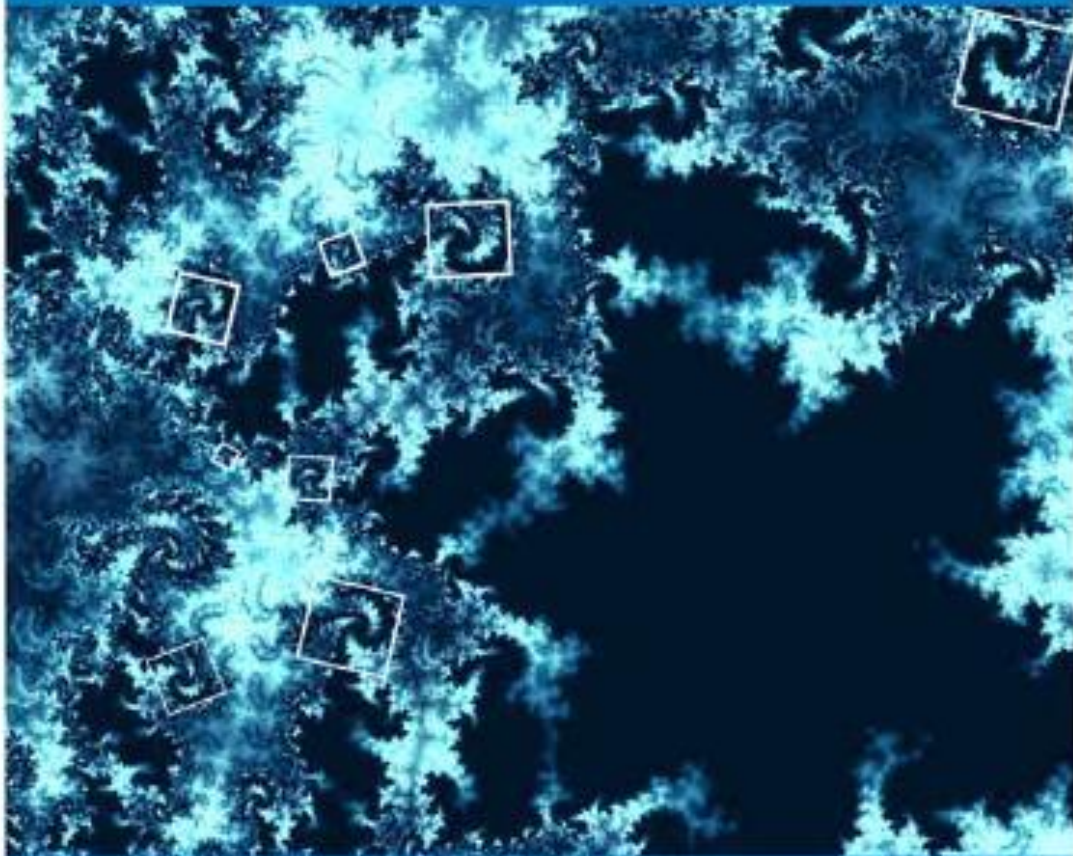


A groundbreaking work on the personality code

ENVIRONMENTAL COSMOLOGY

Principles and Theory of Natal Astrology



KENNETH D. McRITCHIE

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of Natal Astrology*

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**Cognizance Books
Toronto**

Acknowledgements

The author wishes to thank all the colleagues, friends, and acquaintances who over the years provided inspiration, discussion, or encouragement for him to write this book: James, Micheline and Ange-Ami, Guy Melançon, Carolyne Keenan, Hal White, Elizabeth Austin, Ron Smith, Paul Hewitt, Donna Van Toen, Françoise Gauquelin, Doug Smith, Priscilla Costello, Robin Armstrong, Bill Dunn, Chris Shelly, Michel Gauquelin, Patrick McGoveran, Tom Wujec, Thomas Clarke, Willy Wong, Fred Wilson, Charles Harvey, Michael Erlewine, Byron Bellows, Neville Millar, Andrew Wilman, Marilyn Badger, Paul Saunders, Curtis Manwaring, Michelle Jacobs, Stan Bevington, David Geddes, and especially my wife Pat for all the time she missed out while I was sitting in front of the computer.

Special thanks also goes to my long-time friend and former colleague in publishing Rick Simon. Without his timely encouragement this book would not have been printed.

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Cognizance Books, Toronto
Environmental Cosmology Web Site: www.encosm.net
Printed in Canada

McRitchie, Kenneth D., 1945-
Environmental cosmology : principles and theory of natal astrology / Kenneth D. McRitchie.

Includes bibliographical references and index.
ISBN 0-9736242-0-5

1. Natal astrology. I. Title.

BF1708.1.M39 2004 133.5 C2004-904691-8

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Preface

I met James when I was at university in the United States. He was a journalist who was visiting the landlord of a rooming house where a friend of mine lived. Although in his sixties, James had a youthful energy and a friendly smile. He spoke about how he had photographed Albert Einstein and about life's "imponderables." I did not have time to ask about those imponderables, and I wondered about them for a long time. I met James only once, but that one meeting inspired a freedom in me to explore a different life than the one that I had been trying to live. I could see myself becoming a person like James.

For several years after that I lived a bohemian life in Toronto before I moved to Montréal to live an expatriate life with Americans among the Québécois. One day an acquaintance asked me if I could calculate the astrological chart for her baby daughter. Those were in the days before computer astrology programs. She said that she could interpret the chart herself, but she had trouble doing the math. I had not been interested in astrology before then because I thought it was complicated and would take a long time to learn. But I could easily do the math and delivered a neatly drawn chart. Surprisingly, more people came to knock on my door and ask me to draw charts. I began to read some of the books I was given. I was curious to learn more about this unusual subject that so many of the people of Montréal seemed to know and use in their everyday lives.

When I moved back to Toronto, I joined an astrology organization and learned much from workshops, discussions, and case study sessions. I began to analyze astrology in ways that I understood from my previous knowledge. In particular, I found interesting parallels with David Riesman's tradition-directed, inner-directed, and other-directed personality types, and with Abraham Maslow's hierarchy of needs. Eventually, I began to do chart readings on my own, teach astrology classes, and give lectures.

As an astrological consultant, I worked with people from all walks of life, and I reviewed case studies with other astrologers. I found it satisfying to be able to help people with their lives. Many of my clients were in the process of redefining their identities as a result of changes in their lives such as rejoining civilian life, meeting biological parents for the first time, career change, or other issues involving themselves as a person. Others were searching for insight into complex issues, such as looking for business opportunities, preparing for litigation, or attempting to understand unusual circumstances. Some clients simply had unsatisfied needs and sought to clarify their feelings, test their ideas, leave old patterns behind, or improve the quality of their personal environment.

Starting in 1985, I published a quarterly journal of astrological studies that I called *Above & Below*. During the three-year life of the journal, I was able to publish some of my ideas as well as articles by other authors, including the French astrological researcher Michel Gauquelin, who in the 1950s had discovered numerous statistical correlations between planets in birth charts and career success. I also published new research by Judith Hill and Jacalyn Thompson that showed a genetic correlation between Mars rising and the births of people with red hair.

In 1987 I began informal discussions with the astronomers at the McLaughlin Planetarium in Toronto, when they presented a show that was critical of astrology. I took issue with many of the claims presented in the show and published my responses in *Above & Below*. For these articles and discussions, I drew upon the writings of Michel Gauquelin, Dr. Frank A. Brown, and others whose research I used to support the astrological worldview. I also probed for weaknesses in the scientific arguments that the astronomers had put forward.

The more I engaged in conversations with the astronomers, the more I noticed a softening in their tone and attitudes towards astrology. As a result of these meetings, the astronomers wanted to see more testing of astrology, and I wanted to see better-designed tests, and so overall I think that the interactions were constructive. Eventually, I was able to invite Michel Gauquelin to give a lecture in Toronto, at the Planetarium. I was privileged to meet both Michel and his former wife Françoise on separate occasions several times, and I had some interesting conversations with them both.

Sometime later, when I learned that the Planetarium was in financial trouble, I became very concerned. I offered to help produce a planetarium show that would present astrology more favorably than the 1987 show. I reasoned that such a show would attract new audiences, stimulate research, and bring renewed life to the Planetarium. But my proposal fell upon deaf ears. Sadly, in 1995 the Planetarium was forced to close permanently.

Following my encounters with the astronomers, I began to explore attitudes towards astrology within Toronto's two major universities. I could perhaps best describe the beliefs I found at the universities to be a sort of rationalized taboo. Many students may have entered university with an openness to astrology, but to the professors I met, astrology was something that obscured critical thinking and had to be forcefully refuted. It quickly became apparent to me that this attitude against astrology prevailed at all major North American universities.

Some of the professors whose lectures I attended attacked astrology with passion, derision, and scorn. Their words worked very effectively against the undergraduate students who were fearful about their grades and future careers. This was very discouraging to see. The universities had the resources and the discipline required for research, and I believed there was much work in astrology that needed to be done.

While I was investigating the universities, one of the professors mentioned to me that the problem with astrology was that it had no theory. He asked me to name some books on astrological theory, which I tried to do. When I asked him what books he had already read, I was a bit shocked to hear that he had read only anti-astrology literature and popular sun sign astrology books. Although he attacked astrology in his lectures, he was unfamiliar with any of the more important astrology authors.

Later, I wondered what sort of "theory of astrology" the professor would find in the books that I had mentioned to him. I was certain that he would not find any theories that could easily be tested in a scientific sense. Astrological "theory" consisted of little more than common threads that ran through its "cookbooks," practical guides, and journal articles. Concepts in astrology are not well formulated as theory and develop at an almost glacial rate. My initial intuition about the

complexity and length of time it takes to learn astrology turned out to be true. For me, it had taken twelve years of continuous study to master astrology to the point where I felt confident to practice as a consultant.

I understood the professor's frustration over the lack of astrological theory. There were no shortcuts to the knowledge of astrology or the examination of its rational basis. The key to astrological knowledge was its practice, and there was no appreciation of astrology's ongoing practical research in the universities.

From this premise, I began to wonder, initially with mixed feelings, about the possibility of formulating astrology as theoretical ideas that could be developed through large speculative leaps instead of the small inductive steps by which astrology had traditionally evolved. I would need to gather the ingredients and recipes of astrology and sort them into a semblance of theory. It was an intriguing thought, which I carried in my mind for several more years before I finally picked up my pen and started to write. Like the acquaintance in Montréal who could not calculate a birth chart, the Toronto professor had at least told me what he wanted.

I call the astrological worldview that I eventually developed and present in this book "environmental" because I have come to regard the planets as an important environmental code of each individual, just like genes can be said to codify the internal environment of each one of us. Like genes, the planets are both exclusive to the individual and yet are shared as a sort of common property. The external environment of the planets is known to be associated with observed astrological characteristics, just like the internal environment of the genes is known to be associated with observed hereditary traits.

I call the study of the planetary environment a "cosmology" because meaningful patterns of the planetary macrocosm relate to patterns in the microcosm of the individual. This concept was interesting to me on various levels. In terms of the classical nature versus nurture debate, this astrological worldview could potentially give insight into how an individual's characteristics are environmentally acquired through nurture. Astrology could potentially, and quite rationally, fit into the larger perspective of science.

As you read this book I think you will find that, with a small shift in perception here or there, astrology is actually much closer to the mainstream of current thought than you might have believed. These perceptive shifts are going to result from a convergence of three streams of knowledge generation: *common sense*, *intuition*, and *reason*. To function properly together, all three of these knowledge streams must creatively interact and support one another.

Common sense is the strongest consideration in traditional astrology. The shared knowledge of common sense is often discovered by accident, but proves its benefit through practice. Having proved itself through practice, common sense is accepted regardless of prevailing laws or doctrines. If common sense works, then there is no reason to reject it.

The refinement of common sense involves comparing and generalizing from individual case studies or representative examples. This is a very normal inductive process. Although common sense relies directly on the combined strength of shared experiences, it also relies on axioms,

anecdotes, and symbols. Because of these mediums of communication, those who are outside of the communities of common sense knowledge sometimes try to dismiss this form of knowledge as unworthy by labeling it “beliefs” as opposed to “laws,” which they would prefer.

Intuition is also strongly represented in astrology. Intuition could be described as a process of mapping reality as perceived through focus, sensitivity, and vision, accompanied by an adventurous sense of experimentation or speculation. It is intuition that acquaints us with patterns, models, and categories of behavior. With experience, intuition allows us to visualize the flow of behavior and estimate potential outcomes in advance. Typically, this consideration of knowledge tends to accept its generalized findings as naturally occurring features or behavior. If a good model works well to explain and represent nature, then there is no reason not to accept it as reality.

Reason, for the purpose of this discussion, is the consideration of knowledge that is most involved with the formulation of empirical doctrines of certainty, accuracy and consistency. Typically, reason strives to determine or predict, as a causal ideal, how changes in one area affect changes in other areas. Because this type of knowledge aims for consistency, it must necessarily impose environmental limits or constraints. Thus, constrained processes can be observed to unfold in predictable ways. Reason produces the most easily transferred and convincing knowledge, provided the platforms of its observations are maintained within the parameters of control. Those who deal with knowledge that is primarily outside of the communities that have the resources of control sometimes tend to regard rationalized knowledge as “closed minded.”

Each of these three streams of knowledge development has its own set of imponderables. Why do we sense and discover things in nature, what is accident, and why do we learn? Why are there patterns, and why does nature have features? Why are some things related to each other in organized, repeatable ways, and why does nature follow rules?

The intent of this book is to bring together the streams of common sense, intuition, and reason to investigate the structures of astrology as a meaningful system of knowledge. In some places, this approach incorporates an interpretation of the chaos model of nature, in particular three concepts that could be described as *chaotic congruence*, *chaotic synchronicity*, and *chaotic coherence*. One of the most astounding revelations of chaos theory is that the universe is more profoundly organized than was ever before thought.

Environmental Cosmology has been developed through four methods of inquiry:

- Examination of astrology criticism as a continuing dialectic process
- Formulation of principles based on natural structures and axiomatic knowledge
- Development of theories that relate natural structures and processes to personality characteristics
- Comparison to equivalent characteristics that are studied in empirical sciences

The theories presented in this book do not necessarily agree with other astrological or psychological views, past or present. However, these theories do try to incorporate the most

consistent, original, and testable concepts into their formulation, regardless of origin. This book supports the following research objectives:

- Provide consistent, repeatable, and reliable, yet flexible concepts for managing critical thinking with respect to astrology.
- Provide structure and principles that empower researchers with authority to design tests and project protocols.
- Provide a common theory so that research activities are consistently and successfully executed based on a clear strategy of hypothesis creation.
- Improve the quality of astrological debate.

This book is intended to explore only the principles and theory of astrology without hypotheses or testing, which anyone who has appreciated this book and wishes to conduct research is invited to do.

Chapter 1: Critical Thinking

A momentous discovery in 1950 changed the relationship between science and astrology forever. In that year a young French psychologist named Michel Gauquelin noticed an unusual statistical distribution of the planets Mars, Saturn, and Jupiter in a sample of 576 accurately timed birth charts. The charts were of prominent doctors, all members of the Académie de Médecine. The unusual distributions that Gauquelin found could not be accounted for by known astronomical factors and were far outside of the expected frequencies. Like any good scientist, Gauquelin repeated his experiment using fresh data. The new data replicated the original finding, showing the same patterns. Gauquelin's painstaking methods of sampling and testing thousands of accurately timed birth charts had succeeded in doing what no one else had done before. He had discovered a statistical method to isolate astrological information from empirical data.

Gauquelin's planetary findings were unexpected for both the scientific and astrological communities. The scientific community was unprepared for this discovery and scientists were at a loss to explain a causal mechanism that would connect planets to personality. Scientists responded to the discovery with incredulity and skepticism. Various groups of skeptical scientists in Europe and the United States conducted their own experiments in an attempt to disprove the findings, but the results of each experiment and counter experiment served only to further solidify Gauquelin's findings. The positive results could not be made to go away and are still accumulating.

Initially, astrologers had been reassured by Gauquelin's findings because they confirmed the traditional meanings of the planets. However, the distributions were not in the parts of the sky that would be expected from the standard astrological texts, and thus the overall reception by astrologers was not enthusiastic. Nevertheless, the findings have gradually found their way into the practice of astrology, although it may take many more years to develop a new understanding of astrology that comfortably incorporates the Gauquelin findings. Astrology changes rather slowly.

Many astrologers tend to be circumspect with regard to scientific research, fearing that in the hands of scientists, the gentle and compassionate art of astrology would be replaced by rigid rules and authoritarian detachment. Also, attacks on astrology by some of the more outspoken critics have put many astrologers off. Perhaps in response to criticism by scientists, there has been a marked increase in recent years in horary techniques, which is a more rigidly predictive method of astrology in which charts are drawn up to answer specific questions, such as, "Where is my lost ring?" or "Will my team win?"

Because of the Gauquelin findings, astrology today finds itself in a position to potentially expand the frontiers of knowledge. Yet in the scientific and academic communities there is still much criticism of astrology that, left unchallenged, prevents it from being accepted as a serious study, as it had been in earlier times for many centuries. Astrology is a very old and very complex study. The roots of its observational system extend back in time to the earliest records of organized knowledge. Today, as we shall find later in this book, some of the most interesting modern scientific concepts have remarkable parallels in astrology.

Astrology is a very open and accommodating system, freely available to all who wish to learn, observe, share, and offer a contribution to its knowledge. Dialogs on astrology provide good opportunities for the critical exploration of ideas that can be both old and new, and can relate to a variety of other disciplines. Many of the following criticisms of astrology are well known, even among people who have no interest in astrology. A few of them have been in circulation for hundreds of years. Each of the following criticisms, attributed to the fictitious “Dr. No” and shown in italic, is accompanied by a response. We shall start with the criticism of Gauquelin’s findings.

The “Mars Effect”

Dr. No: In the early 1950s the French scientist Michel Gauquelin found several statistical correlations between the positions of planets and human traits, the most famous of which is the finding that has come to be known as the "Mars effect," which is a correlation between the position of Mars rising or culminating in the sky and the births of sports champions. The Mars effect applies only to exceptional athletes and, although significant, is only a few percentage points better than chance. The Gauquelin findings do not explain astrology and are of little use to astrologers.

First of all we need to be careful that we do not confuse findings with explanations. Findings are facts and facts do not explain anything for us. We have to explain facts, often by a process of linking them to more facts. Findings like Gauquelin’s are crucial to astrologers because they can be used to help verify and improve their explanations of astrology.

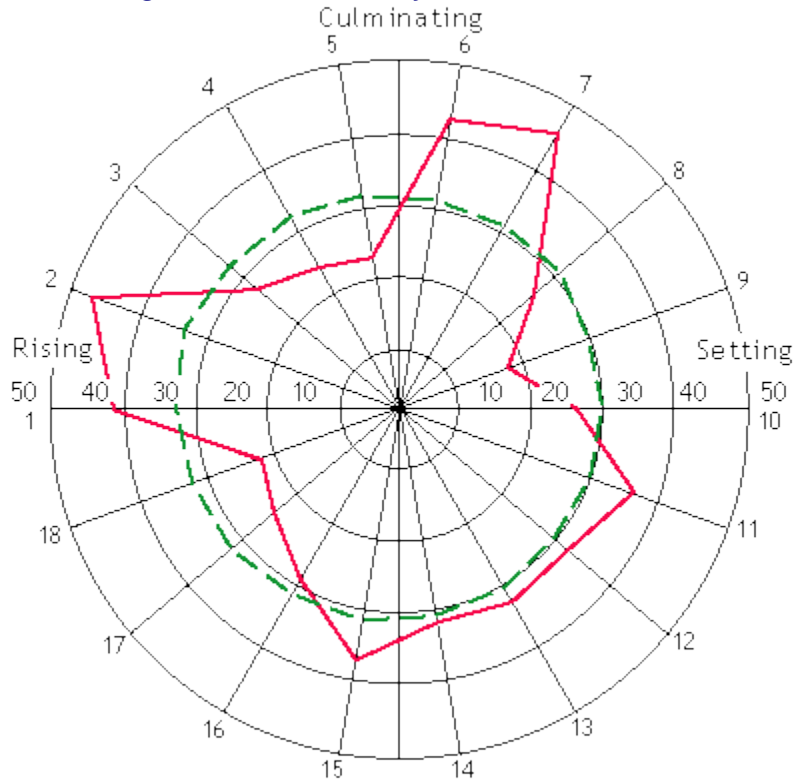
Although Gauquelin discovered planetary “effects” for five planets and twelve professions, the correlation of Mars rising or culminating in the sky with sports-champions (see Figure 1) is the favorite discovery among researchers because the effect is strong and athletic performance is exactly measured. Also, there is a continual supply of new sports champions each year, which provides fresh data for further testing. Using the experimental protocols approved by Michel Gauquelin and his wife Françoise Gauquelin, the Mars finding has been tested and replicated with other sets of independent data gathered in France, Italy, Germany, United States, Belgium, and Holland. Very notably, it has been replicated by each of the scientific organizations that have been the most critical of astrology.

The Committee for the Scientific Investigation of Alleged Paranormal Phenomena (Comité Para), centered in Belgium, stated unequivocally, “The distribution of the actual frequencies of Mars is far from uniform, and displays the same general pattern found by M. M. Gauquelin in samples of other sports champions. The main characteristic of this pattern is a clear predominance in sector ‘1’ (rising) above all the others. The Comité Para therefore gives its agreement on this point with the results of M.M. Gauquelin,” (Comité Para, 1976).

American Professors George Abell, Paul Kurtz, and Marvin Zelen, all members of the Committee for the Scientific Investigation of the Paranormal (CSICOP), an American organization, tested for the Mars effect in ordinary people. If it is true, stated Zelen, that the Mars effect is nothing but the consequence of normal planetary movement or a demographic anomaly based on birthplace, then all persons born on the same day and in the same place (although not

the same exact time of day) as the champions ought to demonstrate the Mars effect. After testing, the American professors concluded that, “Gauquelin adequately allowed for demographics and astronomical factors in predicting the expected distribution of Mars” (Abell, Kurtz, Zelen, 1983).

Figure 1. First Discovery of "the Mars Effect"



	Rising				Culminating				Setting									
Sectors	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Actual	41	47	28	24	23	42	46	27	18	26	37	33	33	32	37	29	25	22
Expected	33	34	33	33	32	31	31	31	30	30	30	30	31	31	32	32	33	33

Figure 1: *First discovery of the “Mars effect” (Gauquelin, 1955). Solid line: actual frequencies of Mars positions in the birth charts of 570 French sports champions, showing peaks just after rising and culminating. Dashed line: expected frequencies of Mars based on chance. The “sectors” are based on houses in reverse order.*

The range from the highest correlation in Mars sports champions (47%) to the lowest correlation (18%) is about 29%, which is substantially more than “only a few percentage points better than chance.” Factoring in the negative effect of the Moon would probably increase the spread even more. Gauquelin had discovered that sports champions tend not to have the Moon rising or

culminating. Depending on the sample size, the probability of chance being responsible for the Mars effect can be quite low. For example, Gauquelin's large sample of 2088 sports champions, published in 1955, produced a probability against chance of one in five million.

Although the Gauquelin evidence is quite clear, the most compelling evidence yet discovered in support of the Mars correlation comes from German Professor Suitbert Ertel, who demonstrated the validity of one of Gauquelin's basic assertions. Gauquelin believed that the more prominent the person, the more pronounced the planetary effect would be. Professor Ertel tested for this "eminence effect" hypothesis in 1988. In the test, 4391 sports champions were ranked by their number of citations in five standard sports anthologies. This test resulted in the discovery of a mathematically functional relationship between the position of Mars and the sports champions when ranked by frequency of citations (see Figure 2).

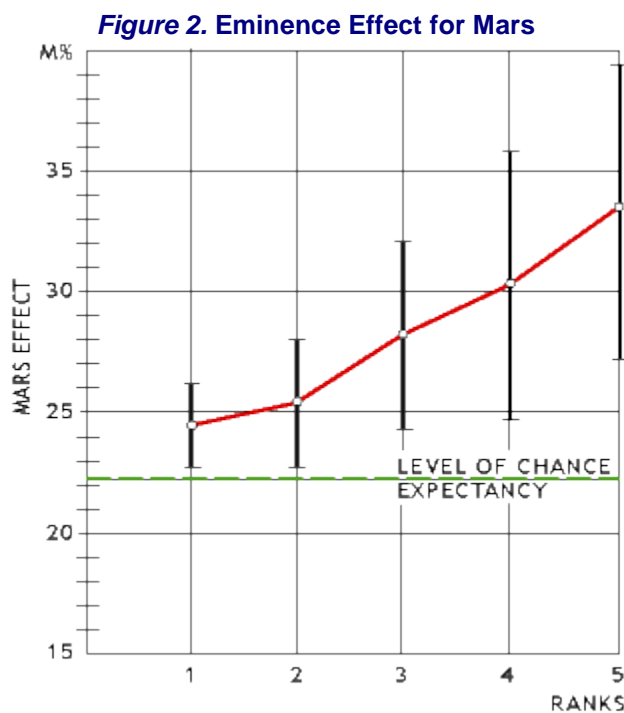


Figure 2: The eminence effect for Mars among sports champions confirmed by Suitbert Ertel's experiment (1988). Solid line: Percentage of Mars (M%) rising or culminating for champions of five ranks (5 = highest rank) based on citation frequencies in a sample of 4391. The Mars effect increases as the number of citations increase.

The incidence of the Mars effect from the highest ranking champions (five citations) to the lowest ranks (one citation) is nearly a straight line extending from 24% up to 33%. The significance of Ertel's finding is that it dispelled doubt of an astrological effect. Fudging the data or unintentionally distorting it by bias, Ertel concluded, would not have produced a functional relation, based on a vast amount of specific lexico-biographical and historical information (Ertel, 1988). With this test, the door finally closed on the doubters. The Mars correlation to sports champions had gained a credibility that verged on natural law.

The Gauquelin research is an important breakthrough for astrology because it empirically supports the traditional meanings of each of the five planets for which positive results have been discovered. Thanks to the efforts of Gauquelin and others who have tested and confirmed the correlations, astrological consultants can now more confidently advise people on specific areas in life where their efforts are more likely to meet with success.

Physical Forces

Dr. No: Forces such as electromagnetic force (EMF) or gravity from the planets are too weak to explain astrology. People living near electrical power transmission lines are not affected by them and this EMF is greater than EMF from the planets.

Physical forces have always been irrelevant in astrology. The force paradigm explains many things in physical nature but it does not take into account the factor of memory, which can override force. The presence or absence of external physical forces does not determine when memory is working and when it is not working, as illustrated by the following example.

Some types of bacteria have internal magnets that in nature cause them to align to the Earth's magnetic north. This gives the bacteria a form of sensory memory that is useful for organizing their behavior. For example, the magnetically aligned bacteria can "make sense" of the daily rhythm of the Sun. When exposed to the EMF of electrical power lines, these simple bacteria would be unduly influenced and would lose their orientation to the Earth's magnetic force.

Yet this sort of disorientation would not be evident for any complex organism that has the ability to transfer sensory memory to some other, deeper type of memory, such as might be associated with intelligence, intuition, instinct, or genetic configuration, if these can be considered to be forms of memory. Sensory memory transferred to deep memory would bestow the ability to screen out short-term ambient noise, such as power lines (or the gravitational "noise" of the doctor in the delivery room, as a variation of this criticism goes). Thus the organism would be able to respond to information that is more useful for organizing behavior.

Complex organisms may not have lost through evolution the ability that simple organisms have, to respond to subtle forces, as this criticism would seem to presume. Today, it is widely believed that sensitivity to the earth's magnetic field is common among birds and many other creatures throughout the animal kingdom. Although an individual person is not massive enough to respond to subtle gravitational or electromagnetic influences from distant planets, the Earth is. All individuals are passengers of the Earth, and each individual could conceivably have its own pattern of electromagnetic or inertial sensitivities.

It is not beyond reasonable conjecture to consider that complex memory could be sensitive to infinitesimal changes in the planetary environment in space, as they are mediated by the Earth. Just as the Moon continuously presents the same face towards Earth, the planets are known to be in exquisite harmonic relationships with each other, and it is not the direct impact of force that would be significant but the variations or dissonances within the harmonics of the system. Dissonances to which individuals are sensitive could conceivably be tracked by complex memory, thus providing useful information for the growth and development of the individual.

Although this idea of relating memory to planetary harmonics may seem like an attempt to build a case for causal astrology based on physical forces, such ideas are not really necessary or important, no matter how appealing they may seem. The major problem with the idea of forces affecting behavior is that astrology was developed without it. Indeed, the physical force paradigm may very well be insubstantial and unreliable when applied to the things that astrology measures.

Astrology applies to events, not people, things, or forces. For example, valid charts can be read for ship launchings, constitutions, elections, and any occasion of particular interest. Using other principles, discussed in this book, astrology reached an advanced level of development long before the force paradigm of modern science was formalized.

No Mechanism for Astrology

Dr. No: Science focuses primarily on mechanisms. Thus, a central part of scientific understanding of astrology is to determine the way in which the proposed influence would be carried out. What would such influences affect? Our genes, our cells, our neurons? To enable scientists to consider astrology more seriously, astrologers have the formidable task of presenting astrology in terms of testable forces and mechanisms.

That scientists can think of no mechanism is an unconvincing argument against astrology, especially when scientists can think of no mechanism for gravity either. Neither particle nor wave, gravity has the distinctly non-mechanistic power of infinite penetration through any quantity of matter as well as through the void of empty space in apparent defiance of cause and effect. Gravitational fields are mathematical, not mechanical, much the same as astrological frames of reference. These mathematical constructs in both gravitational science and astrology are useful as a means of observing patterns of behavior, and that is where their potential scientific value resides.

Mechanism and parts affected do not define science and are not the issue. As astronomer Carl Sagan pointed out in a letter to *The Humanist* (September/October 1975), “No mechanism was known, for example, for continental drift when it was proposed by (Alfred) Wegener. Nevertheless, we see that Wegener was right, and those who objected on the grounds of unavailable mechanism were wrong.”

Earth is not the Center

Dr. No: The astrological model is outdated. The earth is not the center of the universe.

We must be careful not to confuse astrological frames of reference with astronomical frames of reference. This is an issue where better education is needed. It is the person, not the Earth, which is at the center in astrology. Astrology is universal, not because it chooses any one material object, such as the Earth, to be the single definitive center of the universe, but because it recognizes the universality of mind and the significance of the individual. Each individual is at the center of the astrological universe. Each one of us has our own private universe of relativity, in which each one of us, alone, is at the center.

The Shifting Zodiac

Dr. No: The astrological zodiac has shifted over the past thousands of years and the sign Aries for example now starts in the constellation of Aquarius. Astrologers have not shifted the meanings of the zodiacal signs to allow for this condition.

To answer this criticism we must untangle several implications. First of all, we must be careful not to confuse the signs of the zodiac with the constellations that have the same names. The zodiac in Western astrology is based on the natural seasons, but the astronomical constellations are nothing more than imaginary designs. The need to shift the meanings of the zodiac, as this criticism implies, would be true only if the constellations had the same meanings as the signs that have the same names. In astrological practice, the signs have meaning, and each major star has meaning based on its observed correlations. But because the constellational patterns are imaginary, they have no place in astrology and are meaningless. The similarity between the signs and the constellations begins and ends with their names.

The confusion between the zodiacal signs and the constellations could be conclusively remedied, if this problem cannot be resolved by better education, simply by renaming the signs. This would be a perfectly rational solution to the problem, although it would be very difficult to implement because the zodiacal names are so deeply embedded in astrological literature.

Where does this confusion over names come from? Originally, as evidenced by pre-zodiacal cultures, the zodiac used in Western astrology evolved from calendrical points, either on the horizon or as measured by monumental instruments of celestial mechanics. These calendrical points indicated the return of the seasons of the solar year, but they could also measure the seasons of the planets. Ancient observers would eventually have noticed that, just like the Sun, the Moon or a planet at the summer solstice spends a greater amount of its time above the horizon than it does at the winter solstice, where it spends less time above the horizon. The Sun, Moon, or a planet at an equinox spends an equal time above and below the horizon.

These calendrical points could eventually have been mapped in the sky where it seems likely that they overlaid some constellations that already existed. The calendrical points comprise the frame of reference known as the tropical zodiac, which is now synonymous with celestial longitude.

The hypothesis that some of the constellations already existed before the tropical zodiac was devised explains why some constellations do not have appropriate names for the purposes of astrology and why the constellations are grossly disproportionate in size. Each zodiacal sign covers precisely thirty degrees of celestial longitude, but the constellations that have the same names are irregular, lack definitive boundaries, and span anywhere from about 11 to 70 degrees of longitude. No attempts were ever made to fix their obvious discrepancies. The rational explanation is because the signs of the tropical zodiac provided a precise framework for observing the cycles of the Sun, Moon, and planets, but the constellations did not.

In astrology, the tropical zodiac of celestial longitude is the primary frame of reference, and as such it does not move, but everything else moves relative to it. Thus the zodiac does not move through the constellations, but rather the constellations move through the zodiac, just like the

planets do. Because the stars move very slowly, it takes about 25,800 years for the constellations to complete one zodiacal cycle. The so-called Age of Aquarius, which unfortunately was adopted by many astrologers in more recent times to explain the mismatch between signs and constellations due to this cycle, irrationally equates something real with something imaginary. The Age of Aquarius was fictional and had no rational basis in astrology.

This brings us to the question of the New Age. Where does the notion that an actual new age did begin sometime in the 1970s or 1980s come from? What is responsible for the liberation of consciousness and the new flourishing of the arts, technology, and science? What is responsible for the end of the Cold War and the opening of East-West borders?

One potential explanation is that the current New Age, like the Renaissance and earlier golden ages, is timed by the orbital harmonics between the two outermost planets Neptune and Pluto. For every three revolutions of Neptune (3×165.2 years), there are two revolutions of Pluto (2×247.8 years). A new age seems to emerge in this cycle when Pluto's elliptical orbit brings it to its perigee or nearest point to the Earth. For a brief period of about 20 years of its cycle, Pluto actually moves inside the orbit of Neptune, closer to the Sun and Earth.

As Pluto nears its perigee, it travels at about the same orbital speed as Neptune and for about 90 years the two planets remain locked in a long and stable harmonic configuration, either a "long sextile" (60 degrees of arc separation) or a "long trine" (120 degrees of arc separation). These two configurations alternate with each Pluto perigee every 247.8 years.

A long sextile results in a tight bundling of all the planets in one section of the sky when the faster planets catch up to the slower Neptune and Pluto. A Pluto perigee associated with a long sextile appears to mark the beginning of a new age. A different thing happens 247.8 years later, when the Pluto perigee is associated with a long trine. The planets do not bundle closely together but are more dispersed. The long-trine Pluto perigees seem to be associated with ages of "enlightenment," which tend to be more philosophical in content than their new age counterparts.

It is beyond the scope of this book to go into the details of these long-term cycles, but it will suffice to note that the 495.6-year cycle of new age Pluto perigees produces the dates: 1989, 1493, 998, 503, 7 CE, and 488 BCE. With a bit of historical research, each of these dates can be associated with various new age turning points. The major planetary alignments that occur near these turning points produce patterns of interesting historical correlations. Our current New Age, which presumably began in 1989, is a highly significant time in world history, but it need not be related to the 25,800-year constellational cycle.

As will be discussed later, a more meaningful representation of the 25,800-year star cycle is the movement of the galactic center through the astrological signs. The galactic center, which is currently passing through the final degrees of the sign Sagittarius, will cross the winter solstice and enter the sign of Capricorn in the year 2295. That important ingress will mark a new era of a different sort.

Returning to the sticky issue of names, the astrological signs could easily have better names than they have now. The equivalent names of the Chinese zodiac are actually more characteristic of

the signs' meanings. However, because the Chinese zodiac includes some domesticated animals, it could be improved by substituting all wild animals. This would make the zodiac even more natural and intuitive.

For example, a North American zodiac of totemic animals could have the following sign sequence: wolf, bear, squirrel, bison, cougar, rabbit, swan, rattler, mustang, bighorn, otter, and elk (see Table 1). Wild animals have characteristically strong traits and a powerful psychological significance because of their places within the environmental ecosystems. Renaming the zodiac would improve astrology, and finally end the irrational link between the signs and constellations.

Table 1 Renaming the Zodiacal Signs

Totemic	Chinese	Traditional
Wolf	Dog	Aries
Bear	Pig	Taurus
Squirrel	Rat	Gemini
Bison	Ox	Cancer
Cougar	Tiger	Leo
Rabbit	Hare	Virgo
Swan	Dragon	Libra
Rattler	Snake	Scorpio
Mustang	Horse	Sagittarius
Bighorn	Sheep	Capricorn
Otter	Monkey	Aquarius
Elk	Chicken	Pisces

No New Ideas or Advances

Dr. No: Modern astrology has remained unchanged since the time of second century astronomer, mathematician, and geographer Claudius Ptolemy, who wrote the definitive work on astrology, Tetrabiblos. Outdated concepts have not been challenged by new findings, and new ideas have not been advanced and tested.

The Hellenistic Greeks invented astrology as we know it today. This invention was an enormous achievement, comparable to the development of democracy. Ptolemy's *Tetrabiblos* includes many of the advances in astrology made by classical Greek intellectuals over the old Babylonian systems of omens and planetary cycles. Recent translations of Hellenistic astrology texts, such as those produced by Robert Schmidt's Project Hindsight, have allowed scholars to piece together the revolution in thought that occurred during this period.

Some of the more important innovations in astrology since the time of Ptolemy have been the development of Arabic parts or lots, the refinement of horary techniques, and the incorporation of the modern planets (Uranus, Neptune, and Pluto) into astrology, all of which presented challenges to the former astrological systems. Recently, there have been innovative developments in astrological mapping techniques and interpretation such as Astro*Carto*Graphy developed by Jim Lewis, and local space astrology developed by Michael Erlewine. There have also been innovations in midpoints, harmonics, asteroids, chart combinations, and incorporation of psychological concepts. Undoubtedly, some of the most important recent advances in astrology have been statistical discoveries such as those by Michel Gauquelin. Gauquelin not only opened new avenues of exploration in astrology but he also raised interesting new questions about established beliefs.

Although there have been numerous innovations in astrology since Ptolemy, this criticism reveals a lamentable truth. Astrology has been the poor orphaned child of academia for over four hundred years and has fallen far behind other disciplines and sciences. Outdated concepts have not been challenged by new findings, and the ambivalent mood that has followed Gauquelin's discoveries proves the point. Some astrologers today believe that astrology is on the verge of massive changes, and there are many more discoveries waiting to be made using the tools of modern research. All that is lacking is the political will to embark on the new enterprise.

Planets are not Alive

Dr. No: The planets and other bodies in space are not alive, nor are they gods. They do not have gender or feelings, and they do not control our character. Astrology is no more than the misapplication of human characteristics and myths to inanimate bodies.

Naturally, the planets are not alive, and we must be careful not to confuse life with identity. It would be fair to say that neither the planets nor the molecules that make up our genes are alive, but through observation, both genes and planets are known to be associated with various traits and behaviors.

Just like the genes, which define a distinct internal environment, each planet has a specific set of astrological properties that defines a distinct external environment. These environments can be thought of as being somewhat like tools that we use, or costumes that we wear. These costumes or tools are not themselves alive, but they exhibit identities that promote distinctive expressions, feelings, or personality roles. Some of these personality roles can be viewed as being gender-related or archetypal, similar in some respects to some of the gods in ancient myths.

Although our character is not controlled by inanimate genes or the planets, we are continually impelled by the limiting character of our values, beliefs, and skills to seek behaviors that bring us within our comfort zones. Astrology endeavors to map those comfort zones and help us make informed decisions within our own limits.

Some Twins are not Similar

Dr. No: Twins would have astrologically similar charts, but many twins do not have similar personalities or behavior. In fact some twins are dramatically different. This indicates that astrology does not work.

Similarity between people's charts does not mean that we can simply ignore astrological content, because the content can account for similarities and differences in behavior. For example, twins whose charts strongly indicate a tendency for close relationships are more likely to be mutually conformist in their behavior, whereas twins whose charts strongly indicate competitive tendencies are more likely to exaggerate their differences, and behave independently.

Moreover, even a few minutes difference in birth times could result in a planet in one twin's chart being exactly on the horizon or meridian. This could profoundly affect personality or health issues, and a contributing factor could be that the parents are more likely to discern special needs for the affected twin, as compared to the "normal" twin. This is one reason why astrologers insist on obtaining exact birth times.

Another example would be where the horizon or meridian in one twin's chart exactly aligns with a planet in one parent's chart, or aligns with a sensitive planetary midpoint of the combined parents' charts, whereas the chart of the other twin would lack such a distinct feature. Again, the parents may regard the affected twin to have special needs, which would emphasize the differences between the twins.

Astrology is a question of tendencies, and there is room for a certain flexibility of expression and development, even within any single chart. Individuals have free will, and this means they can define their own lives and destinies within the scope of their astrological boundaries.

Having said this however, there would be similar threads or patterns between people with very similar features in their charts in terms of interests, behavior, and timing that would set them apart from ordinary unmatched people. Like any other type of personality analysis, there is no automatic or easy way to discover and analyze these chart patterns without the necessary astrological training and effort.

Unsuccessful Tests

Dr. No: In controlled tests of astrological interpretations, astrologers could not successfully match psychological descriptions of subjects with their charts. In other tests, subjects were not able to choose their own charts based on descriptions provided by astrologers. Astrologers cannot do what they say they can do.

Even though astrologers have participated in such tests, the testing thus far has been criticized by both astrologers and non-astrologers alike because of serious flaws. But even such invalid tests are a start, and the learning that has been gained through them can be applied to improve the design of future tests, which could prove to be more successful.

Of the first type of test mentioned, that of matching psychological descriptions of subjects with their charts, few tests have been conducted other than one notable example, which caused a sensation when it was published in *Nature* (December 1985). This particular test was designed and conducted by Shawn Carlson, who at the time was an undergraduate student majoring in physics at the University of California. In this experiment, astrologers were required to match subjects' charts with subjects' results from the California Personality Inventory (CPI). The astrologers scored no better than chance.

Among the many criticisms of the Shawn Carlson study was that the CPI had been widely regarded as obsolete with outdated concepts of personality. The astrologers who volunteered to participate in the study had no formal training in the use of the CPI. A number of prominent astrologers had refused to participate in the test on the grounds of its poor design.

In the hope of eventually resolving the deficiencies of this type of testing, and turning them into useful research tools, the theories presented in this book offer a direct comparison of astrology's code of personality to similar areas of personality and lifestyle that are measured by modern psychological and statistical methods.

In the second type of experiments mentioned by the criticism, subjects were required to correctly choose their own chart based on interpretations provided by astrologers, or in a similar vein, astrologers were required to correctly match charts with subjects based on distinctive traits. Numerous examples of this type of test have been performed, and in each test astrologers performed no better than chance.

The trouble in this case is that astrology is concerned with tendencies only, and thus it is not possible to reliably make such specific matches as the astrologers were asked to do. Astrologers should know this and should never agree to participate in such tests. Interestingly, researcher Michele Gauquelin, who is best known for his many positive findings in astrology, also conducted similar testing himself to demonstrate that this approach does not work. For example, he had subjects rate the "accuracy" of their free horoscope interpretation, even though he supplied the identical interpretation, based on the birth data of a serial killer, to each participant. Gauquelin even took the same sort of pleasure in human gullibility in this experiment that many astrology critics do in very similar experiments.

Astrology, like other studies of statistical reality, uses examples of loosely related traits to help define tendencies, but the funnel of this process cannot be inverted such that the tendencies can be said to favor one specific trait over others of equal possibility. The urge or belief that impels a tendency can have multiple possible outcomes, which are decided and directed by the free will of the individual. The role of the astrologer is to identify the underlying urges or beliefs and to describe various potential outcomes based on the astrological configurations. Thus the individual is always presented with choices.

Provided the astrological tests are properly designed to statistically measure sample populations, rather than match unique relationships, the tendencies can be discovered as Gauquelin has already demonstrated.

People Skills

Dr. No: Astrologers are able to help people because they are good listeners. They are using their people skills instead of astrology. Stock market analysts and psychologists who attribute their success to astrology are actually relying upon their other knowledge and not astrology.

Success does not usually happen by accident and people know the reasons for their success. The stories of successful people are always valuable and we can all learn from them. We should not automatically ignore such references simply because it mentions astrology.

Good astrological consultation, like good psychological counseling, depends heavily on intuitive skills. The indicators given in “cookbook” astrology texts, or scientific findings such as Gauquelin’s, are useful signposts. But without the application of intuition, they are inadequate for interpreting complex chart patterns and understanding these patterns in relation to the life of the individual.

Much time is needed to train astrological intuition. For example, in class students might be asked to recite all the meanings they can think of for each planet, sign, house, or aspect, or any combinations of these. Each recitation is done to the point of exhaustion. Similarly in open case studies, the charts of exceptional people, both the famous and the infamous, are analyzed with great debate, and often great passion, but invariably to points of resolution. Without mastery of the basics and trained discipline, astrologers would not have the facility to recognize and adequately evaluate the complex patterns in a chart.

People skills are an important part of an astrologer’s abilities, and there are many excellent astrological books written on the practice of consultation. Besides this, many astrologers read widely in psychology and other related disciplines. Astrologers are very socially oriented and, apart from divulging confidential client information, are uninhibited in sharing their knowledge among colleagues. All these combined efforts sharpen an astrologer’s intuition and help her or him to develop the skills and experience that improve the value of their consultations.

In an astrological consultation, listening skills are of crucial importance. When the intention is to help the client, it would be unwise to ignore the words, thoughts, and feelings expressed by the client and fail to look for associated patterns within the chart. For the astrologer, the individual’s chart provides the landmarks with which to navigate the consultation. The chart enables the astrologer to remain helpfully impartial. It prevents absorption into the world of the individual, and at the same time permits the astrologer to deal with deeply felt issues with empathy, support, and constructive suggestions.

Prediction

Dr. No: Astrologers’ predictions do not come true.

We need to be careful not to confuse astrological interpretation with prediction. Predictions work best that are wholly based upon the empirical “certainty” or fate of law-like physical observations, for example “What goes up must come down,” “for every action there is an equal

and opposite reaction,” or “ $E=mc^2$.” However, the fatalism of physical laws does not account for free will, memory, or the perceived karma of previous choices, and this makes both physical laws and prediction unreliable for dealing with people and their destinies.

Astrological interpretations must be grounded in free will and astrologers are aware that they are influencing people’s decisions when they interpret, suggest, and give advice. Warnings issued to the client, for example, are not predictions and are not intended to come true. Astrological advice, insight, or planning looks ahead at how to deal with potential pitfalls, trends, or opportunities that might come true, but it is up to the individual to use the astrologer’s suggestions to create her or his own destiny.

What astrologers do best when they read a birth chart is more like healing or therapy. Astrologers help individuals understand what is happening in their lives, what choices they have, what influence they have, and how long situations will persist. One of the most valuable things an astrologer can do is to identify unhealthy attitudes or misapplied values. Astrologers can provide alternative meanings that allow the client to confront difficult situations and reinterpret them in a healthier context. This sort of therapeutic “spin doctoring” is not prediction, but is more a question of acknowledging issues or problems and suggesting potential solutions that would help the client create a more desirable lifestyle.

Interpretations are Vague

Dr. No: Astrological interpretations are not specific enough to be tested.

When interpretations are too vague, the problem is not a need for more testing, but a need for better research and more accurate methods. Most of the astrological testing to date has been done by non-astrologers, who use good methods but lack a good understanding of astrology. They have done their research based only on Sun signs, using popular sun sign books as resources. Naturally, many astrologers have strongly objected to this approach. There are some Sun sign books that have very little to do with astrology and use the zodiac animals (horses, crabs, and so forth) as props to describe a whole litany of outrageous character faults. Because everyone has faults, once in a while these books hit upon some behavior that seems uncannily true and extraordinarily funny. These Sun sign books can be entertaining, but they should not be used for the purpose of serious research.

One of the best ways to perform more specific tests of astrology is to use accurately timed birth charts, with full consideration given to all the planets, aspects, signs, and houses, and not just the Sun signs. Very little astrological research has been done using accurate charts, probably for no better reason than the fact that it requires a lot more work to gather and analyze accurate birth data. Astrological research should use only serious astrological text books, like those listed in the bibliographical references section, and should closely examine the methods that practicing astrologers actually use when they read charts. Research based on popular Sun sign astrology alone is simply not good enough to contribute any value.

Another major problem faced by astrological research is that, outside of astrology, there are very few good models of values, beliefs, or behavior. It is sad to say that personality is not well

understood today as a science. This places a limitation on astrologers who try to make correlations to the few empirical models available outside of astrology.

Scientific astrological research is no different than any other kind of scientific research in that there is no lazy way to do it. Astrological research, as Gauquelin often said, is a question of “1% inspiration and 99% transpiration.”

No Findings for Sun Sign Compatibility

Dr. No: Sun signs were tested for compatibility. Do more marriages happen between compatible signs, and do more divorces occur between non-compatible signs? All findings were the same as chance.

This is a good finding and does not need to be tested any further. This particular scientific hypothesis has been falsified. Despite this good finding, there are hundreds of popular astrology publications today that base compatibility between partners on the simple belief that signs of the same element (fire, earth, air, or water) are the most compatible. However, practicing astrologers know that there is something wrong with this belief because they have seen too many couples with good relationships that are not in conformance to this belief.

If this simple sign compatibility belief were true, then presumably a lack of some element in both partner's charts would also indicate compatibility. So for example, partners with no fire in either of their charts would be compatible, despite the apparent lack of energy that fire is supposed to bestow. The basic problem with this thinking is that good partners always complement each other, meaning each partner would ideally bring something to the relationship that fulfills a lack and creates a balance. Yin needs yang, not more yin. On this basis, it might be better to consider the whole chart of an individual to determine what is lacking and what sort of partner would correct a deficiency. Popular astrology writers need to draw more upon the practice of astrology, and stop offering ill-founded Sun sign advice to their readers.

The next step in researching compatibility between partners would be to choose a more reasonable hypothesis and refine the process using more accurate data, so that, for example, certain planets in one partner's chart can be determined to be exactly on the horizon or meridian of the other partner's chart. This would investigate the idea that compatible couples have strong planetary links to each other.

People choose partners for different reasons, and it would be a good idea to interview potential test subjects first to understand what they expect from their partnership, or how they experience their partner, and then divide the respondents into groups. It would then be very reasonable to look for finely tuned astrological patterns within the groups that could be tested as hypotheses with new data.

The Whole Chart

Dr. No: If an individual factor in a chart, such as sun sign, should not be considered in isolation but should be considered together with all other chart factors, then the complexity is enormous.

The possible combinations that could have meaning in a chart are something like 10^{28} . A huge variety of astrological patterns must be directly related to a large variety of human patterns of actions. It seems obvious that this cannot be done.

Astrological interpretation does not focus on one simplistic extreme, such as the sun sign in isolation from all else in the chart, or the other simplistic extreme of a bewildering 10^{28} chart factor combinations. Furthermore, each of these simplistic views presumes one definition per chart factor combination, and that is a misrepresentation. Each combination actually has a fuzzy cluster of meanings, many of which could potentially be valid. There are a vast number of possible combinations and meanings within a chart. However, because astrology is a system of organized knowledge, these vast numbers of possibilities and meanings are not arbitrary but fall into coherent patterns of lifestyle, behavior, and timing that can be recognized through the use of rational analysis and applied intuition.

One of the most basic ways to look for whole chart patterns is to determine the preponderance of planets by chart hemisphere, quadrant, sign type, and so forth. Simplified pattern counts of this type are very often printed on computer-generated charts. Indeed, much of the theory put forward later in this book can potentially be assessed by examining chart patterns in this fashion.

Astrologers further identify the patterns in a chart by looking for the most salient features, such as the closest aspects, or aspects in rare configurations. To know what is rare, and thus astrologically significant, one must become familiar with planetary motions and periods. To assist the recognition of patterns, some astrology handbooks supplement the interpretation of each chart factor with a short list of related chart factors that could reinforce the interpretation. Individual chart factors do have meaning, but the meanings are brought into more specific focus by examining related chart factors together as coherent patterns.

Much information about an individual chart factor is lost by removing it from the context of the whole chart in which it appears. Unprincipled investigators can easily find many bits of information selected from a chart study, or from astrology textbooks, that appear to be incoherent and unsupported when removed from their context and presented as if they are meant to be deterministic. However, as Gauquelin and Ertel have amply demonstrated, there are some chart factors that in fact can be isolated and have significant meaning.

Identifying the patterns in a chart, understanding the implications of these patterns, and applying this understanding to the patterns of an individual's life, requires both knowledge and intuitive skills, but it is knowledge and skill that anyone can learn and successfully use.

Astrology Need Not be True

Dr. No: Astrology can work without needing to be true. Because there are so many factors in a horoscope, and our personalities often lack clear definition, the horoscope seems to reveal our inner character, even though we are adding in the meaning ourselves. It acts as an organizing device for the otherwise unmanageable smorgasbord of human experience.

This criticism is interesting because it tries to claim that astrology is not true and works by “placebo effect,” while at the same time it describes astrology as an “organizing device,” which is an attribute of true systems. This may be more an exercise in sophistry than a true criticism.

The test of astrological interpretation is reality. Astrology is a model of reality, and we must be careful not to confuse truth with reality. Truth is found in closed systems and true systems can be modeled with literally no relation to reality. Models of truth are rational ideologies, and the pursuit of truth is often an escape from reality. Because astrology is an open system and needs continual testing with reality, astrology is not a question of strict interpretations, and there are no mathematically formulated “truths” that could make it exist as a wholly closed system separated from reality.

Like many other models, astrology can be useful in a very real sense without the need for its presumed truths to be fully understood. Because human experience can sometimes become unmanageable, there is simply a need for an organizing model, and a model that is often true would be an obvious choice over one that is seldom true. In any given model, including models in astrology and science, Ockham’s razor, or principle of parsimony, applies. This principle, which could be stated as: “One should not increase, beyond what is necessary, the number of entities required to explain anything,” helps us to eliminate those concepts, variables or constructs that are not really needed to explain a phenomenon. Through repeated observations, Ockham’s logic has worked to make astrology, and many other models of reality, as true as they can possibly be.

Biased Observations

Dr. No: How could astrologers discover the meanings of the planets without bias? For example, Venus is supposed to represent love and harmony. Where did this idea come from? Modern observations show the planet Venus to actually be an inferno. Wasn’t an existing pantheon of gods arbitrarily imposed upon the planets to give them meaning?

Bias plays an important role in the discovery process, and is nothing unusual. All sorts of interesting discoveries have been made while actually looking for something else. Astrology, like science and other efforts of exploration, requires motivation and has bias. Indeed, bias is part of any rational paradigm, and it sometimes requires a revolution to eliminate bias, or perhaps to state it more accurately, to replace an old bias with a new bias. Astrology, like science, religion, art, and music, has developed through a multitude of biases throughout its history.

The need to continually replace old outworn biases with modern, interesting, better working biases was probably as much a concern to ancient observers as it is today. People did not evolve to at some point along the way to become cognizant of bias. The astrological discovery process, as evidenced by collections of ancient Mesopotamian or Chinese written records, basically involved gathering information that could be analyzed. Information was collected for all sorts of omens, as well as for celestial events, such as eclipses, comets, and planetary movements. This information was matched with significant earthly events that were outside of the influence of the observers, such as fires, floods, epidemics, deaths of notable people, accidents, great successes or defeats, and so forth. If the ancient astrologers did not intend to increase their knowledge and

reduce their personal biases, then there would have been no good reason for them to keep records.

Even the most primitive stargazers with only an oral tradition, aware that they were seeking an interpretation of human affairs, would have been sensitive to perpetuating harmful biases. Biases could hypothetically favor certain people, or favor certain actions, but over the longer term a bias of specific favoritism is an unsafe practice. Astute astrologers taken collectively would have been open to improvements that would reduce their chances of error and predicament. When an astrologer had an idea, the idea could be researched and developed through the use of archived information and this would tend to reduce harmful biases. The progression of bias formation towards safety would be to seek larger and more encompassing biases that put earlier limited and narrow biases into context and render them obsolete. This sort of practical effort against harmful biases continues in astrology and many other studies to this day.

When the modern planets, Uranus, Neptune, and Pluto, were discovered, it took astrologers many years of observation to discover each new planet's "unbiased" astrological properties. For example, a textbook written even four decades after Neptune was discovered cautioned students that statements made for the new planet should be read as opinions and not as definite knowledge, and that more research was needed (Leo, 1912).

Many diverse methods and factors, each with its own bias, have contributed to the knowledge of the modern planets, including practical research based on the new planets observed in case studies, searches for wherever the new planets might be prominent in historical events, consideration of the mythology based on planetary names, and the actual physical properties of the new planets as they became known. An example of physical properties contributing to knowledge is the planet Uranus. The spacecraft Voyager 2 determined that the rotational axis of Uranus is tilted so it is nearly parallel to the plane of the solar system. This "nonconformist" physical property is sometimes used by astrologers to help describe the astrological properties of Uranus that were already established much earlier.

It is not a convincing argument that pre-existing mythologies were applied to astrology. In fact, the reverse is more likely. For example, the astrological meanings for the modern planets Uranus, Neptune, and Pluto are in many respects different than their ancient mythological counterparts. The most reasonable explanation for this might simply be that the old myths have not been revised and updated to match the astrological knowledge.

Conventions Not Universal

Dr. No: Astrological conventions are not universal for all possibilities and therefore cannot be natural. For example, the astrological houses fail at extreme northern or southern latitudes, or in earth orbit. Distant stars would have different planetary systems, thus the planets are not universal.

At extreme latitudes the critical astrological reference points on the horizon and meridian do not fail, although most computer programs do not calculate them accurately. The astrological houses, which are based on the meridian, are associated with the primordial sense of up and down, and

the relative sense of higher and lower. Even in extraterrestrial locations, such as in space, there will be some means of referencing the hierarchical sense of up and down, which has astrological significance. Astrology is not so much the study of planets, which are not universal, as it is the study of environments that are based on universal symmetries. It is these environments that help us understand the astrological properties and significance of the planets.

Chapter 2: Organizing Principles

Astrology has been influenced by important developments and discoveries in various cultures throughout history, including the psychological and statistical discoveries in our own current era. Sadly though, astrology has had little acceptance by current academia of the Western world. Part of the reason for this lack of acceptance is the misperception that astrology should be organized by a paradigm that presupposes modern concepts of forces and causality as organizing principles. If we do not presuppose this paradigm but instead examine the basis of astrological knowledge by the structures and axioms from which it has developed through the ages, we find a different set of organizing principles. The five organizing principles that I will use to describe astrology are *nativity*, *correlativity*, *coevolution*, *correlation*, and *correlevance*.

The rational development of these organizing principles can be summarized as follows:

- **Nativity:** Environments surround. Each individual is the center of its own cosmic environments.
- **Correlativity:** Cosmic environments (tropical, diurnal, and synodic) are natural and symmetrical. Microcosms and their macrocosms are chaotically congruent.
- **Coevolution:** All cosmic environments are cyclic and resemble each other developmentally. Microcosms and their macrocosms are chaotically synchronous.
- **Correlation:** All cosmic environments develop specific propensities. Populations and individuals develop tendencies that can be observed.
- **Correlevance:** Observed frequencies associate with specific meanings as a language of interpretation. Microcosms and their macrocosms are chaotically coherent.

These five organizing principles are neither theory nor hypothesis, but are heuristic descriptions that provide a basis for developing the astrological frames of reference and taxonomy. They are neither true nor false, but are paradigmatic presuppositions about the underlying characteristics of nature. They are the starting point for the astrological theories presented later in this book.

Nativity

It is a common misperception to regard astrology as being geocentric, with the Earth at the center of the universe, but geocentrism is an astronomical concept, not an astrological concept, and we must be careful not to be confused. Astrology is really about individuals and this is why the center of an astrological chart is not the Sun or the Earth. What astrology puts at the center is the thing to be examined, and it is not the Sun or the Earth, but a person or a definitive individual event. The astrological chart represents the individual's universe and no one else's. Each individual is the native of its own cosmic environments, and placing the individual at the center of its own universe is the best way that the unique world of the individual can be examined and understood.

It is birth that defines the nature of an individual. The words *nature* and *native* stem from the Latin root *nat* meaning "to be born." Birth is the culmination in life that brings the individual into the world that we all know and have direct dealings with as individuals. Birth is the beginning that is uniformly timed for everyone. Astrology presumes that life as an individual has a sensitive dependency on its initial conditions. The positions of the planets at birth represent

features in the environment that are specific to the individual's initial conditions. They are reference points for the traits and personality that unfold from those conditions. The map of the sky that shows these environmental features at birth is called the *natal chart* or *nativity*, and the individual is the native of that environment.

The principle of nativity stipulates that, to be examined, the individual must be placed at the center of the universe and all examinations are made with reference to this center. With the individual placed at the center of the universe, the individual can, in a certain relativistic sense, be regarded as embodying the entire universe itself, and you, the astrologer, become both an impartial examiner and a role player whose activity can be identified in the nativity of that embodied universe.

Correlativity

The ancient hermetic axiom, "As above, so below," is important to our understanding of astrology, but this axiom is not particularly about correlation or causality as it is often believed to be. When taken literally, this axiom provides insight into the nature of space and direction. Astrological space is implicated by the directional perception of up and down, which is the basis for organizing space into hierarchy and equality. The vertical dimension of up and down represents the sense of hierarchy. The horizontal dimension where hierarchy is nullified, at the point where up becomes down and down becomes up, represents equality, see Figure 3.

In principle, these directional perceptions are true because individual space is relative to the congruence between microcosm and macrocosm. The "up" and "down" boundary changes within the microcosm are congruent with similar boundary changes within the macrocosm.

Since the introduction of chaos theory, natural space can be modeled differently than it was before. A distinction can now be made between *classical* or idealistic space, which was represented by geometry (the measurement of things), and *chaotic* space, which includes turbulence and uncertainty. Turbulence and chaos, it has been discovered, includes *attractors* that are responsible for patterns that can be mathematically modeled.

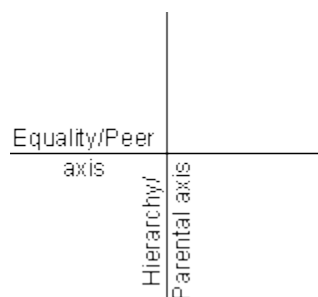


Figure 3: *Horizontal equality axis and vertical hierarchy axis*

The convoluted patterns of fractal space reveal that within turbulence, *self-similar* patterns of peninsulas and bays are repeated over and over again in an infinite regression of scale. Within this chaotic turbulence, some of the micro and macro patterns resemble each other because of

what could be described as the *chaotic congruence* between micro and macro space. Figure 4 illustrates this concept with a fractal image.

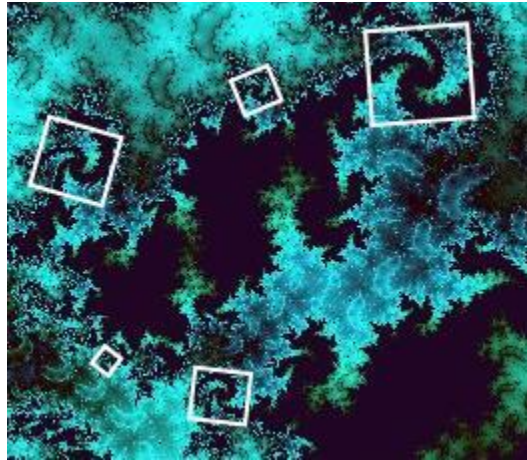


Figure 4: *Fractal image showing chaotic congruences*

This chaotic congruence that exists in nature means that the individual's micro and macro spatial directions can be aligned and mapped such that boundaries in the microcosm can be examined by observing congruent boundaries in the macrocosm. The principle of correlativity allows for the establishment of a single comparative framework that unifies micro and macro space. This framework allows natural growth and development to be consistently observed and measured. In other words, we can potentially map unknown patterns that unfold before us against their correlative patterns and behaviors that are already known.

A similar consideration of space is seen in the nature of holographic photography made with coherent light. A fragment broken from a hologram contains a view of the whole original picture and not just a portion of it, as happens when a fragment is cut from a photo made with regular incoherent light. The coherent light maps the boundaries of the photographic subject into patterns that maintain the boundaries between the macro world to the micro world. The image of the macro world (whole picture) and micro world (picture fragment) are essentially the same.

The organizing principle that emerges from these observations is that if mapping is done coherently, the patterns in the micro and macro worlds echo the same formations and properties and these formations and properties define the boundaries of the worlds. In astrology, the microcosm is the life of the individual subject, and embodies the directional experience of hierarchy and equality. The macrocosmic world of special concern in astrology is the solar system, because it is the largest observable world where change is meaningful to us as individuals. Each of these two worlds, the subject's life and the solar planetary system, has recognizable boundaries and scale, but both represent a single environment of formations and properties centered on the individual. Provided that the frame of reference is established to correctly align these two worlds, one world can be mapped to the other.

Because we are considering the individual to be the center of this frame of reference, we can justifiably call the Sun, Moon, and solar system planets all *planets* of the individual, because

they move in some fashion around the individual. Thus the planets are considered to be important features of the individual’s personal environment. Hence the expressions “my planets” or “your planets,” depending upon whose universe is under consideration.

Having established correlativity in principle, we need to define the frames of reference with which to unify the macrocosm and microcosm. To do this we should choose frames of reference that exist because of some natural organizing feature of nature. We should take care not to give any particular star or other celestial body a privileged status in determining a natural frame of reference, because there is no reason to choose any celestial body over any other celestial body. The organizing principle of “As above, so below” follows from our primordial sense of up and down, and this sense results from symmetries in nature. The universe is naturally organized by three spatial symmetries that are used as astrological frames of reference. These frames of reference are defined by the coordinate pairs formed by the *horizon and meridian*, the *equinoxes and solstices*, and the *synodic phases* between planetary pairs.

Horizon and Meridian

The horizon is a plane that divides the universe into two symmetrical parts. The Earth is so large that we do not notice that it is curved when we stand on a flat prairie where we can see the plane of the horizon all around us. We can say that half the universe is above the horizon, in the sky, and half of the universe is below the horizon, obscured by the Earth. Sometimes the planets are up in the sky in this frame of reference and sometimes they are down in the lower sky that we do not see. Additionally, a planet reaches its highest point above us and its lowest point below us on the plane of the meridian. The meridian also divides the universe into two symmetrical parts.

The horizon and meridian provide a natural symmetry that astrology uses as a frame of reference. When planets rise or set at the horizon, they are at the same level in the universe as we are in this frame of reference. The horizon provides a reference for a natural axis of equality. When planets culminate above or below us on the meridian, they are at their greatest extremes of high in the upper sky or low in the lower sky. The meridian provides a reference for the axis of hierarchy.

The horizon and meridian are the natural basis for the cosmic environment, known in astrology as *houses*, as shown in Figure 5. The motion that is associated with this environment is the diurnal rotation of the Earth.

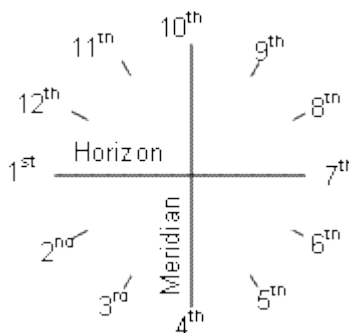


Figure 5: *Structure of the houses in the diurnal cycle, showing the cusps (starting points) for each of the twelve houses.*

Equinoxes and Solstices

The equinoxes and solstices are calendrical points that provide a seasonal frame of reference that marks the return of the solar seasons. The Sun’s path through the seasonal points is known as the ecliptic, and is synonymous with the *tropical zodiac* used in astrology. All the planets move approximately on the ecliptic path because the orbits of the planets are all approximately in the same plane. This natural symmetry of the tropical zodiac is most noticeably experienced with reference to the horizon. For example, when a planet is at an equinox point on the ecliptic path, it spends half the day above the horizon and half the day below the horizon.

The solstices, which are 90 degrees of arc away from the equinoxes on the ecliptic path, also divide the universe into two equal halves. When a planet is at the winter solstice, it makes only a brief shallow arc in the upper sky above the horizon. When a planet is at the summer solstice, then it makes a long high arc in the upper sky.

In this tropical frame of reference, the equinoxes provide an axis of equality, and the solstices provide the axis of hierarchy. The equinoxes and solstices are of special importance to astrology, because they provide the primary frame of reference within which the planets and all the other astrological frames of reference are measured. In astrology these tropical axes are associated with the cosmic environment known as the *signs*, as illustrated in Figure 6. The motion associated with this environment is the motion of the Sun and other planets as they pass through the seasons.

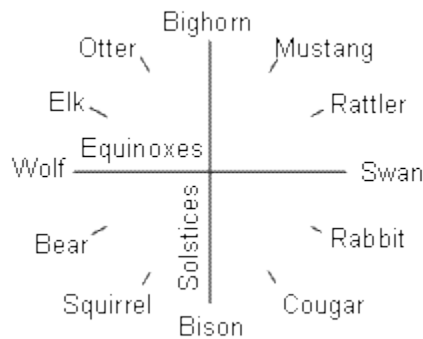


Figure 6: *Structure of totemic signs in the tropical cycle, showing the cusps (starting points) of each of the twelve signs.*

New, Full, and Quarter Synodic Phases

The third frame of reference used in astrology also has to do with natural symmetries in the individual’s environment. All the planets have natural synodic phases with each other, but the phases between the Sun and Moon are the most obvious to us. During a new Moon, the Sun and Moon are close together in the sky and we do not see the Moon because of the Sun’s brightness.

Then, because the Moon moves faster than the Sun, we soon see it waxing, becoming full, and then waning until it catches up with the Sun again and there is another new Moon. When the Sun and Moon are close together their position is equal. When the Sun and Moon are opposed to each other at the full Moon, their position is also equal because when one is rising on the horizon the other is setting on the opposite side of the horizon, and when one is “culminating up” the other is “culminating down.” The new and full Moon provides a natural axis of equality.

The axis of hierarchy in this framework is similarly derived. At the first and last quarter Moons, the Sun and Moon are 90 degrees of arc away from each other, and they are as far from equal as they can be. The first and last quarter phases provide the axis of hierarchy. All the planets go through phases with each other, and thus each planet has an associated frame of references that is based on its phases with the other planets. In astrology, these phase axes constitute the natural structure for the cosmic environment known as *aspects*, as shown in Figure 7.

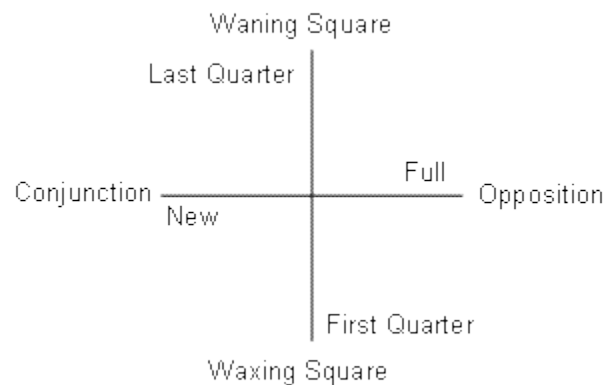


Figure 7: *Structure of phases or aspects in the synodic cycle*

All three cosmic environments that we have discussed are based on symmetries that occur in nature. The effect of the Sun moving through these environments is noticeable. The Sun passes through the houses in one day, it passes through the signs in one year, and it passes through the aspects with the Moon in a lunar month. We notice the cycle of the day, the seasons of the year, and the Sun-Moon cycle that affects the tides in a lunar month. We respond to these rhythms. Astrology includes the investigation of the less noticeable and far more subtle rhythms of the other planets besides the Sun in these same cosmic environments.

Galactic Center

An argument could be made for another cosmic frame of reference found in nature, although it is a debatable proposition. Our galaxy, the Milky Way, has symmetry when considered as a whole. The galaxy is circular and flattened, so we could say that half of the universe is above the plane of the Milky Way and half is below. But does this constitute another frame of reference? The galactic center is the pivotal point of galactic equilibrium, just like the Sun is the pivotal point of the solar system, or just like a planet is the pivotal point of its satellite system. When viewed in this sense, from the point of view of the individual subject centered in the universe, the galactic center is merely like another “planet” of the individual and the galactic center moves and makes aspects to the other planets. Thus, in this worldview there is an orderly and slow moving

procession of the galactic center forward through the environment of the tropical signs. The complete cycle for this movement takes about 25,800 years.

The galactic center has been moving through the zodiacal sign of Sagittarius for nearly the past 2000 years and will enter the sign of Capricorn in the year 2295. Thus, the next 2000-year age is still centuries in the future, and will be the Age of Capricorn, and not the constellation-based “Age of Aquarius.” The Age of Aquarius is a persistent urban legend that has no real basis in astrology because astrology is not about constellations.

Over the past 2000 years the expansive character of the Sagittarian Age has made the world a much smaller place in terms of travel, commerce, and communication than it was before. The Sagittarian phase has been an extended period of global exploration and communication, international treaties, trade relationships, religion, missions, mass publications, advertising, and the development of academic institutions. All of these things are Sagittarian hallmarks.

When the Sagittarian Age reached its peak about 1000 years ago, during the period referred to in European history as the Middle Ages, religion grew in importance to virtually dominate the organization of civilized life. Religious philosophies continued to expand during this period and become global, but the Sagittarian era of religious influence has seen its glory and has substantially declined, although religious fervor could be expected to intensify near the end with a clash of paradigms, as the world enters into the Capricorn Age.

Already, as the world approaches the Capricorn cycle, there is a growing sense that there is only one world civilization, a global village. The new civilization that will emerge will be one in which we need to reverse some of our destructive habits and take action to protect the Earth. We need to think globally and act locally, which is a Capricorn concept. We need to be less wasteful of the Earth’s energy and resources. We need to do more with less. The Age of Capricorn will be a world that is concerned with global economy, world government, sustainable resources, ecological planning, and the restoration of natural habitats.

Coevolution

The ancient axiom, “The music of the spheres resounds in all things,” provides insight into the rhythms of time as an organizing principle. Based on this axiom, the principle of *coevolution* presupposes that developmental rhythms occur naturally throughout the individual’s universe, and that these rhythms are chaotically synchronized. The rhythms of the individual’s microcosm of daily life have corresponding rhythms in the individual’s macrocosmic astrological environment. There is an infinite regression of synchronous rhythms at all the macro and micro boundaries, or *spheres*, that center on the individual. Because of this temporal parity, the individual’s microcosms and macrocosms are intimately related. Action and behavior coevolves in every macrocosm and microcosm of the individual’s universe.

Although cosmically paired events are synchronous, they do not physically affect each other. Thus there is no perceivable cause and effect relationship in the classical sense. Like the classical paradigm of physical force, the classical paradigm of causality is equally unreliable and irrelevant in astrology. Causality is the sense that something, an effect, occurs because of the

impact of something else that precedes it in time. Because causality infers an influence, there must be a mediated force involved in the cause that acts through space.

In astrology, as in the fractal model with its infinite regressions of self-similar patterns, there is no mediated force between microcosm and macrocosm and the connection between the chaotically congruent or chaotically synchronous patterns is non-causal. For our purposes at least, the repetition of congruent or synchronous patterns between microcosm and macrocosm is simply an observed feature of the universe.

In more practical terms, we can see further why the causality paradigm does not work well in astrology. Complex organisms with memory can be selective about which of innumerable subtle forces and influences will trigger a response or effect. A small jolt of memory, elicited by voluntary reflection, is powerful enough to override the sensory flow of events and stimulate actions that would not otherwise be expected in a given situation. Thus the causality paradigm, like the force paradigm, though invaluable in classical physics, is scarcely relevant to the areas of life and personality that astrology is concerned with.

In astrology, synchronous timing is inferential to behavior, and there are crucial moments in time when action is preferred. Yet there is no physical force that causes it to occur. Coevolution, applied to an individual's life, is purely a question of synchronous timing that stimulates urges and the need to do something. The stimulation is not a force, but is purely a question of timing in synchronicity and fitness with the universe.

Astrological coevolution is *acausal* and synchronistic, but not in the sense alluded to in psychology. In the psychology of Carl Jung for example, synchronicity is when two or more events happen at the same time, seemingly not by coincidence, and the events have a similarity that is noticed by the individual as being symbolic and significant. This acausal connecting principle is significant only for the individual and has no significance to others.

In astrology, synchronicity is the concurrence of actions and behaviors between only the individual's micro and macro environments. Unlike the Jungian model, this synchronicity does not match one everyday occurrence with another. Through observation of many different individuals by many astrologers over many years, and by logical induction, astrology has arrived at clusters of acausal meanings that have relevance to the general population. Some of these meanings even have statistical significance, as demonstrated by the Gauquelin findings.

Non-Local Parity

In the context of quantum physics, which is biased to interpret observations more in spatial rather than temporal terms, the non-causal connection is described as being "non-local." John Stewart Bell expressed his theorem of the non-local interconnectedness of reality in response to the ERP paradox, first presented by Einstein, Rosen, and Podolski, and later experimentally verified by Alain Aspect. In Aspect's experiment, two equal but opposite photons are created at the same place and time, so they are a quantum pair, and later observed when they are very far apart, for example 40 kilometers apart. At certain angles of measurement, both particles can be observed to spontaneously change their polarity, identically and instantaneously.

In the conventional quantum view of the world, the Aspect experiment suggests that the speed of light would have to be exceeded in order for one photon to inform the other of its changes. According to Bell's theorem, this observation necessitates "non-local interactions" which are unmediated by force fields, unmitigated by distance, and instantaneous. The implication of this theorem is that there is no local causality or no objectivity in nature.

It is remarkable how well this quantum observation accommodates the non-causal principle of astrological coevolution. Whereas physical forces are mediated only locally, there also exists an unmediated non-local connection between the microcosm and the macrocosm. The two photons behaving identically in the Aspect experiment may be far apart in quantum terms, but they exist within the same microcosm. Because this microcosm belongs within the macrocosmic sphere of the observer, the behavior of this micro world and its macro world is synchronous and coevolutionary. The synchronicity can be observed only if the reference frames of the two worlds are correctly aligned. The macrocosmic boundary or sphere must be mapped in parity with the microcosmic boundary or sphere. Changes in one boundary accompany synchronistic changes in the paired boundary.

Transferring this meaning back to the usual context of astrology, the principle of coevolution infers that the events in the macro planetary environment are paired with events and activities in the individual's microenvironment of daily life. Part of the application of astrology is to align the macro and micro worlds to reveal their congruent organization and synchronistic cycles.

The Developmental Cycle

In astrology, all cycles resemble each other because the cycles are all developmental. These cycles are not the kind of cycles that Edward Dewey and others have researched, which are simply periodic repetitions of the same thing, such as the fluctuations of lake levels, animal populations, sun spots, or commodity prices. These measurements of cycles have no discernible development from one phase or stage to another. In astrology, events paired in the microcosm and macrocosm are synchronous because all cycles resemble each other developmentally. In consideration of this synchronicity, these cycles could in principle have all converged at the cosmic egg state of the universe, at the beginning of time, when there were no microcosms or macrocosms.

In astrology time is not linear, as if it were a pseudo-dimension of relativistic space, but time is cyclic and rhythmic with beginning, middle, and an end, which is a new beginning. Time is not absolute but is comparative, and each cycle represents a different sort of time that references all other cycles with which it has acausal resonance. The structure of time as a cycle continually repeats, except in different tempos and rhythms. Some tempos have brief duration and some have great duration, but the duration is the same in a microcosm as it is in its coevolving macrocosm.

As an example of a developmental cycle, consider the life rhythm of a typical growing plant. As the plant grows, it evolves in time through four distinct stages of development.

1. *Germination.* The seed tumbles aimlessly, but eventually lodges somewhere and spends a season through frost, darkness, or fire, protected by its shell. Then, if conditions are right, the

seed awakens, splits the shell and sends forth root and sprout. The seedling depends on its store of energy in the seed, but the root and sprout actively seek to orient within the environment to find sources of water, minerals, and light.

2. *Growth*. The plant crosses a critical threshold where it has exhausted its seed store and must depend upon its own systems of roots, sap, and leaves to sustain its growth. The sapling must secure and structure itself. It must adapt itself to the surrounding environment in the most favorable way possible. It must have the means to defend itself from disease and marauding insects and it must build enough energy resources to create leaves and flowers in the most advantageous places it can reach.
3. *Flowering*. The plant must commit itself to flower when the conditions are optimal. It must direct itself and predict these optimal conditions and invest enough of its energy in its flowers to attract pollinating insects, and yet it must retain enough energy reserves for the next phase of development.
4. *Fruition*. When the flowering phase is completed, the plant must draw upon its internal and external resources to develop fruit in those areas where it is optimal and shed excess fruit that will not mature. The plant must then detach the fruit when conditions are favorable for the dispersion of the fruit. The plant must then gather its energies into leaf buds and root stores. It must heal and rest, and become sensitive again to changes in the surroundings in preparation for the next cycle.

This model of a developmental cycle with four easily distinguishable turning points can easily be adapted to describe how other cycles provide information that is useful for development and growth, as shown in Figure 8.

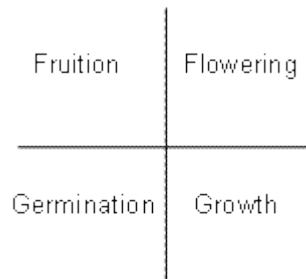


Figure 8: *The developmental cycle*

There are three types of astrological rhythms or cycles: tropical, diurnal, and synodic, each of which provides four turning points that are useful for development. Table 2 lists these cycles and their critical turning points.

Table 2: *Astrological Rhythms and their Respective Environments*

Cycle	Planetary Rhythm	Developmental Turning Points
Tropical	Spring, Summer, Autumn, Winter	Spring Equinox, Summer Solstice, Autumn Equinox, Winter Solstice
Diurnal	Dawn, Noon,	Ascendant, Upper Meridian, Descendant, Lower

	Dusk, Midnight	Meridian
Synodic	New, First Quarter, Full, Last Quarter	Conjunction, Waxing Square, Opposition, Waning Square

Correlation

Whereas the astronomical component of astrology is governed by the immutable fatalism of physical laws, the astrological interpretation of this astronomy is non-deterministic. The ancient axiom, “The stars incline (or impel) but do not compel,” presupposes that astrology is interpreted as propensities and that these propensities can be overridden to some extent by the freedom of independent choice or will. Traditionally, the meanings of these propensities have been distilled from practical research over centuries of observation, but this axiom suggests that these meanings are trends and tendencies, which would be verifiable through modern demographic research and statistical correlation.

Gauquelin fully grasped this concept and was thus confident that he would discover astrological characteristics through statistical methods, which is exactly what he did. However, Gauquelin’s great puzzlements were that the discoveries did not come easily, that he did not discover more correlations than he did, and that he was not able to find any causal mechanism for astrology that would support the observed correlations. Naturally, Gauquelin speculated on possible causal mechanisms that would explain his findings. This is what any rational scientist has a right to do and normally would do.

The problem, of course, is that astrology does not follow normal modern science. As mentioned earlier, astrology has never been a study of forces or local cause and effect, so these cannot be the rationale of its organization and observational methods. However, the principle of correlation allows for the development of a statistical reality, which does not depend on causality. This approach is illustrated by the science of quantum physics. In quantum physics light, for example, is ambiguously a particle or a wave, which leaves the “true” causal mechanism of its physics in doubt. Much of the knowledge of quantum physics is based solely on statistical evidence, and this evidence is sufficient for the scientific acceptance of its findings without a clear mechanism. Naturally, this same reasoning should be equally permissible in astrology.

In astrology, when personal urges are said to be “stimulated” or “triggered” by astronomical configurations, it is not due to any physical mediation, but it is simply a question of timing within the cosmic synchronicity of the individual’s environment. In principle, the individual tends, or is impelled by his or her values, beliefs, or skills, to act in some way that is meaningful and coherent with the changing surroundings. However, because the individual has memory and hence free will, the individual is continually involved in interpreting meanings. The test of astrological meaning, like the test of meaning generally, is reality, and this is why astrology has been organized as a taxonomy of meanings based on observation.

This explanation may not be completely satisfying to Gauquelin or to many other scientists who would be more comfortable with causal explanations, but it certainly does not nullify the existing astrological reality that is based on correlation or stand in the way of further research.

Traditionally, the characteristics that astrology studies have been regarded not only by what is normal or most frequent for populations of its classifications, but also by what is unique in the most exemplary specimens that can define a species of meaning. Experiments can determine an empirical norm, but a norm in astrology is not entirely substantial to meaning. Although statistical correlation in terms of the norm contributes to astrological understanding, the more interesting findings, from the traditional standpoint of case studies, are statistical correlations of exemplary cases that exhibit increasing orders of significance with increasingly unique and definitive cases, which reveal tendencies.

It is the functional relationship between astrological indicators and increasingly exemplary cases that points to more focused astrological meanings. For example, as described earlier, the analysis of the Gauquelin data by Ertel demonstrated that the more exemplary the sports champion, the more likely the “Mars-effect” would be present. Similarly, an astrological study by Judith Hill and Jacalyn Thompson discovered a functional relationship between people with red hair and the position of Mars near the ascendant, and not near the descendant, that increases with the brightness of the red hair.

Correlevance

Although statistical correlations can reveal significance and tendencies, these correlations tend to provide only narrow views of reality and apply only to special cases that often have little or no relevance to the individual. Astrology connects the dots of individual significance and recognizes interwoven patterns of meanings. The ancient axiom, “Destiny is written in the stars,” implies that astrology is a coherent language of patterns whose meanings can be interpreted to the relevance and satisfaction of the individual. The language of astrology can help the individual establish realistic goals that will match a desirable destiny.

Within the microcosms of individuals, observed meanings are represented by corelevant symbols in the objective macrocosm. These symbols, representing the signs, houses, aspects, and planets, are analogous to the structures known as “attractors” in chaos theory. Observed meanings coalesce or cluster around these symbols, which are always somewhat fuzzy or ambiguous with numerous related potential meanings. Because of the sensitive dependency on initial conditions, known in chaos theory as the “butterfly effect,” a specific interpretation of any of these symbols can potentially spring from a very minute niche within a cluster of meanings. Because the symbols are fuzzy clusters or classes of meanings, their interpretation tends to develop from the context of what is most relevant to the individual and what is most inclusive of the individual’s natal configuration. Without this slight ambiguity of symbolic meanings and the *chaotic coherence* of the language of astrology, there would be no latitude for the exercise of free will and fate would be predestined.

In considering the principle of correlevance, we must be careful not to be confused by what is meant by “symbol” in the context of astrology. Like the symbols and words used in any language, the symbols of astrology are used to describe observed properties or behavior and have a substantial grammar of meanings. For the astrological frameworks of the signs, houses, and aspects, these symbolic meanings are intrinsic in numbers.

Numbers have two dimensions of symbolism, in that each number has a quantitative meaning and a qualitative meaning. The ancient Pythagoreans understood this dual nature of numbers through their study of rhythms and harmonics. Cardinal numbers (such as 1, 2, 3, and 4) symbolize quantity and magnitude, but the co-iterative ordinal numbers (1st, 2nd, 3rd, and 4th) symbolize quality and rank. Quality and rank derive meaning within the context of scales or cycles.

When there is more than one ordinal, the qualities of first and last are naturally different from each other, and each carries the symbolic relevance of its rank. The number of beats in a cycle determines the symbolic quality of each count or beat within the cycle. For example, second in a count of four is not equal to second in a count of three, but is equal to fourth in a count of eight, and has the symbolic relevance of the middle rank.

The meanings of ordinal symbolism can also be inferred from the observed harmonics of structure. A cycle of three is a harmonic of triangular reinforcement and symbolizes strength whereas a cycle of four is a harmonic that symbolizes rectangular order but is subject to stress and collapse.

Astrology uses the ancient sexagesimal counting system, which is based on the 360-degree cycle. The 360 degrees of arc are divided into sets of 30 degrees each. This results in a manageable and harmonically versatile cycle of twelve counts, which is traditionally used for astrological signs and houses. Twelve is evenly divisible by two, three, four, and six. Each of these harmonic counts can be structurally combined in different variations within a cycle of twelve and are considered to be strong. The other harmonics, namely five, seven, nine, ten, and eleven, are considered to be weaker because they are more unique and infrequent in a twelve beat cycle and cannot be reinforced by other harmonic counts.

When we turn our attention to the features of language, we find an applicable parallel to the harmonic symbolism of numbers. It is well accepted from research done by Noam Chomsky and others within the study of linguistics that certain rules in grammar apply universally to all languages and even appear to be genetically based in human beings. For example, the use of the personal pronouns “I,” “you,” “we,” and “they” is instinctive in children of all languages. These simple pronouns comprise a symbolic concept that identifies the sense of self from others. In this fashion, all individuals collectively are organized into identification groups in which relevance and meaning can be deduced through comparison.

This grammar of identity can be arranged into a simple pattern that could trigger a four-beat cycle related to the axes and quadrants discussed earlier. “I” opposes “you,” which provides the equality or *peer* axis, and “we” opposes “they,” which provides the hierarchy or *parental* axis.

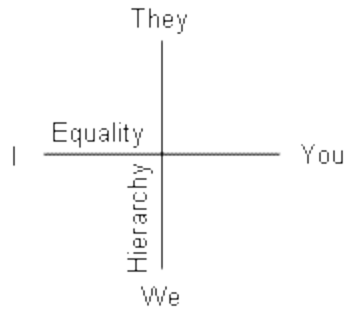


Figure 9: *The grammar of identity*

Figure 9 shows the basic structure of this grammar of identity. This simple framework of universal identities is the basis of much of astrological interpretation, which will be discussed in more detail later. As part of an organizing principle, this simple framework provides the structure to translate a vast amount of meanings for the individual's microcosm from the correlative objective macrocosm.

Chapter 3: Theory of Values

Studies conducted since the 1950s in psychology and the social sciences have allowed researchers to quantify the system of individual and collective identity that is now known as values. Values are the feeling or intuition of what is necessary, important, proper, and ethical. Values bestow a sense of direction, meaning, and purpose in life. The models that these researchers developed for values were commonly structured into four stages, and these four stages bear a distinct resemblance to the four quadrants of zodiacal signs. The major difference however is that in astrology the four stages are not linear but are a cycle that repeats over time. Like the value systems studied in recent times by scientists, the signs are a method of tracking internalized characteristics that underlie all important choices, decisions, interests, preferences, and intentions.

Examination of Modern Value Types

The first modern study of values may actually have begun with the Scottish Enlightenment philosopher and barrister Henry Home, who was also known by his title as Lord Kames. In his momentous 1758 book *Historical Law Tracts*, Kames perceived a new moral order in which external laws were supplemented by an internal voice of consciousness. He emphasized how laws and the government ought to change to accommodate this new change in the manner and circumstances of the people. Yet Kames went much farther than to describe only the changes that he observed in his own time. He attempted to determine what these changes were and how they came about.

As a result of extensive study of comparative law, history, and geography, Kames was able to piece together a model of how the history of the human community was organized into four distinct stages and how each of these stages changes the way people think, act, and govern their lives. The four stages of civil society and moral order that Kames described can briefly be summarized as follows:

- The *hunting and fishing stage*, where the individual competes with others in the daily hunt for game and avoids other human beings, except for members of his own family.
- The *pastoral-nomadic stage*, where animal herds were followed and domesticated. This change of activity promoted small societies of clans and tribes, which had only local connections among their members.
- The *agricultural stage*, in which the cultivation of fields is by necessity a communal enterprise requiring cooperation to bring in the annual harvest. In this stage new occupations arise: plowman, carpenter, blacksmith, and stonemason. This resulted in new relationships with a complexity of rights and obligations that required government and law.
- The *commercial stage*, which arose through the buying and selling of goods and services. Commercial society, centering on the seaport and market town, brought more benefits, but also more complexity requiring new laws governing contract and maritime law, and the sale and distribution of commodities. It also generated new attitudes and manners.

The evolutionary model that Kames developed deeply influenced other thinkers of his time. Some of Kames' more illustrious students included Adam Smith who became the father of free trade economics, philosopher David Hume who became the father of empirical skepticism, and

William Robertson who used Kames's model as the basis for the first modern study of history. Had an enlightened student of astrology also studied under Kames, and made the proper association of zodiacal signs to his evolutionary model, then modern science, law, history, economics, and astrology might all have had a common ancestor in enlightenment thought.

Despite the far-reaching effects of Kames's four stage model, it seems doubtful that Kames was the direct inspiration for the more recent, although in many respects similar, models of social character developed by a succession of Twentieth Century American thinkers, sociologist David Riesman, psychologist Abraham Maslow, and social psychologist Arnold Mitchell.

David Riesman, in his 1950 landmark book *The Lonely Crowd*, identified four distinct types of social behavior, which were based on his research and observations. In his book, Riesman expressed his concern about the rise of a predominantly "other-directed" social behavior among young people in America, characterized by conformism and fashion. He reflects on the limitations of this new social order and makes a plea for a society characterized by more autonomous thinking and behavior. In summary, Riesman's social types are as follows:

- The *Inner-directed* type, who were more individualistic and self-sufficient and did not depend on others for moral support.
- The *Tradition-directed* type, who followed the wisdom of the family and ancestors.
- The *Other-directed* type, who were more conformist and valued the acceptance of others.
- The *Autonomous* type, who made up their own minds in a principled and enlightened way.

Abraham Maslow's famous hierarchy of human needs, first published in 1954, depicted an evolutionary ladder of psychological development that had four steps. Maslow felt that unfulfilled needs lower on the ladder would inhibit the person from climbing to the next step. He described the people who were able to fulfill all of these needs as "self-actualizing," able to become all that they were capable of becoming.

Moving from bottom to top, this hierarchy was as follows:

- *Physical needs* such as air, water, food, and sex.
- *Safety needs* such as security, stability, and a safe neighborhood.
- *Love and belonging needs* such as for friends, and affectionate relationships.
- *Esteem needs* such as feelings of competence and achievement.

In the 1970s and 1980s, Arnold Mitchell extended the personality patterns described by Riesman and Maslow by organizing them into *psychographic* typologies. Mitchell was concerned about the apparent rejection of traditional consumer and moral values that he and others perceived among many young Americans in the 1970s. He wanted to identify the effects that a massive generational change in values would have on the American market economy.

Mitchell's groundbreaking 1980 values and lifestyles program was one of the most extensive demographic studies ever conducted. It surveyed a sample of over 1,600 respondents across America on over 800 specific questions on a great range of topics. The results of the survey, published by Mitchell in his book *The Nine American Lifestyles*, provide rich details on nine types of values, a summary of which is listed in Table 3.

Table 3: *The Nine Psychographic Value Types (1980) after Arnold Mitchell*

Psychographic Values Type	Description
Experiential (7%) <i>Inner Directed</i>	Seeks direct vivid experience, uninhibited, impulsive, daring, enjoys physical pursuits, inventive, independent, self-reliant, socially active, inner exploration, mystic, voluntary simplicity, happy, self-assured, trusting, liberal, uses natural products, uses holistic healing.
I-Am-Me (13%) <i>Inner Directed</i>	Energetic, enthusiastic, enjoys physical games, inventive, daring, social, intellectual, spectacular ups and downs, confusing mixed feelings, contradictions, uncertainties, excesses, rejects old values, young.
Belonger (35%) <i>Other Directed</i>	Traditional, conforming, conservative, "moral," family-oriented, middle-class, patriotic, sentimental, church-going, follows the rules, does not wish to stand out, safety in numbers, loyal to job and old associates, happily married.
Survivor (4%) <i>Needs Directed</i>	Traditional, conventional, conservative, poorly educated, mistrustful, withdrawn, dissatisfied, despairing, poor, and old.
Societally-Conscious (8%) <i>Inner Directed</i>	Concern with social issues, trends, events, politically active and effective, distrustful of Establishment leaders, politically liberal, confrontational, "single issue politics," concern for human and civil rights, concern with product safety, environmental pollution, protection of wildlife, professional, very well-educated, successful, influential, well-adjusted, prosperous.
Sustainer (7%) <i>Needs Directed</i>	Angry, distrustful, rebellious, combative, living on the margins of society and on the edge of poverty, ethnicized or ghettoized, unsatisfied with job, erratic income, large families but often divorced or separated, mistrustful of the system, using a cash or underground economy, sometimes involved in illicit economy (dope, liquor, gambling, prostitution) sometimes spectacular payoffs, sometimes violent, dangerous, or criminal activities.
Achiever (22%) <i>Other Directed</i>	Driven, gifted, hard-working, self-reliant, ambitious, self-made, competitive, successful, happy, professional, well-educated, affluent, trusting, staunchly conservative social and political views, conventional, supports technology and industry, happily married.
Emulator (9%) <i>Other Directed</i>	Intensely striving, ambitious, hard-working, competitive, supports contemporary trends, fairly successful but seeking to be wealthy and greatly successful, ostentatious, spenders, tend to be in debt, inappropriate ambitions, lacks self-confidence, secondhand or imitative lifestyle, experience much rejection, empty on the inside.
Integrated (2%) <i>Combined Outer-</i>	Maturity, balance, able to combine the best of opposing views, having inner completeness.

In this table, the percentages shown in brackets indicate the sample size found for each type with respect to the overall sample at the time of the study. Because of continually changing values in successive generations of the population, the figures would be expected to change if the same survey were to be conducted today. If you carefully examine the descriptions in the table, you may detect a pattern.

In presenting this table, I have purposely juxtaposed the values types in a way that I think reveals distinct similarities between pairs of the value types, except for the last type, which integrates the other types and thus could fairly be considered not a type in itself. When grouped by pairs, you will see a pattern of four stages, more specifically four well-adapted types, each of which is followed by a maladapted type, which are dysfunctional versions of the well-adapted types. Mitchell’s study appears to have ignored the connections between the well-adapted types and maladapted types, possibly due to the marketing orientation of the study.

The Values Framework in Astrology

In astrology, there is an equivalent arrangement of the four main values types described by Kames, Riesman, Maslow, and Mitchell. The underlying basis of values is the identities of “I,” “we,” “you,” and “they,” each of which corresponds to one of the four points of the hierarchy-equality structure, as previously discussed in Chapter 2.

- An *I-directed* person values his or her own experiences, feelings, and needs above all else.
- A *we-directed* person values his or her membership within a family or community group.
- A *you-directed* person values association with partners or close friends above all else.
- A *they-directed* person values reputation and position as a representative of a public organization.

The main indication for these four values types within any given natal chart is the preponderance of planets by sign quadrant. The framework of the sign quadrants and their related value types is shown in Figure 10.

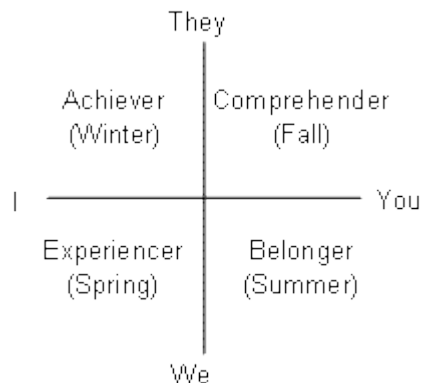


Figure 10: *The astrological values framework by sign quadrants*

Table 4 summarizes the four main astrological values. This table uses names that are similar to the well-adapted psychographic types, except for consistency “Experiential” becomes *Experiencer* and “Societally-Conscious” becomes *Comprehender*. Compare this table to Table 3.

Table 4: *The Astrological Value Types by Quadrant (Compare with Table 3)*

Astrological Value Type	Description
Experiencer (“I”) <i>equality-directed</i>	Values personal competition and spontaneous activity. Concerned about developing the self. Quick responsiveness to others. Tendency to assume an assertive role. Identification with physical wellbeing, nature and the environment.
Belonger (“we”) <i>hierarchy-directed</i>	Values personal warmth, artistic expression, and material comforts. Resourceful with a practical connection to the material world. Values the immediate needs of family and community. Identification with the established rules and order.
Comprehender (“you”) <i>equality-directed</i>	Values personal cooperation, unselfishness, and a receptive reflectivity. A thoughtful, social nature that is considerate of the feelings of others. Identification with social issues, human rights, and quality of life ideals.
Achiever (“they”) <i>hierarchy-directed</i>	Values personal control, reputation, detachment, idealism, and technology or impartial processes. Concern for collective interests, organized planning, and goal setting. Identification with high principles, and conventional ideals.

The psychographic descriptions of *directedness* indicated earlier in Table 3 also have equivalents in astrology, which further confirms the parallels between the psychographic types and the astrological equivalents. The psychographic “inner-directed” types are *equality-directed* in astrology and the “other-directed” types are *hierarchy-directed*. The two “needs-based” psychographic types actually fall within this same pattern and are not separate types in astrology.

The psychographic “Survivor” type, although needy, follows the established rules, and is actually “other-directed,” and the “Sustainer” type seeks alternative solutions, and is therefore “inner-directed.” Table 5 lists the relationships between of the types of value directedness.

Table 5: *Comparison of “Directedness” between Psychographic and Astrological Values*

Psychographic Values Type	Astrologic Values Type	Sign Quadrant
Experiential (I-Am-Me) <i>Inner-directed (Inner-directed)</i>	Experiencer (“I”) <i>Equality-directed</i>	Spring
Belonger (Survivor) <i>Other-directed (Needs-directed)</i>	Belonger (“we”) <i>Hierarchy-directed</i>	Summer
Societally-Conscious (Sustainer) <i>Inner-directed (Needs-directed)</i>	Comprehender (“you”) <i>Equality-directed</i>	Autumn

Achiever (Emulator) <i>Other-directed (Needs-directed)</i>	Achiever (“they”) <i>Hierarchy-directed</i>	Winter
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Importantly, the maladaptive psychographic types provide useful insight because they indicate that the values adopted by these groups do not work well for them, and their native values have somehow become displaced or misapplied. Astrology can help resolve values issues by examining each individual’s expressed values and life circumstances. That information can then be compared with the individual’s native values, as indicated in the natal chart. The astrologer can help the individual to discover an interpretation of values that are agreeable to the individual and lead to a less stressful life where the individual can be successful and happy.

Changing Values

How do individuals or societies make the developmental transition from one stage of values to the next? That is as great a concern for astrologers today as it was for Lord Kames in the eighteenth century. Today, laws and civil ethics need to change not only to accommodate the changing values of large social communities, but also to accommodate the varied values of social subgroups that provide the diversity needed to sustain the larger context.

Without this larger perspective to appreciate changes in widely held social values, the transitions from old social values to new social values, say from one generation to the next, can be accompanied by disregard for property, lawlessness, religious or racial intolerance, and violent revolution. An enlightened and harmonious civil society can tolerate the coexistence of varied value systems and provide socially acceptable opportunities for change on both the large and small scale. In each transition between the stages, leading individuals can find niches within which to cultivate the growth of a new order without harming their fellow human beings.

In astrology values are not static, but change with the revolutions of the planets. Generational values, particularly those indicated by the sign quadrant transited by Neptune, are responsible for shifting the demographic frequencies, as one would expect to find in surveys such as Mitchel’s 1980 study. As astrologers understand, the observed demographic shift would be forward through the signs at the same rate that Neptune and the other generational planets travel.

The following list groups the planets by category for identification within specific levels of lifestyle values.

- *Generational* values are the collective identities and lifestyles that are shared in general by members of the same generation. They are indicated by the movement or placement of the slowest moving outer planets Uranus, Neptune, and Pluto, each of which remains in a sign for many years. Thus many people are born with these planets in the same signs.
- *Social* values are the interests and perceptions that shape business transactions and social interactions, typically although not necessarily, within specific age groups. They are indicated by the planets Jupiter and Saturn, which move at moderate speeds.
- *Interpersonal* values are interests that are shared with close associates. They are indicated by the faster moving planets Mercury, Venus, and Mars, whose varied distributions in the sign quadrants result in a more diverse mix of values within any given age group.

- *Personal* values are more a question of personal comfort, pleasure, and interests. They are indicated by the luminaries, which are the Sun and Moon.

Astrology divides the value types into a granularity of 12 categories. This is accomplished by division of the cycle of signs by the third harmonic, known as the *elements*, and the fourth harmonic, known as the *modes*. These divisions contribute to the vivid details that are portrayed by each of the familiar astrological signs.

Element Values

Elements represent the values of characteristic states or dispositions.

- *Earthy* signs value a material, practical, and realistic disposition.
- *Watery* signs value an emotional, sympathetic, and sensitive disposition.
- *Airy* signs value a mental, rational, and communicative disposition.
- *Fiery* signs value a lively, enthusiastic, and spirited disposition.

Mode Values

Modes represent the values of characteristic motives or actions. Modes can be likened to the functional parts of an aircraft.

- *Cardinal* signs are the *persuaders*. They value the power of initiative and goals, and are associated with business, sales, or political acumen. Like the engines, they generate thrust and speed.
- *Fixed* signs are the *mavens*. They value the power of focus, concentration, research, and the application of facts, data, and resources. They are associated with economic, creative, or technical interests. Like the wings, they provide lift and stability.
- *Mutable* signs are the *connectors*. They value the power of flexibility, multitasking, and communicating. They are associated with cultural or academic interests. Like the ailerons, elevators, and rudder, they provide guidance, maneuverability, and control.

The Cycle of Values

Synthesizing all these descriptive components of values in their proper sequences yields the interpretations of the quadrants and the individual signs. One traditional method used to find the pattern of strongest and weakest values in any given chart is to count the planets in the signs, typically giving more weight to the Sun and Moon. This section uses the sign names proposed in Chapter 1 as well as the familiar Western and Chinese sign names.

Experiencer Values

Spring signs, which represent the “I” sign quadrant, indicate experiencer values. Experiencers’ decisions and interests are primarily influenced by their own personal experiences, resources, and capabilities. Experiencers are self-reliant, sensitive to their own feelings, strongly aware of their competition or rivals, and sensitive to the events around them. Being true to themselves,

being strong, and leading by example are their important values. Experiencers often see themselves as participating actively and physically in the forces of nature and they enjoy outings and adventures. Their high personal expectations and their desire to put forth their best effort is their guide to becoming a winner, a pioneer, and a role model for others.

Experiencers value the character-building and confidence-enhancing benefits of competition and tend to be openly expressive about feelings and personal concerns. They are direct and spontaneous and value their independence, self-reliance, and personal physical involvement. They learn best by doing, and they will fight for their own equality and freedom.

Wolf, Aries, Dog (fire, cardinal) breaks new ground, begins, leads, and overturns oppression. Wolf gives a fresh, sharp, young, eager quality, full of starting energy, which breaks free of convention and confinement. The wolf is rough, quick, adventurous, impatient, and competitive within the pack, self-expressive, independent, open, direct, and not always sensitive to others' feelings.

Bear, Taurus, Pig (earth, fixed) develops new resources, values, finances, and security. Bear gives a gruff, material, earthy quality of discovering and sensing the physical world, seeing, hearing, smelling, tasting, and touching. The bear is much concerned with the body, with comfort and sensual pleasure, and with good quality in material things. It is practical, steady, persistent, and tends to do things more slowly and deliberately than other signs.

Squirrel, Gemini, Rat (air, mutable) transfers information or goods, as an agent or communicator. Squirrel is the development of agility of movement attentively aware of its ever-changing surroundings, mastering the pathways of branches and leaping over the gaps. It communicates and interacts with all others within its range. Squirrel has a light, youthful quality. It is interested and curious, talkative without becoming deeply involved, restless, and in constant motion.

Belonger Values

Summer signs represent the "We" sign quadrant and indicate belonger values. A belonger's decisions and interests are largely influenced by the examples of significant people who have made an impression on their life, such as teachers, creative individuals, and older family members, particularly the same sex parent, who forms the "we" bond. Belonger values are traditional and the goals are tied to visible, material results. Belongers have a strong sense of family and domestic commitment, which gives direction to their lives. They are resourceful and often can start a successful business. They live within the rules of society and want a prosperous, abundant, civilized, and domesticated world.

Belongers tend to be expressive about personal concerns, but value cooperation rather than competition. They tend to be reflective and concerned for the comfort and welfare of those who are closest to them. Belongers value the peace that comes from a sense of place and attachment to others through tradition, heritage, and family. They respect their elders and value the wisdom passed down in the generational hierarchy.

Bison, Cancer, Ox (water, cardinal) tames the wilderness, builds shelter, and nurtures others. It is the sign of the family and community, an embracing, protected foundation from which one can grow. Bison has to do with safety in numbers and the shelter of the herd. It identifies with mother love, nurturing, and taking care of one's kin. It gives a sensitive, emotional quality, shy, courteous, and respectful. It gives a love of one's heritage and the past, a concern with home and a desire to nurture and be attached to someone or something.

Cougar, Leo, Tiger (fire, fixed) creates identity and style, and likes to design with flair. Cougar is the discovery and enjoyment of presenting and demonstrating one's energy, courage, and vivacity to others. It is the pleasure bestowed in play with others and the desire in turn to be noticed, admired, and appreciated. Cougar is self-expressive and generous, as well as proud, dignified, fond of ceremony, and persistent.

Rabbit, Virgo, Hare (earth, mutable) refines a process, system or craft, improves efficiency, sorts and organizes. Rabbit is the discrimination and mastery of the labyrinth of life's practical details. It is the employment of one's practical skills in order to fashion things efficiently and systematically while taking into account the special needs of others within the fabric of the community. Rabbit gives the satisfaction of doing useful work in the world and the enjoyment of personal craft and functional style applied to each purpose.

Comprehender Values

Autumn signs represent the "You" sign quadrant and indicate comprehender values. A comprehender's decisions and interests are influenced mainly by the examples of their peers and the persons they choose as their associates and partners, as well as by their personal opponents or open enemies. Love, social harmony, fellowship, and goodwill are values that enable comprehenders to be sensitive to and considerate of others. Comprehenders have a sense of obligation to their friends, partners, and even their opponents, and the success or failure they share with their partners is their guide. Their mission in life is to bring about more equality, understanding, and intimacy between people and to appreciate the beauty of good relationships.

Comprehenders value cooperation, but tend to be more controlled instead of expressive with feelings. This is because they value social and public life and accept its responsibilities. Comprehenders value their contacts with friends and amenable strangers and they cultivate good will and harmony in their socializing. They value their knowledge of others and the sort of understanding that only mutual sharing and interaction with others can bring.

Swan, Libra, Dragon (air, cardinal) negotiates, advises, deals with others, and forms bonds. This is the sign of reaching out for contact and forming partnership with others. Swan seeks harmony, balance and common ground in a relationship with another, both in judgments or opinion, and in matters of social conduct or aesthetics. Swan courts free exchange and association among equals with the aim of forming lasting bonds of friendship and mutual appreciation. Swan is sociable and is concerned with beauty and social grace.

Rattler, Scorpio, Snake (water, fixed) senses and extracts meaning from clues, evidence, and research. Rattlesnake values the examination of profound transformations of many types,

including birth, death, and sexuality. It is the pursuit of intimate mutual sharing and trust, which overcomes fear and produces emotional security, even in the most vulnerable transformative states. Rattler has the sustained emotional intensity, suspicion, and sensitivity to probe beneath the superficial and to release the power of secret realities that have been hidden or withheld.

Mustang, Sagittarius, Horse (fire, mutable) teaches, advertises, motivates, and explores. Mustang is wide-ranging energy, either physical as in travel and sports, or mental as in broad intellectual interests. In both motion and thought, Mustang seeks to comprehend the larger relationships in society, including culture, customs and collective beliefs in order to know the world as a whole, but can be outspoken in the desire to share that knowledge with others. Mustang is fast-moving, sociable, energetic, idealistic, philosophical, and dislikes detail.

Achiever Values

Winter signs represent the “They” sign quadrant, and indicate achiever values. Achievers’ decisions and interests are chiefly influenced by their sense of reputation, career experience, and the esteem. They are guided by important people in their lives, such as career colleagues and older family members, particularly the parent of the opposite sex, who forms the “they” bond. Achievers are also guided by their loyalty towards their school, business, church, or country. Their values tend to be practical and conventional, with a view to the long-term. Achievers believe in planning and process and are often involved in technology and building a better product, which they believe will bring about a better world. They have a sense of duty, devotion, and responsibility in public matters, which is their guide throughout life.

Achievers tend to be controlled and responsible, but value competition rather than cooperation. They value a higher purpose in life and strive, step by step, to attain the status, freedom and integrity that can be won through personal and collective accomplishment. They want to be the best they can be and will work very hard to visualize and attain their goals.

Bighorn, Capricorn, Sheep (earth, cardinal) manages, simplifies, directs, and assigns duties or importance. Bighorn Sheep is the pursuit of status and personal achievements that rise above ordinary society. There is a strong awareness of the vertical structure of society and of everyone’s place higher or lower on the mountain. Bighorn is competitive, calculating, practical, and sure-footed in their climb to more commanding ground. Bighorn is conscious of the discipline and serious responsibility of authority and wants to achieve something significant and of higher purpose in the world.

Otter, Aquarius, Monkey (air, fixed) promotes fellowship, collective identity, and a sense of fun-loving association. Otter is freedom of expression and independent thought within the boundaries of normal convention. It is the willingness to entertain new ideas, and to experiment to improve performance or develop unique solutions. Otter has an affinity to groups and parties of friends who share technical interests or a spirit of enterprise. Otter’s playful acceptance and appreciation of others as individuals acts as a catalyst for them collectively to create a new order and establish a more fair-minded ideal of humanity.

Elk, Pisces, Chicken (water, mutable) inspires new realities and faith that soothes the imagination. Elk is the discovery of isolation among the many and of oneness within the universal whole. Through the ability to detach from the surroundings, elk is observant of the consequences of all personal interactions and aware of the need to be inspired by a long-term vision of a better life. Elk values a life of devotion and service to others or to worthy causes. Often, this comes out in ordinary life as dreaminess and vagueness, but also as selflessness and healing empathy.

Revolutionary Values

The reality of signs is not as difficult to appreciate as one might think, because everyone in the same generation has some of the same values in common, and one generation has different values than the next. It is no accident that each generation has its avant-garde or new wave of artists, musicians, thinkers, and activists who speak for their generation and define its values. Because the slow-moving planet Neptune spends about 14 years traveling through each sign, it is the most useful planetary indicator of generations. Even though Pluto is the slowest moving planet, its elongated orbit means it can spend anywhere from seven to thirty years in a sign, and thus is not as useful as Neptune as a generational indicator.

Typically, the avant-garde of each Neptune generation comes of age and makes its collective values known when the earliest members reach about age of 21. Table 6 is a partial list of Neptune generational cycles for some of the more recent generations.

Table 6: *Neptune Generations and New Wave Identities*

Neptune in Sign	Birth Years	Values Type	New Wave
Wolf (Aries)	1859 to 1873	Experiencer	
Bear (Taurus)	1873 to 1887	Experiencer	
Squirrel (Gemini)	1887 to 1901	Experiencer	
Bison (Cancer)	1901 to 1915	Belonger	Flapper
Cougar (Leo)	1915 to 1929	Belonger	Jazz Swingsters
Rabbit (Virgo)	1929 to 1943	Belonger	Beatnick
Swan (Libra)	1943 to 1956	Comprehender	Hippie/Yuppie
Rattler (Scorpio)	1956 to 1970	Comprehender	Punker/GenX
Mustang (Sagittarius)	1970 to 1984	Comprehender	Rapster/Hip-hop
Bighorn (Capricorn)	1984 to 1998	Achiever	Nerd/Geek
Otter (Aquarius)	1998 to 2012	Achiever	
Elk (Pisces)	2012 to 2025	Achiever	

As can be appreciated from an analysis of this table and a similar one for Uranus or Pluto, a shift in values is most pronounced when one of these generational planets enters a new values type by it ingress over an equinox point or solstice point. These ingresses can result in serious clashes in values with the previous generations with a huge toll on human lives through wars and exterminations. The phases involving the outer planets during these transitions can further exacerbate a clash of values with fervent beliefs.

Chapter 4: Theory of Skills

The astrological *houses* represent skills or aptitudes, which are outward characteristics of the personality. Unlike the signs, which indicate inner values, interests, and content, the houses indicate capabilities, roles, or mediums of expression, which are the individual's adaptation to the world. Houses indicate the individual's calling or vocations, what the individual is good at doing, and how the individual can become useful to others.

Comparison with Multiple Intelligences Types

Skills in the astrological context may be similar in certain ways to what some researchers in cognitive psychology refer to as "intelligence." Intelligence testing has changed over the past few decades as the result of efforts to diversify the concept of intelligence, remove cultural bias, and reduce reliance on the sort of short choice tests that were developed for the benefit of school programs. Modern concepts of intelligence testing have attempted to be more inclusive and measure of the numerous gifts and dimensions of personality than before. For example, psychologist Howard Gardner's theory of multiple intelligences recognizes "at least seven" types of intelligence, which are summarized in Table 7. Besides these seven types, Gardner has explored other candidates for possible types of intelligence, including naturalistic, spiritual, existential, and moral intelligence.

This shift in psychology towards multiple intelligences brings it one step closer to convergence with the astrological perception of skills, which are represented by the houses. The main difference is that in psychology intelligence is tied to thinking skills or mental ability, but in astrology the houses represent lifestyle skills and aptitudes, and not just mental processes.

Table 7: *Multiple Intelligences Types after Howard Gardner*

Intelligence Type	Description
Linguistic	Sensitivity to spoken and written languages, ability in writing, reading, telling stories, poetry, and learning languages.
Logical-Mathematical	Capacity to analyze problems mathematically, detects patterns, reason deductively, and thinks logically or scientifically.
Musical	Skill in the performance, composition, and appreciation of music.
Spatial	Ability to recognize and use spatial patterns, visual thinkers having skills in making images, pictures, forms, and structures.
Bodily-Kinesthetic	Ability to process knowledge through bodily sensations, ability in athletics, dance, or coordinated expressions of physical movement.
Interpersonal	Ability to understand the intentions, motivations, feelings, and desires of others, ability to work effectively with others.

Intrapersonal	Ability to understand oneself, to appreciate one’s feelings, fears, and motivations, using the self as a model to regulate one’s life.
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Some interesting parallels have emerged between the classifications of psychological intelligence and the meanings of the astrological houses. Bodily-Kinesthetic intelligence and intrapersonal intelligence seems to correlate to first house physical skills. Linguistic intelligence seems to correlate to third house communication skills. Interpersonal intelligence seems to correlate to seventh house relationship skills. Logical-mathematical intelligence seems to correlate to tenth house administrative skills. The other types of psychological intelligence described as musical and spatial might involve the blended meanings of more than one house.

Traditional Skills Meanings and New Insights

Like the other astrological frames of reference, the house system describes a developmental cycle, but the nature of this cycle is not easy to recognize in the descriptions of the houses that typically appear in traditional astrology texts. Many of the house descriptions in astrology seem to have become detached from their structural framework and are prone to distortion, or perhaps the house framework was never fully developed as a cycle in the first place.

The perception that the houses are places external to the individual where certain things happen creates a further disassociation between the events and the individual, and this may contribute to the false perception that astrology “imposes” arbitrary categories upon individuals or promotes fatalistic thinking. Without an appreciation of the cyclic nature of houses, it is difficult to understand the traditional meanings of houses, which would typically be memorized, as summarized in Table 8.

Table 8: *Traditional Descriptions of Astrological Houses*

House	Description
1st	Physical appearance, mannerisms, and vitality.
2nd	Wealth, possessions, and financial security.
3rd	Communication, learning, short journey, and siblings.
4th	Home, family, parents, and emotional security.
5th	Pleasure, creativity, risks, love affairs, and children.
6th	Health, service, duty, clothing, and pets.
7th	Partnerships, marriage, conflicts, and enemies.
8th	Regeneration, legacies, shared resources, and sex.
9th	Travel, religion, justice, and philosophy.
10th	Status, career, public image, and social aspirations.

11th	Friends, organizations, hopes, and wishes.
12th	Solitude, escape, subconscious, and dreams.

Like the signs, the houses are traditionally grouped into sub-categories to aid analysis, but a problem seems to have arisen because these sub-categories are traditionally assumed to parallel the meanings of the sign sub-categories of cardinal, fixed, mutable. For example, you might read in older astrology reference books something similar to the following:

- *Angular* (houses 1, 4, 7, and 10) The strongest positions of the planets
- *Succedent* (houses 2, 5, 8, and 11) Strong, but attract less public notice
- *Cadent* (houses 3, 6, 9, and 12) The weakest positions

The problem is that this description of house types contradicts the Gauquelin findings. This is a crucial astrological problem. In my own modest practice I had also followed this old belief, disregarding the Gauquelin results. I found myself using such adjectives as “bold” or “shy” to clients depending on how many “strong” or “weak” planetary placements were in their charts.

Several clients with supposedly “weak” personalities finally opened my eyes. What I actually saw were individuals with a robust appearance, eye-catching clothing, flashy jewelry, direct gaze, and forceful, resonant voices. Naturally these clients protested the interpretation of their personalities as being “weak.” Eventually I developed new definitions that were practically the reverse of the old ones but were more in keeping with my observations and the Gauquelin findings, which I formulated follows:

- *Angular*: Low profile, gentle, observant, knowledgeable, introverted.
- *Succedent*: Medium profile, moody, confiding, creative, purposeful.
- *Cadent*: High profile, vivid, attention getting, intuitive, extroverted.

The most interesting areas in the distributions discovered by Gauquelin are the areas of the chart approximating the cadent houses, roughly the areas just after rising (12th house) and culminating (9th house), as we have already seen in the findings for Mars (see Figure 1). Most unaccountable in terms of the established view are Gauquelin’s findings for the twelfth house, which the texts typically describe as a place of solitude, withdrawal from activity, escape, hidden things, the subconscious, dreams, and chronic health. If this is true, then why do unbiased samplings of champion athletes, for example, have Mars prominent in the 12th house? There doesn’t seem to be a rational connection.

The Gauquelin findings and my own observations tell me that these old astrology texts are simply wrong. In fact, the more ancient astrological writings also do not agree, because they describe the heliacal rising of Venus (which would place Venus in the 12th house, rising before the Sun) as highly fortuitous, especially when Venus is in a bright phase and in conjunction with Mercury. This configuration has been linked to the *divine shekinah* mentioned in the Bible, which was believed to bestow charisma upon its natives, making them mortal gods. Yet intuition tells me also that the old standard texts may still be accurate in their description of the twelfth

house at least for transits. This is an interesting unresolved conflict in astrology that begs for further historical and empirical research.

I once mentioned my “low, medium, and high profile” theory to Gauquelin in a conversation. His belief was that the planets were “strong” when they had just risen or culminated past the upper meridian. He had supported this thinking, in part, with his finding that Mars peaked at the midpoint between horizon and meridian, the position of *succeedent* houses, in the distributions of famous musicians. In Gauquelin’s logic, Mars, which indicates the aggressive component of personality, had to be in the “weakest” parts of the chart in order to allow the more refined and artistic personality to emerge.

I argued that the horizon-meridian midpoint should not be considered a weak position. No chart structure, such as a succeedent house, is necessarily strong or weak, but rather it is the individual who makes their chart components strong or weak by their functional or dysfunctional behavior and lifestyle. This belief of mine had grown in part through my understanding of Marc Edmund Jones and Dane Rudhyar’s humanistic view of astrology. Regarding a house as either strong or weak, regardless of what planets tenant it, would diminish the humanistic context of astrology. Everyone has a potential for strong skills, even without cadent planets. I argued that this particular Mars finding in succeedent houses showed Mars to be “strongly” placed for the assertion of creative ability, as demonstrated by the distributions of the famous musicians.

Gauquelin listened thoughtfully to my ideas and eventually smiled, saying that maybe I had something and I should follow up on these ideas. I was greatly reassured by his easy acknowledgement of a view that was so fundamentally different from his own. It showed me that although Gauquelin fought the disbelief of others for decades, he was open-minded himself.

The Skills Framework

It is with a certain hesitation that I take the next step in this thesis, which is to develop the theoretical basis of the twelve houses. This hesitation is because the interpretation tends to revert to house meanings that are parallel to the signs, which are not strictly in accord with the Gauquelin findings. In the absence of research resolving this quandary of houses in some sort of unified theory, there might be a need for two ways to interpret houses, one for interpreting personality (for example, the “high,” “medium,” or “low” profile types) and one for interpreting potential behavior resulting from the actions of transits.

Before attempting to articulate this theory for each of the twelve houses, it is best to start with a simplified view of the diurnal cycle using only the four house quadrants. As you may recall from earlier, the diurnal quadrants are delineated by the horizon, representing the axis of equality, and the meridian, representing the axis of hierarchy.

In theory, the individual can have two possible adaptive behaviors with others who are equals. The individual can either compete or cooperate. Similarly, there are two adaptive behaviors with others within any given hierarchy, for example the hierarchical behavior when interacting with one’s children or with one’s parents. In a hierarchy, the individual can take either a supervisory

role or a subordinate role. These four adaptive behaviors are incorporated into a pattern of hemispheric culminations of as follows:

- *Competitive skills* and independence are developed in the rising side of the diurnal cycle (the AM hemisphere). Typically these skills are associated with individuality, separateness from the crowd or leadership within a group. They indicate the persuasive projection of ideas and the ability to inspire the personal aspirations and decisions of others.
- *Subordinate skills* and domestication are developed in the lower culminating side of the diurnal cycle (the lower hemisphere below the horizon). Typically these skills are associated with self-sufficiency to adapt to existing conditions, without reliance upon superiors. These skills are useful for involvement in private enterprises, self-employment or contracting, artistic expression, and activities centering on the home and family.
- *Cooperative skills* and intimacy are developed in the setting side of the diurnal cycle (the PM hemisphere). Typically these skills are associated with the ability to share thoughts, views, and identity with others. They indicate skill in understanding and working with others, offering approval, gaining a consensus of opinions, and forming bonds of common purpose.
- *Supervisory skills* and responsibility are developed in the upper culminating side of the diurnal cycle (the upper hemisphere above the horizon). Typically these skills are associated with the ability to establish collective standards and authority, gaining public influence, and the use of calculated or scientific methods. They often indicate involvement in large organizations, corporations, government, and dealings with the public.

Table 9 lists these four skill hemispheres, combined as diurnal quadrants, and Figure 11 illustrates this structure.

Table 9: *Skills in Astrology by Diurnal Quadrant*

Quadrant	Houses	Combination of Skills	Skills Behavior
lower AM	1, 2, 3	Competitive and Subordinate	Performer
lower PM	4, 5, 6	Cooperative and Subordinate	Provider
upper PM	7, 8, 9	Cooperative and Supervisory	Coordinator
upper AM	10, 11, 12	Competitive and Supervisory	Administrator

As an incidental note, there are a number of different systems by which the house cusps within each quadrant can be calculated. My personal preference is to trisect the quadrants, which results in the house system known as *porphyry* houses. This is a very old method and uses harmonic divisions that are measured directly on the ecliptic circle and is thus consistent with the other two astrological frames of reference, the signs and the aspects.

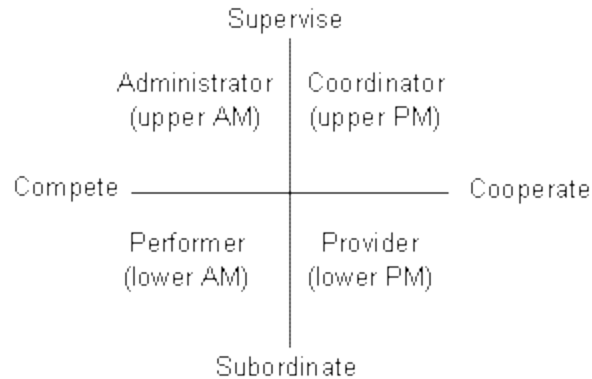


Figure 11: *Houses, the astrological skills framework*

The Cycle of Skills

The framework of the diurnal houses in an individual’s chart represents the cycle of skills development. The development of skills stems from the individual’s native awareness and responses to personal, familial, social, or cultural needs. There is a natural graduation from one skill set in the cycle to the next, which extends the skills that have been learned into new areas of life. This cyclic process organizes the growth and development of the individual’s adaptive life. An analysis of houses gives an indication of the individual’s comfort zones in terms of skills, where the individual makes the greatest effort to master difficult processes, and where the individual is likely to encounter other individuals in similar areas of interaction.

To properly conceptualize this cycle of skills, it can be helpful to think in terms of the development of a community that progresses through four stages of growth as needs are satisfied through the mastery of skills, as follows.

- Firstly, there are the pioneering explorers, hunters, and road builders.
- Secondly, there are settlers, energy developers, and manufacturers.
- Thirdly, there are trading partners, mergers, and lawmakers.
- Fourthly, there are administrators, humanitarians, and visionaries, who introduce the next cycle.

Performer Skills

The “lower AM” quadrant indicates competitive skills and the ability to perform, particularly where there is a need confidently to assert physical identity, boldly accept challenges, and confront the unknown.

- *Warrior Skills* (1st House) The Warrior breaks new ground, enters new territory, begins, leads by example, overturns oppression, and develops sense of physical character.
- *Hunter Skills* (2nd House) The Hunter discovers material resources, develops new values, and attracts financial support.
- *Speaker Skills* (3rd House) The Speaker transfers information or goods, develops channels of communication or transportation, and interprets new information.

Provider Skills

The “lower PM” quadrant indicates subordinate skills and the ability to provide support for others, particularly where there is a need to protect and nurture family and others who are close.

- *Settler Skills* (4th House) The Settler builds a safe shelter, home, or community, establishes a sense of place, and nurtures a sense of kinship ties.
- *Style-Maker Skills* (5th House) The Style-Maker creatively blends sources of energy and resources, demonstrates pleasures and comforts, and creates identity and style.
- *Craftworker Skills* (6th House) The Craftworker refines a process or craft, develops specialized tools and procedures, sorts and systemizes, improves efficiency, increases productivity, and provides service to customers. Coordinator Skills

The “upper PM” quadrant indicates cooperative skills and the ability to coordinate diverse efforts, particularly where there is a need to create links to others and engage in fair exchanges or agreements.

- *Trader Skills* (7th House) The Trader develops means of attracting others and sharing or selling values in order to form bonds of common experience, agreement, respect, with mutually beneficial goals and limitations.
- *Tracker Skills* (8th House) The Tracker extracts meaning from clues and evidence, removes sludge and decay, restores and renovates lost or hidden values, merging them with new values, giving them renewed life and purpose.
- *Teacher Skills* (9th House) The Teacher learns diverse customs and practices, negotiates the most widely acceptable laws or doctrines, and disseminates knowledge with a sense of mission and improvement. Administrator Skills

The “upper AM” quadrant indicates supervisory skills and administrative abilities, particularly where there is a need to develop common standards, duties, and responsibilities within a group in order to achieve shared goals.

- *Chieftain Skills* (10th House) The Chieftain develops goals, prioritizes importance, structures hierarchies, delegates responsibility, enforces standards, and bestows recognition and praise.
- *Party-Maker Skills* (11th House) The Party-Maker generates fellowship and group association with a collective purpose through promoting entertainments, freedom of expression, humanitarian causes, and an appreciation of both futuristic and historic values.
- *Healer Skills* (12th House) the Healer soothes the imagination with sensitive therapy, inspires the ability to disengage from destructive illusions or addictions, and visualizes alternative realities of health and strength.

Chapter 5: Theory of Love and Lifestyles

One of the most practical methods in astrology does not involve the planets, but interprets the alignments of two astrological frames of reference to one another, irrespective of the planets. This method illustrates that astrology is not so much the study of planets as it is the study of the environments that center on the individual. What is important is the ability to map information to and from the macro- and micro-environments. This chapter examines the way in which two of the macro environments, the signs, which indicate values, and the houses, which indicate skills, align with each other. The interpretation of these alignments can be fully appreciated when one considers that there is potential for conflict between values (what one feels is important or interesting) and skills (what one can do well). This particular alignment has meaning for the experience and expressions of love and authority, which are patterns that could be simply described as *lifestyle*.

In considering a theory of lifestyle, we can simplify things this time by considering only the alignment of the horizon and meridian, which are the main axes of the environment of houses, within the environment of the twelve astrological signs. As mentioned earlier, the horizon is the axis indicating relationships of equality, and the meridian is the axis of hierarchical relationships. The first sections of this chapter consider the lifestyle of love between equal partners. The later sections in the chapter consider relationships of hierarchy as they pertain to personal authority and career.

Styles of Love

Love is not the same for everyone. What succeeds in fanning the flames of love for some, to others can seem downright silly. This is one of the observations based on the research of Professor John Alan Lee, as reported in his book on the subject of love entitled *Colours of Love: An Exploration of the Ways of Loving*. Lee's research revealed six different styles of love, to which he gave suitably classic Greek or Latin names. Although Lee was apparently thinking about colors his findings are very useful to astrology, and they could point to potentially fruitful research in astrology by applying the same methodologies.

In astrology, the signs that indicate relationships between equals are the signs found on the horizon at the exact time of birth. These "horizontal" relationships indicate how an individual creates balance and equality through love relationships, and how the individual experiences his or her partner.

The following sections on love are based on traditional astrology but closely parallel Professor Lee's findings. At the end of each of these love types I've added a separate, brief interpretation of how the meridian signs might modify the love relationship. In theory, an individual's meridian signs could indicate the areas of personality that are the most different from the partner.

Romantic Love

An individual with the Swan/Wolf (Libra/Aries) axis on the horizon tends to be a romantic or "erotic" lover. *Eros* is Greek meaning "love." This is the most physical of the lovestyles.

Romantic lovers may have an ideal image of a partner in mind and can be quite demanding in their specifications as to build, color of hair, voice, and so forth. Typically, love begins at first sight with a stranger, who evokes instant approval and excitement. Romantic lovers are open and sincere in expressing their feelings of attraction and seek physical rapport as quickly as possible. Romantic lovers consider love and romance to be life's most important activity, and every thought, word, and gesture expresses their desire to be close to their beloved, and to be in love. Romantic lovers tend to live for love.

An individual with Swan/Wolf on the meridian however, tends to experience his or her lover as being noticeably different in physical appearance, athletic ability, or self-confidence.

Possessive Love

An individual with the Snake/Bear (Scorpio/Taurus) axis on the horizon tends to be a possessive or "manic" lover. *Mania* is Greek meaning "to be mad." This is the most passionate sort of lovestyle, and the most concerned with emotional and financial security. Possessive lovers often have a yearning for the intense feelings that are generated by secrecy, mystery, and emotional vulnerability. Initial attraction begins with strongly mixed feelings and numerous assumptions and misunderstandings. However, after the initial passions, the relationship can reach a mature stage where security and material comfort can become the possessive lover's greatest pleasures. The ability to share mutual resources with their beloved allows the possessive lover to deepen the mutual emotions of love with a compatible partner.

An individual with Snake/Bear on the meridian however, tends to experience his or her lover as being noticeably different in financial resources and material means.

Playful Love

An individual with the Mustang/Squirrel (Sagittarius/Gemini) axis on the horizon tends to be a playful or "ludic" lover. *Ludus* in Latin means "play" or "sport." As the name implies, in this style, love is played like a game of flirtation and seduction. To the playful lover, the "chase" means everything. The playful lover likes freedom to meet and flirt with a wide variety of people and does not like to get too involved with any one partner, except of course, his or her true lover, who is naturally cognizant of the game. In playful love there are rules of proper conduct, as well as love's little deceits, all of which add pleasure to the playfulness of love. There are winners and there are losers in the game of love. You live and learn.

An individual with Mustang/Squirrel on the meridian however, tends to experience his or her lover as being from a noticeably different nationality, culture, or religion, or having a noticeably different education.

Practical Love

An individual with the Bighorn/Bison (Capricorn/Cancer) axis on the horizon tends to be a practical or "pragmatic" lover. This term comes from *pragma*, which is Greek for "deed." Here we have the realist who is more concerned about the results than the labors of love. Practical love

is the most traditional, sensible, and devoted of the lovestyles, and the most ambitious. The practical lover goes about the business of finding a compatible partner in a logical way, knowing exactly what he or she wants. The practical lover chooses a partner according to job, education, or family background, preferring someone who is familiar. The practical lover derives pleasure from the enhanced status and respectability that being with their partner brings. Good manners and social awareness are top priorities.

The individual with Bighorn/Bison on the meridian however, tends to experience his or her lover as being noticeably different in age or social status.

Friendly Love

An individual with the Otter/Cougar (Aquarius/Leo) axis on the horizon tends to be a friendly or “storgic” lover. This term derives from the Greek word *storge* (pronounced store-gay) meaning “natural affection.” This is the sort of love that grows from friendship or association over a period of time. It’s the most affectionate, companionable, and entertaining form of love relationship. The friendly lover is highly individualistic and wishes to remain so. As a result, the friendly lover does not expect love to begin in a terribly exciting way. Rather than express direct feelings toward the potential partner, the friendly lover prefers to talk about and do things that can be shared as interests and enjoyment. Love is the pleasure of creating amusing activities together with the beloved. For the friendly lover, it’s a question of getting to know who his or her “best friend” will be, someone who is true, loyal and fun to be with. The individual with Otter/Cougar on the meridian however, tends to experience his or her lover as having noticeably different creative, artistic, or technical ability.

Unselfish Love

An individual with the Elk/Rabbit (Pisces/Virgo) axis on the horizon tends to be an unselfish or “agapic” lover. *Agape* (pronounced a-gap-aye) is Greek for “charity and love.” This is the lovestyle that is the most likely to be celibate with an air of detachment, although it is the most compassionate, altruistic and self-sacrificing of the lovestyles. The unselfish lover feels that everyone is worthy of love and tends to approach love with a generosity of spirit and acceptance of a wide range of personality types. Love may begin with a partner who is at hand, who is familiar, and who is in need of being loved. The unselfish lover enjoys the soothing and healing power of love, a power that can resolve any problem that might arise. The unselfish lover devotes his or her love to meeting the partner’s needs to be wanted and cared for. To the unselfish lover, love is magical. Love transcends suffering and restores hope by bringing peace, health, and a vision for a better world.

An individual with Elk/Rabbit on the meridian however, tends to experience his or her lover as being noticeably different in health interests, or in the ability to create order, cleanliness, and efficiency.

Using Lovestyles

How do individuals with differing lovestyles form loving relationships? For example, how can a possessive lover be compatible with a friendly lover? For the answer we must turn to the planets. My own observations suggest that at least one of the individuals in a loving relationship tends to have a planet within two degrees of the partner's horizon or meridian. Any planet in one chart that is situated on either axis of the other partner's chart plays a defining role in characterizing the relationship of the partners.

It does not matter whether one of these axis planets is on the ascendant point or the descendant point of the other partner's chart's because the ascendant of one partner represents the descendant of the other partner and vice versa. More difficult to explain is the frequent occurrence of a partner's planet on the meridian of the other partner's chart, because in theory the meridian is supposed to indicate extreme differences between partners and is associated with areas of personal authority, dominance, or submission. Apparently, there are more complex factors involved in loving relationships than simply equality between the partners. A meridian planet between the charts of the partners might play a definitive role in raising children or it might indicate a voluntary submission of effort to strengthen a career choice.

Styles of Authority

The meridian, which is the vertical axis in a natal chart, associates with the individual's sense of authority and career, and indicates where the individual strives to be an upstanding citizen and a pillar of society. The vertical axis is the main indicator of hierarchical relationships, such as normally exist between older and younger people, or between persons of greater or lesser social standing. There is a normal tendency to play dominant or submissive roles in vertical relationships according to the individual's relative standing within a hierarchy. Many factors can change the individual's hierarchical standing, but the areas in which the individual tends to take responsibility over others in a hierarchy has a common theme throughout life. The meridian can fall within six sign axes, as described in the following interpretations.

Physical Authority

An individual with the Wolf/Swan (Aries/Libra) axis on the meridian tends to approach situations of hierarchy by projecting her/himself into difficult situations, and winning the approval of others either through actions, or through presenting and selling. This is the most physically demanding style of authority and first impressions, appearance, fitness, and self-confidence play crucial roles in the individual's career. Typically, the career involves a mixture of competition and cooperation, negotiations, and deals in order to overcome competitors and win customers.

Security Authority

An individual with the Bear/Snake (Taurus/Scorpio) axis on the meridian tends to approach situations of hierarchy through creating material value and ensuring security. This is also the most inquiring and investigative style of authority, where value is assessed, secrets are guarded,

and trust is either won or lost. Responsibility is taken for protecting wealth and assuring emotional security. Often in the career, lost, broken, or neglected things are found and restored to value. Things of value can be extracted from waste, and waste is often recycled into things of value.

Knowledge Authority

An individual with the Squirrel/Mustang (Gemini/Sagittarius) axis on the meridian tends to approach situations of hierarchy by explaining and instructing, or by transferring information or things where they are needed. This is the most communicative and adventurous authority style and the career often involves travel and dealings with foreigners or people of different cultures or philosophical backgrounds. Often there is an instinctive mastery of language, maps, or diagrams, and skills in teaching or communicating.

Administrative Authority

An individual with the Bison/Bighorn (Cancer/Capricorn) axis on the meridian tends to approach situations of hierarchy through creating or observing rules of civility, priority, and social organization. This is the most traditional authority style, oriented to attaining goals and building respectability, public acceptance, and social esteem. The career can involve dealings with the public through business or government. Work associates are typically treated as a sort of large extended family, with each member having a specific rank and responsibility.

Creative Authority

An individual with the Cougar/Otter (Leo/Aquarius) axis on the meridian tends to approach situations of hierarchy through developing novel ideas or ingenious designs, whether it is in science and technology, or in arts and entertainment. This is the most creative or inventive style of authority and often involves groups of colleagues that are unified by common projects and goals. There is a need for freedom of thought and expression, and an appreciation for making the world a better place for all.

Service Authority

An individual with the Rabbit/Elk (Virgo/Pisces) axis on the meridian tends to approach situations of hierarchy through serving the needs of others. This is often associated with a career devoted to a mission of higher ideals or causes, sometimes with the sacrifice of self-interests. There is often an inherent acceptance of discipline, training, and the mastery of a craft. Typically the career involves a strong diagnostic and healing ability with the ability to sort out complex situations and correct problems. Often there is visionary ability and the ability to inspire others to greater achievements.

Chapter 6: Theory of Urges

The planets are the material bodies that are measured within the astrological environments and are the material basis of *urges*. Urges are the instinctive desires, wishes, or motives that impel us to become something or to act out some behavior. Each planet in its pure, uncombined form represents a basic “immortal” urge. We instinctively recognize these basic urges, and audiences throughout history have delighted in their portrayal. Each role enacted a stage play that portrays or exaggerates these urges presents a larger-than-life character that is unfettered by the complexities that mortals must deal with in the real world. Mortals must continually resolve the conflicts of multiple urges, which the immortals do not need to do.

Traditionally, the planets are also associated with body parts and organs, which are believed to be the seats of various feelings, urges, and drives. Conversely, the planets could in theory also be considered to be the organs of the individual’s macrocosm. All individuals share the macrocosmic environment of planetary organs and thus the planets simultaneously contribute to both an individual and a collective identity. Characteristic urges, feelings, and drives can be mapped from the individual to the collective identities of the planets and also the other way around, from the collective identities of the planets to the individual. Astrology provides the frameworks within which to do this mapping and organizing.

Astrology texts give a variety of meanings to each planet in a sort of fuzzy cluster of associated astrological properties. These fuzzy properties allow latitude for interpretation. Among its astrological properties, each planetary urge has a constructive *bright side* and a dysfunctional or destructive *dark side*. As each urge is subject to developmental cycles, the individual can suffer developmentally from inappropriate timing of constructive and destructive phases. One of the greatest values of astrological consultation is to use fuzzy reasoning to replace unhealthy applications of urges with healthy applications of the same urges that are acceptable and relevant to the individual.

Comparison with Empirical Findings

Unfortunately, the study of urges is not well represented in modern medicine or psychology and there is nothing in these mainstream studies with which to compare the astrological understanding of planets as urges. Currently, the Gauquelin studies are the only empirical findings that we can reliably use to quantify our understanding of planets and character.

Initially, Gauquelin’s findings were more to do with professions than character. Gauquelin’s early discoveries examined the correlations between certain planets rising or culminating in natal charts and the professions that astrology had traditionally associated with those planets. But Gauquelin knew that there was a deeper meaning to the planets than professions. He believed there would be an even stronger relationship between planets and character traits.

Gauquelin and his first wife, Françoise, conducted an objective study to assess the character traits of individuals with planets rising or culminating by the frequencies of descriptions in their biographies. A summary of the Gauquelin results by profession, together with a very abridged version of the character traits study is listed in Table 10. In the table, “surplus” refers to a high

frequency of positions for the planet in the rise and culmination zones, and “deficit” refers to small number of positions for the planets in these same zones.

Table 10: *Summary of Principle Planetary Character Traits after Michel Gauquelin*

Planet	Surplus	Deficit	Character Trait Key Words
Mars	Doctors Sportsmen Military men Company heads	Writers Painters Musicians	Active, ardent, belligerent, brave, combative, daring, dynamic, energetic, fearless, fighter, lively, offensive, reckless, spontaneous, strong-willed, stormy, tireless, tough, valiant, vitality (full of)
Jupiter	Military men Politicians Actors Journalists Playwrights	Scientists Doctors	Ambitious, authoritarian, conceited, gay (merry), harsh, humorous, independent, ironical, lively, mocking, prodigal, proud, show off, social climber, spendthrift, talkative, warm, well-off, witty, worldly
Saturn	Scientists Doctors	Actors Painters Musicians Journalists Writers	Cold, concentrated, conscientious, discreet, introvert, methodical, meticulous, modest, observer, precise, reserved, sad, simple, somber, stiff, taciturn, thoughtful, timid, uncommunicative, wise
Moon	Politicians Writers	Sportsmen Military men	Amiable, disorganized, dreamer, easy-going, fashionable, friendly, generous, good company, good hearted, helpful, imaginative, impressionable, impulsive, merry, nonchalant, popular, socialite, spontaneous, superficial, tolerant
Venus	No results by profession	No results by profession	Affable, agreeable, ambiguous, attractive, beloved, benevolent, charming, considerate, courteous, elegant, flattering, gallant, gracious, juvenile, kind, obliging, pleasant, poetic, polite, seductive

These Gauquelin findings are very supportive of traditional astrology, and reinforce the same sort of fuzzy clusters of meanings that are published in astrology texts. Yet the findings do not go all the way down to the essence of the planetary meanings. Any research into the astrological properties of planets that is intent on a reductionist view needs to begin with clusters of meanings, such as those determined by the Gauquelins, and work toward the hypothetical singularity at the core of each cluster.

Table 11 represents my attempt to reduce the astrological properties of the planets to their most essential urges. Also listed are some key words to help qualify the urges. However, as a word of precaution, this table might be useful for researchers as a guide, or for newcomers to astrology as an initial focus, but it does not provide the many shades of meaning, connotation, and implication that are necessary for the practical application of astrology.

Table 11: *Summary of Planetary Properties Reduced to Essential Urges*

Planet	Urge to	Overcomes	Tool Metaphor	Dysfunction	Desire for
Sun	show	neglect	spout	spout clogs	success
Moon	eat	empty	cup	cup spills	happiness
Mercury	move	stuck	wheel	wheel flattens	intelligence
Venus	bond	separation	hook	hook slips	beauty
Mars	speed	delay	wedge	wedge dulls	courage
Jupiter	gain	dependency	pump	pump leaks	knowledge
Saturn	reduce	complexity	clamp	clamp loosens	responsibility
Uranus	test	boredom	switch	switch jams	freedom
Neptune	hide	vulnerability	camouflage	camouflage fades	mission
Pluto	extract	unknown	net	net tears	trust

Getting as close to the theoretical core meanings of the planets as possible should make it easier to expand upon the meanings in the most consistent fashion to provide useful descriptions for consultations. In the following slightly more elaborate descriptions, I have grouped the planetary urges into four categories that are a function of planetary speed or the durations in which they remain effective within a particular astrological frame of reference.

- *Personal urges* are indicated by the luminaries (the Sun and Moon)
- *Interpersonal urges* are indicated by the faster moving planets (Mercury, Venus, and Mars)
- *Social urges* are indicated by the planets that move at moderate speed (Jupiter and Saturn)
- *Generational urges* are indicated by the slow outer planets (Uranus, Neptune, and Pluto)

Personal Urges

The luminaries, Sun and Moon, are associated with personal urges that drive an individual's instincts for survival and comfort.

Success

The Sun represents the urge to pour out, show, display, and make known. As things pour out, the source can eventually become depleted, faded, or weakened. The Sun urge is the response to feeling neglected, under-appreciated, or lacking focus. The Sun is associated with spouts, funnels, lenses, and jets.

The house tenanted by the Sun indicates the area of life that one is best known for, whether for good or ill, and the area of skills that are necessary to develop recognition and success. The

potential for success depends on the individual's energy-giving personal interests, indicated by the sign occupied by the Sun.

Happiness

The Moon represents the urge to capture, eat, contain, satisfy the senses, and domesticate. As things are captured and contained, they can eventually fill and overflow the capacity of the container and run wild. The Moon urge is the response to being empty, under-nourished, or deprived. The Moon is associated with cups, vessels, and containers, as well as homes, shelters, and habitats.

The house tenanted by the Moon indicates the area of life where one seeks satisfaction, and the area of skills that are necessary to find happiness and contentment. The potential for happiness depends on sustaining the personal interests and comforts that are indicated by the sign occupied by the Moon.

Interpersonal Urges

The faster moving planets, Mercury, Venus, and Mars, are associated with the urges that drive the individual's interpersonal responses. These urges respond most strongly to others who come near the individual, especially those who enter within the individual's personal space.

Intelligence

Mercury represents the urge to move things or information from one place to another. As things loosen and move, the things or information can eventually become scattered, aimless, or undirected. The Mercury urge is the response to being stuck, immobilized, and restricted. Mercury is associated with wheels, vehicles, levers, signals, and communication.

The house tenanted by Mercury indicates where one seeks to organize and communicate ideas, and to acquire the skills that are necessary to develop a special type of intelligence. The potential for developing a characteristic intelligence depends on interactions that involve the values and interests that are indicated by the sign occupied by Mercury.

Beauty

Venus represents the urge to slow down. As things slow down, they eventually become closer and bond, attach, or stick together. The Venus urge is the response to too much speed or injury resulting from haste. Venus is associated with hooks and sticky substances, such as glue or sugar.

The house tenanted by Venus indicates where one seeks to establish balance and material security, and the skills that are necessary to develop a lifestyle of beauty and personal worth. The potential for beauty and wealth depends on interactions that involve the values and interests indicated by the sign occupied by Venus.

Courage

Mars represents the urge to speed up. As things speed up, they can eventually split apart, or fly apart. The Mars urge is the response to impediments, snares, frustrations, or delays. Mars is associated with cutting implements, such as wedges, knives, saws, or bullets.

The house tenanted by Mars indicates where one seeks breakthroughs and advance, and the acquisition of skills that are necessary to develop a sense of courage and leadership. The potential for courage and speed depends on interpersonal interactions that involve the values and interests indicated by the sign that Mars occupies.

Social Urges

The medium-speed planets, Jupiter and Saturn, are associated with social urges. These urges drive the individual's instincts within small familiar groups of colleagues or associates, and are involved in role-playing and planning. These planets are also sometimes known as the "business" planets.

Knowledge

Jupiter represents the urge to expand or gain. As things grow, multiply, expand, and spread, they eventually soften, and can become a burden, or suffocation. The Jupiter urge is the response to being dependent, cramped, and constrained. Jupiter is associated with pumps, bellows, and lubricants.

The house tenanted by Jupiter indicates where one seeks to expand one's learning, and acquire the skills that are necessary to develop a sense of knowledge and personal philosophy. The potential for knowledge and gain depends on social interactions that involve the interests and values that are indicated by the sign occupied by Jupiter.

Responsibility

Saturn represents the urge to contract or shrink. As things reduce and simplify, they eventually harden, crystallize, and can shatter or fragment. The Saturn urge is the response to being overloaded, complicated, or confused. Saturn is associated with presses, clamps, and hammers.

The house tenanted by Saturn indicates where one seeks to simplify, acquire, and control the skills that are necessary to develop a sense of responsibility and authority. The potential for responsibility depends on social interactions that involve the interests that are indicated by the sign that Saturn occupies.

Generational Urges

The slowly moving outermost planets, Uranus, Neptune, and Pluto, are associated with generational or "transpersonal" urges. These urges drive the individual to identify with members

of their own age groups and to be concerned with collective issues, transcendent ideals, nature, and innovation.

Freedom

Uranus represents the urge to test and provoke. As things are stimulated and provoked, they eventually can become stunned and senseless. The Uranus urge is the response to being bored or uncertain. Uranus is associated with switches, triggers, and shocks.

The house tenanted by Uranus indicates where one seeks to find freedom and acquire the skills that are necessary to develop a sense of invention and enterprise. The potential for freedom depends on transpersonal interactions that involve the interests and values that are indicated by sign occupied by Uranus.

Mission

Neptune represents the urge to hide and blend into the surroundings. As things disappear into the crowd, they eventually become diluted, obscured, and can become lost or forgotten. The Neptune urge is the response to being unprepared, exposed, or vulnerable. Neptune is associated with camouflage, noise, illusions, and solvents.

The house tenanted by Neptune indicates where one seeks to acquire the skills that are necessary to develop a sense of mission, purpose, or service to a greater cause. The potential for developing a sense of mission depends on transpersonal interactions that involve the interests indicated by the sign that Neptune occupies.

Trust

Pluto represents the urge to extract and reveal. As things emerge from their context, they can eventually become concentrated and toxic. The Pluto urge is the response to being deceived or perplexed. Pluto is associated with nets, filters, strainers, and sieves.

The house tenanted by Pluto indicates where one seeks to find trust and emotional security, and acquire the skills that are necessary to investigate and uncover truths. The potential for trust depends on transpersonal interactions that involve the interests and values indicated by the sign that is occupied by Pluto.

Dysfunctional Urges

Because the planets represent the functional urges necessary for life, dysfunction in any of them can be a serious problem. A problem can be detected when a planetary urge appears to be inoperative or functioning in a self-destructive mode. Creating a tool metaphor can be useful in consultation to help describe a dysfunctional urge to the client. For example, the lens blurs, the cup spills, the wheel flattens, the hook slips, the wedge dulls, the pump leaks, the clamp loosens, the switch stalls, the camouflage fades, or the net rips.

When a planetary dysfunction is suspected from a client interview, consultants can often examine the chart for misapplied values, beliefs, or skills development. Sometimes the various planetary urges can conflict with each other. These conflicts are most evident in the belief structure, which will be discussed in the next chapter.

Chapter 7: Theory of Beliefs

The structure of *beliefs* is one of the most engaging and complex areas of astrological study. Belief systems are represented by the astrological environment that is defined by the synodic aspects between the planets, which are the waxing and waning phases that all the planets make with each other. Within the broader scope of beliefs, we can also include attitudes, temperament, outlooks, assertions, opinions, goals, biases, and unconscious perceptions. A healthy belief system is an indication of an individual's emotional maturity and competence. Guided by an individual's natal chart, a consultant can search for and challenge "limiting beliefs," just as a psychologist would. The consultant can reinterpret limiting beliefs and suggest the development of abilities in a healthier context that is acceptable to the individual.

The planets often make changing and conflicting aspects with each other as they move through the sky. The individual may not be fully conscious of the presence or nature of these conflicts, whether they are inner dialogs among unexpressed urges and values, or external dialogs expressed in the world of people, events, and skills. Some beliefs are permanent features of personality, although they are subject to various interpretations. Other beliefs are ephemeral or transitional, and contribute developmentally to the maturing of the personality.

Beliefs mature, or are expected to mature, because the individual applies memory and learning to life experiences. Maturity can be described as knowing how to respond appropriately, competently, or wisely in situations that involve the emotional expression of beliefs, attitudes, or perceptions. An emotionally mature and competent person knows how to relieve tension, put others at ease, demonstrate leadership, reserve judgment, and take appropriate actions. Most of the content of an individual's belief system is acquired unconsciously, but many indications of beliefs and competence can be studied and analyzed in detail using the tools of astrology.

Comparison with Emotional Intelligence

The astrological concept of beliefs has parallels with the emerging psychological concept known as *emotional intelligence*, also known as "EQ." Psychologists Peter Salovey and John Mayer (1990) were the first to describe emotional intelligence, which they defined as the ability to monitor and regulate one's feelings and those of others, and to use feelings to guide thought and action. Daniel Goleman, in his popular 1995 book *Emotional Intelligence*, described emotional intelligence as "the capacity for recognizing our own feelings and those of others, for motivating ourselves and for managing emotions well in ourselves and in our relationships."

There are some interesting similarities between this model of emotional intelligence and its equivalent model astrology, which concerns beliefs. The psychological model of emotional intelligence bears a familiar resemblance to the mastery of techniques known as "active listening." Active listening involves the activities of attending, paraphrasing, empathizing, probing, interpreting, and responding. Active listening is normally a cyclic communicative process, as thoughts are exchanged between speaker and listener. Emotional intelligence evaluates these types of abilities within a hierarchy of competence applied to interactions within oneself and with others. These concepts of emotional intelligence are quite similar to the concepts of emotional maturity in astrology. Astrology considers emotional maturity to be a

developmental process, and this consideration has to do not with intelligence, but rather with beliefs, which are more fluid and changeable than those areas of personality that we normally associate with intelligence.

The four branches of emotional intelligence, after the model by Peter Salovey and John Mayer (1990) can be summarized as follows:

Emotional identification, perception, and expression

- Ability to identify emotion in the physical states, feelings, and thoughts of oneself, and in the expressions of others.
- The ability to express needs related to one's feelings through actions, attitudes, and language that is clearly understood by others.

Emotional facilitation of thought

- Ability to use emotions to direct attention to important information or assist judgment concerning feelings.
- Ability to use emotion to encourage multiple points of view and approaches to problem solving, and to facilitate creative effort.

Emotional understanding

- Ability to recognize and interpret emotions conveyed in relationships, such as liking and loving, or sadness resulting from loss.
- Ability to understand the components of complex feelings, such as simultaneous feelings of love and hatred, and possible transitions among emotions.

Emotional management

- Ability to stay open to both pleasant and unpleasant feelings and to reflectively engage or detach from emotions for clarification or suggestions.
- Ability to manage emotion in oneself and others by moderating negative emotions and enhancing pleasant ones, while acknowledging the useful information they may convey.

These descriptions of the four main branches of emotional intelligence suggest parallels to the powerful fourth-harmonic aspects in astrology, which are measured by the environmental structures between planetary pairs composed of the conjunction (0 degrees of separation), waxing square (90 degrees of separation), opposition (180 degrees of separation), and waning square (270 degrees of separation). These aspects are more familiar to non-astrologers as the new, first quarter, full, and last quarter phases. Naturally, these aspects or phases occur between all of the planets and not just between the Sun and Moon.

These astrological aspects do not themselves define or measure abilities or competence, but instead are through of as needs or urges that are linked to goals and projected as beliefs, opinions, or attitudes.

Table 12 summarizes a comparison of the main emotional intelligence types and the equivalent astrological belief or attitude types.

Table 12: *Comparison of EQ and Astrological Belief Types*

Emotional Intelligence Type (EQ)	Astrological Type	Aspect
Emotional identification, perception, and expression	Self-confidence	Conjunction
Emotional facilitation of thought	Self-reliance	Waxing square
Emotional understanding	Self-restraint	Opposition
Emotional management	Self-discipline	Waning square

The following list provides more detail of the four main astrological belief types. Compare these with the emotional intelligence types listed earlier.

Self-confidence (conjunction)

- The need to improve self-awareness, individuality, fitness, strength, courage, initiative, sensitivity to environment, and faith in oneself against challenging odds.
- The need to accurately project emotions, values and thoughts.
- The goal of physical self-improvement, to be assertive, to know oneself and to act without hesitation.
- If afflicted, there can be feelings of self-importance, anxiety, and the individual can be fearful, physically weakened, unfit, argumentative, belligerent, hostile, careless, or reckless.

Self-reliance (waxing square)

- The need to be self-sufficient, and to improve resourcefulness, commitment, and creative expression.
- The need to accept limits, priorities, rules, and boundaries, and to nurture life, comfort, and order within those limits.
- The goal to live in a harmonious community and to take responsibility for kindred souls.
- If afflicted, there can be feelings of being put to shame, and the individual can be wasteful, negligent, careless, or dependent.

Self-restraint (opposition)

- The need to be understanding, sympathetic, or empathetic towards others, to be considerate, polite, thoughtful, courteous, loving, and well mannered.
- The need to be sensitive to and comprehend the needs and emotions of others.
- The goal is to put others at ease, to be fair, to win the trust, mutual respect, and acceptance of others.
- If afflicted, there can be a sense of loss, or feelings of depression, often accompanied by selfishness, inconsideration of others, thoughtlessness, lack of respect, rudeness, or effrontery.

Self-discipline (waxing square)

- The need to be reliable, competent, and successful and to provide solutions that are satisfying to others.
- The need to be impartial and fair, to examine and prioritize issues, to arbitrate or negotiate, and to restructure existing rules and hierarchies if necessary.
- The goal is to win social respectability and responsibility through regulation or enforcing control.
- If afflicted, there can be feelings of guilt, and the individual can be irresponsible, unlawful, dishonest, cheating, hypocritical, or disrespectful.

The Cycle of Beliefs

In addition to the basic fourth-harmonic aspects, there are other aspects in astrology that are also important to the development of beliefs. Table 13 summarizes the complete cycle of the main aspects used in astrology with descriptions that are based on traditional interpretations.

Table 13: *Summary of Aspects and Related Beliefs from Traditional Astrology*

Aspect/Phase	Degree	Belief	Description
Conjunction	0°	Self-confidence	Need for self-awareness, fitness, and honest expression of feelings.
Waxing Sextile	60°	Self-assurance	Need for extension of ideas, mobility, and the formulation and expression of thoughts.
Waxing Square	90°	Self-reliance	Need for self-sufficiency, acceptance of limitations, responsibility, and resourcefulness.
Waxing Trine	120°	Self-respect	Need for enjoyment, style, exuberance, creativity, and comfort.
Opposition	180°	Self-restraint	Need for understanding of others, empathy, comprehension, and mutual respect.
Waning Trine	240°	Self-knowledge	Need for learning, guiding philosophy, inspiration, and promotion of ideals.
Waning Square	270°	Self-discipline	Need for reliability, regulation, competence, and focus on goals or solutions.
Waning Sextile	300°	Self-assertion	Need for extension of fellowship, freedom of thought, and expression among associates.

The belief environment is experienced differently than the other two main astrological environments of values and skills. Whereas values and skills are measured in signs or houses, which are sections of the ecliptic circle, beliefs are measured by culminations called cusps,

which are where an aspect becomes *partile*, which in lay terms means “in exact longitudinal alignment.”

Because a culmination represents a peak of tension, there is a difference when a planet is *applying* to an aspect, which means the planet is moving towards *partile*, and when a planet is *separating* from *partile*. In theory, tensions tend to increase when a so-called *hard* aspect, such as a square, or opposition, or sometimes a conjunction, is applying and then tensions gradually diminish as the aspect separates, provided the particular belief was “earned” or “proved.” For the so-called *soft* aspects, such as a sextile or trine, the tensions can operate in the reverse. Tensions can begin to appear at the point of separation from *partile*, when the associated belief is seriously questioned and its support, earned previously in the cycle, begins to weaken.

Complex Beliefs

Often in an individual’s chart three or more separate aspects join together into larger harmonic patterns that bestow exceptional characteristics and represent important life themes. Table 14 summarizes the main complex beliefs based on traditional interpretations.

The degrees of aspects that are listed in Table 13 and Table 14 do not need to be *partile* for the aspects to be effective and noticeable. For example, planets move within an effective distance, or *orb*, at about seven degrees of arc for a *conjunction* or *opposition*, six degrees for a *trine*, four degrees for a *square*, and three degrees for a *sextile*. These are not set values, however, and different astrologers vary these values depending on the individual chart and method of interpretation. The middle degree planet in any triangular configuration, whose sign degree has a value that is between the other two planets, often plays the critical role.

Table 14: *Summary of Complex Aspect Configurations and Their Associated Beliefs*

Configuration	Degrees	Description	Function	Dysfunction
Stellium	0-0-0	Intensity, complex perceptions difficult to express	High resolve, breakthroughs, pioneering effort	Limited interests, personal sensitivity
Option Triangle	180-120-60	Conciliatory, working around issues and problems	Options, negotiation, satisfactory results	Avoidance, condescension, self-justification
T-Square	90-180-90	Tough, outspoken, struggle over obstacles	Earned success and prominence	Over-ambition, defeatism, low vitality
Grand Trine, Inverse Trine	120-120-120 60-120-60	Strength, safety, and support	Harmony, faith, benevolence	Misconceptions, favoritism, gullibility

Wedge, <i>Inv. Wedge</i>	135-90-135 45-90-45	Opportune use of circumstances, trade- offs	Enterprise, trust, developing latent potential in others	Self-serving, meddlesome, opportunistic
Pythagorean Triangle, <i>Hermetic Triangle</i>	150-120-90 150-90-60	Methodical, calculating, combining of volatile forces	Invention, revelation	Compulsive preoccupation
Yod	150-60-150	Special or appointed task or calling in life, or exchange of experiences	Valor, courage, destiny	Burning bridges, irony, fatalism
Grand Cross	90-90-90-90	Must deal with continual tests, crises, or burdens	Inner strength, stamina	Scattered energies, helplessness

Dysfunctional Beliefs

As in all things astrological, dysfunction is equally important to meaning, and this is particularly true of aspects, where there can be an unconscious perception of a need, but a lack of complete comprehension of the need. The fourth-harmonic aspects are typically the ones that consultants find most frequently involved in problems presented to them by their clients.

The stories of clients, especially their descriptions of struggles and conflicts, can be useful in revealing beliefs that are poorly directed or lacking in development. These problem conflicts can be broken down into their component urges and examined for how the client attempts to satisfy the urges that are pulling in different directions. For example, does a client need to take a break from a perceived burden of career-driven goals and develop more self-respect by taking more pleasure in life, or does the client need to exercise more self-restraint by constructive redirection of urges in order to maintain a valued close relationship with a partner? The structures of conflict resolution are covered in the next two chapters.

Chapter 8: Theory of Development

In astrology, growth and learning is a lifetime process of developing increasingly mature values, skills, and beliefs. The individual's natal chart shows the configuration of environments and planetary positions at the exact time and place of birth. This natal configuration maps the individual's native personality. This native personality is challenged by events that are timed by the ongoing movements of the planets as they pass through the individual's native environments and align with the natal planets. The individual develops and matures his or her character through conflict resolution or problem solving in response to these challenges.

The main role of the astrological consultant is to assist the individual to safely and successfully complete developmental transitions. This often involves the need to describe dysfunctional features of the personality and suggest the development of competence in the context of the pain points presented by the client. If there are no presented pain points, then the consultant makes educated guesses, based on the interpretation of the current astrological configurations and the spoken or unspoken dialog with the client.

Two types of planetary movement are used to measure development. The first of these movements, *transits*, are the real-time movements of the planets. The second type of movement, *progressions*, replaces the real-time planetary cycles with a derived coevolutionary cycle. For example, one year might be represented instead by one day. To keep things simple, this chapter will deal only with transits.

To begin, we'll first compare findings in developmental psychology with their equivalent descriptions derived from traditional astrological interpretations of transit cycles. Next, we'll consider the development of skills, using Saturn transits as a particularly useful example. Lastly, we'll briefly touch upon the development of values.

Comparison with Developmental Psychology

There have been many developmental studies in psychology over the past century, although many of them are concerned only with childhood cognitive development from birth to about age seven. Some more recent studies, which started mainly in the 1970s, have been devoted to development in adult life. Among the published works in this field are Erik H. Erikson's *Identity and the Life Cycle* (1959), Gail Sheehy's *Passages* (1974), Daniel Levinson's *Seasons of a Man's Life* (1978), and Roger Gould's *Transformations* (1978).

What these studies found is that we go through numerous identity transitions as we age. Some of these transitions are predictable and can be used to organize life into stages or phases. The stages found by these researchers have striking parallels in astrology. In the following list I've attempted to summarize the stages of adult development by combining the descriptions published by Erikson, Sheehy, Levinson, and Gould.

Pulling up Roots Cycle (Age 18-22)

- The transition from adolescence to adulthood. Normally, one leaves the family and establishes life on one's own.
- Preparation for work life. Normally, one begins work, handles peer relationships, manages time and money, and establishes a separate "home."

Becoming Adult Cycle (Age 22-28)

- A desire to reach out and try to grasp the "dream." The establishment of autonomy through the thought that one can do anything the mind is set upon.
- The effort to set in motion life patterns such as the selection of a mate, the ascent of the career ladder, finding a mentor, starting a family, and becoming a parent.
- The feeling that one must do what one "should do," because it is expected.

Reappraisal Cycle (Age 28-33)

- Overcoming a feeling that one is too restricted with earlier choices in career, marriage, or relationships. The need to deal with identity concerns, especially for women.
- Feeling a new vitality. This is often experienced as a time of major changes, turmoil and dissatisfaction.
- Urges to broaden oneself and make new choices, to alter or deepen commitments, to change jobs, buy a house, have a baby, or get a divorce. Often there are conflicts of family versus career, especially for women.
- Search for personal values, expressed as the urge to do what one wants to do rather than follow the earlier "should dos."

Becoming One's Own Person Cycle (Age 33-38)

- Establishing one's own roots and niche in society, reaching out, and developing competence.
- Working at "making it," striving to advance and consolidate career choices. Often there are conflicting time demands.
- Deepening the bond of sharing with one's family, spouse, children, or parents.

Midlife Transition Stage (Age 38-46)

- Often an unstable, explosive time resembling adolescence, which is brought on by the emotional awareness that time is running out.
- The mentor is now cast aside and the mid-lifer is now ready to mentor a younger person.
- Reassessment of marriage, work, and career goals, sensed as a search for meaning.
- The need to relate to teen-age children and aging parents.
- Often a reversal between men and women, with women going out from the home and men coming back to the home.
- Dramatic changes may take place in an effort to bring the dream back (for men) or build a new dream (for women). These efforts can bring to the foreground formerly suppressed aspects of self.

- Mid-life crisis can increase the vulnerability to extra-marital affairs, alcoholism, divorce, over-eating, or even suicide.

Settling Down Stage (Age 46-53)

- After the mid-life crisis, there can be the formation of a new life structure.
- Committed to new choices, the die is cast, and decisions must be lived with. Life settles down.

Renewal or Resignation Stage (Age 53-60)

- If one has successfully passed the midlife transition, this will be a time of renewal of purpose and revitalization, and of self-acceptance, realism and warmth.
- If one has not dealt successfully with the midlife passage, this will be a period of resignation.
- Development of secondary interests in preparation for one's later years.

Retirement Stage (Age 65 and later)

- Pre-retirement, anticipation of lifestyle change.
- Retirement honeymoon, euphoria at newfound freedom.
- Disenchantment, missing the former life.
- Reorientation, finding new interests.
- Stability, organizing life by routines.

Developmental Phases in Astrology

The psychological research findings are familiar to astrologers, because very similar interpretations are written in astrology transit texts. The psychological versions however, lack refinement in the timing and the details of conflicting urges.

In order to accomplish this comparison, we can consider only universal transit cycles, which apply to everyone at about the same age. This limits our consideration to only the few transit cycles that each of the slower planets (Jupiter, Saturn, Uranus, Neptune, and Pluto) make in aspect to its own natal position. All the other transits are not universal and can occur at various ages. Transits of planets to their own natal positions are especially crucial to the development of identity. The timing of these transits identifies the ages when identity crises are most likely to emerge in the life of the individual. Because these transits are universal, they have a powerful function and are easily recognizable.

Figure 12 illustrates the major identity transit cycles, which are the quarter-phase aspects of the slower planets with respect to their own natal positions. The critical ages when the transitions are at their peak are indicated where the planetary cycles reach their minimum (first quarter phase), zero (new and full phases), and maximum (last quarter phase).

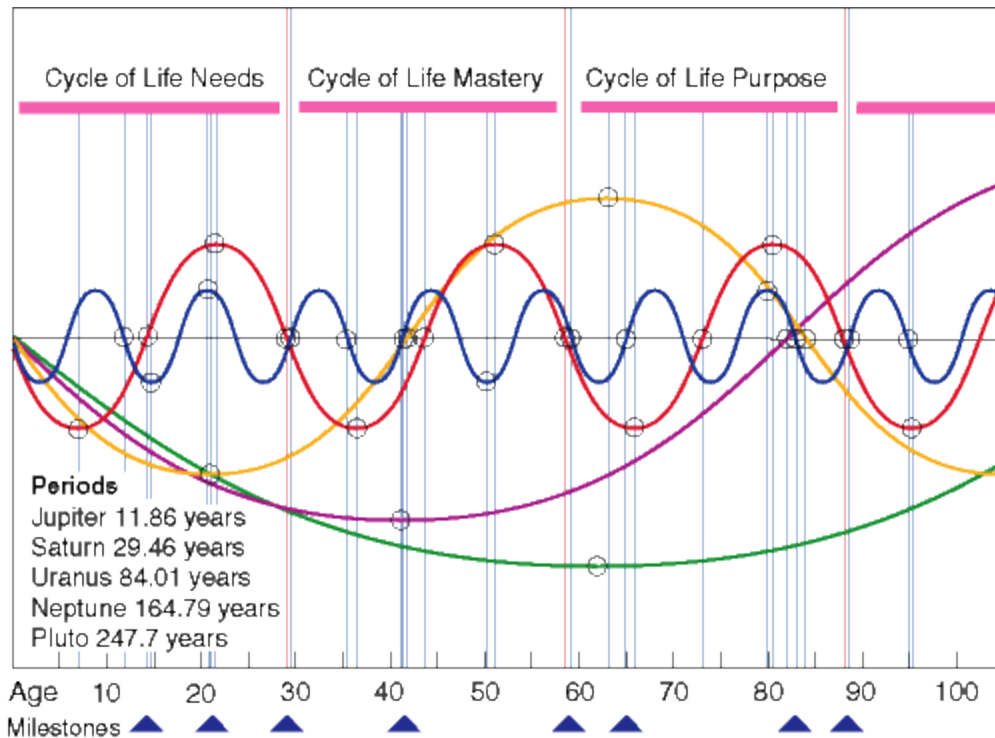


Figure 12: *Identity cycles in astrology*

As seen in the figure, there is a crowding of transitional points at certain ages, which indicate the most important ages of identity development. These ages are marked in the figure by the triangular “milestones” at roughly the ages 15, 21, 29, 42, 58, 65, 83, and 89. The cycles of Saturn and Jupiter, which are in resonance with each other, provides a particularly useful cycle for organizing life into three distinct stages as follows:

- The cycle of *life needs*, when values, skills, and beliefs are learned from others through example (from birth to age 29)
- The cycle of *life mastery*, when the learned values, skills, and beliefs are applied in the world (from age 29 to age 58)
- The cycle of *life purpose*, when the mastered values, skills, and beliefs are passed on to others (from age 58 to age 89)

The exact timing of these major transitions varies slightly among individuals, depending on the exact time of birth, but is essentially the same for everyone. These transitions serve as a sort of universal template of development and maturity. Many astrologers say that clients tend to first seek the advice of an astrologer when one of these major transitions is active.

Table 15 is a disaggregation of the identity phases involved in each of the milestone transitions. The table lists the phase aspect that each active planet makes to itself and the approximate age for each phase.

It is important for the individual to successfully resolve the issues that arise at the time of each of these major transitions. Any of the transits that are not adequately developed at the time they first

occur, tend to result in problems later in life, especially when the same transit repeats. A good example is transiting Saturn opposite natal Saturn (“Saturn opp.” in the table), which first occurs during adolescence at about age 14.7, and repeats a second time during mid-life at about age 44.2. The literature of the psychological model describes this stage of the mid-life period as “resembling adolescence.”

Table 15: *Disaggregation of Major Identity Transitions by Planet. The approximate ages are shown when the slower planets make critical aspects (conjunction, waxing square, opposition, and waning square) to their own natal positions.*

Cycle	Milestone	Transition	Planet Phases	Age
Life Needs: Learning from Others	15	Adolescence	Jupiter con.	11.9
			Saturn opp.	14.7
			Jupiter waxing sq.	14.8
	21	Adulthood	Jupiter waning sq.	20.8
			Uranus waxing sq.	21.0
			Saturn waning sq.	22.1
Life Mastery: Applying Knowledge	29	Adult Commitment	Saturn con.	29.5
			Jupiter opp.	29.7
	42	Mid-Life Transition	Neptune waxing sq.	41.2
			Jupiter opp.	41.5
			Uranus opp.	42.0
			Saturn opp.	44.2
Life Purpose: Passing Knowledge on to Others	59	Senior Commitment	Saturn con.	58.9
			Jupiter con.	59.3
	65	Retirement	Uranus waning sq.	63.0
Jupiter opp.			65.2	
Saturn waxing sq.			66.3	
	83	Elder Citizen	Neptune opp.	82.4
			Jupiter con.	83.0
			Uranus con.	84.0
Life Legacy	88	Elder Commitment	Saturn con.	88.4
			Jupiter opp.	89.0

Astrology supplies additional details and the precise timing of these critical ages in an individual’s life. In the aforementioned example, the Saturn opposition to itself at ages 14.7 and 44.2 indicates a need to form a sexual identity and relate to close partners and adversaries. The Saturn urge in this case tends to narrow down potential relationships and attempts to elevate social status by a process of pragmatic affinity and exclusion by priority. As mentioned, if this process of maturity is not adequately accomplished at about age 14.7, then the individual’s

relationships can become severely strained at about age 44.2, and it becomes essential that the individual develop and master the values, skills, and beliefs necessary for maturity.

Identity Transitions in Astrology

The following lists provide further details of each of the main identity transitions in normal development. Note that unlike the psychological model, which lists age spans, the astrological model identifies both age spans as well as specific ages that are the culmination points at which crises are most likely to emerge, and which introduce the new phase in life. This approach is more focused and pragmatic.

Identity transits, of course should not be thought of as unavoidable crises. Crises tend to emerge when one is not fully conscious of the flow and circumstances of one's life. Crises force the individual to give attention to some needy part of the personality. Transits represent latent energies and should be applied to purposes. As such, they should be approached as long-term goals and opportunities for development. Knowledge of the timing and the nature of life opportunities help one to set high goals, stick to the goals without giving up, and put progress and setbacks into perspective.

Adolescence Phase (Age 12-15)

As young people and adolescents, we are concerned with the acquisition of life skills from others, and as we enter our teen years we learn to relate to others selectively within groups.

- The formation of cultural identity and knowledge interests (Jupiter conjunction, age 11.9).
- The formation of acceptance among peers. The need to elevate social status and limit potential relationships by pragmatic affinity and exclusion by priority (Saturn opposition, age 14.7).
- The formation of private identity. Social withdrawal and disassociation from the "we" parent (Jupiter waning square, age 14.8).

Adult Independence Phase (Age 21-22)

As we enter our 20s, we learn to compete in society as we strive for recognition.

- The formation of a professional or vocational role, which can involve journeys and travel. The formation of success priorities (Jupiter waning square, age 20.8).
- The formation of generational identity. Rejection of the values of the previous "establishment" and identifying with new values (Uranus waxing square, age 21.0).
- The formation of public responsibility. Separation from the birth family, and desire to find a good job (Saturn waning square, age 22.1).

Adult Reappraisal Phase (Age 29-30)

As we turn thirty, we begin to apply knowledge to master chosen activities in life. We become more unique persons and make strong commitments to ourselves. At the same time we reach out to strengthen our bonds and relationships with others.

- The application of personal values to create a unique identity. Reappraisal of career choices, marriage, and social contacts. Finding a niche for oneself. (Saturn conjunction, age 29.5).
- The application of teaching or instructing to motivate others. The need to form broad alliances with many other people without antagonism but with goodwill (Jupiter opposition, age 29.7).

Mid-Life Transition Phase (Age 41-44)

At mid-life, we seek to collaborate and blend our knowledge with others in new ways and establish collective interests. Often there is dissatisfaction with marriage and family relationships, and strong urges to form new or unusual alliances, as Jupiter, Uranus, and Saturn all oppose their natal positions.

- The desire to realize personal dreams and aspirations, often with a tendency to indulge in unrealistic fantasy, which results in numerous reality corrections. Often, a need to care for family members who have special needs (Neptune waxing square, age 41.2).
- The desire to collaborate with others in grandiose ideas and plans, which often requires marketing skills or the exchange of expert knowledge (Jupiter opposition, age 41.5).
- The desire to align personal energies with social ideals. Often there are unusual or experimental social alliances (Uranus opposition, age 42.0).
- The desire for social status gained through the formation of practical relationships. Increased involvement in negotiations and alliances, especially among peers (Saturn opposition, age 44.2).

Senior Revitalization Phase (Age 58-59)

As we approach our senior years, we wish to pass on the learning we have mastered and find a place for ourselves as part of an identifiable tradition. We become more concerned with defining universal human problems, needs, and values. Typically, this is a period of renewal, revitalization, and a new lease on life, as both Saturn and Jupiter return to their natal degrees.

- The desire to establish a personal testimony, with acknowledgment of successes and failures, which serves as a model to guide and motivate others (Saturn conjunction, age 58.9).
- The desire to disseminate and apply knowledge gained from experience. The endorsement of valued collective beliefs (Jupiter conjunction, age 59.3).

Retirement Phase (Age 63-66)

As we approach the age when people normally retire from their main career and livelihood, we are increasingly concerned with the need to reduce our personal and social expectations.

- The recognition of eventual independence from the career of livelihood, and the need to develop sustainable avocations (Uranus waning square, age 63.0).
- The formation of retirement alliances and fellowship among peers that is based on the exchange of experience and beliefs (Jupiter opposition, age 65.2).
- The need to scale down and simplify the home life, and assist family members (Saturn waxing square, age 66.3).

Elder Citizen Phase (Age 82-84)

As elderly citizens, we need to rekindle our spirit and reorient towards higher ideals, as Jupiter and Uranus both return to their natal positions, and Neptune opposes itself.

- The dissolution of burdensome relationships that formerly had pragmatic purpose. The formation of ideal or spiritual partnerships. Often there is a need to relate to those with disabilities (Neptune opposition, age 82.4).
- The revival of philosophical, religious, or cultural interests. There is an increased focus on self-improvement (Jupiter conjunction, age 83.0).
- The revival of humanitarian or universal interests, with a desire for physical independence and self-improvement (Uranus conjunction, age 84.0).

Unique Transitions

The identity transitions described in the previous section, which everyone experiences at about the same age, represent only a small percentage of the transitions that can be identified in astrology. Most transitions are unique to the individual and require an accurately timed natal chart. Although the identity transits are the key to understanding of personal goals and the developmental superstructure, they should be augmented by an examination of these unique transitions, but not to the point of distraction from the identity transits, which are far more important.

The timing of particularly critical transitions in a life, where unique transits can play a significant role, can be anticipated by finding the closest natal conjunctions, squares, or oppositions to Jupiter, Saturn, Uranus, or Pluto. When an important transit arrives at one of these close aspects, a complex pattern of urges is stimulated that can sometimes be difficult to sort out and resolve. A consultant can provide valuable insight to the individual to understand the needs and purposes of these critical transitions, and to plan to use them constructively.

The Saturn Cycle of Skills Development

When any planet transits a natal house, the individual has a natural urge to develop the area of skills represented by the house in a manner that is consistent with the planetary urge and the overall natal configuration. Of all the planetary transits through the houses, astrologers tend to focus the most attention on the transits of Saturn. As previously mentioned, Saturn represents the urge to simplify, reduce waste, prioritize, and improve quality. Traditionally, these urges are closely associated with ambition, status, and public career. Because of these properties and the relatively moderate speed of its cycle (approximately 29.46 years), Saturn is used to help plan the individual's personal and career development over the long term.

Saturn takes about 2.5 years to transit each house or about 7.4 years to transit a quadrant of three houses. As previously discussed, the four house quadrants represent competitive skills, subordinate skills, cooperative skills, and supervisory skills. The following sections are a typical interpretation of Saturn transits through these house quadrants over its complete cycle. The

quadrant or house where Saturn begins this cycle in the individual's life depends on its position in the natal chart at the exact time of birth.

Achievements of Competition

Saturn's transit of the first quadrant (houses 1, 2, and 3) is the period when the individual works to improve personal identity and self-sufficiency. It is characterized by an increase in independence from others. Initially, the individual has less time for public and social interactions and feels a need to be free from interference in order to define personality and purpose. Often the individual becomes serious about the quality of her or his environment and immediate surroundings, ensuring that she or he is not exposed to harmful or unsuitable conditions. The individual learns how to assert her or himself better as an individual, and may study physical disciplines or self-improvement.

Gradually, home and private life will mean more to the individual than public career and status. If the individual is inclined to start up a business, she or he can make progress in that direction. The individual will give greater attention to material values and her or his personal property, as well as the ability to express her or himself with reason and sincerity.

Achievements of Subordination

Saturn's transit of the second quadrant (houses 4, 5, and 6) is the period of private satisfactions during which time the individual will make a greater effort to establish his or her home base in the world. There is less time for the individual's personal needs and some freedom must be given up to devote more time to family interests and investments. What the individual has worked for can now take material significance in land, property, and a home to call one's own. The individual's family commitments grow and so does the need to act in a supportive role towards family members or dependents. There is a tendency to accept the traditional or established order during this period, and the individual extends his or her support to the community, acting as a responsible citizen.

If the individual owns a private business, he or she can gradually expand operations or hire extra employees. As the individual learns to become more enterprising, he or she can develop an expressive sense of style. The individual's efforts in personal creativity or inventiveness can finally bear fruit, as practical ways to apply creative ideas are found.

Achievements of Cooperation

Saturn's transit of the third quadrant (houses 7, 8, and 9) emphasizes social bonds and agreements and a need to make greater efforts to achieve the acceptance and cooperation of others. The individual takes on more responsibility in public affairs and chooses partners and associates who can further her or his goals in life. The individual will make more personal contacts with older people and those in positions of authority. Younger people will look to the individual for mature leadership. The individual will give serious and practical consideration to all legally binding contracts, partnerships, and agreements to assure they meet her or his realistic requirements.

Initially, this is a period of transition from private life to public life and the individual will have less time to devote to family and old friends. The individual will find new energy to work with others for common goals and objectives. The individual will learn how to sell her or his ideas and negotiate successfully to reach acceptable compromise on important issues. It is a good time to get in touch with public opinion and refine a sense of ethical conduct. The individual's views can be strengthened with both education and practical experience.

Achievements of Supervision

Saturn's transit of the fourth quadrant (houses 10, 11, and 12) is the period of public acceptance and popularity, during which time the individual will make serious efforts to gain better control of his or her public career. Often this involves a promotion at work or even a change in career. The individual can refine organizational skills and manage greater resources than before. There will be less time for social affairs and the individual will gradually become more independent in order to manage his or her own progress. It will be important to manage family demands in order to allow public life to succeed.

If the individual is old enough and has prepared him or herself to make a significant contribution to the world, great things can be achieved. The individual will be recognized for the efforts that he or she has made thus far, and can consolidate successes in awards, promotions, honors, and public distinctions of various sorts. If the individual has an audience, his or her statements now will have considerable impact and far-reaching effect. From this perspective of achievement, the individual can do much for the public welfare. Public success, however, like all else is but a passing phase. The individual can use his or her position and status to create a new order, and to give credit and praise where it is due. Gradually, the individual will turn his or her efforts to more humanitarian needs.

The Development of Values

The transits of the planets through the signs, which represent the value system, are the same for everyone at the same time. This means that everyone throughout the world is trying to develop the same categories of values during the same period, albeit in a multitude of slightly different ways, which depends on the particular rhythms of beliefs and skills development for each individual. The conflicts, problems, issues, and resolutions that make up daily current events perhaps best illustrate this development of values. New values replace old values as the planets move through the signs, which as described earlier are associated with values that are centered on: *I, We, You, and They*.

Chapter 9: Theory of Projection

In astrology, projection can be thought of as the power that the individual has to reach across the boundaries of his or her personal world and into other people's worlds. Projection is the psychological mechanism by which an individual attempts to grow, develop, and mature. A projection occurs when an urge within the individual is stimulated by a belief. The belief is a dialog that takes place between an internal subjective urge, represented by a natal planet, and an external objective urge, represented by a transiting planet that has moved into an aspect to that natal planet. The internal urge is projected onto an appropriate, or often inappropriate, external *host*, with whom the individual interacts and attempts to resolve issues.

The host is usually thought of as being a person who acts as a role model, but the host can also be a thing, or event. The individual often perceives the host as being distinctly "good" or "bad," and the individual is either attracted to the host or repelled by the host. The effort of both the individual and the host is to identify with the external objective urge, represented by the transiting planet.

Projection Stages

A typical projection occurs in three stages. These stages are based on the number of alignments that a transiting planet requires to complete an aspect to a natal planet. For the faster moving planets, there are usually only two stages, and for the outermost planets (Neptune and Pluto) there may be more than three stages, but for the most common projections there are three stages. A projection cycle of three stages can take many weeks to complete.

Typically, in the first stage of a projection, the individual is fascinated by the host and begins to identify with the host. In the next stage, the individual goes through a period of interaction with the host. Finally in the last stage, the individual incorporates some behavior of the host into the individual's own personality.

In the terms that are by now familiar to readers of this book, these three stages can be described as a process of sharing values, testing beliefs or attachments, and gaining skills. Normally, the individual is not consciously aware of this projective process. Sometimes, the process can be developed through internal dialogs that take place only within the individual, but usually the process is developed through external dialogs that are acted out in the world of people and events.

Astrology can map the stages of psychological projection by measuring the stages that a transiting planet makes with respect to a natal planet. Because Mercury and Venus are closer to the Sun than the Earth, and are therefore observed move differently with respect to the Sun, it would be reasonable to consider that their stages and projected behaviors occur in a different order than the outer planets. Table 16 summarizes the stages and expected behaviors of planetary projection.

Table 16: *Projection Stages of the Planets and their Associated Behaviors*

Projection Stage*	Projected Behavior
Morning Stage (outer planets) Evening Stage (inner planets)	Sharing values. The individual seeks common interests, identifies hosts (role models), and makes attachments.
Retrograde Stage (all planets)	Testing beliefs. The individual interacts with the hosts and imitates host behavior. Often this is a remedial stage that requires help, healing, or repair.
Evening Stage (outer planets) Morning Stage (inner planets)	Gaining skills. The individual incorporates host behavior, removes old previous attachments, and applies the new skills and roles in real situations.

* Because of their motions relative to the Earth, the projection stages occur in a different order for the inner planets (Mercury and Venus) than they do for the outer planets (Mars, Jupiter, Saturn, Uranus, Neptune, and Pluto).

- *Morning Stage* is when the planet rises and sets before the Sun and is not retrograde.
- *Evening Stage* is when the planet rises and sets after the Sun and is not retrograde.
- *Retrograde Stage* is when the planet is in the region of the sky opposite the Sun, or for Mercury and Venus in proximity to the Sun, and appears to move through the signs in a backward direction.

The exact alignment that a transiting planet makes in aspect to a natal planet during each stage usually indicates the most critical time of each stage. A particularly sensitive situation can occur when an alignment falls within one degree of a planetary *station*. A station is where the transiting planet appears to slow to a stop (because of the relative motion of the Earth) and change its direction of motion, either forward through the signs, or *retrograde* through the signs in reverse direction. A slow or stationary alignment tends to be more intense than the faster alignments and can emphasize a need for an important transition. Often, the retrograde stage is associated with a remedial period, when activities concern a need for help, healing, repair, or reconciliation.

Sometimes the slower-moving planets Neptune or Pluto can make a five-stage transit, where there is an extra retrograde stage. Transits of the Sun and Moon never have a retrograde stage, although an eclipse of either of these bodies, which acts like a super new or full Moon, when aligned with a natal planet can produce strong projections. Transits of the faster-moving planets Mercury, Venus, and Mars usually consist of only two stages, without a retrograde stage. However, when a three-stage transit of Mercury, Venus, or Mars does occur, their retrograde periods often accompany noticeable events that affect many people at the same time. For example, Mercury retrograde transits, and especially the stations, are famous for their association with disruptions in communication, computers, and transportation.

The Projection Process

The astrological model of personality projection fits well with established psychological models of projection that go back to Sigmund Freud, except that the astrological version is associated with normal development. For a developmental process to succeed there is a need to release attachments to the past, live in the present, and plan for the future. Using astrological analysis, the stages of projection can help the individual to clarify and gain control of his or her personal transitions and thereby improve the quality of life.

Projection stages can be analyzed by examining the beliefs and attitudes that constrain them. Beliefs can be thought of as being attached or anchored to some person, event, or perception, which over time recedes into the individual's past. A limiting belief is a psychological attachment to something in the past that hampers some aspect of the individual's developmental growth or the individual's ability to keep pace with the changing world. These limiting beliefs can cause suffering.

Successful projection is the process by which the individual discovers and releases a harmful belief attachment and redefines the belief in a healthy environmental context. The therapeutic process is to re-anchor the belief in a realistic identity and goals that are consistent with the current reality. Because life is developmental from birth to death, the projective process of anchoring, detaching, and re-anchoring beliefs is continuous throughout life.

The role of the consultant toward the client is to issue warnings as to what could happen if the client's old beliefs and goals, which might have been useful at some earlier stage of the client's development, but are now showing evidence of becoming destructive, are allowed to persist. Old beliefs and goals either need to be acted upon and fulfilled or they need to be replaced with more appropriate beliefs and goals. Often this means that the consultant simply tells the client things that the client already knows, but just needs to hear from someone who is impartial and sympathetic.

By understanding and reinterpreting the client's beliefs, urges, values, or skills, the consultant can make the present more attractive to the client. This helps the client to re-anchor in the present and choose realistic goals where a happy outcome can be predicted. The astrological mechanism gives the consultant an impartial knowledge system that extends well beyond of the specific issues discussed in the consultation. The natal chart allows the consultant to become sympathetic to the client without becoming absorbed by the expressed emotions and thus unable to maintain or regain impartiality.

Developmental transitions are vulnerable times, and are not automatically accomplished. There are pitfalls in life if we lack awareness and fail to make good decisions. Often, the instinct at the very point of a transition is to seek shelter and limit activities. But sometimes we are called upon by our very own goals and beliefs to do extraordinary things during a transition, such as to assert independence, fight, negotiate peace, engineer a project, give birth, or save a life. These are often the very times that bring out our best qualities. In many aspects of growth, we must leave the world that we are familiar with and venture into a new experience.

Two of the most valuable things that a consultant can provide a client are to offer a timeline for a projected urge and to identify the hosts with whom the client will likely interact and use as role models. The traits of these hosts are similar to Gauquelin’s planetary traits, which were described earlier in the sections on urges. Table 17 lists a very simplified summary of the types of people that the client “will meet” and their potential behaviors.

Table 17: *Summary of Planetary Urges Projected as Hosts and Behaviors*

Natal Planet Projected as a Host	Dysfunctional or Destructive Behavior	Functional or Constructive Behavior
Sun influential person	cruel, self-important, willful, selfish	motivated, energetic, powerful, creative
Moon accomplished person	passive, dependent, weak, overly sensitive	sympathetic, caring, nurturing, sensitive to others
Mercury messenger	argumentative, untruthful, intolerant, deceitful	communicative, informed, reliable, mobile
Venus charming person	envious, greedy, indulgent, gullible	courteous, thoughtful, harmonious, considerate
Mars leader	hostile, aggressive, impatient, foolish	courageous, bold, assertive, brave
Jupiter teacher	hypocritical, intolerant, wasteful, indulgent	optimistic, knowledgeable, honest, generous
Saturn official	rigid, authoritarian, superior, burdened	authoritative, achiever, commanding, thrifty
Uranus independent person	rebellious, intolerant, erratic, faddish	original, enterprising, inventive, humanitarian
Neptune artist, healer	escapist, isolated, disillusioned, abused	compassionate, charitable, healing, visionary
Pluto investigator	obsessive, secretive, untrustworthy, power seeking	perceptive, intimate, open, confiding

Transference

Astrological *transference* goes well beyond the concept of transference in psychology, where it is limited to psychotherapy. Psychological transference is where the patient tends to transfer feelings, especially exaggerated emotions, from an earlier relationship, often the mother or father, to the therapist. The patient tends to make the therapist the object of emotional responses. Naturally, the therapist resists making emotional responses back to the patient in order to remain

impartial and helpful instead of becoming sympathetically absorbed into the patient's emotional world.

In astrology, transference is presumed to occur in all close, emotional interactions involving strong feelings or deep emotions, and is particularly noticeable in the interactions in family relationships, or between close friends or open enemies. When comparing the charts of the two individuals involved in transference, what the consultant needs to look for is a close conjunction or opposition (within two degrees) of a planet in one individual's chart with a planet or sensitive point (on the meridian or horizon axis) in the other individual's chart. Such an alignment indicates an opening to projection and transference. In theory, each individual projects her or his own planet into the world of the other individual. The urge of the projected planet is given up to some extent, and an extra urge is acquired from the other individual's planet by transference. The effect is like a trade or exchange of urges.

An example of this sort of transference would be if Venus in the first individual's chart is aligned with Saturn in the second individual's chart, then the Saturn urge would tend to be enhanced in the first chart, and the Venus urge would tend to be enhanced in the second chart. The effect would be as if the first individual had an enhanced Saturn urge and diminished Venus urge, and the second individual had an enhanced Venus urge and diminished Saturn urge. Depending on the circumstances, this transference might be investigated by inquiring whether the first individual, while in the presence of the second, would tend to become more ambitious (more Saturn) but less affectionate (less Venus), whereas the second individual in the presence of the first would tend to become more friendly but less ambitious.

Through transference, associating with other people alters an individual's personality. Associating with the proper person at the proper time could have great benefit to one or both of the participants. Conversely, associating with the wrong person could become a detriment to one or both participants. The planetary urges involved in transference tend to act in a manner that is consistent with the natal aspects, sign, and house settings for each of the participants in the transference.

Dilemmas

There are three patterns of projection that every astrological consultant should be able to identify, analyze, and use repeatedly as diagnostic and therapeutic tools. These are the projections known as *dilemmas*. Dilemmas are destructive conflicts of interest where one needs to make decisive choices. These conflicts are often present where there are *hard* aspects (squares, oppositions, and sometimes conjunctions) between planets, either in the natal chart or by transit to the natal chart. Most often, dilemmas are projected as limiting beliefs or attitudes affecting values. Dilemmas usually match the sign mode in which the participant planets occur, whether cardinal, fixed, or mutable. The final three sections of this book describe the three types of dilemmas.

Cardinal Dilemma

The individual who suffers from a cardinal dilemma is torn between values of equality and hierarchy. Often the individual's primary relationship or personal wellbeing suffers because of career-related stress or the demands of family. The condition can be marked by conflicts either with others who are the individual's equals, or conflicts with others who are higher or lower in a hierarchy, such as parents, children, the boss, or government officials. A cardinal dilemma can cause the normal distinctions between hierarchy and equality to become confused. In some cases, there can be physical disability, loss of a job, separation from a partner or family member. Often, the individual feels depressed, rejected, unloved, abandoned, or unwanted.

Care must be taken to be aware of limiting beliefs and attitudes, which might be expressed as, "I should..." (tendency to blame oneself) or, "I can't..." (tendency to blame others). These attitudes can stem from deep-rooted feelings of inferiority, or its polar opposite, feelings of superiority. Strongly expressed or ambivalent attitudes should be analyzed to understand how the feelings correspond to the host where the blame has been projected. Usually, the problems are neither wholly internal, nor are they wholly external, but there is a mix of blame aimed at oneself and at others.

The general advice for the cardinal dilemma is to acknowledge others, become open to others, and practice good listening skills. Respect parents or superiors. Show no favoritism in dealings with the needs of children or subordinates. Give praise where it is due. Learn humility. Help partners, friends, or associates get what they want. The individual should not depend on favors from others, but take the initiative and sort out priorities. Change the inner voice to a decisive, "I will..." or "I won't..." Get physical exercise and improve self-image.

The cardinal dilemma can feel like you are sinking into a depressing swamp. Your immediate need is to extract yourself from the unhealthy environment. Climb out of the swamp, find solid stepping-stones that are neither too far nor too close apart, retrace your steps, and go around obstacles safely. Smile at your predicament and someone will help you.

ixed Dilemma

The fixed dilemma is a struggle between the values of safety versus risk, or security versus pleasure. Lavishly spending resources is one way to enjoy life and relieve the stress of insecurity, but the pleasure is only temporary because spending resources results in even more insecurity and increased risk. On the other hand, possessively hoarding resources to feel secure can drain the pleasure and energy from life. The fixed dilemma can involve loss of property through waste or theft, separation from the pleasure of a close friend or children, or a gradual decline in energy. Often the individual feels threatened, powerless, anxious, or exposed, and can become obsessive or compulsive.

Limiting beliefs and attitudes of the fixed dilemma sort tend to be absolutisms, which might be expressed as, "It's always..." or "It's never..." or "You always..." or "You never..." These absolute attitudes can stem from deep feelings of insecurity, or its polar opposite, manic

invulnerability. These attitudes should be analyzed to filter out and acknowledge exceptions to the absolutes and determine possible solutions.

The general advice for a fixed dilemma is to release morbid attachments, and abstain from harmful cravings. Re-anchor intent rather than impose former circumstances onto the current situation. Delay gratification. The individual does not need to depend on luck, but needs to discriminate between what works and what does not work. Seize control of a difficult problem first. Pick it apart, understand it, put it back together, and recycle the unused pieces that have value. Trust creativity and let nature take its course. Get through the pain of a necessary effort and then enjoy the rest of the day.

The fixed dilemma can feel like you are passing under the watchful gaze of guards at a gateway. You need to take the first step, and then calmly and surely continue to move forward towards your goal without looking back. Answer the questions that you are asked simply without offering your own explanations. Let the forces and emotions of turmoil pass through you, as though you are invisible. It's a peaceful passage to a brighter future.

Mutable Dilemma

The mutable dilemma is the tricky business of struggle between theories versus practices, or the struggle between what you know versus what you actually do. This dilemma can sometimes be experienced like the times when you can't get a job because you don't have the experience, and you can't gain the experience because you don't have a job. In some cases there can be miscommunications, loss of credibility, lies, hypocrisy, or a sense of cultural displacement. The individual may feel misunderstood, misjudged, ridiculed, exploited, harassed, or used.

The beliefs and attitudes that are associated with the mutable dilemma tend to conceal judgmental biases or intolerance. The suffering of the mutable dilemma is only made worse by expressions of self-pity such as, "No one understands..." or fatalism such as, "If only it hadn't been for..." Often these expressions stem from deep feelings of persecution, or its polar opposite, intolerance of others. Self-pity should be analyzed for assumptions and exclusions that do not fit the evidence or experience.

The general advice for a mutable dilemma is to get out from under the cover-ups of lies, ignorance, and fabrication. Dig through the layers to uncover honesty and truth. Face fears and make your suffering meaningful and worthwhile. Share and use your knowledge, even if in a voluntary, unpaid capacity. You do not need to depend on a savior to release you from your feelings of fate, but you can bridge the communication gap through your own initiative. Dedicate your life to a mission, such as the delivery of a higher truth or reality. Acknowledge your own true accomplishments with modesty and humility. Use the power of visualization to create realistic goals and deal with current needs or issues.

The mutable dilemma can feel like a confrontation with a thousand adversaries on the slippery slopes of a crystal mountain. You need to discern the real opponent from the illusory opponents. A worthy opponent is a test of your character and will bring out your best. Ultimately, the most worthy struggle is to combat your own limiting beliefs.

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