threatens the unfoldment of the teacher's capacities by keeping him identified in consciousness in frictional awareness of "practical considerations." The redemption of this square pattern is found in the fact that the sixth house is the last house of the lower hemisphere and is the "modulation" into the upper hemisphere of emotional regeneration and spiritual awareness. It succeeds the fifth house, which is that of Love-power; when the consciousness of "money-making-labor" is charged with the creativity of Love and expressed as Service for the betterment of Life it becomes as expressions of redemption. Through the experiences of Love-service we gain *understanding* of our subject that makes mere book learning seem, in comparison, a lifeless shell. This

understanding is the thing that a true teacher radiates to his students.

We now complete this design by adding the symbol for Pisces on the cusp of the twelfth house and place the symbol of Neptune therein: the cross of mutable signs. Through the first arm, Gemini, Mercury symbolizes the "learner;" its "exhalation" is Jupiter as abstraction of the ninth house. Mercury, through Virgo, is the "learner" from Service-experience; its "exhalation" is Neptune as the abstraction of the twelfth. Of this, more anon.

To consider the subject more concretely, let us regard some of the problems that are, sooner or later, faced by those who experience the urge to teach.

Since, in the first place, teaching is a dynamic expression of wisdom, the motive must be one of illumination. Anyone who responds to the urge to illuminate must accept a challenge from those patterns of consciousness that represent darkness: mental crystallization, rigid formalism of opinion and attitude, prejudice, the kind of ignorance that forms a basis of indifference toward the impersonal or spiritual needs of students. This experience pattern serves as a challenge to the integrity and courage of the teacher.

The urge to fulfill an impersonal service is, sooner or later, to be tested by the person's own consciousness of economic factors. This testing is one of the most significant points in the evolution of anyone who is spiritually aspiring in any work-pattern. Considering again the design with the mutable signs we see that the opposition aspects are "rooted" by Mercury through Gemini and Virgo. Unregenerate Mer-

cury, in its alliance with the first sector of the wheel, is "practicality," "expediency," literalness," and "surface evaluation." These key words pertain to levels of consciousness which have not, as yet, touched the impersonal. Persons who are motivated into the teaching profession and who remain in this expression of Mercury are those whose basic attitude is one of self-interest. "Which job pays the most?" "which job paves the way for the greatest academic prestige?," "earliest retirement," "biggest pension," "pleasantest surroundings," and so on. These considerations are held by everyone for a time in their evolutionary progress, but the point that is being made here is that *eventually* the attitude toward work must be regenerated into one of Love-service. Until that step is taken the function of teachership cannot be truly fulfilled. Astrologically, the above may be translated in this way: until self-interest is transcended, the cycle starting with Mercury-Gemini cannot find its spiritualized fulfillment in Neptune-Pisces, through Jupiter-Sagittarius.

Since Jupiter, as symbol of the teacher, is found in the upper hemisphere of the wheel, the testing of the truly motivated teacher are much more "inner" than they are "outer." His most significant problems are soul problems. Some of these testings arise from the necessity to regenerate what might be called qualities of negative Jupiter, such as:

Intellectual pride, by which the teacher fixates himself in egotistic levels due to the feeling of having superiority over those he teaches. This tendency can be remedied by a "switch in consciousness" by which the teacher intensifies his awareness that he is not

nor never can be, a repository for *all* the knowledge of his particular subject, but is, in effect, an elder brother to those he teaches—and any one of them may be, innately, his superior in essential wisdom. He recognizes that he is a foreshadowing of the development of his pupils and that he serves as a “modulating point” by which they move from levels of innocence to levels of awareness of *their own wisdom*. He must never forget that he has, at some time or other, traversed the same path of learning, and, in terms of his own personal development, should still be a learner. In other words he should keep his attitude toward his teaching work fluid and dynamic—expanding, improving, and enlarging. Thus he utilizes regenerative key words of Jupiter to prevent the crystallizations caused by pride.

Self-aggrandizement through desire for recognition and praise is an expression of Jupiter as vanity and greed. In this level, the teacher seeks continually to shine over his colleagues to compensate for his envy of them. He desires the adulation of his students; he utilizes his work to gain the good opinion of people. An urge to improve his skill and enlarge his scope is motivated, basically, by his wish to be well thought of. This “inturning” viewpoint carries the seeds of its own disintegration since it automatically results in an experience which will serve to shatter the fixated, limiting motivation.

The purpose of teaching is not self-aggrandizement but the *illumination of the consciousness of others*. The teacher who has an attitude based on his integrity as a worker possesses what might be called a healthy humility—he respects the work he is doing;

he cultivates his skill in order that the work be improved; he is thankful for all suggestions that are given him and he is willing to give them his consideration. His attitude toward his colleagues is one of appreciation for *their value to the work*, not one of competitiveness, since he recognizes that each teacher has *his own unique contribution to make*. He assists each one when he can and he is willing to learn from each of them when he can. In other words, he utilizes the Jupiterian key word of "improvement" and keeps his motivations spiritualized and regenerated.

The true teacher's attitude toward his pupils is never one of "having power over them." It is true that he does have, since they are susceptible to his words and influence, but his motivation is to "alert" them to an awareness of their own powers and abilities and the ways and means by which they may express their best potentials. Motivated by love his attitude toward his pupils is one of *benevolence*; their progress is his joy. He appreciates the significance of the emergence of his pupils from one level of understanding to a higher one. His desire is to assist growth—never to "keep in submission." His "output" as a teacher is backed up by loving appreciation of his pupils—as students and persons—who, in their turn, will be instrumental in the furthering of the work which is the object of their mutual devotion—the altar on which he and they have lighted their candles.

The symbol of the teacher's path in its most subtly spiritualized expressions is found in the fourth quadrant of the mutable cross: Jupiter in the ninth to

Neptune in the twelfth. This is the experience-pattern of the Elder Brother—the illuminator of Souls, the radiation of Wisdom of Philosophies and Arts; universal in its scope of redemptive power. In this sector of development intellectual knowledge has been encompassed and transcended. The pupil is concerned with the Principles of Life and his aspirations—not his desires or ambitions—are fired by contact with the illumined Intelligence and spiritualized consciousness of the teacher.

One more design: Aries on the first cusp, Leo on the fifth, and Sagittarius on the ninth; Mars in the first house, Sun in the fifth, and Jupiter in the ninth. This is the trinity of the fire signs. Mars says: "I AM a manifested expression of the One." The Sun says: "I AM the radiating power of Love." Jupiter says: "I AM the radiation of wisdom."

This triangular design outpictures the dynamic consciousness; Jupiter as teacher, here symbolizes spiritual parenthood: the father who guides the development and illuminates the evolving awareness of his "children," his "little brothers and sisters." In human terms, Jupiter is here seen to symbolize the spiritual responsibilities of fatherhood—and the responsibility of *all parents* to provide spiritual as well as physical nurture to those who have incarnated through them.

On impersonal levels, it shows the inherent spiritual parenthood of all teachers to their pupils, who on mental levels, *are their children*. Parents *should* be teachers; all *true teachers* bring to their pupils a radiation of Love-power that makes for completest fulfillment of their Teaching Service.

Chapter V

THE ASCENDANT

Students, this is a discussion of you.

The left horizontal of the horoscopolical wheel, extending from the center to the circumference, is the emergence of you from the inner planes—as an expression of the idea we call Humanity—into objectification in incarnation; the Ascendant-point is your appearance on this plane at the time of your birth.

When you emitted your first cry you were saying: "Look, World, here I AM again!" That cry was your "dawning," the Light of you appearing in the world of other human Lights as it has appeared many times in the past. You came in to express a brighter, clearer quality of your Light than you ever did before, and those who welcomed you with Love did so, actually, because of the promise inherent in your Light for the betterment of human Life during the years of your incarnation. Every incarnation is an expression of Humanity's love for, and faith in, the Light which is its Source and its Habitation.

Your incarnation was vibratorily key-noted by the zodiacal sign which covers the Ascendant-point of your horoscope. Each one of the twelve signs is one of the three (Being-ness, Love, Wisdom) aspects of the dimension of Polarity (Positive/Negative) in terms of Gender (Masculine/Feminine). And—a hu-

man being's principal vibratory purpose in incarnation is to fulfill, to the best of his/her ability, the potential of the Ascendant-sign through the experience-chapter and vibratory placement of the planet that rules the Ascendant-sign. (By "vibratory placement" is meant the sign in which that planet is placed; the quality of expression is indicated by the nature of the planet which disposes it; the ruler being in Taurus or Libra is disposed by Venus; in Aquarius, it is disposed by Uranus, etc.

Create three mandalas, one each for the cardinal, fixed, and mutable signs. This is done by drawing three circles; each one has the symbols of one of these three classifications of signs as they appear in zodiacal sequence; the sign-points are connected by straight lines, giving us the three variations of a square.

The cardinal signs are the turning points as we travel around the wheel from the Ascendant-point; they represent the four basic points of seasonal change throughout the year and they also represent the four basic points of human relationship-structure: the masculine-feminine of parentage (Capricorn/Cancer) and the masculine/feminine of that which is begotten by the parents (Aries/Libra). Persons who have a cardinal sign on the Ascendant (unless there are interceptions and the Ascendant-sign is also on the twelfth cusp) have come in at this time to take a "new direction" in their evolution—their Ascendant-sign opens up a new quadrant of the zodiac for the quadrant of the first three houses. (Those who have the cardinal Ascendant-sign also on the twelfth cusp are simply continuing that which was in-

augurated as a turning point in the previous incarnation)

Each of the four cardinal signs is the "Beingness" aspect of the element to which it belongs: Aries—Fire; Cancer—Water; Libra—Air and Capricorn—Earth. Aries and Capricorn are the "male signs" of which Aries is the masculine and Capricorn the feminine; Cancer and Libra are the "female signs," of which Libra is the masculine and Cancer the feminine.

The fixed signs are the "Love aspect" of the elements—each being the fifth sign from the cardinal of its element. In parallel: Aries-Leo; Capricorn-Taurus; Cancer-Scorpio; and Libra-Aquarius. Since every horoscope is the result of the exercise of consciousness in the past incarnation and we really go "round and round the wheel" through our incarnations, we see that, from an evolutionary standpoint, Leo is the first fixed sign, Scorpio the second, Aquarius the third, and Taurus the fourth. On a mandala with the twelve signs in order—from Aries around the wheel—draw four straight lines as follows: (1) from Aries to Leo (cusp of first to cusp of fifth); (2) from Cancer to Scorpio (cusp of fourth to cusp of eighth); (3) Libra to Aquarius (cusp of seventh to cusp of eleventh); and (4) Capricorn to Taurus (cusp of tenth to cusp of second). In this way we see a "motion picturing" of the linkage between one incarnation and the next, since the line connecting Capricorn to Taurus "comes back" into the zodiacal cycle through the tenth, eleventh, twelfth, and first houses. Actually, we do not "go around a circle," repeatedly; we unfold through a spiral-

process from one "octave" to the higher one; each "octave" brings us closer and closer to "return to the Center" which is our "lost Eden;" in effect, we are, in Consciousness, re-absorbed into our Source.

The mutable signs are the Wisdom-aspect of the elements, because each mutable is the ninth sign from its initial cardinal. To the above mandala we will now draw four more straight lines as follows: (1) from Leo to Sagittarius, cusps of fifth and ninth; (2) Scorpio to Pisces, cusps of eighth and twelfth; (3) Aquarius to Gemini, cusps of eleventh and third; and (4) Taurus to Virgo, cusps of second and sixth. We now have the picturing of the four elements in their trine aspects, the Being-ness, Love, and Wisdom aspects of the two "expressions" of Polarity and the four "combinations" of Gender. Apply this formula to your Ascendant-sign and get a clear picture of the "trine-quality" and the "gender-quality of your sign.

[Your ruling planet is the significator of the focusing, and expressing the vibration of your Ascendant-sign and its Principle, represents a basic function that you are to fulfill in this incarnation.] However, you have another ruler which is co-related to your planetary ruler: [that is the planet that disposes your ruler; we might term this planet the "vibratory ruler"] of your chart since its generic quality is the one through which your planetary ruler must express. (Unless, of course, the planetary ruler is in its own sign of dignity—in which case it is "two-fold" ruler.)

The environmental requirement for the unfolding and fulfillment of your personality-potentials

is shown by the house in which your planetary ruler is placed. The key-words of each house must be learned by the astrological student if he is to learn where his personal "essence" is to be progressively fulfilled. No matter where we go on this plane, we carry our entire horoscope with us, inside ourselves, for the simple reason that the horoscope is the picture of our consciousness and we can never get away from consciousness. We can, however, keep ourselves established in the requirements of our planetary ruler if we will perceive that any place or association with any group of people contains possibilities for exercising the potentials of the planetary ruler. Man is to utilize the physical plane. He is not to be used by it, but he will become congested and limited in it if he does not establish his self-awareness represented by the combination of qualities of the Ascendant-sign, the planetary ruler qualified by its dispositor and its significance by placement in a certain house.

The astrological design shows us a strange and wonderful thing—that which is known as the "psychological base:" the cusp of the fourth house of the natal chart. This cusp, from an occult standpoint, can be studied by the Law of Cause and Effect as the signifier of a condition which links this incarnation to the one passed—thereby showing us how we can strengthen our sense of "continuance" from the past embodiment into the present one.

First, let us remember that we come into incarnation with no conscious awareness of what we have come from; the superconscious carries all of our memories from the past and it is the "re-vivification" of these memories that makes it possible for us to

"tie-in" consciously with a certain level of our vibratory being that is closely connected with our memories of progress made in the past incarnation. Now, let us see how this is pictured abstractly, as a Life-Principle:

A mandala containing only the cusps of the twelfth and first houses; place the symbol for Pisces on the twelfth and the symbol for Aries on the first; connect the two points on the circumference by a straight line. This is the essential picture of the residue of unfulfilled ideals which made necessary the present incarnation. Now add the lower vertical—the cusp of the fourth house—and place the symbol for Cancer at the cusp-point; connect this point, by straight lines, to the cusps of the twelfth and first. The "Aries-line" is the involution in the present incarnation to the point where identity with family and vibratory heredity is established—the sense of "nest-occupancy" and relationship-identification with the vibratory quality of the parentage. (The fourth cusp is, of course, one-half of the complete line of parentage which is extended, for completion, into the upper vertical to the sign Capricorn, the cusp of the tenth house.)

The Pisces line in the above mandala is the spiritualized matrix: one of three lines and two of three points of the Water-trine of Cancer, Scorpio and Pisces. Therefore, since the first "up-turning" point in the cycle from the Ascendant is the cusp of the fourth house, we see that the spiritualized matrix, derived from the best of ourselves in the past is directly pictured in the best of our vibratory heritage. To know only the worst of our parents is, in human

terms, to become most intensely aware of the worst in ourselves because we incarnated through them by the Laws of Cause and Effect and of Vibratory Sympathy. To remain established in our worst feelings about ourselves, as "expressions" of our parents, is to remain congested in the negative past. We cannot make spiritual and vibrational progress until we recognize our potentials for progress; to make such progress implies the need to become aware of our spiritualized resources.

Now, translate this mandala into the terms of your natal chart—the signs on the cusps of your twelfth, first and fourth houses. Unless there is the complication of interceptions in certain arrangements, the signs on the twelfth and fourth houses will represent two aspects of one of the four elemental trines. A detailed analysis—by generic and spiritual value—of these two signs in relationship to the ruler of the chart gives us the picture of how the best of our past is to be continued in this incarnation as "pabulum" for progressive and upgoing expression of the planetary ruler.

Turn your natal chart as it is so that the fourth cusp appears as the Ascendant—a quarter-turn to the right. The (apparent) twelfth house is actually the third house of the natal chart and it is the ninth house from the natal seventh—"ninth house" representing "Wisdom-aspect." This is the picturing of the wisdom resource from the last time you incarnated in the physical sex opposite to your present expression. The third house of the natal chart is the present intellectual unfoldment, but it is also, as seen in the above, a key to understanding something

of the best of your complementary polarity because it reflects one of the "higher octaves" of yourself expressing the opposite sex. Your ability to learn now is conditioned by—and qualified by—your distillation of wisdom in past embodiments (learning is, for the most part, "reminding") and your past "learning from experience" (Wisdom) has a direct bearing on your mental abilities now.

So, we see that the fourth house of the natal horoscope contains so much information concerning the best of ourselves translated from the past into the present. We hold ourselves back and down if we ignore this potential; we start the upward climb into psychological maturity if we use it.

The above-described horoscopical conditions refer to the individualized chart—the "you-ness" of your vibratory portrait. But there is another way of learning how to say "I AM" and it is found in consideration of the fact that no matter what the actual Ascendant and planetary ruler might be, every horoscope has the Aries-Libra diameter somewhere—and Aries, through its rulership by the dynamic, expressive Mars—is the abstraction of "I AM." In primitive levels of consciousness, Humanity's "I AM" is stated in terms of friction, resistance, contention, self-defence, and destruction of that which is feared because it is not understood. Man has fought for his survival—seemingly against the world, other people, and conditions. Actually, he has resisted the outpicturings of his own ignorance of Life-Principles—he has never fought other people but he has fought his fear of them since they, his "enemies," are never anything but the mirrors of his negatives. When he

truly loves that which he really is, and his loving is an expression of that loving, then his "enemies" disappear and all people are recognized as his brother/sister/friends.

Mars, through its rulership of Aries, is the abstract ruler of the horoscope of humanity. Through this vibration we say not only "I AM" but "I AM determined to survive and perpetuate my existence." The Mars-potential in every horoscope is the "red blood" of consciousness, the vital sense of Being-ness, the essential masculinity of generic vibration, the capacity to vitalize, to stimulate, to impregnate (on whatever plane), to contend with inner and outer down-pullings, and finally, through its spiritual distillations, it is courage-born-of-faith—the aspiration of the Spirit to progress and to live on ever-ascending octaves of the consciousness of the One Life, the One Love, and the One Wisdom.

The significance of the cusp carrying Aries in your chart shows that, regardless of your physical sex, that experience-ful-fillment demands the exercise of the most vital masculine generic quality; you must learn to exercise courage, you must develop self-confidence, you must face your fears, learn to understand their source in your consciousness and overcome them through transmutations and constructive expressions; you must develop and exercise the basic Mars-quality of initiative—referring to the "starting-ness" of Aries as the first sign of the Abstract Horoscope; at this point you must—and eventually **will—learn what it means to propel yourself without** waiting for suggestions, proddings or even encouragement from others; through the house carrying your

Aries cusp you are the "birdling" who hops from the protective nest and exercises his strength to fly; once in the air and away from home-base he either flies or falls to the ground; no one and nothing can keep him in the air except his own strength and his acclimation to the element which is to be his natural field for living and moving.

Since the Aries cusp may be anywhere on the wheel and the Mars-potential in any chart may be slight or great in scope, there is an infinite variety of "Marsiness" possible. To the degree that your Mars is "congested" by square or opposition aspects and to the degree that planets in Aries (disposited by Mars) are congested will you have to learn to exercise the virtue of courage as an expression of your inner Love-Wisdom; to fight, not by resistance to people you feel are "enemies" but non-resistantly by transmuted expressions of your consciousness; to stand by your convictions (if they are truthful ones) as an expression of your integrity and above all things to respect the right of other people to express themselves according to their vibratory equipment. A healthy, integrated Mars never tries to congest, inhibit, limit, or imprison the fulfillment of another, but he seeks always to encourage by his Love-Wisdom the ignition of their best and finest potentials on all planes. The person who knows Love-Courage and Wisdom-Courage is the person who truly knows what "I AM" means; we must all, sooner or later, come into an awareness of this spiritualized sense of identity with our Source—our Father-Mother God.

Chapter VI

THE SECOND HOUSE

Conditions pertaining to the second house of the horoscopical wheel focalize a great deal of what the astrologer is called upon to interpret in his service. Since every phase of the horoscope has its particular principle, it is suggested that we elasticize our conception of the second house beyond the traditional approach of seeing it as money and possessions.

First, in order to place the second house in the scheme of things let us consider a mandala made as follows: a wheel with houses; place the symbols for Aries, Taurus, Gemini, Cancer, Leo, and Virgo on the first six cusps; draw a straight line from the cusp of the first to the cusp of the fifth; another line from the fifth to the seventh cusp. The sector of the first four houses is analogous to the grades of grammar school which we all go through in childhood as a foundation of our educational experience. The additional sector of the fifth and sixth houses could be considered analogous to our high school and college education, initiated as it is by the vital impulse of the fifth house. The inner conditioning indicated by these first six houses finds its expression in the upper hemisphere, initiated by the seventh house of partnership consciousness; it is analogous to the experience in the world which we enter into after com-

pleting our formal education—we put our knowledge to work. The composite of these six houses is what we bring to all mature experience for regenerating and perfecting, just as we bring to our mature experience as adults all the training, conditioning, and education that we have learned and acquired in our growing years. Unspiritualized expressions of the first six—and particularly the first four—houses indicate the essential root-square of all our problems. f

When we consider that primitive human consciousness expresses the fifth house as an instinctive expression—as a resource of the fourth house—rather than as conscious creativity, it is not to be wondered at that humanity tends to function largely in the consciousness of the first five houses. To most people even the sixth house is an expression of material sustainment rather than an expression of impersonal contribution in service. So much of humanity's relationship-consciousness is primarily rooted in the fourth house awareness of identity with family and race that decisions are made in terms of the group feeling rather than by the requirements of personal development and the urges to express the consciousness of personal integrity. Since the physical consciousness is the realm in which people tend to live, the second house focalizes much of their experience patterns and problem patterns because the second house is the essential symbol of sustainment consciousness for the entire wheel, concentrated by its significance in the sector of the first four houses. The first three houses may appropriately be called the ingathering quadrant—representing the inner plane processes by which we integrate ourselves with

the triune dimension of physical manifestation.

"Possession" and "ownership" are words that identify the consciousness of most people in their second house expression. The real principle of the second house is revealed, however, when we consider the philosophical point that we do not possess or own any physical thing. The only possession we have is consciousness. The quality of that possession is found in the reactions we have to any phase of life; our stewardship of it is in regeneration. The life of humanity is an inner thing—material expression is its vehicle. So, what we call the "desire to possess things" is a primitive way of saying that we desire experience by which we can exercise our faculty of stewardship of physical forms and the ongoing that is provided for in regeneration.

Since every factor found in the horoscopolical wheel is a necessary thing in the life of humanity, there is no factor that is "wrong" or "evil." The second house—as a chapter of experience and a level of consciousness—is a symbol of Spirit as much as any other house is. It conveys, essentially, the emotional or desire consciousness by which humanity seeks to draw to itself the things needful for sustainment. To say "I Have" is an extension of the first house consciousness of "I Am." The underlying impulse of "I Am" is to sustain itself—to be able to continue saying "I Am" and to perpetuate that consciousness in the form world. To some people "my children" or "my wife" is said with the same degree of possession consciousness that "my money" is said. Both phrases imply self perpetuation and self expression.

The essence of any astrological factor is found in consideration of the spiritual principle inherent in that factor. Since the second house has its particular "spirituality," let us consider three mandalas abstracted from the natural or achetypal chart. (This is a wheel with thirty degrees of each sign contained within the house appropriate to it, starting with Aries on the first cusp; the planetary rulers are related to the houses and signs of their dignity.

The first mandala will be a wheel blank except for the cusps of the first four houses forming the first quadrant. The symbol for Aries, Taurus, and Gemini are placed on the cusps of the first three houses respectively. Our key phrases will be: First house: *I am an individualized consciousness*; Second house: *I desire to sustain my consciousness in the physical dimensions*. Third house: *I learn how to make this sustainment possible*. This "ingathering" quadrant represents our process of "planting roots" on any cycle of evolution.

Venus, ruler of Taurus and abstract ruler of the second house, is the principle of attraction; her significance to our second house is the urge to draw to ourselves the means of material sustainment, or attract the inflow of material abundance. In no other way is the truth of the statement that we do not make money more evident. We, in fact, do something in exchange for money. This brings to our attention the arch-principle of the venusian vibration: equilibrium through exchange. Seen as an expression of this arch-principle, money is material exchange between people, *not* material possession; in other words, something received in return for something done.

Perfect fulfillment of mutual agreement on this point is the essence of right money-use. The Commandment, "Thou shalt not steal," was given as an injunction against trying to violate a material expression of a universal principle.

To enlarge our appreciation of the second house we now link it to the other house which is abstractly ruled by Venus through the sign Libra—the seventh house.

The mandala will be: the twelve-housed wheel; the symbols for Taurus and Libra on the cusps of the second and seventh houses, respectively. The symbol for Venus in both of these houses; lightly shade in these houses so that they stand out from the rest of the wheel. Here we have the archetype Venus-mandala—the abstract picture of the goddess's focus of influence on humanity's life-experience. The second house pictures the Principle of Attraction in man's consciousness of drawing material for self sustenance; the seventh house is the bringing together of people who complement each other. In other words, Life, in the processes of human relationship, achieves equilibriums through the love-exchange of complementaries.

The seventh house abstractly identifies all pairs of givers and takers. The employee gives work—the employer gives pay. The physical life of the employee is sustained by using the money he receives; the life of the employer's business is sustained by the efforts of those who work for him. When mutuality of good is maintained in such relationships, all persons involved benefit each other through right exchanges. When the principles of either factor are

violated, disharmony and unbalance result. This is evidenced on all planes—between individuals, two groups, or two nations.

We must keep in mind that money—our symbol of material possession—is actually a “fluid” in the sense that exchange in some form takes place between people everywhere and at all times. It is like the blood which circulates throughout the physical body to sustain physical life. Stop the flow of blood and you stop the individual life-expression. Stop, or congest, the flow of money in economic life and—just observe the results. They are evident everywhere.

The flow of blood through the physical body starts with “output;” the “return” is made when the initial impulse has completed its work. The flow of money, between people, starts when, first, something is done for which money is given as payment. Humanity, in order to function with financial success, must learn to be willing to make the best possible output in quality of service to be rendered. The sixth house makes the first trine aspect to the second, and the sixth house preludes the seventh, the abstract symbol of relationship experience.

Success in money return starts with mutual integrity of exchange consciousness and service consciousness. Deficiency or darkness of that consciousness eventually insures “money problems” in the form of subconscious remorse, loss of self-confidence, distrust of others (memory of past dishonesties), avarice, and the kind of extravagance that is all “output” without regard for equilibrium of exchange. These negative money pictures are the result of outrages perpetrated in the past against the Prin-

ciple of Mutual Exchange, and are manifestations of "un-love" toward fellow beings. They, the pictures, serve as magnets for negative experience, loss, and limitation, and until they are regenerated by principle they insure the continual experience of financial negatives.

The Venus mandala is the astrological picturing of the saying that "the love of money is the root of all evil." Not money itself; because money of itself has no power. But when the consciousness of a person is "rooted" in the second house his love consciousness is rooted in attachment to his possessions.

Thus the alchemy of Love in his relationship with people is thwarted and it thereby becomes, in time, congested to such a degree that almost anything or anybody will be seen as a threat to his holdings. His greed, distrust, avarice, fear and the like impel him to create very twisted mental pictures of people and he automatically thrusts them farther and farther away from him. Evil grows to the degree that our consciousness separates us from people. Therefore we see that money is not just a medium of material exchange but it gives, by the way it is used, a direct indication of a person's heart consciousness.

The person either loves the possession of possessions more than he loves and respects people; or in certain patterns of relationship—parents, wife, children, etc.—he exercises a rich heart consciousness, but in business he has the consciousness of a pirate; or his consciousness is integrated towards the ends of maintaining balanced and harmonious relationships with all people. We serve God by exercising the redemptive Love power, or we serve Mammon by eu-

slaving ourselves to the illusion of possessing things. As long as this illusion dominates the consciousness we invite experience of a negative and painful kind.

As soon as the right attitude toward, and right relationship with other people becomes the focal point of consciousness, the currents of the Love-power initiate an alchemical process by which liberation from the bondage of "being possessed by possessions" is achieved. Regardless of what anyone else does, every human being must, in due course of time, come into the awareness of the spiritual value of the right use of money. When that time arrives the assurance of right relationship between people will be manifested. Honesty is a flowering of the human heart by which the consciousness is able to interpret the things of Life for what they really are. An honest man or woman sees things as they are in reference to principle and as expressions of principles. They, truly honest people, do not need to be "legislated" into honest action by laws or by the threat of punishment; they function in the consciousness of right and respectful exchange with other people in every way.

The process involved in astrological reading may be stated in this way: first, a solid understanding of the abstract or spiritual significance of each factor in the chart; then, application of abstract understanding to the particulars of the chart under consideration. This is because each human horoscope is a variation of the Archetypal Horoscope which is the Grand Vibratory Symbol of the entity we call Humanity. This archetype is the twelve-housed wheel, with the symbols of the signs placed on the cusps

starting with zero of Aries on the first, zero of Taurus on the second, and so on through the other ten signs and houses. The Archetype is completed by placing the planets in the houses and signs of their dignity. Every factor is just as important as every other factor—since all are expressions of consciousness in incarnation. All are spiritual, all are good, and all are necessary. All astrologers must ground themselves in this understanding if they want to develop the ability to perceive the spiritual potentials delineated in the charts they study, as well as the causes and purposes to be found.

Unlocking the secrets of the second house is one of the most significant services that the astrologer can perform because humanity, for the most part, is tied up in bondage to the desire for possessions. The consciousness of possession is the primitive level of the principle of the second house; the principle itself is stewardship—the responsibility of right use and perfect exchange. When a horoscope is read from the possession standpoint the factor of accumulation is emphasized—or can be emphasized—in the mind of the client. The astrologer must not neglect his opportunity to alert his client to principle. It is the awareness of principle that opens the consciousness to solutions and re-directions.

The faculty of the second house can be clearly seen by consideration of the following mandala: A twelve-housed wheel; the symbols for Aries, Taurus, and Gemini on the cusps of the first, second, and third houses respectively; a straight line connects the cusps of the first and fourth houses, creating an enclosure of the first three houses. The second house conveys

an emotional implication: the desire to sustain physical life. The third house is mental: the process of learning how to effect this sustainment. We sustain physical life by using the things of Earth, not by holding on to them. In the final analysis, we cannot hold on to any physical thing, but our use of physical things—and money—depicts our consciousness of either bondage to the sense of possession or inner freedom to use the things of earth with judgment and intelligence.

The reading of any house can be a complicated matter. Let us break down the factors which can pertain to the second house patterns and consider them in sequence. This break-down will involve the creation of several white light mandalas. Use only the planetary positions by sign and house, not the degree numbers; we are going to try to perceive the workings of principle through the second house patterns, and we do not want to limit our awareness by the psychologically negating effect of impressing our minds with "bad" aspects.

First mandala: the symbol of the second house sign on the second cusp; place the symbol of its planetary ruler in its appropriate sign and house. This is the "essential second house mandala" of any horoscope; it conveys, by the sign on the cusp, the consciousness of the person in regard to money and possessions; the position of its ruler indicates where and in what capacity this consciousness is to find its completest fulfillment of the power to attract the means of earth through the exercise of perfect exchange. It also serves to delineate the department of experience that will focus the best of the person's fi-

nancial consciousness and, essentially, it shows to what degree the spiritual level of stewardship is expressed—or can be expressed—by the person. It also shows whether the person tends to express possessiveness or use of possession.

Second mandala (or group): a mandala for each planet in the second house and in the second house sign. Place the sign-symbols on the cusps of the houses ruled by these planets. These planets focus the possession-consciousness much more intensely than any other pattern because the chapter of experience synchronizes with the consciousness pattern. This mandala emphasizes the experiences of finance very strongly; these experiences may include property finance, investment finance—in short, all manner of experiences which are focalizations of the financial consciousness. The regeneration of the houses ruled by the planets is definitely dependent on the regeneration of the possession-consciousness.

Third mandala: a mandala for each planet in the second house sign but in the first house. This is a phase of financial consciousness in the making. Personal development—or personality unfoldment—in this incarnation is preparing financial experience for the future. Financial ability is seen to be a point of personal evaluation rather than the faculty of acquisitiveness for its own sake.

Fourth mandala: planets in the second house but in the third house sign: education and mental development are focussed through financial experiences. Mental disciplines are to be met in experiences pertaining to money-making. The mental approach, in such a pattern, tends to be colored by the desire-

quality of getting and holding. The third and fourth mandalas are throw-back patterns because the planets so placed are in houses preceding the one they are related to by sign. The fourth mandala tells us that the person is—to a degree—not yet purely integrated in abstract or impersonal mentation; he tends to “think in terms of his desires of possession and financial evaluation.”

These four mandalas are all focusses of second house experience patterns. The harmonious development of this factor in our Earth-experience is shown to be of tremendous significance in soul growth when we remember that the second house is the first step in the formation of the Grand Trine of the Element of Earth. The base of this trine is a horizontal connecting the cusps of the second and sixth houses; the symbolic implication is that the Principle of Perfect Service (a phase of the impersonal consciousness) is directly dependent on the right exercise of the money consciousness. The apex of the Earth trine is the tenth house—Society and its perfected expressions as a universal entity. The defects of the second and sixth houses insure defects in the tenth. The phrase “Capital (second house) versus Labor (sixth house)” is as negative as anything can be. It must become “Capital and Labor,” functioning together in perfect exchange between all factors in order that the apex of any society or civilization can attain its best. The natural—or abstract—rulership by Saturn of the tenth house and its exaltation in Libra—the sign ruled by Venus which also, abstractly, rules the second house—is something upon which we can all meditate. It pictures the essential meaning of the word

civilization: "Civil relationships between all peoples in their dealings with earth-things and all exchanges pertaining to them."

Regardless of the sign on the second cusp and the planets involved, we must keep in mind that Venus is the archetypal symbol of the second house as a factor of spiritual consciousness. At this point it is appropriate to state that the natural, or abstract, rulers of the signs and houses condense—or concentrate—the esoteric meanings of the houses as chapters of our unfoldment. So, our consideration of second-house reading cannot be complete without studying the Venus positions and patterns; furthermore, we must intensify our consciousness of the significance of Venus as the "Principle of Equilibrium (Harmony and Balance) through exchange.

Fifth mandala—the Venus mandala: Taurus on the second cusp, Libra on the seventh cusp. Study this mandala by rotating the wheel so that each cusp in turn becomes the Ascendant. Perceive how the two signs—forming the 150-degree aspect—relate to the wheel as a whole in these different positions. Taurus and Libra composite the "consciousness of money" and "the consciousness of relationship." The principle, as has been said before, is "Equilibrium through mutuality of giving and receiving"—the Principle of Marriage. Meditate on the Venus mandala of any chart that you are called upon to read from a financial standpoint, in order to get at the roots of the person's basic consciousness of exchange. The house and sign positions of Venus—regardless of her aspects—will give you a clue as to the esoteric reasons for manifestation of financial lack or de-

iciency. Planets afflicting Venus must be regenerated if the root of poverty-consciousness is ever to be removed. The afflictions to Venus show only how the person, in his past incarnations, expressed unbalance and inharmony in his relationships with other people. Conditions pertaining to the second house are particular to this incarnation, but Venus is the archetypal symbol of right relationship in all phases and on all planes. Help your client to become more aware of the truth of this principle—doing so is one of your deepest responsibilities.

To conclude this discussion: Utilize the spiritual keywords of the planets as they express rulership or occupancy of second house conditions; doing so insures perception of the esoteric purpose of money in this incarnation of your client. Do not weaken him by making financial decisions for him—to do so is a violation of your own Principle of Service. Alert him to his own consciousness of Principle and encourage him to “take up his own (financial) bed and walk”—walk in the paths of exercising his financial intelligence to its utmost best, in good will, honesty, and perfect exchange with all people.

Chapter VII

THE FIFTH HOUSE

The fifth house of the abstract horoscope is the second point for both the fixed-sign square and the fire-sign. The release of its potentials provides a very great channeling for spiritual on-going.

The fifth house is below the horizon—in the northern hemisphere—and to the right of the vertical of the wheel: west. It is the middle house of the quadrant initiated by the fourth house; this quadrant is called—or can be thought of as—the family sector. Being below the horizon, the fifth house is in the hemisphere which pertains to the consciousnesses of the separate self. Being west, it is in the “fated” hemisphere—those chapters of experience which Life brings to us to deal with as best we can; we do not exercise self-determination as much in these patterns as we do—or can do—with those in the eastern hemisphere.

The four fixed signs—Taurus, Leo, Scorpio, and Aquarius—and their corresponding houses—the second, fifth, eighth, and eleventh—are the signs and houses of resource and sustenance, by which the quadrants initiated by the cardinals are “fed.” The first house initiates the consciousness of “I AM an individual;” the fourth house says: “I AM an individual factor in a pattern of family, heritage, and

face." The resources made possible by the fifth house enables Humanity to realize: 'I have the power to contribute to the stream of life through the exercise of my love-consciousness and to sustain my creations by my own resource of love-power.' The Sun, which abstractly rules the fifth house through the sign Leo, is the essential symbol of Power of any kind just as, literally, the Sun is the radiant source of life for our solar system, its creation. From this resource we are urged to release life-giving energies through the exercise of parental love and we give incarnation to other Egos who come in as our children. We also give life to impersonal expressions in the creativity in Art. Biological or impersonal, in loving our children or in loving our creativity and the work we are devoted to, these realeasments are all expressions of the creative aspect of love-power.

Because of the resources of intense potential implied by the four fixed signs and houses, the unregenerate patterns which are involved with them imply a corresponding intensity of karma. The essential keyword implied by unregenerate Leo is misuse of power through the exercise of egotism. (By "unregenerate Leo" is meant frictional patterns concerning planets in Leo or the Sun itself, wherever it is in the chart.) The symbol which we use for the "square aspect"—a square with horizontal base—when applied to the wheel falls in such a way that the angles coincide with the midpoints of the fixed houses; the second of these—the midpoint of Leo—provides the upward turning point as we travel around the wheel counter-clockwise from the Ascendant. In this picture we are alerted to the im-

portance of regeneracy of the fifth house: until that potential is regenerated the consciousness remains fixated in levels of possession and egotism—the second and fifth houses, both below the horizon. If we can imagine the fixed square being “stopped” at the sixth cusp and the currents “cut off,” the energies which—symbolically—would seek to rise upward into the relationship quadrant above the horizon are frustrated and boil and churn back and forth within the first five houses, and the I AM of the first house remains fixated in a limiting expression of possession desire and power desire; possessions become objects of love consciousness and people who should be loved and sustained by love become the objects of the power consciousness, to be dominated and utilized as are inanimate possessions. A great symbol is shown in this frustrated pattern: the story of Man’s inhumanity to mankind; Man’s imprisonment of himself by himself.

When humanity identifies its possessions as symbols of power, and children as objects of power rather than of love, we see the consciousness of egotism trampling through human experience. This consciousness, activated by the first four houses and sustained—if such can be called sustainment—by unregenerate levels of the fifth house depicts, in symbolic form, the concept of dynasty: groups of individuals vibratorily united through a family pattern or a national pattern who are held in a mold of family as an expression of power and egotism. The individual and his essential rights are considered a cipher—at best, a pawn—in the maintenance of this fixated, rigidly organized plan. Marriage is based on position, her-

itage, and possessions; religion is a conformance to ritual and dogma by which the power and supremacy of the pattern is continually emphasized; education is a tool for the molding of minds according to the expediency of the plan. In fact, the third house, in this symbol, is impaled between the first and fifth houses. Having no release beyond the fifth house, education remains purely a thing of rote, tradition, and repetition of a limited intellectual organization. History tells this story over and over again; we have all gone through phases in which we functioned as—and felt like—ciphers in a family or nationalistic pattern; it is really an expression of the tribe consciousness of humanity. As such it fulfills an evolutionary need and, as such, it is good. However, in due course of time it must be transcended if the race is to evolve. Those who have recognized, to a degree, their inherent powers but who remain unregenerate are those who act as the tyrants, despots, and autocrats of families, groups, and nations; they are the “givers of commands” and the “wielders of whips.” Those who remain in the first four houses, not as yet having come into an awareness of their powers, are the victims of the others; they are the superstitious and the credulous, the minions and the slaves. They live in their surface awareness, their desires and physical needs, their subservience to anything they fear or do not understand. They have, in short, not yet become aware that they are resources of power and self-determination. They are scarcely aware of individual potential. They exist as factors in an over-all pattern which exists as a molding for their experiences.

When people come to a point of feeling unsatisfied, restless and bored with the crystallized patterns they have been living with and desire to find a more satisfying and more extensive release for their energies, then study the chart with an eye to analyzing the fifth house potentials. This analysis must of course include a study of the Sun because the Sun is the abstract symbol of the ability for self-determination. Many people crystallize because they have put their lives into channels that they themselves do not really want; in other words they have side-tracked themselves into artificiality of pattern and, being "fed up" with their own mistake are eager to get back to their real selves and begin to live constructively and happily in accordance with the best potentials in their charts. Some of these people have side-tracked themselves because of a reaction of fear of, or subservience to, a stronger will which has sought to force them out of line due to ignorance or to a lack of sympathetic awareness of their needs. Self-determination, let it be said, is an aspect of courage—the fifth house is a self-expression backed up by the regenerated qualities of the first house. However, when purpose is electrified in the consciousness, release-ments of hope, courage, and renewed enthusiasm are made and the person feels that he truly has been "born again." He must know what he wants to do with his life and if he continues to fulfill his responsibility patterns he has every right to re-determine his upward progress. In dealing with such a chart, create mandalas of every Sun-aspect; determine to what degree the person can re-direct a new course of living and help him to understand why he was im-

pelled to move off from his rightful path so that he can meet the challenges of his aspects of consciousness more successfully in the future.

In regard to the frictional patterns involving the fifth house, one in particular can be dealt with here: the assistance that the astrologer, as philosopher-friend, can render to parents who are stricken by what is perhaps the most pathetic form of human suffering—their reaction of grief to the transition of a beloved young child or baby. All human beings incarnate through their parents, specifically, by the Law of Vibratory Sympathy. Those persons who, as husband and wife, lovingly extend an invitation to incarnation to another Ego may have in back of them a history of possessiveness and parental domination over their children in the past. The conscious mind may not recognize it—and usually doesn't—but if a new incarnation is "cut off" the parents, from a philosophic standpoint, need not feel that their parental experience has been frustrated. That transition was made by Law, just as the incarnation was.

Occult explanation tells us that many Egos incarnate for a short time in order to re-establish contact with this dimension in order that their on-going may be more completely made. Such children come in to parents who, for some inner reason, must learn to let go. Somewhere in the past there was too much holding on as an expression of parental authority or power and perhaps the progress of the child in the past was inhibited or frustrated. Also, when an Ego makes transition through some sudden or violent agency and the physical body is destroyed the person

may come back very soon to establish its links, and then, not being intended to remain for a full span of incarnation-experience, it goes on in its progress. Encourage, if you can, an elasticization of viewpoint in the minds of such parents; encourage them to renew, if possible, the expression of their love power in some way. Encourage them, above all, to neutralize tendencies to prolonged grief, brooding and disintegrative sorrow, and point out to them that as long as they themselves are in incarnation they need not cut off all expressions of their love-potential. Try to help them, in other words, to keep their fifth house consciousness alive and expressive. To keep the fifth house alive is to keep the heart alive.

In the fire-sign mandala we connect the cusps of the first, fifth, and ninth houses, forming an equilateral triangle, the "upward" of which is the vertical from the fifth to the ninth.

When the power-aspect of the fifth house is amplified by the love-consciousness the symbolic insignia is drawn of the potential for joyousness. The suggestion is made at this point that we consider joyousness as being much more significant than just a feeling—usually temporary—of well-being or of satisfaction. Joyousness is a spiritual state in which—or by which—the Higher Self of Humanity is able to express its constructive releasement regardless of outward conditions and affairs, because joy is one of the attributes of the love-consciousness. It enables the releasement of power for the best good of all concerned because love clarifies the perceptions to an awareness of the inherent good in all people and of the best potentials and meanings of any experience.

The best of Leo—and the fifth house—is the “smiling heart” the radiating enthusiasm and overflowing of high spirits that charge human life—and relationships—with loveliness, buoyancy, and charm. It is the insignia of pleasure and luxury by which the consciousness of Man expresses its awareness of amplitude—both inner and outer. It is the “house of hobbies” since a hobby, in the true sense of the word, is the creative releasement of an intense interest, a beloved pass-time, a re-creative and harmonizing activity. A psychological re-directive can be presented to people who have become stagnated through too much preoccupation with routine, responsibility-fulfillment and practicality. Everyone can find a channeling for release of creative and recreative impulses if he wants strongly enough to organize his life accordingly. Psychology has proved over and over again the power of a vibrationally synchronized hobby to infuse into human life a new awareness of joy, enthusiasm, and well-being on all planes.

The first house is self-awareness; the fifth is creative self-expression; the ninth is the creative aspect of wisdom, distilled from experience. The first is being—I Am; the fifth is joyful being—I Love; the ninth is wise being—I Understand.

The fifth house is love in its most one-pointed expression. It is a radiation from the individual consciousness which is a releasement of powers for the person from whom they emanate and a warmth and stimulation to those who receive it. The fifth house is traditionally called the “house of children.” That interpretation, however, is a derivative. In the chart of a specific individual the fifth house is the insignia

of his creative love potential: it paints the picture of his awareness of children as a factor in his relationship consciousness—it is his potential as a loving giver of life. The Love by which we parent other Egos is our level of that Divine Love expression by which a solar system is incarnated. Herein can be seen why egotism on the part of parents or teachers can be a death-dealing agency to the lives of children and pupils. Egotism is retroactive; it boils back into the levels of self-glorification and self interest. Love is interested in the true welfare and up-going of those to whom it gives life. Kahlil Gibran refers to parents who love truly as “bows from which arrows spring forth”—to go on in their development and to fulfill their own purposes and destinies.

Let us appreciate, more than ever before, that expression of Love which made possible our incarnation. Let us learn of parental love from those who have gone before us and recognize that our on-going was made possible because they responded to the opportunity to release life in their releasing of love. And we must recognize that as we too, whether parents or not, do create a greater beauty for all when we tap our resources of joyous-heartedness; in doing so we, by the processes of sympathetic vibration, actually parent the joyousness in the consciousness of all people who come in contact with us. We want to live life in joyous terms, courageously, generously, and beautifully. In order to do so, we must express the heart center and live lovingly.

Chapter VIII

THE EIGHTH HOUSE

The experience of transition from the physical dimension to the invisible planes is one which humanity, for the most part, regards with a feeling of anxiety, dread, and in some cases, sheer terror. In no phase of astrological service is the astrologer required to be more sensitive, more impersonally compassionate, and more truly sympathetic than in those times when he is called upon to interpret a chart of someone whose grief-stricken reaction to the passing of a loved one has, temporarily, neutralized his capacity for on-going. Since each house in the wheel has its basic principles—as an experience-pattern—this material is presented with the hope that it will help all astrological students and practitioners to come into a clearer realization of this most occult of houses and thus to enlarge their ability to deal with people who are “walking the darkened pathway.”

The principle of the eighth house is regeneration; and, at this point, a word of explanation may be offered.

A certain fine man whom the author knows has magnificently demonstrated the power of the regenerative viewpoint in the face of a shattering separation. His honored wife made transition from this

incarnation at a time when she was at the height of fame and fortune, loved and respected by many people. She had, as we would say, everything to live for; yet Life removed her from this chapter under drastic and calamitous circumstances. A little more than a year ago this fine woman's chart was made available to the writer who sought to unravel the secret of this particular transitional experience. Focussing the chart-analysis on the seventh and eighth, twelfth and first house patterns, this conclusion was reached: above and beyond any worldly fame she had attained, this woman was a truly great soul who, as a gesture of love-service, chose to make transition in this drastic way in order that a great redemption might be made. It is more than possible that this heroic deed has provided the possibility of great fulfillments for her in the future. This particular chart is a most marvelous example of the linking of relationship-patterns from the past and their fulfillment in the present incarnation. The challenge to the husband's courage and integrity of spirit was gallantly met and, in consequence, he was moved to a gesture of service which, being fulfilled, has already proven to be a source of regeneration and renewal for his remarkable work.

To get at the essence of the eighth house prepare a mandala as follows: a blank, twelve-housed wheel; number the first, second, seventh, and eighth houses; intensify the diameter made by the cusps of the second and eighth. This is a simple picturing of the eighth house and its polarity, the second. Turn the wheel so that the eighth cusp becomes the Ascendant; the seventh house thus appears as the twelfth. Essen-

tial meaning of the twelfth house of anything are: (1) the link between the past incarnation and the present; (2) needed redemption which impels the present incarnation. From this standpoint the meaning of the eighth house of the present incarnation is seen to be regeneration of desire-pictures which are the hidden memories of reactions to marital and relationship experiences in the past incarnation. These desire-pictures have their roots in the sexual instincts and in the consciousness of possession which, in marital or sexual relationships, reach a peak of intensity greater than they do through any other phase of experience.

To refer to the original mandala: the polarity, or opposition, made by the relationship of the eighth and second houses to each other may be interpreted in this way: the enemy (opposition aspect) of regeneration (eighth house) is attachment (primitive phase of the second house); the enemy (opposition aspect) of stewardship (second house) is failure to regenerate desire (negative eighth house). Stewardship is "right use of materials"—proportioned, equilibrated income and out-go; attachment to materials is all in-come and no out-go, a state of unbalance by which the consciousness eventually becomes "land-locked" in its preoccupation with material evaluations.

The negatives of both of these houses "feed each other." Desire without Love, sex without fruition remain fixated on possessiveness; intense desire for money and things *without* balanced release through exchange congests the intaking pictures and a sort of paralysis results due to the ever-increasing demands of the desire nature. The loved person is re-

garded as a possession; the focus on money or possessions to the exclusion of right personal relationship, neutralizes, gradually, the love-potential and, in either case, congestion results which, in its turn, breeds all kinds of ills on all planes of human consciousness. The powers symbolized by the eighth house are those which provide releasement for these congestions of the desire nature. This releasement is symbolized by the dynamic vibration of Mars: constructive action; through Venus: mutuality.

The transition that we are accustomed to call death is actually a large-scale expression of the Principle of Regeneration which, in turn, is the essence of the onwardness and upwardness of any Life-expression. Our bodies are continually being renewed and regenerated when they are in a state of health; congestion—or “un-ongoingness”—is the thing that results in dis-ease. On the emotional-reaction plane congestion is any reaction that results in the person's inability or disinclination to keep himself adaptable, responsive, receptive, and enthusiastic toward newness of experience. If we cling, in feeling, to things that no longer have a part to play in our constructive living, we congest in some way. If, however, we keep open to, and responsive toward, the significance of newness, we welcome the advent into our lives of other moldings into which we can pour our potentials

Congestion, as a reaction to a loved one's passing, results in such manifestations as self-pity, morbid brooding over the past, resentments, and tendencies to self-isolation. These, in turn, pile up the energies into dust-heaps of misanthropy, despair, escape-

tendencies and neuro-mental confusions. When we cling to that which life has proven to be outworn, we do not stagnate—we retrogress. We are either with life in generation and regeneration, or we are against life in congested degeneration. The transition of the person loved by your client is not your client's problem; his problem is to tap the sources of inner power that will result in the neutralization of his down-going reaction-patterns. It is a vital part of your responsibility to help such a person understand that "there is no death, there is only life." Impress on his consciousness the eternal "livingness" of life and the importance of our responsibility to adapt to change of circumstance and release the best of our on-going possibilities.

Make your converse with such a person completely life-giving; *never* predict transition or even try to describe the means by which it might come about. Morbid curiosity on this point is not to be indulged. (From a purely astrological standpoint, anyway, it is not wise to attempt this kind of interpretation; the same pattern that designates death also designates the emergence from the old into the new during incarnation.)

You, as an astrologer, must have a clear, clean perspective on transition and its meanings if you are to assist in any way. Fear of death cannot be permitted to lodge in your subconscious if you are undertaking the service of "throwing Light on another's shadowed consciousness." Ground yourself thoroughly in an awareness of eternal livingness and if you ever experience a tendency to react with shock, fear or anxiety to a death picture train yourself to

neutralize it immediately by the most efficient means at your (philosophical and psychological) command.

Another approach to the eighth house can be made when we realize that it provides a key to unlock problems of all kinds that may be shown in the chart. A problem is the result of misdirected energy; because of the intensity of quality implied in the eighth house pattern, a little redirection at that point could have a noticeable effect in redirecting almost any other negative condition shown in the chart. Actually, all of our relationship patterns now are sequences from the past and are, in the final analysis, rooted in our desire-consciousness from many incarnations of relationship-experiences. Our desires run the entire keyboard: self-preservation and self-maintenance; obsessions of all kinds; power over materials and people; sexual gratification and mutual possessiveness of two people toward each other; property and prestige before the world; fame and renown; and so on—all of these desire-pictures and impressions and memories have impelled us into specific patterns of relationship with other people all along; congestions on any of these points have been "inner deaths" from which we have had to find releasement some way or another.

There is something in the human heart that is continually searching for enlightenment, and when the astrologer has a "grief problem" to deal with he recognizes that his first and foremost responsibility is to stimulate the bereaved person's capacity for courage and intelligent adaptability. When we realize that the eighth house is also called the house of sleep-experience we recognize the value of our daily period

of sleep as a regenerative agency. Rather than continuing in the miasma of dread while facing the "unknown" (which has, incidentally been faced by all of us many times in the past), any bereaved person is instinctively searching for a clearer understanding of his experience-pattern than he has ever had before; he will, in fact, continue to search until he has found the answer whether in this incarnation or in the tenth one from now. Help him, therefore, to see the transition of his loved one in as merciful a light as possible; remind him of times when he was so exhausted by physical effort or pain that he wanted a few hours of sleep more than all the gold on earth. Then present the picture of the consciousness of the loved one (which has manifested for millions of years) as needing a few hours of sleep before resuming the next phase of experience. Make "death" known to his awareness as a rhythmical, natural, needed phase of experience. Then turn your attention to the client's eighth house because he is still here and must go on with his life. The suggestion is made that you "white-light" the ruler of his eighth house, and study its sign and house position accordingly. This is suggested because it is your opportunity to alert him to the very best of his on-going possibilities—and you must make your comprehension of this part of his chart as inclusive as possible.

Do not, in such readings, make the mistake of interjecting your own personal reaction to his broken relationship-pattern. Recognize that a woman can love her husband above all other people, even her children; a man can love his mother more than anyone else, even his wife. Remember that no matter

how deeply the client loved the deceased, the latter's passing provides more room in the client's life to extend his love-potentials in other directions and it is evident that such extension is required at that time. Study the solar-eclipse aspects that were made previous to the passing; this will indicate if the eclipse conjuncted a planet, that a severe testing will be manifested between then and the next eclipse. But remember too that the previous eclipse may have trined or sextiled a planet in the client's chart; this is promise of a very significant "opening up experience." The transition may have made that opening up possible.

Progressed Moon aspects current at the transition (that is, current in the client's chart) must be watched closely. What he puts into action during a progressed Moon aspect bears very significant fruit. If his reaction to the transition impels him to retrogressive action he stamps his consciousness with a deeper-than-ever impression of that aspect. So, again, we say that persons must be encouraged to release in constructive action for a mutuality of good when regenerative patterns are in effect.

Chapter IX

PLANETARY RETROGRADATION

Planetary retrogradation, as studied in astrology, is a periodic, rhythmic action which illustrates the great evolutionary principle of *recapitulation*.

In ordinary mundane usage, retrogradation is considered to be synonymous with retrogression, which implies a process of decline, degeneration, going toward inertia, devolution, or counter-to-evolution. However, this interpretation is wrongly used when applied to life *within form* or to the orbital movement of the planets. It is true that when a vehicle of manifestation has fulfilled the purpose for which it was created, its substance, form, and organic function do enter upon a process of retrogression; the withdrawing of the Life-forces initiates a process of disintegration of the vehicle. But the Life-essence, which cannot die or disintegrate, awaits a suitable new vehicle for its further evolutionary expression and experience.

When we observe and thoroughly consider the great principle of *recapitulation* we recognize that it is a pattern or mode by which Nature *insures the thoroughness of evolutionary processes*. That which was accomplished on one round of a given cycle is recapitulated or reviewed at the resumption of the new activity in order that the complete integrity of

organic powers may be established. When recapitulation is undergone, that which *was established* is made the base of that which is to be established; the evolutionary program of the organism or entity is thereby made *continuous*, without *holes or breaks*. This principle is Nature's great safeguard for completeness and thoroughness of evolutionary processes. On the plane of human mentality, this principle is revealed in the faculty of *memory*; on the plane of organic functioning it is revealed in the cyclic pattern of birth, growth, maturity, and transition which is undergone by every evolving entity in each incarnation or cycle of manifestation. Max Heindel gives a most wonderful exposition of this principle in his writings concerning the great periods which mark the involution and evolution of our planet and the life it nurtures. With the inception of each new period, the previous period is *recapitulated* in order that integrity of function may be established.

In prayer-activity, the principle of recapitulation is advocated by many spiritual schools. To review in memory the thoughts, words, and actions of the previous day does *not* mean that the aspirant goes back or retrogresses; he makes his honest review of his experiences in thought, word and action *in order to distill spiritual value therefrom*. He analyzes, compares, and evaluates not only his thoughts, words, and actions but his motives; when he realizes a motive to have been impure, he *ejects that motive* from his consciousness by realization; the clarity of the realization will alchemically become a strength of Spirit by which he will, in future, avoid entertaining and acting upon that particular motivation.

Has he gone backward in making his spiritual review? On the contrary, in making a constructive thing of the review, he has *gone forward*, even though the recapitulation may have included a scrutinizing of something very unpleasant—even abhorrent—to his finer sensibilities. The word “recognition” means “to know again” and *recognition could well be identified as the basic purpose of all processes of recapitulation*. Recognition, by recapitulation, is insured by Nature for all planes, modes, and degrees of evolving consciousness.

One point must be made clear at the outset. Astrology does *not* teach that the planets of our system sometimes go backward. The retrograde action of the planets is a periodic *apparent* motion due to the axial and orbital rotation of the Earth—it is not actual. However, because of the relative observational changes—relative in the sense that the planets in geocentric astrology are zodiacally observed from the Earth rather than from the Sun—each one of the planets seems periodically to retract a portion of its zodiacal travel, remain stationary for a period and then move forward again over the retraced area and forward into a new area.

Since the Earth and each planet has its own orbital speed and distance around the Sun, these retrograde and stationary periods follow a rhythmic plan of regular sequence not unlike, for illustration, the human’s periods of conscious activity when awake and subconscious activity when asleep, or the rhythmic plan of seasonal changes through the sequence of years. We must remember that every principle which is illustrated by astrology has its correspondences in

the life of the universe because the universe is the creation of *Consciousness* and astrology is the symbolized study of Consciousness. The picture of every factor in a human's natal horoscope is a picture of Principle, or Law, *revealed*; if further incarnation is necessary for the evolution of a human, then incarnation is made subject to the laws apprehended as *Space and Time*. A timing and placing of incarnation which includes the registration of a "retrograde" planet in the natal horoscope tells the reader something about that person's evolution-of-consciousness just as does his Sun-sign, Moon-sign, Ascendant, or any planetary aspect.

The fullest significance of the Principle of Recapitulation may be gleaned from considering the evolution of consciousness to be represented as a *spiralic process*. Change is the one constant thing to be seen throughout life and the spiral represents the composite of the "upward, onward and always" that characterizes all life-processes. Involution, which is the necessary preparatory phase, is as much a part of the onward as evolution is—just as studies and lessons and practice are the preparatory phase of fulfilling an artistic or professional talent. In any line of endeavor, or expression of organic life, the involutionary and evolutionary programs and objectives *always* contain periodic areas of recapitulation, but the start of the first recapitulation is always an extension from the initial point and every succeeding recapitulation is an extension from previous corresponding ones. Thus the linkages are formed and integrated; the spiral forms with unbroken continuity as individualized consciousness gains in-

creasing awareness of its Self through organic experience.

A question might be raised on this point: what about stragglers—are they not retrogressing to inertia? The phenomena of individualized consciousness unable to keep step with the fellows of their life-wave must be considered also from a relative standpoint. These entities have delayed or postponed their evolutionary program for a tremendous period of time but because they were once individualized, they must some day make their return, in consciousness, to source. Since their individualization with others of their life-wave, they did proceed for a time on the evolutionary program—they have had some evolutionary experience. Therefore, when they start again, their initial recapitulation will move them forward *faster* than they moved in their first attempt. These entities are not “lost forever;” they are channels for their Creator’s Light and Life as all others are; they are retrogressing *only in relation to the progress of their evolving brothers*. They are having the experience that is *right for them to have* and will have their repeated individualization, recapitulations, and progressive steps in due course. Remember: in organic function and in consciousness, retrogression or retrogradation is *relative, not absolute*.

From the standpoint of geocentric observation, the Sun and Moon are always observed to be in “direct” motion; neither of them ever make the periodic retrogradation that characterizes the apparent action of the planets. The Sun transits the zodiac once a year and recapitulates its natal position on each birthday of the individual; the Moon,

by transit, recapitulates its natal position every twenty-seven and a third days; by progression, every (approximately) twenty-seven and a third years. Moving forward from its natal position at the end of its first progressed tour of the zodiac, it enters the second cycle and recapitulates therein all the aspects to the natal combined with the additional factors of a different "set-up" of progressed planetary aspects, major transits and solar eclipses.

Solar and lunar recapitulation is also revealed in patterns formed by solar eclipses and Full Moons in this way: for example, solar eclipse, August 1952, in 28 Leo; Full Moon, February, 1954, in 28 Leo. This pattern spanned eighteen months of time and the Full Moon *recapitulated* the eclipse. The aspects made to the natal chart by the eclipse in such a case will key-note the experience of the person during that subsequent span of many months, and at the time of the recapitulating Full Moon, the spiritually-minded astrologer will do well to make an evaluation-review of his experience, *distill constructive value* therefrom and build his soul body thereby. The periods which are characterized by the recapitulation of a solar eclipse by a Full Moon are usually found to cover eighteen or twenty-four months of time; the solar eclipse of Cancer, in July, 1953, was recapitulated by the Full Moon in Cancer, January, 1955.

The Sun and Moon reveal a *constant* backward movement in these ways: the Sun, by *precession*, moves backward through the zodiac and the sequences of eclipses, New Moons, and Full Moons will be observed to occur in "counter-zodiac" positions.

Only the planets reveal the periodic "backward-stationary-forward" movement.

We have all seen instances of students being demoted in school, due to what appeared to be insurmountable difficulty with a certain subject or phase of a subject. The necessity for such a demotion did not indicate that the child was basically stupid, subnormal, or "bad." It did indicate that he was not yet equipped successfully to fulfill the requirement of *that* grade for *that particular subject*. Therefore, since he was required to gain that specific learning, it was necessary to let him recapitulate by going back to the preceding phase of the subject, restudy, and re-digest that material and thereby *qualify*, by having *equipped himself*, to progress.

Our incarnated experience is *evolutionary schooling*. Just as we cannot assimilate all the material on a given subject in one term, so we cannot enter into all phases of human experience in one life. Everything else aside, the fact that we are organically polarized as males and females would make total experience impossible. Yet, by a long sequence of incarnations during which we can incarnate, according to evolutionary need and karmic requirement, as male or female, we have the opportunity to fulfill all phases of experience pertaining to gender. Since concentration of thought and effort is necessary for success and fulfillment of our talents and professional endeavors, we use each incarnation to specialize in order to focus our consciousness and so derive the maximum benefit and development from what we do in work, or other activities and endeavors. However, just as individualization of consciousness demands

eventual evolutionary fulfillment, so does any acceptance of experience demand fulfillment. And, very often, the Principle of Recapitulation must be utilized when, after accepting and living a certain phase of experience, we leave it for a while to focus our attention on other phases. That which was left in suspension was not forgotten; it was allowed, rather, to remain dormant, waiting future assumption and resolution. Herein is found a philosophic clue to the interpretive study of planetary retrogradation.

Natal retrograde, staying retrograde by progression throughout life:

The conditions indicated by the house ruled by this planet are indicated to be of secondary importance to the fulfillment of the *present life-assignment*; however, since all planetary factors have spiritual and evolutionary purpose and must be used by the entity, it appears that some form of *vicarious fulfillment* is indicated by this type of retrograde; in a future life, the fullness of expression represented by this planet will mark a major factor of the *life-assignment*—in the present life, the experience-factor represented by the planet and the house it rules is held in relative abeyance, so that those factors which comprise the major evolutionary assignment for this life may be concentrated upon.

Natal retrograde, stationary by progression at end of life:

Indication that the assignment of *active recapitulation* will be assumed in the next life; the period of abeyance ends in this life and the next life will find the person *qualified* to resume, by recapitulation,

those factors of experience which have been held in abeyance for perhaps several lives; this type of progression indicates that the person will assume a *new factor* of major significance in the next life-assignment, being one which he started and then turned from some time in a past life; it will contain considerable karmic content, residual from the long past, and perhaps several lives may be necessary to fulfill this assignment.

Natal retrograde, progresses stationary and then direct in this life:

Indication that the assignment of *active recapitulation* is to be assumed in the present life; the period of abeyance is finished and the experience represented by the planet becomes a *major evolutionary factor* of the present life's assignment when the planet moves forward into direct motion from the stationary period. The astrological reader will give very careful attention to the timing of the progressed direct motion, relating it to the current progressed planetary aspects, current solar-eclipse cycle and the progressed Moon quadrant. This type of planetary progression is one of the most important, from an evolutionary standpoint, because it marks the *second attempt* of the person in matters relating to the house ruled by the planet, and what is done in the remaining years of this life in regard to it will create much obstructive or regenerative karma to be utilized in future. This type of progression marks a *major evolutionary turing-point* in the cyclic history of the individualized consciousness.

Natal retrograde, progresses stationary, direct and then *conjunct the natal position*:

The end of the period of abeyance and subjective recapitulation, the flowering of active recapitulation and *actual, direct, creative expression* of the planetary power; direct participation in the relationship-pattern and experience-factors represented by the planet, its house of rulership and house of occupancy. The particular aspect or phase of the soul-consciousness "comes into its own" and every natal aspect of regenerative quality—sextile or trine—indicated by the planet promises an upsurge of great *joy*. The natal squares or oppositions indicated by the planet will bring testings at that time of life but, in terms of the person's greater ability to handle them, bringing to bear *all* the resources of spiritual power for the necessary resolutions. When a planet is natively direct but turns, and stays, retrograde by progression the indication is that this life sees a "withdrawing" from the factors represented by the planet; this action seems to indicate that the person is going to focus his attention, evolutionarily speaking, on other factors. If this planet, by progression retrograde, reaches the conjunction of its natal position in the present life, the indication is completely given that the special planetary factors will not be of major importance in the next life.

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