

Astrology Independent Study Module No. 24

The Measure of Amenability to Planetary Vibrations, Part II

To primitive man, driven by the whiplash of saturnine necessity when not by the animal lust and passions of Mars and the Moon, the world looks gloomy. Fear is the keynote of his existence—fear of animals, fear of other men, fear of the nature forces, fear of everything around him. He must ever be watchful and on the alert; vigilance is eternally the price of safety. But when evolution makes him amenable to the influence of Venus and Mercury, they soften his emotions and brighten the mentality. He begins to feel love and reason as factors in life.

The Sun also begins to brighten his outlook upon life, and sunshine in the nature of man during this phase of his evolution partially dispels the cloud of Saturn. Thus, by degrees, as he evolves and becomes responsive to the music of the spheres, one string after another of the celestial harp strikes a kindred chord in the human soul and makes man amenable to its vibrations. Thus as a tuning fork which is struck awakens the music in other tuning forks of even pitch

within reasonable distance, so the planets in our solar system have in evolutionary succession struck various chords that have found an echo in the human heart.

But the strings on the celestial Lyre of Apollo are not all in harmony; some are in actual discord. While man responds to certain cries, he must necessarily remain at least partially unresponsive to others. In fact, before it is possible to respond perfectly to the rays of Venus it is necessary for man to conquer Mars to a considerable degree and bring him under control, so that certain undesirable martial traits in his nature are kept in the background while others, which may be valuable, are retained. The Venus love which is willing to give all for the loved ones cannot dwell side by side in the heart with the Mars ray which demands all for self. Therefore the savage must learn to conquer himself in a certain measure ere he may become the more civilized family man of modern times.

Under the unrestrained rays of Mars and the Moon parents bring children into the world and leave them to take care of themselves almost as animals do, for they are products of animal passion. The females are bought and sold as a horse or a cow, or else taken by force and carried away. Even as late as the medieval Dark Ages, the knight often carried away his bride by force of arms, practically in the same manner that the male animals battle for possession of the female at mating time.

Thus we see that the first step toward civilization requires that a man conquer one or more of the planets to a certain

degree at least. Unbridled passion such as is generated by the primitive Mars ray is no longer permissible under the regime of modern civilization. Neither is the tenant that "might is right" any longer admissible, save in wars when we return to barbarism. The Mars quality of physical prowess that at one time made it a virtue to attack others and take away property, is no longer admired in the individual. It is punished by various means according to the law, though it is still effective as far as nations are concerned, who go to war under this primitive impulse for territorial aggrandizement. However, as said, Mars has been conquered to a great degree in civil and social life in order that the Venus love might take the place of the Mars passion.

As previously noted, the children of primitive man were left to their own resources as soon as they had been taught to defend themselves in physical warfare. With the advent of Mercury another method is observable. The battle of life nowadays is no longer fought with physical weapons alone. Brain rather than brawn determines success. Therefore the period of education has been lengthened as mankind has advanced. Education now aims principally at mental accomplishments because of the Mercury rays which accompany the Venus development of modern civilization. Man sees nature from a more sunny side when he has learned to respond to the Sun, Venus, Mercury, Mars, Moon and Saturn, even if only in a very slight measure.

But although the various stages of evolution have gradually brought man under the dominance of a number of planetary rays, the development has been one-sided, for it has aimed to

foster interest solely in things in which he has a proprietary right: *his* business, *his* house, *his* family, *his* cattle, farm, etc., are all vitally important and must be taken care of. *His* possessions must be increased, if possible, no matter what happens to the possessions, family, etc., of anyone else; those are not his concern. But before he can reach a higher stage of evolution, it is necessary that this desire to appropriate the earth and retain it for himself if possible, give way to a desire to benefit his fellow men. In other words, egotism must give way to altruism. Just as Saturn by wielding the whiplash of necessity over him in his primitive days brought him up to his present point of civilization, so also Jupiter, the planet of benevolence, is destined to raise him from the estate of man to that of superman, where he will come under the Uranian ray with respect to his emotional nature, where passion generated by Mars will be replaced by compassion, and where the childlike consciousness of lunar origin will be replaced by the cosmic consciousness of the Neptunian ray.

Therefore the advent into our lives of the Jupiterian ray marks a very distinct advance in human development. As taught in [*The Rosicrucian Cosmo-Conception*](#), we are to advance from our present Earth Period into the Jupiter Period, and therefore the Jupiterian ray marks that high stage of altruism which will then be a prominent factor in our relations, one with the other. It will be easily understood that before we can readily respond to the rays of Jupiter, we must in a measure cultivate altruism and conquer the Egotism that comes through the Mercurial reasoning power.

We have learned to conquer some of the phases of Mars and the Moon and we may have also learned to conquer some of the lower phases of Mercury and Venus. The more we have overcome these the better we are able to respond to the highest vibratory forces emanating from these planets. Yes, if we strive earnestly we shall some day be able to overcome even the highest stage of the Venus love, which love always attaches itself to an object owned by us. We love our children because they are ours; we love our husband or wife because he or she belongs to us; we take pride, Venusian pride, in their moral characteristics, or Mercurial pride in their accomplishments.

But [Christ](#) set a higher standard: *"Unless a man leave his father and mother, he cannot be my disciple."* The idea that we should neglect our father or mother or that we must hate them in order to follow Him was far from His mind, of course. But father and mother are only bodies; the soul that inhabits the body of the father or mother is to be loved, not the mere physical garment. Our love should be the same whether a person is old or young, ugly or beautiful. We should look for beauty of the soul, for the universal relationship of all souls, and not mind so much the relationship of the bodies. "Who is my mother and my brother?" asked Christ, and pointed to His disciples, those who were at one with Him in His great work. They were closer to Him than anyone else could be through mere physical relationship. This attitude constitutes an upward step from the Venus love, which places the emphasis on the physical garments of the loved ones and leaves out of consideration the soul that is within.

The Jupiterian love on the other hand, takes cognizance only of the soul, regardless of the body it wears. The Mercurial or reasoning phase of mentality is also changed by response to the altruistic Jupiter. Cold calculation is then out of the question. One who feels the expansive ray of Jupiter is big-hearted where his emotions are concerned, also big-hearted where the things of the world are concerned. "A jovial fellow" is an apt expression to describe such a man. He is welcomed and loved by everyone he meets, because he radiates not the common selfishness, but a desire to benefit others that breed in us a feeling of trust, diametrically different from the sense of distrust we instinctively have when we come in contact with a Saturn-Mercury man.

It is a matter of actual experience with astrologers endowed with spiritual sight that every man's planetary rays produce certain colors in his aura. The man with the thin, sickly blue of a commingled Saturn and Mercury is to be pitied rather than censured for the avarice and gloom which are his constant attitude of mind. He sees everything in the world through that auric mirror which he has created around himself; he feels that the world is cold, hard, and selfish, and therefore that it is necessary for him to be more selfish and more cold in order that he may protect himself.

On the other hand, when we see the divine blue ray of Jupiter tinted perhaps with the refined gold of the Uranian nature, we realize how differently such an exalted individual must view the world from the usual sordid way of seeing and judging things. Even those who have the faintest Jupiterian tinge are in a world filled with sunshine and blooming flowers;

everything in nature is gay and glad. And by looking at the world through such an atmosphere they call forth from other sources a similar response, as the tuning fork previously mentioned generates a similar vibration in another of even pitch.

— Back to Top —

Work for the Student

[You are welcome to [e-mail](#) your answers and/or comments to us. Or, you are also welcome to use the [answer form below](#). (*Java required*) Please be sure to include the course name and self-study module number in your e-mail to us. You will find the [answers](#) to the questions below in the next Astrology Independent Study Module.]

1] When you have studied this Astrology Independent Study Module, please set up the practice horoscope below [Birth Place: Stockton, CA, USA; Lat.: 38 deg. N.; Long.: 121 deg. W.; Birth Date: January 22, 1912; Birth Time: 0:50 A.M.].

[Optional]

Horoscope Data Sheet

Name: _____
 Place: Stockton
California, USA
 Lat. 38°N
 Long. 121°W
 Birth date: Month January
 Day 22
 Year 1912

Hr. 0 Min. 50 ~~P.M.~~ ^{A.M.} (Std. Time)

Std. Time Eastern Mountain
 Central Pacific

Cross out all time zones except your own.

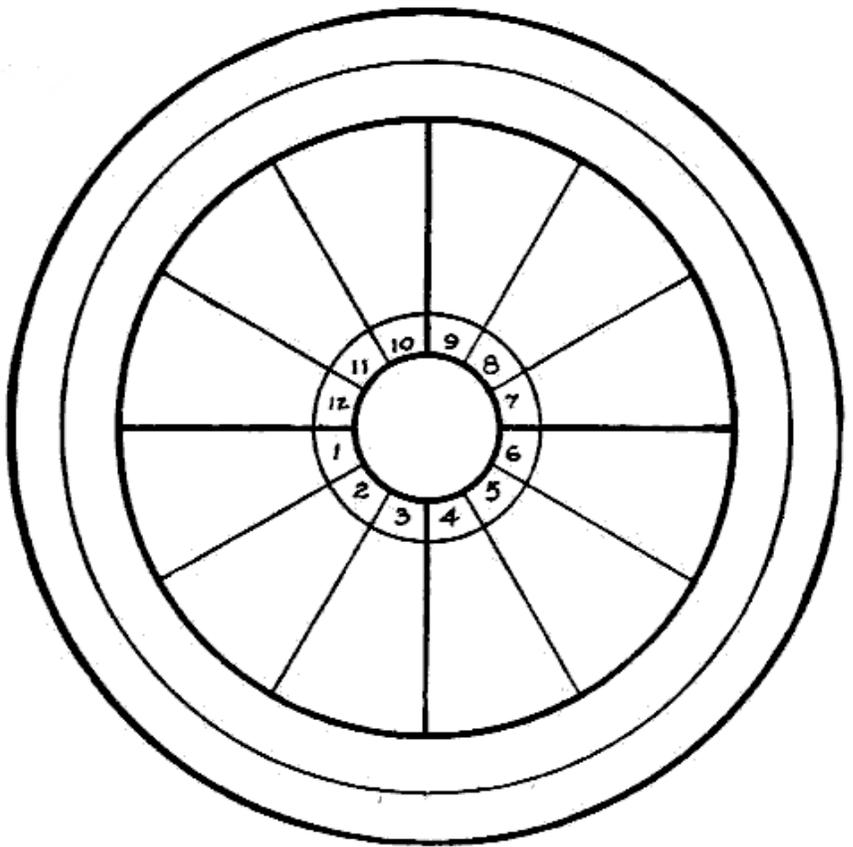
True Local Time:

Calc. Sid. Time:

Nearest Sid. Time:

Greenwich Mean Time:

Adj. Calc. Date:



Elements	Planets	PLANETS' Declination	ASPECTS					
			♄	*	□	△	♁	
Cardinal		☉						
Fixed		☿						
Common		♁						
Fiery		♂						
Earthy		♁						
Airy		♁						
Watery		♁						
Essentially Dignified		♁						
Exalted		♁						
Detriment		♁						
Fall		♁						
Angular		♁						
Critical Degree		Asc.						
Ruler		M.C.						
		☉						

Horoscope Data Sheet

Name Birth Date Hour A.M.
 Birthplace Lat. Long. P.M.

TRUE LOCAL TIME

Birth Hour according to Standard Time
 (If Daylight Saving Time in effect, subtract one hour)
 Degrees birthplace is East or West of Standard Time Meridian in use at birth
 Multiply this number of degrees by 4 minutes, equals
 (Add if birthplace is East of this Meridian
 Subtract if birthplace is West of this Meridian)
 Gives True Local Time (T.L.T.) of Birth

SIDEREAL TIME

Sidereal Time (S.T.) at Greenwich for noon previous to T.L.T. of birth
 Correction of 10 seconds for each 15 degrees of Longitude ($10/15$ or $\frac{2}{3} \times$ Long.)
 (Add if West Longitude. Deduct if East Longitude)
 Interval between previous noon and true local time of birth
 Add correction of 10 seconds per hour of interval
 Gives Sidereal Time (S.T.) at birthplace at birth hour
 Nearest S.T. in Tables of Houses

GREENWICH MEAN TIME

True Local Time of Birth
 Degrees East or West of Greenwich
 Multiply this number of degrees by 4 minutes, equals
 (Add, if West Longitude. Deduct if East Longitude)
 Gives Greenwich Mean Time (G.M.T.)
 Interval to nearest noon
 Logarithm for this interval (Permanent Logarithm)

	H	M	S	
				A.M. P.M.
				A.M. P.M.
				A.M. P.M.
				A.M. P.M.

POSITIONS OF THE PLANETS

	☉ SUN	♀ VENUS	☿ MERCURY	☾ MOON	♂ MARS	
Sign						SATURN ♄
Coming Noon Position (after G.M.T.)						JUPITER ♃
Previous Noon Position (before G.M.T.)						URANUS ♅
Travel in 24 hours						NEPTUNE ♆
Logarithm of Travel						PLUTO ♇
Permanent Logarithm						DRAGON'S HEAD ♁
Sum of Logarithms						
Travel During Interval (<i>Direct planets: add to previous noon position if G. M. T. is P. M.; deduct from coming noon position if G. M. T. is A. M. Retrograde Planets, reverse this rule.</i>)						
Positions of planets						

1] Horoscope Data Sheet:

Name: Astrology Independent Study Module No. 24

Place: Stockton, CA, USA

Lat.: 38 deg. N.

Long.: 121 deg. W.

Birth Date: January 22, 1912

Birth Time: 0:50 A.M.

[Std. Time]

Std Time:

[Choose One:

Eastern

Central

Mountain

Pacific]

True Local Time:

Calc. Sid. Time:

Nearest Sid. Time:

Greenwich Mean Time:

Adj. Calc. Date:

House Cusps:

Asc.:

2nd House:

3rd House:

4th House:

5th House:

6th House:

7th House:

8th House:
9th House:
10th House:
11th House:
12th House:

Elements:

Cardinal:
Fixed:
Common:
Fiery:
Earthy:
Airy:
Watery:
Essentially Dignified:
Exalted:
Detriment:
Fall:
Angular:
Critical Degree:
Ruler:

Planets' Declination:

Sun:
Venus:
Mercury:
Moon:
Saturn:
Jupiter:

Mars:
Uranus:
Neptune:
Pluto:
Dragon's Head:
Dragon's Tail:
Asc.:
M.C.:
Part of Fortune:

Aspects:

Sun:
Venus:
Mercury:
Moon:
Saturn:
Jupiter:
Mars:
Uranus:
Neptune:
Pluto:
Dragon's Head:
Dragon's Tail:
Asc.:
M.C.:
Part of Fortune:

True Local Time:

Birth Hour

according to Standard Time:

(if Daylight Saving Time in effect, subtract one hour):

Degrees birthplace is East or West of Standard Time Meridian
in use at birth :

Multiply this number of degrees by 4 minutes, equals:

(Add if birthplace is East of this Meridian.

Subtract if birthplace is West of this Meridian)

Gives True Local Time (T.L.T.) of Birth:

Sidereal Time:

Sidereal Time (S.T.) at Greenwich for noon previous to T.L.T.
of birth:

Correction of 10 seconds for each 15 degrees of Longitude
($10/15$ or $2/3 \times \text{Long.}$):

(Add if West Longitude. Deduct if East Longitude) Interval
between previous noon and true local time of birth:

Add correction of 10 seconds per hour of interval:

Gives Sidereal Time (S.T.) at birthplace at birth hour:

Nearest S. T. in Tables of Houses:

Greenwich Mean Time:

True Local Time of Birth :

Degrees East or West of Greenwich:

Multiply this number of degrees by 4 minutes equals:

(Add, if West Longitude. Deduct if East Longitude) Gives
Greenwich Mean Time (G.M.T.):

Interval to nearest noon :

Logarithm for this interval (Permanent Logarithm):

Position of Planets:

Sun:

Sign:

Coming Noon Position (after G.M.T.):

Previous Noon Position (before G.M.T.):

Travel in 24 hours:

Logarithm of Travel:

Permanent Logarithm:

Sum of Logarithms:

Travel During Interval:

(Direct planets: add to previous noon position if G.M.T. is P.M.;

deduct from coming noon position if G.M.T. is A.M.

Retrograde Planets, reverse this rule.)

Position of Sun:

House Location of Sun:

Venus:

Sign:

Coming Noon Position (after G.M.T.):

Previous Noon Position (before G.M.T.):

Travel in 24 hours:

Logarithm of Travel:

Permanent Logarithm:

Sum of Logarithms:

Travel During Interval:

(Direct planets: add to previous noon position if G.M.T. is P.M.;

deduct from coming noon position if G.M.T. is A.M.
Retrograde Planets, reverse this rule.)

Position of Venus:

House Location of Venus:

Mercury:

Sign:

Coming Noon Position (after G.M.T.):

Previous Noon Position (before G.M.T.):

Travel in 24 hours:

Logarithm of Travel:

Permanent Logarithm:

Sum of Logarithms:

Travel During Interval:

(Direct planets: add to previous noon position if G.M.T. is
P.M.;

deduct from coming noon position if G.M.T. is A.M.

Retrograde Planets, reverse this rule.)

Position of Mercury:

House Location of Mercury :

Moon:

Coming Noon Position (after G.M.T.):

Previous Noon Position (before G.M.T.):

Travel in 24 hours:

Logarithm of Travel:

Permanent Logarithm:

Sum of Logarithms:

Travel During Interval:

(Direct planets: add to previous noon position if G.M.T. is P.M.;

deduct from coming noon position if G.M.T. is A.M.

Retrograde Planets, reverse this rule.)

Position of Moon:

House Location of Moon:

Mars:

Sign:

Coming Noon Position (after G.M.T.):

Previous Noon Position (before G.M.T.):

Travel in 24 hours:

Logarithm of Travel:

Permanent Logarithm:

Sum of Logarithms:

Travel During Interval:

(Direct planets: add to previous noon position if G.M.T. is P.M.;

deduct from coming noon position if G.M.T. is A.M.

Retrograde Planets, reverse this rule.)

Position of Mars:

House Location of Mars:

Position of Saturn:

House Location of Saturn:

Position of Jupiter:

House Location of Jupiter:

Position of Uranus:

House Location of Uranus:

Position of Neptune:

House Location of Neptune:

Position of Pluto:

House Location of Pluto:

Position of Dragon's Head:

House Location of Dragon's Head:

[End of Chart]

Calculating Declination of the Moon

For Astrology Independent Study Module No. 23:

Declination of Moon on July 3, 1912, G.M.T:	S 17.14
Declination of Moon on July 4, 1912, G.M.T:	-12.21
Travel:	04.53
Logarithm for 4.53 is:	0.6915
Permanent logarithm:	0.7781
Total:	1.4696

This total (1.4696) converted into time is 49 minutes, declination travel from 8:00 A.M., G.M.T. , to Noon, G.M.T. 12.21 (declination of Moon at noon July 4, G.M.,) plus 49 minutes equals 13.10, declination of Moon at time at birth.

(The Moon's declination in ephemeris at noon, July 4, is 12.21, and as the declination movement is toward the equator, we add the 49 minutes to this noon declination. Thus the 49 minutes is the movement of declination from 8:00 A.M., G.M.T., to Noon, G.M.T.)

Your Name:

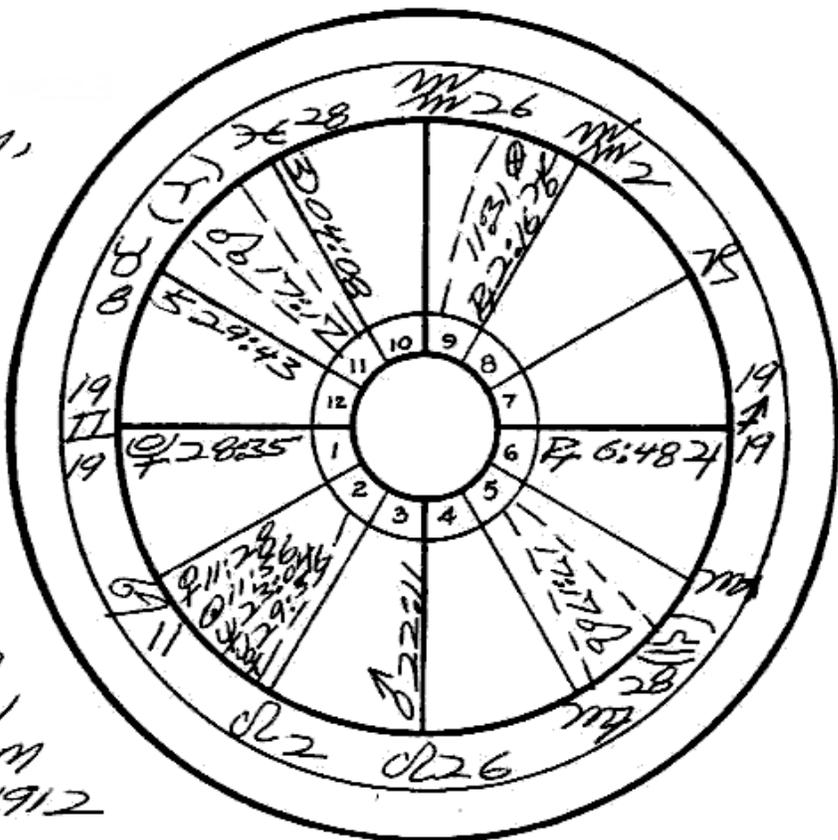
Your E-mail Address:

Your Study Module #24 Answers:

Answers to [Astrology Independent Study Module No. 23:](#)

Horoscope Data Sheet

Name: _____
 Place: Atlantic City, N.J., USA
 Lat: 39°N
 Long: 74°W
 Birth date: Month July, Day 4, Year 1912
 Hr. 3 Min. 00 A.M./P.M. (Std. Time)
 Std. Time: Eastern Mountain, General Pacific
 Cross out all time zones except your own
 True Local Time: 3:04 AM
 Calc. Sid. Time: 2:51:20
 Nearest Sid. Time: 2:53:01
 Greenwich Mean Time: 8:00 AM
 Adj. Calc. Date: Sept. 3, 1912



Elements	Planets	PLANETS' Declination	ASPECTS					
			♁	*	□	△	♁	
Cardinal	♀♁♂♂♂♂	♁ 22:54 ♀				♁		♀♁Asc
Fixed	♂♂♂♂♂ MC	♁ 23:32 ♀				♁		♁Asc
Common	♁♂♂♀ Asc	♁ 21:51		♂				♂♂♂♂♂
Fiery	♂♂♂♂	♁ 13:10			♂♂	♀♂♀		MC
Earthy	♂	♁ 18:12		♀		♁♂♂♂		♂♂♂
Airy	♂♂♂♂ Asc MC ♂♂	♁ 20:47		♂♂♂	♁			♂♂♂♂
Watery	♀♀♂♂♂♂	♁ 15:14		Asc				MC
Essentially Dignified	♂♂♂	♁ 20:14		♂		♂	♂	♂♂
Exalted	♂	♁ 20:58						♂♂♂
Detriment		♁ 17:23				♁ MC		♂♂
Fall								
Angular	♁♂♂							
Critical Degree	♁♂♂♂♂♂♂ Asc	Asc 23:01		♂				♂♂♂
Ruler	♂	M.C. 12:42			♂	♂	♂	♂
		♁ 17:24		♂				♂♂

Horoscope Data Sheet

Name Birth Date July 4, 1912 Hour 3:00 A.M. / P.M.
 Birthplace Atlantic City, N.J., USA Lat. 39° N Long. 74° W

TRUE LOCAL TIME

Birth Hour according to Standard Time
 (If Daylight Saving Time in effect, subtract one hour)
 Degrees birthplace is East or West of Standard Time Meridian in use at birth —
 Multiply this number of degrees by 4 minutes, equals
 (Add if birthplace is East of this Meridian
 Subtract if birthplace is West of this Meridian)
 Gives True Local Time (T.L.T.) of Birth

H	M	S	
3	00	00	A.M. / P.M.
	04	00	
+			
3	04	00	A.M. / P.M.

6	44	00	
		49	
+			
15	04	00	
	2	31	
21	51	20	
21	53	00	

3	04	00	A.M. / P.M.

4	56	00	A.M. / P.M.

8	00	00	A.M. / P.M.

4	00	00	
			0.7781

SIDEREAL TIME

Sidereal Time (S.T.) at Greenwich for noon previous to T.L.T. of birth
 Correction of 10 seconds for each 15 degrees of Longitude (10/15 or 2/3 x Long.)
 (Add if West Longitude. Deduct if East Longitude)
 Interval between previous noon and true local time of birth
 Add correction of 10 seconds per hour of interval
 Gives Sidereal Time (S.T.) at birthplace at birth hour
 Nearest S.T. in Tables of Houses

GREENWICH MEAN TIME

True Local Time of Birth
 Degrees East or West of Greenwich
 Multiply this number of degrees by 4 minutes, equals (74 x 4 = 296 = 4:56)
 (Add, if West Longitude. Deduct if East Longitude)
 Gives Greenwich Mean Time (G.M.T.)
 Interval to nearest noon
 Logarithm for this interval (Permanent Logarithm)

POSITIONS OF THE PLANETS

	☉ SUN	♀ VENUS	☿ MERCURY	☾ MOON	♂ MARS	
Sign	♊	♊	♊	♋	♌	SATURN ♄ 29:43
Coming Noon Position (after G.M.T.) <u>July 4</u>	12:06	11:40	0:14	6:07	22:17	JUPITER ♃ 6:48
Previous Noon Position (before G.M.T.) <u>July 3</u>	11:08	10:27	28:27	24:14	21:40	URANUS ♅ 2:16
Travel in 24 hours	0:58	1:13	1:47	11:53	0:37	NEPTUNE ♆ 23:04
Logarithm of Travel	1.3949	1.2950	1.1290	0.3053	1.5902	PLUTO ♇ 28:49
Permanent Logarithm	0.7781	0.7781	0.7781	0.7781	0.7781	DRAGON'S HEAD ♀ 17:17
Sum of Logarithms	2.1730	2.0731	1.9071	1.0834	2.3683	
Travel During Interval (Direct planets; add to previous noon position if G. M. T. is P. M.; deduct from coming noon position if G. M. T. is A. M. Retrograde Planets, reverse this rule.)	0:10	0:12	0:18	1:59	0:06	
Positions of planets	11:56	11:28	29:56	4:08	22:11	

♁ ♋ 11:31

Supplemental Student Material:

Interceptions

Astrology, at its simplest, is complexity piled upon complexity. In the minds of many students, however, the problems of interceptions proves to be a complication of back-breaking quality. This material is offered as food for thought in an attempt to clarify the purpose and meaning of signs and planets being placed in such a way that their vibratory "area" does not touch house-cusps. "Interceptions" can mean "woe is us" until we perceive the possibility of a philosophical meaning behind this particular pattern. When we do, we are well on our way to achieving an organized approach to its interpretation.

First a break-down of horoscopolical structure. Use a twelve-housed wheel; connect by straight lines the pairs of cusps as follows:

Four horizontals—parallel to the horizontal diameter: cusps of 11th-9th, 12th-8th, 2nd-6th and 3rd-5th.

Four verticals—parallel to the vertical diameter: cusps of 12th-2nd, 11th-3rd, 9th-5th and 8th-6th.

The mandala as it now appears symbolizes the symmetry of astrological structure. These lines connect points of the circumference of the wheel that are equidistant from the arch-structure lines of the horizontal and vertical diameters. These, in turn, form the composite of the lines of force that are basic to the contents of the wheel. These two diameters symbolize the cross of incarnation. Now create a symmetrical square by

connecting these "cardinal points" by straight lines. This square is the abstraction of relationship-structure, our "field of experiences" by which we unfold our potentials in incarnation. Create another symmetrical square by connecting the mid-points of the 2nd, 5th, 8th, and 11th houses. This forms the symbol of the static square—the arch-symbol of congestion of spiritual potentials. This congestion is decrystallized by the symbol comprised of the diameters of 1st-7th, 3rd-9th, and 5th-11th. This symbol—the sextile aspect— is a symmetrical open symbol representing the "lines of force" inherent in the composite of two closed equilateral triangles; these two triangles are formed by straight lines connecting (1) cusps of the 1st, 5th, and 9th and (2) 7th, 11th, and 3rd.

All of these designs are balanced, symmetrical figures inherent in the interior essence of the wheel. Since they are structure designs they apply to all horoscopes, because the structure of any horoscope is a twelvefold division of the wheel's interior into equal sections—"houses"—of thirty degrees each. The composite of these designs illustrates, by symmetry, the equal importance of all houses. No one house is more important than another; every house is a channeling for the releasement of potentials and the unfoldment of consciousness toward the realization of ideals in incarnation. It also serves, by its symmetry, to illustrate the equi-importance of both sexes since the symmetry of these figures is continually evident no matter which of the four cardinal-house structure-points is placed at the Ascendant.

To complete the "symmetricalness" we now add the symbols of the zodiacal signs outside the wheel, starting with Aries on

the cusp of the first house and continuing around the wheel in regular sequence. The result is the Great Astrological Mandala—the abstraction from which all horoscopes are derived. This addition of the zodiacal signs integrates vibration with structure. We now recognize that the application of thirty degrees of each sign to the thirty degrees of each house represents a charging of structure with vibratory life just as a house becomes a home when it is used as a habitation by people and a violin becomes a musical instrument when it is played.

In a horoscope that has no intercepted signs the symmetrical parallel of signs with houses is everywhere evident. The three structure-crosses: cardinal, fixed, and mutable, and the four generic trines: fire, earth, air, and water, appear in regular sequence and in geometrical formation; the six structural diameters parallel the six vibrational polarities, the house-quadrants parallel the zodiacal quadrants and the outline of planetary rulership of the twelve houses is concise and clear. The trine-pattern represented by the vibrational generic element covering the cusps of the 1st, 5th, and 9th houses represents the arch-resource of creative spiritualization for this incarnation. The "structure-sign-pattern" represented by the sign-vibrations covering the cusps of the 1st, 4th, 7th, and 10th cusps represent the arch-resource of Relationship-Consciousness and Relationship-Experience-Interpretation.

Before we go into a detailed approach to intercepted patterns, we will consider the pattern of the twelfth house—in relationship by sequence—of any house in a horoscope.

Let us remember that every house is the twelfth house of the house which follows it; every sign is the twelfth sign of the sign which follows it; in horoscopes, signs are correlated to houses so (for example):

Leo on the twelfth cusp is the twelfth house-sign of the Virgo Ascendant; Gemini on the eighth cusp is the twelfth house-sign of Cancer on the ninth cusp, etc.

Twelfth house is "that from which something emanates." The Ascendant itself "emanates" from the twelfth house as the diameter of Ascendant-7th cusp emanates from the diameter of 4th cusp-10th cusp or as the trine of Aries-Leo emanates from the trine of Sagittarius-Aries or as the quadrant of Libra-Capricorn emanates from the quadrant of Cancer-Libra. And so on. In the Great mandala, the fire trine of Aries-Leo-Sagittarius, initiated by the cardinal Aries, emanates from the water-trine Pisces-Cancer-Scorpio; the latter trine is initiated in the past by the cardinal Cancer "root" of the vertical line of "vibrational heredity." This vertical diameter—abstractly Cancer-Capricorn—out of which Aries-Libra is emanated—is astrology's symbolic picturing of what most people call "heredity."

The processes of Life as evolution are a continual emergence from that which was (the past) into that which now is (the present) and thence into that which is to be (the future). Nothing "just appears;" that which was conditioned that which is; that which is is conditioning that which is to be. The sequence of houses correlated with the sequence of signs is astrology's way of picturing the sequence of life's ever-

becomingness as continual releasement of potentials. In other words the horoscope is a static symbol of the eternally rhythmic (the symmetry of time) emergence of potentials from octave to octave in perpetual unfoldingness.

Therefore, when the unfoldingness of an individual human is thrown out of rhythmic timing a defect results in the synchronization of sign with house. For whatever karmic reason or consciousness-conditioning, the emphasis of one level of unfoldment at the expense of another has the effect of intercepted signs appearing in the natal horoscope as a picturing of structural-vibratory defect.

To illustrate: use any chart you have available that has an intercepted diameter. Apply the approach explained in the foregoing by connecting the "points" that represent the structure of the crosses and trines. Somewhere along the line you will see a defect in the symmetry of these designs because somewhere a cross-point or a trine-point will not coincide with a house-cusp. Thus the vibrational-content of the wheel is thrown out of symmetry and the sequence-content of the wheel is thrown out of rhythm. There are varying degrees of complexity and difficulty in interpreting "intercepted charts" as in anything else. Let us see if we can organize an outline of approach, starting with the easiest:

— Back to Top —

Type 1-A: The horoscope has the cusps of the first, fourth, seventh, and tenth houses covered by a perfect vibrational cross—cardinal, fixed or mutable. In this pattern the composite

"generator" (fourth-tenth) and the composite "generated" (first-seventh) coincide with four quadrants of the zodiac and the clarity of basic relationship-structure is pictured.

Type 1-B: The above requirements are depicted in the Basic Generic Chart. This is a variation of the natal chart by which the sign containing the natal planetary ruler is used as Ascendant. This variation focuses the power of the vibratory ruler of the chart—the planet that rules that sign.

Type 2—three possibilities: A—a perfect generic trine covers the cusps of the first, fifth, and ninth houses; B—a perfect generic trine covers the cusps of the seventh, eleventh, and third houses; C— a perfect generic trine focused structurally at either the cusp of the fourth house or the cusp of the tenth. In all of these classifications, the problem of intercepted signs is comparatively minimized because the arch-symbols of cross and/or trine are synchronized with the basic structure-points of the wheel. When the placement of intercepted signs "creates a disturbance" in the relationship of sign-sequence with house-sequence of the structure-points, the interpretation problem becomes more complex. Study your intercepted-sign charts with an eye as to the relationship of a complete cross or a complete trine by sequence from the Ascendant. In other words, find out how close the intercepted-sign chart comes to fulfilling the requirements of symmetrical design; in so doing, you mentally reduce to a minimum the "hazards" presented by the complexities of "irregularity" in the wheel.

"Past evil impelling the present incarnation" is pictured abstractly by a mandala as follows: a twelve-housed wheel

with Aries on the Ascendant; the symbols for the mutable signs are placed appropriately on the cusps of the mutable houses. In other words the modulation for further regeneration is shown by the square of the mutable houses focalized by the most mutable of those four signs-Pisces—as the "end of the previous cycle" out of which the present one emanates. Apply this thought to any horoscope: which cross appears as the composite of modulations from each quadrant of the wheel into the next quadrant? This cross has much to say about the needed redemptions required for the quadrants initiated by the cardinal houses—as the entire horoscope is initiated from the twelfth house into the first house. Each mutable house is the karmic background for the ensuing quadrant; the signs covering these cusps represent the four-fold congestion of consciousness which is focalized in the chart by the planets ruling those signs.

As a result of an intercepted diameter in a chart there will be two pairs of houses covered by the same diameter. Wherever this "phenomenon" occurs, you will know that the houses concerned in this "duplication" represent experience-patterns on which the person concerned is "making up for past defaults;" in other words the two houses having the lower degree of the sign of their cusps will portray the past; the two houses having the higher degree on the cusps will portray the unfulfilled past projected into the present. Such a pattern tells us also that the influence of the planets ruling the intercepted signs is to a degree, "held in abeyance" until a certain degree of redemption has been made. The planets ruling the duplicated cusps are, correspondingly "made to work

overtime;" in the case of Venus and Mercury—each of whom normally rules two signs -their influence can extend to three houses and their significance in the sum-total of the wheel is increased. Just as— in human terms—if Johnny "flunks an exam" in school, he has to study with added application to make up his work in that subject.

It is very interesting to study charts that have the same sign on twelfth as is on the Ascendant. These charts have two principal classifications: (1) those with the succeeding sign intercepted in the first house; (2) those with the succeeding sign on the second cusp. The first classification tells us that the person may have been out of incarnation for an unusually long time; he has to "tie in" with his past in this incarnation, recapitulate something of his past mistakes—if the ruler of the twelfth house and Ascendant is congested, learn from his mistakes, apply more constructive measures and then move in sequence to the progressive vibration represented by the sign intercepted in the first house. This pattern promises progress in this incarnation but it also promises that the person, subconsciously tending to live this incarnation in terms of his past, will bring himself to a "blank wall"—the power of congestion representing that the resources from the past have become depleted; his natural urge to progress will be timed for awareness to the potentials represented by the intercepted sign in the first house, and, tuning in with this vibration will represent a "new life" in consciousness. He then, largely, will feel the urge to "leave the past" and throw in his lot with the "vibratory companion" represented by the planetary influence of the intercepted sign in the first house. This pattern also

qualifies his marital consciousness since the first house interception has its complement intercepted in the seventh. It is a twofold awareness of new life and his complementary-relationship consciousness must unfold and progress if he is really to transcend the gravitational or congested pull of past negatives. If the second cusp is covered by the next sign in sequence, then we know that the person is destined in this incarnation to express a higher octave of quality of his past, and if the interception in his chart indicates that the cusp of his fourth or tenth house is in the same generic trine that his Ascendant-sign is in, we know that *that* parent— father or mother—represents an outpicturing of the best of the person's past as a contribution to the best of his development in this incarnation. No one ever exactly repeats a level from one incarnation to the next—upwardness is always a factor to be considered in karmic interpretation.

From a practical standpoint, there is not much more that can be said here as interpretation of the various possible placements of intercepted diameters. You as an astrological student, thinker, and philosopher must exercise the capacity of your own awareness of structure principles in application to the charts you analyze.

Structure-structure-structure is your key to finding the significance of intercepted signs and the planets they contain. Find as many "regularities" and "symmetries" as you can in each chart of this type—by reference to patterns of cross and trine—and then study sequence so that you can determine the possibilities of why one diameter may represent a "holding back" or a "promise of future development" in this incarnation.

The duplicated diameters—when they are lined up with structure-sequence—will indicate which pair of houses represents a condition from the past that must be repeated—for complete fulfillment—in the present.

Elasticize your awareness of horoscological structure. You will—or can—be thrilled by this stimulus of your intellect and your resource of esthetic sensitivity and understanding. The rhythm, sequence, design and drama that are pictured in the Astrological Mandala are archetypal of all artistic principles; and in a more specific philosophical sense, they picture the magnificent flow of Life-Principles as it outpictures the great Universal laws of Cause and Effect, Polarity, and Divine Harmony.

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 logoc 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. "

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.

— Back to Top —

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.)

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 be-gotten;" 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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