



Studies in Astrology



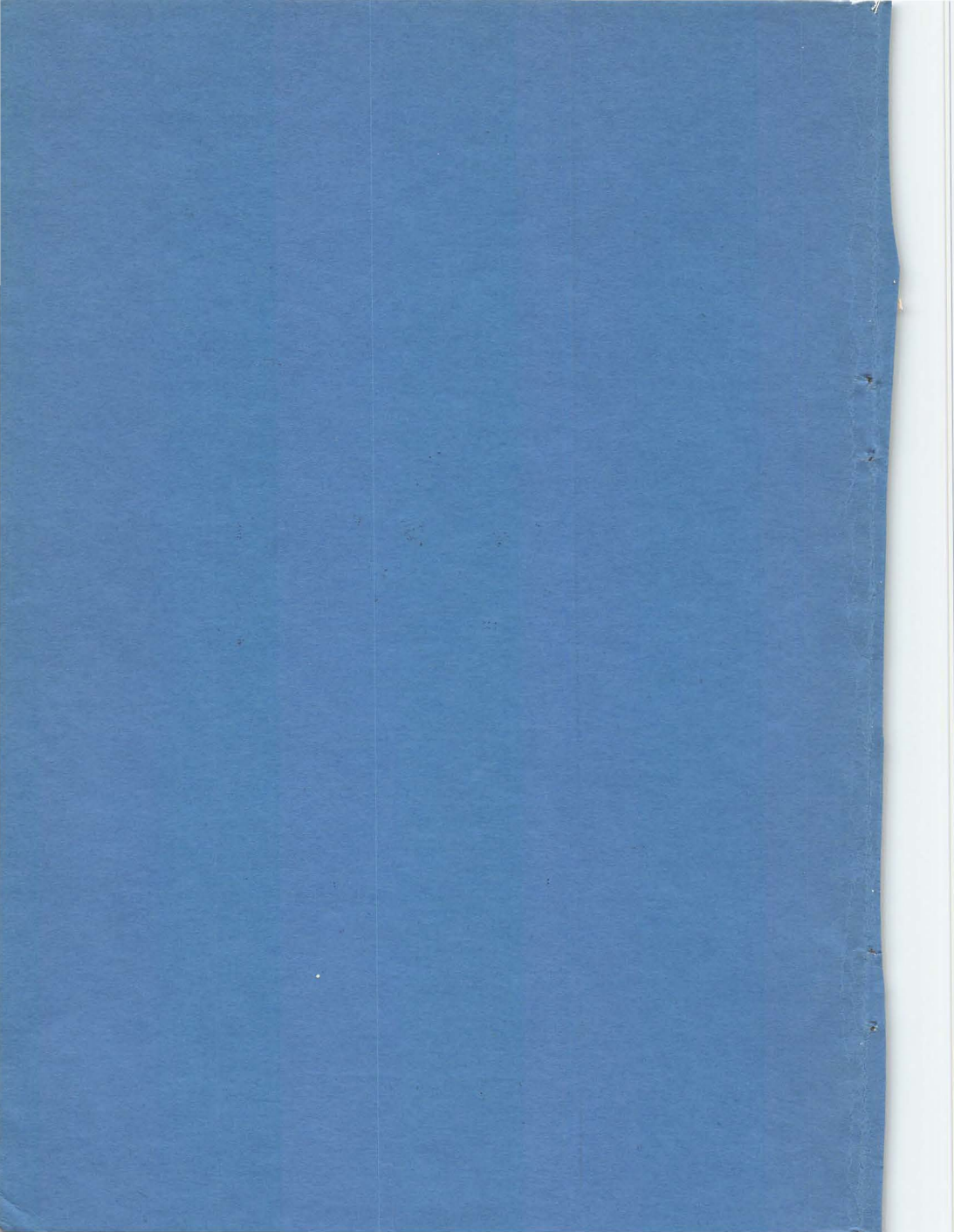
VOLUME IV

**THE ROSICRUCIAN
FELLOWSHIP**

MT. ECCLESIA

Oceanside, California, U.S.A.





Studies in Astrology

BY

ELMAN BACHER

Volume 4

First Edition



The Rosicrucian Fellowship

MT. ECCLESIA

Oceanside, California, U.S.A.

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FOREWORD

The first three volumes of this series of astrological interpretations have been received with such a warm welcome by so many astrology students that we are pleased to present Volume IV.

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 his spiritual interpretation of astrology become more and more generally accepted, his presentations will serve increasingly to help people know themselves and fulfill their highest destiny.

Before passing in the early 1950's Mr. Bacher expressed a keen desire to have us publish his articles in book form, and although we deeply regret that he did not live to see his publications made available to the public, we are happy in knowing that his wish is being fulfilled.

CONTENTS

Foreword	iii
Introduction	vi
Chapter 1	
The "Bad" Aspects	9
Chapter 2	
The "Good" Aspects	20
Chapter 3	
The T-Cross and Grand Cross Aspects	29
Chapter 4	
The Trine and the Grand Trine Aspects	39
Chapter 5	
The Variable Aspects	49
Chapter 6	
Interceptions	59
Chapter 7	
Basic Relationship Structure	69
Chapter 8	
The Horoscope Abstracted	80
Chapter 9	
Condensation of the Horoscope	90

INTRODUCTION

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

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

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

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

to each and all in whatever position they may find themselves.

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

Chapter I

THE "BAD" ASPECTS

Time was when the writer shared with many astrological students the understanding that "square" and "opposition," being "bad" aspects meant the same thing; also that "good" aspects, the trine and sextile, were thought of as being the same. Time came when the writer realized that if "square" meant the same as "opposition," and "sextile" the same as "trine," the same symbol would be used for both pairs of aspects. It must be established in the minds of students that every symbol utilized in astrology has its own particular, unique significance and that no two symbols can really mean the same thing. There would be no point to such an approach. These symbols are picturings of profound spiritual realizations which were given to Humanity by the Great Ones ages ago.

If the progress through the wheel from Ascendant to the twelfth house pictures cyclic evolution, the placement of the planets by sign and house, the focalizations of consciousness for expression during incarnation, then the aspects picture the mechanism of the Spirit in action—the *how* of this endless expressing. The mechanical sciences require a knowledge of weights, leverages, balances and counter-balances, gravity, propulsion, and so on; in other

words, the principles of how the mechanism functions to achieve a certain result. A horoscope, evolved from geometrical design, contains picturings of principles as they manifest in human incarnation as expressions of consciousness, and every symbol that is used in this particular science pictures an essence or a function of that essence.

The dynamic approach to human psychology has proved that a "switch in viewpoint" often makes possible an immediate clarification of the cause of a problem and reveals the needed directive. We, as astrological students, have tended to crystallize our viewpoint of the square and opposition aspects and to settle, mentally, into the picture that they are the bad aspects. The words "bad" and "evil" have been a part of our mental picturing ever since we were able to interpret anything; if we are going to evolve a constructive approach to psychological astrology we must switch our viewpoint of, and attitude toward, the meanings of these particular symbols of energy expressions.

It is a debatable point—this reference to "bad" aspects. Can people who are astrologically uninformed, and in the throes of a personal problem, really be helped, way down deep, if their minds and feelings are impressed by references to the "bad" aspects in their charts? There is no getting around it—we all have a sub-conscious, instinctive reaction to words like "bad;" they ignite our inner picturings—or memories—of ugly, distressing, frightful, and difficult experience patterns. The astrologer who says, "Oh, this is very serious—you have a bad aspect between your Saturn and Mars," risks putting his client down

about five notches. There is something so ominous about such a statement that, in simple kindness and mercy, we cannot present such interpretations to people who have come to us for guidance.

Astrologers who have become fixated in the "badness" of the square and opposition aspects are those who have not inquired into the real meaning of these symbols. By "real meaning" is meant spiritual or philosophical significance. Since we must identify these symbols in some way in order to transmit our thoughts let us switch our word-approach into something toward which the client may react more favorably.

It is suggested that the word "frictional" be substituted for "bad." Everyone understands that "friction" means "resistance," but people are not so inclined to feel disturbed by that word. Also, as in the case of a match being frictionally rubbed, the result is an ignition which provides light and warmth. So it is with us, inside ourselves, and our square and opposition aspects. Certain levels of our consciousness "rub against" other levels; the result is an ignition of awareness through pain-reaction, which serves to point out a necessity for redirection of consciousness. Since all the planetary patterns of a horoscope are enclosed within the wheel, the picture is shown that mankind interprets experience from within—in consciousness—not from without. In other words, the source of our experience-interpretations is not in the experiences themselves but *in our own center of awareness and reaction.*

Let us consider the square and opposition aspect—symbols in terms of their essential, abstract pic-

turing. Use a blank, twelve-housed wheel for each. For the square, connect the midpoints of the fixed houses—second, fifth, eighth, and eleventh—by straight lines; the result is a square resting on a horizontal base which starts, cyclically, in the second house. This is the symbol we used for the “square aspect” between any two planets in a horoscope.

The houses involved in this picturing are the “houses of resource,” the well-springs of intense desire, feeling, love, and capacity. These four houses—and their abstractly related signs (Taurus, Leo, Scorpio, and Aquarius)—include our deepest reaction-potentials. All astrological students know that there are two other squares; we call them the “cardinal” and “mutable” squares; but it is the fixed-house square that is used to portray this abstraction of “badness”—troubles and pains, sorrows, limitations, and all manner of negativism. This symbol tells us, when it relates any planets in any two signs or houses of a chart, that the present need for regeneration at those points is very great. Notice that in the square-design, when we come to the end of the lower horizontal—in the fifth house—we make a right angle, not diagonally to right or left but straight up, in order to progress further on the evolutionary path. So it is with other turnings—right angles at each corner. Thus the square aspect is seen to be uncompromising in its demands upon the consciousness; for this reason the square aspect is referred to as being the “most difficult,” the “worst” or the “most evil” of planetary relationships. We are taxed most severely in our development at these points. Why?

The horoscope, in its entirety, is a composite of

the person's consciousness of cosmic principles—on his particular evolutionary level. Therefore it follows that two planets square to each other in a given chart are not "bad planets;" it simply means that the person is in a consciousness stage of relative unawareness of principle. An individual's unawareness may be very varied and this variety is shown by multiple frictional aspects to any planet in his chart: the planet may be squared by Mars and opposed by Moon, but trined by Venus and sextiled by Pluto. We are destined to experience reaction-patterns to every planet in relationship to every other planet in order to fulfill our vibrational destiny as human beings. Anything less than that would not be fulfillment.

Because our experiences are, in the final analysis, ignited by our contacts with other people and because we project ourselves into relationships according to our consciousness it follows that unregenerate projection creates patterns of destiny that come back to us in the form of experiences of a painful or "bad" quality. We suffer through these alertings because we are made to perceive, by our reactions to other people and experiences, our own unregeneracy. The Higher Self screams at us: "Study this and learn from it; don't do this to another person, you've done it too often in the past; I insist that you redirect your reaction to this particular relationship or experience, because if you don't you will continue to misdirect your energy and darken your consciousness more than ever." So the pattern which registers in the horoscope as a square aspect between two planets pictures the necessity, in this incarnation, for a drastic revision of consciousness. The word

“frictional” proves its value here because the fires of consciousness are ignited most intensely at these points and through pain-reaction—the brightest light is directed into the darkest corners. The Higher Self is seeking to re-establish harmonious synchronization within your consciousness by making it possible for you to realize undesirable results from the continued misdirections of your energies, and showing you the necessity for making a new turn on your path.

The square and opposition aspects have a fascinating “common denominator.” Apply the opposition symbol to the second blank wheel by using the cusps of the second and eighth houses as diameters; draw circles around these diameters which, of course, will be tangent to each other at the wheel’s center. The diameters of the two small circles form, together, a diameter of the wheel itself and this diameter connects the midpoints of the second and eighth; cyclically speaking, the starting point of this symbol is the same as the starting point of the fixed square. The desire-resource of the second and eighth houses is common to both symbols, and the fundamental spiritual or occult process implied is regeneration.

A peculiarity of the opposition aspect is that it “polarizes” the wheel. The lower point of the symbol is in the “individualistic” quadrant of the lower hemisphere; the higher point, in the eighth house, is the “extension” of the lower. The second house is “material on-going;” this is raised into its higher octave through transmutation of the desire-nature in relationship with people; the Power of Love to effect redemption of the consciousness. There must be some very important reason for the two small

circles involved in this symbol to be connected by a forty-five degree diagonal rather than by a horizontal or a vertical. A horizontal is all right-and-left; a vertical is all up-and-down. However, the diagonal of this symbol is upward-and-onward—a composite of the vertical and the horizontal, the essential concept of all evolutionary processes and purposes.

The concensus of opinion is that the opposition aspect implies a need to select one thing or the other. Some astrologers interpret this to mean that we should choose one planet to work on, even at the expense of the other. Others say we should—or must—make the effort to utilize both of the planetary vibrations at once, as best we can. The first of these approaches is plainly untenable; we cannot drop any of our astrological factors—we live with, and express, all of them through the entire course of an incarnation. The second of these approaches comes much nearer to the actual requirements of the aspect because it instructs us to utilize both planetary factors. However, the Higher Self speaks to us through the very meaning of the aspect. Are you going to express these two planets unregeneratively or regeneratively? The point is not *which of the two planets* but *which of the two octaves of consciousness* are you going to express—that which you have been in, tend to remain in, and, by now, should be emerging from, or that to which you are evolving—that which is *inturning* or that which is *outgoing*? That which is *self-keeping* or that which is *self-evolving*? That which *results in the cutting-off of realization* or that which *opens the doors of your consciousness to awareness of beauty, truth, and goodness*? This is the esoteric

meaning of the opposition aspect and by it we can understand why the key-word *awareness* is used to identify its purposes.

As above, so below. When the Sun and Moon come to the conjunction each 28 days a new "breath" is taken in the vibrational body of Humanity; two weeks later this "breath" is "exhaled" at the Full Moon. This action is the great rhythmic, tidal life of our occult existence and the pattern—conception and expression—is experienced by all of our vibrational organs in relationship not only to the other planets but—and this is important—also to the signs of their dignity. Just as every organ of our physical bodies has its own pattern for growth, function, and fulfillment, so has each planet in relationship to the overall *body* of consciousness.

A planet in the sign of its dignity has "returned to home base" after a tour through the zodiac; its accumulated essence, distilled from your experiences through many past incarnations, is now in full force and it is ready to start another cycle from its—and your—present evolutionary base. A planet in what we call the sign of its "detriment" is not a "bad" planet; it is half way around its own evolutionary orbit and makes the opposition aspect to the sign of its dignity—as far away from "home" as it can get. A chart containing even one planet placed in the sign of its "detriment" reveals that the person, in consciousness, is on that one point in a critical step on his present evolutionary cycle, and any frictional planetary aspects to that planet represents a taxing to the utmost of regenerative potentialities. This incarna-

tion, with planets in detriment, is very significant because the person is going to be made aware of his inner deficiencies in a very acute way.

If a planet in detriment registers in the present horoscope as the ruler of the chart (ruler of the sign on the Ascendant) then the criticalness of this incarnation is intensified. The ruler of the chart is our planetary symbol of I AM consciousness: in the sign of detriment—opposite to its own dignity—the chart can really tell a story of great spiritual conflict since the frictional aspects to a "detrimented" ruler can make it possible for the person to identify himself with darkness. He may tend to interpret his own personality-potentials through his unregenerate consciousness and living in that way, he can risk a marked "back-turning" in his evolution. The regenerate aspects made by the chart ruler so placed serve to make him unconsciously turn "toward the Light" and in living by those patterns he insures an upward turning in his development, not only for this incarnation but for all that follow.

Just as the physical birth is the result of conception and the Full Moon is the result of the lunation previous to it so an opposition aspect between two planets is the awareness which results from a conjunction of these two planets at some time in the past incarnations of the person. There are no effects without causes and since Cosmic Pattern manifests on all planes we must realize in studying the opposition aspect that in this incarnation the person is being made aware of these two particular vibrational powers, or qualities, in his own nature in a very important and significant way. Recognize that inner tensions can be very great with even one opposition-

aspect in the chart. The experience-patterns represented by the planets concerned—either by rulership or by occupancy—demand and urge the regenerate, spiritualized expression of the person's nature. Repeating the unregenerate frictional qualities will keep the person in "darkness" not only for this incarnation but perhaps for several "chapters" to come—and the testings will, in future be more and more severe.

The criticalness of this aspect is clearly demonstrated when the opposition aspect is ignited by eclipses, progressed Moon, or progressed planetary aspects making the simultaneous square to both planets. In such a stimulation of the aspect the unregenerate residue in the person's consciousness—whatever his age may be—"comes out of the woodwork" and he experiences a testing of his regenerate capacities that can be very severe. On the other hand, when the opposition is activated by one planet being trined and the other sextiled, then whatever of regeneracy has been established can be drawn on to deal with the experience that is manifested. A "favorable" activation of the opposition aspect always implies, to a degree, a testing but "more of the best of consciousness" is more immediately available.

In the foregoing is seen the reason why the opposition aspect is universally considered "not as bad" as the square because even if the two planets concerned have no other aspects, the pattern as a whole is activated four times by the combination of trine-sextile to the two times it is squared. Much more "elasticity" is enjoyed and the impulses to regenerate are much more numerous, in the long run.

A happy ending: even the square or opposition aspects can be "life-savers" of great benefit when they are made by an otherwise unaspected Saturn in a chart having nothing in earth. The person in such a chart needs ballast, he needs controlling and direction, he needs channelings for his outgoing energies. Such a Saturn simply says—and this proves that the square and opposition are not essentially bad—"I will see to it that you keep your feet on the ground so that your life may be lived purposefully and constructively; you will have responsibilities to fulfill, ambitions to achieve, and qualities to regenerate and redirect; my vibration, even though it may seem to hold you down at times, is really your greatest blessing because it will keep you aligned to the streams of unfolding experience."

Life does not punish us through our squares and oppositions; it teaches us our most needed lessons through them if we wish to learn to become aware of our needed regenerations.

Chapter II

THE "GOOD" ASPECTS

The function of the sextile and trine aspects is to reveal relative degrees of the regenerate consciousness of humanity. They are our points of enlightenment; our "urgings toward greater Good" (sextile) and "realization of unfolded Good" (trine). The sextile is the process by which the trine is created.

The philosophically minded astrologer never thinks of or refers to the sextile and the trine as "lucky" aspects because he knows that every factor in a horoscope is an effect of a specific cause; the original cause was, of course, an expression—in action—of a particular level of consciousness in the past. He recognizes that every sextile in a chart out-pictures a certain work of regeneration which, started in the past, was brought to such a point of efficiency that it now registers as a dynamo for the releasement of further and greater regenerative power in this incarnation. He recognizes that every trine is a registration of equilibrated relationship between two planetary factors; a trine is always a result of regeneration of consciousness—it is never a fortunate "accident of heredity" in any way or on any level of development.

By many, the sextile aspect is considered a "minor" or "small" aspect; perhaps this interpretation

is made because the aspect involves only sixty degrees—half a trine. When we study the sextile symbol we are alerted to the fact that the sextile is as "major" as any other aspect; when we recognize its significance as a picturing of the dynamic phases of evolution we realize that it is one of the most important of all astrological symbols and is one by which the astrologer, in understanding it, can render great service to those who are seeking greater awareness of their own source of Light.

The essential geometric form of the sextile aspect symbol is the hexagonal—a figure of six equal sides which rests, as do the square and trine symbols, on a horizontal base. The cyclic starting points of the square and trine are the midpoint and the cusp of the second house, respectively; the sextile "starts" at the Ascendant—the first factor which reveals the essential dynamic quality and significance of the aspect. As with the trine, progress around the hexagonal is made by diagonals at the turning points; a diagonal composite of horizontal and vertical implies an abstraction of "upward and onward forever"—the symbol of spiritualized evolution.

The first diagonal of the hexagon cuts across the first and second houses and establishes contact with the cusp of the third house. In other words, it takes a short cut across the desire potential of the second house and directly connects the "I AM" of the Ascendant with the "I Think" of the third house. Following around the hexagon we see that the other five lines cut across the houses which are abstractly related to the earth and water signs and that the entire symbol has, as its structure points, the houses re-

lated to the fire-signs (Spirit) and the air signs (Mind). (These houses are also identifiable as the two pairs of "parallel relationship"—first and seventh, third and ninth—plus the two houses of Love power potential—the fifth, and its spiritualized polarity, the eleventh). The symbol tells us that the sextile aspect represents the dynamic, positive, propelling agencies of the human consciousness—it cuts through the levels of desire and instinct—pulling into expression those factors of consciousness which neutralize the miasmas in the subconscious resources of intense feeling.

The square and trine symbols are "enclosed," representing a stage of consciousness in which something definite has been arrived at. The square is unregeneracy which has become "lockjawed"—it must be pried loose by regenerative agencies so that evolution can be continued; the trine is a specific level of flowering—a level of inner synchronization and equilibrium. It will, in due time, be decrystallized just as a flower is decrystallized in its own timing so that the new life processes of the plant may be inaugurated. The two planets involved in trine aspect to each other are destined to come into trine relationship with other planets in the future, so the "static" quality of their present relationship will, in right timing, become subject to evolutionary forces for the creation of new patterns of experience out of which new trines may result.

In human experience we see this decrystallization of trines represented when we consider that those things which represent happiness, harmony, and contentment to a child of six do not bring satisfaction

to a man of forty. That which may represent a flowering of culture to an aborigine in the jungle may appear as child's play to a person who is manifesting as a member of a truly cultured society. "Any planet trine to any other planet" represents, essentially, a flowering of consciousness; but, the *manifestations of trines are relative to evolutionary development.*

When we consider the sextile symbol we are looking at a picture of "lines of force." This symbol is, unlike the other aspect symbols, open—a picture of radiations from a center. Since it is open there is an implication of indefiniteness of shape. It is in fact, process at work rather than thing accomplished. The six lines—cusps of the fire and air houses—represent the charging of new light and warmth from the center; not the center itself but that which emanates from it.

The sextile aspect is the principle of leverage and counter thrust. It has to have something to work against and, in reference to levels of human consciousness, the thing it works against is always a state of unregeneracy. We cannot remain in a specific or composite level indefinitely; to do so would be to insure stagnation. (Translate "stagnation" to mean "death.") The sextile aspect then is the mechanism by which Cosmic Progress expresses through us for decrystallization of congestion and makes possible the great alchemical changes of transmutation and regenerated releasement of potentials.

Two planets in square aspect to each other depict a state of inertia through unregeneracy; these forces must, if Life is to express progressively through the

person, be decrystallized so that the soul energies may be redistributed and thus make possible an eventual harmonious relationship as trine. A planet which sextiles one of two squared planets is the alchemical agency—counter thrusting against the inertia of the square. The vibrational exchange between that planet and the one it sextiles is the decrystallizing potential for re-directing the energies of the squared planet. It is like a chemical which, when put into water, softens the water so that the work of cleansing is made easier and more thorough, or the liquid which loosens up the grease in a drain pipe so that the drain may more efficiently dispose of the waste water. When the two planets of an opposition aspect are, respectively, trined and sextiled by a third planet, the sextiled planet is the one that is being worked on by the regenerating agency. If you have occasion to study a chart one planet of which registers only by the sextile aspect to other planets, give very careful attention to that planet; on its cultivation depends much of the person's spiritual on-going; such a planet provides a very significant counter-thrust against much that may represent unregeneracy.

Two planets registering as an otherwise unsuspected sextile tell the story that, in their evolutionary inter-relationship, these two have been allowed to get off to a good start—an indication of direct awareness of regenerative expression and a fair promise that flowering into trine relationship is not too far in the future. However, the regenerative work must be expressed continually to make this flowering possible; complications by unregenerate patterns can result in a "gumming up of the works."

Help such a client to understand the principles of two such planets so that he will know how to put to work these particular expressions of his consciousness as neutralizers for other vibrations of an unregenerate kind, and to develop their potentials in relationship to each other. We must give very careful study to the sextiles and semi-sextiles that we find in any chart; we recognize that they are the workings of the regenerate consciousness to decrystallize and redistribute energy-patterns which have become stagnated in unregeneracy.

The symbol for the trine aspect, when related to the abstract wheel, coincides with the cusps of the second, sixth, and tenth houses—an equilateral triangle resting on a horizontal base. Symmetrical as is the water-trine, the Earth trine also represents, by its horizontal base, a peacefulness—a "perfect resting." In this symbol we see the human consciousness enjoying the fruits of constructive effort; after a phase of redirection has been made, the full flowering of the experience is realized and enjoyed—either at points during an incarnation or during a cycle of incarnation.

Some astrologers co-relate the symbol for the trine aspect with the essential meaning of the planet Jupiter—due, it may be supposed, to the "happiness" or "good fortune" by which they identify that benevolent vibration. Actually, such an interpretation does not coincide with the *meaning* of the trine. Jupiter, with all due respect to his manifold virtues, is a *dynamic* vibration; the trine is equilibrated, poised, an indication of inner harmony, a flowering of spiritualized consciousness, an awareness of the Higher Self—all the *results* of transmutative efforts.

Apply the horizontally-based triangle to the twelve-housed wheel and perceive that, cyclically, it starts at the cusp of the second house; it travels across to the cusp of the sixth house, then directly to the cusp of the tenth. The wheel is the picturing of the *evolution of human consciousness through experience patterns* so the inner meaning of the trine must be found in consideration of the houses that it abstractly represents, and from that may be deduced the planetary vibration to which it most closely corresponds. Since the trine represents *regenerated result* let us apply regenerate key-words to the three houses involved:

Second House: "Possession and desire for possession" has been transmuted into consciousness of *right exchange of money and materials, perfect stewardship* and the resultant regeneration of relationships, between people who have learned to direct finance—*exchange through right feeling toward each other.*

Sixth house: the consciousness of "*Labor*" is regenerated into an expression of Love-Service as a releasement of fifth-house potentials; as an extension of regenerated second house, people who work and people who are worked for are in sympathetic and equilibrated relationship to each other; exchange in money and commodities is balanced by exchange in work-value; the right consciousness of money-exchange correlates with the best expression of work potential. "*Capital versus Labor*" is transmuted into "*Capital and Labor*" harmoniously integrated as a base—the horizontal line—for the vertical structure to the third point which is:

The tenth house: the achievement of a perfected Society, including and enclosing the best expressions of all classes and evolutionary levels of humanity. Since the earth-houses succeed the fire-houses, the picture is shown that perfected society is a manifestation of the powers of self-awareness, love and wisdom of all people. The single trine aspect in an individual horoscope represents an attained awareness of some level or phase, of right relationship of the individual to the world at large; the symbol itself, as an abstraction of the Great Horoscope, represents the spiritual, cultural, and economic flowerings of humanity, as an entity, on its evolutionary Path.

Civilizations rise, flower, and fall; individuals rise to, pass through, and transcend "points of rest" in their individual experience but the trine symbol is the apex, the "perfected achievement"—the blossoming of the best in individual or collective consciousness. Its planetary correlative is not Jupiter but Venus, the arch-symbol of the feminine essence of consciousness—Harmony, Love, and Beauty distilled from the strivings and growings of all people; honey distilled from the nectar of flowers; the perfection of line, structure, and color of the cultivated human body; the gleam and sparkle of meticulously cut jewelry; culture that represents the best of mankind's realizations.

Through your trine aspects you are aware of your God-consciousness—you are "in tune" with your best; the amplitude, beauty, and harmony of your outer conditions are the reflections of your re-generated consciousness. Do more than just enjoy your trines—share them with all people you contact

by keeping your "trined consciousness" alive and expressive always. In this way you not only share your treasures but, by the power of sympathetic vibrations, you "ignite" other people to a greater awareness of their inner Good, and thereby stimulate the good aspects in their charts.

Chapter III

THE T-CROSS AND GRAND CROSS ASPECTS

These two aspect-patterns are regarded by many astrological readers with feelings of considerable negative concern for the persons represented by the charts. It is true that life-lessons of grave import and evolutionary significance are indicated by these patterns. It is just as true that the astrological reader must learn to regard them impersonally and unemotionally, with philosophic calm, if he is to interpret them in a serviceable way.

Any mode of astrological reading that tends to emphasize the interpretation of experience as being *actual* evil, misfortune, calamity, or tragedy cannot be truly enlightening; yet this kind of approach occupies the minds of many readers when they seek to interpret even a single-square aspect. Hence the fusion of opposition-aspect with multiple squares, as is depicted by both the T-Cross and Grand Cross, represents to them "something awful raised to the umpteenth degree," an implication of a quality of karma so terrible as to be almost—or actually—beyond hope of resolution during the entire scope of the present lifetime.

In all justice, we astro-readers must make ourselves more cognizant and re-cognizant of the foundational Principles of Life so that, when we are called

upon to read charts which contain these multiple tension-patterns, we can exercise correct perception and thereby further enlightenment, rather than exercise ignorance and fear and thereby increase distress and hopelessness in the consciousness of the persons concerned. These complex aspects can be viewed from many standpoints of Principle which reveal secrets of destiny as indications of evolutionary placement and progress. Our responsibility and service are focalized on the expansion of *perception of principle*.

For pursuance of this material, it is suggested that you prepare several copies of the twelve-housed wheel with the zodiacal signs arranged in sequence from Aries as Ascendant-sign; also a listing of the zodiacal signs according to the "Crosses," as follows:

Cardinal: Aries and Libra, Capricorn and Cancer;
Fixed: Leo and Aquarius, Taurus and Scorpio; Mut-
able: Sagittarius and Gemini, Virgo and Pisces.

The clockwise sequence of adjoining squares for each sign: Aries: Cancer and Capricorn; Libra: Capricorn and Cancer; Capricorn: Aries and Libra; Cancer: Libra and Aries; Leo: Scorpio and Taurus; Aquarius: Taurus and Scorpio; Taurus: Leo and Aquarius; Scorpio: Aquarius and Leo; Sagittarius: Pisces and Virgo; Gemini: Virgo and Pisces; Virgo: Sagittarius and Gemini; Pisces: Gemini and Sagittarius.

Consideration of "planetary scope:" the *minimum* planetary scope of the T-Cross is three planetary points, two of which are in opposition to each other, both being squared by the third. The minimum planetary scope of the Grand-Cross is four planetary

points, patterned as two pairs of oppositions forming a sequence of four square aspects. The maximum scope of both is all ten planetary points which may be inter-related by close orb or by "extended" orb. In the case of many T-Cross and Grand-Cross aspects, of four or more planets, the numerical difference between the first planet which applies to the aspect and the last one may be as high as twelve or thirteen degrees; the extension of orb is valid because the planets are inter-related in the same aspect.

Consideration of aspect-quality: The T-Cross and Grand-Cross aspects may be thought of as "pure" if their planetary points all occupy signs of the same cross—cardinal, fixed, or mutable; they are "mixed" if the planets, though in valid numerical orb, occupy signs representing a mixture of crosses. A few examples:

T-Cross, minimum, pure: Venus in 9 Leo opposition Jupiter in 9 Aquarius, both squared by Moon in 9 Taurus (or Scorpio).

T-Cross, minimum, mixed: Venus in 26 Leo opposition Jupiter in 28 Aquarius, both squared by Moon in 2 Sagittarius (or Gemini); Venus and Jupiter are in fixed signs, Moon is in mutable.

T-Cross, multiple (four to nine points), pure: Saturn 6 Libra, Jupiter 9 Aries, Uranus 14 Cancer, Neptune 17 Libra; the aspect-orb, from Saturn to Neptune is eleven degrees.

T-Cross, multiple, mixed: Pluto 28 Gemini, Mars 3 Capricorn, Venus 2 Aries, Moon 8 Aries; aspect-orb is ten degrees, Pluto in mutable, the others in cardinal.

Grand-Cross, minimum, pure: Sun 4 Pisces, Ura-

nus 2 Virgo, Moon 7 Sagittarius, Jupiter 1 Gemini—close orb throughout, mutable signs.

Grand-Cross, multiple (nine-point) mixed: Uranus 22 Capricorn, Moon 23 Cancer, Neptune 24 Cancer, Mercury 19 Libra, Mars 21 Libra, Venus 22 Libra, Jupiter 26 Libra, Sun 2 Scorpio, Saturn 3 Taurus; aspect-orb is 14 degrees, Mercury to Saturn; mixture of cardinal-fixed.

Experimentation with varieties of T-Cross and Grand-Cross patterns—also using various signs as Ascendants—will develop fluency in recognition of them in the study of charts. Start with “minimum-pure” ones and progress, by expansion, into more complex and varied ones.

Regarding the understanding of the reasons for, and purposes of the T-Cross and Grand-Cross aspects, keep always in mind this statement of Life-Principle: *Release of power depends upon, and is succedent to, focalization of power.* For example, release of power in activity is focalized by Will to fulfill Purpose, release of power as Love is focalized by relationship-contact and the resultant ignition of individual or mutual consciousness-of-Love; release of power as Teaching is focalized by the need of the teacher to give expression to what he has learned and the need of the student to absorb what is expressed. This Principle may be perceived by the discerning person in every aspect of life and experience, and on all planes of functioning.

The almost ominous implication of difficulty delineated by the T-Cross and Grand-Cross aspects has its resource in the fact that it pictures an internal, or subjective, method of *much needed focalization for*

correction of wasteful tendencies practiced through several past lives. In other words, these patterns picture a *karmically conditioned gathering of forces* which tell the astrological reader that those Principles that govern human destiny will not permit the person concerned—he who is represented by the chart—to *continue with a program of relative wastefulness in attitude and activity.* The present incarnation is thereby represented as the karmically timed opportunity, through a relative limitation of scope, to bring order into consciousness by a focus on concentrated experience. Charts which contain the T-Cross and Grand-Cross aspects portray life-patterns which always reveal a certain “circumscribing” or “fencing in” of experience in specialized ways; many, many years or, in some cases, an entire lifetime are utilized to experience personal application to some particular phase of activity, relationship, or problem. To the degree that the person can understand and agree with the necessity for that phase, as opportunity for discipline, training integration, or redemption, will he make use of his T-Cross or Grand-Cross pattern.

But, to the degree that he continues to resist, resent and rebel against it will he continue to intensify the difficulties implied in the “circumscribing” quality of the experience. We must keep in mind that no planetary aspect has frustration or limitation as its purpose. It is we who have created the present feeling of frustration in not having walked with our experience in a balanced way in the past.

To bring order out of the chaos we created, Life institutes, by the Principle of Polarity, counteractive

measures in the form of focalizing and concentrating us in more and specialized ways so that by repetitious and continuous application we are enabled to engender processes of unconscious or conscious alchemy; to overcome weakness by developing strength, to dispel ignorance by garnering knowledge and understanding, to polish and refine the crudities of past unregeneracies and thereby distil the consciousness of soulic and spiritual power. We set the measures and pace of our unfoldment but the Forces and Principles of Life, as portrayed in our planetary aspect-patterns, provide the substance of our unfoldment-processes in environments, relationships, and activities in which and through which we are concentrated and focalized for specific phases of fulfillment and growth.

From the objective viewpoint, the astro-reader in studying the registration of a T-Cross or a Grand-Cross sees a portrait of a human who may regard his "Cross-experiences" from one of three principal levels: (1) helpless, hopeless endurance; (2) antagonism, angry resistance and friction; (3) making constructive use of the experience to gain training, refinement, and growth. This is offered as a clue toward the synthesis of the spiritual values of the chart—depending on which one of these three views is held by the person will the astro-reader know how best to approach the interpretative presentation of the tension-patterns.

One of the most important points in the study of the T-Cross is found in thinking of it as a combination of lines of force. In imagination, place yourself at the center of a copy of the Great Mandala; around

your waist are looped three ropes the ends of which are in the hands of three people who stand at the Aries cusp, the Libra cusp, and the Cancer Cusp; these three people are trying to pull you toward them—away from your position at the center; you are trying to keep your position and, to do so, you must resist all three directions of pull. Aries and Libra, opposite each other, represent the opposition aspect of the T-Cross; Cancer square to both of them, is the “apex” of the T-Cross; if the Cancer person dropped his rope then the tug-of-war would be only between Aries and Libra, but as long as Cancer also tries to pull you, you have to try to counteract his pull. You do so by exerting your counter-force in the direction of—what would be—the Capricorn-point, opposite Cancer.

Therefore, the point opposite to the apex of the T-Cross is as important to study as any of the three occupied points because that fourth point represents, spiritually and psychologically speaking, the quality which you must exercise and develop when the conflicts and frictions represented by the three points of the T-Cross threaten to pull you away from your center. It represents spiritual qualities and powers which your Higher Self is seeking to make you aware of in order to develop internal balance and integration. In the study of any chart containing a T-Cross pattern give careful thought to the sign opposite the apex and the conditions indicated by its planetary ruler. In the study of timings (major transits, progressions, etc.) watch carefully for those periods when the activations will go over the Point opposite the apex: these timings always bring very significant

opportunities—through testing—for maintaining and developing internal poise and serenity by spiritually polarizing the negative tendencies stirred up by the stimulus to the T-Cross planets.

Planets are people; the patterns and tendencies of your consciousness are stimulated or ignited by your contacts with other people—this ignition makes possible what we call experience. Among the most important people in the life of one who has a T-Cross in his natal chart are those who have planetary points in the sign opposite to the apex-planet of the T-Cross. Their planet—or planets—may be unregeneratively, regeneratively, or variably aspected, but in any case, in some degree, they represent that which the T-Cross person is seeking to find within himself for greater psychological and spiritual integrity. If the other person's corresponding quality is unregenerate, he will be a very significant tester to the T-Cross person; if regenerate, he will be—potentially at least—a helper, an inspirer, a good example, an ideal. If his quality is variable, then study the most pronounced tendency by timing the meeting of the two persons; try to determine whether the unregenerate or the regenerate quality or tendency was most in effect when the people concerned initiated their relationship to each other. You may find that the best tendencies of the variable person were being stimulated at that time, indicating that his purpose in the experience of the T-Cross person is basically uplifting and helpful. To put to use the spiritual power or quality indicated by the sign opposite the apex of a T-Cross is creative white magic because it represents a very high degree of spiritual alchemy in consciousness.

For the study and analysis of a Grand-Cross, the suggestion is offered that you make a separate mandala of it and study it apart from the natal chart at first, keeping in mind that the lines of force from the center of the horoscope, or the mandala, indicate two oppositions which polarize each other and four squares which inter-act upon each other. Then for clarity and elimination of confusion of thought, create a mandala for each of the planets in the Grand-Cross which will include all the natal aspects which include the particular planet. In this way you can dissect all the evidences of alchemy and a regenerative potential that may be used by the person to gain spiritual growth from the experiences indicated by the Grand-Cross. A Grand-Cross is really a little horoscope within the natal—a concentration of the forces of consciousness which, if used constructively and creatively, can make the present incarnation a very important upward step on the evolutionary spiral. Its basic key-word might be stated: evolutionarily necessary concentration of consciousness and abilities for constructive use. The evil implied by the Grand-Cross is by individual interpretation only; its purpose is to further the individual's good through focalization.

In conclusion there are a few special approaches which should be taken into consideration. Increased awareness of the powers of faith in spiritual law and patience—the right use of Time—will be particularly helpful to the person who has Saturn configured in a T-Cross or Grand-Cross; he must be encouraged to practice the spiritually constructive, long-range viewpoint toward his experiences because his needs for

the indicated discipline are especially urgent for his life-time.

If the Moon is configured in either of these aspect-patterns, then scientific knowledge concerning the purpose and action of the instinctual mind will be particularly helpful; because this person has undertaken a big assignment, for this life-time, in clearing negative residues from past lives. If the planetary Ascendant ruler is configured, the evidence is shown that the person will experience considerable re-focalization through physical difficulties and information concerning the occult or spiritual co-relations of Law with physical conditions may prove the answer to his greatest evolutionary need. If Uranus is a factor, then exercise in intelligent adjustment to changes is indicated as a part of the spiritual assignment—especially if Uranus is squared or opposed by Saturn and Saturn has the predominant influence in the chart generally. The inclusion of Jupiter in these patterns indicates that sincerity of motivation is to be exercised to neutralize or alchemicalize tendencies of false pride and unfruitful compensations. Mercury's inclusion indicates that mental discipline and clarification is to be distilled from the concentration of experience as well as improvement in methods of communication. The Sun's inclusion in these patterns is especially significant; the basic purpose of the concentration of experience is to—evolutionarily—turn the attention of the person God-ward, to realize his true Source of Life and Being.

Chapter IV

THE TRINE AND THE GRAND-TRINE ASPECTS

The Trine and Grand-Trine have regenerate correspondence, respectively, to the T-Cross and Grand-Cross Aspects. The lines connecting the three planetary points of a minimum T-Cross form a triangle, and each diameter of the square formed by the connecting lines of a Grand-Cross cuts the square into two triangles. The occult difference between the two types is that in the Cross-aspects, the principal structural angle is the right-angle of exactly or approximately ninety degrees which depicts the tension, resistance, congestion, and gravitational pull of the Square aspect. Lines from the center of a horoscopolical circle which touch the circumference at three points representing planets which are exactly in Grand-Trine aspect to each other, form three angles of 120 degrees at the circle's center. Any line connecting two of these planetary points to each other is one of the three sides of an equilateral triangle, identifying the relationship of the two planets to each other as being in Trine aspect. The spiritualized essence of Trine aspects is pictorially revealed in the fact that the three angles of a Grand-Trine are each sixty degrees—the numerical value of the Sextile aspect. Since the Grand-Trine is an *enclosed* figure, its de-

sign and angle-quality reveal that it is a *result*, in consciousness of *previous sextilic exercises in regeneration and alchemy*. The center-angle formed by two radii connected to planetary points that are Trine to each other is 120 degrees, the *sum of two sextiles*. The single trine is not enclosed, but it indicates a stage of relative equilibrium having been attained by the person who is now, possibly, in the process of creating a Grand-Trine. The single Trine is *evolutionary flowering*, the Grand-Trine is *evolutionary fruitage*.

We must keep in mind that the Trine and Grand-Trine aspects portray regenerated consciousness of those pure essences of Spirit represented by the planets concerned, each of which is a specialized unit for expression and reaction. It is the realization of Spirit that defines our evolutionary goal through experience in the sequence of incarnations. The presence of a Trine or Grand-Trine in a natal horoscope is evidence of relative attainment of realization-of-Spirit on the present cycle of evolution. By "Spirit" is here meant the Divine attributes of Power, Love and Truth which, synthesized in the word "God," indicate the state of pure being. Regardless of aspect-patterns, any planetary point can be studied in terms of its Sign-rulership, House-rulership, Sign-occupancy and House-occupancy; these four factors indicate the basic "blue-print" of the evolutionary life-assignment in terms of the planet's principles and potencies for expression and reaction. However, when the planet is related to another planet by the Trine-aspect, then the indication is given that the person has developed a facet of his nature and abilities through conscious regeneration in past lives, and the aspect

now portrays a relatively evolved realization of Spirit which is to be used in the present life to alchemicalize other factors of the personality and to contribute to the spiritual on-going of humanity. The attainment, by realization, of Power brings the responsibility to use it rightly and creatively. By the law of magnetic attraction, the person who has a Trine aspect in his chart will of course attract into his experience those refinements, abundances, harmonizations and happinesses which are consistent with the mode of his realized consciousness of Good (God, Spirit). But that which the Trine represents as internal integrity, spiritual autonomy, evolvment of capacity, and attainment of ability must be kept in use for further regeneration. If it is only "taken from," it will be depleted; the negative and congestive tendencies in personality will thereby gain proportionate ascendancy in consciousness.

No one can know how many lives were utilized in which effort was made that now is indicated, as result, by the Trine aspect in a natal chart. Therefore, if your chart contains even one Trine aspect know that you applied yourself for perhaps a long time through specialized development and training in Action and in the subjective realm of Thought. That time and effort should not be wasted in the present life by allowing those powers of consciousness to "provide only pleasure and ease." They have been attained, as anything is attained, *for use*. In the use of Trine-qualities and Trine-powers we can resolve much of our karma that is heavy and dark and serve thereby to further the en-light-enment of any with whom we come in contact and, occultly, with Hu-

manity at large. As we utilize and express our Trine-abilities we induce, by the inspiration of example, the incentive to spiritual efforts on the part of others who may be walking on our phase of the Path. This is not for our personal self-glorification, but that we may use our earned privileges to be channels for power as love and truth.

Just as no human lives "unto himself alone," so a Trine-aspect is significant to a chart not only by regard to its particular planetary factors and Sign-House placement but in correlation with every other chart-factor. Some students reveal the interpretative view-point that, because a chart contains a Trine or a Grand-Trine, "everything will turn out all right." This viewpoint ignores the evaluation of the aspect by synthesis with the whole chart. Let us consider the correlative possibilities: either planetary point of a Trine aspect may have:

No other aspect; one of the other possible aspects; several aspects of tension and congestion; several aspects of regenerate quality; a variety of both kinds: It may be dignified, being in the Sign of its rulership; it may be dispossited by another planet, being in the Sign ruled by that planet; it may be the Ascendant-ruler, the "personal significator;" it may be the Descendant ruler the "focus of complementation." If it is in the Sign of its dignity it may be a "singleton," having no dispositorship influence, or it may be the dispositor of several other planets. It may be the only "unafflicted" planet in the chart; it may disposit, or be dispossited by, the planet that is most "afflicted."

The greatest spiritual and evolutionary need for

the person to use and expand his use of a trined planet is indicated if that planet is also one of the two planets that makes the closest to exact square aspect. The closest-to-exact square aspect (closest to ninety degree orb) indicates the greatest tendency to congestion, inertia, ignorance, and inner darkness. One of its planets, being also trined, must be used alchemically to regenerate that phase of consciousness represented by the other planet of the square. The suggestion is offered, for development of fluency, that you create a listing of variations of Square-and-Trine to each planet, studying them from the standpoint of the Square as being the most needed plan for regeneration and the Trine as being the most powerful spiritual alchemy. For expansion of this listing, you can combine the zodiacal Signs and the environmental Houses with each planetary triad. Start with the simple form of Square and Trine, see the Spirit-power working on the Square through the agency of the Trine; the planet common to both aspects is thereby revealed to be an evolutionary turning point. In each group, the "turning-point planet" may be thought of as "mortal mind," in reference to the Square aspect; in reference to the Trine aspect, it becomes—or is revealed to be—a mode of "enspiritualizing" power. This procedure is a basic technique for gaining fluency in perceiving alchemical potentials in a horoscope; it provides a splendidly fruitful exercise in perceiving the right use of the Trine aspect. Then when you undertake to analyze actual horoscopes, you will find yourself much more perceptive to the spiritualizing and regenerating possibilities of the persons you may seek to assist. What-

ever else an Astrologer may be, he should be a mirror of Truth to others, just as their horoscopes are mirrors by which the Truth of their life-assignments is revealed to him. It is in this way that he uses the trine-Powers of his astrologer-Identity in their purest form, and that use is a continuous and ever-expanding assignment. The more he prayerfully and sincerely seeks Truth through exercise of mind and consciousness, the more Truth he will see in horoscopes and the more he can thereby reveal as en-light-ening guidance.

Consideration should be given to the parallel between the Trine aspect and the point opposite the right-angle point of a T-Cross. To illustrate: two planets are trine to each other in ten Taurus and ten Virgo; these are the Fixed and Mutable Signs, respectively, of the Earth-Trinity—the third and Cardinal of which is Capricorn. In this example, regenerative induction takes place when transits and progressions activate those degrees which are in orb of ten Capricorn. Such activations bring about a “temporary Grand-Trine condition” in the chart, since the natal Taurus-Virgo Trine is sympathetically activated from Capricorn. It is at such timings that the person is inwardly stimulated to expand his realization and use of the natal Trine and, also, to “realize happiness” from what is correspondingly brought about in his environment, relationships and endeavors.

In this illustration, there are four points (or, by orb, “degree-areas”) which, when activated, impel the use of Trine powers. These are the 10th degrees of Aquarius and Leo (squaring Taurus) and the 10th degree of Gemini and Sagittarius (squaring Virgo).

Also, when the person represented by the illustration comes in contact with someone who has those areas occupied by planets in his chart, the Trine-power of Taurus-Virgo is impelled into use by vibratory induction. If the other person's planets, in orb of the 10th degree of Aquarius, Leo, Gemini or Sagittarius are unregeneratively aspected, then the induced impulsion to use the Taurus-Virgo Trine attains the status of a spiritual testing, perhaps even initiation, through the personal contact or the resultant relationship-experience. This is given as a simple example to illustrate an important point in correlating a natal Trine with other horoscological factors. It can be used as a "spring-board" into the consideration of more complex inter-weaving of planetary force.

The principle of subjective polarity is interestingly combined with Trine-power in the following illustration: a natal chart having planetary placements in, or in orb of the 10th degree of Taurus, Scorpio, Virgo and Pisces. This pattern reveals two inter-acting Opposition aspects, Taurus-Scorpio and Virgo-Pisces; two Sextiles, Pisces-Taurus and Virgo-Scorpio; two Trines, Taurus-Virgo and Scorpio-Pisces. This is an extremely interesting example of alchemy at work in human consciousness because relative spiritualizations (the Trines) and alchemical potentials (the Sextiles) work hand-in-hand with the two inter-related Oppositions, which represent a double pattern of tension. In this example, activations in Capricorn will trine the Earth-points and sextile the Water-points; activations in Cancer will trine the Water-points and sextile the Earth-points. When an activation conjuncts one of the planets

of this pattern, the entire implication of the four-point aspect is "ignited," and it is well to study other current activations to determine, as clearly as possible, the fullest significance of the timing of the conjunction. The Oppositions in this type of compound aspect "give the Trines and Sextiles something to work on" and they insure that the life of the person will contain a considerable variety of experience and endeavor. Connection of the four planetary points, on the circle's circumference, by straight lines results in the formation of a rectangle enclosing two diameters, just as the Grand-Cross forms a rectangle enclosing two diameters, the difference between them being that the former is patterned by two Trines and two Sextiles, the latter is patterned by four Squares. One might suppose that the "Trine-Sextile" rectangle is evidence that a previous Grand-Cross has been alchemicalized by regenerative endeavors; or that, if the Trines and Sextiles are not exercised in the present life, the present rectangle could become a Grand-Cross in the future. The inclusion of two opposition aspects in both of these rectangular formations indicates that considerable polarization—one way or the other—is being effected in the present incarnation.

Of the individual Trine-aspects, in pure evaluation, there is none that represents greater "advantage in consciousness" than a Trine aspect to the Sun and especially if this "planetary Sun" has no squares or oppositions. There may be much dark and heavy destiny represented by the Moon and other planets, but when the Sunpoint is clear and trined, the person has access to a free flow of Spirit power in and

through his consciousness. If the Sunpoint is trined and squared, we see the evidence of a great spiritual test in this life: the consciousness of Power challenged by a tendency to misuse or abuse it. Such a person would do well to keep himself spiritually attuned by concentration or meditation on the lives and characters of eminent persons who have had great power and have used it wisely, creatively and spiritually.

Correlation with the rest of the chart is especially important in the study of the Grand-Trine. Of itself, it represents an established pattern of internal poise and equilibrium. But if the dynamic factors of the chart lack aspect-scope or if the Moon, Venus and Earth-Signs are particularly strong, then the Grand-Trine could depict a tendency to take things too easily for progress. A static or quiescent chart can represent a lifetime characterized by restfulness after perhaps several lives of great effort and activity—a sort of “evolutionary Sabbatical.” A Grand-Trine in such a chart seems to say: “I’ve worked hard for a long time and now I’m going to enjoy rest for a while.”

Other types of charts can indicate, by aspect-correlation, that the person brings in a Grand-Trine to alchemicalize great areas of unfulfilled or unregenerate destiny. In which case, he will be impelled—for survival and resolution—to put to use the full extent of his Grand-Trine powers and abilities, in term of his own individual on-going in relationship to his race and to Humanity in general. A comparative correlation of Saturn with the Dynamic Factors—Sun, Mars, Jupiter and Uranus—in sympathy or contrast with

the Grand-Trine is important to this type of chart. If Saturn is one of the Grand-Trine Planets, then the powers of patience, practicality, conscientiousness, and thoroughness are indicated to be part of the en-spiritualizing equipment. But if Saturn contrasts with the Grand-Trine, then the picture is shown in a general way that old, deep karmic conditions must be resolved by the regenerating exercise of the Grand-Trine powers.

Chapter V

THE VARIABLE ASPECTS

In addition to the five major aspect-patterns (conjunction, sextile, square, trine, and opposition) there are three others with which the astrological student should be acquainted for more complete evaluation of horoscopes. They are the *semi-sextile* and *semi-square* and the *quincunx*. The semi-sextile and semi-square are "young" aspects. The quincunx is particularly important from an alchemical standpoint; it is the most variable of all aspect-patterns and is of prime importance to all astrological study pertaining to "inertia versus propulsion" in consciousness. It is the one aspect-pattern which, *in itself*, illustrates alchemical potential which is stimulated in *variable ways* by rhythmic activations.

First, we will consider the real meaning of "aspect-pattern." The Sun, Moon, and planets—as "planetary points"—represent the *faculties and powers for expression and reaction on all planes of human functioning*. As such they are the *expressive focalizers* of the zodiacal signs. For clarity in writing and reading, we indicate their symbols inside the circle of the horoscope, but actually these symbols should be accurately placed on the circumference of the circle, because the study of astrology considers the zodiacal position of the planets as seen from the

Earth. If it were possible to do so, the planetary aspects would be depicted by straight lines drawn from the center of the horoscopolical circle to the planetary points accurately indicated on the circumference. The *numerical degree of the angle made at the center by any two "planetary lines" is the planetary aspect*. We may consider as valid an orb of eight degrees for the five major aspect-patterns, six degrees for the quineunx, and a maximum of three degrees for the semi-sextile and semi-square aspects.

In imagination you are standing in the exact center of your room. On the floor around you is drawn a large circle of which you are the center. On the circumference of this circle are placed the zodiacal symbols that are indicated on the cusps of your natal chart. You face due north—to the cusp of your fourth house; you make a quarter turn to the right—and face your Ascendant; another quarter turn to the right to face your Midheaven; another quarter to the right to face your Descendant, cusp of your seventh house; one more quarter-turn to the right again to face your fourth cusp. Straight lines are drawn on the floor from the exact center, upon which you are standing, to each of ten points on the circumference representing your planetary-point positions. The lines which are connected to any two planetary points which indicate a square aspect will form, exactly or approximately an angle of ninety degrees at the center where you are; each trine aspect will reveal an angle of one hundred and twenty degrees, etc. As you turn yourself to see each of your aspects in sequence you get a different "viewpoint" of your chart, and a *planetary aspect in your chart means*

“*viewpoint in consciousness.*” As you face each aspect which includes, for example, your Mars, you have to *turn yourself at the center where you stand.* In life and experience, as you are called upon to deal with *qualities in yourself which pertain to the principle of Mars,* you have to *adjust your viewpoint to events, people, environments, and subjective conditions.* If your home is the nuclear center of your life-environment, remember that as you look out of each window of your house you perceive a *different aspect* of your exterior environment; in other words, you see your exterior environment from a slightly different *viewpoint* as you look out through each of the various windows.

So it is with your chart; each planetary relationship represents a *quality of viewpoint,* centered *in your consciousness,* by which you tend to regard and interpret the principles of life. To regenerate your viewpoint so that you can appreciate and interpret your experience more truthfully would correspond to the action of thoroughly washing the windows of your house so that you can see your exterior environment without impediment or obstruction. By a comprehension of the meanings of your planetary aspects you can intelligently use your timings for alchemical exercise and regenerative endeavors. There are periodic timings throughout your life when each planetary aspect is emphasized by the various types of stimulus and ignition in order that you may have the opportunities to “wash the windows of your soul.” This “washing” is *regeneration of consciousness,* the universal alchemy of the Spirit.

The semi-sextile aspect is exactly what the term

implies: half a sextile. Its symbol is the horizontal and the two upper diagonals of the sextile aspect, like a "V" standing on a horizontal line. Because everything in life starts from a process of germination, all aspect-patterns start from the vibratory fusion we call the conjunction; from this vibratory unification or "joining of forces," the planets register the various aspect-patterns from life to life in accordance with the way you use your consciousness and mind. The semi-sextile is the promise of the sextile, which in turn is the mechanism for the generation of the trine; it is like the delicate green leaf which is externalized on the tree-branch at spring-time, the *promise* of blossom and fruit to come. The registration of a semi-sextile in your chart is the indication that you have already started, in the past, a regenerative program concerning your consciousness of the planetary principles involved. Know that it is *up to you* to handle that "delicate green leaf" with care, to cultivate its qualities with thoughtfulness and patience, to make yourself constantly more and more aware of its evidences in your life. Give meditative spiritual consideration to the principles represented by the planets concerned and the signs they rule; having already *made the regenerative start*, you will naturally want to persevere in apprehending the spiritual values indicated as potential by this aspect.

Remember that the semi-sextile, in comparison with the other aspects, is like a young child in relation to older boys and girls, adolescents, young men and women, parents, and elders. It is "impressionable" just as a child is, it can be easily marred"

if it is not tended and cared for with understanding and consideration. With spiritual diligence and unwavering patience, it is possible that in the course of one life-time the person who "tends his semi-sextile" can unfold a degree of spiritual understanding or awareness that would correspond to a sextile aspect between the two planets. In other words, his next-life horoscope would register the sextile aspect. This is comparable to seeing the first evidence of the blossom during the course of a day—the unmistakable evidence that the blossom has appeared when this morning there was only the leaf. You *first become aware of your divine self in a new phase of evolution through your semi-sextile—the childhood of your "Christ Within"* being externalized through your consciousness. We owe to our semi-sextiles the same kind of consideration that we tend to give to anything that is young, delicate and impressionable; its growth must be carefully fostered and nurtured, perhaps over a long period of time, through many stages of development. But the goal is the ultimate *fruition* which we identify astrologically as the trine aspect—the "viewpoint" by which Power, Love, and Truth are apprehended in terms of internal equilibrium, beauty, capacity, affluence, and joy. The exact semi-sextile aspect is thirty degrees; by orb, twenty-seven to thirty-three degrees. It is interesting to note that the *cusps of the twelve houses* are in sequences of thirty degrees as are the first degrees of each of the zodiacal signs.

The semi-square aspect (exact, forty-five degrees; by orb, forty-two to forty-eight degrees) requires a little geocentric consideration. As seen from

the Earth, the semi-square is the largest of the valid aspects which can be made between Venus and Sun. The Sun, Moon, and all other planets can form the semi-square to each other. (The sextile is the largest geocentric aspect possible between Mercury and Venus.) The semi-square—half of a square—is a *warning*; like the semi-sextile it is a “young aspect.” The tiny cavity in the tooth which, if not corrected, becomes in time a dental horror, or the first evidence of rot in the tree which, if allowed to spread, kills it, are fairly good illustrative analogies. The semi-square in the natal horoscope is evidence that the person *has begun to congest* on those awarenesses of spiritual principle represented by the planets concerned. It is as though the person in the past, sought to experiment with life through ignorance of what he was really dealing with, and now the semi-square holds up a warning finger and says “Stop, Look and Listen.” The old maxim, “A stitch in time saves nine,” is applicable to the semi-square’s indications; mend that little run in the stocking of your soul now—this life—or you will risk ruining the stocking. The semi-square is evidence of *gathering tension*, the appearance on the horizon of the cloud which might bring rain and spoil your picnic plans. You can’t do anything about the storm-cloud, but if you don’t want to risk having a disappointing experience you will postpone your picnic plans until you know for sure how the weather will be. In other words, you won’t stubbornly go ahead with plans when you have the evidence that postponement would be a more practical measure. The experience of feeling a *growing progression* of fear or anger is like the *meaning* of

the semi-square; while the emotion is still intensifying it can be dealt with and controlled or transmuted, but after it reaches a certain degree of intensity, the astral potency overwhelms your mental-directive power and you plunge into an experience characterized by considerable pain and suffering. If you have occasion to deal with a chart containing several semi-squares keep the thought of *past experimentation through ignorance* in mind as an interpretive key; such a registration indicates that this present life will contain, for the person, *many opportunities to learn from the evidence of instinctual negative tendencies* but which *must be dealt with regeneratively now* or suffer grave consequences in future. Of course the two planets of any semi-square aspect may be regeneratively aspected in many ways by other points in the chart, but the semi-square registers a *negative tendency*. Understanding of it is necessary so that the person may—in this present life—know what he is dealing with inside of himself, rather than continuing on the path of ignorance and un-awareness that may have characterized his experience in the past in certain ways. Since you, as the astrological reader, stand as a personalized symbol to the person of *awareness and knowledge*, study the semi-squares by a careful correlation with *all* regenerative indication in the chart—from semi-sextile to trine — that are involved with the semi-square planets. Look, with the eyes of your Spirit, at that semi-square as though you were a dentist studying a small cavity as pictured in an X-ray—your job as a reader is to understand that *warning* as completely as possible.

The quincunx (exact, 150 degrees, five signs; by orb, 144 to 156 degrees) is a fascinating astrological factor; it is like a "coat of many colors," a kaleidoscope and a chameleon all in one. Several pictorial symbols have been devised for it; the author suggests the following: the composite of the symbol for the semi-sextile aspect with a down-ward vertical from the center. These lines would correspond to the cusps of Aries, Aquarius, Sagittarius, Libra and Cancer of the Great Mandala and the picture it presents suggests an unfolded flower on a vertical stem. The quincunx is the only aspect that pictures alchemy *within itself* because the 150 degrees of its exact scope are primarily focalized by the *ninety degrees of the square* and the *sixty degrees of the sextile*. It also implies the possibilities of the following aspect-sequences: five semi-sextiles, semi-sextile and trine, trine and semi-sextile, sextile and square, square and sextile. The following formula may be applied to each of the zodiacal signs as a starting point:

Aries quincunx Virgo. Aries semi-sextile Taurus, Taurus trine Virgo. Aries trine Leo, Leo semi-sextile Virgo. Aries sextile Gemini, Gemini square Virgo. Aries square Cancer, Cancer sextile Virgo. Semi-sextiles: Aries-Taurus-Gemini-Cancer-Leo-Virgo.

Another formula, picturing the quincunx within the Great Mandala is this: *Aries quincunx Virgo. Scorpio quincunx Aries. Virgo sextile Scorpio.*

Two quincunx aspects which both include one particular zodiacal sign total the entire zodiac when the sixty degrees of the sextile are added to them. All the "variation" of alchemy which is depicted by the contents of each 150-degree aspect is thus shown

to have *self-directed regeneration* as the key-note. In other words the degree of *realization of completeness implied as potential by the quincunx is made possible only through self-regeneration*. It is suggested particularly to those students who as yet have not "done very much" with the quincunx aspect, that a complete tabulation of the above-mentioned zodiacal formulas be prepared for memorization and use in chart-analysis. (Considerable mental fluency is promised thereby!) An incisive, fluent mental grasp of zodiacal factors is required for the study and interpretation of the quincunx aspect because of the great *variation* implied by it. To concentrate one's knowledge and perception of the quincunx is to expand automatically one's fluency with all other aspect-patterns.

For practical astrological use, the quincunx is most important in the study of *timings*. As a natal aspect it pictures a potential of *alchemical variation*; when studied in terms of activations it reveals a continual periodic emphasis which alternates the yet-to-be-regenerated factors and the relatively regenerated factors. A simple illustration: Sun in 15 Aries, quincunx Saturn in 15 Virgo; 15 Gemini: sextile Sun, square Saturn; 15 Cancer: square Sun, sextile Saturn; 15 Sagittarius: trine Sun, square Saturn. 15 Capricorn: square Sun, trine Saturn. The 150 degrees of each exact quincunx are zodiacally counterparted by the remaining 210 degrees which include a two-fold sequence of square and trine to the natal quincunx planets. Within the 150 degree area, *sextilic powers* are to be employed to regenerate the square tendencies; in the 210 degree area, *trine*

powers are used to alchemicalize the square tendencies. In the above Sun-Saturn illustration, it would appear that the unfoldment of *spiritualized executive power and ability* is the purpose of the quincunx by experiences and training in leadership, personal autonomy, responsibility fulfillment in work and development of the power of patience. By combining the *essential spiritual key-words* pertaining to the two planets of a quincunx aspect, the *spiritual* or *evolutionary purpose* of the alchemical exercises may be discerned. From this approach it may be clearly seen that the quincunx is really not a "minor" aspect at all because it is a registration of *opportunity in this life to effect very significant transmutations in consciousness*. It is like the framework of a building which, depending upon what is put into it and how that equipment is used, can become a hovel or a lovely home.

Chapter VI

INTERCEPTIONS

Astrology, at its simplest, is complexity piled upon complexity. In the minds of many students, however, the problems of interceptions proves to be a complication of back-breaking quality. This material is offered as food for thought in an attempt to clarify the purpose and meaning of signs and planets being placed in such a way that their vibratory "area" does not touch house-cusps. "Interceptions" can mean "woe is us" until we perceive the possibility of a philosophical meaning behind this particular patterning. When we do, we are well on our way to achieving an organized approach to its interpretation.

First, a break-down of horoscopolical structure. Use a twelve-housed wheel; connect by straight lines the pairs of cusps as follows:

Four horizontals—parallel to the horizontal diameter: cusps of 11th-9th, 12th-8th, 2nd-6th and 3rd-5th.

Four verticals—parallel to the vertical diameter: cusps of 12th-2nd, 11th-3rd, 9th-5th and 8th-6th.

The mandala as it now appears symbolizes the symmetry of astrological structure. These lines connect points of the circumference of the wheel that are equidistant from the arch-structure lines of the

horizontal and vertical diameters. These, in turn, form the composite of the lines of force that are basic to the contents of the wheel. These two diameters symbolize the cross of incarnation. Now create a symmetrical square by connecting these "cardinal points" by straight lines. This square is the abstraction of relationship-structure, our "field of experiences" by which we unfold our potentials in incarnation. Create another symmetrical square by connecting the mid-points of the 2nd, 5th, 8th, and 11th houses. This forms the symbol of the static square—the arch-symbol of congestion of spiritual potentials. This congestion is decrystallized by the symbol comprised of the diameters of 1st-7th, 3rd-9th, and 5th-11th. This symbol—the sextile aspect—is a symmetrical open symbol representing the "lines of force" inherent in the composite of two closed equilateral triangles; these two triangles are formed by straight lines connecting (1) cusps of the 1st, 5th, and 9th and (2) 7th, 11th, and 3rd.

All of these designs are balanced, symmetrical figures inherent in the interior essence of the wheel. Since they are structure designs they apply to all horoscopes, because the structure of any horoscope is a twelvefold division of the wheel's interior into equal sections—"houses"—of thirty degrees each. The composite of these designs illustrates, by symmetry, the equal importance of all houses. No one house is more important than another; every house is a channeling for the releasement of potentials and the unfoldment of consciousness toward the realization of ideals in incarnation. It also serves, by its symmetry, to illustrate the equi-importance of both

sexes since the symmetry of these figures is continually evident no matter which of the four cardinal-house structure-points is placed at the Ascendant.

To complete the "symmetricalness" we now add the symbols of the zodiacal signs outside the wheel, starting with Aries on the cusp of the first house and continuing around the wheel in regular sequence. The result is the Great Astrological Mandala—the abstraction from which all horoscopes are derived. This addition of the zodiacal signs integrates vibration with structure. We now recognize that the application of thirty degrees of each sign to the thirty degrees of each house represents a charging of structure with vibratory life just as a house becomes a home when it is used as a habitation by people and a violin becomes a musical instrument when it is played.

In a horoscope that has no intercepted signs the symmetrical parallel of signs with houses is everywhere evident. The three structure-crosses: cardinal, fixed, and mutable, and the four generic trines: fire, earth, air, and water, appear in regular sequence and in geometrical formation; the six structural diameters parallel the six vibrational polarities, the house-quadrants parallel the zodiacal quadrants and the outline of planetary rulership of the twelve houses is concise and clear. The trine-pattern represented by the vibrational generic element covering the cusps of the 1st, 5th, and 9th houses represents the arch-resource of creative spiritualization for this incarnation. The "structure-sign-pattern" represented by the sign-vibrations covering the cusps of the 1st, 4th, 7th, and 10th cusps represent the arch-resource of Re-

lationship-Consciousness and Relationship-Experience-Interpretation.

Before we go into a detailed approach to intercepted patterns, we will consider the pattern of the twelfth house—in relationship by sequence—of any house in a horoscope.

Let us remember that every house is the twelfth house of the house which follows it; every sign is the twelfth sign of the sign which follows it; in horoscopes, signs are correlated to houses—so (for example):

Leo on the twelfth cusp is the twelfth house-sign of the Virgo Ascendant; Gemini on the eighth cusp is the twelfth house-sign of Cancer on the ninth cusp, etc.

Twelfth house is “that from which something emanates.” The Ascendant itself “emanates” from the twelfth house as the diameter of Ascendant-7th cusp emanates from the diameter of 4th cusp-10th cusp or as the trine of Aries-Leo emanates from the trine of Sagittarius-Aries or as the quadrant of Libra-Capricorn emanates from the quadrant of Cancer-Libra. And so on. In the Great Mandala, the fire trine of Aries-Leo-Sagittarius, initiated by the cardinal Aries, emanates from the water-trine Pisces-Cancer-Scorpio; the latter trine is initiated in the past by the cardinal Cancer, “root” of the vertical line of “vibrational heredity.” This vertical diameter—abstractly Cancer-Capricorn—out of which Aries-Libra is emanated—is astrology’s symbolic picturing of what most people call “heredity.”

The processes of Life as evolution are a continual emergence from that which was (the past) into that

which now is (the present) and thence into that which is to be (the future). Nothing "just appears;" that which *was* conditioned that which *is*; that which *is* is conditioning that which *is to be*. The sequence of houses correlated with the sequence of signs is astrology's way of picturing the sequence of life's ever-becomingness as continual releasement of potentials. In other words the horoscope is a static symbol of the eternally rhythmic (the symmetry of time) emergence of potentials from octave to octave in perpetual unfoldingness.

Therefore, when the unfoldingness of an individual human is thrown out of rhythmic timing a defect results in the synchronization of sign with house. For whatever karmic reason or consciousness-conditioning, the emphasis of one level of unfoldment at the expense of another has the effect of intercepted signs appearing in the natal horoscope as a picturing of structural-vibratory defect.

To illustrate: use any chart you have available that has an intercepted diameter. Apply the approach explained in the foregoing by connecting the "points" that represent the structure of the crosses and trines. Somewhere along the line you will see a defect in the symmetry of these designs because somewhere a cross-point or a trine-point will not coincide with a house-cusp. Thus the vibrational-content of the wheel is thrown out of symmetry and the sequence-content of the wheel is thrown out of rhythm. There are varying degrees of complexity and difficulty in interpreting "intercepted charts" as in anything else. Let us see if we can organize an outline of approach, starting with the easiest:

Type 1-A: The horoscope has the cusps of the first, fourth, seventh, and tenth houses covered by a perfect vibrational cross—cardinal, fixed or mutable. In this pattern the composite “generator” (fourth-tenth) and the composite “generated” (first-seventh) coincide with four quadrants of the zodiac and the clarity of basic relationship-structure is pictured.

Type 1-B: The above requirements are depicted in the Basic Generic Chart. This is a variation of the natal chart by which the sign containing the natal planetary ruler is used as Ascendant. This variation focuses the power of the vibratory ruler of the chart—the planet that rules that sign.

Type 2—three possibilities: A—a perfect generic trine covers the cusps of the first, fifth, and ninth houses; B—a perfect generic trine covers the cusps of the seventh, eleventh, and third houses; C—a perfect generic trine focused structurally at either the cusp of the fourth house or the cusp of the tenth. In all of these classifications, the problem of intercepted signs is comparatively minimized because the arch-symbols of cross and/or trine are synchronized with the basic structure-points of the wheel. When the placement of intercepted signs “creates a disturbance” in the relationship of sign-sequence with house-sequence of the structure-points, the interpretation problem becomes more complex. Study your intercepted-sign charts with an eye as to the relationship of a complete cross or a complete trine by sequence from the Ascendant. In other words, find out how close the intercepted-sign chart comes to fulfilling the requirements of symmetrical design; in so

doing, you mentally reduce to a minimum the "hazards" presented by the complexities of "irregularity" in the wheel.

"Past evil impelling the present incarnation" is pictured abstractly by a mandala as follows: a twelve-housed wheel with Aries on the Ascendant; the symbols for the mutable signs are placed appropriately on the cusps of the mutable houses. In other words the modulation for further regeneration is shown by the square of the mutable houses focalized by the most mutable of those four signs—Pisces—as the "end of the previous cycle" out of which the present one emanates. Apply this thought to any horoscope: which cross appears as the composite of modulations from each quadrant of the wheel into the next quadrant? This cross has much to say about the needed redemptions required for the quadrants initiated by the cardinal houses—as the entire horoscope is initiated from the twelfth house into the first house. Each mutable house is the karmic background for the ensuing quadrant; the signs covering these cusps represent the four-fold congestion of consciousness which is focalized in the chart by the planets ruling those signs.

As a result of an intercepted diameter in a chart, there will be two pairs of houses covered by the same diameter. Wherever this "phenomenon" occurs, you will know that the houses concerned in this "duplication" represent experience-patterns on which the person concerned is "making up for past defaults;" in other words the two houses having the lower degree of the sign of their cusps will portray the past; the two houses having the higher degree on the cusps

will portray the unfulfilled past projected into the present. Such a pattern tells us also that the influence of the planets ruling the intercepted signs is to a degree, "held in abeyance" until a certain degree of redemption has been made. The planets ruling the duplicated cusps are, correspondingly "made to work overtime;" in the case of Venus and Mercury—each of whom normally rules two signs—their influence can extend to three houses and their significance in the sum-total of the wheel is increased. Just as—in human terms—if Johnny "flunks an exam" in school, he has to study with added application to make up his work in that subject.

It is very interesting to study charts that have the same sign on twelfth as is on the Ascendant. These charts have two principal classifications: (1) those with the succeeding sign intercepted in the first house; (2) those with the succeeding sign on the second cusp. The first classification tells us that the person may have been out of incarnation for an unusually long time; he has to "tie in" with his past in this incarnation, recapitulate something of his past mistakes—if the ruler of the twelfth house and Ascendant is congested, learn from his mistakes, apply more constructive measures and then move in sequence to the progressive vibration represented by the sign intercepted in the first house. This pattern promises progress in this incarnation but it also promises that the person, subconsciously tending to live this incarnation in terms of his past, will bring himself to a "blank wall"—the power of congestion representing that the resources from the past have become depleted; his natural urge to progress will be

timed for awareness to the potentials represented by the intercepted sign in the first house, and, tuning in with this vibration will represent a "new life" in consciousness. He then, largely, will feel the urge to "leave the past" and throw in his lot with the "vibratory companion" represented by the planetary influence of the intercepted sign in the first house. This pattern also qualifies his marital consciousness since the first house interception has its complement intercepted in the seventh. It is a twofold awareness of new life and his complementary-relationship consciousness must unfold and progress if he is really to transcend the gravitational or congested pull of past negatives. If the second cusp is covered by the next sign in sequence, then we know that the person is destined in this incarnation to express a higher octave of quality of his past, and if the interception in his chart indicates that the cusp of his fourth or tenth house is in the same generic trine that his Ascendant-sign is in, we know that *that* parent—father or mother—represents an outpicturing of the best of the person's past as a contribution to the best of his development in this incarnation. No one ever exactly repeats a level from one incarnation to the next—upwardness is always a factor to be considered in karmic interpretation.

From a practical standpoint, there is not much more that can be said here as interpretation of the various possible placements of intercepted diameters. You as an astrological student, thinker, and philosopher must exercise the capacity of your own awareness of structure principles in application to the charts you analyze.

Structure-structure-structure is your key to finding the significance of intercepted signs and the planets they contain. Find as many "regularities" and "symmetries" as you can in each chart of this type—by reference to patterns of cross and trine—and then study sequence so that you can determine the possibilities of why one diameter may represent a "holding back" or a "promise of future development" in this incarnation. The duplicated diameters—when they are lined up with structure-sequence—will indicate which pair of houses represents a condition from the past that must be repeated—for completer fulfillment—in the present.

Elasticize your awareness of horoscopolical structure. You will—or can—be thrilled by this stimulus of your intellect and your resource of esthetic sensitivity and understanding. The rhythm, sequence, design and drama that are pictured in the Astrological Mandala are archetypal of all artistic principles; and, in a more specific philosophical sense, they picture the magnificent flow of Life-Principles as it outpictures the great Universal Laws of Cause and Effect, Polarity, and Divine Harmony.

Chapter VII

BASIC RELATIONSHIP-STRUCTURE

As food for thought, we suggest consideration of this statement, as introduction to a discussion of relationship-patterns: There are only two basic qualities of relationship: (1) Measurement—"Time-Space" (which does not concern this study); (2) Vibration—which is our subject. Of the vibratory quality there are only two basic types: (1) That of macrocosm and microcosm to each other; (2) the fraternity of microcosms to each other.

The first type is so considered because the Unknowable has no fraternity with anything else; it encloses all that is—"all that is" is its expression. However, on every lower octave the Unknowable expresses Itself in myriads of types of microcosms, each of which is fraternal to the others and each of which is "macrocosm" to the octaves lower than themselves; i.e., "their own microcosms."

We will consider a hypothetical "line-up" in order to picture these myriads of microcosms. First, the Unknowable Itself. Its picture will be a dot—*theoretically* no dimension—placed in the exact center of a piece of paper. We have no simpler way of out-picturing the Source of All. Then, the central dot is enclosed by the circumference of a perfect circle. The circle is then seen to represent the perfect

existence of the Unknowable: Life and Nature; Creativity and Manifestation; Positive and Negative; Cause and Effect. Polarity, then, can be thought of as the "Life-action," the "Being-ness," of the Unknowable. It is the macrocosmic dimension; all other dimensions are its microcosms. It is the essential bi-unity by which unity expresses its potentials.

The mandala, so far, pictures with utmost clarity and simplicity the ALL-ness of Life, in composite. Now we will consider the mandala in its essential picturing of "Macrocosm-to-Microcosm."

From the central dot, draw a horizontal radius to the left. This radius is the Unknowable's expression of its potentials to the extreme octave of physical manifestation. This radius represents, by its point on the circumference, the "farthest from the Source that the Unknowable can project itself." From that point, the travel around the circle's circumference (counter-clock-wise) is the delineation of evolutionary processes by the releasement of potential. The radius, in short, is "the mandala of microcosm"—the composite of all possible expressions of the Unknowable.

(There is only one radius in each circle; all other radii are emanations of the one. Prove this by creating a circle with a compass; the instant you place the pencil-point on the paper you have established the radius of the circle. The circle is created (emanated) by moving the pencil-point through space and time to make the complete picture; you have used no other radius but the one you started with.)

We have no way of knowing what the extent of the Unknowable's first octave of expression can pos-

sibly be. But, since we must use specific words to convey ideas we will simply think of this octave as "The Universe." Then, referring to the mandala, the point of the radius is seen to be the body of the Unknowable—the totality of the circle will represent the fulfillment of all potentials inherent in the Unknowable.

Since this mandala is archetypal, we can—and will—use it as the symbol of Life-expression on all lower octaves, the first of which we will designate as "arch-galaxy." The radius of the circle now pictures the composite potentials of every individual arch-galaxy—which is "fraternal" to every other arch-galaxy. The microcosm of the arch-galaxy we will think of as "galaxy" and the radius is then the potential of each galaxy, all galaxies being fraternal to each other. Then we consider the radius as the potential of, shall we say, all solar-systems which are microcosmic expressions of the galaxies, all solar-systems, by their archetypal pattern being fraternal to each other; then the composite of all planetary bodies which are microcosmic to the solar Logos of each solar system, all planets of each system being fraternal to each other.

Now because we are primarily concerned with human beings, the radius is seen to be the picturing of the potentials inherent in the logic idea we call "Humanity"—the highest octave of evolutionary potential on this particular planet. The radius is now seen to represent all human beings manifesting within the etheric envelope of, and on the surface of the Earth. Every other radius which might be pictured in the circle is an emanation from the arch-point of

consciousness which we refer to as "I AM"—the recognition of beingness as an expression of a perfect idea in the mind of our Father-Mother God.

The "fraternity of microcosms" is now pictured by this mandala as the arch-symbol of humanity incarnate; its design is the same for all human beings, who, by Law, incarnate in the bi-une dimension of measurement (time-space) and polarity (masculine-feminine vibration). Each of these factors is interdependent upon the other one: incarnation is not made—nor can it be made—without both.

So far, we have the vibratory fulfillment-potential of each human being as an expression of his/her macrocosm—the Ascendant of his/ her horoscope.

The idea we call humanity carries out the bi-une vibratory relationship-pattern in this way: The relationship of macrocosm to microcosm is evidenced in the relationship, to each other, of parent and child. In other words by polarity: the relationship, to each other, of father/mother to son/daughter. This pattern is "type one" as the arch-relationship structure of all human beings to each other; all other relationships are fraternal derivations of this one.

Since physical sex is a specialization of the composite we call "gender," we recognize that every human being, in his/her inner nature functions in the universal dimension of bi-polarity. Every male and every female composites the masculine/feminine vibratory qualities. To be "masculine" is to impregnate, to project, to express, to stimulate; to be feminine, is to be impregnated, to serve as object for the projection, to embody the expression, to be stimulated, to reflect that which was cast forth.

We will now amplify our mandala to outpicture, astrologically, this "arch-relationship-pattern."

Extend the radius to the right, creating the horizontal diameter; draw the vertical diameter, creating the "cross of incarnation." Place the symbol for Aries at what is now the Ascendant-point, Libra opposite, Cancer at the bottom of the wheel, and Capricorn at the top. We now have the circle quadrated by the cardinal signs—the new-direction points; the radii are the four basic ways of saying "I AM;" the diameters are the two basic ways of saying "WE ARE;" and the total structural design depicts the composite of "that which generates and that which is generated" the four-fold representation of polarity-in-action in the life-expression of the idea, "Humanity."

Draw a vertical line and concentrate on it for a moment as the essential symbol of the generative action of polarity. It is the action of begetting, the composite function of parentage, the form-building process by which the male parent and the female parent fuse their energies and substances as a contribution to the incarnating Ego; i.e. the specializations of "male and female" composite the dynamic expression of polarity.

Now draw a horizontal line of approximately the same length as the vertical; this line is the objective of the vertical, the "negative pole" of the parentage line, that which was begotten by the parents, that which was given form (incarnated) by the parents. Since every "begotten" is bi-polar, we now recognize that the extremes of this horizontal line represents the masculine and feminine — either one or the

other — of the horoscope's subject; each is generic counterpart of the other (just as the father and the mother are generic counterparts of each other). The horizontal is, then the son/daughter of father/mother.

To consider the generic quality of the twelve zodiacal signs: meditate on a "generic spectrum" of four basic qualities which we will designate as: (1) masculine-male; (2) feminine-male; (3) masculine-female; (4) feminine-female. This grouping combines, effectively, the two aspects of sex with the two aspects of generic vibratory quality—the "two-fold expression of two-fold polarity."

Returning to the mandala with the cardinal signs, we recognize that each of these four signs represents the "initiating" of one of the four factors in the "generic spectrum;" each one "initiates" a quadrant of the wheel and one of the elemental trines. Each one is, then, the Being-ness aspect of its particular element, the other two aspects of each trine represent the idealities of Love and Wisdom. The "trining" of the elements represents the essential goals of our unfoldments, the recovery of our "lost Edens" through transmutations and idealized releasements of our generic potentials.

Hence, the two cardinal signs which refer to basic male quality of polarity are seen to be Aries and Capricorn. The other two depict basic female quality of polarity: Cancer and Libra.

Create four mandalas representing the trines of the elements. Since these trines are the symbols of the "Being-ness, love and Wisdom" attributes, they represent the ideality of the four generic variations.

The fire and air signs are masculine gender, the earth and water are feminine gender.

Now, two more mandalas, each one a combination of the six masculine signs and the six feminine signs, respectively. The masculine mandala contains two verticals, the feminine one contains two horizontals. When we connect the points of the masculine mandala to the center by straight lines we get the arch-symbol of alchemy—the sextile aspect-symbol: the dynamic decrystallization of congested energies through transmuted expressions. The horizontals of the feminine mandala convey a “static quality”—“something upon which something else can rest;” a clear picture of the establishment of ideal society on the base of ideal parentage. On what other base does Society (in its higher expressions) rest except on the expressions of Love-Wisdom of those who parent it, personally or impersonally? The sextile aspect-symbol which is involved in the masculine mandala portrays the dynamic potential of every male and every female to regenerate his/her vibratory patterns and to release his/her potentials, evolutionarily, in higher octaves of consciousness.

Mars, ruler of Aries, the “male begotten,” finds his exaltation in Saturn’s sign, Capricorn: the fulfillment of the impregnative male principle in fatherhood. “Fatherhood” is the male version of “form-begetting.” We cannot remain “Life-takers” forever—we must become “Life-givers” if we are to find fulfillment. Is not planetary exaltation simply another way of saying “vibratory (or generic) maturity?”

Taurus, the Principle of “steward-ship of Form,” is the second, or love, aspect of the Earth-trine in-

initiated by Capricorn. "Breadwinning" has been (for the most part) the principal way that the male has expressed his Love-potential for ages. His responsibility, as father, was to earn and to work so that his "beloved" and his "begotten" could be materially sustained. Since woman has moved into free exercise of her positive qualities since the re-polarization process went into effect with the last century and a half or so, we are now recognizing that the male has higher octaves to fulfill as father; psychology has refuted the old "saw" that child-raising is principally the mother's task; we now know, from our recognition of the principles of parentage, that the Love-Wisdom of the father is every bit as important and as necessary for the fulfillment of parentage-responsibility. Sagittarius, the third fire-sign and Wisdom-aspect of the masculine-male trine, is the twelfth house-sign of Capricorn: the Wisdom aspect of the male is then seen to be the redemption through which the male exercises his spiritual potentials in the experience-pattern of fatherhood. "Making money" is seen to be only one factor by which a male expresses his love for his children; "making minds, making hearts, making spirit and understanding" is seen to be the ideal of father as a factor in his children's experience.

Venus, as ruler of Libra and the complement of Mars-Aries, is the "feminine-begotten" of father-mother Saturn/Moon. Her fulfillment in motherhood is shown by Cancer as her tenth house sign—as Capricorn is for Mars; but in the feminine patterns the exaltations are carried out differently than the masculine one. (Incidentally, in a woman's horoscope

her Venus gives us the basic vibratory clue as to how she tends to feel about herself as a wife. In a male chart, Mars will designate how the man feels about himself as a husband.)

Venus' sign, Libra, is exaltation point of the father-symbol, Saturn, and Libra is Saturn's own tenth house sign. The "maturity" of the father-vibration is found in the refinement and delicacy of the Venus vibration, plus the quality of balance that is implied by the harmonizing vibration of the "lovely" planet." Father as male, must recognize the value of the cultivated feminine vibration as an "equilibration" of his own quality; when his own feminine potential is utilized in his parentage experience he perceives with understanding the feminine requirements of "her whom he has be-gotten;" to utilize only his masculine qualities of feeling and perception would represent too total a "complementation" with the feminine be-gotten; there would be a lack of balanced perception.

The Moon finds her vibratory maturity in Venus' other sign, Taurus, her own eleventh house sign. The pattern of "eleventh sign" conveys the quality of Aquarius (the eleventh zodiacal sign) and the key-words "individuality" and "liberation" represent the exaltation of the mother-principle when she recognizes and appreciates the individuality of that which she has begotten and liberates the begotten to its unique fulfillment. "Mother" who congests on nurture and protection of the begotten does not recognize its need for its own unfoldment, development and exercise of its potentials. But, with appreciation and perspective of the begotten's individuality, she fulfills her task of nature, guidance and protection

by loving liberation of the begotten to find its own levels of ideality and fulfillment. As Saturn finds his vibratory maturity through the refining influence of Libra, so does Jupiter—as the ruler of Saturn’s “redemption-sign” Sagittarius—find his maturity in the sympathetic response quality of his exaltation-sign, Cancer, the mother-sign. Here the male nature expresses its potential for protective tenderness and sympathy for—and toward—the begotten. The father’s inner wisdom is here amplified and rounded out by the sensitive emotional awareness and responsiveness of the maternal potential and his essential male-ness is complemented by his own need to express the composite of his wisdom and feeling.

Venus finds her maturity in an octave that is much higher than merely acting as a complement and reflectress of the Mars-vibration of Aries. Her exaltation is Pisces—the inspired Wisdom-aspect of the water-trine which is initiated by the mother-principle, the Moon, through the sign Cancer. Pisces is the home of Neptune, the principle of ideality itself, the “super-mother,” the “all-embracing, all-protecting, all-redeeming” octave of the maternal principle. Pisces, the twelfth house sign of the zodiacal belt is the residue of unfulfilled ideals that makes necessary the new incarnation. It is the symbol of mankind’s redemption by the highest octave of his consciousness and, since Venus’ cardinal dignity is the house of complementation and the sign of equilibrium, Libra, we see that perfect fulfillment of human relationship patterns and ideal expression of the generic qualities of our vibratory nature is the redemption of the world. When we perceive the perfect potential of the

masculine and feminine elements in every human being it means that we have purged our consciousness of dark pictures of sin, crime, disease, fear, and ugliness. Venus through her maturity in Pisces, is the perfect realization of the perfect reflection of father-mother God in every human being.

Evolutionary processes bring all human beings into fraternity sooner or later, with persons functioning in all other patterns; the "son" becomes "husband and father"—fraternal with all other husbands and fathers; the kind of father he has now represents his "picture of fatherhood" in the past; the kind of father he will re-incarnate through next time will depend on how he fulfills his responsibility-pattern in this life. In short, we, each of us, carry within ourselves an ideal of each basic relationship-pattern; everyone is his own and her own husband/wife, father/mother, brother/sister and son/daughter. Our experiences in our cycles of incarnations are for the purpose of making real—realizing—these ideal pictures by means of expressing our ideal quality of generic powers; the end in view is the realization of the human ideal—the manifestation of the perfect human idea.

Chapter VIII

THE HOROSCOPE ABSTRACTED

This approach to "abstracting" a horoscope is presented in the hope that it will help students to clarify and focus their understanding of the elements that comprise horoscope-structure and horoscope-delineation. We know that a horoscope is a symbolic picture of human consciousness as it expresses in the triune dimension of incarnation; it is also a picture of cosmic principles as they manifest through the entity called Humanity. These principles are, compositely, the Life of the Universe—they manifest on all worlds and on all planes.

Astrology depicts the "Brotherhood of Mankind" in a sense that all horoscopical elements are common to all human horoscopes; everyone has Sun, Moon, eight planets, and so on. Every horoscope is constructed by the same calculation patterns, which are essentially the sidereal and zodiacal elementals translated into reference to the place and time of incarnation. In other words, we are all made of the same vibratory stuff; we differ only in our individual particulars as variations of the great abstract horoscope, the basic horoscopical pattern.

The structure of this pattern is a circle activated by two diameters—one vertical, the other horizontal; these lines form, compositely, two pairs of two semi-

circles each and four quadrants. The quadrants, in turn, are activated by division of three equal parts; thus the "Life" of the circle is seen to be twelve-fold; these twelve houses of thirty degrees each are the departments of experience by which, and in which human evolution is generated. This structure design is static; it does not change because it is the framework in which—and through which—the vibratory life of the horoscope takes place.

The vibratory essence of the great abstract horoscope is found by placement of the zodiacal symbols outside the circle in such a way that zero of each sign falls on one of the twelve cusps; zero of Aries coincides with the cusps of the first house (the Ascendant), zero of Taurus on the second cusp, zero of Gemini on the third, and so on around the wheel. The sequence of signs is invariable—Leo always follows Cancer, Capricorn always follows Sagittarius, etc.

The magnitude of scope shown by this pattern is seen when we recognize the reason for placing the zodiacal sign symbols outside the wheel; they are cosmic—universal—the levels and realms that are not "just solar system" but which pertain to realizations of evolving Life-expressions. They *play on Humanity from the Great Without*; we are their agencies or instruments for expression on this particular planetary status. To place the zodiacal symbols inside the wheel would imply that God-consciousness is not related to the Life Principles of the universe at large; the principles expressed would then represent something which pertained only to the human expression of Life.

The expression, in human terms, of these zodiacal

signs is found in the placement of the planetary symbols inside the wheel. The interior life of the human consciousness is thus portrayed by the patterns of the planets in relationship to each other and the rhythmic, cyclic activation of those patterns. The belt of zodiacal signs is analogous to the etheric bodies which form the matrix of our physical body; the house structure of the wheel is analogous to the dense physical body itself; the planets within the wheel in composite are analogous to the cellular and organic life of the body as a specific Life expression. Then if humanity (*human entity*) is a specific Life expression it is an archetype; we, as individual *human entities*, are expressions of "variation of the archetype." Our individual status as a variation of our archetype at a given moment in our evolution is a specific variation of the natal horoscope which archetypes this incarnation; our natal horoscope, in turn, is a momentary expression of the abstract elements which comprise the overall vibratory design—the Great Abstract Horoscope—which is the Horoscope of Humanity. It is made by a wheel with the houses numbered; the signs placed appropriately, starting with zero of Aries on the first cusp; the symbols of the planets placed in the houses and signs of their dignity.

The suggestion is made, here and now, to every Astro-Philosopher who reads this material to keep on hand a neat, well-done copy of the Great Abstract Horoscope for daily meditation. A continually renewed impression of the vibratory and evolutionary meanings of each factor in this design provides a continual reminder of the spiritual purposes of astro-philosophical study. This meditation impresses the

mind with: pattern and form; sequence; archetype; unity-which-expresses-through-diversity; polarity; and vibrational sexuality. It also makes a deep impression on the heart consciousness because it pictures the brotherhood and sisterhood of all men and all women to each other. The meditation on this mandala is a devotional exercise of great power because it opens the consciousness of the Astro-Philosopher who follows it and practises it with a "lifting" that has great regenerating effect. The Great Abstract Horoscope makes no reference whatever to aspects—good, bad, or indifferent. It has nothing whatever to say about good or evil karma, lucky or unlucky days, males and females, enemies, open or secret, and so on. It is simply a symbolic vibrational portrait of Humanity revealing its Ideal Self in symbols.

Evolution is depicted in the astrological wheel by tracing a line from the cusp of the first house—the Ascendant—counter-clockwise through the wheel and back to the Ascendant. Because we utilize a flat surface in horoscope design, this line appears as a circle—returning apparently to the same point from which it started. We must realize that if a life is evolving the picturing must represent *upward, onward, forever*; consequently we recognize that the flat surface of the wheel is, itself, an abstraction of a three-dimensional concept. The flat surface represented by an astrological wheel is really a cross-section of a sphere which has been sliced through the center; it represents space, not only north, south, east, and west from the birthplace on the earth's surface, but above and below the birthplace. This is the physical representation; the action of the wheel is depicted in abstract

symbol by the spiral; this spiral does not show on the two-dimensional surface of the wheel, but Astro-Philosophers know that the line starting at the Ascendant, travelling through the wheel and back to the Ascendant, is really the journey through an evolutionary cycle in which spiritual unfoldment is made; when the circling line gets back to the Ascendant point it has reached a higher level and starts the next cycle from that point. The starting point of each cycle would have to be depicted *above* the surface of the paper on which the wheel is drawn in order to present the picturing of the three-dimensional concept of the cyclic rising into higher and higher levels.

Since a flat, two-dimensional surface is our medium of symbolic picturing, we do not create a three-dimensional symbol; the three-dimensional symbol is portrayed, abstractly, by the continual circling through the two-dimensional wheel. A "plain astrologer" may be satisfied with thinking two-dimensionally; an Astro-Philosopher interprets a horoscope dynamically, in terms of life processes being represented by the horoscological symbol. This "spiralling" will be strongly impressed on your mind if you try the following simple experiment: place the point of your pencil on the point where the Ascendant line conjuncts the circumference of the wheel; let the pencil point travel around the circumference of the wheel in such a way that at the cusps of the fourth, seventh and tenth houses it is raised a little, each time, above the surface of the paper; when it gets back to the Ascendant point after circling the wheel, the pencil-point will be, for example, about an inch

above the paper; lift the paper so that the surface touches the pencil point. If it were possible to hold the paper steady, you could, a second time, circle the wheel in the same way and raise the wheel an inch or so again. This is a three-dimensional representation of the wheel and it presents to our minds the evolutionary process which is abstractly depicted by the two-dimensional wheel.

The spiralling around the wheel not only represents the travel of a human consciousness through the chapters of experience on different levels but it also represents the abstract pattern of each planet's travel from the sign of its dignity through the twelve zodiacal signs; the dignity sign of each planet—in relationship to the planet—is analogous to the Ascendant in its relationship to the wheel; each is a starting point for a cyclic journey in experience and in consciousness. The Ascendant (starting point) of the wheel is also analogous to the conjunction of the two planets which, as is indicated by this aspect, are starting a cycle of relationship patterns to each other. So we see that the circle of the wheel is, itself, an abstraction of the orbital movement that takes place within the wheel in the inter-relationships made by the planets to each other and to the structure of the wheel and to the zodiacal belt outside.

The first step in abstracting your natal horoscope is to create a wheel with thirty degrees of each sign for each house, starting with Aries on the Ascendant. (This is, of course, the sign placement of the Great Abstract Horoscope). Then, without using the degree number, place your Sun, Moon, and planets in the right sequence, according to their placement in your

chart, in this wheel—all planets in Aries will be in the first house, all planets in Virgo in the sixth house, all planets in Aquarius in the eleventh house, etc. No aspects between planets are, as yet, indicated. Study this wheel in terms of how the planets are grouped in quadrants and triplicities; how they are related to the lower and upper semi-circles and the eastern and western semi-circles; how they are related to the signs of their dignity to determine how far they have travelled in their own journey through the signs. For example, the Moon in Libra is in its own fourth house sign—its dignity, Cancer, is one, Leo is two, Virgo is three, and Libra is four. It has, in this position, a fourth house relationship to its own dignity. Venus in Capricorn is in its own fourth house sign from its dignity in Libra, and its own ninth house sign from its dignity in Taurus. Mercury in Aries is in its own eighth house sign from its dignity in Virgo, and its own eleventh house sign from its dignity in Gemini. Interpret these cyclic placements by key words according to the house sign represented. List all of your planets in this way—create order and pattern in your synthesizing always.

The next step is to create another similar wheel; but this one will include the numbers pertaining to the sign-degrees on the cusps and the degree and minute placement of the planets according to your chart. (In a horoscope with no intercepted signs, just turn the chart so that the Aries cusp becomes the Ascendant and you have the same picture; however, the second wheel permits you to write in your symbols and degrees so that they are easily readable). A horoscope with intercepted signs simply has zero

of those signs on the appropriate cusp. The point is that the sign placement of your abstract horoscope must coincide—in pattern—to the Great Abstract Horoscope; every house must be covered by its appropriate sign. The second wheel now represents:

Your horoscope divested of the complexities of incarnation; it is your vibratory consciousness—regardless of your physical sex and all the complications pertaining thereto. This abstraction of your natal horoscope tells the story of your vibratory perspective of the basic chapters of human experience and every house is interpreted by the basic keywords of the planet which rules it abstractly. Thus the second and seventh houses of all abstract horoscopes are ruled by Venus—the principle of equilibrium and perfect exchange; Mars as the ruler of Aries, is the ruler of all abstract horoscopes—the basic keyword of interpretation is self-awareness, the initiating point of all experience cycles. And so on with the others; Moon is the Mother, Saturn is the Father; Mars is the native, Venus is his (or her) complement; the Sun, as ruler of the fifth house through the sign Leo, is will power and love power; Uranus, as ruler of the eleventh through Aquarius, is impersonalized love and the principle of decrystallization—analogous to the sextile aspect relationship between planets; Neptune, as ruler of the twelfth house, through Pisces, is the principle of redemption through incarnation; in the abstract horoscope its placement focalizes where we must learn to make attunement to spiritual powers and ideal pictures in order to release the images of selfishness accumulated through the previous incarnation; Jupiter is the teacher, the religious

or philosophic consciousness, the principle of improvement through unfolding understanding; Pluto is the focalizing of the deep resources of the desire nature, the sex urge and the essential source of all regeneration to be made through constructive action by the redirecting of the Mars vibration; Mercury as ruler of the third house through Gemini is the essential symbol of basic, or elementary fraternity—also the conscious intellectual faculties; as ruler of the sixth it is fraternity extended into the level of fellow workers; it represents, through rulership of Virgo, your ability, or consciousness, to work and serve either as labor or as an expression of releasement of the fifth-house Leo vibration of creative love. The composite of the parentage pattern is shown, of course, by the relationship and positions of Moon-Saturn, the rulers of the fourth and tenth houses in the abstract chart—the two planets represent your essential parentage consciousness.

In applying the findings of the abstract chart to your natal chart you perceive the occult process of your consciousness being dipped into matter, and its patterns translated into your requirements for experience in incarnation. Your abstract chart shows what you express in incarnation; your natal chart shows how your consciousness interprets incarnation and through which agencies of relationship and experience this consciousness is to be unfolded and perfected.

“Planets Are People:” in cultivating your inner perceptions of the people in your life, apply the rulers of their natal charts to yours and see how they appear in your incarnation; then relate those points

to your abstract chart and perceive your inner consciousness of those people. Any person, male or female, who is identified by your Saturn is a factor of your father picture, in your consciousness; other planets of theirs conjunct your Saturn show that they are, to a degree, sub-variations of your father picture. And so on, with the rulers and planets of other people conjunct your various planets.

You will—or can—gain a remarkable elasticization of your astrological consciousness by study of, and meditation on, your abstract horoscope. It has a wonderfully impersonalizing effect on your mind and feelings, making you aware of vibrational patterns which the complexities of the natal chart, alone, obscure. You will, as a result of such study and meditation, unfold another remarkable realization: human life as an expression of esthetic principles of pattern, design, rhythm, color, line—in short, all the essential elements which are common to artistic representations. You will perceive yourself to be, essentially, a dynamic factor in the overall drama, dance, and song of life.

Chapter IX

CONDENSING THE HOROSCOPE

It has been observed that most astrological students, at one time or another, experience a distressing confusion in their efforts to study and analyze individual factors of a chart and trying, at the same time, to relate those factors to the sum total of the chart. This material is offered in the hope that it will serve to focus zodiacal sequences in their formations of cross and trine so that chart-factors will be more clearly perceived for their individual value as well as for their relationship to the total. Two sheets of paper—at least as large as standard typing paper will be used for mandalas.

The first step for condensation will be to review what has been said in these articles many times: *there is only one horoscope; one Sun, one Moon, one of each of the planets, one Ascendant and one Midheaven, one of each of the houses and signs, one square and one opposition, one conjunction, one sextile and one trine, one radius and one diameter.* All of which is so because there is only *one Center and one fulfillment of the potentials of that Center.*

The Center is, of course, the creative archetypal idea *humanity*—of which each human being is a specialized expression, incarnating by law in the triune dimension of time—space—polarity. Your

individual identity in this dimension is twofold: your unfulfillments and your relative fulfillments. The purpose of reincarnating is to realize the perfected identity through fulfillment of all potentials. You are an individualized vehicle of the Cosmic Law of Cause (positive polarity) and Effect (negative polarity) because you possess the attributes of expressing your potentials (setting up causes) and reacting to the effects of causes. The perfected Identity is made through the processes of causing and reacting in co-sistence with Love-Wisdom. Your evolutionary modulations are the ways in which you choose to express (initiate cause) and to react (interpret the effect).

With a narrow side on top, divide one paper into twelve equal sections—three across and four down. The top line is designated “Fire”; the upper left section is designated “1-Cardinal”; the middle is “2-Fixed”; and the right section is “3-Mutable.” The second “across” line is designated “Earth”; the third “Air”; and the fourth “Water.” (This entire diagram can be drawn neatly if a compass is used for the circles.)

In the center of the upper-left “square,” place a dot, then draw a straight horizontal to the left about an inch long. End this line with a large black dot.

As your pencil-point emanated that line from the central dot, you were creating a motion-picture, symbolically, of the chemicalization of polarity-forces. This line, as you know, is the Ascendant of the horoscope-to-be; it symbolizes the appearance of the Sun on the Eastern horizon—the “body of daytime”—and it also symbolizes your chemicalized appearance on this plane at birth—the “dawn” of your incarna-

tion. In this line are symbolically contained the sum-total of your "generic elements"—your qualities of, and capacities for, being a causer and a sympathetic-vibrator to the effects of causes. In these terms is found your vibratory identity as masculine and feminine, respectively. In your physical body is seen a chemical specialization which we call sex; as long as adherence to biological karma is maintained, your consciousness of this specialization is ignited by vibratory contact with persons of the other sex. Your vibratory karma is ignited by persons of either physical sex whose masculine-feminine "vibratory mixtures" represent complementation of consciousness to you. Think about this.

This line, being a straight one, is the simplest way of picturing your generic potentials distilled from all of your previous incarnations and "brought into focus" during the prenatal development preceding this incarnation. We will now "unfold" the Ascendant-line as a flower unfolds its petals and study the significance of the one cross as the archetype of human relationship-consciousness from which all of our interpretation of experience is fundamentally derived.

From the central dot of this first drawing, draw an upward vertical, a downward vertical, and the other horizontal—to the left. We now have an archetypal—pure—picture of the "skeleton" of the four macrocosms of identity—the masculine-feminine of the male and the feminine-masculine of the female. Counter-clockwise, starting with the Ascendant, place the symbols for Aries, Capricorn, Libra, and Cancer—respectively—at these points. The twofold vertical now composites the line of generation—the dynamic

process by which substance for the new life is generated by the "collaboration" of the parents. Cancer, ruled by the Moon, is mother; Capricorn, its complement, is father. Both are life-givers; one—the male—impregnates; the other—the female—receives the impregnation.

Now, from the mid-point of the Cancer-line, draw three-quarters of a circle upward through the mid-point of Libra to the mid-point of Capricorn then downward to the mid-point of Aires. The three quadrants traversed by this line—compositing nine houses—symbolize the nine months of the pre-natal period, from conception to birth. The Libra-line symbolizes the timing during this period when the physical sex of the incarnation-to-be becomes objectified and the potentials of the opposite sex are subjectified—to be subsequently outpictured, during incarnation, by the mate. The complement of this pattern will be seen in drawing the "nine-houses line" from Capricorn downward and upward to Libra—in other words "from father to daughter" as the Cancer-Aries line is "mother-to-son." If it were possible to draw these two lines simultaneously the picture would be that of turning the "parental vertical" through the pre-natal period to the point of birth; an "X-ray" of coordinating the generic elements for the incarnation-to-be.

An individual incarnates through his/her particular parents by the magnetic action of sympathetic vibration of his/her masculine-feminine combination to their individual and collective masculine-feminine combination. The other—and very important—factor of this magnetic action is the "attraction of differ-

ences"—the child's individuality contrasting with the individuality of each parent. All relationship between people serves evolution and relationship means vibratory exchange. If the child were a duplicate of "half of his father and half of his mother" no exchange could be made—hence no vibratory attraction would be possible.

The "individuality" of the child-to-be is seen in the one remaining quadrant of this drawing—the three houses of Aries-to-Cancer. This is the involution—after birth—into the use of physical and etheric vehicles; and no one can do that but the child himself. He, no one else, uses his body, his mind, his feelings, emotions, abilities, and talents. The parents provide body-substance at conception and they exercise their own minds in love-service to the child after birth, but the child's involution for use of vehicles is, of necessity, an individual matter. (The complementation of this is, of course, the quadrant from Libra to Capricorn.) What is "contained" in the composite chemical and etheric vehicle is, of course, that which is to be expressed, redeemed, and fulfilled in the incarnation.

This drawing of pictures in symbols presents a strange and remarkable fact: each human-being is his own parentage, his own fraternity, and his own complementation — husbandhood — wifehood. Other people are related to us by our feeling-reaction to them but all of our feeling-reactions emanate from the same source—our consciousness. Therefore, other people are chemicalized expressions—or outpicturings of our own vibratory mixtures. Knowing this, the Great Ones have told us to "Love Ye One-Another."

Now we have pictured the basis of human relationships: the masculine-feminine male who is a causer of effects and reactor to effects (“giver” and “taker”) and she who is bi-polar female—causer and reactor, giver and taker. All human relationships are derivatives of this four-fold basis. Therefore, the Cardinal Cross in our first diagram represents the “four-in-one” identity, the four ways by which human-beings say “I AM.” But identity is not sufficient unto itself, it needs expression to perfect itself. So, each one of these cardinal signs emanates from itself—just as a line is emanated from a dot, or a plane from a line—two expressions of spiritual identity—love and wisdom. Love is the spiritual goal—redemption—of desire; wisdom is the spiritual goal—redemption—of ignorance. Desire-ignorance is the twofold karmic compulsion to reincarnation; through it we forge the evolutionary path from virginity to ideality-realization. The cardinal signs are, abstractly, the corner-stones of our “house of life”—the rooms of which are the twelve houses of the one horoscope.

There is, as was said before, only one cross as a pattern, the interchange of positive and negative. Now to correlate the fixed cross and the mutable cross with the cardinal cross, create a twelve-housed wheel in each of the two remaining sections of the top line, which you have already designated as “fixed” and “mutable,” respectively, of FIRE. On “fixed” place the symbol for Leo on the Ascendant, Taurus at tenth, Aquarius at seventh, and Scorpio at fourth; “mutable” place the symbol Sagittarius on the Ascendant, Virgo at tenth, Gemini at seventh, and Pisces at fourth. Let your eyes travel

from Aries to Leo to Sagittarius. You are impressing your mind with the fact that the three signs of the Fire-Trine initiate the first representations of the cross of the great mandala. The pattern of elements in each are parallel: Fire-Son, Earth-Father, Air-Female complement and Water-Mother. (Reversing these wheels makes Fire the male complement.) From Aries through nine signs to Capricorn is "exaltation"—maturity—of the "I AM"; from being a "begotten," the arch-symbol of expression—Mars—fulfills itself in "fatherhood"—becoming a life-giver. This symbolizes the first three quadrants of the progressed Moon after birth—the climax of physical, mental, and emotional involution. (Spiritual involution is attained during the 28th and 30th years—the completion of the first cycle of progressed Moon and transiting Saturn.)

Since the generic sequence is from Fire to Earth to Air to Water we can now complete our tabulation of the other "emanations." The three wheels of the Earth-line will have as Ascendants, Capricorn, Taurus, and Virgo respectively; the three wheels of the Air-line will have Libra, Aquarius, and Gemini respectively; the three wheels of the Water-line will have Cancer, Scorpio, and Pisces as ascendant, respectively. Place the symbols for the other three structure points appropriately in all the wheels—the last of which, Pisces Ascendant, will represent the cross that focalizes the most feminine, receptive, and reflective of all twelve. The line of gestation in each wheel is (being two-fold): from female of vertical to male of horizontal (as Cancer to Aries) and from male of vertical to female of horizontal (as

Capricorn to Libra)— always traversing three quadrants.

For practical application, since the planetary ruler of a chart focalizes the vibration of the Ascendant sign, it is suggested that these mandalas be studied in reference to the generic chart; this is the variation of the natal chart in which the chart is turned (unless the ruler of the Ascendant is in the Ascendant sign) so that the cusp covered by the sign containing the ruler appears as the Ascendant. If the person is male and that sign is a male sign, that variation is the male generic chart; the sign male and the person female, reverse and read as female, etc. Apply the "gestation line" to the generic chart that coincides with physical sex for parentage identification—correlate with natal chart. The two generic variations "splice" the generic composite of the natal horoscope and the generic elements can therefore be studied separately.

Now the second paper for further condensation.

From the center of the page create a wheel of about two inches in radius; place the zodiacal symbols in regular sequence about an inch from the circumference. Between this ring of sign-symbols and the circumference, forming a second ring, place the symbols from the Ascendant counter-clock-wise: Aries, Leo, Sagittarius; Cancer, Scorpio, Pisces; Libra, Aquarius, Gemini; Capricorn, Taurus, Virgo. Cardinal signs, fixed signs, and mutable signs cover cardinal houses, fixed houses, and mutable houses. This inner ring of the signs shows us the "unfoldment" of the elements in terms of their Love-Wisdom potentials—the spiritual expressions of identity. This "spread"

shows us decanates in action. The Identity-congestion, Desire-congestion, and Ignorance-congestion of the cardinal, fixed, and mutable crosses, respectively, find their redemptions through the Love-Wisdom attributes that are inherent in each sign as an expression of the "I AM" principle.

Each house of the horoscope is a specialized environmental-experience-relationship focus for evolution; the sign-sequence of the Great Mandala synchronizes principle with activity; in other words, the philosophical principles inherent in each of the basic twelve "experience-departments" are pictured by the essential meaning of the sign that is abstractly identified with it. Variations of sign-placement on cusps of houses are matters of individual evolution; but we can perceive them with greater clarity if we recognize that all variations are emanations—not "differences"—from an archetypal base.

The zodiacal belt around the outside of every horoscope is a complete and unbroken sequence always. The "spread" of each element into the trine-formation, enclosing the wheel, is the spiritual enfoldment of each of the four generic bases throughout the chart. The confusion felt by students is toward the sequence of "cardinal, fixed, mutable" being synchronized with "Fire, Earth, Air, Water." Recognize now, if you have never done so before, that the seeming "mixing up" of cross with trine is a symbolic picturing of a Cosmic Truth: Microcosm is never separate from the Love-Wisdom of its Macrocosm—or "Humanity from Father-Mother God."

Think about this—quietly, deeply, and with focused concentration. It has been stated over and over

by teachers through religion and philosophy for ages of time; let the realization emanate from your inner knowing.

Since we, as "Ascendants" are microcosm of Father-Mother God the Law of Correspondence (as above, so below; as below, so above) applies to us in this way: our own potentials for Love-Wisdom are in us eternally—regardless of our congestions, confusions, and darknesses. These darknesses of consciousness are evidences of "un-love" and "un-wisdom" having been expressed—but we ourselves are the sources of their transmutations.

Try this condensation with many charts if you have them available. List planets in each chart by cross, then identify their trine-placement. Make "sketch wheels" utilizing the "decanate-spread"—starting from the Ascendant sign to establish the picture in your mind that each sign is a consciousness-power that can express into higher and higher octaves. Your whole approach to chart-analysis and synthesis will be simplified and clarified thereby..

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