

## **Astrology Independent Study Module No. 35**

### **Mercury Considered...**

#### **Dear Friend:**

[Mercury](#) is usually associated with reason and intelligence; to him is ascribed rule over the nervous system, which is the medium of transmission between the embodied spirit and the world without. Thus, as [Neptune](#) signifies the subhuman and superhuman intelligences who live and move in the spiritual realms of the universe, but who work with and upon us, so Mercury indicates the human intelligence focused upon the terrestrial, physical world where we live from birth to death. Therefore it may be said that Neptune is the octave of Mercury, but there is a deeper sense than this:

Reference to a textbook of anatomy or physiology will show that lengthwise fissures in the spinal cord divide it into three parts which together enclose a hollow tube. Each of these columns is ruled by one of the Hierarchies in closest touch with us; the lunar, martial, and mercurial; one or another predominating according to the stage of evolution of the individual. In the spinal canal the rays of Neptune kindle the spiritual fire whereby the human spirit is enabled to pierce the veil of flesh and contact the worlds beyond.

The resulting vision is colored according to the column of the cord most actively excited.

In the childhood days of mankind the creative force which is now turned outwards to build ships, houses, railways, telephones, etc., was used inwardly to build the organs of the body, and as the surrounding physical world is photographed upon the table of a camera obscura, so the spiritual world was reflected in the spinal canal. There man first beheld the lunar God, [Jehovah](#), whose angels were then his tutors. Later, angels who had fallen behind the standard of their compeers and whose evolutionary requirements were therefore different, forced entrance to the spinal cord of man. The spiritual inner vision of mankind faded when "their eyes were opened and they saw that they were naked"; then they lost touch with the higher self, they saw only the person, and the docile creature of Jehovah was soon transformed to a savage and a brute under the impulses of [the Lucifer spirits](#), the Hierarchy of [Mars](#). But by their promptings man learned to conquer material obstacles, to build outwardly and become architect of the world.

To counteract the unmitigated selfishness bred by the Martian angels and to make mankind humane, our [Elder Brothers from Mercury](#), human like ourselves, whose high state of evolution required the high vibration generated and prevailing in close proximity to the sun, were required to invest the spinal cord of mankind also, and through their labors civilization has taken on a different form. Mankind is again beginning to look inward, and when the mercurial ray meets the ray of Neptune in the spinal canal, man finds again his higher self: the Christ is born within.

Thus you see the connection between the [Moon, Mercury, and Neptune](#). Those who come in touch with Neptune through the

Moon become irresponsible mediums, victims of obsession, etc., but where Mercury is the gate, reason and understanding guide the aspiring spirit. An afflicted Mercury may sometimes tempt seekers to enter by the wrong door, and mental trouble may result. If aware of the danger, however, continual care and persistence usually unlock the door of the Temple, for the good forces are in ascendancy now and grow stronger as time passes.

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### **Question:**

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

**1]** In the horoscope we are considering, which of the two gates do you think the boy is likely to choose? The Moon or Mercury. Why?

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**Your Name:**

**Your E-mail Address:**

**Your Study Module #35 Answers:**

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### **Answers to [Astrology Independent Study Module No. 34:](#)**

Mercury is associated with reason and intelligence; to him is ascribed rule over the cerebro-spinal system, which is the medium of transmission between the embodied spirit and the world without. He is a focus through which the faculty of reason finds expression in the human being as a brake upon the lower nature, bringing responsibility and individualized consciousness.

Neptune signifies the sub and superhuman intelligences who live and move in the spiritual realms of the universe, but who work with and upon us. A cosmic consciousness is developed under the ray of Neptune, and genius is expressed.

From Mercury to Neptune is the path of Divinity. Under reason we practice the art of self-mastery. Neptune regards us with a crown of wisdom. Mercury makes us independent of the group and race spirits, while Neptune unites us in fellowship with the gods

We may therefore say that Neptune is the higher octave of Mercury.

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## **Supplemental Student Material:**

### **Fraternity of Astrologer, Artist, Priest, and Healer**

"Relationship" may be defined as "the meaning, purpose, and significance of a thing with reference to the synchronization of its consciousness with that of another thing to which it is attracted by the laws of sympathetic vibration;" these laws are all inherent in the Law of Cause and Effect and the principles of creativity and epigenesis.

There are only two basic relationship-patterns, each of which is manifested through diffusion in innumerable octaves throughout the Cosmos. The first of these is the creative relationship—that of macrocosm and microcosm to each other. The first aspect of this relationship is that of *The Unknowable* to (what might be called) the Logoi of arch-galaxies. The composite of arch-galaxies, at any given point in time, is the total manifested Cosmos; each arch-galaxy is a "structure-point" of the Cosmic Body. The second aspect (or octave) of this relationship is that of the Logos of each arch-galaxy to the Logoi of its galaxies; the third is the relationship of galactic Logoi to the Logoi of its solar-systems; the fourth is that of the relationship of each Solar Logos in a galaxy to the planetary Logoi of its system. From here on down into diffusion of manifestation, creativity becomes epigenesis. To Sum up: macrocosmic identity (from unity to solar logoic) is to macrocosmic identity (subsolar-logoi) as creativity (life function) is to epigenesis. In human terms, since humans are not creators but epigenitors, the most transcendent octave of this relationship-pattern is that of the universal regenerator to the collective superconscious, conscious, and subconscious of the archetype, Humanity; the densest octave is that of the biological relationship (sexual epigenesis) of parent and child to each other.

The second relationship-pattern is that of fraternity and it may be defined as: "The relationship of macrocosms to each other and microcosms to each other by parallelity of creative or epigenetic faculty:" also, since every manifestation is "micro-cosm" relative to The Unknowable, fraternity is the relationship of things to each other by magnetic attraction through synchronization of similarities and dissimilarities of vibratory states. The minimum scope of fraternity is one thing in relationship to one other thing; in all fraternal relationships, the two things concerned have at least one point of mutual similarity and one point of dissimilarity. The point of mutual dissimilarity makes possible the epigenetic action in the life of the relationship. Creative action is radiation from a self-willed fusion of polarity-powers; epigenetic action is radiation of polarity-potentials from response to stimulus of power from a higher octave. Think about this. A human relatively unevolved on a particular point of consciousness is epigenetically stimulated by vibrational contact with another who is relatively evolved on that point. The point-in-common is the point-in-consciousness or point-of-faculty which each is seeking to fulfill; they walk hand in hand in that particular fulfillment-aspiration. The "point of dissimilarity" is the contrast of the one's relative fulfillment and the other's relative unfulfillment. The former radiates to the latter; the latter absorbs from the former. Hence each, because the relatively mature must out-give and the relatively immature must in-take, serves to provide on-going for the other.

*The Unknowable* does not have fraternity with any other thing; It is The One, the All-that-is. But, what might be called the "essential energy" is the biune essence, polarity. In polarity is seen the arch-macrocosmic octave of fraternity; its biunity (two-ness-in-unity) is manifested as ( I ) Will: positive, projective,

impregnative, masculine, male, and (2) Imagination: negative, magnetic, receptive, reactive, feminine, female. The inter-action of this biunity makes possible every creative and epigenetic function on all octaves and cycles throughout all specified identities. Much thought can be given to the significance of the number two. It is not really "two ones;" it is actually the outpicturing of the polarity-potentials of one. If polarity is the biune "essential energy" of the Cosmos (the inner life of unity), then two is the arch-symbol of diffusion of polarity-potentials. "Humanity" is an aspect of unity because it is an archetype; the two-ness of this archetype is the "diffusion" we call man and woman. Sex (male and female) is the physical representation of biunity; gender (masculine and feminine) is the biune diffusion of vibrational being. Each male and each female contains (or possesses) the biune attribute of gender; the masculine of this attribute is expressiveness, the feminine is reactivity. These two words, in turn, composite what might be called the "attribute of being capable of experience" and experience is, humanly speaking, epigenesis—the evolutionary unfoldment of potentials. The four words (two twos) male, female, masculine, and feminine are the structure points of our epigenetic being; by our consciousness of them we identify ourselves and others as factors in the archetypal human family, and by them is manifested our individualized consciousness; of every possible human relationship-pattern, as long as we pertain to the archetype "humanity." The perfect fulfillment of consciousness through experience as relationship-factors is the purpose of our evolution.

In the absolute sense, every manifestation in Cosmos has fraternity with every other and all others since all are "children of *The Unknowable*." Should we choose to make the effort, we humans could possibly touch a feeling of fraternity with the inhabitants of planets of other solar systems as well as those of

our own system. We can, however, by analogy perceive intellectually the fraternity of higher octaves of Life in consideration of the inter-fraternity of creative sources in descending order to that identity we call "Solar logos." This represents the exoteric aspect of the archetypal fraternal relationship—the parallelity by identity through similarity of creative attribute. In descending order we will name the fraternities of arch-galactic Logoi, galactic Logoi, Solar Logoi, Planetary Rulers, Satellite Rulers, and, in Earth-terms, the members of each specific life-wave, each archetype, each species of each archetype. The fraternity, for example, of mammalia includes all humans, cats, whales, rodents, etc., but each of these species is, in itself, a fraternity. There are also the two fraternities, in every archetype, of males and females. This esoteric aspect of fraternity refers to form, identity, structure-pattern, instinct-pattern, and creative or epigenetic potential. It is the "who and what" of fraternity manifested. Elasticize your mind a bit to consider this "fraternal grouping" of Life-forms.

The esoteric aspect of fraternity has to do with inter-relationship by parallelity of evolutionary development relative to the creative source—in our case our Solar Logos. We, as inhabitants of Earth, are fraternal to the inhabitants of all planets of our system—we all derive from the same creative source. In a more condensed sense, we (as the highest epigenetic development on this planet) have a closer fraternity with the highest development on each of the other planets of our system. Further subjective condensation: we, on this planet, are most closely fraternal to all others whose ideality-fulfillments and ideality-unfulfillments are similar (parallel) to ours. This fraternity transcends in significance all others which refer to sex, race, nationality, etc. It is the fraternity of consciousness-octaves and all members of soul-fraternities are magnetized to

each other through the attraction of their similarities plus dissimilarities for epigenetic development. All musicians, for example, from most primitive to most cultivated, are fraternal to each other because all who belong to this fraternity have, in common, a similarity of esthetic expression—regardless of the range of differences in their scope. The arch-fraternity of workers has its biune diffusion in employer and employee, but all members of both classifications (generally or specifically) are parallel to each other in the kind of service which they render to the ongoing of human life. This fraternity, unevolved, is congested, in the concept of "money is the reason for working;" evolved, the realization is attained that "money is an outer evaluation and an expression of inter-exchange between people—and that love- service is the ideal to be realized." In each factor of human experience, a principle unites people in groupings by inter-relationship—the principle of the "inner" of the work-activity; the outer action is the means by which principle-realization is evolved. Each life-principle overshadows (as does the Grand-Master of a lodge or spiritual organization) every human fraternity in and through which realization of truth is distilled.

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In thus considering the nature of fraternity, we are clearly alerted to the fact that what we call "entity" is a designation of our feeling about some-one; it is not, nor can it ever be, a designation of specific identity. Entity-feelings are congestions of love-consciousness, congestions of epigenetic powers, etc., which we feel when our unfulfillments are stimulated by another's vibration. No part of a human horoscope represents a delineation of "enemies, open or secret" because no human being is an "enemy" to any other. Those parts of the horoscope that we have been taught to delineate in this (philosophically false) way are those

which, when stimulated by similar points in another's chart cause us to become aware of our feelings of guilt, frustration, and insecurity. Until we become aware of our parallelity with the person we identify these feelings by such words as *hate, fear, detestation, disgust*, etc. We say that we hate, fear, detest the person. That is not really true; we hate our ignorance, our congestions, and our false ideals; we do not hate people. The moment we become aware of the truth that something in that person parallels something in us we begin to glimpse our fraternity (togetherness) with him; something in our consciousness that wants (aspires) to decrystallize and evolve immediately goes to work at that point to make us aware of our regenerate parallelity with that person. An example of life 's mercy, no less. In the opinion of the author, stated in a previous article, the intense congestions which are epitomized by the fixed sign Scorpio, ruled by Pluto, find their arch- decrystallization in the sign Gemini—because Gemini is the astrological symbol for the essence of fraternal awareness.

Keeping in mind that (symbolically speaking) straight lines are abstractions of curves, consider the fact that the symbol for this mutable air sign is the only one of the twelve made with four lines — two horizontals and two verticals. As such, they are the abstractions of the four semi-circles initiated by the cardinal structure-points of the Great Astrological Mandala. They also picture, from another approach, the "four- foldness" of that which is inherent in the vertical and horizontal diameters of the Great Mandala. the four-fold composite of gender-sex of the archetypal human family: two-fold Begetter, two-fold Begotten—male and female both as expressers and as reactors. It pictures the essence of parallelity of parents with children in the sense that all parents have been children, children have the epigenetic potential of

becoming parents, or "life-givers." Thus it pictures the parallelity of all manifestations because all erectors have been epigenitors and all epigenitors have the potentials for becoming creators. The creator is "elder brother" to the epigenitor; the epigenitor is "younger brother" to the creator. That which is closest to unity is the elder in any archetype. The fraternity of mate-hood is seen in the similarity of epigenetic power of human male and female synchronized with the complementation of dissimilarity of physical function. The fused action of two human sexual units provides the four-fold synchronization (expressive) reactive of male and female—the epigenetic fraternity of life-transmission. Husband and wife are "brother-and-sister" in the love-service of parenthood. Think about this if you feel inclined to throw all the blame for your marital unhappiness (if you have such) on your partner. Perhaps you need to remind yourself of the fraternity that is deeply and intrinsically inherent in the relationship. Those of you who may be congested on bad feeling toward a parent: remember that you and the parent are fraternal by membership in the same family-group; your similarities and dissimilarities are what magnetized you to each other for mutual fulfillment. Learn of yourself by studying and perceiving these similarities—you have no better source of instruction.

With reference to the subject at hand, the fraternity of astrologer, artist, priest, and healer comprises the fraternity of epigenetic regenerators. In relationship to the source, these are pictured as the mutable cross—the dispersers of channelings of wisdom and regenerative power. As such they are "God's little brothers" on this plane. But, in relationship to those who are ignorant, congested, crystallized, etc., they are pictured by the fixed cross, initiated by the fire-sign Leo, a symbol of that which corresponds to our Creative Source, the "humanization of the God-

head." The inspired Power-Radiators of this plane are the "kings of Earth;" though Capricorn-Cancer abstractly pictures the principle of "parentage-of-forms, Leo-Aquarius pictures the principle of "parentage-of-Spirits" because it is through this diameter that creative solar power is released through this manifestation. (It has been given in esoteric instruction that our solar system had its inception, or began its manifestation, when the Sun, by precession, was in the sign Leo—the sign of radiative source.) Taurus-Scorpio is the desire-aspect of creativity, it is the bi-polar symbol of our creativity as epigenitors. Leo-Aquarius, however, is the Source of epigenetic power—it is the love attribute in which, and through which, we find our Divine Center. Before sex was, love was, and the fraternity of regenerators are those who recharge the spiritual consciousness of mankind from their releasements of fused Sun-Uranus power. As such, they are our elder brothers and sisters and fraternal to our Spirits as our fathers and mothers are to our expression as bodies on this plane.

The great Regenerators of this planet may seem, and sometimes do seem, as gods to those less evolved. They know their source-of-power and they have distilled the wisdom to radiate that power according to fulfillment-principles. They possess extensions of our own attributes that make them take on a semblance of super-humanity. They make manifest our Inner Ideality of ourselves as individualizations of our archetype and we tend to "worship" them as we worship our concept of God. Their radiations of power as illumination by wisdom, love, beauty, and healing reach the innermost of our best selves—they ignite a fragment of the Self which abides eternally within each of us; in consequence, by their service we come into a perception of our inherent divinities—we experience a transfiguration of consciousness that makes us seem to be inhabitants of a heaven world. Because it is our nature to

personalize our reactions and feelings we say that we love these people: we do, but what we really mean by that statement is that by response to their ignition of our consciousness we perceive more clearly than ever before that love which is God, the transcendent, transfiguring, transforming glory that is our attunement—for a little time at least—to what our lives should, in reality, be. It is a part of our implied service, as humans, to keep alive that "magic"- and through its regenerating of our consciousness to radiate the inspiration, the joy, the healing-love to those in our immediate circles of relationship and acquaintance. We, too, can be "channelings" for the magic powers of Good, each in our own way and according to our development and aspiration.

Let us remember that (though god-like) even the highly evolved ones of this Fraternity of Regenerators are, on this plane, human. And it is just as possible that each, or any, of them can congest in some specific factor of his or her personal awareness. We must, however devoted and worshipping, free even the most deeply beloved to be themselves as individuals, to make their "human mistakes" and exercise the right to learn from the results of those mistakes. When we love to such a point that we retain heart-felt gratitude for inspirational services rendered and release the pains of disillusionment and disappointment when our "elders" reveal feet of clay, we raise and purify the quality of our vibrational response, and, in liberating them from personal congestions, we make possible their freedom to regenerate and heal themselves. The "freeing" that we extend in true loving devotion is the essence of what they have sought to teach us; regenerative evolution is the process of liberating from congestions, and whether through response to art, to religious or philosophical teaching, to healing agencies, or what-not, we experience liberation in every response to regenerative agencies, The regenerator who congests on false

pride, greed for applause and acclaim, intellectual crystallization, impairing his radiative powers by using them as a substitute for a personal frustration instead of love-service, is simply reacting with something in his being that refers to the "still human" part of him. Astrologer, priest, artist, and healer can (and do) meet these points in their experience; the tendency to allow personal disappointment to throw them out of line, the temptation to congestion on self-isolation, to congest on opinionatedness and prejudice, the challenges of the material world of finance and material means, etc., are all, to members of this fraternity, critical points in experience; much depends on them—so much has to be met in order that clarity of channeling and radiative power may be maintained. The astrologer must seek always the truths of life as they are pictured in his chart; he cannot, in truth, perceive the full values of another's chart until he has signified his willingness to see his own with detachment and discernment. This is the first of his esoteric responsibilities; on the quality of his determination to fulfill it as he goes on through life will depend the quality of his love-wisdom-service to others.

In conclusion, a fraternal thought to all regenerators who have chosen the path of astrological guidance: May the lotus of your soul unfold its perfections of white and gold on the serene waters of boundless and truthful sympathy; may the red rose of love and inspirational courage bloom on, and glorify, the Cross of your identities.

## **Planetary Joys**

The polarity of our physical actions is a most fascinating study. For example: *Communication*: masculine, speaking; feminine, listening; *Instruction*: masculine, teaching; feminine, learning; *Nutrition*: masculine, mastication and swallowing; feminine,

digesting and absorbing; *Physical Being*: masculine, conscious action and expression; feminine, reaction and reflection. And so forth. In the first of these we display the qualities and attributes of our projective polarity, the second displays our reactive and subconscious levels of being-ness. Spiritualized consciousness has "joyousness" as the masculine polarity and "happiness" as the feminine, reactive polarity. "Happiness" is that which results, as reaction, from joyous action and expression. "Joyousness" is that quality of Spirit which impels our expressions of Love and Wisdom.

It might be stated this way: We move through experience *in* joyousness *from* happiness *to* happiness. Experience is, of course, the sequence of our actions and reactions throughout our incarnations. Joyousness is not dissimilar from "faculty"—it is a *power of consciousness*. What we call "pain" is a reaction to something established through "unjoy"—expressions of energy congested in negative desire and ignorance. "Pain" (as a quality of our reactive faculty) might be called the "gestation and birth—struggles of happiness"—it is happiness "crying out to be recognized."

In astrological symbology, the sextile aspect is the mechanism for translating the "pain-potential" into the "happiness-potential." When a human exercises his sextilic powers *joyously* he makes the most rapid translation of his congested energies into that which will register next time—or in a future incarnation—as the trine. The trine aspects are patternings of consciousness which register the results of previous spiritualizing exercise and they are "bank-accounts" for future-and greater-spiritual exercise. Every planet, as an "organ in the vibratory body" is a potential *releasement of the joyousness-consciousness* because each planet, as a "focalizer" of a zodiacal sign, is a "distributive point" for the expressions of spirit. Each planet in a given chart, must be

understood in this way if the astrological reader and interpreter is to determine intuitively the spiritualization which the person's evolutionary needs require of him in this incarnation.

For mandalas to clarify this thought, draw two circles. In one place the interlacing grand trines representing the cusp- points of the fire and air signs of the Great Mandala. This design is initiated by the projective, dynamic quality of Aries in the Great Mandala or by the Ascendant-sign of the natal horoscope. This is *the mandala of humanity's joyousness*, as male and as female; it is the potential of every human to express, by identity as a "child of Father-Mother God," the radiations of Love and Wisdom. Any sign can be an Ascendant-sign, therefore any planet can be the vibratory focalizer of this spiritualized energy.

In the second circle, place the interlacing grand trines which are analogous to the earth and water signs. This design is the faculty of both male and female to *react to spiritualized expressions from the resources of spiritualized consciousness*. It is the *mandala of happiness*—the faculty of reacting and realizing in terms of the upper octaves of consciousness. Because the vertical (Capricorn-Cancer) is the *line of parentage* it is shown that what man reacts to with happiness he himself has built ("parented") by expressions of his own consciousness. "Verticality" is reproduced in the fire-air mandala in the lines Leo- Sagittarius and Aquarius-Gemini. These vertical lines "enclose" or "pattern" the twofold "radiation" from fire and air-cardinal to fire and air-fixed and mutable.

Interpreted: *Identity* (expressive male and expressive female)—radiating Divine power as love and as wisdom. These two dynamic trines symbolize the expressive polarity of the highest octaves of the individualized human consciousness; they represent, abstractly, the "epitomes of the virtues in expression." The

horizontal of the fire-air mandala is reproduced in the earth-water trines by the lines Taurus-Virgo and Scorpio- Pisces. Since the horizontal Aries-Libra, in relationship to Capricorn- Cancer, symbolizes "that which is begotten" the horizontals of the earth-water trines "pattern" the radiations to fixed and mutable from the two cardinal parentage-points. It is the horizontal of Taurus-Virgo that is the base of the symbol we use in astrology for the trine aspect. This one is the most perfectly static of the four triangles—the one which most perfectly symbolizes result.

A study of the three signs of the earth-trinity tells us that this trine is generated (initiated) by the sign Capricorn which, esoterically speaking, is the power to assume and fulfill responsibilities—the insignia of the matured human consciousness. This initiating point is the exaltation of Mars: self-directed expression and self-initiated control of energy-powers. The radiation from Capricorn to Taurus, fixed-earth and Capricorn's fifth house-sign, "connects" or "channels" the principle and power of responsibility-fulfillment to the principle of stewardship and equilibrated exchanges. Taurus is ruled by Venus, the principle of equilibrium, and this sign is exaltation-point of Capricorn's planetary polarity—the Moon, ruler of Cancer.

Taurus, furthermore, is eleventh house-sign of Moon's Cancer and liberation of the begotten to its individualized fulfillments is the initiation through the stewardship-principle. The second "radiation" from Capricorn is to Virgo, abstracting two-thirds of the circle represented by the arc of Capricorn to Virgo through Taurus. Virgo is earth- dignity of Mercury and is the wisdom octave (ninth house-sign) of Capricorn's responsibility-fulfillment power. This responsibility, channeled through Mercury's power, is that of putting to right use and service that which has been learned. Mercury's air-dignity is Gemini, the feminine polarity of the

education-diameter (Sagittarius-Gemini) and, as such, it is the principle of Learning, the "inhalation of knowledge" and the "response to the stimulation of inner knowing." As has been said before, it is the author's conviction that Mercury, as ruler of Virgo, is exalted in the fixed air-sign Aquarius, the love-octave of the air-trine which is initiated by the Cardinal Air-sign Libra, ruled by Venus. As such the fraternity-consciousness of the air-trine is correlated and synthesized with the earth-trine as the spiritual responsibility to fulfill human relationships through the power of love as "fraternity," the essence of joyousness in human relationship and the epitome of the human heart's highest aspirations.

In this study we are dealing with the astrology of humans while they are incarnate—"consciousness fused with the material universe." We use the horizontally-based triangle as our arch-symbol of spiritualized human consciousness because it is here on this plane that we perceive the out-picturings of our past alchemical endeavors and we have the responsibility to express them further in relationship to our fellow-humans. However, in the representation of the earth-trine is implied the fire-trine- just as Capricorn, or any other cusp-sign, is implied in the potentials of the abstract Ascendant, Aries. The fire-trine was expressed, in degree; the earth-trine is the resultant distillation in consciousness and outer conditions Capricorn, as an exaltation-sign, has inherent the powers of Mars matured by "affiliation" with the powers of Saturn.

A trine-aspect between two planets implies the condition of a grand-trine in the making. All grand-trines are "evolutionary high-water marks" because three points of an element (fire, earth, air, water) are patterned or "structuralized" as the result of previous regenerate expressions. A two-planet trine is (to analogize) the

hundred-per cent mark on your examination paper in one particular subject during the school term; a grand-trine is the hundred percent mark on your term examination that qualifies you for promotion with honors. The implication is that, having distilled the grand-trine, you are qualified to express those powers, not just to "enjoy the promotion with honors." Any chart displaying a grand-trine displays spiritual pabulum to be used for regenerating the congestions in the chart. Some astrologers have said, in effect: "I don't like to see a grand-trine in a chart; the person always tries to take things too easy—he doesn't make effort." That is only because the person (represented by the chart) has not been instructed that states of development are powers that must be used. Anyone who just enjoys his grand- trine and ignores corrective measures is like a person who graduates with high honors but does not apply that which he has learned when he enters business or professional life—he just "sails along, priding himself on the high mark." Trines and grand-trines do not imply mastery—only relative mastery in terms of the evolutionary status. The horoscope of an inhabitant of the Borneo jungles could register a trine, but it would only mean that the person possessed a superior quality in comparison with his fellow jungle- citizens. Basic principles apply regardless of outer identity, but some knowledge of outer identity does help the astrologer to interpret the evolutionary quality of trine aspects.

Planets, in relationship to each other, are either "dignified" or "disposited." If they are dignified, they are in the signs which they rule; if they are disposited, they are in signs ruled by another planet. A dignified planet that is trined (either "singly" or "grandly") tells us that the person will have, in this incarnation, a great variety of experience in those things to which the planet refers. A dignified planet is in a first house-sign placement; its "trined

condition" is information that in this incarnation the person is to express dynamically a deep residue of powers distilled from many past incarnations. He has, as far as that planet is concerned, "returned to home-base after a tour of the zodiac" and he is now, by indication of the trine registration, qualified to radiate with great effect—and for great good—in terms of that planet's principles. Such a person will be provided with many objectives toward which he may "radiate" as well as many "reflective agencies" by reaction to which he may enjoy realizing the results of his past spiritualized expressions. A dignified planet that is grand-trined is one of the most important factors to study in the chart. Such a planet is an "arch-power" for regenerative adjustment for the entire wheel. A grand-trined exalted planet represents the maximum planetary expression in human astrology. Such a position is indicative of the fruitage of spiritual initiation in the past; an exalted planet having one single trine is indicative of the same but on a lesser octave.

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It is, however, tremendous power which if rightly and progressively expressed, makes the person appear in the world of other humans as a personification of white light. Dignified and exalted planets (trined and grand-trined) will usually picture a remarkable amplitude in outer circumstances because those patterns and powers represent our consciousness of the infinitude of God's power and love. Therefore a certain abundance of good will be perceived in the external circumstances. Another "trine-pattern" that is deserving of much study is the placement of planets in their own fifth and ninth house-signs. Call the planet's sign of dignity "one" and in each case count around the wheel counter-clockwise (or "zodiac-wise") and see if any of your planets are so placed relative to their dignity-sign. It is felt by the author

that all planets so placed, regardless of sign-placement or planetary aspects have a certain specialized spiritual significance because in the planet's "zodiacal tour" it has reached those "points" representing timings to express their principles in terms of love-power and wisdom-power. Exercise much elasticity of key-word approach in this study. It is complicated and sooner or later intuition must step in to take over where intellect cannot reach. The use of simplified mandalas is a clarifying technique which makes it possible for your intellect and intuition to focus on specific points.

Clarifying your awareness of the basic differences between the words "joyousness" and "happiness" results in an elasticization of your approach to trine-aspects that brings remarkable results. Just as birth on the physical plane marks a culmination (of the gestative process) so does it mark the initiation of the incarnation with its possibilities for growth, expression, and realization. We might speak of the joyousness of love-union (mutual expression) and the happiness experienced by the parents when their child is normally and healthily born; or the joyousness of musical practice and training and the happiness of a successful first recital. And so forth—there are many such illustrations to consider as representative of the trine aspect outpictured in terms of active and passive registration.

Thus, joyousness *creates* happiness. Even intensive effort, struggle, agony of mind and soul, and all such intense emotional states can be basically joyous. It is joyousness that makes it possible for us to fulfill our requirements in spite of all seeming external or internal obstacles. In joyousness we charge our expressions with the utmost of our love-power, devotion-power, fidelity-power, improvement-power, harmonizing-power, esthetic-power, sympathy-power, intelligence-power, physical-power, etc.

The great ones in this world, regardless of how "unhappy" their lives may seem to us, are basically joyous because the Divine Powers of Love and Wisdom are channeled through them. Their "personal elements" may register unfulfillment in many ways but *truly great* people are much more than "just folks with homes, wives, husbands, and jobs." They, and what they do to express their consciousness, are gestures of the divine to this plane—the great therapists, artists, writers, teachers, humanitarians all testify to the invincible power of joyousness to fulfill the realization of idealities. They do not think of life in terms of "something to be enjoyed" in the easy-going way that most of us think of "enjoyment." They approach living as their opportunity to express the utmost of their highest and best— to fulfill their specialized patternings of evolutionary law and progress.

The "unjoyous" are the apathetic, the careless, the indifferent, the mentally and emotionally slovenly; they exist in motion by response to things in themselves which, for the most part, they do not understand. The joyous ones are conscious -deeply so—of course and objective; they express their resources and fulfill their objectives with a focus of power, intelligence, and devotion that qualifies them to swing the tide of human evolution upward and onward. There are relatively few geniuses incarnate at any one time but every human can learn to live joyously in the sense that all who will to can become more clearly aware of their divine identity and of their divine resources. It is when we think of ourselves as "worms in the eyes of God" that we turn from our identity as "joyous Beings." We are, in truth, "sparks from the flame of God" and a spark has the attributes of light, warmth, and upward motion.

To recognize that any planet can be the ruler of a horoscope and that every sign has its place in the trine-symbol helps us to realize

that no human is excluded from the privilege of living joyously. The old "image" that "misery is our lot" is true only when we ourselves express miserably, limitedly, fear-fully, congestively, and without recognition of divine potentials and spiritual objectives. Every action we perform, every reaction we experience, every emotional expression and every thought we hold has a particular vibratory qualification and that means that all of these things can be translated into higher octaves of joyousness in expression and happiness in reaction if we choose to make them so.

## **Part II**

The sign Leo, ruled by the Sun as fifth house- sign of the great Mandala, will be taken, in this discourse, as the archetype of the consciousness of joyousness. When clearer realization of our solar identity and solar power is more and more revealed through alchemical functioning we recognize a greater amplitude of capacities and objectives. Our Solar Parent is the Source of *all* that we are, have, or can attain in our human functioning, and perception of our unity with this Source aligns us in consciousness, to the presence and the availability of solar abundance on all planes. A truly joyous-hearted person is so because he is aware, to a degree, of the availability of this abundance—he is relatively free from constricting fears which in most of us, minimize the quantity and quality of our expressiveness and reactivity as we go through an incarnation. By exercise of Sun-consciousness, self-awareness, and self-direction, which are the roots of all security, are practiced; results are studied and mistakes learned by, which is the essence of all true education. Expression of Sun-consciousness is greater amplitude of out-givingness, the counter-active to the natural instinct for "intaking-ness" of the limited, insecure person. With the neutralization of these limitations and

insecurities, the love-consciousness blooms like the red rose on its bush—the perception of the essential good in other humans takes the place, more and more, of prejudice, retaliation, jealousy and fear. Time is perceived to be an "ally," not a limitation, legitimate responsibilities are seen to be channelings for maturity, not heavy down-pulling burdens. All the planet-powers are derivations of Solar Power; let us consider each in turn as a channel uniquely qualified—for the expression of joyousness.

*Mars*—ruler of Aries: Joyousness as physical action and physical development; the joy of meeting internal and external challenges with courage; good sportsmanship by which the competitive instinct serves to stimulate for further and better efforts; the joy of childhood—the interested attitude toward "new things;" the joy of pioneering and "carving out new paths;" in higher consciousness this joy is moral courage-dynamic powers expressed through personal integration to stand for the right as it is understood by the individuals; it is that quality in the aspirant that enables him to "face the enemy in himself " and to overcome that "enemy" by regenerate living; it is the self-protective instinct translated into the "joy of protecting loved ones, a loved work or loved ideals;" it is courage as a channeling for the expression for love.

*Venus*—ruler of Taurus: Joyousness as the sense of "identification with nature;" self-expression in terms of fulfilling one's physical needs by right exchanges with nature and with other people; love of earth-things, cultivation of plant-life for utility and beauty; the right use of the services of animal-life; joyousness as expression of good will in financial exchanges—to express the heart by financial means; the devotion to the principle of right stewardship on all planes so that equilibrium is maintained; joyousness as the form of expression by which our contributions to the physical

aspects of human life are made in terms of esthetic values and standards.

*Mercury*—ruler of Gemini: Joyousness as the exercise of an open mind in the functions of learning; the joys of communication by written and spoken words; the exchanges of thoughts and ideas by the fraternity of languages in which minds meet in mutuality and external differences are minimized; joyousness in expressing that which has been learned by study of the Law of Cause and Effect—the basis of all spiritualized education; actions based on the response to all opportunities to learn—exoterically or esoterically; the arch-octave of this vibration is the joyousness of communication—which is fraternity activated.

*Moon*—ruler of Cancer: Joyousness as the heart-quality which prompts us to express in terms of nurture, comfort, and protection; this joy is primitively based on self-sacrifice—the "feeding of life by the relinquishment of self;" it is the joy of mother-love and in its quality is seen the archetypal joy of giving; true giving, nurture, and protection depend on sympathetic attunement to truths, and the joy of superficial givingness is raised to higher and higher levels when discrimination is exercised so that the good in others is what we feel moved to nurture. Sympathy to another's true needs prompts our best expressions through this joy—we then are alerted to our utmost capacities to provide a degree of fulfillment for the required need. Sacrifice—on any level—that is made in response to compulsion may be made with remarkable completeness, but it is the voluntary, self-initiated sacrifice that is truly joyous because such an expression is based on integrity. This vibration is the essential base for all nutritive contributions to family, national, and international welfare and progress. Those who give to the race itself are often crucified for their giving, but the "possible opportunity of crucifixion " does

not, to a joyous heart lessen the quality of the offered contribution.

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*Sun*—ruler of Leo: Joyousness in the pure, unalloyed radiation of Love-power, regardless of response or return; the administration of power in terms of equity and honor; this joy is truly that of hospitality, expressing through that which was established in Cancer; it is the particular quality of joyousness that characterizes all great entertainers—whose talent expressions enable us to respond with laughter and the attendant release of tensions. Essentially, Leo is joyousness as amplitude, of any kind, in expression.

*Mercury*—ruler of Virgo: Joyousness as the putting-to-use of that which has been learned; such expressions result in true service—the discriminating exercise of knowledge. Through Virgo we begin to "touch the impersonal" because it is the modulation from the lower six house- signs of the Great Mandala to the upper six. It is the joy of doing the work that one loves to do and it is also the joy of loving one's fellow-workers— whether employers, colleagues or employees; these persons are fraternal to us in a specialized, impersonal way. Virgo is the joy of specialized physical, mental, and psychological training to equip us for the relatively perfect fulfillment of our chosen life-service and the "total enthusiasm" by which we effect that fulfillment

*Venus*—ruler of Libra: the joy of expressing the consciousness of "we are"—extension, by polarity, of the individualized I AM; the joy of *aspiring* to include the good of others in our plans and expressions as amplification of our desires to realize our individualized good. This is the joy of love-exchange-mutual

expression and mutual reflection of human ideality-perception; it is our joy to *be* in such ways that the beauty of the human archetype may, in degree, be perceived in us by others so that their deep dream of beauty may be relatively at least, gratified. Joyousness—as Libra—is that expression of soul-power which we call co-operation; it is one of the arch-virtues and the persons who, with amplitude and generosity, exercise the power of co-operation are those to whom joy is a life-long companion; the integrity of truly good hearts strikes a sympathetic key-note in the hearts of others with a "lifting power." As a result, the song of "we are" is sung more and more beautifully.

*Pluto*—ruler of Scorpio: without love and beauty, generative exercise is a frenzied, self-centered compulsion, but as an expression of mutual love it becomes an intense, transfiguring cooperative joy; it is, as such, a dynamic expression of releasing deep resources of vibratory power toward the end that the "partnership-idealities" of each person concerned may be the more vividly realized; as love-expression, it is "Life giving life to itself"—the two persons concerned identify themselves with the procreative attribute of the Cosmos for the begetting of new life-vehicles or for the generation of deeper love-consciousness toward, and for, each other. On the subjective planes, Scorpio represents expressions from the deepest reaches of potential and consciousness—the most intense devotions and consecrations. It is the joy of the martyr, of the devotee and of the ascetic—of anyone in whom the fires of personalized desire have been transmuted into higher octaves of impersonalized love. Such an one is not only the priest—he is his own altar and his life is his Mass. His re-generations are the sacrifice that he offers daily so that life may be made more on-going and up-going. The joyousness of Scorpio is ecstasy because its expressions are

released from the most intensely compressed and focused of our potentials and aspirations.

*Jupiter*—ruler of Sagittarius: the joyousness of teaching; this planet is polarity of Mercury's Gemini—as such it is the radiation of wisdom; its position as ninth house-sign of the Great Mandala and fifth house sign of Leo tells us that all true teaching is an expression of love. The student (Mercury-Gemini) being loved, is taught; the teacher (Jupiter-Sagittarius), loving, teaches. Jupiter signifies the joyousness of all religious exercises, ceremonies, rituals, and festivals-symbolic dramatizations which align human consciousness to higher perceptions of life- principles. Exalted in the Moon's sign, Cancer, Jupiter represents a more purely self-directed joyousness in acts of giving—it is true giving which is devoid of ulterior motives. It is the joyousness of all truthful expressions by which the miasmas and distortions of ignorance are dispelled by the power of true teaching; instruction concerning the existence and nature of the Law of Cause and Effect represents the teaching—joy of Jupiter in its purest basic form.

*Saturn*—ruler of Capricorn: the "wordless" joyousness of legitimate responsibility-fulfillment; the powers of a matured consciousness that enables a human to function as a "corner-stone" of family, nation, and race. The joy of planning by exercise of the matured mind and carrying out the plan efficiently and thoroughly, step-by-step, until fulfillment is realized. The joy of awareness of capacities to assume, without exterior compulsion, that which must be fulfilled. The joy of living with rectitude which does not "confine and inhibit"—it matures the consciousness for evolutionary progress. This joy is deeply parental in essence; it is that of the father, in human terms—and that of the Redeemer, in higher octaves of consciousness. *Uranus*—ruler of Aquarius: when the human has integrated his consciousness through many

incarnations of adherence to Spiritual Law, the joyousness of Uranus blooms as that of the joy of the liberated soul; such a one "dances where he wills, but he treads not on another's toes." This is the joy of creative genius and of prophecy; it is "Love that perceives the Soul of another"—it is no longer the "love that worships the body." It is the joy of all impersonalized group cooperation—it is the radiation of fellowship, which is fraternity extended into limitlessness of scope. It is "creativity" or "manifestivity" by which the beautiful truths of the human archetype are recognized and acknowledged. This vibration is the joyousness of revolt by the human against those things in himself which have impeded his realization of true fellowship; it is the joy of alchemical exercise by which congestions and inhibitions are released into octaves of greater expressiveness; it is the joy of all resurrections—the "transcendence of all tombs."

*Neptune*—ruler of Pisces: the joyousness of dynamic prayer; the "breathing of one's Self, with Love, into the ethers;" the, expansion of consciousness that results from focussed meditation and the resultant clearer perception of idealities. The joy of all inspired artistic expression—particularly that of the musician and the actor. It is the joy of inspirational at-tunement—and that of the heart's deepest and purest reverence. By Venus's exaltation herein, this is the joyousness of loving life itself and that of loving everything that life expresses. It is that love that creates beauty and the joyousness of perceiving life's most subtle and lost pure beauties. It is the truthful perception by which all hells are redeemed—by it, saints and saviors heal the wounds of body, mind, and Spirit. It is the joy of renouncing the "no longer needed" to "embrace the now- required." It is the faith in which all true progressive steps are taken—a faith made possible because love of life itself has recharged the consciousness and translated the

agitations of fear, hate, and insecurity into the serenity of peace and wisdom through joyousness.

—**Supplemental Student Material Reference:** [Studies in Astrology](#), Elman Bacher

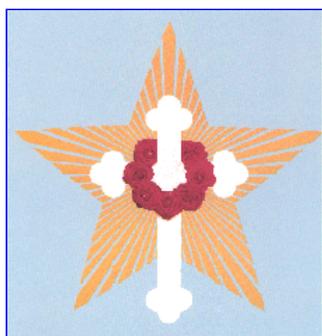
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