

# ASTROLOGY FOR THE MAGICIAN



Written by Frater Barrabbas Tiresius

## ***1. Introduction - the Necessity of Astrology***

A serious study of Astrology is one of the most important tasks that an occultist and magician could possibly engage in, and one that is continually renewed, perhaps for the duration of his or her spiritual career. The breadth of astrological lore is very great, and there are many sub-disciplines within it, each as deep as the basic study itself. I am always daunted by the volume of astrological material available in print, and I always seem to encounter a new sub-discipline that I had not read of previously - so it would seem that Astrology is an entire occult system in itself. It is said that one could spend a life time studying astrology, and still not have fathomed it all. But, one could also ask, why would anyone bother to study all of this material - is it still relevant in our post-modern age? I hope to answer that question, for the discipline of astrology seems to be in poor repute these days, and it's due entirely to a misunderstanding of the occult sciences.

Followers of scientism have ridiculed astrology for decades now, and they have demonstrated often that astrology does not follow the rigors and rational logic of the scientific disciplines of astronomy and physics. We would, of course, heartily agree with Carl Sagan and his ilk, that astrology is not a science, at least not in the classical sense of the word *science*. We have a strong abiding love and respect for modern science, and we recognize that science has its great strengths, and also its weaknesses. Science has certainly mastered an understanding of the physical universe, from sub-atomic string theory, quantum mechanics, to relativity; all within the realm of the sensible world, or the multiverse of the physical plane. The domains of spirit are not part of the reality effectively described by science, and those systems of logic and structure that bridge the rational mind with the irrational spirit, are of the spiritual arts, i.e. the soft sciences (occult sciences), that explain the inexplicable.

Astrology is, therefore, one of those occult systems that bridges the gap between the rational and trans-rational worlds, and in fact, it is one of the oldest and most venerable of the occult sciences. If we accept the definition of occultism as the propagation of a rational and structured understanding of the super symbolic and archetypal realities (high subtle and low causal planes), then we must accept certain disciplines that assist in that realization. In the West, these disciplines would be the Qabalah, the Tarot, Magick, the Psychic Sciences, Astrology, Alchemy, the Hermetic Arts (methods of concentration, contemplation and mental/physical training), and the Mysteries. The East provides many disciplines, including all of the Yogas, Tantras, Tatvas, Yantras, and Katas. The study of Astrology is found world-wide, and it is basic to all perspectives regarding the spiritual reality. The archetypes of astrology offer an amazing tool for self-insight and the realization of spiritual destiny. Astrology, as a system of divination, determines the timing of all spiritual phenomena, and reveals the unseen forces of potentiality that are activated for a specific time or event - making that point in time auspicious and meaningful. A magician who does not know nor anticipate the most important spiritual moments in his life, heralding them with great works of ritual and deep insight, is a magician who is blind, and lost in time.

Astrology has a very long history, and is rooted in the earliest self-reflections about the nature of the world, and of the sky; especially the night sky. Certainly, the time of night has always held a deep fear and fascination in the human heart. Upon the earth, death, in the guise of predators, often stalked the night - and because of its obscurity and visual sensory deprivation, early proto-humans certainly dealt with darkness as a source of collective terror. When proto-humans learned to master the art of fire making, the night lost some of its fear, and it was replaced instead with an awe and an inspiration, as more subtle phenomena were observed. As time progressed, humans discovered that a knowledge of the phases of the moon would inform individuals about which nights were to be darker or brighter due to the light of the moon, and also, the constellations of the night showed people the location of their homes, and revealed certain celestial compass markers, like the pole star. Later on, the patterns of the seasons became known by the shifting directions of the sun (North in the summer, South in the winter), and the rising and settings of the seasonal constellations. Humanity knew the changing of the seasons, when to hunt, and how to get there, and later, when to plant and harvest their crops. Then certain types of celestial phenomena were identified, such as the faster and erratic movements of the planets, moving along the celestial equator, sometimes forward and sometimes backwards, the movements of the sun, the phases of the moon, and especially, lunar and solar eclipses. The height of any ancient civilization was its ability to predict eclipses, changes in the weather and the season; and this ability was a guarded secret amongst the elite intelligentsia. However, when these same sages applied spiritual significance and cultural values to celestial occurrences, even those that were cyclic and predictable, they were ordering their world, and giving meaning to the seemingly disordered and chaotic world of nature. Astrology was one of the first sciences in the practice of organized religion in ancient times.

The birth of modern astrology occurred as a Greek redaction of an earlier Mesopotamian religious science. The planets were gods and goddesses, the houses and signs were arbitrary boundaries between celestial mansions, and movements of these beings determined the fate and destiny of the royal houses of the great city-states. The mythology and rites of these religious cults became, over time, the divinatory or oracular processes by which individuals and whole regions determined their fate. The annual cycle of the year was determined to traverse a cycle of 360 degrees, 30 degrees per one month (12 months being the 12 signs of the Zodiac), and one degree per day (as they thought the Sun moved along the celestial equator), that almost fit the 365 day year - the extra five days were considered to be extra-lintel, and not part of the original zodiac. Despite the brilliance of this science, reducing apparent planetary motion to a mathematically measured cycle (360 degrees), it was used to determine a form of superstitious religion, whose taboos and rigid practices surrounded every moment of a god-king's existence (who was believed to be the son of heaven), dictating his every activity, and through omens both good and bad, determining the fate of his family and royal house. In whatever dogmatic fashion this religion was practiced, it did not stop catastrophic changes nor disasters from occurring, but it may have predicted them, and these tragedies most profoundly plagued the Mesopotamian region and its people. As the various empires of this region waxed and fell, from Sumerian, to Accadian, and finally, the synthesis of this culture and its celestial orientation mixed with that of the Persians, and

later the Greeks, caused the ancient gods and goddesses of the old faith to become dynamic archetypal qualities, and the auspices and their explanations became analogized into psychic occurrences. The techniques of astrological divination were used to understand the spiritual natures of individuals rather than predict the fate of a royal house or a city state, and so the fatalistic dogma of a religion became a progressive occult philosophy.

From the Greeks, particularly the contributions of Ptolemy, astrology was truly made into an occult science. All the idiosyncracies of a religious cult had been ironed out and regularized, and some would say, simplified too greatly. However, we have received from Hellenistic times a system of divination that uses the twelve houses, twelve signs, seven planets, and then later, ten planets, to determine the nature of the individual as he or she is born, and lives and dies in the capricious cycles of human history. Where the original system of astrology derived its planetary sightings from observation, the current methodology relies on the use of an ephemeris (a mathematically determined table of planetary positions at certain dates, and usually at noon or midnight, Greenwich Mean Time), and an atlas table, to determine the location using the correct latitude and longitude. The table of the positions of the planets and the atlas table assist the astrologer in calculating the apparent position of the planets and the signs in the houses at the time of one's birth. The actual celestial equator has more than twelve signs of the zodiac, and the duration that the planets pass through each of them varies, for not all of the constellations of the zodiac are the same size or positioned evenly along the celestial equator. These and many other adjustments of astrology would certainly not make it an exact or accurate representation of the apparent motion of the planets, but this has not diluted nor adversely affected the quality of the information that is derived from astrological analysis. This must be due to the fact that planetary motion and its affect on the behavior of individuals and nations is not very relevant to the meaningfulness and significance of astrological symbolism, and that the interplay of symbolic archetypes occurring at the deepest and most spiritual levels of a person is truly relevant to a proper understanding of the discipline of astrology.

Modern astrology has contributed a great deal to the understanding of esoteric psychology, for the foremost discipline in the spiritual sciences is to know one's self. Astrology is a great tool for understanding the dynamic interplay of psycho-spiritual archetypes that are locked into the mystery of the individual, and how portentous events unlock them, almost miraculously. The natal chart is the source of this self-knowledge, for it is diagram of the sky at the moment of one's birth. The natal chart is like a talisman that symbolically depicts the 10 planetary archetypes positioned within a matrix of the 12 houses and 12 signs - the planets angular relationships representing all of the potential possible characteristics of an individual. But the natal chart is not unique to the individual, for it represents the sky and the positions of the planets for the region of one's birth, and certainly more than one person, born within several minutes of each other in a certain region will have the same astrological natal chart. Astrology does not uniquely define the individual, there are other forms of divination that do that quite well; it defines the ambience of potential that surround a group of individuals, but for their different circumstances of birth, environment and genetics, they will each experience a very different life. Yet the natal chart can accommodate for the

differences, and can also point out very subtle areas where these different lives, depicted in a single chart, are symbolically congruent. Astrology that seeks to deeply analyze the natal chart of an individual is called Natal Astrology.

The circle of the twelve houses of the Zodiac has 360 degrees, so the positioning of planets within that circle allows for very specific angular relationships to develop between them. The greater of these various angular relationships, or aspects, consist of just four, representing the occurrences of differences of 0, 60, 90, 120 and 180 degrees. These are the aspects known as conjunction, sextile, square, trine and opposition, and represent the basic archetypal relationships of alignment, lesser harmony, conflict, greater harmony and diametrical opposition. The exact positions of the planets on the wheel of the Zodiac also have a great importance, since they are used to determine the esoteric or spiritual dynamic of that planet, using such systems as the Sabian degrees and the Decans (the 36 ten-degree groupings of the zodiac). The Sabian degrees are based on profound psychic impressions of each of the 360 degrees, and these are analyzed in great detail, to derive specific significance of the planet so placed, and realize its position in regards to greater patterns occurring in the structure of the zodiac itself.

Once the natal chart of an individual is sufficiently explored, and his or her place in time and space has been symbolically determined, then the astrologer can examine the changing dynamics of this chart through progression, and through the analysis of transiting planets. The natal chart is like a photograph or snapshot of a person's potential at birth, and how that potential modifies over time is determined by performing a progression on the chart, which is based upon the theory that all of the planets in the chart will forward through the signs, around 1 degree per year (the daily speed of the Sun). The progressed chart, when compared to the natal chart, creates a Doppler effect between them, for the planets have moved into new house and sign configurations, and the angular relationships between them may have changed, too. The astrologer can observe the progressed chart and analyze the changed qualities of the planets, representing the changing potential in a person's life as they grow older. This discipline is called Progressed Astrology.

Transits represent the positions of the planets today, and how they compare to the planetary positions in the natal chart. The astrological domain is constantly moving, along with the apparent movement of the planets, and the natal chart is just a snapshot along that continuum of change. Angular relationships between the planets are constantly changing, as the planets move along the celestial equator at different speeds. The Moon is the fastest planet, and then Venus, Mercury, the Sun and Mars, which set the pace of the basic chart movement. The slower planets are Jupiter, Saturn, Uranus, Neptune and Pluto. Pluto is the slowest of all the planets, and so it represents the characteristics of an entire generation. However, when an astrologer compares the positions of the planets in the natal chart with the current positions of the planets of today, also noting the angular aspects that are occurring between them presently, then that comparison is called Transit astrology. Transit astrology is also called predictive astrology, for it seeks to predict the influences at work in the future of an individual defined by the characteristics of his or her natal chart. Transit astrology can also

determine future auspicious moments in the life of an individual, and the influences and potentials thus identified by a profoundly meaningful transit aspect can be manipulated, enhanced or deflected by the magician who has this knowledge.

When the natal charts of two people are compared, for the purposes of determining harmonious exchanges and compatibility, then this form of astrology is called Synastry Astrology, or the astrology of relationships. The natal charts can be compared, planet to planet, rising sign, mid-heaven, parts of fortune, to each other between the two charts, determining the quality of the relationship, and all of the potential benefits and problems that such a liaison would produce. The astrologer can also create a composite chart that represents the placing of all of the planets from the two charts at points where they intersect, thus deriving a single composite chart from the two natal charts. The astrologer can then progress the composite chart to determine the evolving nature of the relationship. The use of transits can also determine auspicious moments in the relationship, as well as times of great stress, and even break-up.

Other forms of astrology also exist, such as Hoary Astrology, and Geomantic Astrology. Hoary astrology is a pure divinatory tool, for through it an astrologer will ask a certain question at an appointed time, and then cast a chart of that moment - a random snapshot of the sky at that moment of time. The results of the astrological analysis will essentially answer the question. Hoary astrology is a form of the oracular occult arts, and its use is significant in magick, although it is an art that is little known or practiced these days. Geomantic astrology is the artful combination of geomancy and astrology. Geomancy is an earth divination, and it consists of a pattern of four sets of one or two dots, drawn with a stick, or by using geomantic sticks; where each stick has one dot on one side, and two on the other, and these four sticks are thrown down and the resulting symbolic pattern is determined. There are sixteen total patterns or geomantic symbols, and these fit into the 12 signs associated with the planetary rulers, with four signs having two symbols instead of one (because they have two planetary rulers in the old system of astrology). The geomantic symbols are also paired by the seven planets (of the old astrology), and the Head and Tail of the Dragon (*Cauda Draconis* and *Caput Draconis*), being the two nodes of the Moon. Astrological geomancy is also an oracle based system of divination, requiring first a question, then the random generation of the geomantic symbols are used to build up a chart (in the old Chaldean manner) that determines the reading. As in the Tarot, the geomantic symbols can also be deliberately selected, and this would create a forced reading, which is an active form of ritual magick. Both Hoary and Geomantic astrology are very in-depth sub-disciplines of astrology, and they cannot be covered in a work of this brevity, but one can see the magickal applications that they would afford the astrologically savvy magician.

After having examined some of the different types of astrology that are available to the practicing magician, one can easily see how important it is as a discipline within the magickal arts. Astrology is the only system of divination that operates specifically in time, the other forms of divination can only identify time as it appears within a chain of events or pulled completely out of context (an oracular system), and it is up to the diviner to try to

determine where in time those events are nested. Astrology allows the magician to examine the dynamic contents of his or her symbolic being, as well as determining the significance and meaning of the past, present and the future. The core archetypes of astrology are the ten planets, the twelve signs and houses, and the angular relationships between the planets. The planets are the truly dynamic archetypes in astrology, as they are in practical magick, being the building blocks of conscious sentience. The magician uses the planets in ritual magick, divines his or her essence through natal astrology, determines the auspices of events, and realizes the potentials in the relationship with other people - family, friends and lovers.

The significance of the planets are very crucial to the specific timing of a ritual, for the day can also be divided into hours that are ruled by the planets, called the planetary hours. A week is also divided into days associated with each of the planets, thus making the seven days of the week. The planetary day and the planetary hour determine the quality of hours of the day, and their auspices in regards to the work of higher forms of rituals and ceremonies in magick. When the magician attempts to determine when to work magick, particularly for the art of invocation and evocation, he consults the planet of the day, the planetary hour, the phase of the Moon, the season of the Sun, and the various astrological transits and his own natal chart influences, all of which impact the event of the ritual. It is a part of the discipline of magick to be aware of all of the influences of the planets, and to understand their importance and archetypal effect upon human consciousness.

## ***2. Astrological considerations in the Practice of Magick***

The practice of magick is concerned with understanding when to work magick as well as what or how to work magick. The two basic planets that are always considered when the magician seeks to know when to work magick are, of course, the Moon and the Sun.

The Sun represents the changing seasons, and the polarity of day and night, life and death, light and darkness. The apparent motion of the Sun, that it circles the earth, instead of the earth circulating around it, represents the steady variation of the seasons, as well as the mystery of life and death - it shifts to the south in winter, and then to the north in summer. The solar seasons are symbolized by the four stages of person's life cycle, and these are: birth, adolescence, adulthood, seniority and finally, death. These mysteries are expressed by the phenomena of the solstices and equinoxes, representing the threshold or middle part of the four seasons. The equinoxes are times of transition and transformation, from life to death, as in the autumn, and from death to life, as in the spring. The Solstices represent the days of maximum light or maximum darkness, where the powers invested in the seasons of summer and winter come into complete dominance. The cycle of the Sun represents the interplay of light and darkness, the primal polarity of all existence, the diurnal cycle that impacts life at the cellular level. Thus the magician celebrates these four sacral events with ceremonies, and with profound workings of ritual magick. The cycle of the year is the basic cycle of spiritual growth, and when made into a magickal and religious event, it causes life to be blessed with the sacraments of the deities, the essential blessings of life, and the secret knowledge of

gnosis that connects all events into a single seamless spiritual continuum.

The Moon travels faster than all of the other planets, since it is the closest body to the earth. By some amazing chance, the lunar disc appears to be just slightly smaller than the solar disc, and this fact is due to the moon's relative proximity to the earth, although it is considerably smaller than the sun. The moon passes through the entire zodiac in a single month, and so its synodic period lasts 29 days and 12 hours. The moon also changes its shape as it makes its passage across the celestial equator, and this is due to the constant changing angular relationships between the sun and the moon. Because the moon travels quickly through the zodiac, it is continuously making transit aspects with the other planets, traveling 14 degrees in a twenty-four hour period. The magician should note all aspects of the Moon and consider them as only slightly less significant than the slower planets.

The cycle of the Moon, called the Luration cycle, is symbolized as the struggle for conscious evolution, beginning first with the awakening into individual self-consciousness and egoic awareness. The Moon receives the light of the Sun and reflects it back to the earth during the night, when the sun has gone from the world, traveling into the distant western hills and into the gateway of the underworld. The moon has its phases, both waxing and waning, and marks the Lunar month as the time from New Moon, to First Quarter, then Full Moon, then to the Last Quarter, and diminishing to the last day before the next New Moon. Thus the moon has two qualities to its cycle, which are the zodiacal positions that it occupies as it moves across the celestial equator in a single month, and the four lunar phases it makes as it crosses the path of the sun and the earth. The luration cycle is the lesser cycle of transformation, while the solar cycle is known as the greater cycle of transformation - but the luration cycle is critical to the resolution of internal issues and complexes as the self strives to become individuated and self-illuminated.

The four phases of the moon, which represent the lunar month and the characteristics of the luration cycle, are very important to workings of magick, since ritual magick is devoted to self mastery through the lesser cycle of transformation. The four phases of the moon are defined in astrology as representing an angular relationship between the moon and the sun. These angular relationships are broken into 90 degree quadrants, and the qualities of the phases are symbolized by the aspects of conjunction, ascending square, opposition, descending square, and arriving again at conjunction. Thus, New Moon occurs when the moon and the sun are in the same zodiacal sign, and Full Moon occurs when the moon is the sign opposite of the sun. Each of the four phases can be divided into periods of approximately seven days, although there will be a day not covered by the cycle. Thus, the period of New Moon to First Quarter (0° - 90°) is represented by individualism and impulsiveness, the period of First Quarter to Full Moon (90° - 180°) is represented by maturation and fulfillment, the period of Full Moon to Last Quarter (180° - 270°) is represented by formulation and objectification, and the period of Last Quarter to New Moon (270° - 360°) is represented by fruition and also dissolution. These four basic phases are divided into eight luration types, and this is accomplished by further dividing the 90° interval into 45° intervals, each lasting approximately 3.5 days. When examining the



lunation types, anyone can see immediately that each of the phases and the types of the lunation cycle are useful for a different kind of magick, for each represents a different mystery in the process of individual development. The lunation types include the two states of the balsalmic (healing) and gibbous (swelling) moons, adding four more types to the four phases. The balsalmic phases are seen as the ascending and descending lunar crescent, which occurs just before and soon after the new moon, and the gibbous phases are seen as nearly full, which occur just before and soon after the full moon. The following table will illustrate the different types in the lunation cycle, and their relative uses in the performance of magick.

<b>Lunation Type</b>	<b>Interval</b>	<b>Key Word</b>	<b>Description</b>
New MoonType	0° - 45°	Emergence	Subjective, impulsive, novelty
Crescent Type	45° - 90°	Expansion	Self assertion, self confidence
First Quarter Type	90° - 135°	Action	Crisis in action, strong-willed
Gibbous Moon Type	135° - 180°	Overcoming	Clarification, revelation & illumination
Full Moon Type	180° - 225°	Fulfillment	Objectivity, formulation, manifestation
Disseminating Type	225° - 270°	Demonstration	Disseminator of ideas, populist, teacher
Last Quarter Type	270° - 315°	Re-orientation	Crisis in consciousness, inflexibility
Balsamic Type	315° - 360°	Release	Transition, seed-state, germination

From the above qualities, the student can see that new magickal workings would start during or just before the New Moon phase, where internalization is at its point of maximum effect, and then, building up the powers and magickal structures until the Full Moon, where the power is outwardly expressed as a climax of force, and afterwards, the matter that one is seeking is either revealed or not, and then the process of self-reflection begins to take hold of one again, as consciousness begins to sink again into the inwardly sensing states where all mental things begin their formulation.

High magick, such as the practices of invocation, are most efficaciously performed when the Moon is waxing but not yet full. This interval can be defined as beginning with the completion of the New Moon phase, but is better served by the Lunar energies occurring after the First Quarter. Evocations should be performed at or just before the New Moon phase so that as the Lunar energies wax, so the magickal seeds planted will grow and bear fruit. If the magician has an excellent command of Astrology, he may investigate the positions of the planets during the targeted time for the invocation and note any aspects generated thereupon.

Some considerations for Astrological analysis would include examining intensifiers such as conjunctions and squares. Trines and sextiles will have a diminishing impact upon an invocation because the processes of magick rely more upon resistance and intensity than

amplify the magickal effect rather than factors which would cause the harmonization of energies. Specific planets that the magician should pay specific attention to will depend upon the characterization of the spirit, the day of the week and the planetary hour upon which the invocation takes place. Also, Mars, Saturn, Uranus and Neptune are planets that influence the processes of magick, and therefore all aspects involving them should be carefully considered.

The position of the Sun in the Zodiac denotes the season in which the invocation is being performed. Due to practical considerations, an invocation is more efficaciously performed during the Solar astrological period beginning with Libra and ending before Taurus. The six signs contained within this season are part of the period of the waning of Solar energies and represent the second half of the astrological year. The seasons of Autumn and Winter enhance the greater workings of magick because the cooler weather and longer periods of night are more accommodating to magickal workings than the seasons of Spring and Summer.

The planets Mercury and Venus closely follow the Sun and so they reflect the solarian seasonal determination and are considered part of its influence. Venus governs aspects of love and desire, and Mercury determines the influences and qualities of the active intelligence behind the scenes.

The above analysis has omitted Jupiter and Pluto because these two planets have only a minor influence upon the process of invocation. The expansiveness of Jupiter is more suitable to religious celebrations and festivals, but also may have some influence upon the God-form alignment focused on in the mass. Pluto is more concerned with the rites of passage and generational transformations. However, either planet must be considered if they form aspects with any of the other planets mentioned above.

A final note must be written about astrological determinism, and how the magician must avoid misusing astrology so as not to compromise his/her free-will. As we have said previously, astrology does not uniquely define the individual, since more than one person can be born in a given area at a certain time and date, and thus more than one person can have the same natal chart. Astrology, both natal and predictive, determines the ambience of potential that is latent in certain events for certain individuals, and whether that latency can become realized, and whether it is good, bad or neutral represents a degree of uncertainty in any astrological interpretation. Certainly, an awareness of this underlying potential as defined in an astrological reading would provide the necessary insurance for it be positively and constructively realized, or avoided. The latent cause behind all events is based upon both large and small events, and particularly, the decisions we make, and the situations with which we interact, as well as the accidents that happen (those events that we don't have any control over). The future is not carved in stone, and in fact, it is very fluid and indeterminate, therefore, there is no place for fatalism in the exercise of free-will. A magician must never use any form of divination so that it would determine in advance his/her future destiny, because divination deals with potentials, not absolute truths. Divination, like all sensory

input, must be examined carefully in regards to spiritual phenomena, and everything experienced and read must be subjected to an objective critique. Elegance and usefulness are great criteria for truths uncovered through divination, and this means that everything is taken with a grain of salt, as well as a good sense of humor. I have often encountered a divine joke on myself when performing a reading, simply because I forgot to be objective about its meaning, and took it too seriously. Nothing should ever deter a magician from exercising shrewd judgement and objectivity when contemplating the intense subjective experiences as produced in the practice of magick.

### ***3. Basic Astrology - the Delineation of Wisdom***

As pointed out previously, astrology is very important to the practice of magick because it gives the magician a time-frame in which to orientate his workings, as well to determine the ambience of astrological influences effecting psychic phenomenon. Another important consideration is that astrology assists one in self-discovery, and the aphorism *know thy self* is of primary importance to the endeavors of the magician. This discipline is called natal astrology, and the first thing that a student studies is always his/her own natal chart.

The spiritual dimension of the self is revealed through the diagram known as the *natal* chart, or birth chart. The natal chart is a complex diagram containing a lot of various information about the individual depicted in it. However, the basic chart consists of four layers that are integrated into a complete delineation (astrological analysis). The first layer consists of the houses, the second are the signs, the third are the planetary positions, and the fourth are the planetary aspects or angular relationships. The student must be always aware of the nature of astrological symbols, as they are spiritual archetypes that have multiple meanings and significance, they are subject to interpretation, and at time, misinterpretation.

The twelve houses are the framework that the natal chart is grounded upon, they represent the boundaries where assigned activities take place. They represent the symbolic divisions of space; the sectors of the astrological cycle of 360°. The twelve house are static, so they do not move. The twelve signs represent the background, the coloring, and the attributes that qualify the planets residing in them. Signs qualify each of the houses that they rule, and this rulership is determined by the placement of the signs upon the cusps (divisions) of the twelve houses. Signs move only as the earth rotates on its axis, causing an apparent rotation of the zodiac.

Planets are the energies that move, since planets change their position by the hour, however greatly or minutely. They have rulership over the signs and houses, and they influence each other. The planets represent the dynamic expressions of the psyche and are the focus of astrological considerations. Planets move because they orbit the sun, thus they are not stationary, such as the fixed stars. We define the characteristics of the planets as they are qualified in the signs and in the houses, but the 10 planets, being archetypal in nature, have their own specific meanings.

Aspects represent the angular relationships between planets, and therefore, activate the latent energies of the planets existing within the signs and houses. A planet that is negatively aspected by another planet while being situated in a sign of its weakness or detriment, will acquire the negative potential of that planetary aspect. Similarly, a planet that is positively aspected by another planet can overcome the negative potential of a planetary sign position that is weak or detrimental.

We should now proceed with an examination of the four components of a natal chart, and these are the twelve houses, the twelve signs, the 10 planets, and the basic four aspects, although a few of the lesser aspects will be examined. We shall consider the ten planets as they are defined in astrology. The Planets have distinct psychological characteristics and personalities, as one would expect, since they were once gods. The following table will illustrate this point.

Planet	Keyword	Description
Sun	Identity	Vitalization, the directly expressed self, exercise of ego-identity and will; the paternal function. Rules Leo.
Moon	Emotions	Response, emotion, intuition, the maternal function. Rules Cancer.
Mercury	Ideas	Verbal skills, communication, perception, logical thinking, cleverness, wit, functions of the lower mind. Rules Gemini and Virgo.
Venus	Feelings	Love, affection, pleasure, artistry, harmonization, female sexuality. Rules Taurus and Libra.
Mars	Action	Initiative, aggressive action, courage, violence, passion, male sexuality. Rules Aries, co-rules Scorpio (with Pluto).
Jupiter	Relator	Wide-ranging and complex thinking, wisdom, functions of the higher mind, joy, optimism, success, excess, expansion. Rules Sagittarius, co-rules Pisces (with Neptune).
Saturn	Perfecter	Contraction, containment, crystalization, responsibility, structure, discipline, limitation, restriction. Rules Capricorn and co-rules Aquarius (with Uranus).
Uranus	Changer	Deviation, liberation, sudden or revolutionary change, technology. Co-rules Aquarius (with Saturn).
Neptune	Idealist	Refined, sensitivity, spirituality, dissolution, confusion, illusion, spiritual inspiration and artistry. Co-rules Pisces (with Jupiter).
Pluto	Transformer	Total transformation through purification and renewal, violence, subconscious eruption, unrelenting power, deep probing analysis. Co-rules Scorpio (with Mars).

The next table will assist in the definition of the twelve signs of the zodiac. From the twelve signs are also derived the twelve houses after a fashion.

<b>Aries</b>	Self-assertiveness, aggressiveness, zeal, naivete, eagerness, initiative, selfishness. Ruled by Mars.
<b>Taurus</b>	Practicality, persistence, domination by habit, stubbornness, possessiveness, craftsmanship. Ruled by Venus.
<b>Gemini</b>	Adaptability, flexibility, fluctuation, gregariousness, articulate, able to see both sides in an argument, sociable. Ruled by Mercury.
<b>Cancer</b>	Motherliness, protectiveness, sensitivity, moodiness, deep emotions, intuitive, nurturing, love of home. Ruled by Moon.
<b>Leo</b>	Warm-hearted, generous, magnanimous, pomposity, dominating or domineering, theatrical, needs to be the center of attention. Ruled by the Sun.
<b>Virgo</b>	Hard-workings, devoted to service and helping others, analytical and critical abilities, interest in health and hygiene, hypochondria, detail orientated, fickle. Ruled by Mercury.
<b>Libra</b>	Harmony, need for partnerships and marriage, artistic and aesthetic values, diplomacy and tact, indolence, indecisiveness, balancing act. Ruled by Venus.
<b>Scorpio</b>	Emotional intensity, hard driving and persistent aggressiveness, loyalty, pessimism, preoccupation with sexuality, death and regeneration, secretiveness, occult interests. Co-ruled by Mars and Pluto.
<b>Sagittarius</b>	Enthusiasm, urge to travel and explore, interest in fun, athletics, attracted to the out of doors, can be deeply but conventionally spiritual, scholarly. Ruled by Jupiter.
<b>Capricorn</b>	Ambition, patience, conventional, conservative, traditional, status-oriented, disciplined, strong sense of duty, unrelenting, consistent. Ruled by Saturn.
<b>Aquarius</b>	Humanitarianism, idealism, impersonal detachment, urge to liberate or be liberated, nonconformity, egalitarianism, liberality, revolutionary. Co-ruled by Saturn and Uranus.
<b>Pisces</b>	Compassion, empathy, self-sacrifice, intuitive, mysticism, spiritualism, nebulousness, vulnerability, victimization, suffering and salvation. Co-ruled by Jupiter and Neptune.

The signs can also be grouped by Element and Quality.

**Fire Signs:** Aries, Leo Sagittarius. **Water Signs:** Cancer, Scorpio and Pisces. **Air Signs:** Libra, Gemini and Aquarius. **Earth Signs:** Capricorn, Taurus and Virgo

**Cardinal Signs:** Aries, Cancer, Libra and Capricorn. **Fixed Signs:** Taurus, Leo, Scorpio, and Aquarius. **Mutable Signs:** Gemini, Virgo, Sagittarius and Pisces.

The next table contains the basic aspects that are used in astrology, included are their symbols, angular attributes and orbs (area of influence, in degrees), and their keyword concepts. Also included are some of the lesser aspects, which are also used, especially with transits and synastries.

Major Aspects				
Aspect		Angle	Orb	Keyword
♌ Conjunction		0°	7°	Emphasis
✳ Sextile		60° 2 signs	5°	Opportunity
□ Square		90° 3 signs	7°	Challenge
△ Trine		120° 4 signs	7°	Flow
♌ Opposition		180° 6 signs	7°	Awareness
⋈ Inconjunct (quincunx)		150° 5 signs	5°	Adjustment
Minor Aspects				
♊ Parallel		Same declination	1°	(Similar to conjunction)
♊ Semi-sextile		30° 1 sign	1°	Reactive
♎ Nonagon		40°	1°	Testing
∠ Semi-square		45° 1 ½ signs	1°	Irritating
♎ Septile		51 3/7°	1°	Repercus- sions
♊ Quintile		72°	1°	Talent
♊ Sesqui- square		135° 4 ½ signs	1°	Abrasive
♊ Biquintile		144°	1°	Harmonious on mental plane

Hard aspects: Oppositions, Squares, Conjunctions

Soft aspects: Trine, Sextiles, Quincunx, Semi-sextile

**Conjunctions** - joining of planetary qualities, fusion, combination of qualities intensifies.

**Oppositions** - relationships (opposites attract), blending to center, struggles and restoration.

**Squares** - locking of planetary energy, unforeseen opposition, dynamic interplay, struggles.

**Trines** - always between same element, harmony, movement of energy, independent.

**Sextiles** - easy blending of energies, minor harmonizer, supportive, dependence, opportunities.

**Quincunx** - resolution, mediation, resistance is adjusted by compromise, volunteers.

**Semi-sextile** - assistance received from environment.

The next table will fully illustrate the keywords and concepts associated with all the twelve signs, houses, and the ten planets. This table is a list of keywords for the astrological symbols given as letter groupings of 12 letters. Each letter, whether planet, sign, or house represents an essence of energy that operates in multiple levels of awareness. These keywords are used in the technique of synthesizing combinations of symbols into statements of operation. This language can be used to describe a personality and the process of individual life development, an event with all of its facets and its ultimate probable outcome, or even an idea that might change that outcome. Each natal chart holds a wealth of information. Yet the astrologer must ferret out these facets and place them into perspective so that they relate to the composite dynamic structure that is an individual.

### ***Astrological Keywords***

#### **Letter 1 Basic Archetype: Desire, Action, Physical**

House 1: Self, Body, appearance or presentation, physical features.

Sign: Aries - Positive: Initiative, ambition, impulse, pioneering spirit, self-esteem, leadership. Negative: Self-willed, brusque, overbearing, impatient, domineering.

Planet: Mars - Positive: Brave, enterprising, energetic, independent, motivated, competitive, assertive. Negative: Dominant, hostile, argumentative, impulsive, arrogant, angry, self-centered, quick-tempered, egotistic, cruel, over-sexed.

#### **Letter 2 Basic Archetype: Possessive, Security, Appreciation**

House 2: Values, Self-worth, personal property, how you creatively manifest what you own. Money, Morals, Love expressed.

Sign: Taurus - Positive: Endurance, comfort, security, determination, thorough, solid. Negative: Obstinate, jealous, stubborn, hoards possessions, holds on to hurts.

Planet: Venus - Positive: Love and affection, compassion, cheerful, friendly, artistic, poetic, kind, socialable, money, value, sensual. Negative: Indulgent, vain, lazy, superficial, gaudy, lustful.

#### **Letter 3 Basic Archetype: Mental, Communication, Displacement**

House 3: Mental and Communication skills, family relationships, neighborhood, education, short trips.

Sign: Gemini - Positive: Logical, Adaptable, Intellectual, Dual, Verbal, Versatile, Agile,

Curious. Negative: Restless, Childish, Changeable, Inconsistent, superficially, nervous, unreliable, cunning.

Planet: Mercury - Positive: Intellect, literary, studious, dextrous, witty, all communications. Negative: Unprincipled, gossip, worry, forgetful, nervous, inconsistent, arrogant, angry, self-centered,

**Letter 4** Basic Archetype: Emotional, Dependent, Caring.

House 4: Home, security, family ties, roots, real-estate, early environment.

Sign: Cancer - Positive: Home loving, frugal, sympathetic, receptive, tenacious, retentive. Negative: Contrary, clannish, timid, lazy, emotional, over-protective.

Planet: Moon - Positive: Domestic urge, How one gets their needs met, moods, feelings, mental perception, ambitious, receptive. Negative: Mood shifts, over-emotional, frivolous, procrastination, lazy.

**Letter 5** Basic Archetype: Creation, Recognition, Self-expression

House 5: Creativity, dramatic, artistic, children and child-like behavior, speculation and gambling, love received.

Sign: Leo - Positive: Generous, helpful, leadership, loyal, noble, expressive, affirmative, sunny, acting. Negative: Vain, proud, loud, arrogant, showoff, cruel, snobbish, condescending.

Planet: Sun - Positive: Self-expressive, creativity, pride, dignity, sincerity, individuality, power-urge. Negative: Arrogant, egotistical, over-bearing, demanding, of attention, power-hungry.

**Letter 6** Basic Archetype: Compulsive, selective, planner, assist

House 6: Service to others, work, technique, daily business of life, health

Sign: Virgo - Positive: Methodical, orderly, service orientated, analytical, discriminative, pure, healthy, clean, ethical. Negative: Inferiority complex, narrow minded, smug, critical, fears disease.

Planet: Mercury (See Letter 3) Mercury rules both Gemini and Virgo, and houses 3 and 6.

**Letter 7** Basic Archetype: Sharing, Supportive, Acceptance-hunger.

House 7: Others in general, Partners in particular, Public, Counseling.



Sign: Libra - Positive: Hopeful, justice, courteous, social, fair, balance, harmony, partnership, agreeable. Negative: Indecisive, suave, secrecy, dislikes opposition, status seeking, lazy approval need, peer-influenced.

Planet: Venus (See letter 2) Venus rules both Taurus and Libra, and houses 2 and 7.

**Letter 8** Basic Archetype: Transformation, Intensity, Obsessive Power Hunger.

House 8: Shared values, thing of value received from others: legacies, learning of a skill, assistance, cooperation, value of relation.

Sign: Scorpio - Positive: Passionate, intense, reformer, strong, persistent, able to bring out of depths that which is hidden, healing. Negative: Power-hungry, ruthless, manipulative, opinionated, jealous, vengeful, secretive, obsessive.

Planet: Pluto - Positive: Reforming urge, reconstruction, broad-view, big business, research, death-rebirth, deep, retentive. Negative: Jealous, demanding, perversion, vulgar, destructive, possessive, hateful, revenge, betrayal.

**Letter 9** Basic Archetype: Social, Expansive, Indulgent.

House 9: World view, religion, politics, psychology, philosophy, higher education, long distance travel, foreign travel, law.

Sign: Sagittarius - Positive: Optimistic, social generous, wise, just, happy, outgoing, salesmanship, intelligence, freedom, adventurous, sportive, athletic. Negative: Fanatic, rebel, gambler, restless, loud, scattered, over optimistic, bad judgement.

Planet: Jupiter - Positive: Ideals, ethics, aspirations, respect, jovial, sympathetic, popular, wise, just, expansive, open, increase. Negative: Self-indulgent, self-righteous, hypocritical, extravagant, lazy, exaggeration.

**Letter 10** Basic Archetype: Suppression, Neurosis, Control, Achievement.

House 10: Honor, reputation, career, social standing, what you think others think of you.

Sign: Capricorn - Positive: Patient, ambitious, cautious, untiring effort, position, perfectionist, businesslike. Negative: Pessimistic, authoritative, image-conscious, lonely, defensive, uses others.

Planet: Saturn - Positive: Disciplined, responsible, determination, perfection, serious, goal-orientated, integrity, tradition, commitment, moral, success-orientated, professionalism. Negative: Rigid, frigid, depressive, self-denying, anxiety, guilt, fear, over compensation, demanding parent, enforcer.

**Letter 11** Basic Archetype: Dissociation, Progressive, Individualistic.

House 11: Friends, groups, organizations, homes, dreams, long-term goals.

Sign: Aquarius - Positive: Inventive, unique, group-orientated, original, modern, friendly, genius. Negative: Non-conformist, anti-social, fanatic, eccentric, erratic, impractical, rebellious.

Planet: Uranus - Positive: Inventive, creative, metaphysical, progressive, mental, scientific, telepathic. Negative: Eccentric, bohemian, irresponsible, sudden, erratic, chaotic, disruptive, sarcastic, unorthodox, illicit.

**Letter 12** Basic Archetype: Passive, Delusions, Imagination.

House 12: Introspective, health institutions, personal limitations, service, devotion, inner strength, psychic contact.

Sign: Pisces - Positive: Patient, devoted, compassionate, benevolent, idealistic, self-sacrificing, gentle, spiritual. Negative: Avoidance, unrealistic, escapism, victimized, vague.

Planet: Neptune - Positive: Spiritualism, artistic, religious, romantic, idealistic, poetic, musical, creative, clairvoyant. Negative: Deluded, deceitful, drug addict, alcoholic, erratic, fraudulent, foggy, dissolving.

### ***Natal Chart Delineation and Other Considerations***

Now that we have covered most of the symbolism that is used in constructing a natal chart, we will attempt to briefly describe how all of this data is put together to produce a body of information that will describe the inner psyche of that person's natal chart. I will not attempt to describe how natal charts are calculated, since that is covered in most books on astrology, and these days, computers have taken over all of the work that was once necessary to calculate a natal chart. Also, we will not go into the details of transit analysis, natal chart progression, and any of the other sub-disciplines of astrology, since covering these topics would require writing a book on the subject, and there are already a plethora of books written on these subjects. There is a bibliography of recommended books in the appendix of this document, and I would recommend that student acquire these books and spend a great deal of time studying them, and even attending some classes with a reputable instructor.

First of all it is important to note that the ability to perform natal chart synthesis, to put together all of the various chart data into meaningful information, is a great art form. But I can list a few of the most important items that a student can use to perform a reasonable chart delineation.

The student should examine the chart and start noting some basic features of the chart. First note the number of planets above and below the horizon, this represents what is external and objective as opposed to what is internal and subjective. Then examine each quadrant, notice the occurrence of planets, and what house they are in, or the absence of planets altogether. Are the planets equally distributed through the signs and houses, or are they clumped together in a few houses. The student should also note the Elements and Qualities of the planets and how they are distributed in the quadrants, and also note where there is a majority of planets in one element and one quality - this practice is known as sorting. If the subject of a natal chart has most of his planets in Fire, and most of the qualities of his planets are Mutable, then his astrological signature is Mutable Fire, or Sagittarius.

The next task in the process of chart delineation is to build up the qualities and characterizations of the 10 planets, placing an emphasis on the Sun, the Moon, the Ascendant (first house cusp), and the Midheaven (the 10<sup>th</sup> house cusp). These represent the outer ego, the internal emotions, the life direction and ultimate ambition, respectively. The student should examine the planetary characteristics as they relate to the house and sign that they are positioned in, building up a strong definition of that particular planet. Then the student should examine all of the aspects, starting with each planet, and note down how they are affected by the character of the planets involved. The planets should be thoroughly characterized by their position in the house (environment), signs (activating character), and the aspects, which represent the dynamic interactions between the planets (active intelligences). Inner planets represent the personality, outer planets represent the social environment, and the houses are the ground or focus for each planet.

The student should also be aware if the planet placed in a sign is in the sign of its rulership (dignified), or whether it is in its fall, detriment, or exalted. These additional qualities can be determined by the relationship of the planets and the signs, and which signs they rule, are well aspected or poorly aspected. The following table will assist the student in determining this fact. Depending on whether a planet is positively aspected or negatively aspected, will determine whether the positive or negative qualities of the planet will be used in interpretation.

Planet	Dignified	Detriment	Exalted	Fall
Sun	Leo	Aquarius	Aries	Libra
Moon	Cancer	Capricorn	Taurus	Scorpio
Mercury	Gemini / Virgo	Pisces	Aquarius	Leo
Venus	Taurus / Libra	Scorpio / Aries	Pisces	Virgo
Mars	Aries / Scorpio	Libra / Taurus	Capricorn	Cancer
Jupiter	Sagittarius / Pisces	Gemini / Virgo	Cancer	Capricorn
Saturn	Capricorn / Aquarius	Cancer / Leo	Libra	Aries

Uranus	Aquarius	Leo	Scorpio	Taurus
Neptune	Pisces	Virgo	Cancer	Capricorn
Pluto	Scorpio	Taurus	Pisces	Virgo

Once the planets have been completely determined, both in terms of their location in the houses and signs, and their relationships between each other have been carefully examined, then the student can look at the various specific characteristics that the planets imply, such as how one acts and sees himself (Sun), how he feels (Moon), what is potential love life (Venus), career path (Mars), how he handles money and finances (Jupiter), etc. The answer to each of these questions will pretty much determine a person's basic personality. Also, the planets do not work alone, but are either assisted or hindered by the characteristics of other planets - this must be taken into account when examining the basic features of a person's personality.

To determine the spiritual underpinnings of each of these planetary characteristics, the student can examine the Sabian degrees for each planet, and add more information to the natal chart analysis.

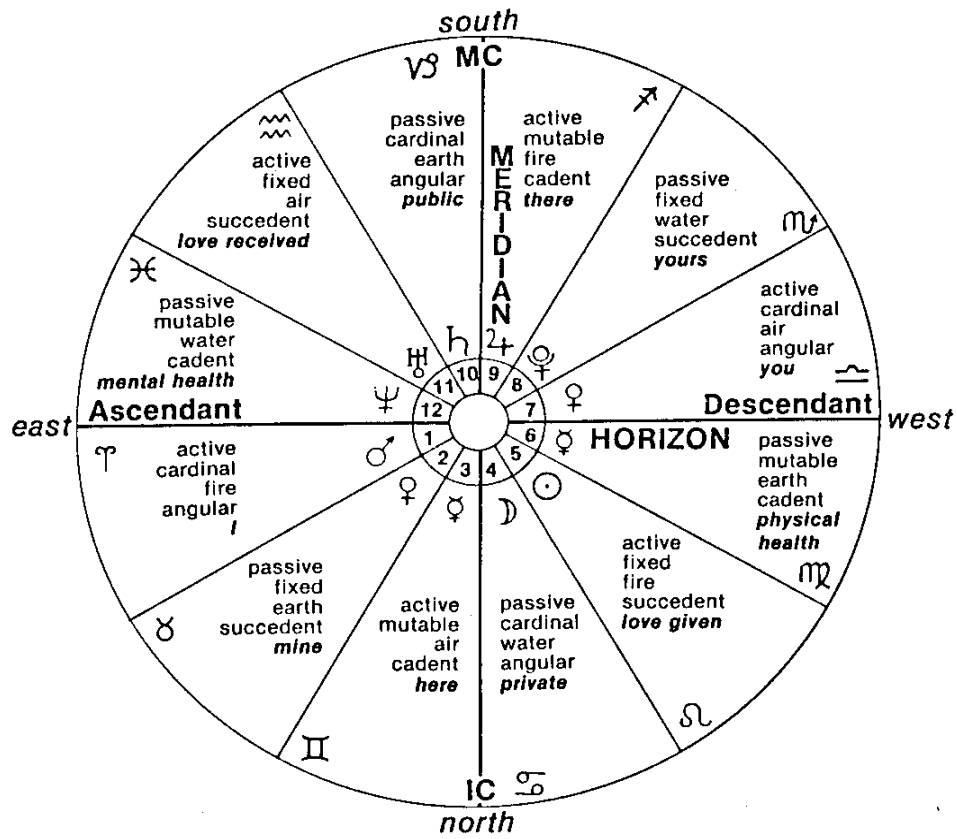
The planetary characteristics are also consulted in regards to progressions, transits, synastries and composite charts, or any other kind of analysis. For oracular practices, such as astrological geomancy or hoary astrology, a chart must be created and examined in the same way as a natal chart.

This concludes the discussion on astrology. The student is urged to read and study books on the subject and also to take classes from a reputable teacher. As I have amply demonstrated, astrology is a very important discipline to master if one is learning to practice the art of ritual magick.

*Astrological Symbols - Signs and Planets*

♈ Aries	☾ Moon
♉ Taurus	☿ Mercury
♊ Gemini	♀ Venus
♋ Cancer	☼ Sun
♌ Leo	♂ Mars
♍ Virgo	♃ Jupiter
♎ Libra	♄ Saturn
♏ Scorpio	♅ Uranus
♐ Sagittarius	♆ Neptune
♑ Capricorn	♇ Pluto
♒ Aquarius	♁ Earth
♓ Pisces	♊ North Node
	♋ South Node

## House and Natal Chart Configuration.



## Example of a Natal Chart - Rudolph Valentino

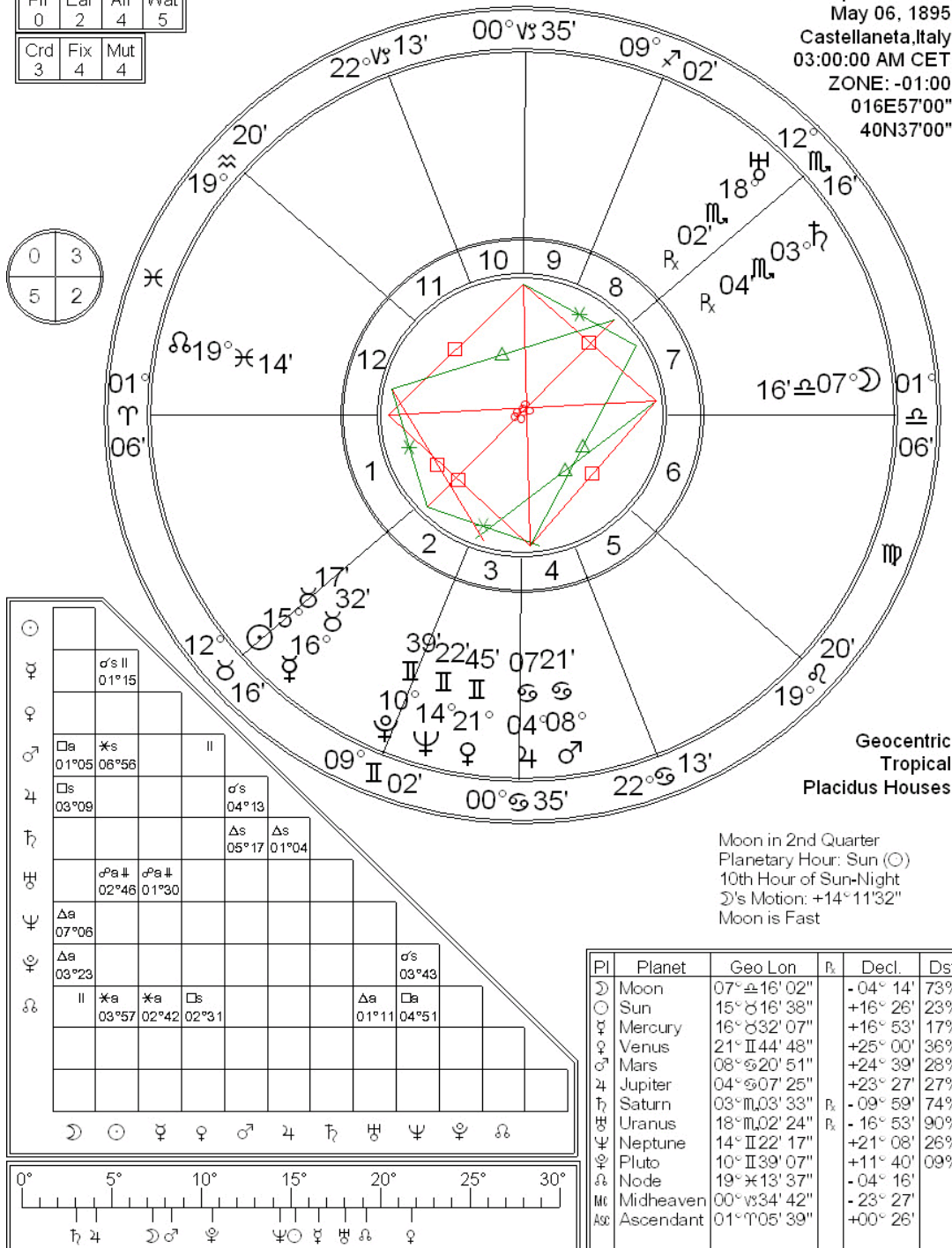
Fir	Ear	Air	Wat
0	2	4	5

Crđ	Fix	Mut
3	4	4

0	3
5	2

Rudolph Valentino  
May 06, 1895  
Castellaneta, Italy  
03:00:00 AM CET  
ZONE: -01:00  
016E57'00"  
40N37'00"



©1994 Matrix Software Big Rapids, MI

Combo 1 Wheel

### ***Bibliography - Recommended Study***

*Astrological Handbook*  
*Predictive Astrology*  
*Astrology of Human Relations*  
(by Frances Sakoian and Louis S. Acker)

*The Only Way to Learn Astrology - volumes I, II and III*  
*The Only Way to Learn About Tomorrow*  
*The Only Way to Learn About Relationships*  
*The Only Way to Learn About Elective and Hoary Astrology*  
(by Marion March and Joan McEvers)

*An Astrological Mandala (Sabian Degrees)*  
*The Lunation Cycle*  
(by Dane Rudhyar)

*Horoscope Symbols*  
*Planets in Transit*  
*Planets in Composite*  
(by Robert Hand)

*Planets in Houses*  
*Planets in Aspect*  
(by Robert Pelletier)

*Planets in Signs* - by Skye Alexander  
*Planets in Love* - by John Townley  
*Synastry - Understanding Human Relationships through Astrology* - by Ronald Davison  
*Astrological Geomancy* - by Priscilla Schwei and Ralph Pestka