

CHAPTER 7

Exploring personal trends

Casting a horoscope, calculating a birth chart, is a way of using symbols to ask questions and receive answers about the quality and potentiality of the moment. Predictions have a habit of proving often to be wrong; I dare say they are usually wrong. When astrological predictions prove equally wrong this does not prove that astrology is wrong or meaningless, any more than a mistaken mathematical theory will prove that mathematical calculations are useless. Symbols can have no real meaning of their own; they are useful only to the extent that the subject to which they are applied is well understood. With this proviso, they can serve to identify and determine facts and substantiate theories, to stabilize wildly variable possibilities.

Astrology of the inner self has to *begin* with an intuitive understanding of the soul, to be substantiated sooner or later by practical experience. As the inner self in its broadest sense embraces the whole collective self of humankind, it already includes all systems of understanding within itself. To regard our type of astrology as an amalgam of this and that system, to analyze bits of it, is to misunderstand its nature and purpose. Certainly our system has to contain elements of natal astrology which, as it depends for objective accuracy on assumed knowledge of the exact moment of birth, is largely subjective. It will contain elements of mundane astrology, "astrology of the Earth", because this deals largely with collective moods and broad-scale psychological changes. The Earth is the seat and the symbol of the individual self, and it has inescapable associations with each zodiac degree, which again are of great importance for the individual.

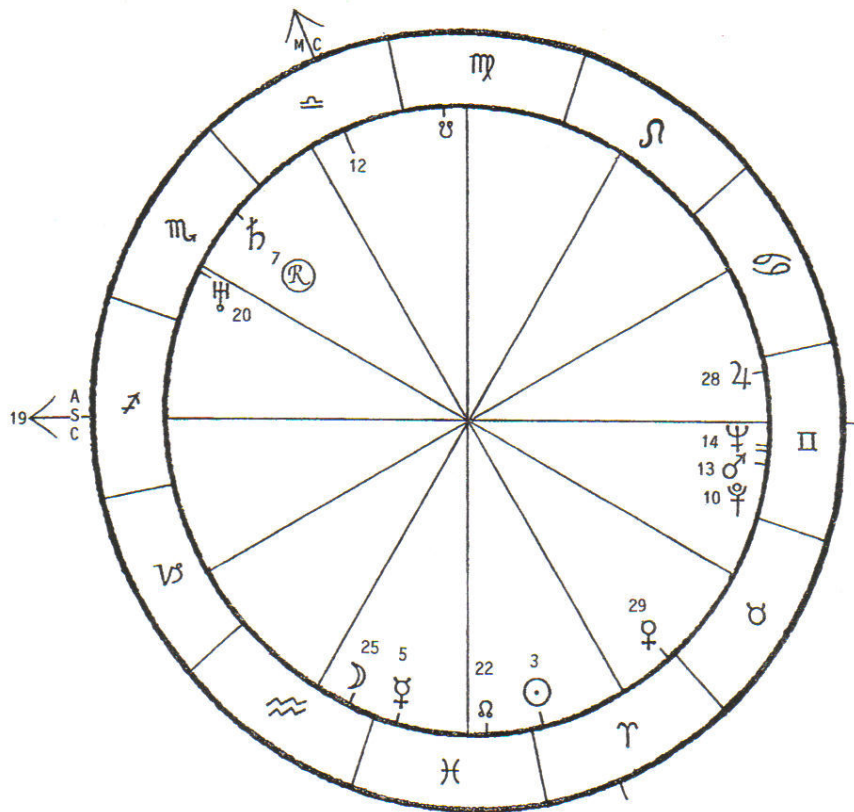
The inner self, as the seat of the soul, contains elements of past, present and future on an individual and a collective scale. Looking at world-scale events, collective moods often seem chaotic. This is by no means a modern phenomenon; the same applies now as in ancient times. What may be chaotic collectively can prove an inspirational new beginning personally, and when individual passions are stilled, the collective mood too will be quiet and receptive. It is when the individual is in a state of quiet receptivity that mundane astrology holds the most significance. Many astrologers are unaware of the possibility of observing, sensing and receiving divine influences in stillness. It is at the point of *uncalculated* stillness — that is, during the absence of desire — that *real* influence may be felt.

I aim to draw attention to the possibilities of quiet submission to such fine influences as may underflow or transcend the "personality" of daily experience. Personality, it is true, could be said to constitute the whole person as he or she functions in the world. I do not want to imply that "personality" refers only to the "outer" and thus not to the inner self. Without personality, I suppose, there could be no person in any meaningful sense.

But by over-valuing "mind", the intellectual viewpoint tends to see "personality" as a potential expression of wholeness in itself. As Dane Rudhyar wrote: *The goal of astrology is the alchemy of personality. It is to transform chaos into cosmos, collective human nature into individual and creative personality.* It is mainly a matter of definition, of course. I am taking "personality" to mean a synthesis of patterns of behaviour brought about through the will, and the main purpose of this book is to formulate the possibility of inner growth towards wholeness, which can take place only when the will itself, and thereby the personality too, has been temporarily suspended. The soul, like that of a newborn child, would have no personality in this sense, if it did not become superimposed in the form of influences from without. It is the self without this imposition that we need to consider, and this ought not to be taken as a theory, but as potential experience.

With this definition of personality in mind, there is a point to be made about the mundane houses taken as representatives of the soul. They should be seen as equal in size and capacity in every case. The soul lives and may come to its own awareness in time, but its substance is not of "time", but of "space". It is best then, when astrologically pursuing an interest in the inner self, to make use of the Equal House System when plotting the houses, rather than the Placidian System which is based on the Earth's rotation. Thirty years after the publication of *Astrology of Personality* Rudhyar wrote: *...now I conceive the houses most definitely as 30-degree sections of space surrounding the natal act of individualization, i.e., the first breath which establishes the individual rhythms of the newborn. The houses are not in the zodiac; but it is the signs of the zodiac and all the celestial bodies which find their location in this or that house. As a result, the Placidus system of house-determination, which is still mostly in use, does not fit in with such an approach, for it is based on a time-factor.* Soul "personality" cannot vary according to the latitude in which the individual is born. The Placidian System results in gross distortion of the houses on the birth chart of anyone born, say, in Norway or Alaska, and to quote the British astrologer Jeff Mayo: *If a system cannot be applied to the whole sphere of the Earth, wherever birth occurs, it is worthless.* Everyone has to start off with the same psychic field of potential action, the same expanse of virgin soil in which their garden can grow. The personal charts given in this book make use of the Equal House System for these reasons.

The creative intellect



Birth Chart of Dane Rudhyar

Dane Rudhyar was intellectually creative, a fact hinted at by his birth chart ascendant degree (rectified by himself) standing as it does in quintile aspect with Mercury — his thoughts were able to express the passions of his soul — and amply demonstrated by his expertise and taste in music. Whilst studying at the Paris Conservatoire he had become an admirer of Claude Debussy, and his book on that musician's life was published when he still only eighteen years of age. Debussy's so-called "allusive vagueness" appealed to him as poetic ideas translated into musical tone. Debussy at that time was at the forefront of the "Impressionist" school of music, doing with tone more or less what the Impressionist painters were doing with light. Rudhyar was fascinated too by the pioneer work of the Russian composer Alexander Scriabin, who related his music to what he felt were its spiritual roots, and to whom light and tone were indeed interwoven. Scriabin's *Prometheus*, or "Poem of Fire", actually included a score-line for *tastiera per luce*, a "keyboard of light" which produced an accompanying display of coloured lights projected onto a screen.

Rudhyar based his early musical compositions on Scriabin's pioneering work, and *Prometheus* inspired his own tone-poem, *Surge of Fire*, or "Soul Fire", which won him the Los Angeles Orchestra Music Award a few years later. His complex rhythms and swelling chords produced a recondite type of music which has baffled many traditional music lovers, and defied most musicologists' attempts to classify it, their descriptions ranging from "intellectually absolute" to what might be thought its antithesis: "mystical program music".

On his birth chart Venus sextile with Jupiter whilst in opposition to Saturn illustrates his appreciation of beauty and unusual harmony, and the interaction between two extremes — the aesthetic and the logical — which seems to lie at the root of his compositions. The Mars-Neptune-Pluto conjunction in his sixth house, forming a quintile aspect with his Sun and a trine with his MC, seems to strengthen this principle of harmonic polarity.

Rudhyar — or Daniel Chennevière as he was then known — left Paris and emigrated to Canada in 1914, settling in French-speaking Quebec, his move coinciding with the outbreak of World War 1. The disruption was signalled on the chart, perhaps, by his natal Sun squaring with the transitted "World War conjunction" of Pluto with Saturn within 3° Cancer (symbol: *An arctic explorer drives his dog team*), as less-than-human forces seemed to draw humanity rapidly into an unknown and coldly merciless future. Mercury, by its squaring with Mars and Pluto and its trine with Saturn, implies an inbuilt awareness of an impending life-cycle best avoided, and the personal determination to do just that. In this respect he resembled other philosophically-minded intellectuals of his time, notably George Gurdjieff and Peter Ouspensky, who also moved far enough afield to avoid involvement in the mindless struggle which they foresaw.

Finding Quebec culturally and socially disappointing, Chennevière moved to the USA in 1916 and lived in New York. There, finding that New Yorkers did not care to attempt to pronounce his name correctly, at the age of twenty-one he changed it to the imaginative Dane Rudhyar, by which he was to become well known. His choice of name was inspired by the Sanskrit *rudh-irá*, with the sense of "Red Planet". He had probably felt himself to be identified in some way with the planet Mars when he first took an interest in astrology. The position of Mars on his chart, giving the symbolic word-picture: *A virtuoso pianist begins his concert*, seemed particularly apt, as expressive of his ambitions and interests. The choice of name reflects too his fascination with Hindu philosophy which he had studied at the Sorbonne. Interpreted in his own way, through harmony, through music, that interest resulted in his book *The Rebirth of Hindu Music* which was published in 1929 (though it had been conceived many years earlier), a somewhat visionary and theosophical distillation of Hinduism and its distinctive musical styles.

He left New York in 1919 and moved again, this time to Southern California. There he enjoyed a brief dalliance with Hollywood, and actually played a major role in a silent film — the part of Jesus in Cecil B De Mille's epic, *The Ten Commandments*. Plainly he was thought to look the part, and his natal Sun square with Jupiter seems to testify that he was not without the necessary touch of conceit which would enable him to carry it off.

Though he had inherited all the Gallic charm expressed by Mercury sextile with Venus, he could be a somewhat difficult person to live with. His Moon square with Uranus suggests that he could be argumentative, and his Mars square with Mercury also bears witness to the occasional irritable outburst. During his life he was married four times. Scepticism of the type associated with a Sorbonne education can be exasperating when one is on the receiving end; but Rudhyar's approach to astrology, once he had become acclimatized to the USA (he became an American citizen in 1926) was refreshingly worthwhile, penetrating to the heart of his subject, rejecting the pseudo-scientific approach and the "event orientated", divinatory features which plagued it. He brought out its true value as a holistic art dedicated to the potential blossoming of the inner self.

His Sun quintile with Neptune in its near conjunction with Mars and Pluto seems to confirm his penetrating approach to astrology. His creative, artistic tendencies and deep-rooted mysticism expressed themselves effortlessly, assertively, almost obsessively. His Mercury trine with Saturn and Jupiter symbolized his ability to think deeply about soul matters in philosophical terms. Most of all, perhaps, his chart expresses the driving need which he felt, to bring his personal message to the collective awareness; to penetrate the unquestioning assumptions of his day; to bring out all the basic truths about life which he knew to be hidden and waiting discovery.

In the fullness of time

The birth chart, all astrologers will agree, should be considered as a whole; the gathering of all factors to the individual case. Wholeness is, after all, our ultimate aim. But it is easier said than done; the kind of wholeness requiring minutiae of detail tends to embrace the outer personality exclusively, and we need to look beyond, as well as within, our own orbit. Even clever minds tend towards a somewhat negative understanding of time, and the creative wholeness latent within each moment is readily overlooked. The keen mind works to analyze its perceptions, and analysis, by definition, breaks the subject down into understandable parts; quite unwittingly therefore it tends to deprive potential wholes of their possibility of wholeness. But without thought, of course, we will get nowhere, and some sort of analysis is necessary, if only to supervise the intuitive process of perceiving the whole.

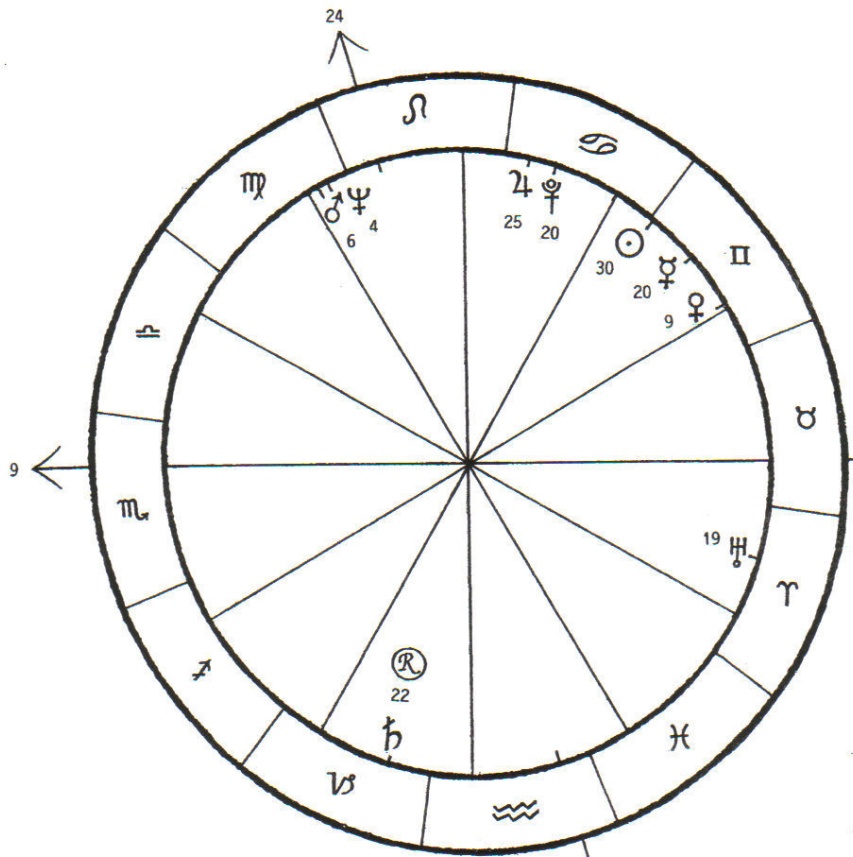
When using astrology as a tool with which to study the inner self, one can skip fairly lightly over the purely physical factors, the bodily sensations and moods as symbolized by the Moon, and even the functions of thinking and feeling, the mind and the heart, as symbolized by Mercury and Venus; these also are products of the material body. The positions of Sun and outer planets, on the other hand, should be accurately noted with their zodiac degree. If the time of birth is known, we will also have the house positions and thereby the ascendant degree. When the time of birth is unknown, by tradition the chart is set for noon. For experimental purposes, as a picture of personal progress, the chart may even be set with the ascendant at the cusp of Aries, at the spring equinox, because this is the symbolic point of rebirth for the Earth in its symbolic guise as an individual.

The birth chart ascendant, of course, indicates the way in which a person finds individuality. The horizon, or horizontal axis, divides the world between seen and unseen, conscious and unconscious. The zenith meridian separates those things connected with the individual will, one's own volition, on the eastern rising side, from those things on the western descending side which do not come about from the will.

Thoughts, therefore, can be said to linger in the east, whilst feelings tend to congregate in the west. This is straight forward enough in traditional astrological interpretations where thinking and feeling are probably the chief means by which the individual personality is described and recognized. The principle is also significant when considering the inner self, but not quite in the same way. It is not the functions of thought and feeling themselves that are being analyzed in this case; but they are the vehicles by which the everyday outer mind approaches matters of soul and spirit in order to understand them. For instance, when Mars, Saturn and Neptune are to the east

(as they are in David Oliver's birth chart), then the drive to take part in some kind of spiritual awakening, the method, the timing, and the duration involved, as well as one's attitude towards established religion, will tend to be regulated by the thinking mind. With Jupiter and Uranus in the western zone however, deeper experiences in this field, the functioning of the soul itself, and the process of integrating higher influences, will be very much a matter for the feelings.

In this example, all the slow-moving planets, with the exception of Saturn, appear within the first half of the zodiac, between Aries and Virgo, emphasizing the "spiritual" side of the chart native's life. The isolated position of Saturn within that quarter of the chart associated with intuition confirms this bias. Its symbolic role is to act as an intuitive trigger. Its degree symbol: *A defeated general hands over his sword with dignity*, seems to imply potential sacrifice of material benefits for purely abstract, inner values.



Birth Chart of David Oliver

The degree and its symbol is particularly significant in this case, for not only is Saturn strongly placed in the unconscious area of the chart, but the ephemeris for the year in question tells us that this planet was retrograde at the time of birth. It indicates a surrendering of outer defences, whilst all the resistance-building power symbolized by Saturn is concentrated instead on fortifying the inner — on the creation of invulnerability within the soul. As soul-growth proceeds through the threefold cycle and its successive trigger points, changes will occur and barriers will be breached spontaneously, accompanied in all probability by deep-rooted upheavals. And the fact that Saturn is in its "home territory" of Capricorn and, what is more, within the third house — concerned with one's relationship with the environment — suggests that all these upheavals will have a truly practical manifestation, involving an actual change of occupation, character and milieu.

In powerful opposition to Saturn is the conjunction of Pluto with Jupiter. Pluto — the collective time factor — will continually be stirring Jupiter — the individual soul — to seek the new horizons promised by the ninth house which they both occupy, but the process will always be under scrutiny by the individual Saturnian time factor, directed inwards. It can imply action or surrender, dependent upon the intuitive acceptability of those factors currently presenting themselves to the soul.

The conjunction of Mars with Neptune implies a tremendous source of energy directed towards the world of spirit. Interpreted at one level, it implies unusual sex impulses, and the sextile aspect of these two planets with the ascendant stresses the creative nature of this activity, whether normally seen as high or low. The same conjunction is in sesquiquadrate aspect with Saturn, stressing an intuitive awareness of the *inner* importance of both spheres of activity. Its nonagon aspect with Jupiter connects these factors creatively and firmly with the subject's personal soul; its semi-square aspect with Pluto brings assurance that such activities and their outcome will take a positively conscious form. Linked with this conjunction too are the two adjacent aspects of the Sun, quintile with Mars and sextile with Neptune. They hint at a certain willingness to submit to Martian passions creatively to a higher purpose.

The same conjunction of Mars with Neptune in 135° aspect with both Uranus and Saturn forms a perfect sesquiquadrate triangle, and the transitted Pluto adds its weight to this unusual combination. It implies that these creative factors, normally unconscious, will always be present within the subject's awareness.

The opposition of Saturn to Pluto, whilst Pluto itself is in conjunction with Jupiter in the ninth house (concerned with projection of the individual to new horizons), and their mutual 90° square with Uranus, completes a T-square. There will always be tremendous inner tension between the factors thus symbolized: the personal soul as Jupiter, triggered by Pluto, opposed by Saturn, vying with the determined pull of an Arien Uranus in the emotional area of the chart — the tantalizing flow of those "images of the collective unconscious". At 25 years of age, when the subject's point of self reached the point of "awareness of limitations" and, coming into opposition to Uranus, completed the Grand Cross, this awareness was very real. Almost inevitably, in the absence of practical fulfilment, he experienced a period of deep depression.

Rebirth in a new cycle

If we follow the point of self to the ascendant, and thus to the completion of the first cycle of houses at 28 years of age, plotting the planetary transits for the same date we uncover an outstandingly important phase in the subject's life. All transitted planets were now in the eastern hemisphere. Neptune had arrived in exact conjunction with the radical ascendant, this planet and the point of self together entering the first house of "new found freedom". It signalled the end of the destructively depressive period, and heralded a dramatic awakening of soul-consciousness. At the completion of the ancestral cycle it represented a fulfilment of the twelfth house with its accent on self-abnegation, and a new "coming to awareness" of the self.

Transitted Pluto was now in conjunction with radical or birthpoint Mars (and therefore also with Neptune), and in smoothly sextile aspect with the ascendant. As we have already noted, Pluto was also in sesquiquadrate aspect with both Saturn and Uranus, as though to strengthen the newly inspired surge of an individual soul towards its collective goal.

Transitted Saturn has completed its full revolution and returned to Capricorn at the very cusp of the third house, to form an exact trine with transitted Pluto and birthpoint Mars and Neptune, and a sextile aspect with the ascendant. A transitting conjunction of Mars and Jupiter with their powerful intuitional undercurrent operating in the second house, was in nonagon aspect to the ascendant, whilst the transitting Uranus was in near conjunction with the objective-indicating MC in the south-eastern, thinking area of the chart. With Neptune on the ascendant to symbolize

a newly discovered ocean of creative depths, the second, soul-navigated cycle had begun, the course set through a rhythmic swell of both sexual and spiritual impulses. Matters that had long remained hidden in the receptacle of the soul came openly to the surface to form a new centre of gravity.

All this strangeness was plainly leading towards a new-found identity that would have reality for the subject. If we follow the transiting point of self to the appropriate point (at thirty-five years of age) we can find this state of affairs clearly symbolized. The transiting planets have all reached remarkable positions in their relationships to each other, to the birth chart, and in the symbols of their respective degrees. There is a balance now between the four quarters of the chart.

In the south-eastern area of thinking, Pluto is in close conjunction with Uranus. The subject's objective thoughts are at last able to explore the mystic collective passions! In the north-eastern area of intuition, Neptune symbolizes a "new-found freedom" for truly human instincts, and the instinctually-based *inner* feelings. In the north-western area, the physically-oriented timekeeper Saturn is now based in emotion. In the south-western area of sensation are Jupiter and Mars, representing the individual soul and the passions through which it normally expresses itself, now able to take part jointly in physical phenomena which have originated somewhere beyond the will — that is, in real "miraculous movements" instigated by the awakened soul.

As a precursor of this tangible evidence of spiritual reality, inevitably, the septile aspect of death of the base passions and the consequent opening of the soul to receive quickening impulses into the inner self, Pluto (degree symbol now: *A volcano suddenly erupts*), and Uranus (in the adjacent degree: *A spiritualist medium is holding a seance*) together are in exact septile aspect with Jupiter at birthpoint — with the individual soul, *as it was*. Simultaneously the point of self comes into septile aspect with the transited Saturn (with a degree of cyclic fulfilment: *A giant face has been carved into the side of a mountain*), the death by completion of one stage of striving.

The birthpoint MC, meanwhile, is in semi-quintile aspect with transited Jupiter (degree symbol: *An upper class girl marries a working class boy*, representing the union of outer male "mind" and inner female "anima", and the permanent union of a "dead" ego with the individual soul). The MC is also in nonagon aspect with transited Mars, on the degree symbolized: *A baby lies chuckling on a bright yellow blanket*. The common passions, the desires considered as an independent entity, feeling that their humanity has at last taken tangible form, supported as it were by the (spiritually yellow) animal life forces beneath them, delight in their strange new experience. Their role is now that of passively amused onlooker, as Neptunian waves of collective "passions" pour in to rejuvenate the inner self and establish its place within the collective realm of mankind.

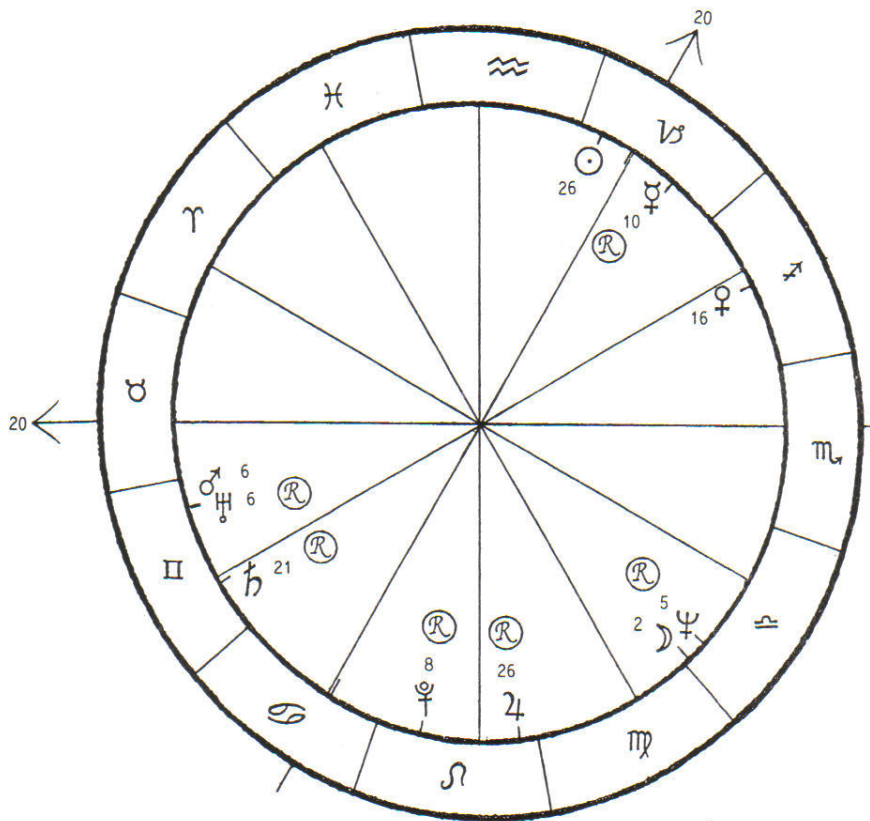
Neptune is now in agreeable sextile aspect with the transited Pluto-Uranus conjunction, and is retrograde in its degree, within the Scorpionic span of valuation, which has the symbol: *A woman opens a white gate leading from the forest*. This planet's retrogression means that there is no massive shock to the system. The process of receiving a "new identity", though triggered explosively in the time sense, will take place at first barely perceptibly, only gradually, week by week, coming to the fully involved awareness of heart and mind.

Living the inner life

Retrogression of one or two planets in a birth chart may imply a comparatively slight or subtle peculiarity of the psyche, but in cases where most or all of the planets are caught "running backwards" at the time of birth, they will symbolize a far more deeply felt state of affairs. In David Oliver's chart only Saturn was retrograde, as was the case with Dane Rudhyar. Saturn retrograde, being symbolic of a powerful inner life, is a characteristic feature in the birth charts of those tending towards mysticism, and almost inevitably it occurs in the two ensuing birth charts also.

Oliver's retrograde Saturn, symbolically, was immensely strengthened by its powerful placing on his chart. At Robert Foster's birth, not only was Saturn retrograde, but Jupiter, Neptune and Pluto were retrograde too. Of the fast-moving planets only Mercury was retrograde, which may help to express his introverted style of thinking, strengthened by the Moon's position at the time of birth, *within* the Earth's orbit of the Sun.

The first thing one cannot help but notice about Robert Foster's chart is the fact that all the slow-moving planets are situated below the horizon, as though to shade themselves from the light and heat of publicity. The individual soul, as Jupiter, and the collective soul, as Neptune, empowered as it were by its sextile aspect with Pluto, are gathered in the emotional zone; Mars, as representative of the individual passions, their mutual function to be triggered by nearby Saturn — the subject's Capricornian ruling planet — in the intuitional area of the chart.



Birth Chart of Robert Foster

All this seems to add up to a most unusual personality. Recalling that all the outer planets except Mars were retrograde at the time of birth we can readily understand that the life-qualities of this man differ widely from those of the majority, and that he is one who for the most part lives the "inner life". And when we refer to the degree symbol for his Sun in 296°: *A luminous sprite dances on the mist of a waterfall*, and that for his Taurean ascendant in 50°: *Wispy clouds like streamers spread across the sky*, we realize that the personality which we have uncovered has a particularly insubstantial, or non-material quality — in fact, a thoroughly enigmatic character.

People who know Robert Foster personally would say that he is not an easy man to pin down; he can see the pin coming and dodge it with ease. However there is a strong balancing trait running contrary to this trend, perhaps reflected here by the fact that Mars is direct (*An oil platform is drilling through the night* — he is a confirmed night-owl!) and so is Venus, opposing it in the seventh house with Mercury retrograde in the eighth house. He has in fact a keenly practical mind for technology, engineering and logistics, is personally daring, well able to envisage profitable enterprises, equip them, and put them into successful practice.

Birth chart Sun, the integrating principle, is near the MC, implying that Robert's main objective in life is to become "whole", a "better person". The fact that the Sun is in quintile aspect with the ascendant shows that he will always be well aware of this driving inner need, or psychological direction. But there is no hint, either in the chart or in the man, of any strengthening of the ego that one might normally associate with ambition in any direction. Mars is in exact conjunction with retrograde Uranus, implying that he is in direct touch with his own inner feelings. Uranus is also in parallel declination with the retrograde Saturn, which confirms the inner contact but seems to ensure that he will always keep such matters private. The Mars-Uranus conjunction is in sesquiquadrate aspect with the MC, adding the strength of objectivity to this intention, in trine with retrograde Neptune and sextile with retrograde Pluto. We can be sure that this unusual contact with matters that normally belong to the collective unconscious takes place easily and naturally, and is not, as sometimes happens, a source of neurosis or paranoia. At the expense, some might say, of personality, the whole chart suggests the building up from childhood of a powerful inner strength. On this inner level Robert Foster will always be in creative harmony with fellow seekers after truth, though he would be unlikely to express this as a fact.

Saturn retrograde in the second house stresses the conscious "keeping to oneself" of finely developed inner factors. Saturn is in sextile aspect with Jupiter, retrograde here in the fourth house of new spiritual growth, and this implies that Robert's most creative activities will be accomplished, not by striving, but by calm acceptance and submission to the quiet but insistent voice of the inner. The few other aspects in the chart all seem to point in the same direction. Jupiter and Neptune are in nonagon relationship, suggesting their creative cooperation and their mutual assimilation by the inner self in an appropriate, completely non-egoistical way. The MC too is in bi-quintile aspect with Jupiter as though to ensure that the subject's inner and outer objectives are both as one — growth, harmony, and progress.

An important discovery

It seems a simple enough discovery to make: the fact that truly creative, spiritual activities are to be accomplished, not by strength of will, but by apparent weakness — by strength of submission to fine non-zodiacal life forces, by allowing oneself to be open and receptive to the possibility of experiencing them. But as it is certainly one of the most important discoveries that a person can make, it would be as well to explore the nature of "will", in terms of astrology and the inner self. "Will" can indeed achieve all sorts of things within the bounds of the zodiac, but it *cannot* serve to approach such finer forms of life as may lie beyond. The will, in short, belongs to the personality; conscious non-will belongs to the inner self. By the use of will the outer planets, in symbolic terms, can be seen to function on an utterly impersonal basis. Their principles can be said to rule whole races, nations, and unruly mobs. Unwilled, however, these same outer planets, still in symbolic terms, have the quality of plotting or recording the progress of the inner self. They can be seen to represent not only the individual having become collective, but also the collective having become individual.

The passions or desires that comprise the nature of the zodiac itself, though instinctively expressed, form the foundation, the driving force of "will". Passion there is a-plenty. Allowing a state of non-passion to take over the innermost soul can be possible only to the extent that the personal external passions are allowed to subside. But words of course can be misleading, and

the word "passion" has different meanings for different people. For Christians it carries the implication of suffering, as in Christ's passion leading up to his death on the cross. In everyday language it has come to mean intensity or strongly expressed emotions, and is often used purely in the sense of sexual attraction. I am using the word here in the sense of a focus of feeling, wanting, or desiring.

In this sense of "wanting", the passions and all earthly feelings and desires are certainly connected with the instinctual guiding forces described in Chapter 2: the "wants" or needs of animals and plants. The mineral or material life forces can be said to give rise in humans to the passion of greed, an exaggeration of "wanting". In a sense, they work through the "gathering" impulse, the accumulation of matter by the force of gravity. The animal life forces can be said to give rise to the everyday human passions of desire, pride and sensual enjoyment, bodily comfort and sexual gratification. In the same way the plant life forces can be said to give rise, through their continual competitive striving, to the human characteristics of arrogance, selfishness, callousness, and sheer bad temper, beside determination and persistence — desirable qualities for the successful entrepreneur. The natural human life forces too give rise to our passion for observation and our urge to acquire knowledge, to take charge of situations and get things organized.

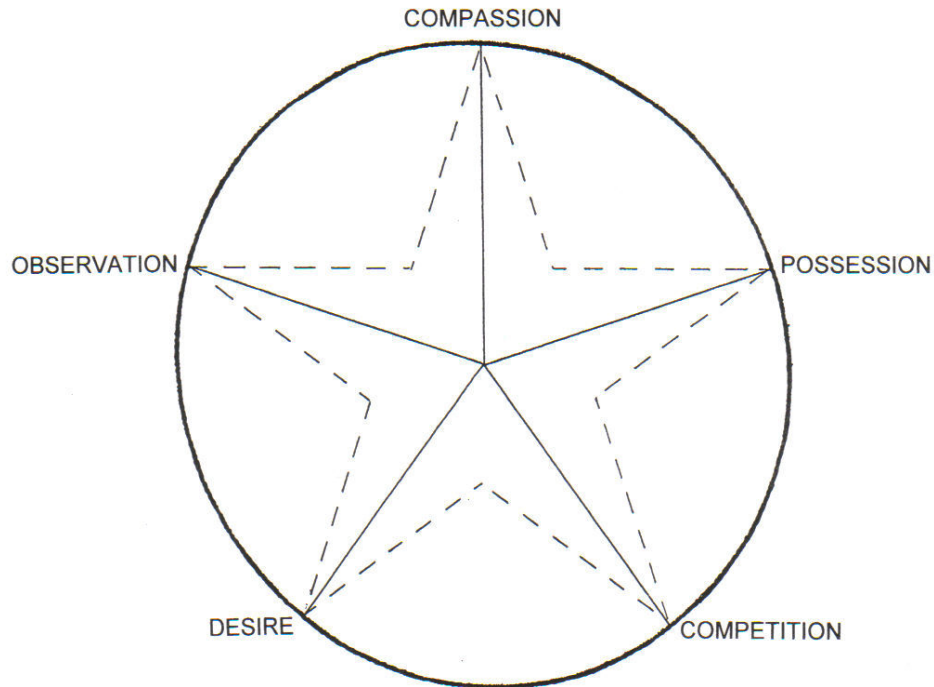
These four passions — observation, desire, arrogance, greed — can combine to give a fifth, this time a warm and well-directed passion. Being *collective* by nature, it has to be completely unselfish. "Love" vindicates the coarser individual passions because, although it is of their nature, it symbolizes the influence of higher life forces not normally to be felt. In this sense, it is the only "spiritual" influence that can readily be experienced, even by insensitive souls. This coming together of the passions may also be expressed as compassion — the super-passion that by its very nature cannot be used in a self-seeking way.

The ups and downs of passion

The sensitive areas of the psyche where the binding power of the zodiac has become focused into a significant passion, can be plotted as a personal mandala at points 72° apart, forming the basis of the quintile aspects on the birth chart. These are not in any sense fixed points on a dial; their positions will alter continually within the same ratio, depending on the subject's current centre of psychic gravity. In the ideal human being, perhaps, "compassion" could be said to correspond to the Sun on his or her chart. In this way, by taking the place of the usual principle of "objectivity", by occupying the niche usually occupied by disunited passions, it will symbolize the cancellation of the driving power of these passions, and indicate possibilities that should prove wholly natural and beneficial for that person.

Passions cannot be called "bad". Used in moderation, they are a normal and necessary adjunct for a full life. It is only when the whole of a person's attention becomes focused on an objective, when the full force of the passions are directed towards a particular aim, that they take on a sinister significance. It happens very noticeably during sporting occasions where there is a large public following. The person who uses passions in this way, hoping to achieve their desire, in a sense is practicing magic, and magic is inimical to spiritual growth.

Linked, the points of 72° intervals plotted within a circle take the form of a pentagram — an ancient symbol of magical intent. The coming together of the passions into unified compassion may also be signified by the pentagram, but in this case the action will have taken place without intent. Compassion simply cannot be applied to deliberate or selfish ends! The contributory passions will effectively have been cancelled out, and the person whose passions are gathered in this involuntary way can never be called a magician or a witch. The two types of focusing, in the one case submissive and in the other case wilful, exemplify the irreconcilable difference between a prophet and a sorcerer, between the potentially divine and the potentially satanic.



The Quintile Aspects — The Basic Passions of Humanity

The terms black magic and white magic (also, but scarcely remembered, red magic and yellow magic), originally came about because the five passions traditionally have colours attributed to them. The passion for observation associated with the human life forces is called white; the passion for carnal desire on the animal level is called yellow; the passion for aggressive arrogance on the plant level is called red; and the passion for possession on the material level is called black. When they come together in even proportions, these four basic colours make the composite colour brown, and this is the colour traditionally ascribed to the fifth and highest passion: compassion, or love.

Again, the best way to appreciate the astrological symbolism of this, is to apply it to one's own chart, using the mundane symbols of the zodiac degrees. And once again, too, let us take David Oliver's chart and try to analyze the changing patterns of his desires. Let us first assume that he is not given to focusing his passions too strongly along any particular channel of desire. Let us suppose that he is reasonably patient, sincere, easy-going, and uses his power of will for normal, everyday purposes. He has genuine faith in forces greater than himself, and is not one to stir up supernatural powers, or try to attain his ambitions by means of the occult.

"Brown" compassion, then, we take to refer to his Sun degree at the close of Gemini on 90°. If he is fortunate enough to feel true love he will express it in the way normal for his own character hinted at by the symbol for that degree. Forward 72°, the "white" human passion of observation hinted will function normally as symbolized for 162°: *An Indian groom gently lifts his bride's veil*. This seems to imply a gentle, benevolent urge to uncover natural mysteries, to look beneath the veil or ritual and see things as they really are. It seems to imply a readiness to see beauty in ordinary things; to accept characteristics other than his own; to treat life with reverence and people with kindness. It suggests that the civilizing human influence is being put to good use during the normal course of events.

72° on again, the "yellow" passion of animal desires will function mainly through 234°,

where the appropriate symbol reads: *Reassured, citizens leave a public enquiry*. Here again, the emphasis is on finding out how things really are. The subject will probably put his own desires to the test of public approval before putting them into practice. He won't put on an act. He may perhaps see nothing wrong in lusty desires, but they will at least be submitted first to the test of his own judgment. He will weigh them intelligently to the best of his capacity, and make sure they are justified.

Another 72° gives us the "red" plant world passion of arrogance at 306°. The symbol for this reads: *A parish priest conducts a simple service alone*. This suggests that, although the subject may feel aggression, it will probably be applied to himself, and in private. Arrogance will scarcely make an appearance outside the privacy of his own mind, and seldom directed at others. He may well feel superior in a quiet way, taking pride in his ability to withdraw to his own private "service" within. No-one would be better able to conduct that service than a lone priest, content with his own company and his own sense of sufficiency. If that brand of superiority can be called arrogance, at least outsiders would be unlikely to take offence!

To complete the five points of the pentagram, 72° on brings us to 18°, and the "black" passion representing the desire for possessions. The symbol reads: *An empty hammock swings between two trees*. There will always be symbols within a symbol. The trees in this case could represent the plant life forces, and the hammock the forces of materiality. Most materially-oriented souls have severed all contact with the subtle life forces above them; here the subject is still as comfortable as might be, without a hampering accumulation of wealth. The hammock suggests that he sees no need to sleep rough on the rocky floor of humanity's spiritual descent. He seems to be making good use of the lower forces without actually falling under their sway. This is hardly greed at all !

A change of orientation

So it seems that the subject is likely to possess a tranquil aura — a gentle person, whose lower passions are readily disengaged. But now let us suppose that this same subject has taken an interest in modifying his own passions, determining to concentrate them of his own will and create compassion for himself. The ruling passion of his wish will now occupy his centre of objectivity.

This objective passion will not belong to the Sun degree, because the astrological Sun speaks of integration, and thus potentially at least should represent the brown passion only. The ruling passion of a person with intent will correspond with the degree of midheaven, the personal zenith of the MC — the current objective, however selfless it may seem to be, of the individual. But the ruling passion of the MC cannot be the brown passion of love — it would not be possible, because compassion cannot be *held* as an objective. It is involuntary. As soon as an objective comes into being, the passion of wanting, desiring, using, or studying that objective will occupy the focus. Though it may seem at first sight laudable, an ambition to use inner strength, and to develop the power of will to assist even the most worthy of human causes, inevitably transfers the white passion to the individual's objective degree. This is "white magic". The passion itself, through observation and meaningful intent, will occupy the peak of the conscious mind and become the factor by which the world is judged, the basis for reaction. By this simple change of focus, the subject will have become a very different person: more successful, perhaps, certainly more sophisticated or complicated, but farther away from the possibility of compassion.

So the human passion of observation is now set on the MC at 144° with the symbol: *An Indian fakir, unwashed and ragged*. Symbols can rarely be taken literally, but in this case a literal interpretation may be near the truth. If it is to work at all, human "magic" must be accompanied by an ascetic sense of striving in a physical way, a strengthening of the will, and perhaps a hint of the contemptuous superiority that expertise in occult matters is liable to bring. The fakir represents the lowest of the "ways", for his work involves purely physical effort to bring about magical results. In the fakir's own eyes, his efforts will be aimed at producing spiritual results, but it is difficult to see how successive layers of spiritual quality can be stirred from below

in this way, let alone transcended, working as he does from the bottom of the heap. This is the physical basis of willpower, this degree of the fakir, and this would be the basis from which David Oliver would be constrained to operate, if he possessed determination of this type. As a white magician, this is the manner in which the learning, observing function will operate in his inner nature — even though his purpose may be "good", he will be heedless even of normal ethical patterns of behaviour. He will be looking at everything in relation to its occult potential.

A further 72° sees the yellow passion of animal desire at 216°: *With the lure of gold, prospectors throng the wilderness*. This is in striking contrast to the previous "animal degree", with its accent on reason, weighing, balancing, considering all sides of an argument, and arriving at a truthfully fair solution. With the present symbol there is no consideration of conflicting points of view, no allowance for the weaknesses or needs of others. His instinctive "animal wants" will now be motivated solely by the possibility of personal gain, by the forceful attitude of "me first". His "animal nature" will also, it seems, have acquired a strongly materialistic flavour, grabbing what it can, and elbowing others out of the way. When he sees the object of his desires, like a gold-rush prospector Oliver will stake his claim and guard it fiercely, keeping competitors at bay by whatever means are at hand.

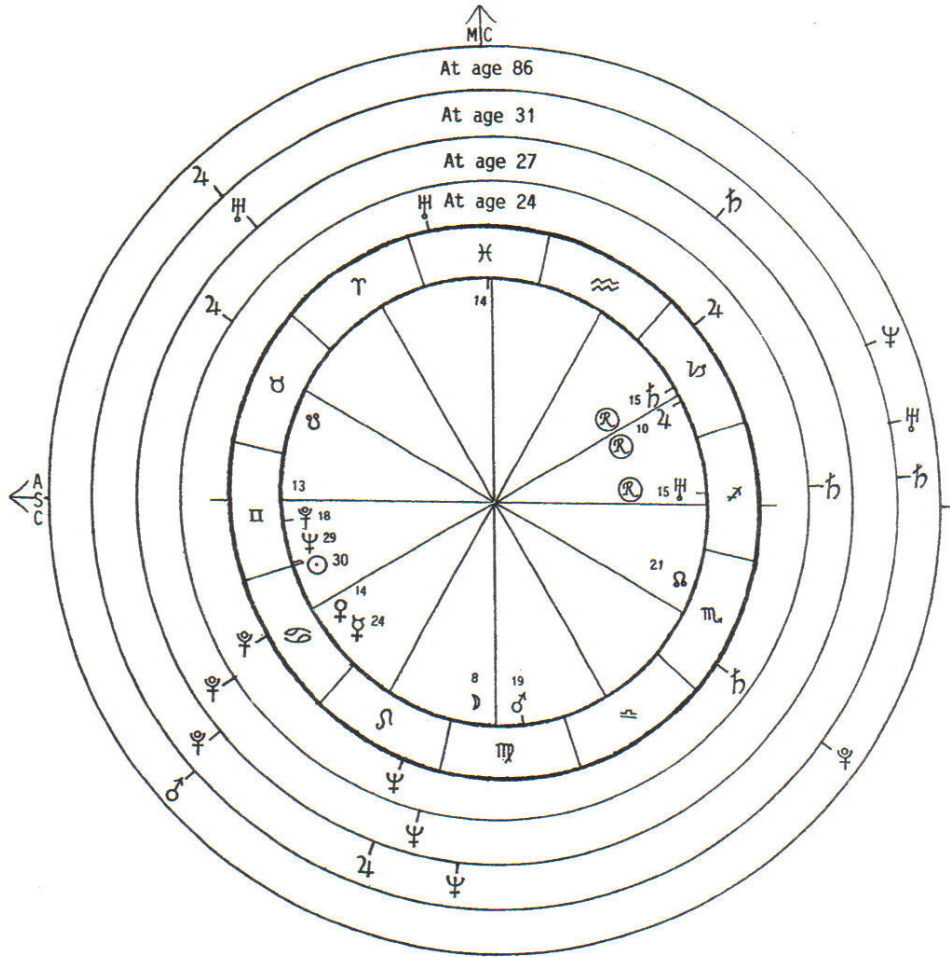
Another interval of 72° registers the red plant force passion of arrogant competition at 288°, with the symbol: *A warship, flying the flag on her maiden voyage*. Plainly, Oliver will have become a person who looks for trouble, making a display of strength when he thinks it politic to do so, torpedoing or shooting down, protecting his own and his family's interests irrespective of the well-being or dignity of other mortals. The implication is always of triumph within the confines, if not of self and family alone, then of his own kind, class, race, or nation.

The next 72° places the black passion of acquisitive greed at 360°, with the symbol: *A giant face has been carved into the side of a mountain*. This is really a frightening symbol of material lust for possession! The culminating degree of the zodiac, it represents the materialization of an abstract concept. There could be few symbols so appropriate for material ambition, and for the ambitions of magic — the intention to bring all human aspiration to tangible reality through the medium of the passions.

Through Oliver's hypothetical orientation towards white magic, the culminating point of his brown passion will have moved on to 72°, with its symbol: *A slave girl confronts her mistress boldly*. It is rather sad, because the passions cannot really come together under the present pattern. The symbol is split between mastery and slavery, and such flashes of compassion as the subject may experience are liable to be of a "schizoid" nature; the results will not be entirely altruistic. Dominance and submission, suppression and rebellion, arrogant self-assurance and hopelessly misplaced ambition; these are the conflicts that could emerge. Through challenging forces greater than himself his own soul will be held captive, as the slave of those forces. He who wins by magic is also the loser. By taking into himself and concentrating influences that are normally well diffused and not all-compelling, he is building up a karmic shell that can only reduce the possibility of achieving his true spiritual potential.

Fortunately, David Oliver has managed to avoid such a fate and, I am sure, would be unlikely consciously to practice magic, black or white; but he would probably be the first to admit that his passions rarely "come together" to form selfless love. It is something of which we can all experience a foretaste, but permanent "compassion" can come about only when the individual has transcended the spiritual level of "ordinary" humans.

I know of only one man who not only surpassed this level during his lifetime but actually lived most of his long life as a whole person within the highest sphere possible for humans on Earth. He was almost certainly the only person in recent centuries to have had this happen — for it was not brought about by his own willing — and this was Muhammad Subuh Sumohadiwidjojo.



Birth date	22 June 1901	Sidereal Time noon GMT	5 55 56
Birth place	Nr. Semarang	Interval from noon pm+	9 38 00
Latitude	7° 22' S		15 33 56
Longitude	110° 30' E	Accel. on Interval pm+	1 36
		ST Greenwich at birth	15 35 32
		Longitude equiv. E+	7 22 00
Birth time as given	5 00 00 am	Local ST at birth	22 57 32
Local Mean Time E+	7 22 00	Adjust S hemisphere	12 00 00
Greenwich Mean Time	9 38 00 pm		34 57 32
Date at Greenwich	21 June 1901	Less 24 hrs	10 57 32

Birth Chart of Muhammad Subuh — Transitted in the Outer Rings

His birth chart certainly is full of implications. Pluto is hovering just below the horizon in the 18th degree of his rising sign, with its symbol: *Inscrutable easterners visit the west*. It could be said to symbolize the unwilling trigger mechanism that always accompanied him during his life. In the ascendant too, within the intuitive zone beneath the surface of self-will, Neptune is in near conjunction with the Sun. The degree symbol for Neptune at 89° suggests the commencement of a new era: *Song birds herald the arrival of spring*.

Wholly spiritual

Following the horizon to the west we see that Uranus is just above the descendant, at the tangible point of "giving out" to others — the practical receiving point for us ordinary mortals. Perhaps this symbolizes the common experience of those who came into personal contact with Muhammad Subuh: personal passions combined to produce love, and the unwilling flow of "collective passions", ancient wisdoms channelled directly from their source. Pluto and Uranus, you will see, are in opposition, and exactly square with this aspect, forming a T-square. Mars (with its symbol: *An Olympic swimming event is under way*) stands alone near the IC, in the fourth house of new spiritual growth. From this one might assume that individual passions would not, or could not be used assertively, in the outer sense. The combination of aspects suggests (and in retrospect I can confirm) that the potential outflow of collective contents would be actualized, and would really be put into practical effect.

All three planets to the west, Uranus, Jupiter and Saturn, were retrograde at birth; Saturn — as we might have expected — suggesting the construction of a powerful inner nature, though it might be at the expense of the worldly ego. All the influence brought to bear on others by Muhammad Subuh during his lifetime was related to the inner reality. Retrograde Saturn and retrograde Jupiter are in conjunction, as though to strengthen and confirm the idea of non-personal inner power. Jupiter is near the final cusp of the seventh house, representing realization to the full extent of unity at the personal level, whilst Saturn is just beyond the cusp and into the eighth house, at the beginning of shared resources. In this position it seems to suggest the unselfish use of material possessions, the idea of mutually cooperative enterprise, which began to materialize.

In parallel declination, Uranus, Saturn and Jupiter are in conjunction to the south, all three in opposition to Neptune in the north. Evidently the personal soul was potentially in tune with the collective passions; but as yet, at birth, as a reflection in the natal chart, the collective soul looked on, as it were, without taking part.

Mars you will see is running direct, and so is Neptune, symbolizing the ability of Pak Subuh to retain his conventional religion (he was what I would call a devoutly benign Muslim with a flavouring of Javan Hinduism) with all its traditional rituals, but practiced from within, governed directly by the movements of the soul. He accepted the purpose of religion as an important "comforter" for the heart — for the outer feelings. Although, probably above all men, he had access to the ultimate spiritual reality, without a shred of hypocrisy, he followed the accepted religion of his own cultural background and recommended others to follow their own respective religions, whatever they may be. Had he been the sort of person symbolized by Neptune running retrograde at birth, it seems doubtful to me whether he would have been able to do this with sincerity.

During his twenty-fifth year, Muhammad Subuh spontaneously received contact with the Holy Spirit. Planets transitted to this year on his chart show that the birthpoint MC came into septile aspect with Jupiter to the west. Neptune had moved into septile aspect with the Sun. The incident signalled the death of his personal, everyday passions, and plainly, his normal lifestyle had to be abandoned. Transitted Pluto had come into exact trine with the MC, and stood in opposition to the Saturn-Jupiter conjunction (especially so with regard to Jupiter). Transitted Saturn too was in trine with the MC, and transitted Uranus had come into quintile aspect with Saturn and Jupiter.

Muhammad Subuh's prolonged receiving of divine influences (and which you could say resulted in the death of what most people would think of as "personality") culminated at the close of the first and the commencement of the second twenty-eight year cycle. By this time, transitting Jupiter had come into septile aspect with the birthpoint MC again, but this time to the east. Jupiter was also septile to the birthpoint conjunction of Sun and Neptune. Transitting Pluto, which had barely moved during this three-year period, was still in opposition to the Saturn-Jupiter

conjunction, this time more particularly with regard to Saturn. Transitted Saturn had come into exact conjunction with birthpoint Uranus, and thus in opposition to birthpoint Pluto.

This period marked the completion of Muhammad Subuh's passage through that part of the three-fold cycle summarized as "awareness of limitations". In doing so it marked the beginning of his great purpose, the "new-found freedom" of his first rebirth, again into the first house, and the freedom or ability to pass on the divine contact that he had received to the whole of mankind — to as many as would seek it. This was the foundation of *Susila Budhi Dharma*, the international organization better known by the acronym Subud. A detailed study of planetary transits during this period will demonstrate how "compassion" set on a Sun sign operates. The reappearance of transitting Saturn at the point of conjunction with Uranus and its opposition to Pluto, saw Pak Subuh and his spiritual influence travelling to the west, fulfilling the promise of his birth chart.

Saturn's next return to conjoin with natal Uranus coincided with the death of this world-teacher at the age of eighty-six. The end of one cycle marks the beginning of another. Transitted Jupiter had now arrived in septile aspect with birth point Pluto, and death this time was not merely the death of earthly passions. But transitting Pluto was displaying harmonious, creative aspects all round. It was in trine with the birthpoint MC and bi-quintile with birthpoint Uranus. Transitting Uranus reached the central point in opposition to birthpoint Pluto, Neptune, and the Sun, falling within the orb of all three.

Transitting Mars, square with transitting Jupiter was in semi-quintile aspect with birthpoint Pluto. In parallel declination Neptune, Uranus and Saturn were in conjunction to the south, opposing Mars to the north, the last of earthly passions finally discarded. The inner self of Muhammad Subuh had become one with the world beyond the zodiac, blazing a trail, some might say, for the rest of us to follow.

I hope these example charts will have pointed out traits which may be thought to carry spiritual significance. When casting one's own horoscope with the inner self in mind, the non-material nature of synchronicity is such that one's approach does not *need* mathematical precision. Synchronicity displayed by the movements of the Sun and the planets against the background of the Zodiac can be a confirmation for us, not of clever ideas, but of sensitive inner feelings. If the need to contact the soul is felt at this time, if we truly feel the need to bring about the soul's awakening and emergence into the light of consciousness through its introduction to spirit, if this is our sincere wish, the moment of realization may be near. This reality, this contact with divine influences, can be ours. It is our newly emerging birthright.



CHAPTER 8

Influences from beyond the zodiac

Our approach to matters of the soul and the inner self has so far been symbolic, necessarily so, and even the phrase "beyond the zodiac" is merely a symbol. It is difficult to describe the non-material in material terms. The zodiac itself, in our symbolism, is taken to represent the bounds of materiality which, in surrounding our solar system, surrounds us all. As well as our physical being and our everyday passions, the zodiac also has to include the so-called occult, "that which is hidden", representing the subtle side of the world of passions; strange, magical realms which many have found seductively alluring.

The phrase "beyond the zodiac", therefore, let it be clear, is taken to symbolize, not the occult, but that unknown and unlimited state of being which lies beyond the occult and beyond collective mortality. Any out-of-the-ordinary experiences may be described as "spiritual", and many have claimed familiarity with this vast spiritual field; but few indeed are those who would claim to understand it. Certainly, aspects of it can be experienced, so perhaps it is true to say that it can be known; it is not "hidden" like the occult. But the field of spirit cannot really be understood by human minds, simply because our intellectual and emotional understanding cannot extend beyond the state of materiality in which we live.

I suppose most thoughtful people would maintain that, in the final analysis, all human experience must take place within, and therefore be dependent upon, the mind. Even the most abstract of matters, one might suppose, coming lightly to awareness, could be received and understood only by the receptive mind itself. Even those who normally tend to rely on their emotional feelings as their main vehicle for expression would probably agree with this.

But is this the whole truth of the matter? The brain may be the seat of knowledge, but is it the seat of wisdom? You do not even have to think about something in order to know it, to be aware of it. We can safely assume, I think, that the "whole person" must have a spiritual, non-material dimension. It is difficult to understand what personal wholeness can mean. As we all know, the separate parts of almost anything can be analyzed and thereby understood. "Wholes", on the other hand, cannot be analyzed in order to understand them, or they will no longer be wholes; they can only be accepted on trust, in their entirety. There is no real place for logic in the process of spiritual regeneration. Wholeness, it seems, calls for symbolic representation in order for it to be grasped by the mind — if, indeed, there is a necessity for it to be grasped. The use of symbols can initiate the process and lead the way, but once the whole has been accepted as such, the time for symbolism will have passed. Astrology of the inner self should be leading towards something that cannot, in fact, be grasped by the understanding. In the way of really effective symbols, therefore, it is leading towards its own death. It and the truth it represents can only be experienced in that light.

Within the orbit of Saturn — within the symbolic bounds, that is, of mortality — it may reasonably be said that mind is the sole arbiter of human knowledge. But experience may confirm that this apparently self-evident truth is not really true. What we usually call "mind" is not the be-all and end-all; there is very different seat of consciousness, place of understanding, type of awareness, that once realized can be operative whilst remaining quite detached from the mind, detached from thought, from sensation, from feeling, and even from intuition. When this type of awareness comes into being, our familiar psychic functions can only stand aside quietly, watching,

listening, and finally accepting as a whole verifiable experience, that which cannot be understood by the everyday tools of understanding.

This may seem out of keeping with the New Age ethos of self-help, quick-fix, personal growth. Many are convinced that they have found an inner guiding light, and in following it have experienced an outward change that may be beneficial. But as a rule these apparently positive results turn out to belong to the personality alone: relaxation; relief from tensions; a sense of control; strengthening of the will. Such changes cannot stir the soul to life. For this to happen, the intervention of some benign power from beyond our own material sphere is essential: a spark, an unknown enzyme, the catalyst that will start a new reaction; a seed that will germinate within the soul, and slowly take root.

The wheel of becoming

The fate of the Earth, it is said, is death; the cycle of seasons, death and rebirth, running its continuous course. Through the power of nature, indeed, the world is in a state of constant regeneration. The personal mandala of the birth chart, trapped as it were within the surrounding zodiac of nature by the very fact of personal birth — the allegorical Buddhist Wheel of Becoming — symbolizes the fate of its native incumbent. Is that personal fate too a seemingly endless cycle of death and rebirth? There are some who treasure the idea of reincarnation as a reassurance, a promise, a justification for hard times in this life. Others think of it as a cruel fate to be avoided. Plainly, a fate of "becoming" should lead to a destiny of wholeness, an eventual state of having arrived. Good or bad, symbolic idea or hard fact, reincarnation cannot be our true destiny. But in symbolic terms certainly it is the fate of souls who have not reached awareness: animals, plants, and all those whose lives fall under the harsh laws of nature and of Saturn.

Saturn, or the principle of time, however, need not be seen as a negative force bringing death and suffering to the individual. A more positive outlook may be less concerned with individuality, and will lead us to accept the collective principle of time as a creative force, leading to increased awareness — the awareness of possibilities for the future other than merely the end of life. Our attitude need not involve defiance in the face of inevitability. It should be more a matter of compliance, of surrender; inner expansion involves submission to the creative moment, the moment made whole by spirit. The *idea* of wholeness grows with a cycle of moments, culminating in a single moment of truth which can render the zodiac irrelevant. Wholeness embraces equally that which is above, below, and on either side. "Wholeness" must mean just that; it has to involve not only the self but relationships with others as well. The whole self has to include the full complement both of individual and of collective elements.

Obviously, there is no escape from death. But death, to be humanly meaningful, should be conscious and aware of itself. We know that, having been opened to receive spiritual influences, the soul seems obliged to experience something very like death during physical life, sometimes repeatedly, as its personal contents — its passions — are replaced by finer influences. Indeed, all changes for the better that take place in the spiritual world are obliged to do so through the process of death. Many who search for a way through the oppressive barrier of the instinctual lower life forces have hoped to find a method of change and renewal that does not also involve dying. The great religions of the world give us the answer, in one form or another: only the soul that is filled with spirit — simultaneously "son of man" and "child of God" — is able to transcend death. But whether these great religions still contain the spirit introduced by their founders, in this day and age, is surely a matter of some doubt.

We all know the conscious mind, with its thinking and theorizing. Many too know of the unconscious mind, with its apprehension and instinctive awareness. But many people who wish to do so may now experience the awakening of their soul, and discover how thoughts and feelings may be "received" in consciousness aside from the mind; how physical movements may be "received" in consciousness aside from the normal mechanisms of the body. The "inner self" is a broad and seemingly vague term, but it expresses or implies inner creativity. At soul level,

creativity is not a matter of the will; the decision, the impetus, reaches the soul from within; it is a matter of "receiving". To actually experience this is to commence a new cycle, this time on an ever-rising spiral, growing from a garden in which the soul itself is the germinating seed, experiencing strange new growth as it expands. It will grow silently, developing slowly in the darkness, before finally bursting into the symbolic light of day as the spiral of self thrusts through the substance of the zodiac.

Inevitably, we run into the old religious debate about "free will", and it may indeed be our will that leads us to seek the highest. It may be the guiding light of morality and religious proscription that persuades us to counter our selfish desires with stronger, conflicting desires with a spiritual aim. But if able to succeed, our success would be a success of *will*; in practice, the result could only be an increase in the very passions that have always insulated us from that highest which we seek.

It may be that spiritual guidance is "there" and available all the time. If so, it can only be the barrier of passions, our normal human desires, our nature, that prevents us receiving the benefits of this strange flow of awareness. Many have tried, but the harder one tries to break through the barrier of passions, the stronger it becomes, because to *try* is to use the will. To *try* means building an extra barrier of passion at the very point where the will needs to be broken. It becomes evident, sooner or later, that the opposite approach is required. Hindu sages of old realized that: "the sacrifice of thoughts and feelings opens a door to admit the spirit".

Anyone interested in astrology possesses a certain curiosity about themselves, in the deepest sense. There can be few characteristics more human than this. It is certainly a step in the right direction, for a step towards *ourselves* is a step towards truth. The reason why we want to know more about ourselves is probably because we sense the need for change within. Thoughtful people are forever applying some sort of personal analysis to themselves, filling in the questionnaire of popular psychology: which attitude is nearest your own, a, b, or c? It is all a response to this deep need. Particularly when religion has lost its grip, people will always seek a key that will unlock the inner self and allow the soul to develop.

Personal analysis is always interesting; but no amount of probing and tinkering within the mind can of itself lead to a change within the soul. The seeker may well acquire hidden knowledge and achieve unusual understanding, but the condition of the soul cannot be improved by trying, whether by thinking, or feeling, or physical exercise, through esoteric studies, or yoga, or religion, or hypnotism, or asceticism, or anything else. Not a few set out to modify those characteristics already built in at the moment of birth; but if they succeed they may complicate still further their already complicated personality. Unwanted characteristics, ignored or denied, will still be present in the soul whether or not they are acceptable in the context of religion, or morality, or even common sense. Deeply seated turmoil may result, and this can produce unrealistic attitudes, or depression, or even mental illness.

In some parts of the world, particularly in the East, when people become aware of the harmful influences that seem to surround them on all sides, they may decide to withdraw from worldly affairs, to seek to atone, or to become a "holy person" by doggedly refusing to entertain or even to acknowledge all the desires of the world. But there is a certain risk involved in this type of practice. If it works — if a hermit seems to have succeeded in isolating himself spiritually, he may have created for himself a symbolic shell, an artificial cover for the soul. He may not be able to feel bad influences, but neither will he be able to receive good ones if they should appear. He will have become trapped, as it were, in the centre of his own personal mandala, the cocoon that ought to be nurturing a potentially perfect human being. His soul will have become smothered and rendered insensitive to any but the coarsest of influences. He may well have achieved unruffled tranquility, but it is not an enviable state. It may prove to be the meaningless tranquility of a corpse.

We cannot avoid the legacy symbolized by our own birth chart; we simply have to remain

receptive and fully aware of everything that happens to us. A hypnotic state, a trance, whether self-induced or involuntary, can only be of negative value. Any new influence received in a less-than-conscious state will be of a less-than-human origin. Whether we see worldly passions as unwanted instincts, zodiacal influences, or ethical dilemmas, it seems impossible to avoid them. The harder we struggle with them, the more firmly does their influence become ensconced within the inner feelings.

In natal astrology the horoscope is a symbol of *becoming* within a creative cycle of life. Now, by applying astrology to a study of the inner self, our hope is to complete that cycle, to attain unity. Unity in this sense implies the atonement, the coming together of separated parts, that may lead to escape from what Hindus call the "web of illusion". The web of illusion, in our terms, is no more nor less than the zodiac itself. The cycle of the horoscope; the cycle of the self; physical, psychological, "spiritual" cycles; we may perceive "cycles of becoming" according to our own contents, our own aspirations. Certainly there is the type of cycle which, completed within the limits of time, may lead to rebirth and a new self on the level of personality. But our ambition is now set on a higher cycle which, continued as a spiral in space, leads on to ever-expanding growth, towards eventual oneness with the source.

Like the goddess Kali, the passions are at the same time life sustainers and life destroyers. The material life forces are the coarsest and most powerful of all the zodiacal influences that assail us, and yet our bodies, brains and hearts, are themselves material objects. Our thinking, as a product of that materiality, cannot reasonably be relied upon to find a way of evading the material forces that govern our lives. It is a real problem, and not merely a game of snakes and ladders using the symbols of astrology. We are caught up in a web of powerful forces working at a deep level, and unless these natural forces can be stilled, or diverted, or made inoperative in some way, our situation seems likely to remain unaltered.

Centuries ago, perhaps, a way out could be found merely by following the teachings of great religious founders. Devout followers may still be convinced that faith, or even simple belief, is all that is required. Many others, however, have grown sceptical over the years. A surge of belief, an emotional change of heart, is not the same as a spiritual change of content and soul-direction, for these things themselves belong to the desires — passions that grow ever stronger as hearts and minds over generations acquire greater capacity to feel and think. Probably, passions are stronger now than they were in less sophisticated centuries; there are certainly far more "influences" about.

Whatever point of view we take, it seems plain that we need to reverse the existing trend, to avoid being overlaid completely by the coarser influences of nature working through the complexities of our civilization. We need, I am sure, to prepare ourselves in some way so that we are ready to receive such finer influences as may filter in to our sphere from beyond the zodiac. And I am sure too that the only way for this to be achieved is by somehow stilling the flow of influences, the everyday desires that normally fill our hearts and minds. The principle is straightforward enough. How, though, can it be put into practice?

It goes against the grain of education, of everything we have learnt, to suggest that keen thinking and deep feeling about some goal may make its attainment less, rather than more likely. We have always been taught that we should concentrate our minds with determination, and feel what is to be felt with sincerity. But such exhortations as these work only *within* the sphere of the zodiac; within the realm of materiality and the clutches of the goddess Kali. Ethical values are essential for civilization, but they can create barriers within the self, forming a protective armour of prejudices and preconceptions. Moral ethics and religious principles form useful yardsticks of behaviour if we are to maintain a tolerable society, but even they may serve a negative purpose by cutting off diversified individuals from their own true nature. Virtuous living is concerned with outward behaviour, and takes no account of the soul and its contents.

For all who have commenced the second cycle of the three, the true calling of the soul is

to be the leader of the individual. Wholeness cannot otherwise be accomplished. But as we may all discover sooner or later, all outside influences, all physical, emotional, and mental experiences find their way into the soul, and not merely the ethical or virtuous qualities. As the reception-centre for all influences, both high and low, it is the awakened soul alone that offers the means of escape from the enmeshing zodiac. In forming a smooth trine with Saturn, Jupiter may hold the key, and although a septile aspect with Pluto may synchronize with death, it will be the death of outward passions alone. But for this death to be meaningful these passions must first be accepted as one's own. To deny them is to deny the soul, and acceptance of the soul is the only means whereby mortals are able to contact spirit.

The human mansion

An ancient allegory describes human beings as like a great house with no master, and no steward in charge. There are numerous servants and staff, but few of them seem to be doing the job for which they were trained and employed; they behave as they please. The place is unkempt, full of squatters and unwanted guests, and frequently raided by thieves. The master himself is probably away somewhere; nobody knows or much cares. The legitimate steward — the human soul — has been held prisoner in the cellar by rebellious servants all these years. Once released, he could pick up the telephone and ask the real master — spirit — to come and put his house in order. When the master arrives he will oust any unwanted lodgers and fit anti-burglar devices. But he will sack none of the servants, however unruly they may have been; when his benign influence is felt, all the staff will be glad to do their proper work.

Some systems of work on the self, such as Gurdjieff's "Fourth Way", are aimed at creating an inner "self", a super-ego who could be put in charge of this house. He is not meant to be master, or even the legitimate steward, but merely "deputy steward", in charge until the situation improves. There is a distinct disadvantage to this self-help system, assuming its successful completion: one will have created something extra in oneself that should not really be there. Once the real steward — the human soul — has been discovered and reinstated, and the master — spirit — has paid his long-awaited visit, the self-created deputy steward, the artificial "self", will have to go. In astrological terms, we might say, Jupiter and Neptune conjoined will oppose Mars. But after the mental and emotional concentration of effort involved in his creation, deputy steward will not want to go. He will probably not agree to be ruled by the real steward, and his forcible expulsion can be a problem. It is virtually impossible, by oneself, to remove something that has become interwoven into the tapestry of the inner feelings.

The inner feelings will have enough problems of their own without extra, artificial introductions.. This emotional compartment of the inner self normally contains many inherited features or characteristics inadvertently introduced, as it were, by the parents — if not at the time of conception then later on, during childhood. Characteristics of this hidden nature may not be traceable on the birth chart, but they are there nevertheless. When the steward is released, when the soul is roused from the stupor which has overcome it, the emotional field of the inner self is the area in which spiritual purification will spontaneously commence, once contact with the master of the house — an influx of spirit — has been made.

The concept of "Holy Spirit" is perhaps too well known to require astrological symbolism. Though non-material, it is no mere concept of words, as numerous people can attest. It is reality, whatever mental imagery such people may apply — a life-giving spark to be received. As we must all realize by now, spirit cannot be gained or received merely by wishing it. The Hindu Upanishads expressed it in succinct terms: "Spirit is not to be gained by wishing or choosing: spirit chooses". Once this non-personal choice has been made, however, the individual will be in no doubt about the fact. Purely on a psychological level, to a greater or lesser degree, the "collective experiences" of the human race, images of ancient mysteries and forgotten civilizations may flood in to bemuse the mind. Pluto and Uranus conjoined will oppose the retrograde Saturn.

The process of personal assimilation, the spiral towards completion, may have begun with

a sense of uniqueness, of differentiation. But once under way it has to involve the further assimilation of everything previously conceived of as "collective", a coming to awareness of previously unsuspected soul-contents. The unconscious mind formulated by Jung as the common background from which individual consciousness arises was to be met with, he said, through symbolism. But when the movement towards wholeness has begun, this underlying current takes on a solid and perceptible form. Jung's process of individuation involves assimilation of unconscious contents by the conscious mind. But the sphere of the unconscious is vastly greater than that of the conscious, as the orbits of the outer planets symbolically show. A kind of possession by collective archetypes, self-aggrandizement, or what Jung called inflation, can result from mistaking these collective contents for one's own, and an attitude of submissive humility is essential.

On the spiritual journey too, one is merely a bystander, a member of the audience rather than an actor. What then is the difference between the process of psychological individuation on the one hand, and a spiritual journey of return to the source, on the other? Using the symbolism of astrology, both may be symbolized by integration with the Sun. But in the former case the inner self remains unchanged; only the personality develops and changes, surrounding the soul like a rich but smothering tapestry. Saturn, you could say, has conjoined with Mars. In the latter case the personality becomes lighter, thinner — threadbare, even. Jupiter now will have conjoined with Mars, and Saturn runs retrograde. There will be nothing to prevent divine influences entering the soul.

A channel for spirit

Many wise and pious people say that spirit is already present in the innermost being, working from the inside; others equally wise may visualize spirit as an extraneous force, visiting at will and working from the outside. Some of course will insist that "it is all in the mind". All these explanations, I suppose, are equally valid; whether divine visitor or hidden component of the self, there is no material reference on which we can call. As the Hindu Vedas put it: "spirit moves intimately through the things of this world, yet he is above these things".

People nowadays tend to be heavily material, both in their soul-contents and in their aspirations. New creativity of thought, coupled with untrammelled lightness of feeling, must have led sages of old to aspire to a wholeness of self beyond time. Modern minds swollen and overflowing with a surplus store of information become bound by time; our logical, analytical way of thinking falls inevitably under the sway of Saturn. The passions symbolized by Mars, drawing their strength from the life force of the zodiac, seem to clutch the Earth as closely as its atmosphere. If higher influences really do exist, can they break the spell and release the soul-steward from his prison — and if so, how are they to be contacted?

Perhaps all spiritual ideas tend to be naive, artless as they must be. Suppose we assume that such a contact must emerge from somewhere "up there". Surely, it must filter through the outermost, rarified layers of the collective unconscious that surrounds us all. Planet-watchers have speculated about the strange wandering red spot of Jupiter, a perpetual disturbance in its atmosphere, its centre the eye of a great hurricane, the astrological eye of the soul. How can we symbolize the ingress or the egress, of spirit? Larger than the other planets put together, yet with a density only a quarter that of Earth, the enigmatic Jupiter is as shrouded by heavy cloud as the human soul is shrouded by layers of passion — by the very action of planetary evolution. Could a creative trine with Pluto signal the awakening, or could it be rather the septile aspect of death — the death of personal desire?

Do we need to find a way through the zodiac — through that seemingly unbroken skin of instinctual forces? It can be of no use to search for a particularly permeable degree as a spiritual stepping-off point from the personal cycle of becoming; or, as no one type of person is more "spiritual" than any other, to approach any particular type of personality. Rather, we have to assume that the weakest or most permeable point of the zodiac is at its centre — the symbolic

centre of self, and the great cross of time within space. Because this central point is common to all, a focus for all influences, if one individual becomes able to receive higher influences, it follows that anyone else who is close to that person within space and time, if they are sufficiently receptive, will also experience a loosening of the barrier — a misty thinning of the structure of the zodiac within their own central point; a weakening of their own passions, to create their own channel for divine influence.

To a newborn child, this channel is still open. It is only as the child begins to learn, as feeling and thinking begin to develop, that the channel becomes blocked. This is how human cleverness and sensitivity have brought about our spiritual undoing. At birth, the channel is open and clear. But it soon becomes neglected and unused amid the profusion of new impressions, in effect covered over with ever-increasing layers of materiality until, after only a few years, the channel and the soul itself lie forgotten, their possibilities unsuspected by the fast-developing brain, too young at the time to remember. The contact was lost to humanity when innocent simplicity was lost. Innocent simplicity, very obviously, is not a characteristic of modern people. In any community the keenness of one's brain is a most valuable asset. Obviously one needs to apply a modicum of thought even to embark upon some kind of spiritual journey; and presumably one needs a certain emotional content too, in order to accept the idea as having value, and to determine actually to follow it.

The soul then needs to be stirred, to be resuscitated. But we have to remember the position of our soul-symbol Jupiter, midway between our passion-symbol Mars, and our death-symbol Saturn. Certain types of religious teaching can be misleading. When heard for the first time by the thinking brain, the voice of the soul may seem profane, or unethical, or irreligious, because it constitutes our own inner contents, and any or all of these may be expressed. But only this inner voice, however impure it may at first seem, can lead to the possibility of wholeness.

Occult practices at this time can be positively dangerous. Occult experiences imply an awareness of soul taking place before it has been properly awakened with spirit, when the red-eyed Jupiter is in conjunction with Mars, leading to strange and passionate experiences with the feelings. The occult can be addictive, and it is by no means to be confused with the spiritual. Bereft of spirit, the occult offers no hope of escape from the karmic Wheel of Becoming, because that is its natural home. Like Eden's tempting serpent, more subtle than any beast of the field, the occult is wholly contained within the sphere of materiality. Despite its subtle nature, the occult is directly accessible from materiality, and still under the sway of the coarse influences that we have been trying to tame. At this stage we are still members of the audience and not the performers; we can experience and comment, but we cannot make things happen. Quite simply, if we try to produce non-material results in ourselves, if our will has taken part, such results will belong to the occult, the abstract dimension of materiality.

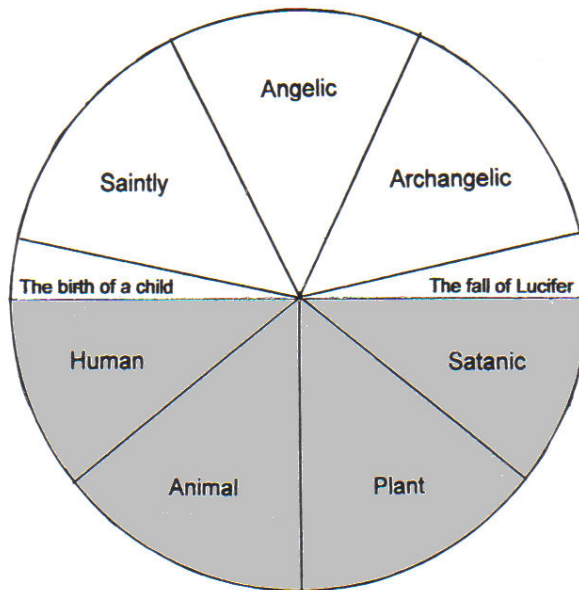
Creating gold from the elements

In alchemy, before the search became chemically orientated, the elusive philosophers' stone represented the hoped-for means to bring about a symbolic combination of the four mystical elements: fire — or, in our zodiac symbolism, the instinctual human element; air — the symbolic animal element; water — the instinctual plant element; and earth — the symbolic mineral or material element. All will indeed combine to create gold, but of course these are symbolic elements, and the gold also is allegorical. The four elements represent four basic passions of the human soul. We can say they represent four "lower souls", which by their union alone can allow the immortal fifth, the *rochani* self, to appear. In practice it entails a simultaneous harmonic expression of the four passions — observing, desiring, defending, acquiring — to produce their fusion. This combined passion is *compassion*, and the union initiates the mystical quality of spiritual love.

We might wish to visualize the creation of this immortal golden fifth passion by recalling the "mutable" quality of each elemental division of the zodiac at its "highest point". At this

metaphorical point in each case the four triplicities — the kingdoms of nature, human, animal, plant and mineral — can interact with the three quadruplicities of zodiac-quality — mutable, fixed and cardinal — each combining with the life qualities of the division above it, finally to produce a completed quintile polygram. This is the upright five-pointed star symbolizing the completion of selfhood.

With each merger of separate elemental kingdoms, the septile aspect will be involved as the catalyst to be found between these "seven heavens", between barriers that are normally insurmountable. On Earth these are the barriers set up by nature to isolate the mineral world from that of the plants, the plant kingdom from that of the animals, the animal kingdom from the world of humans, and the human world from the higher worlds of sainthood and the *rochani* realms of spirituality. This is why the septile aspect is the aspect of death; it symbolizes the temporary passion-death which alone can enable the mutable third in every case to combine with the cardinal third of the natural division above it. It charts each metaphorical step to be taken, each spiritual hurdle to be surmounted.



The Septile Aspects — The World Mandala

From the macrocosm of the world of nature we can focus on the microcosm of the individual human soul. We see by the cycle of houses how each sign, each degree, with all the zodiac qualities, are potentially present within every individual from the moment of birth. From the birthpoint of entry within the first cycle the signs are traversed in a sequence of twenty-eight months each; each separate primary psychological function completes its rulership in eighty-four months; each full cycle of selfhood takes place over twenty-eight years, and one completed threefold lifespan lasts for eighty-four years.

By the mutable factor of zodiac quality, by the part of each one of us that corresponds in nature to the adaptability of Gemini, Virgo, Sagittarius and Pisces (the go-between in each case linking the fixed with the cardinal), steps can be taken up the metaphorical Jacob's ladder to the spiritual source. But as we have seen, steps in this direction cannot be initiated by the will, cannot

be undertaken merely by wishing. Through concentrating, desiring, striving, grasping, the passions remain separate, and the elemental kingdoms remain isolated. We must accept that some kind of spiritual "contact" is necessary for the process to be initiated.

Zen masters say: "When spring comes, the grass grows by itself". Something must be allowed to happen, to reopen the closed channel of the soul. In practical terms, the person to be "opened" in this manner will stand close to another person who has already been "opened", and offer a willing "sacrifice of thoughts and feelings", relaxed but receptive in body and mind. Spirit will do the rest. Neither planets nor degrees, any more than thoughts or feelings, can play any active part in initiating the spiral of ascent, though all these things will certainly record the event and its deep significance.

"Soul" is not the same as "heart". As a romantic entity with real awareness of its own, the human heart likes to identify itself with the "poetic soul", and loves to feel that it alone possesses psychic awareness. The heart may believe that it actually *is* soul, or even the Holy Spirit. The heart can sometimes find it hard to bear, during the opening and awakening of the real soul, that it can do no more than bear witness to feelings more meaningful than its own, transmitted by some organ more subtle than itself. At such a time the heart may feel jealousy and fear. This is one good reason why the heart needs a traditional religion on which to rely.

Strange experiences

Practical experience is more convincing than theory. People who find themselves consciously experiencing their own soul for the first time will certainly become aware that something miraculous and deeply spiritual is happening. Many at this time will experience charismatic tongues and involuntary movements, but these experiences are by the way. Though they may be called "spiritual" they cannot be thought of as of value in themselves. They constitute a "throwing out" of unwanted soul contents, a neutralizing of everything within the self that has come about through use of the disunited passions.

The truth is that this personal soul, when it comes to consciousness, is not yet immortal. This personal soul, which soon becomes able to walk free of the body and report back to the senses, to hold conversations with the mind, to peer over tall buildings and distant horizons, to see into the future — even this non-material manifestation of the physical human body also lives within the laws of time and death. The personal soul-symbol Jupiter is still "mortal", still within the orbit of Saturn, and unless this miraculous soul has indeed been graced by receiving influences from beyond the collective soul-symbol Neptune, and thus acquired immortality, the limiting principle of Saturn will prevail.

Astrology represents the life-principle by the symbol of the Sun, centre of all orbits though free from their influence, radiant centre-point of the zodiac through which, symbolically, the spirit may enter. Spirit, at all events, is the only go-between, spanning the gulf and surmounting the barrier between the four divided realms under satanic rule, and the united wholeness of God. The ingress of spirit initiates the purification of soul contents. The process can only be involuntary, without involving desires, and we need to avoid fantasizing. Purification itself is wholly individual, and may seem foul or sweet, holy or profane. We should take no notice of the experiences of others: a sensible person can listen and judge, but should believe only the personal experience. Anything that arrives in less than full consciousness, without full awareness, will have a source that is below the truly human level — a temptation, perhaps, of Satan, of the Earth. (As the biblical Book of Job points out, Satan is also a son of God, a member of the court of heaven, whose job it is to range over the Earth, governor of all material life-forms). The horizon of the mind aligned with the inner self crosses the centre of the mandala chart. Below that line is the unconscious sub-human world; above it, super-human awareness.

When the separate passions come to rest, even momentarily, suspended as it were in silent witness, at that point all human life is shared. We begin to become one, and this is indeed

the common experience of those whose soul has been awakened by spirit. They are able to witness the soul-contents of each, for "when consciousness enters the heart, the feelings of others become known". This can be a strange experience, an intercourse of souls, which has often but quite erroneously been described as "thought transference". When a person attains some degree of wholeness, he or she begins to perceive others as wholes rather than a collection of parts. Intuitively, such people can grasp the whole nature of another person or circumstance, as it applies personally there and then. In effect, they have gained an insight into the nature of each moment.

The thinking mind, with the intuitive faculty, the feelings and sensations; the more these can unite in sensing the meaning of the moment, the more balanced will we be and the less will we be bound by materiality. The smallest movement towards the creation of wholeness is an act of attunement which will lead ultimately to atonement. Those who have begun to be whole, whose souls have come to awareness, live in a world of whole meanings. But it is only the light of spirit that will enable the soul to operate as a fully conscious entity. Without that light, it can be no more than an insubstantial shadow, a primordial image; something to be glimpsed darkly in dreams.

While the passions are suspended, a person's innermost contents are being cleaned out, as it were, and renewed stage by stage, in an extended journey towards wholeness. And unlike a cloistered monk or a lone yogi, or a member of some religious commune, such people are able to devote their full normal attention to their worldly affairs, without affecting their spiritual progress. They can rest secure in the knowledge that the inner self is free to grow and climb unimpeded.

So a cleaning-out process is essential, and it can begin only through quiet submission to higher influences. And the channel of receiving will be clearest when in the presence of others who have already received the contact. The physical body, used to working under control of the senses, the feelings and the thoughts, should experience for itself a type of movement quite independent of the usual stimuli, quite innocent of will. The mouth may speak by inward volition, without prompting, often raising matters which were previously unknown and often, indeed, to be thought unknowable. The source of such phenomena is beyond the power of will, and outside the scope of learning.

The nose may experience smells that have no material origin. The mind, silently witnessing, will understand something about the origins of incense, and feel the atmosphere of peaceful devotion that accompanies it. The ears may hear and interpret words that have no equivalent in language. The eyes may see events before they occur, or be shown things hidden from physical sight. When the curious brain decides to investigate, or when the feelings can no longer resist the desire to participate, such phenomena disappear, for they cannot be desired, willed or enjoined. Trying to understand, the brain has to acknowledge that the one expressing these movements, smells, sights and sounds, is a subtle body able to come to life only when thoughts and emotions are inactive; a subtle body — the soul — that seems to gain vigour through exercise. It is an after-death experience, happening during life.

Once opened in this way, the soul should remain open. The moving spirit may seem to be present or not. It is an ongoing process of purification and not an entertainment, and one's personal preferences should play no part. The experience should not be taken for granted, neither should it be sought out. Pride no longer has a legitimate place in the psyche. The ancient words of the Upanishads will now make new sense: "He who smells ethereal incense is only in the valley plain. He who hears ethereal voices is only approaching the foothills. He who see ethereal visions is only nearing the foot of the mountain. The pure mountain air is free of perfume, voices, and visions".