



The Upper Triad Material

Topical Issue 7.5

Astrology

The Art and Science of External Influence

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Chapter 7.5

Astrology



The Art and Science of External Influence

- Astrology is the art and science of various natural energies and forces of manifestation as they appear externally and as they relate to people as individuals or groups. The problems of astrology are principally those of (1) correct or reasonable interpretation and (2) glamour. Proper interpretation requires more than superficial understanding and requires a highly developed intuition (and associated wisdom and ethics). The problem of glamour is a matter of reliance upon external interpretation and acceptance of tendencies as forces.
- Astrological force is real, in the sense of conditioning of the personality life and consciousness. But how one responds to that conditioning is very much a matter of individual consciousness and free will. Those who are living at the personality level are generally unconsciously conditioned and sometimes compelled by external influences. Those who live somewhat above or beyond the personality level chart their own course in accord with inner guidance and are not generally subject to the limitations of external forces, i.e., astrological forces offer encouragement and conditioning in the form of tendencies and opportunities but are not necessarily, or even generally, compelling.

Astrology

Astrology is one of the most ancient of arts and sciences, and one of the most misunderstood and misrepresented. Though quite ancient, astrology is still in its infancy as far as humanity is concerned.

The basic concepts of exoteric astrology are somewhat clear. Throughout the heavens there are centers of energy of many kinds. Some centers are radiators; some are transformers; and others are absorbers of energy. The planets are actually focusing points for extra-planetary energies. Energy passing through such focal points is normally reduced in intensity and modified somewhat by the planetary aura. Exoteric astrology is partially aware of some of the zodiacal influences and some of the planetary effects and cycles, but is largely unaware of esoteric effects, non-physical planets, and non-ecliptic sources.

The effects of astrological energies depend greatly upon the maturity of the soul and the accumulated karma. At the moment of birth, the first breath conditions the etheric body and aura with the influences of that chosen moment. These influences have a large conditioning effect for rather unevolved souls, and a much lesser effect for more advanced souls. The precise moment of birth and the actual location are rather important factors if one is to perform any meaningful calculations. The computations of exoteric astrology are somewhat clear, though there are perturbations of which orthodox astrologers are quite unaware. An exoteric chart, with progressions, is sometimes helpful, but only for souls who are not already upon the spiritual path, and is only meaningful as far as personality is concerned. The esoteric calculations are considerably more abstract and require some measure of enlightenment for any meaningful interpretation. Astrological calculations may be reasonably clear, but interpretations are mostly inaccurate, especially for the more evolved souls.

The exoteric astrology deals with the unaligned personality; the esoteric astrology concerns the soul and therefore concerns the esoteric group. The unevolved are governed largely by instinct and emotion, and therefore by the impelling energies of the heavens. The evolving man, having accumulated karma, is sometimes influenced by these external energies; certainly much of his

personality is conditioned, until the alignment of that personality with the soul. Prior to birth, a soul will choose (within certain limits) a portion of its karma to be fulfilled in the coming life, and the time and circumstances of the birth (including the parents). The influences thus chosen for birth will have an effect throughout the lifetime, though modified by progression and development. The evolving soul will plan certain key events in order to fulfill karma and to develop or experience in a particular direction. There still exists considerable free will (for the evolving man) in determining the path between those points and the reactions to those influences.

The unevolved have very little free will, while the evolving man has an increasingly greater free will. The soul that commits itself to the spiritual path passes out of the exoteric domain and into the esoteric domain. For such souls, the exoteric astrological interpretations are even more confusing (invalid). The soul on the path of liberation is more and more the master of its own destiny, choosing the responses to the available energies, and more and more aligning the will (and therefore the destiny) to the good of the group. The astrological influences that are responded to are those which have been earned, whether they bring limitation or opportunity. The esoteric student rises into that esoteric domain where astrology is that of human and planetary destiny (purpose) and the relationships of souls to the greater groups.

† Commentary No. 1401

Astrology 1

There are a number of dimensions to astrology. One dimension is that of impersonal and personal elements. There are many impersonal elements, including the zodiacal signs or backgrounds, the rotation of the heavens (zodiac) relative to the observer (which determine the location and relative significance of the various houses), the various planets that move against that background and through the various houses, the various aspects between planets, the relationships between the various planets and signs and between planets and houses, that are formed and unformed as planets move through the heavens relative to the observer. The deterministic personal elements are simply those natal details or circumstances (the date, time, and place, with precision) that are necessary in order to calculate or determine what external influences are (were)

present at birth and the comparable details of a person's present (progressed) circumstances.

Another dimension or cross-cut is that of objective astrology in contrast to subjective astrology. Objective astrology is the underlying science of astrology, the science of astrological dynamics, calculating the various positions and places and perspectives of the various planets (and aspects) in the context of the background (signs and houses). Objective astrology is very precise, and although there are a number of "systems" objective astrology is not really subject to interpretation. It is simply a matter of doing the calculations correctly, according to the preferred system.

Subjective astrology, on the other hand, is the art of astrology. Given the objective "information" one then needs to interpret or otherwise sense the significance and import of that information. Objective astrology is the easy part, as long as one is competent and conscientious. Subjective astrology is more difficult, especially if the mind is actively engaged in the process. The lowest and most limiting form of subjective astrology is intellectual interpretation, while the highest and least limiting form of subjective astrology is based entirely in the intuition (buddhi).

Yet another dimension is that of exoteric astrology in contrast with esoteric astrology. Exoteric astrology can be studied intellectually although it is more effective where there is substantial intuition, but esoteric astrology can only (properly) be studied through intuition. Exoteric astrology is the astrology of the personality or form, which is subject to external influence. Esoteric astrology is the astrology of the soul, which is not subject to external (astrological) influence in the same sense that is the personality. Moreover, the spiritual student is generally somewhere in between, having a personality that is only somewhat subject to external influence. Through (progressive) enlightenment, the student becomes less and less subject to exoteric or conventional astrological conditioning.

There is also a psychological dimension to astrology in the sense that some people allow "knowledge" of superficial astrological factors to effect behavior while others are entirely aloof (yet subject to external influence as long as they are living at the personality level). Thus the psychological dimension is the

extent to which a person is passive or active in embracing astrological forecasts (horoscopic information) (more broadly in the sense of being effected by generalized horoscopic interpretations or less broadly in the sense of being effected by detailed, more personal interpretations). The degree of passivity (activity) is a factor. The relative validity of the interpretation being embraced is also a factor.

† Commentary No. 1402

Astrology 2

The fundamental issue of astrology, besides the objective framework and the (relative, subjective) interpretation of that framework applied to a person or collective (family, group, organization, country, race), is that of validity. The objective framework is generally valid. It is simply a matter of being trained in the calculational methods of a given system, and of being competent and conscientious. The subjective framework may or may not be valid, and is generally not really (very) valid because most astrologers lack an intuitive basis. Indeed, most astrologers are almost entirely themselves conditioned in their interpretations by and through their own biases and conditioning. And sometimes even the factual basis is incorrect, yet interpretations “make sense” because they are sufficiently general or because a person wants them to be valid.

But the basics are relatively well-known and their understanding is relatively harmless, i.e., the relative influences and places of signs, houses, planets, aspects, etc. Yet, when all of the (hopefully correct) objective information is gathered together, it is not so easy for the mind to interpret, even without substantial bias or conditioning. There are many established (and different) interpretative systems, each with its own bias and focus or emphasis. But in the final analysis, even within a given system or interpretive framework, the mind generally cannot find all of the (more) meaningful correlations and interpretations, simply because the dimensionality exceeds its capacity (or at least its training).

Validity is compounded by the psychological factor and glamour. The problem is that astrological (external) influences are just that, influences. People are conditioned, at the personal level, by these natal and progressed influences. But

people respond to these conditionings in various ways, according to consciousness. Some people are entirely passive with regard to this conditioning, some ignorantly passive, some not-so-ignorantly passive. Others actually think about the perceived (believed) (interpreted) influences and modify their actions or attitudes in some way. The diversity of responsiveness and its transient (dynamic) (changeable) nature further compounds the situation.

Some use astrological "insights" to (self-presumed) advantage, exploiting the various (perceived) influences, others simply realize to some extent that there is an influence in some direction and proceed more naturally (in a less contrived manner). But self-presumed advantages are illusions. A person who believes in something and acts accordingly may conclude that the consequences are thereby evoked through their actions, when in fact those consequences are the result of something very much more cumulative. A person who is living at the (superficial) personality level is living almost entirely within the illusion of the objective world (matter and ego).

A more enlightened person, not living entirely superficially in the world, is simply aware of astrological forces, whether perceived as astrological forces or simply as "energies" perceived in themselves, and in being aware of those forces or factors, works with them as tendencies or opportunities and not as determinants. If external forces encourage tension a student can balance that tendency through particular meditation. A truly enlightened student would simply be aware of the influence but not be affected. A truly enlightened student would simply work with the energies afforded or external influences presented, in some sense for the benefit of others.

Section 7.51



The Zodiac

- The first dimension of astrology is the background of external sources (the zodiac) and the relationship of that background to a particular point (place) (person) in time and space (i.e., houses). The zodiac is a band of solar logoi which because of their configuration in the greater scheme are related to the solar energy field. The various constellations of the zodiac (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces) represent sources of qualified energy and particular relationships between our solar logos and other, greater lives.
- While the quality and character of each of the twelve signs is derived from the seven rays, each is also a unique combination of element (fire, water, air, earth) and nature (cardinal, fixed, mutable).

	Cardinal	Fixed	Mutable
Fire	Aries	Leo	Sagittarius
Water	Cancer	Scorpio	Pisces
Air	Libra	Aquarius	Gemini
Earth	Capricorn	Taurus	Virgo

The Zodiac

The ring-pass-not of the solar system can be described as the surface of the solar energy field. The field is a spheroid intersected by a single ecliptic plane (having some depth and some considerable extent). Both the spheroid and the ecliptic plane are centered on the sun (the central star), and all of the principal constituents of the solar system (e.g., the various major and minor planets) exist within that plane. Within the solar energy field (system) all life (consciousness) (form) is qualified by the energy of the solar logos.

Beyond the ring-pass-not of the solar system and aligned with the plane of the solar system is the zodiac. The zodiac is a band of solar logoi which because of their configuration in the greater scheme are related to the solar energy field. The various constellations of the zodiac (Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces) represent sources of qualified energy and particular relationships between our solar logos and other, greater lives. Because the constellations of the zodiac exist in the plane defined by the solar energy field, a natural flow of energy results (in both directions) from that resonance. Each constellation (sign) of the zodiac acts as a lens to focus external (purposive) energies upon our solar system.

Each of the twelve signs is configured with 30 degrees of longitude (width) and approximately 18 degrees of planar depth. Energy sources beyond the zodiac (more than nine degrees from the ecliptic) may be important only in special cases (particular configurations) (relationships with the solar logos). Energy sources within the zodiac are generally qualified by their respective sign. Each sign provides a certain character of qualified energy, utilized by the solar logos (and the various planetary logoi) in qualifying all or part of their respective manifestation. The sun sign (the sign of the zodiac in which the sun appears to be relative to the planet) is the most obvious focus of energy, as the sun acts as another lens, intensifying or qualifying the energy of the alignment. The moon sign (the sign of the zodiac in which the moon appears to be relative to the planet) is also (relatively) significant, not so much for the energy of the sign as

for the energy lacking due to obscuration (and the effects thereof on other energy paths).

The relative passages of planets along the ecliptic also moderate the flow of zodiacal (astrological) energy by virtue of their own particular character and various resonance relationships. Each planet (star) (sign) is actually an (interactive) energy field (having character, consciousness, quality, potency, etc.). All of the various qualifications arising via the zodiacal band and the planetary passages are interrelated and teleological. The zodiac as a scheme (astrology) of energy qualification is merely a perspective, a way of perceiving the natural energy relationships of various logoi. The scheme of the seven rays is simply another perspective, somewhat broader and more inclusive, demonstrating somewhat different implications, yet embracing the same energies.

The astrological scheme emphasizes the cyclic nature of the energy relationships and their impelling nature, while the seven rays scheme emphasizes the ability of the individual (group) to consciously draw upon the energy sources and apply them. In neither perspective are these energies necessarily compelling. Karma may be compelling, but astrological force, per se, is merely a qualification. The spiritual student seeks to remove the vulnerabilities of the personality to external energies and to consciously (intelligently) (constructively) utilize whatever energies are needed, zodiacal or otherwise.

† Commentary No. 1471

The Zodiac 1 • Aries

The first of the twelve zodiacal signs is Aries, the ram. As a solar sign, it follows Pisces, begins about March 21st, ends about April 21st, and is followed by Taurus. Aries is the only sign that is both a fire sign (inspirational group) and a cardinal (initiative) sign. It is also the first of the spring or intellectual signs. Aries is a masculine sign and is ruled by Mars. The Aries nature is expressive of personal activities and is balanced by its opposite or complement, Libra. The keynote of Aries is "I am."



Among the keywords associated with Aries are activity, arrogance, aspiration, courage, competitiveness, creative energy, enterprise, enthusiasm, impatience, initiative, leadership, and strength. Those with a strong Aries influence tend to be relatively adventurous, aggressive, ardent, argumentative, demanding, direct, dominating, energetic, extroverted, generous, imposing, impulsive, loyal, opinionated, outspoken, pioneering, self-serving, and willful. Aries is the point of all beginnings. Aries is an energy that is generally both self-centered and self-directed. A planet in Aries will demonstrate its nature assertively.

Esoterically, Aries is formed by a combination of the first and seventh rays and is linked to Cancer (3,7), Leo (1,5), and Capricorn (1,3,7). Aries therefore embraces to some extent both leadership (purpose) and organization, especially in the more overt or manipulative sense. Esoterically, Aries is ruled by Mercury and there is a more subtle quality underlying the mundane-but-imposing outer nature. The soul revealed through an Aries personality tempers the more mundane Aries nature and adds subtle (spiritual) strength.

The principle of Aries is action; the quality of Aries is initiative; the positive expression of Aries is vitality; and the negative expression of Aries is impulsiveness. In Aries a person learns to temper the self-will and strength of personality, allowing the inner, spiritual strength to emerge. In Aries a person learns to become more collaborative and less dominated by self-will.



In the broader, less personal sense, Aries starts the annual planetary cycle (year) and begins that evolutionary cycle with purpose and leadership (activity). It also inaugurates the first of the four seasons (northern hemisphere spring).

Being formed by two of the seven rays, Aries is relatively complex, and requires a balancing of those two rays (first and seventh). Moreover, given that they are both head-centered rays, there is a considerable challenge to temper the head-centered and head-strong nature.

† Commentary No. 1472

The Zodiac 2 • Taurus

The second of the twelve zodiacal signs is Taurus, the bull. As a solar sign it follows Aries, begins about April 21st, ends about May 22nd, and is followed by Gemini. Taurus is the only sign that is both an earth sign (practical group) and a fixed (executive) sign. It is also a spring or intellectual sign. Taurus is a feminine sign and is ruled by Venus. The Taurus nature is expressive of personal activities and is balanced by its opposite or complement, Scorpio. The keynote of Taurus is "I have."



Among the keywords associated with Taurus are attachment, conservation, endurance, grasping, integration, jealousy, loyalty, possessiveness, practicality, purposeful determination, reliability, security, stability, and steadfastness. Those with a strong Taurus influence tend to be materialistic, and relatively slow, steady, and stubborn. Taurus is the money sign of the zodiac. A planet in Taurus will demonstrate its nature possessively.

Esoterically, Taurus is formed by the fourth ray and is linked to Scorpio (4) and to Sagittarius (4,5,6). Taurus therefore embraces to some extent harmony through conflict, practicality, and devotion, especially in the more self-centered sense. Esoterically, Taurus is ruled by Vulcan and there is a more subtle quality

underlying the earthy outer nature. The soul revealed through a Taurus personality tempers the more mundane Taurus nature and adds flexibility.



The principle of Taurus is reaction; the quality of Taurus is appreciation; the positive expression of Taurus is stability; and the negative expression of Taurus is obstinacy. In Taurus a person learns to overcome materialism and become more responsive to higher, deeper energies. In Taurus a person harnesses the energy and vitality of Aries.

In terms of the annual evolutionary cycle, Taurus builds upon the preceding sign (Aries) and provides some balance (given that Aries is masculine and Taurus is feminine).

Being formed by only one of the seven rays, Taurus is relatively stable and coherent. But given that that ray (fourth) is heart-centered, there is a considerable challenge to develop the mind in a meaningful way and to bring the head-centered and heart-centered natures into balance.

The Zodiac 3 • Gemini

The third of the twelve zodiacal signs is Gemini, the twins. As a solar sign it follows Taurus, begins about May 22nd, ends about June 22nd, and is followed by Cancer. Gemini is the only sign that is both an air sign (mental group) and a mutable (deductive) sign. It is also the last of the spring or intellectual signs. Gemini is a masculine sign and is ruled by Mercury. The Gemini nature is expressive of personal activities and is balanced by its opposite or complement, Sagittarius. The keynote of Gemini is "I think."



Among the keywords associated with Gemini are agility, classification, duality, education, identification, imagination, learning capacity, mentality, moodiness, nervous awareness, nervousness, speech, variety, versatility, and vivification. Those with a strong Gemini influence tend to be relatively imaginative and dramatic, and tend to think and act quickly. In Gemini we balance the male and female aspects of ourselves and ultimately we balance the human and divine. Gemini is the sign of non-conformity. A planet in Gemini will demonstrate its nature with communication and versatility.

Esoterically, Gemini is formed by the second ray and is linked to Virgo (2,6) and Pisces (2,6). Gemini therefore embraces to some extent both love-wisdom and devotion, especially in the more human sense. Esoterically, Gemini is ruled by Venus and there is a more subtle quality underlying the more mundane airy and changeable nature. The soul revealed through a Gemini personality tempers the more mundane Gemini nature and adds subtle stability and consistency.

II

The principle of Gemini is interaction; the quality of Gemini is awareness; the positive expression of Gemini is versatility; and the negative expression of Gemini is superficiality. In Gemini a person learns to balance the male and female aspects of the personality archetype. In Gemini, as the awareness matures, a person grows in depth. In Gemini action and reaction give way to interaction.

In terms of the annual evolutionary cycle, Gemini builds upon the preceding two sign (Aries and Taurus) and completes or concludes the first of the four seasons (northern hemisphere spring).

Being formed by only one of the seven rays, Gemini is potentially relatively stable and coherent, but given that that ray (second) is heart-centered, there is a considerable challenge to develop the mind in a meaningful way and actually bring about the latent stability.

† Commentary No. 1474

The Zodiac 4 • Cancer

The fourth of the twelve zodiacal signs is Cancer, the crab. As a solar sign it follows Gemini, begins about June 22nd, ends about July 23rd, and is followed by Leo. Cancer is the only sign that is both a water sign (emotional group) and a cardinal (initiative) sign. It is also the first of the summer or maternal signs. Cancer is a feminine sign and is ruled by the moon. The Cancer nature is expressive of personal activities and is balanced by its opposite or complement, Capricorn. The keynote of Cancer is "I feel."



Among the keywords associated with Cancer are adaptability, appropriation, diplomacy, domesticity, egoism, emotion, expansion, imagination, intolerance, maternal nature, moodiness, passive resistance, patriotism, protectiveness, responsiveness, restlessness, sensitivity, sympathy, tenacity, vagueness, and vanity. Those with a strong Cancer influence tend to be complex, loving, and nurturing, well-intentioned but relatively self-centered. Cancer is the most subconscious (indirect) and the most feminine of all the signs. It is the sign of emotional sensitivity. A planet in Cancer will demonstrate its nature with sensitivity and protection.

Esoterically, Cancer is formed by a combination of the third and seventh rays and is linked to Aries (1,7), Libra (3), and Capricorn (1,3,7). Cancer therefore embraces to some extent both strength and balance, boldness and discretion, especially in the personality-centered sense. Esoterically, Cancer is ruled by Neptune and there is a more subtle impersonal quality underlying the more maternal and personal nature. The soul revealed through a Cancer personality tempers the more mundane Cancer nature and adds subtle (spiritual) strength.



The principle of Cancer is containment; the quality of Cancer is reserve; the positive expression of Cancer is protection; and the negative expression of Cancer is covetousness. In Cancer a person learns to transform the superficial sensitivity of the personality to a responsiveness to the higher, deeper sensitivity of the soul. In Cancer a person learns to temper the emotions and achieve some balance with the mind.

In terms of the annual evolutionary cycle, Cancer builds upon the preceding season and inaugurates the second season (northern hemisphere summer), bringing an emphasis on growth rather than activity.

Being formed by two of the seven rays, Cancer is relatively complex, and requires a balancing of those two rays (third and seventh). Moreover, given that they are both head-centered rays, there is a considerable challenge to develop that head-centered nature in a meaningful way. The maternal nature and sensitivity of Cancer come from the higher dimension of the third and seventh rays.

† Commentary No. 1475

The Zodiac 5 • Leo

The fifth of the twelve zodiacal signs is Leo, the lion. As a solar sign it follows Cancer, begins about July 23rd, ends about August 24th, and is followed by Virgo. Leo is the only sign that is both a fire sign (inspirational group) and a fixed (executive) sign. It is also a summer or maternal sign. Leo is a masculine sign and is ruled by the sun. The Leo nature is expressive of personal activities and is balanced by its opposite or complement, Aquarius. The keynote of Leo is "I will."



Among the keywords associated with Leo are assurance, attachment, authority, confidence, (reckless) courage, dominion, enthusiasm, faithfulness, generosity, inertia, leadership, loyalty, magnanimity, nobility, personal independence, power, practicality, philosophy, regality, self-expression, and vitality. Those with a strong Leo influence tend to be dramatic and opinionated yet relatively warm, and need to be the center of attention. A planet in Leo will demonstrate its nature with creativity and joy.

Esoterically, Leo is formed by a combination of the first and fifth rays and is linked to Aries (1,7), Sagittarius (4,5,6), Capricorn (1,3,7), and Aquarius (5). Leo therefore embraces to some extent both leadership and intellect, especially in the more mundane sense. Esoterically, Leo is also ruled by the sun and there is a more subtle quality of sensitivity underlying the more mundane-and-worldly outer nature. The soul revealed through a Leo personality tempers the more mundane Leo nature and adds higher heart quality to the natural warmth.



The principle of Leo is individuation; the quality of Leo is centeredness; the positive expression of Leo is dominion; and the negative expression of Leo is imperiousness. In Leo a person learns to become less self-centered and more selfless. In Leo a person transforms self-will into responsiveness to the will of God (in the sense of the evolutionary plan).

In terms of the annual evolutionary cycle, Leo strengthens the work of the second season and provides some balance (given that Cancer is feminine and Leo is masculine).

Being formed by two of the seven rays, Leo is relatively complex, and requires a balancing of those two rays (first and fifth). Moreover, given that they are both head-centered rays, there is a considerable challenge to temper the head-centered and head-strong nature.

The Zodiac 6 • Virgo

The sixth of the twelve zodiacal signs is Virgo, the virgin. As a solar sign it follows Leo, begins about August 24th, ends about September 23rd, and is followed by Libra. Virgo is the only sign that is both an earth sign (practical group) and a mutable (deductive) sign. It is also the last of the summer or maternal signs. Virgo is a feminine sign and is ruled by Mercury. The Virgo nature is expressive of personal activities and is balanced by its opposite or complement, Pisces. The keynote of Virgo is "I analyze."



Among the keywords associated with Virgo are assimilation, attention to detail, chastity, communication, discrimination, healing, mentality, methodicalness, modesty, neatness, organization, perfection, practicality, precision, propriety, purity, and work and service orientation. Those with a strong Virgo influence tend to be relatively critical and impatient. Virgo represents the hidden Christ. A planet in Virgo will demonstrate its nature critically and with detail.

Esoterically, Virgo is formed by a combination of the second and sixth rays and is linked to Gemini (2), Sagittarius (4,5,6), and Pisces (2,6). Virgo therefore embraces to some extent both love-wisdom and idealism, especially in the more religious sense. Esoterically, Virgo is ruled by the moon and there is a more subtle quality underlying the outer idealism. The soul revealed through a Virgo personality tempers the more mundane Virgo nature and adds subtle (spiritual) qualification and (subtle) leadership.



The principle of Virgo is differentiation; the quality of Virgo is analysis; the positive expression of Virgo is discrimination; and the negative expression of Virgo is criticism. In Virgo a person learns to discriminate in a much more intuitive, non-judgmental sense. In Virgo the sense of perfection becomes less a personal matter and more a matter of appreciation of the underlying perfection.

In terms of the annual evolutionary cycle, Virgo builds upon the preceding two sign (Cancer and Leo) and completes or concludes the second of the four seasons.

Being formed by two of the seven rays, Virgo is relatively complex, and requires a balancing of those two rays (second and sixth). Moreover, given that they are both heart-centered rays, there is a considerable challenge to develop the mind in a sensible manner and to bring the head-centered and heart-centered nature into balance.

† Commentary No. 1477

The Zodiac 7 • Libra

The seventh of the twelve zodiacal signs is Libra, the balance. As a solar sign it follows Virgo, begins about September 23rd, ends about October 24th, and is followed by Scorpio. Libra is the only sign that is both an air sign (mental group) and a cardinal (initiative) sign. It is also the first of the autumn or reproductive signs. Libra is a masculine sign and is ruled by Venus. The Libra nature is more expressive of activities relating to other people rather than more personal activities, and is balanced by its opposite or complement, Aries. The keynote of Libra is "We balance."



Among the keywords associated with Libra are balance, charm, companionship, communicativeness, diplomacy, duty, equilibrium, grace, love of harmony, justice, partnership, balanced relationship, and responsibility. Those with a strong Libra influence tend to be relatively friendly and out-going but secretive and self-willed. Libra is the turning point in the evolutionary process. A planet in Libra will demonstrate its nature with harmony and union.

Esoterically, Libra is formed by the third ray and is linked to Cancer (3,7) and Capricorn (1,3,7). Libra therefore embraces abstract intelligence with additional head-centered factors. Esoterically, Libra is ruled by Uranus and there is a more subtle quality underlying and balancing the outer nature. The soul revealed through a Libra personality tempers the more mundane Libra nature and adds heart quality.



The principle of Libra is equilibrium; the quality of Libra is harmony; the positive expression of Libra is diplomacy; and the negative expression of Libra is opportunism. In Libra a person learns to balance the higher and lower natures, bringing selflessness and heart-quality.

In terms of the annual evolutionary cycle, Libra builds upon the preceding two seasons and inaugurates the third season (northern hemisphere autumn or fall), which is an extended time of bringing matters to fruition.

Being formed by only one of the seven rays, Libra is relatively stable and coherent. But given that that ray (third) is head-centered, there is a considerable challenge to find the natural (deeper, higher) balance of the Libra

energy and to bring the head and heart into balance. Thus in Libra a person achieves balance in a number of different aspects.

† Commentary No. 1478

The Zodiac 8 • Scorpio

The eighth of the twelve zodiacal signs is Scorpio, the scorpion. As a solar sign it follows Libra, begins about October 24th, ends about November 23rd, and is followed by Sagittarius. Scorpio is the only sign that is both a water sign (emotional group) and a fixed (executive) sign. It is also an autumn or reproductive sign. Scorpio is a feminine sign and is ruled by Mars and Pluto. The Scorpio nature is more expressive of activities relating to other people rather than more personal activities, and is balanced by its opposite or complement, Taurus. The keynote of Scorpio is "I create."



Among the keywords associated with Scorpio are creativity, desire, the emotions, healing, the inner struggle between the higher and lower nature, passion, pride, regeneration, resourcefulness, power, possessiveness, secrecy, strength, strong opinions, transformation, and will. Those with a strong Scorpio influence tend to be passionate, reserved, and relatively unstable. Scorpio is the sign of mystery. A planet in Scorpio will demonstrate its nature with passion and penetration, secretively.

Esoterically, Scorpio is formed by the fourth ray and is linked to Taurus (4) and Sagittarius (4,5,6). Scorpio therefore embraces to some extent harmony through conflict, especially in feelings (compared with the more head-centered balancing of the Libra nature). Esoterically, Scorpio is ruled only by Mars and there is a more subtle quality underlying the outer emotions. The soul revealed through a Scorpio personality tempers the more mundane Scorpio nature and adds subtle (spiritual) depth.



The principle of Scorpio is regeneration; the quality of Scorpio is penetration; the positive expression of Scorpio is renewal; and the negative expression of Scorpio is ruthlessness. In Scorpio a person learns to temper and overcome the passion of the lower (desire) nature, becoming more and more receptive to higher impression.

In terms of the annual evolutionary cycle, Scorpio strengthens the work of the third season and builds upon and balances the preceding sign (Libra).

Being formed by only one of the seven rays, Scorpio is relatively stable and coherent. But given that that ray (fourth) is heart-centered, there is a considerable challenge to develop the mind in a meaningful way and temper the emotions.

The Zodiac 9 • Sagittarius

The ninth of the twelve zodiacal signs is Sagittarius, the centaur. As a solar sign it follows Scorpio, begins about November 23rd, ends about December 22nd, and is followed by Capricorn. Sagittarius is the only sign that is both a fire sign (inspirational group) and a mutable (deductive) sign. It is also the last of the autumn or reproductive signs. Sagittarius is a masculine sign and is ruled by Jupiter. The Sagittarius nature is more expressive of activities relating to other people rather than more personal activities, and is balanced by its opposite or complement, Gemini. The keynote of Sagittarius is "I perceive."



Among the keywords associated with Sagittarius are abstraction, administration, aspiration, experience, exploration, idealism, insight, love of freedom, honesty, perception, procrastination, profundity, straight-forwardness, and versatility. Those with a strong Sagittarius influence tend to be relatively aggressive, energetic, independent, opinionated, out-going, and yet understanding. A planet in Sagittarius will demonstrate its nature broadly, with freedom and depth.

Esoterically, Sagittarius is formed by a combination of the fourth, fifth, and sixth rays and is linked to Taurus (4), Leo (1,5), Virgo (2,6), Scorpio (4), Aquarius (5), and Pisces (2,6). Sagittarius therefore embraces to some extent balance, intellect, and devotion, especially in the more personality-centered sense. Esoterically, Sagittarius is ruled by the Earth and there is a more subtle quality underlying the more worldly nature. The soul revealed through a Sagittarius personality tempers the more mundane Sagittarius nature and adds subtle (spiritual) stability and momentum.



The principle of Sagittarius is direction; the quality of Sagittarius is planning; the positive expression of Sagittarius is wisdom; and the negative expression of Sagittarius is hypocrisy. In Sagittarius a person learns to transform knowledge into understanding and understanding into wisdom.

In terms of the annual evolutionary cycle, Sagittarius builds upon the preceding two signs (Libra and Scorpio) and completes the third of the four seasons.

Being formed by three of the seven rays, Sagittarius is more complex than any of the other signs save Capricorn. And given that those rays (fourth, fifth, and sixth) include both head-centered and heart-centered energies, there is considerable opportunity or potential in Sagittarius for developing a higher sensitivity.

† Commentary No. 1480

The Zodiac 10 • Capricorn

The tenth of the twelve zodiacal signs is Capricorn, the goat. As a solar sign it follows Sagittarius, begins about December 22nd, ends about January 20th, and is followed by Aquarius. Capricorn is the only sign that is both an earth sign (practical group) and a cardinal (initiative) sign. It is also the first of the winter or serving signs. Capricorn is a feminine sign and is ruled by Saturn. The Capricorn nature is more expressive of activities relating to other people rather than more personal activities, and is balanced by its opposite or complement, Cancer. The keynote of Capricorn is "I use."



Among the keywords associated with Capricorn are ambition, caution, conscientiousness, conservatism, development, discrimination, dogmatism, faith, limitation, loneliness, materialism, money, organization, practicality, security, sense of responsibility, and tradition. Those with a strong Capricorn influence tend to be methodical, prudent, persistent, and worldly. A planet in Capricorn will demonstrate its nature with prudence and aspiration, coolly.

Esoterically, Capricorn is formed by a combination of the first, third, and seventh rays and is linked to Aries (1,7), Cancer (3,7), Leo (1,5), and Libra (3). Capricorn therefore embraces to some extent both leadership (purpose) and active intelligence, and organization, especially in the head-centered sense. Esoterically, Capricorn is also ruled by Saturn and there is a more subtle quality underlying the mundane intellect. The soul revealed through a Capricorn personality tempers the more mundane Capricorn nature and adds heart quality.



The principle of Capricorn is crystallization; the quality of Capricorn is responsibility; the positive expression of Capricorn is orderliness; and the negative expression of Capricorn is rigidity. In Capricorn a person learns to be more flexible and responsive to higher impression. In Capricorn a person learns to take ideas and evoke meaningful things. In Capricorn a person learns to practice what Sagittarius preaches.

In terms of the annual evolutionary cycle, Capricorn builds upon the preceding three seasons and inaugurates the fourth season (northern hemisphere winter) which is an extended period of assimilation and preparation for the next annual cycle.

Being formed by three of the seven rays, Capricorn is more complex than any of the other signs save Sagittarius. But given that those rays (first, third, and seventh) are all head-centered rays, there is considerable challenge to overcome the head-centered nature and allow their higher expression to emerge.

† Commentary No. 1481

The Zodiac 11 • Aquarius

The eleventh of the twelve zodiacal signs is Aquarius, the water-bearer. As a solar sign it follows Capricorn, begins about January 20th, ends about February 19th, and is followed by Pisces. Aquarius is the only sign that is both an air sign (mental group) and a fixed (executive) sign. It is also a winter or serving sign. Aquarius is a masculine sign and is ruled by Uranus and Saturn. The Aquarius nature is more expressive of activities relating to other people rather than more personal activities, and is balanced by its opposite or complement, Leo. The keynote of Aquarius is "I know."



Among the keywords associated with Aquarius are companionship, detachment, discrimination, eccentricity, friendship, gravity in the sense of inertia, humanitarianism, impersonality, independence, individualism, loyalty, originality, rebelliousness, strong opinions, reformation, rigidity, and spiritual rebirth. Those with a strong Aquarius influence tend to be argumentative, critical and demanding, creative and inventive, and forward thinking yet stubborn and inflexible. Aquarius is the sign of brotherhood and fraternity. A planet in Aquarius will demonstrate its nature with detachment, scientifically.

Esoterically, Aquarius is formed by the fifth ray and is linked to Leo (1,5) and Sagittarius (4,5,6). Aquarius therefore embraces to some extent the intellectual and head-centered nature. Esoterically, Aquarius is ruled by Jupiter and there is a more subtle quality underlying the intellect. The soul revealed through an Aquarius personality tempers the more mundane Aquarius nature and adds heart quality and balance.



The principle of Aquarius is distribution; the quality of Aquarius is universality; the positive expression of Aquarius is liberality; and the negative expression of Aquarius is eccentricity. In Aquarius a person learns to overcome the head-centered nature and its judgmental tendencies, building bridges with other peoples and enabling the distribution of higher energies.

In terms of the annual evolutionary cycle, Aquarius strengthens the work of the fourth season and builds upon and balances the preceding sign (Capricorn).

Being formed by only one of the seven rays, Aquarius is relatively stable and coherent. But given that that ray (fifth) is head-centered, there is a considerable challenge to develop the heart nature and allow that heart nature to temper the mind.

The Zodiac 12 • Pisces

The twelfth and last of the zodiacal signs is Pisces, the fishes. As a solar sign it follows Aquarius, begins about February 19th, ends about March 21st, and is followed by Aries. Pisces is the only sign that is both a water sign (emotional group) and a mutable (deductive) sign. It is also the last of the winter or serving signs. Pisces is a feminine sign and is ruled by Neptune and Jupiter. The Pisces nature is more expressive of activities relating to other people rather than more personal activities, and is balanced by its opposite or complement, Virgo. The keynote of Pisces is "I believe."



Among the keywords associated with Pisces are adaptability, aloofness, appreciation, compassion, duality, the emotions, helpfulness, idealistic service, imagination, impressionability, the intuition, moderation, pride, renunciation, sensitivity, sympathy, and universality. Those with a strong Pisces influence tend to be moody and stubborn. A planet in Pisces will demonstrate its nature with appreciation of the intangibles, often with confusion.

Esoterically, Pisces is formed by a combination of the second and sixth rays and is linked to Gemini (2), Virgo (2,6), and Sagittarius (4,5,6). Pisces therefore embraces to some extent both love-wisdom and idealism, especially in the sense of expressing idealism leading to realization. Esoterically, Pisces is ruled by Pluto and there is a more subtle quality underlying the worldly idealism. The soul revealed through a Pisces personality tempers the more mundane Pisces nature and adds subtle (spiritual) focus and harmony.



The principle of Pisces is redemption; the quality of Pisces is synthesis; the positive expression of Pisces is compassion; and the negative expression of Pisces is confusion. In Pisces a person learns to stabilize the lower nature and begin to qualify and uplift that lower nature with more refined energies. In Pisces a person learns to focus his or her energies in more meaningful ways.

In terms of the annual evolutionary cycle, Pisces builds upon the preceding two signs (Capricorn and Aquarius) and completes the fourth of the four seasons, in preparation for a new year of activity, growth, nurturing, fruition, and assimilation of experience.

Being formed by two of the seven rays, Pisces is relatively complex, and requires a balancing of those two rays (second and sixth) (like Virgo). Moreover, given that they are both heart-centered rays, there is a considerable challenge to develop the mind in a sensible manner and to bring the head-centered and heart-centered nature into balance.

Section 7.52



Signs and Houses

- The most fundamental facet of astrology is the background consisting of twelve zodiacal signs and twelve houses. The twelve signs (and the constellations from which they are derived, no longer in “place” due to precession) are relatively fixed in space. They do not change appreciably over the course of a lifetime, indeed they do not change appreciably over the course of an era (aeons). The earth moves relative to the zodiac, but the zodiac is for all intents and purposes a fixed background. Of course from the perspective of one standing upon the earth the stars (signs of the zodiac) move, completing a minor cycle every twenty-four hours and a major cycle every year.

Signs and Houses 1

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The circle of the zodiac is divided into twelve equal arcs, corresponding to the twelve signs of the zodiac and more loosely to the twelve constellations. The solar (zodiacal) (astrological) year begins when the sun crosses the celestial equator at the spring or vernal equinox. The twelve signs exhibit well-defined relationships one with another according to several patterns or divisions. There are four seasons with three signs (trinities) in each. The three spring or intellectual signs are Aries, Taurus, and Gemini. The three summer or maternal signs are Cancer, Leo, and Virgo. The three autumnal or reproductive signs are Libra, Scorpio, and Sagittarius. And the three winter or serving signs are Capricorn, Aquarius, and Pisces.

There are four basic groups of signs corresponding to the four elements with three signs (triplicities) in each. The three fire or inspirational signs are Aries, Leo, and Sagittarius. The three earth or practical signs are Taurus, Virgo, and Capricorn. The three air or mental signs are Gemini, Libra, and Aquarius. And the three water or emotional signs are Cancer, Scorpio, and Pisces. Finally, there are three types or qualities consisting of four signs each. The four cusps of the cardinal or initiative signs correspond to the cardinal points of the compass. Aries in the east. Cancer in the north. Libra in the west. And Capricorn in the south. The four fixed or conceptive or executive signs are Taurus, Leo, Scorpio, and Aquarius. And the four mutable or common or deductive signs are Gemini, Virgo, Sagittarius, and Pisces.

Taken collectively or holistically, these groupings are perfectly and progressively balanced. There are 30 degrees between each cusp (sign). There are 120 degrees between each fire (earth) (air) (water) sign (respectively). There are 90 degrees between each cardinal (fixed) (mutable) sign (respectively). And each sign is a unique combination of element and type (quality). Only one sign is both of fire and cardinal. Only one sign is both of earth and fixed, etc. Consequently, each of the signs of the zodiac exhibits a generally well-defined quality and character. This quality and character is itself a combination of inherent quality and character and the relationship imposed by the zodiac (which relates or places the twelve "sources" into a relatively fixed or stable context or background). In graphical or tabular form these major groupings and symmetries and balance should be quite apparent.

The major groupings simply provide more depth and significance. Cardinal signs are characterized as leading, movable, acute, changeable, and initiating. They are the more active signs and relate more strongly to the nature of the ascendant. Fixed (grave) (executive) (foundation) signs help to stabilize the cardinal signs and provide power and energy. Mutable signs represent "the arcs in which there is a perpetual condition of slowing down in readiness to turn a corner" or otherwise characterized as mediators and facilitators, with "quickness and versatility."

† Commentary No. 1467

Signs and Houses 2

The earth signs correlate to some extent to needs and functions of the physical body. The air signs correlate to some extent to the intellectual or conceptual nature. The water signs correlate to some extent to the aesthetic or emotional nature, to yearnings. And the fire signs correlate to some extent to the aspirational or moral nature, to conduct and character. The four elements also correspond to the four suits of the tarot and to its modern (mundane) derivative (clubs and fire, diamonds and earth, hearts and water, spades and air). Astrological triplicities and quadruplicities abound with symbolic correlations and derivatives. Even as a whole there are correlations, e.g., the twelve disciples, the labors of Hercules, the twelve gemstones or layers of the foundation walls of the New Jerusalem.

There are also many other groupings of signs according to quality and character that are more or less apparent than the major groupings. The ascending signs proceed counter-clockwise from Capricorn to Gemini, while the descending signs proceed from Cancer to Sagittarius. Some signs exhibit long ascension and some short ascension, "due to the obliquity of the ecliptic." In the northern hemisphere the ascending signs have short ascension and the descending signs exhibit long ascension. The reverse is true in the southern hemisphere.

Some signs (Gemini, Leo, and Virgo) are considered relatively more barren or sterile and others (Cancer, Scorpio, and Pisces) are considered relatively more fruitful. Yet others are considered moderately barren or moderately fruitful. There are bestial signs (Aries, Taurus, Leo, Scorpio, and Capricorn) and there are human signs (Gemini, Virgo, and Aquarius). There are bicorporeal signs (Gemini, Virgo, Sagittarius, and Pisces). There are bitter signs (Aries, Leo, and Sagittarius) and there are sweet signs (Gemini, Libra, and Aquarius). There are boreal or commanding or northern signs (Aries to Virgo). There are changeable signs whose nature seems to change according to their position. There are hot signs and cold signs. There are dry signs and moist signs. There are equinoctial signs (Aries and Libra) and there are tropical signs (Cancer and Capricorn).

Odd-numbered signs (fire and air) "are considered to be more fortunate when rising, and are spoken of as the positive, masculine, diurnal, or fortunate signs." Even-numbered signs (earth and water) "are termed the negative, feminine, nocturnal, or unfortunate signs." There are strong signs (Scorpio and Aquarius) and there are weak signs (Cancer, Capricorn, and Pisces). There are sympathetic signs, "those of the same polarity, consisting of each opposition sign: air and fire, or earth and water." But while all of these groupings reflect some sense of quality or character or tendency, all things are necessarily relative and require context.

The zodiacal signs provide the overall background or context. The location and passage of the various planets provide content and relativity, respectively. But it is relationship among planets and their placement in signs and houses that provide the real content and context. The signs divide the zodiac into twelve arcs from a spatial perspective, while the houses divide the heavens into twelve arcs from a temporal perspective. Each house represents two hours and on

average thirty degrees that are interpreted against the background of the signs. And the various planets are interpreted both against the background of signs and the background of houses. Where a planet is positioned within a sign and within a house makes a difference.

† Commentary No. 1468

Signs and Houses 3

Knowing the date of birth can determine the background and context of the slower planets in their relationship to the signs. But in order to appreciate the relationship of the faster planets to the signs and all planets in relation to the houses one needs to know the time of birth relatively accurately. It is the time of birth and the geographical place of birth that determine where the houses are placed relative to everything else. The "signs are divisions of an annual cycle, beginning with the spring equinox, while the houses are divisions of a daily cycle of apparent motions resulting from the earth's own daily rotation on its axis."

"In considering the divisions of the horoscope (figure) as consisting of signs, the figure is deemed to stand still while one contemplates the actual motions of the planets in their orbits around the sun, in a counter-clockwise direction. In considering the divisions as houses, the observer deems the planets to stand still while the figure (earth) rotates in a counter-clockwise direction, thus causing the planets to appear to move in a clockwise direction at a uniform rate, one after another passing from below the horizon to above it, and on through the mid-heaven to the descendent, just as the sun rises and sets." Consequently, the configuration of signs and the configuration of planets in the context of signs is common to everyone on earth born at a particular time (indeed more or less for an entire day with the exception of the place of the moon). But the configuration of houses and the configuration of planets in the context of houses are limited to the precise time and place of a particular birth, and that configuration determines the various angles of incidence that constitute the uniqueness of a given figure (horoscope) (chart) (map).

The ascendant is the beginning of the first house, or "the degree of the zodiac which appeared on the eastern horizon at the moment for which a figure is to be

cast." It is both that degree and the entire (rising) sign that are significant. The remainder of the houses are determined by two-hour intervals from the moment of the ascendant. The point opposite the ascendant is called the descendant, while between these two points is the mid-heaven. These three points added to the point opposite the mid-heaven constitute the four angles of the figure. "The houses which fall away from these angles are termed the angular houses" followed respectively by the succedent houses and the cadent houses (collectively comparable and respectively to the cardinal, fixed, and mutable signs). Thus the angular houses are the first, fourth, seventh, and tenth. The succedent houses are the second, fifth, eighth, and eleventh. And the cadent houses are the third, sixth, ninth, and twelfth.

Similarly, comparable and respectively to the four elements, are the personal, possessive, relative, and terminal houses. The personal houses are the first (body), fifth (soul), and ninth (spirit). The possessive houses are the second (wealth), sixth (household), and tenth (honor). The relative houses are the third (consanguine), seventh (conjugal), and eleventh (congenial). And the terminal houses are the fourth (grave), eighth (paradise), and twelfth (heaven).

There are other less apparent groupings of houses. The eastern houses (the third, second, first, twelfth, eleventh, and tenth) contain "planets rising toward the mid-heaven" while the remaining are the western houses. Oriental houses "extend clockwise from the horizon to the meridian, while the occidental houses "extend clockwise from the meridian to the horizon." All houses are considered to be mundane.

Signs and Houses 4

Most of (popular) astrology is mundane and applies primarily to the unenlightened personality. For mundane people, compatibility is generally a matter of simple astrological relationships, e.g., compatibility of sun signs. For people of more (psychological but personality-centered) depth it gets more complicated and there are many factors of potential significance. For spiritual students it gets much simpler, because the mundane astrology offers less and less significance as the student progresses.

The most obvious astrological indicator is the sun sign, the sign in which the sun appears at the moment of birth. The sun may appear on the cusp of the sign (0 degrees) or within any of the three decans (ten-degree arcs) (1-10 degrees, 11-20 degrees, 21-30 degrees). In some sense the actual degree also has significance. The second most apparent astrological indicator (in this mundane sense) is the rising sign or ascendant and its degree. From there are the placement of planets in the various signs, the placement of the houses, the placement of planets in the various houses, the relationships (aspects) between the various planets, etc. Each of these placements and aspects has relative and interpretable significance. But only in the context of the particular mundane personality. Astrology is both an art and a science, but the scientific (analytic) (objective) foundation of astrology is not sufficient. Understanding (proper interpretation) comes only through (proper) (refined) intuition.

At the objective level, some things are more apparent than others. Cardinal signs are square to or in opposition to each other. Similarly, fixed signs are square to or in opposition to each other. And mutable signs are square to or in opposition to one another. There is more apparent (superficial) compatibility among the signs of a given element, e.g., among the earth signs, among the air signs, among the water signs, and among the fire signs. But this understanding is quite superficial. Everything associated with the signs and houses (and planets) (and relationships) is merely apparent, with regard to mundane astrology.

And yet each of the signs and each of the planets has a definite but subjective quality and character (influence), and each of the houses has a definite but subjective context. And every relationship (aspect) (angle) has a definite but subjective influence. The problem is in part that the keywords used to describe and reveal this subjective quality and character are simply words or symbols that mean different things to different people. And in part the problem is that people interpret things in their own ways, through the bias of their experience and conditioning. However, through proper intuitional insight the true nature is revealed, even if it cannot be demonstrated effectively through words.

Thus while each sign and house and planet has a distinct (yet subjective) nature, the combinations are almost infinite and each combination must be considered in the context of every other factor in the figure. For example, a sign has some character and a given planet in that sign suggests a particular (yet subjective) influence in the context of that character. And that influence is modified by the position of all the other planets and relationships among them, where they are in the various houses, etc. So while each "source" provides qualified energy, what influence actually reaches a person (in this natal context) is modified or constrained or enhanced by many factors. On the other hand, if one ignores astrology altogether and relies entirely on intuition, the "influence" may be more readily apparent.



Section 7.53



Dynamic Astrology

- Given the background of the zodiac, and the relatively slow movement of the houses, which are also considered to be part of the background, dynamic astrology deals with the faster-moving or changing things like planets, aspects, transits, and progression.

Dynamic Astrology 1 • Planets

The background of the zodiac is the first dimension of astrology. Planets are the second dimension of astrology. Planets are the various “objects” which move against the background of the zodiac and in relation to the houses and to each other. “Planets” include the actual planets as well as the sun, the moon, and significant-but-lesser bodies that exist in the ecliptic. Thus the definition of planet in astrology is somewhat different from that of astronomy. In astrology, the role of the planets is to moderate the influence of the background, and each planet does that in a different way.

- Essential Quality or Character

Each of the various planets has its own distinct and essential quality or character, which for a given planet is constant for all practical purposes. Each of the signs of the zodiac provides a background having a particular essential quality of character. Each of the houses has a particular domain or qualification. But the influence of a sign, and the influence of a planet, depend on relationships.

- Moderation

A planet in a given sign or in a given house provides a moderated influence, being some combination of the background influence and the influence of the planet itself. The place or position of the planet within the sign or house makes a difference in that moderated influence. A planet can be on the cusp or beginning of the sign or anywhere within the 30 degrees of the sign or house. For each sign and for each house, every degree is different, but differences between degrees is small compared with differences between signs or differences between houses. And differences between planets is more significant than differences between degrees for a given planet. The influence of a planet varies according to the quality of the planet itself, the location of the planet relative to the background, the relative motion of the planet, and relationships with other planets.

- Orbs

Each planet has an orb or “spatial” extent of influence within a sign or house, where space is measured in degrees. Some planets have large orbs while some have small orbs. The sun has a very large orb. The moon has a large orb. The other “planets” have relatively small orbs. The extent of the orb is the extent in time and space to which a planet has influence in the context of its location against the background.

- Speed and Relative Motion

Each planet has its own relative speed. This is the speed at which a planet seems to pass through a sign. The sun and the moon are quite fast. The sun takes approximately thirty days to pass through a sign. The moon travels even faster than that, taking several days to pass through a sign. The relatively nearby planets are relatively slower, while the more distant planets tend to be quite slow, as they tend to stay in a given sign for quite some time. The outermost planets can stay in a given sign for many years, and therefore their influence does not change much over a lifetime (and their influence is in some sense the same for almost everyone) (such a planet in the context of a sign will be the same for everyone, while in the context of a house can vary). Moreover, some planets can have normal motion, retrograde motion, or appear to remain in place for a while, depending on the geometry and relative motion of the planet against the background.

- Import

Planets are usually the most dynamic factors in a given horoscope. Their net influence depends on the quality or character of the planet itself, the quality and character of the background against which the planet operates, the quality or domain of the house in which the planet is placed, the relative locations by degrees within a sign and within a house, the relative motion of the planet, and the aspects or relationships that the planet makes with other planets. Thus apprehending the net influence requires an intuitive appreciation of all the individual factors and influences and moderations as well as the whole.

Dynamic Astrology 2 • Aspects

Aspects are resonances or relationships between objects (planets) or points of the zodiac or between a planet and a point, and are measured in angular distance or degrees. The whole of the zodiac or ecliptic or circle is 360 degrees. Every measure or degree is distinct, though differences in influence or import between adjacent degrees are relatively small. The twelve signs of the zodiac each contain 30 degrees or three decans of ten degrees each. There is some relative significance to a given planet in a given sign, in a given decan of that sign, and even in a given degree of that sign. Similarly to a given planet in a given house. And to the relative aspects between planets.

Aspects between signs convey various significant groupings or relationships between signs. There are 120 degrees between fire signs. There are 120 degrees between earth signs. There are 120 degrees between air signs. And there are 120 degrees between water signs. There are 90 degrees between cardinal signs. There are 90 degrees between fixed signs. And there are 90 degrees between mutable signs.

• Primary Aspects

Primary aspects are apparently (generally) the most significant, and include 0 degrees, 30 degrees, 60 degrees, 90 degrees, 120 degrees, 150 degrees, and 180 degrees. Planets have both constructive and obstructive influences. Planets that are in conjunction (0 degrees) or 30 degrees apart, or 60 degrees apart, or 120 degrees apart, are considered to be in constructive aspect, where the influence of one is augmented and constructively moderated by the other. While planets that are 90 degrees apart, or 150 degrees apart, or 180 degrees apart, are considered to be in obstructive aspect, where the influence of one is augmented and obstructively moderated by the other. Given that planets have orbs, the significance of an aspect begins and ends respectively just before and just after the integral aspect itself.

An aspect of 0 degrees is called conjunction and is a strong, unifying or binding relationship. An aspect of 30 degrees is called semi-sextile and is a harmonizing aspect, considered somewhat good. An aspect of 60 degrees is called sextile and is a creative aspect or considered good. An aspect of 90 degrees is called square and is obstructive or separative and is considered adverse. An aspect of 120 degrees is called trine and is a harmonizing aspect, considered very good. An aspect of 150 degrees is called quincunx and is indifferent, considered slightly adverse. And an aspect of 180 degrees is called opposition and is obstructive or separative, considered adverse.

These seven primary aspects in order of relative strength, from most powerful to least, are conjunction, opposition, trine, square, sextile, semi-sextile, and quincunx. Although some of these aspects are considered adverse they are not "bad" but simply provide more of a challenge than the so-called "good" aspects.

- **Secondary Aspects**

Secondary aspects are apparently (generally) somewhat less significant, and include 15 degrees, 45 degrees, 75 degrees, 105 degrees, 135 degrees, and 165 degrees. Each of these aspects conveys a different consideration or consequence, but that consequence still depends on the nature of the planets that are in aspect.

- **Considerations**

In determining the contribution of an aspect in a given chart, one must consider the nature of the aspect (harmonious or inharmonious and the strength or significance of the aspect per se); the nature of the planets in aspect (or planet and point, or two points); the inherent relationship of the two planets; the precision of the aspect, i.e., is it exact or within a planetary orb; whether or not the aspect is applying (forming) or separating (waning); the relative motion of the aspecting planet; and what other aspects are present to the two components. One must also consider the relationship of a planet to the sign or house where it is placed, i.e., a particular planet may be more comfortable in or sympathetic to a particular sign and considered to be a "ruler" of that sign or house.

Dynamic Astrology 3 • Progression

The third dimension of astrology is the individual or organization or collective and how that entity progresses.

A natal chart is a horoscope made for the time and circumstances of birth, which contains factors and influences that apply during the entire lifetime. A progressed chart is a horoscope that is progressed forward in time, i.e., made for some time after birth. A natal chart is erected based on the details of birth, while the progressed chart starts with and proceeds from the natal chart. Llewellyn George has referred to the natal chart as being like the index to a book (lifetime), while the progressed chart is like a chapter in that book.

A progressed chart is all about the changes in influences that have occurred or will occur since birth. Many features in a progressed chart can strengthen or weaken features in the natal chart. A natal chart represents the “energy” that qualifies a person at birth. That conditioning and qualifying energy follows throughout the lifetime, but in some sense changes somewhat through progression, such that progressed influences represent opportunities inherent in the natal chart but not active until some later time. Both sets of influences apply.

Changes in influence occur due to the dynamic nature of the heavens, which is also to say the dynamic nature of karma and the divine plan. But superficially, these changes occur because of the earth’s motion (rotation) which causes the signs to “move” in a 24-hour cycle. Changes also occur because the various planets move through the ecliptic (passage around the sun, and relative to the earth). Each day in the progressed chart represents a year in one’s life.

In a natal chart, if the place and time of birth are not well-known, then the natal influences cannot be well-determined, especially with regard to the time of birth and the placement of houses. Similarly, if the birth details are not well-known, then a progressed chart has relatively little value, because small uncertainties in the location or time of birth reveal large uncertainties in the chart (again, especially with regard to houses and placement of planets in houses).

However, in many cases it is possible to rectify one's time of birth, by various rectification-progression techniques, provided there are well-defined significant events in the lifetime to use as markers.

- Transits

Transits are the passages of "planets" through the background of signs and houses. During the course of a transit various aspects are created and dissolved. Thus transits are in some sense ripples of energy, that convey opportunities for a period of time (duration of the transit) in a progressed chart. In mundane or personality astrology these can be significant, but even more so for someone of more refined consciousness, who can draw on the more subtle energies provided by transits.

Moving planets can provide considerable moderation of the background energy, either through strengthening or weakening the inherent influence and adding the character of the planet into consideration.



Section 7.54



Other Aspects of Astrology

- There are a number of other issues regarding astrology. There is esoteric astronomy, the notion of parent stars, esoteric astrology, quaternaries, astrology and the seven rays, and the problem of astro-generalization.

Esoteric Astronomy

Exoteric astronomy is the physical, chemical, and mathematical science of the various (physical) celestial bodies and of their magnitudes, motions, constitution, and associated phenomena. Contemporary (orthodox) astronomy recognizes many greater and lesser bodies: meteors, asteroids, planets, moons, stars, clusters, galaxies, etc. The exoteric science of astronomy deals only with the dense physical (solid, liquid, and gaseous) forms and their (various) objective energies. The esoteric side of astronomy deals mostly with life and the higher (non-physical) forms and energies.

Esoteric astronomy is the science of the various celestial lives and their properties and influences in terms of qualified energy cycles. Astronomy need not be confused with astrology. Astrology deals with the effects of extra-planetary energies as they qualify or influence life and consciousness. Astronomy deals with the nature and purpose of the sources of these energies and with their transmission and transformation before they are qualified by the planetary atmosphere. Thus astronomy and astrology are complementary and supplementary. It is from the esoteric astronomy that the theosophical teachings concerning cosmology and cosmogenesis are found, teachings of the cyclic manifestation of the universe and the planetary, solar, and cosmic lives, and through which the synthesis of greater life is realized.

Each of the active planets within the local system (whether physical, astral, or mental) is the body of manifestation of a planetary logos, a great intelligence (life) which is the soul of the planet, incarnating and expressing itself through the planet as the human soul incarnates through its personality. All of the various kingdoms and lifewaves within the planet are contained within (and are therefore a part of) the aura (energy field or consciousness) of the planetary logos. Some planets are sacred planets; a sacred planet is a manifestation of one of the seven rays within the solar system, a major (relatively permanent) incarnation of a planetary logos. Other planets are inferior or non-sacred; a non-sacred planet is a minor (temporary) incarnation of a planetary logos. The planet Earth is presently considered a non-sacred planet. Some planets are synthesizing planets and will play major roles toward the end of the solar

manifestation. Some planets are primarily radiators of energy; some are primarily absorbers; and some are primarily transformers. All planets modify to a certain extent the energy that passes through them.

The seven sacred planets of the local system are major (psychic) centers of energy within the body of manifestation of the solar logos. The star which is the physical sun veils the inner spiritual sun (son) that is the true objective essence of the solar logos. The solar logos (which lives through the solar system) is a cosmic center (cosmic atomic sphere) within a far greater being, the cosmic logos. From the microscopic atom to the macroscopic atom, there exists a succession of greater and greater beings, with each lesser life living within (and forming a part of) a greater life. Even space itself is a living entity. At the most obscure limit of human perception is absolute being, of which all of the manifested universe is but a symbolic derivation.

All of manifestation is held together by the ordered purpose of cosmic intelligence. Manifestation proceeds in a complex but ordered succession and superposition of progressive cycles and incarnations of cosmic, solar, and planetary lives and their (internal) lifewaves and kingdoms. The esoteric astronomy is a science of unity, for it shows (by degrees) how all things within the universe fit together to form a supercosmic unity.

† Commentary No. 615

Parent Stars

All of the units of life (consciousness) within a solar system are the children of the solar logos (of which the solar system is the lower manifestation) in the sense that the substance of every form, soul, and monad within the solar system is the substance of the (form of the) solar logos, in the sense that the life and consciousness of every lifeform within the system is induced by and a reflection or qualification of the solar logos, and in the sense that each evolutionary unit has the potential to evolve into a solar logos (or some comparable lifeform).

Thus the three aspects of the human being (personality (form), soul (consciousness), and monad (spirit)) are all comprised or composed of the

substance of the solar logos (all within the cosmic physical plane) and are subject to the (primary) qualification of the solar logos (directly, through the planetary logos, and through the human lifewave). The solar logos is the parent (protector) (preserver) of all of its reflected or induced lives (consciousness) (manifestation), in the sense of bringing forth offspring (from and within itself) and in the sense of providing (being) the material (substance) or source from which all lives (within the solar system) are derived or formed.

However, the solar logos (as all solar logoi) radiates energy beyond the solar ring-pass-not in sharing (qualification) and communication (interaction) (relation) with the entire field of solar logoi (and particularly those to whom (which) it is particularly related). And all forces external to the solar logos are applied through (moderated by) the solar logos and form part of the solar qualification of all that exists or is manifested within the solar ring-pass-not. Thus major and minor (incidental) relationships exist between all solar logoi within the field of cosmic manifestation (much like major and minor relationships exist between all human beings within the human lifewave (and more so (radiatively) as humans evolve toward self-realization)). On the cosmic level, a manifold of solar logoi exists; while on the solar level, a manifold of human monads exists. Each respective manifold is a monadic (energy) field; so that while each monad is formed of the substance of the field of manifestation, the field itself is modulated in the sense that patterns or waves of energy impression are induced within the field.

Since every level of manifestation is in some sense a reflection or indication of something higher, relationships exist between individual (human) monads and the various stars or solar logoi that fill (subsist within) the cosmic manifold. The same pattern or wave that is induced within the cosmic manifold of solar logoi (each logos contributing some qualification) is transmitted through each solar logos, qualified particularly by that logos, and reflected in (induced within) the monadic field. In this sense, the (local) solar logos is the primary parental source for every human monad, while the various stars within the cosmic manifold are secondary parental sources (by induction and correspondence) for the monadic manifold.

Thus, incidentally (without particular or practical significance) each particular human being has a particular parent star, as the outer field of manifestation

(beyond the solar lens) is reflected into and through the inner field of manifestation (within the solar ring-pass-not). The same principle is applied to the human being (monad) in reflecting and inducing the field of life of humanity into the field of composite lives which constitute the life, consciousness, and form of the human being. All of humanity are nonetheless (primarily) born of one star, the solar logos of our local system.

† Commentary No. 1212

Esoteric Astrology

Exoteric astrology refers to that part of astrology which is generally known or understood, that which is readily available and generally accepted as true, though it may be frequently misunderstood or misinterpreted. Exoteric astrology deals primarily with the astrology of personality and personality-centeredness, without recourse to the soul or the influence of the soul. Esoteric astrology refers that part of astrology which is occult or hidden, that which deals with the soul and the influence of the soul upon a responsive personality. That which is esoteric becomes exoteric as humanity evolves, growing both in consciousness and in spirit, as people are able to incorporate and apply the new level of understanding.

This is so in regard to all truths. This is so in regard to astrology, that ancient science based on the interaction of cyclic energies within the cosmos. In the solar system, the planets act as focalizing agents for these energies, and it is the reaction or response to this process which astrologers attempt to analyze. As people move upward and onward along the spiral path, it becomes both necessary and possible in the very natural order of the evolution of the soul, for the mind and personality to rise above mundane (personality) astrological aspects in a process referred to by Jesus as "overcoming" and by others, in this age, as "living above it."

While exoteric astrology is the astrology of the (energies and forces that apply to the) personality (and subject to the abuses of the interpreting mind and emotions), esoteric astrology is the astrology of the soul (i.e., the energies and forces of soul qualification). Esoteric astrology might be said to be exoteric astrology in evolution, or the astrology of those upon the path (but not for the

respective personality influences). Just as there are many perspectives on the better-known (exoteric, mundane, widely-abused, greatly misunderstood) astrology, there are also different perspectives or levels of understanding of the more occult or esoteric astrology. Each can provide much material which assists in the understanding of an individual.

In a mundane chart, correctly done, a person (personality) (or more properly, the forces that qualify or influence a personality) can be read in several layers, depending very much upon the intuition of the delineator. In an esoteric chart or reading, this delineation is stepped up and it is possible to recognize the influence of a soul from a rather deep (high) level. It is a better key to understanding the purpose of a present incarnation and holds the secrets of the previous life on earth, plus the accumulated talents that the soul has acquired. It pinpoints much of the karma and also the many relationships which might otherwise remain a mystery within the framework of the usual astrological chart.

On one hand, the exoteric chart applies to the personality of one who is not on the path and who is reactive or responsive to the personality qualifying energies and forces and which is relatively meaningless for one who is on the path and responsive to higher (soul) qualification. On the other hand, the esoteric chart has no meaning for one who is not on the path and pertains primarily to the fully-integrated, spiritually responsive individual who is in some measure in touch with the soul and the energies and forces of the soul. For the properly trained astrologer this distinction is crucial. Applying exoteric interpretations to someone who is living above the personality-centeredness of ordinary humanity is pointless. Likewise, applying esoteric techniques to someone who is living at the personality level.

Quaternaries

A quaternary is a member of a group fourth in order or (more commonly) a set (quaternion) (tetrad) comprising four (generally equal but not generally identical) units or members. In this sense (of a four-fold set) the quaternary is a natural bridge (energy-link) between the more natural trinity (tertiary) (triplicity) (three major rays) and the astrological framework which has a basis of twelve.

The quaternary also has significance by virtue of the role (qualification, correlation) of the fourth ray and offers the energies of harmony through contrast and relationship through balance. In a trinity properly there are three members and three relationships and a whole, while in a quaternary there are four members and two primary relationships (pairs of opposites) and four secondary relationships and a whole. The trinity is relatively more simple and stable while the quaternary is relatively more complex and dynamic. And yet relationships exist between trinities and quaternaries (significantly) and between quaternaries and pentads (significantly less so).

One natural quaternary is that of the four directions (north, south, east, and west) and various associated symbologies. Another is that of the four seasons (spring, summer, autumn, winter). Yet another is that of the four elements (air, water, fire, earth) and their astrological implications. Indeed, it is the interaction of the trinity (cardinal, fixed, mutable) and the quaternary (air, water, fire, earth) that forms the (three times four equals) twelve signs of the zodiac (the astrological background) as well as the twelve houses (that background in its more dynamic sense). And of course the four seasons correlate directly with the annual astrological cycle. There are also the four (symbolic) horsemen of the apocalypse (war, famine, pestilence, and death). And the four (normal) dimensions of space-time (length, breadth, depth, duration). And four suits of the Tarot (wands, cups, swords, disks) (hearts, spades, diamonds, clubs). There are also four cardinal virtues (prudence, justice, temperance, fortitude). And many other quaternaries (significantly so or otherwise). All sets of four which are mutually correlative in some sense or another.

A number of religious symbols embrace or derive (from) the quaternary, including the Christian cross, the (ancient) (more dynamic) swastika, and the tetragrammaton (Yahweh). Some crosses are symmetrical in one dimension (only), while others are symmetrical in two dimensions. There is relatively more balance in symmetry, but more “urging” with less symmetry, provided the whole (symbol) (set of relationships) is coherent. The cross is an open quaternary (symbolic framework), while a square or rectangle (or other tetrahedron) is a closed quaternary (symbolic framework). Thus the energy relationships of a cross are quite different from those of a square.

Tetravalent members are properly equal but not equivalent. Each conveys or embraces its own energy and symbolism. But the relationships that exist between set members also convey (generally deeper) insights. One should properly first study the nature of the four set members individually, then the nature of the four as a whole, then the nature of relationships of each to the whole, and finally the nature of relationships of each member one to another. There is greater meaning (and insight) in context. And a proper quaternary has considerable (proper) context (albeit not as much as a trinity (there is greater depth in simplicity than in complexity)).

† Commentary No. 1470

Astrology and the Seven Rays

Astrology is a framework or context. The seven rays simply provide a more powerful (esoteric) and more natural framework. But each framework offers insight and any principle or process can be embraced and understood in either framework. Each of the astrological signs is formed by one or a combination of the seven rays. And each of the rays can be perceived as embracing three of the astrological signs. Astrology is clearly the more popular (profane) framework and has been exposed since its inception. The seven rays framework has for the most part been revealed through deeper, less public teachings. But even the seven rays framework is now being misinterpreted and misunderstood by those who lack the proper training and insight, much like has astrology. But both frameworks remain valid for those who do understand them.

Aries is formed by a combination of the first and seventh rays and is linked to Cancer (3,7), Leo (1,5), and Capricorn (1,3,7). Taurus is formed by the fourth ray and is linked to Scorpio (4) and to Sagittarius (4,5,6). Gemini is formed by the second ray and is linked to Virgo (2,6) and Pisces (2,6). Cancer is formed by a combination of the third and seventh rays and is linked to Aries (1,7), Libra (3), and Capricorn (1,3,7). Leo is formed by a combination of the first and fifth rays and is linked to Aries (1,7), Sagittarius (4,5,6), Capricorn (1,3,7), and Aquarius (5). Virgo is formed by a combination of the second and sixth rays and is linked to Gemini (2), Sagittarius (4,5,6), and Pisces (2,6).

Libra is formed by the third ray and is linked to Cancer (3,7) and Capricorn (1,3,7). Scorpio is formed by the fourth ray and is linked to Taurus (4) and Sagittarius (4,5,6). Sagittarius is formed by a combination of the fourth, fifth, and sixth rays and is linked to Taurus (4), Leo (1,5), Virgo (2,6), Scorpio (4), Aquarius (5), and Pisces (2,6). Capricorn is formed by a combination of the first, third, and seventh rays and is linked to Aries (1,7), Cancer (3,7), Leo (1,5), and Libra (3). Aquarius is formed by the fifth ray and is linked to Leo (1,5) and Sagittarius (4,5,6). And Pisces is formed by a combination of the second and sixth rays and is linked to Gemini (2), Virgo (2,6), and Sagittarius (4,5,6).

The first ray embraces and qualifies Aries (1), Leo (1,5), and Capricorn (1,3,7). The second ray embraces and qualifies Gemini (2), Virgo (2,6), and Pisces (2,6). The third ray embraces and qualifies Cancer (3,7), Libra (2,6), and Capricorn (1,3,7). The fourth ray embraces and qualifies Taurus (4), Scorpio (4), and Sagittarius (4,5,6). The fifth ray embraces and qualifies Leo (1,5), Sagittarius (4,5,6), and Aquarius (5). The sixth ray embraces Virgo (2,6), Sagittarius (4,5,6), and Pisces (2,6). And the seventh ray embraces and qualifies Aries (1,7), Cancer (3,7), and Capricorn (1,3,7). At first glance it would seem that Taurus and Scorpio should be quite similar as they are both formed by (only) the fourth ray, but they do in fact reflect different aspects of the fourth ray. The similarity is more esoteric than apparent in any mundane or exoteric sense. Likewise for Virgo (2,6) and Pisces (2,6), where each embraces a uniquely different combination of the same two rays.

In another sense, astrology is a mask that obscures the seven rays. It allows people to deal with influences in a relatively more understandable (conventional) (mundane) framework, without (necessarily) the spiritual context. But the

seven rays are nonetheless underlying all of astrology. And the seven rays reveal the true potency of (esoteric) astrology, which is not an analytical science at all.

† Commentary No. 1492

Astro-Generalization

One of the real problems in astrology is the tendency of most people, and most astrologers, to over-generalize, e.g., to read too much into a given sign or circumstance, and to apply that generalization to a particular person or situation.

The twelve astrological signs, for instance. Each of the signs has a particular character, nature, and quality. That character, nature, and quality is then a force in some chart (context), resulting in some definite-but-qualitative bias, conditioning, influence, or tendencies. If one considers the sign from first principles, then the quality (influence) is really (actually) relatively well-defined. But the actual consequences (bias, conditioning, influence, tendencies) depend on very much more than that, i.e., they depend on the context and framework (consciousness and circumstances of the person or place under consideration).

For example, the astrological sign of Aries. From first principles, Aries has a definite character, nature, and quality, that can only properly and truly be perceived qualitatively and subjectively. At the level of second principles, Aries is a (unique) combination of masculine, fire, and cardinal properties. That is all. Everything else that one can apprehend about Aries is a matter of interpretation and inference (and hopefully intuition), in some context. To say that Aries "people" have courage is to over-generalize. It may be that most Aries "people" are relatively more courageous than others, but this is an over-generalization, one that is simply not (ever) applicable to all. Because Aries itself has nothing to do with courage. Courage is induced or indicated (as an influence) as a consequence of Aries qualification (energy) being applied to a particular person in particular circumstances. And how one embraces or is influenced by this factor (Aries qualification) depends a lot on a lot of other factors.

But most astrologers (and most people who consider these things, necessarily superficially) base their interpretations of the Aries "nature" on what they have read or been taught, or on their own experience in the way of observations of people. And the problem with this is that it (what is written, what is observed) is all biased and conditioned by the astrologer's own nature, no matter how objective he or she is trying to be. And no matter how objective the observer may be, he or she cannot apprehend every instance of the Aries nature nor properly generalize from those observations. In part because the observer is biased and conditioned by his or her own character, consciousness, culture, experience, perspective, and values; in part because the observer can only observe a relatively small percentage of cases; and in part because the period of time in which the observations take place is also biased or conditioned. So even while many astrologers reach the same conclusions as to what is the Aries nature, one must properly realize that these conclusions are simply inferences that are necessarily limited in correctness (value). That all the "best" astrologers may say the same thing does not in itself make something true. It is true only if it is true.

However, on a practical level one must simply see these things as inferred tendencies. Yes Aries "people" tend to be adventurous. So when one is reading (or hearing) about some sign (or other factor) one should view what is written (or said) in some under-generalizing way, with conscious caveat, with conscious realization that these influences are inferred and do not apply to all, and may or may not apply to the subject (person or place) under consideration.

Horoscopic Interpretation

Casting a horoscope is relatively straight-forward, if not easy. The hard part is how to interpret the various features in the horoscope or chart, and how to interpret the whole. There are various ways to interpret a horoscope, ranging all the way from emotional to intellectual to intuitive. Thus delineation is according to the consciousness of the astrologer or interpreter. If the astrologer is reasonable and rational, then delineation is a matter of actual interpretation, and depends on the knowledge, understanding, relative perceptiveness, intelligence, and biases of the astrologer.

All astrologers who function at the personality level, i.e., all professional astrologers and most others, and rely on the mind, are necessarily biased, at the very least by knowledge and by personal values. Thus there are many, many possible interpretations or delineations of every feature and the whole. If the astrology is of somewhat higher consciousness, and can draw upon the true intuition (buddhi), then the interpretation or delineation can to some extent rise above intellectual limitations and other bias and be a true apprehension rather than actual interpretation. Because "interpretation" varies so much from chart to chart, and from interpreter to interpreter, the focus here is upon the constituents of the horoscope, the features to be interpreted, rather than interpretation per se.

The horoscope itself, if done correctly, and based on the actual particulars of birth (accurate location and accurate time) which is not so hard to do, and is generally consistent among astrologers, the horoscope itself reveals the sun sign and placement within that sign, the ascendant, the placement of the various houses, the location of the various planets in the various signs and houses, and the various aspects or relationships that appear in the chart. Delineation is about interpreting all these things, determining the significance of each feature and the significance of the whole.

- Delineation of Static Features

Each of the twelve signs is subject to interpretation, i.e., what is the quality and character of influence of each of the twelve signs, e.g., what is the overall quality and character of Aries? Similarly, each of the twelve houses is subject to interpretation, e.g., what is the overall quality and character and nature and domain of the first house? And each of the various planets, e.g., what is the overall quality and character of Mars? Also the ascendant, where the ascendant falls is subject to interpretation, e.g., what does Virgo ascending mean? Of course there are more details than these, but these are among the principal static features.

- Delineation of Dynamic Features

Dynamic features are more complicated, and much more numerous, because they are combinations of things. Each planet in the context of each sign is subject to interpretation, e.g., what is the significance of Venus in Capricorn? And in a more detailed sense, what is the significance of a planet in a particular decan or degree of a particular sign, and given the relative motion of the planet in the context of that sign? Similarly, each planet in each house is subject to interpretation, e.g., what is the significance of Jupiter in the second house? And in a more detailed sense, what is the significance of a planet in a particular decan or degree of a particular house, and given the relative motion of that planet in the context of that house? Also, each planet in aspect to every other planet, e.g., what is the significance of Mars and Venus in conjunction, in the context of Cancer and the third house? And in the more detailed sense, in the context of the particular decan or degree of each of the two planets and in the context of the given sign and house? And in the more detailed sense of a planet in aspect to another planet in the context of all aspects in the charts. Of course there are many more details than these, but these are among the principal dynamic features.

- Delineation of Individual Features

While there are many possible individual features, many astrologers have published compilations, providing their interpretations of each of the various individual features, both static and dynamic. Of course these compilations reflect the bias and consciousness of the astrologer, and are generally drawn from the particular (limited) experience of the astrologer, but they can be nonetheless useful in the sense of providing hints as to the nature of features, especially if one considers many such interpretations to get a sense of the nature and range of meaning. But ultimately one must sense for oneself what all of these things means.

- Individual Features and the Whole

While each of the various interpretations or delineations of individual factors has some relative significance, these are all properly modified by collections of features and the entirety of the chart. Thus one must look at the whole of the chart, to see how some features or collections of features may be moderated. Some features will be more prominent, others less so, if one takes into account the whole of the chart. And last but not least, one must properly take into consideration the consciousness of the subject, because someone of limited consciousness will be influenced more directly by a natal horoscope, and someone of considerably advanced consciousness will be influenced much less directly, and much more subtly. In other words, a given static or dynamic feature will mean one thing for someone of limited consciousness, and something very different for someone of higher consciousness. Which also means that astrological generalizations only really apply to people of “ordinary” consciousness, and even then not very well. Effective horoscopic interpretation requires a fundamentally intuitive apprehension, through buddhi, which precludes all professional astrologers and most others.