

ASTROLOGY

Toward a Christian Astrology

THIS BRIEF ARTICLE draws its impetus from a distinction advanced by Dane Rudhyar (in his book *The Astrology of Personality*) between two terrestrial motions, axial and orbital, as they correlate with two forms and phases of human consciousness.

The turning of Earth on its axis is a diurnal occurrence. Its focus is its own center. The annual movement of the Earth traces an ellipse whose focus is the Sun.

Astrology as a science translates astronomical motions and measurements into human behavior, seeing in the latter an expression of stellar energies. In this context a “young soul” is characterized by its clear and candid demonstration of the direct influence of heavenly bodies; whereas an “old soul” more fully “rules his stars” and is less subject to behavior predicated solely on planetary configurations. Stated differently, whereas an inexperienced Ego openly expresses the various and variable influences of individual planets, the mature Ego responds more synthetically and with greater constancy to planetary impulsions, just as they are unified by and indeed originate in the Sun.

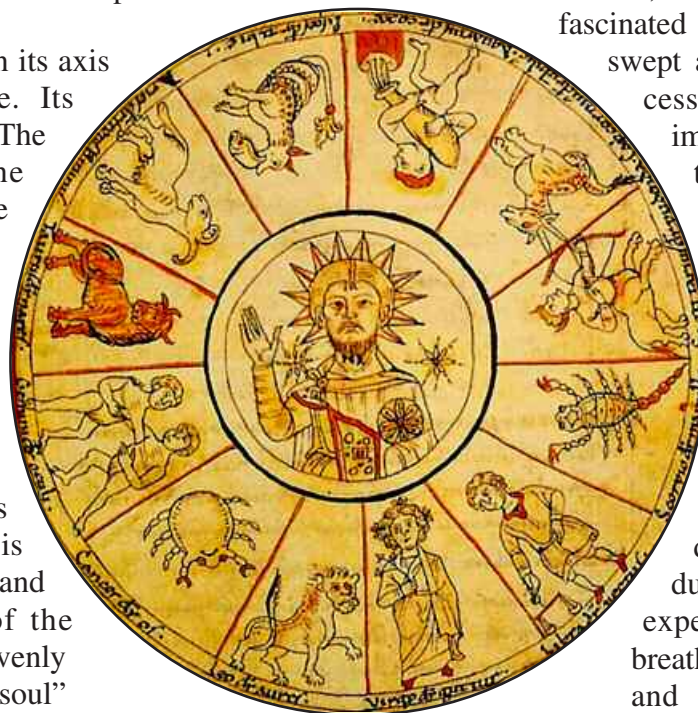
The evolution of a soul in self-understanding traces a course of consciousness whose center is, firstly, its own being. A condition of self-involvement, self-

infatuation, prevails. Gradually this field of awareness expands, the center of autistic consciousness displaces and there dawns in man the awareness of a larger motion governing his existence, a more absolute frame for his life’s reference.

Axial man, diurnal man, is man naive, fascinated with his personal being, swept along by the giddy succession of momentary images, motions and emotions. Esoterically, Earth turning on its axis is man egotistical, whose life-center is his personal desire nature and its gratification. This personal orientation generates the light and shadow of joy and sorrow for it is the dimension of inescapable duality. This dualism is experienced firstly as the breath (inspiration-expiration) and beauty of life, for it affords contrast and variety. But in time the alternation of opposites becomes a source of

frustration because stability and permanence seem unattainable. One discovers, in fact, that the daily merry-go-round is what is meant by the “wheel of fortune.” One experiences the plight of the not so mythical Ixion, feeling bound to (crucified on) the wheel of ineluctable change. For diurnal man, happiness on Earth is ephemeral if not illusory.

As man stands on Earth and casts his eyes skyward he perceives the Sun, Moon and stars moving



11th century manuscript, Northern Italy, Bibliothèque Nationale, Paris

Christ in the Zodiac

Figure of the Christ-potentiated Zodiacal year.

from horizon to horizon. The Earth, it seems, is the center stage whereupon all celestial luminaries shine as if they exist only to serve man's needs and delight his fancy; which ingenuous notion prompts Milton's Eve in Paradise to ask of Adam upon retiring to their bower what happens to the stars when they go to sleep.

Interestingly, when man's rational and abstractive faculties enable him to actually conceive an Earth turning upon itself, he simultaneously shows an ability to overcome the gravity of personal, self-oriented consciousness, which renders each person as a planet spinning without purpose, and makes of daily existence a civilized chaos ordered somewhat by a tangled woof and warp of laws, sanctions and penalties.

Still, even upon arriving at the conclusion that terrestrial motion (rather than celestial mechanics) accounts for day and night, a keen observer will not readily deduce that a second earthly motion accounts for the changing elevation of the Sun in the heavens and the seasons that result from that movement. The conversion from a geocentric to a heliocentric conception of reality favors belief in a theistic order over a merely humanistic (anthropocentric) view of life. For existence is more analogical than logical, poetic rather than prosaic—all appearances to the contrary notwithstanding. Thus, when we come to know directly of *geophysical* motions, we possess an illuminating metaphor for dynamisms of the human *Ego* or Spirit Being.

In time each soul discovers that in self-seeking lies death, that Earth-man turning upon himself is a dark planet, a cold isolate sphere. When axial man ascends to the dimensions of orbital man, the true center of his being and consciousness becomes apparent. As this displacement of his center comes about, man, we may say, becomes solarized. When he ceases to identify with his earthly body, when the centrifugal pull of material concerns is transcended, man functions in his essential nature as a spiritual entity. He identifies with light and the Spirit of Light whose example and influence makes his conversion possible.

Man attuned to the heart of his universe knows that his life on Earth describes a pilgrimage and that his earthly vessel is the means by which he can

learn to partake of, to incorporate and, like a cup, become full of the Sun. As a solar satellite, Earth actually grounds light whose quantum is Life. As a disciple receives the bread of life from the words of his Master, so is light for Earth celestial manna, cosmic eucharist.

The vibrations of the Great Ones do not allow for an intimacy exceeding a commensurate wisdom. So Earth is distant from Sun. Venus is closer, Mercury closer still. These planets indicate the figurative foci for man's evolving consciousness as he seeks union with the Sun Spirit, Christ. Likewise shall he master the meaning and motions of outer planets.

The miracle and mystery of Sun (Christ) consciousness for man is that the great Solar Spirit has fused two spiritual motions or dimensions through His incarnations and the event on Golgotha. Christ has descended to the realm of mortal man. The Sun is in the Earth. Christ has solarized axial man, redeemed self-centered man. Man turning on his center may discover that center as the Christ-I: But only as that I encompasses all humanity as a composite, single being, only as it is the transfiguration of other- or Thou-consciousness .

Astrologically, the axial perspective embraces billions of discrete personality variations. Each instant the revolving Earth presents a new face, a nascent life to be baptized by the formative influences of fixed stars and circling planets. Each point on Earth, each longitude-latitude, space-time crux delineates an earthly garment to be worn by a spark of Spirit.

However the orbiting motion of our planet is one in which all Earth beings share. It is a unitary experience binding humanity together as one soul. As mankind comes to live out of the perspective of its "orbital consciousness," the light which is the true focus of its motion and devotion becomes increasingly an interior reality. This is the Christian incarnation: when the Spirit of the external Sun becomes an interior self-perpetuating light; when Earth becomes a star; when the historical Christ becomes a living, personal Christ; when Bethlehem, Gethsemane, Golgotha and the empty tomb are enacted in the cosmos of each and every soul. □

—Carl Swan