

## **Astrological Encyclopedia**

### **Basic Relationship-Structure**

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

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

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

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

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

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

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

We have no way of knowing what the extent of the Unknowable's first octave of expression can possibly be. But, since we must use specific words to convey ideas we will simply think of this octave as "The Universe." Then, referring to the mandala, the point of the radius is seen to be the body of the Unknowable—the

totality of the circle will represent the fulfillment of all potentials inherent in the Unknowable.

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

Now because we are primarily concerned with human beings, the radius is seen to be the picturing of the potentials inherent in the logoic idea we call "Humanity"—the highest octave of evolutionary potential on this particular planet. The radius is now seen to represent all human beings manifesting within the etheric envelope of, and on the surface of the Earth. Every other radius which might be pictured in the circle is an emanation from the arch-point of consciousness which we refer to as "**I Am**"— the recognition of beingness as an expression of a perfect idea in the mind of our Father-Mother God.

The "fraternity of microcosms" is now pictured by this mandala as the arch-symbol of humanity incarnate; its design is the same for all human beings, who, by Law, incarnate in the bi-une dimension of measurement (time-space) and polarity (masculine-feminine vibration). Each of these factors is inter-dependent upon

the other one: incarnation is not made— nor can it be made— without both.

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

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

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

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

Extend the radius to the right, creating the horizontal diameter; draw the vertical diameter, creating the "cross of incarnation." Place the symbol for Aries at what is now the Ascendant-point, Libra opposite, Cancer at the bottom of the wheel, and Capricorn at the top. We now have the circle quadrated by the cardinal signs—the new-direction points; the radii are the four basic ways of

saying "**I Am;**" the diameters are the two basic ways of saying "**We Are;**" and the total structural design depicts the composite of "that which generates and that which is generated" the fourfold representation of polarity-in-action in the life-expression of the idea, "Humanity. "

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

Now draw a horizontal line of approximately the same length as the vertical; this line is the objective of the vertical, the "negative pole" of the parentage line, that which was begotten by the parents, that which was given form (incarnated) by the parents. Since every "begotten" is bi-polar, we now recognize that the extremes of this horizontal line represents the masculine and feminine—either one or the other—of the horoscope's subject; each is generic counterpart of the other ( just as the father and the mother are generic counterparts of each other). The horizontal is, then the son/daughter of father/mother.

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

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

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

Create four mandalas representing the trines of the elements. Since these trines are the symbols of the "Being-ness, love and Wisdom" attributes, they represent the ideality of the four generic variations. The fire and air signs are masculine gender, the earth and water are feminine gender.

Now, two more mandalas, each one a combination of the six masculine signs and the six feminine signs, respectively. The masculine mandala contains two verticals, the feminine one contains two horizontals. When we connect the points of the masculine mandala to the center by straight lines we get the arch-symbol of alchemy—the sextile aspect- symbol: the dynamic decrystallization of congested energies through transmuted expressions. The horizontals of the feminine mandala convey a "static quality"—"something upon which something else can rest;" a clear picture of the establishment of ideal society on the base of ideal parentage. On what other base does Society (in its higher expressions) rest except on the expressions of Love-Wisdom of

those who parent it, personally or impersonally? The sextile aspect-symbol which is involved in the masculine mandala portrays the dynamic potential of every male and every female to regenerate his/her vibratory patterns and to release his/her potentials, evolutionarily in higher octaves of consciousness.

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

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

expresses his love for his children; "making minds, making hearts, making spirit and understanding" is seen to be the ideal of father as a factor in his children's experience.

Venus, as ruler of Libra and the complement of Mars-Aries, is the "feminine-begotten" of father-mother Saturn/Moon. Her fulfillment in motherhood is shown by Cancer as her tenth house sign—as Capricorn is for Mars; but in the feminine patterns the exaltations are carried out differently than the masculine one. ( Incidentally, in a woman 's horoscope her Venus gives us the basic vibratory clue as to how she tends to feel about herself as a wife. In a male chart, Mars will designate how the man feel about himself as a husband.)

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

The Moon finds her vibratory maturity in Venus' other sign, Taurus, her own eleventh house sign. The pattern of "eleventh sign" conveys the quality of Aquarius (the eleventh zodiacal sign) and the key-words "individuality" and "liberation" represent the

exaltation of the mother-principle when she recognizes and appreciates the individuality of that which she has begotten and liberates the begotten to its unique fulfillment. "Mother" who congests on nurture and protection of the begotten does not recognize its need for its own unfoldment, development and exercise of its potentials. But, with appreciation and perspective of the begotten's individuality, she fulfills her task of nature, guidance and protection by loving liberation of the begotten to find its own levels of ideality and fulfillment. As Saturn finds his vibratory maturity through the refining influence of Libra, so does Jupiter—as the ruler of Saturn's "redemption-sign" Sagittarius—find his maturity in the sympathetic response quality of his exaltation-sign, Cancer, the mother-sign. Here the male nature expresses its potential for protective tenderness and sympathy for—and toward—the begotten. The father's inner wisdom is here amplified and rounded out by the sensitive emotional awareness and responsiveness of the maternal potential and his essential maleness is complemented by his own need to express the composite of his wisdom and feeling.

Venus finds her maturity in an octave that is much higher than merely acting as a complement and reflectress of the Mars-vibration of Aries. Her exaltation is Pisces—the inspired Wisdom-aspect of the water-trine which is initiated by the mother-principle, the Moon, through the Sign Cancer. Pisces is the home of Neptune, the principle of ideality itself, the "super-mother," the "all-embracing, all-protecting, all-redeeming" octave of the maternal principle. Pisces, the twelfth house sign of the zodiacal belt is the residue of unfulfilled ideals that makes necessary the new incarnation. It is the symbol of mankind's redemption by the highest octave of his consciousness and, since Venus' cardinal dignity is the house of complementation and the sign of

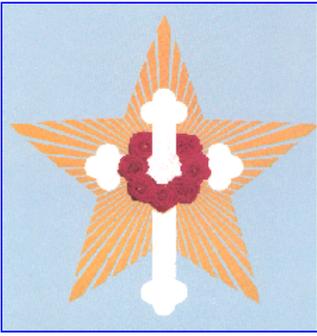
equilibrium, Libra, we see that perfect fulfillment of human relationship patterns and ideal expression of the generic qualities of our vibratory nature is the redemption of the world. When we perceive the perfect potential of the masculine and feminine elements in every human being it means that we have purged our consciousness of dark pictures of sin, crime, disease, fear, and ugliness. Venus through her maturity in Pisces, is the perfect realization of the perfect reflection of father-mother God in every human being.

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

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