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Saturn leaves a trail of grief in its wake throughout each of the 12 signs although, as with everything in astrology, there are two sides to this planet. The obstacle is set down for the native to overcome: the challenge is made for the native to learn from these problems and thereby gain greater insight into this area of life. First House Saturn offers the native the chance to know him/herself, the Fifth House, to more steady and mature love relationships, and in the Tenth House, human integrity and the knowledge that social structures are something to be used by the native, not to rule him/her.

Yet, for the hardships brought upon us by Saturn, jovial Jupiter is the small spark of hope to escape last from Pandora's box, riding on the coattails of pestilence. Jupiter showers us with his bountiful grapes, spreading joy, luck, and opportunities, more or less depending upon its aspects. However, when coupled with Saturn, depending on these other aspects, — more karmic implications, — one can either balance each other — exuberance tempered with caution — or one may completely smother the other.

Jupiter is the opposite of Saturn, where Jupiter is found, housewise, luck is not far away; Jupiter in the Second House (House of money, material comforts, etc.) is excellent for making money and also generous with its distribution; Jupiter in the Fourth House (home base, security) indicates a happy family life, a large family who are ready to lend a helping hand at any time, and Jupiter in the Ninth House (long-distance travelling, higher learning, philosophy) will show up in the native as, perhaps, a broad-minded visionary, or at least a liberal thinker.



The early Britons, who lived in days when people were eager for knowledge although it was still shrouded in mystery and mysticism, firmly believed on clear quiet nights the music of the stars and planets, as they rolled through the firmament, could be heard by mere mortal ears on the earth below. The heavenly bodies were attributed unearthly qualities which could be felt by men millions of miles away.

Astrologers still believe in these qualities. They believe the energies emanating from the planets and stars, mingling with each other, forms the motivating factors in the lives of the human race. These energies we have already briefly touched on: the Sun represents the self, or ego, Moon represents the feminine principle (the earth mother) or the unconscious habit patterns and urges, Mercury communicates in all forms, Venus radiates love and harmony, Mars aggressiveness and action, Jupiter, optimism and truth, Saturn, obstacles and caution, Uranus, genius and eccentricity, Neptune, mysticism and delusion, and Pluto, the sublime.

These are coupled with the signs of the Zodiac, depending on which part of the sky they travelled through at the time of birth. Each constellation, or Zodiacal sign, consists of 30 degrees. This, multiplied by the 12 signs, forms 360 degrees, or a full circle. Thus you find planets at various degrees of signs, such as 27 or 21. When a person is said to be born on the "cusp" it means the Sun was just leaving one sign and entering another and was in the final or beginning degrees of a sign (e.g. 29 or 0).

The planetary energies are basic. The energies of the Zodiacal signs shape them. Aries is the fiery and impulsive initiator of action, Taurus is slow, artistic, and likes the status quo, especially if he/she is doing well financially, Gemini is quick, full of nervous energy, chattering away on the telephone in between classes, Cancer, on the other hand, is a homebody, inviting friends and family to their domain, a little quiet, but comfortable, Leo's stage is the world and his/her lovers are many, Virgo prefers cleanliness, efficiency, and punctuality and tells you when things are not right, Libra doesn't argue, becomes angry at injustices, and likes to play the artist, Scorpio is intense, never does anything half way, Sagittarius is the happy-go-lucky traveller, philosopher, teacher, and bachelor, Capricorn, the sober, somber, studious structured business-type, Aquarius, fun-loving, humanistic, eccentric, Pisces, dreamy-eyed, undiscriminating, evangelist, in another world half the time.

Between the planets and signs is the chance for a large number of pairings such as Mars in Sagittarius, an active seeker of truth, a lover of lovers, a wanderer; Venus in Virgo, critical of love but faithful once it has made a commitment; Mercury in Gemini, an avid letter-writer, given to pacing the floor or Boston marathons, and the list goes on.



The 12 Houses are each ruled by a planet and corresponding sign: First House, Aries and Mars; Second House, Taurus and Venus; Third House, Gemini and Mercury; Fourth House, Cancer and Moon; Fifth House, Leo and Sun; Sixth House, Virgo and Mercury; Seventh House, Libra and Venus; Eighth House, Scorpio and Pluto; Ninth House, Sagittarius and Jupiter; Tenth House, Capricorn and Saturn; Eleventh House, Aquarius and Uranus; Twelfth House, Pisces and Neptune.

Each House is the personal domain of one of the 12 Sun signs. Each House, along with its ruling planet, embodies the attributes of its particular sign. For example: the Eighth House is ruled by Scorpio, which is ruled by Pluto, Pluto, itself, and when it aspects another planet, delves into the sublime, the lower subconscious realms, creates and intensity of depth. Thus Scorpio takes on these aspects. The Eighth House basically rules sex, death, and regeneration. It follows that sex stems from the fear of death, the need to replenish the species, as it were, and regeneration is the end result — procreation. However, this may be taken on other levels — the need to overcome obstacles through a depth of intensity — to "wipe clean the slate" and begin anew. This we must take into consideration when dealing with the Scorpionic nature.

As for House representation, it is as follows, and that is following closely to the attributes of its ruling sign and planet: First House. The First House is the most important in that the beginning degree of it (the cusp) is also called the Ascendant. The Ascendant can determine the appearance of a person and how that person will initially react to the world (Aries go out with both fists flying, Cancerians are quiet and defensive and, if male, often marry an older woman — a surrogate mother-type, Virgoes are critical of the world and of themselves and are health conscious, Capricorn is aloof, usually tall and thin and, if a woman, may look for a much older man to marry, if they marry at all.) Aspects made to the Ascendant, especially conjunctions, will give the native an unexplainable presence, a first impression felt by all others they come into contact with. In one case I know of, Saturn

# Metaphysics is another philosophy of life

conjoined the Ascendant, imposing difficulties not only on the native but also upon his mother. The native was a difficult birth, premature by three months, and, although his Ascendant was in Cancer, Saturn's aspects gave him a lean skeletal look, the prime illustration of the Saturnine physique.

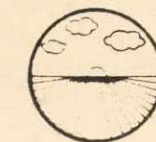
Back to the Houses: aside from the Ascendant, the First House rules the area of life which is the self (the universe revolves around the self), the spark of being, initiator of action; Second House — finances, luxuries, stubbornness; Third House — lower learning, communications, short distance travelling, commerce; Fourth House — home base, family, mother, introverted tendencies; Fifth House — love affairs, children, talents, melodrama; Sixth House — health, service.

dependents, everything in its place, Seventh House — partnerships, marriage, justice, Eighth House — sex, death, regeneration, other people's money, inheritances, Ninth House — higher learning, philosophy, religion, long distance travelling, Tenth House — ambitions, work, status, social structures, Eleventh House — hopes, dreams, aspirations, genius, sudden actions, Twelfth House — mysticism, seclusion, prison, hidden enemies.

You may have noticed a difference between the first six houses and the second. The Wheel of the Zodiac is evolutionary in itself. Whereas the first six found below the "horizon" of the chart deal with the self, gathering a strong base from

whence to propel the self forward into life as it moves through the Houses, the second six situated above the "horizon" deal with integrating the individual into society. For example: the First House is the self, the initiator of action, but its opposite, the Seventh House, deals in partnerships, in doing things as part of a larger group. The Third House rules lower education, communication, while the Ninth House is responsible for higher learning and forms personal communication into concepts and philosophies, teaching them to others. The Sixth House personality is concerned with bodily hygiene and serving individuals and small groups but the Twelfth House rests upon the highest realms of the mind and wants to save the entire world.

Each planet, whether they rule the House they fall into or not, takes on some colouration of that House. For example: Venus in the First House can be somewhat Alien — self-centred and aggressive in love, Mars in the Second House will spend a lot of time directing its actions towards making money, etc.



Once again, going back to karma, we find its most obvious indication in the planetary aspects. If the planetary energies are basic, and the Zodiacal energies shape them, then it is left to the aspects to direct

them. Robert Hand, in his book **Planets in Transit**, speaks of aspects, saying the conjunction (1) "symbolises union and perfect togetherness. It is the number of beginnings. There is no polarization and therefore no conflict between the principles. However, if a conjunction occurs between two planets that are not basically easy to combine, the result will not be easy. The difficulty does not arise because of a conflict between the principles, but because the union is difficult. The opposition (2) This is the number of polarity, of confrontation between two principles, and it is inherently connected with conflict. But it is also the symbol of I and Thou, of the interaction between Self and Other, without which there can be no consciousness at all. The trine (3) This number symbolizes the resolution of polarity and conflict through an intermediary. It is also the state of equilibrium and balance. The square (4) Four is the first composite number of the series, the first number that is the multiple of a number other than one. Because it is a product of two times two, it shares much of the nature of the opposition. It is a number of dynamic change and instability. But on its own, it is associated with ego-consciousness and the notion of material reality. The sex-

tile (6) Like four, this is a composite number, the product of two times three. It can be regarded as the opposition of the trine series. It connotes a state of balance somewhat like three, but it serves to sharpen consciousness and heighten awareness, which requires a certain degree of initiative. It is not possible to remain passive to a sextile the way you often can with a trine. Six is a number of activity within a state of balance.

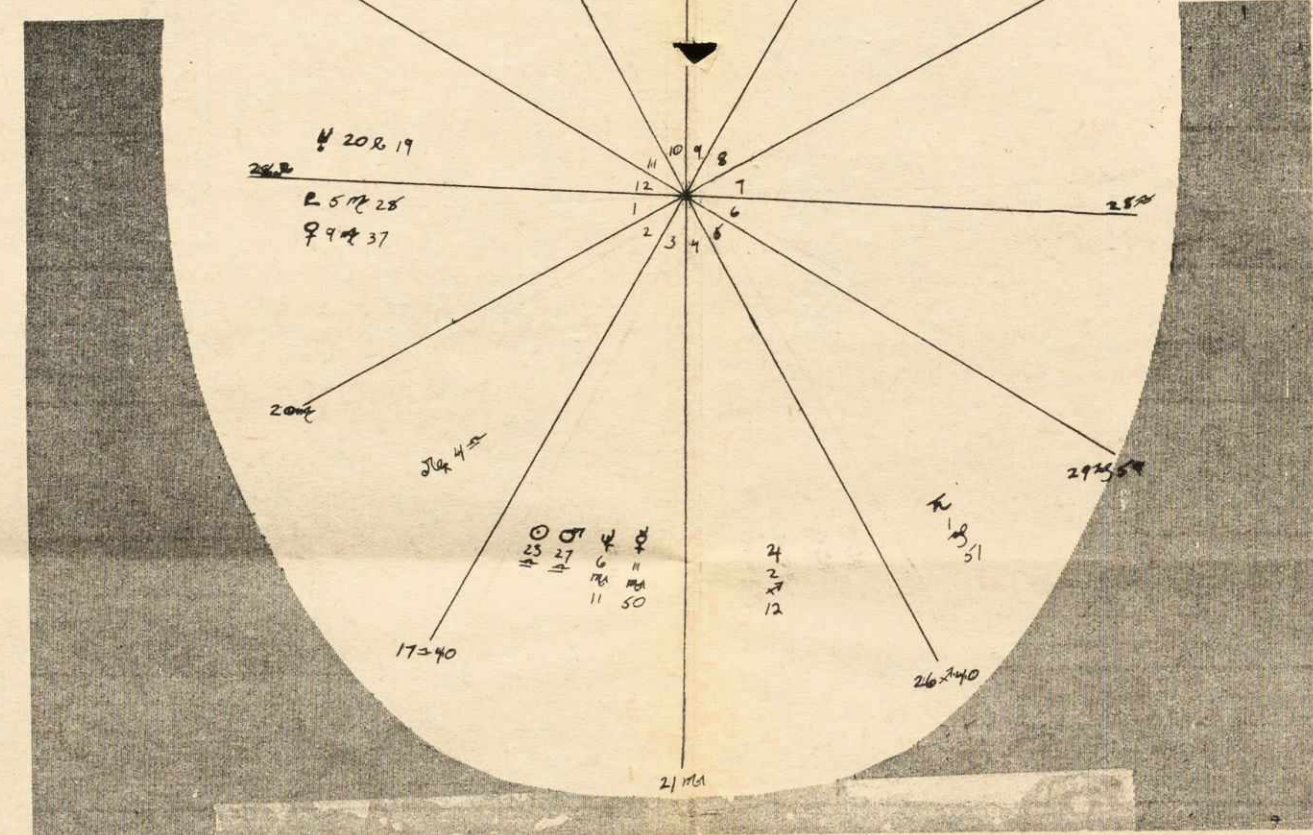
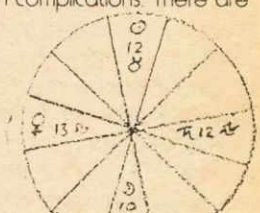
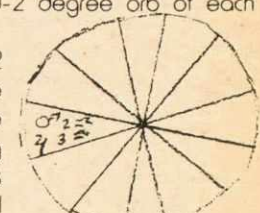
Conjunctions, planets within a 0-2 degree orb of each other (♂ 2 ♀ and ♀ 2 ♂ are conjunct; ♀ 2 ♀ and ♀ 15 ♀ are not), as Robert Hand said, can be either good or bad, depending upon which planets two energies merge together into one powerful one. Example: Sun conjunct Mars confers a strong will and abundant ved. Usually a conjunction energy while Mercury conjunct Jupiter gives the native a zeal for finding the truth. On the other hand, pairings of Sun and Saturn can tap the individual of strength and confidence while the Moon and Uranus can make for a highly unstable person who flies off the handle emotionally at the least provocation.

Sextiles, planets 60 degrees apart (♂ 2 ♀ and ♀ 2 ♂ are not) show an "ease in some areas of life. For example: Venus (beauty and artistic talent) sextile Mercury (communication) may show a gift for writing poetry or public speaking, or Moon (emotional responses) sextile Saturn (caution) may manifest itself as easily controlled emotions.

Squares, planets 90 degrees apart (♂ 2 ♀ and ♀ 2 ♂ are square; ♂ 2 ♀ and ♀ 25 ♀ are not) were considered definitely evil at one time in astrological history. However, although they do present difficulties to the individual, astrologers do admit now squares also provide motivation. If we didn't have problems, we would be eternally glued to that fluffly armchair in front of the TV in constant vegetation. Sun square Mars is probably the most active square, spurring its owners toward to hot, impulsive action; Mars square Uranus is similar except the manifestations appear in quick tempers and sometimes violent acts, and Mars square Pluto acts more on the subconscious level and can take action in a more secretive, vengeful way. On the other hand, a square between the Sun and Jupiter can make the native over-enthusiastic or generous, blindly giving away his/her possessions hand over fist, or entering blindly into bad business deals.

Now we come to complications on complications. There are three major types of square besides the simple 90 degree angle, and the most frustrating is the Grand Square in which four or more planets (included by conjunctions) are connected by 90 degree angles. In this case there is not the self motivation found in the single square because the energy in the Grand Square travels around in an endless circle making the native seem stuck in a rut. For example: ♀ 12 ♀, ♀ 13 ♀, ♀ 10 ♀, ♀ 12 ♀. In this square we have willpower, happiness, emotions, and limitations all mixing together to form another energy which, if we look at the individual square and oppositions, will manifest itself in the native as a person over-eager to enter into a love affair (Sun square Venus), but unable to express their emotions (Moon square Saturn), and yet lacking in the motivation to leave and seek a better relationship (Sun square Saturn), and so will allow himself to be stuck in an unhealthy relationship, complaining about it, but staying with it (Venus opposition Saturn and Sun opposition Moon).

A second square is the T-Square, two or more planets separated by 180 degrees (opposition) intersected at a 90 degree angle at its midpoint (♂ 2 ♀ opposition ♀ 2 ♀ square ♀ 2 ♀ or ♀ 15 ♀). Here, the opposition is usually passive with the square planet(s) providing the dynamic outlet for the opposing energies. In this case, the two opposing planets, Mars and Jupiter, will show in the



## Four thousand years of astrological lore

It is now known, for example, that the many megalithic sites in Britain were constructed, some as early as 2000 BC, for the purpose of marking solstices and other important astronomical events so that an accurate calendar could be kept. One authority on the subjects writes, of the men who built them: "We need not be surprised that their calendar was a highly developed arrangement involving an exact knowledge of the length of the solar year and that they had set up many stations for observing the eighteen-year cycle of the revolution of the lunar nodes." (p.3)

"At first the Babylonians marked the stages of the year by identifying them with particular stars that rose at different seasons. This proved to be unsatisfactory since the stars were unpredictable in the times at which they were visible. They then hit on the method of identifying the twelve months with twelve different constellations along with ecliptic. It was this system which developed into that of the zodiacal signs. The way in which the signs got their names is more complex than is usually thought. The most popular theory pictures a Babylonian shepherd gazing up at the night sky and seeing in the stars the shapes of animals and men.

"It is more likely that the figures of the zodiac developed in quite a different way. They were taken from existing mythological symbols to which the shapes of the groups of stars were adjusted. . . To illustrate how this principle worked in the naming of the constellations, let us take the sign of Aries, the Ram. The heavenly host was originally thought of as a flock of sheep with ram (the Sun) as its leader. When the solar year of the Babylonians began in Aries, the brightest star of the constellation, Hamal, was thought of as a kind of replica of the Sun, opening the year in much the same way the Sun opened the day. It therefore became the Sun in his capacity as a ram. Originally the Ram was just the single star, Hamal, but later the surrounding stars were incorporated into the sign.

"Geographical and meteorological factors also played a part in the formation of the zodiac. Aquarius, the Water-Pourer, for example, is the Sun in his capacity as a rain-giver. This is because of the heavy rainfall that occurred in Babylonia and January — the time when the Sun was

in Aquarius. (p.7)

The original Greek names for the planets were based purely on their appearance and character. The bright planet Venus was called 'Herald of the Dawn' or 'Herald of Light' and sometimes 'Vesperine' or 'Star of the Evening'; Mercury was called the 'Twinkling Star'; Mars, the 'Fiery Star' on account of its red colour; Jupiter, the 'Luminous Star'; and Saturn, the 'Brilliant Star' or the 'Indicator'. After the fourth century BC, however, these names were replaced by the names of Greek deities. Mercury became Hermes; Venus, Aphrodite; Jupiter, Zeus; and Saturn, Kronos. This does not indicate any connection between the Olympian pantheon and astrology. The names were chosen purely because those gods bore a certain resemblance to the Babylonian deities who were thought to govern the planets. These were, respectively, Nabu, Ishtar, Nergal, Marduk and Ninib. (p.16)

To Aristotle, the stars appeared as purer forms of life which exerted their influence upon the life of the earth. He also held a theory that there were a number of lesser gods who were ruled by the planetary spheres, a thought which was to crop up later in many different disguises. (p.17)

Despite Augustus's belief in astrology, it was under his reign, in 33 BC, that Agrippa, who as then aedile (the Roman magistrate superintending public works), ordered the 'astrologers and magicians' to be expelled from Rome. If Augustus believed in astrology, we must conclude that the motives for this expulsion were political. Augustus had a firm belief in the accuracy of astrology prognostications and he may have feared that a prediction of his death or the advent of another emperor might precipitate an insurrection against him.

Augustus's successor, Tiberius, suffered from the same fear. Under his reign, many people were put to death for having cast their horoscopes to find out what honours were in store for them. But a secret Tiberius cast the horoscopes of great people to find out if he had any rivalry to fear. (p.33)

In addition to the Greek elements there were a number of concepts which were purely Indian. One of these was the doctrine of Karma and reincarnation which became one of the fundamental teachings of Hindu

astrology. The Karma is the factor which determines the progress of the soul through its various incarnations. According to Knappich, Karma appears in the following three aspects, first, as Sanchita, the sum or result of acts committed in the previous incarnation; secondly, as Prarabdo, acts of the present incarnation which are subject both to the influence of the previous life and to the exercise of free will in the present one; thirdly, as Agami, future, unrealised acts. Thus the progress of the soul from one incarnation to another is conditioned by a mixture of free will, Karma and fate. Astrology was widely used by the Hindus to determine what stage a man's soul had reached. (p.56)

Outside Italy, one of the courts where astrology flourished most was that of France, particularly at the time of Catherine de Medici. The most famous of the astrologers employed by Catherine was not, however, a Florentine, but a Christianised French Jew. His name was Michel de Notre Dame, or Nostradamus as he is more commonly known. This austere and brilliant man had begun his career as professor of medicine and won great admiration by his work during a severe plague which swept through Marseilles in 1546. Early in life he had become aware of an uncanny gift he possessed for predicting future events and in addition had developed a taste for astrology with which he became increasingly preoccupied. In 1555 he published "Centuries", a book of oblique predictions written in the form of quatrains. One of these predicted the death of King Henry II. (p.74)

The Eighteenth Century: This was the era which became known as the 'Age of Enlightenment'. The pendulum had swung to the opposite extreme from the religious dogmatism of the Middle Ages and now reason and common sense had become the cardinal virtues.

In such an atmosphere, astrology, like all other occult sciences, was naturally taboo. In the mania for 'enlightenment' which swept Europe, attempts were made in many countries to suppress astrology. Under such conditions it was not surprising that the art of astrology declined and its followers dwindled to a small number of ardent devotees. The result was that the hard core of remaining adherents to astrology went underground and studied their art in the lodges of the Freemasons, Rosicrucians and other secret societies which now come into full

flourishing. In these societies, astrology and the other occult sciences were studied as symbolic systems of philosophy rather than as practical means of divination. (p.85)

To make matters worse for the astrologers in this sceptical time, an event occurred in 1781 that struck a painful blow at the old astrological tradition. This was the discovery by Sir William Herschel of a new planet, which was at first called 'Herschel' and later 'Uranus'. The fact that there were now eight planets caused the number seven to lose a lot of its mystique and spoil the symmetrical scheme of rulership of the signs. Later the astrologers were to be faced with the discovery of two more planets, Neptune and Pluto. (p.86)

Astrology first appeared on the American scene in the late nineteenth century and was given great impetus by the formation of the Theosophical Society in 1875. The birth of the society started an avalanche of occultism in the United States. Thereafter, there sprouted a profusion of 'Hermetic', 'Cabalistic' and 'Rosicrucian' societies, most of them interested, to a greater or lesser extent, in astrology. (p.101)

It did not take long for the American astrologers to establish a position almost as influential as that of their Renaissance predecessors. Among the thousands of people who came to consult Evangeline Adams at her studio in New York in the 1920's were politicians, lawyers, financiers and government officials. One of her clients was the millionaire financier J.P. Morgan who paid Mrs. Adams in return for monthly astrological forecasts to help him in his financial speculation.

Today, popular astrology in America is big business and there are many consultant astrologers who derive enormous incomes from their clients. There are, as in Britain, a number of thriving mass-circulation astrological periodicals, and most of the big popular newspapers carry horoscope columns. (p.102)

all information taken from Christopher McIntosh's book "The Astrologers and their Creed", 1969, Hutchinson & Co. Ltd.

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