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PREFACE

The houses of the horoscope form one of the basic building-blocks with which every student of astrology must learn to work at the outset of any serious study of the subject. Because the houses are basic, it is often assumed that therefore they are simple — perhaps the most simple and accessible of the trinity of planet-sign-house which comprises the foundation of horoscope analysis. And because the houses are often considered so simple and accessible, they are also believed to be the least worthy of any in-depth perusal in the body of astrological literature.

I have found in my own experience, however, that the houses are no simpler than the planets and signs, and perhaps even more subtle. How could they not be so, when after all everyone born on a given day will have the same planets in the same signs, while planetary placements in the houses are dependent upon that most individual of factors, the moment of birth? Because they are so very individual, they portray a map of a very individual destiny, and are worthy of much more extensive interpretation and analysis than is usually offered in astrological textbooks. There is a large and unfortunate gap in this area of the study, and certainly no past author has done full justice to this apparently so simple yet difficult issue of the 'spheres of life'.

I am therefore delighted to be able to write a preface to a book which I feel not only fills this gap in current astrological literature, but also extends the understanding of astrology itself. Howard Sasportas has managed to do this without either violating those aspects of astrological tradition which have proven to be valid, or ignoring — as so many authors do — the current urgent need to bring psychological understanding into a study which has for far too long been purely prognosticative and behavioural in its interpretations. This book seems to me to be unique also in that,

although it is 'psychological astrology' at its best, it does not hide behind psychological jargon, and its language speaks both to the beginner and the experienced practitioner equally clearly.

The issue of 'psychological astrology' appears to be a rather thorny one in some respects, because many astrologers who have studied in older traditions feel that their language, which has stood the test of many centuries, is being encroached upon by the language of psychology, and that astrology, in these hands, is no longer 'pure' but is becoming an extension of the helping professions. But psychological astrology in the way it is applied in Howard's book is not an erosion of the beauty and completeness of the astrological model. It embodies, rather, one apparently very simple concept: the reality of the psyche. That an individual's life is characteristic of the individual ought to be obvious, but it is exceedingly difficult to fully grasp unless one's own psyche is a reality to oneself. The interpretation of the houses that Howard offers in such depth in this book is 'psychological' in the most profound sense, because implicit in every chapter is the observation that an individual has certain kinds of experiences in a particular sphere of life because that is how the psyche of the individual perceives, reacts to, and interprets that sphere of life. The author phrases this very eloquently in the first chapter:

The philosophical premise upon which psychological astrology is based is that a person's reality springs outward from his or her inner landscape of thoughts, feelings, expectations and beliefs.

This is certainly astrology, and not an extension of anything else; but it is an astrology which preserves the essential dignity and value of the individual psyche, and in which the houses, no less than the signs and planets, are inside as well as outside, and become full of meaning for the individual rather than remaining static 'places' or 'events' in life which have no connection to the soul.

The personal experience of astrology which is evident throughout the book is extensive and impressive. I have had many occasions to learn from and have my own astrological insights enhanced by Howard's work, as we have jointly founded and co-direct the Centre for Psychological Astrology in London which is focussed on precisely this approach to astrology. I can therefore recommend Howard's book not only for the clarity and depth of its content, but also because I am well aware that the interpretations which he offers are built upon many years of direct experience, and not merely upon clever intellectual theorizing. Also implicit in the book is a personal commitment to the astrologer's own development and inner

confrontation, which I have always felt to be the chief criterion for any person wanting to take up the responsibility of counselling others in any way. The psyche is obviously a reality to the author, and therefore he is able to communicate its reality and its subtleties to the reader through the astrological model. Genuine authority of this kind cannot be faked, although numerous astrological writers appear to offer excellent theories which have never been put to the test in life. No one observing the effects of a particular planet in a particular house can really understand the complex issue of how an individual unconsciously creates, brick by brick, the apparently 'outer' reality which he or she encounters unless there is some relationship with the unconscious. Otherwise the interpretations are descriptions of behaviour, which leaves us back where we started. When this happens, the creative, teleological dimension of astrology — its capacity to open doors to a person and allow that person to see how an attitude might be shaping outer life and therefore how some consciousness of that attitude might shape a different quality of life — cannot be present. Astrology then ceases to be creative, and becomes quite pointless except as a method of justifying issues for which the individual does not wish to take responsibility.

As a learning textbook, Howard's book is invaluable, because it begins at the beginning with basic principles and takes the reader further and further into the complexities of interpreting the houses while retaining throughout an essential clarity of writing and a disciplined structure. I have no doubt that it will become an essential textbook for any serious student of astrology wishing to develop his or her understanding. As a statement of what psychological astrology is really about, it is also invaluable, because it could not put the point more clearly. Psychological astrology is not about abandoning astrology to psychotherapy, but about a way of understanding and reading the symbols of the horoscope which encompasses both inner and outer levels of experience, and points the way to the essential archetypal patterns which underlie both. Usually the houses are confusing because of the apparent diversity of themes which often occur under one umbrella. For example, the profundities and mysteries of death are conjoined with life insurance policies in the eighth, and the complexities of the relationship between body and spirit are mixed up with 'small animals' in the sixth. Howard's book provides the essential meaning which underlies all these apparently disparate themes connected with one house, which thereby allows the reader to understand why all these 'outer' circumstances are part of one core. This kind of insight is rare and cannot be overestimated in its value.

It is therefore with great pleasure that I can introduce a book which I am certain will provide an important and unique contribution to the body of astrological literature.

LIZ GREENE

INTRODUCTION

Man is asked to make of himself what he is supposed to become, to fulfil his destiny.

Paul Tillich

All around us in nature, life unfolds according to certain inner designs. A rosebud opens into a rose, an acorn grows into an oak, and a caterpillar emerges as a butterfly from its cocoon. Is it unreasonable to assume that human beings share this quality with the rest of creation — that we, too, unfold according to an inner plan?

The concept that each of us has a unique set of potentialities yearning to be realized is an ancient one. St Augustine wrote that 'there is one within me who is more myself than my self.'¹ Aristotle used the word *entelechy* to refer to the evolution and full blossoming of something originally in a state of potential. Along with *entelechy*, Aristotle also spoke of *essence* as those qualities which one could not lose without ceasing to be oneself. In like manner, Eastern philosophy applies the term *dharma* to denote the intrinsic identity and latent life-pattern present from birth in all of us. It is the *dharma* of a fly to buzz, a lion to roar, and an artistic person to create. Each of these patterns has its own kind of truth and dignity.

Modern psychology attaches many different names to the perennial quest 'to be that self which one truly is'² — the individuation process, self-realization, self-actualization, self-development, etc. By whatever label it is called, the underlying meaning is clear: all of us possess certain intrinsic potentials and capabilities. What's more, somewhere deep within us there is a primordial knowledge or preconscious perception of our true nature, our destiny, our abilities, and our 'calling' in life. Not only do we have a particular path to follow, but on some instinctive level, we know what that is.

Our fulfilment, happiness and well-being hinge on discovering

this pattern and co-operating with its realization. The Danish philosopher Kierkegaard observed that the most common form of despair is that of not being who we really are, adding that an even deeper form of despair stems from choosing to be someone other than oneself.³ The psychologist Rollo May wrote, 'When the person denies his potentialities, fails to fulfil them, his condition is guilt.'⁴ Theologians have interpreted the fourth cardinal sin, sloth or *accidie*, as 'the sin of failing to do with one's life all that one knows one could do.'⁵ But how can we connect to that part of ourselves which knows what we could be? How can we find the path again, once we have lost the way? Is there any map that exists which can guide us back to ourselves?

The astrological birthchart is such a map. A picture of the heavens as it appeared at one's place and time of birth, the chart symbolically portrays our own unique reality, innate pattern and inner design. A knowledge of the chart enables us to perceive those things which we would naturally be doing, if we had not been frustrated by family, society and, perhaps most crucially, *by the ambivalences of our own nature.*

Our being is not only given to us but demanded of us, and it is up to us to make of ourselves what we are meant to become. In the end, we alone are responsible for what we do with our lives, for the degree to which we accept or reject our true nature, purpose and identity. The birthchart is the best guide we have to lead us back to ourselves. Each placement in the chart reveals the most natural and appropriate way to unfold who and what we are. Why not listen to the clues the chart has to offer?

HOWARD SASPORTAS

PART I: THE LANDSCAPE OF LIFE

1. BASIC PREMISES

One may indeed say that it is not the event which happens to the person, but the person which happens to the event.

Dane Rudhyar

There are three basic ingredients which combine to make up an astrological chart — *planets, signs* and *houses*. Planets represent particular psychological drives, urges and motivations. Like verbs, they depict a certain action which is going on — for example, Mars *asserts*, Venus *harmonizes*, Jupiter *expands*, Saturn *restricts*, etc. The signs represent twelve qualities of being or attitudes towards life. The drive of a planet is expressed through the sign in which the planet is placed. Mars can assert in an Arien way or Taurean way; Venus can harmonize in a Geminian or Cancerian fashion, and so on. *Houses*, however, show the specific areas of everyday life or fields of experience in which all this is occurring. Mars in Taurus will assert itself in a slow and steady manner, but its placement by house determines the exact area of life in which this slow and steady action can most obviously be observed — whether it is in the person's career that he or she acts that way, or in his or her relationships, or at school, etc. Put very simply, the planets show *what* is happening, the signs *how* it is happening, and the houses *where* it is happening.

Serving as the lens to focus and personalize the planetary blueprint onto the landscape of actual life, the houses bring the chart down to earth. And yet the meanings and functions of the twelve houses are usually the least understood of all the basic astrological factors. It is the purpose of this book to examine how a proper appreciation

of the signs and planets in each of the twelve houses can guide us to our true identity, illuminating the path of self-discovery and the unfoldment of our life-plan.

There are a few reasons why the full significance of the houses has been so often overlooked. Most astrological textbooks dwell on the traditional 'outer' meaning of each house and neglect its more subtle or basic underlying principle. Unless the core meaning of a house is grasped, the true essence of that house is lost. For instance, the 11th house is normally known as the 'House of Friends, Groups, Hopes and Wishes'. At first this may seem strange — what do friends and groups have to do with hopes and wishes? Why are these things all lumped together under the same house? However, when the deeper, most basic principle of the house is explained, then the connection becomes clear. The kernel of the 11th house is 'the urge to become something greater than we already are'. We do this by connecting to something greater than our separate selves — by aligning ourselves with friends and social circles, by joining groups, by identifying with causes which lift us out of ourselves and encompass us in a vaster scheme of things. But the desire to become something greater than we already are must also be accompanied by the capacity to envision new and different possibilities. In other words, hoping and wishing for something moves us beyond existing images and models of ourselves. We must have a dream before we can have a dream come true. Understood in the context of the desire to extend our already existing sphere of experience, the 11th house labels of 'friends, groups, hopes and wishes' begin to make sense in relationship to one another.

The conventional way in which the influence of planets and signs in the houses has been interpreted is another obstacle to fully appreciating the significance of each house. Perceiving events as purely external circumstances which befall us, traditional astrology interprets placements in the chart in a deterministic and fatalistic light, and fails to comprehend the part we play in shaping and constituting what happens to us. An 'event-orientated' astrologer, for instance, might say to a man with Saturn in the 11th house something like 'Your friends will restrict and disappoint you.' This may be true, but what good does such an interpretation do for anyone?

The philosophical premise upon which psychological astrology is based is that a person's reality springs outward from his or her inner landscape of thoughts, feelings, expectations and beliefs. For the man with Saturn in the 11th, trouble with friends is only the tip of the iceberg — the outer manifestation of something which

he, himself, is responsible for creating. His difficulty relating with companions is the surface manifestation of something much deeper: his fear of expanding his boundaries to include something other than himself. He wants to become greater than he already is — to identify with something beyond his existing sense of self — and yet he is afraid of endangering the identity he already has. The 11th house urges him to encompass a greater reality but Saturn says 'hold on, preserve what you are already familiar with.' Understood in this way, it is not friendship which restricts him, but *his own restrictions* which limit his friendships. The astrologer who points out this dilemma ushers the man into the vestibule of change. Confronting these apprehensions, examining their origins, and looking at the possible ways of dealing with his fears, are the keys which open the door to further growth and development. When appreciated in the context of unfolding his potential and realizing his life-plan, this man's difficulties with friends becomes a necessary and productive phase of experience. Grappling with Saturn in the 11th, rather than avoiding it or blaming it on others, is one way he 'makes of himself what he is supposed to become'. How infinitely more beneficial this interpretation of an 11th house Saturn is than 'Sorry, old chap, your friends are no good.'

In his book *The Astrology of Personality*, Dane Rudhyar, a pioneer of person-centred astrology, proposes that reading the chart is to read the *dharma* of the person.¹ In a later work, *The Astrological Houses*, he elaborates more fully on this, emphasizing that the planets and signs in each house offer 'celestial instructions' on how a person can most naturally unfold his or her life-plan in that area of existence.² As far as possible, this book interprets the planets and signs through the houses in this perspective. However, besides just indicating the most authentic way to fulfil our intrinsic potentialities, the house placements also show our *innate predisposition* to perceive the experiences associated with each house in the context of the signs and planets found there. For example, a woman with Pluto in the 7th house is predisposed from birth to expect Pluto in connection with the affairs of that house. What's more, because Pluto is what she is expecting there, Pluto is precisely what she will find.

What we see in life is coloured by what we expect to see. Twenty-eight students were asked to describe what they saw when a deck of playing cards was flashed one-by-one onto a screen. Their basic expectation (or orienting paradigm) was the preconception that a pack of cards consists of four suits: two black (spades and clubs) and two red suits (hearts and diamonds). However, when the

experimenters slipped a *red* six of spades into the deck, many of the students simply refused the evidence of their own eyes and 'converted' the red spade to black in their descriptions. In other words, when the red six of spades was flashed onto the screen, they didn't even notice the card's incongruity to their expectations of what a six of spades should look like. They saw only what they expected to see, not what was *actually* there.³

Similarly, our archetypal expectations, as seen through the signs and planets in the houses, precondition us to certain ways of experiencing life. The woman born with Pluto in the 7th, then, will filter issues relating to partnership through the lens of that planet. In this sense, she is 'stuck' with Pluto in that dimension of life, just as an acorn is stuck with becoming an oak. Nothing she can do will change that planet being there. But once she becomes *consciously aware* that Pluto is the context in which she views the 7th house, a few alternatives open to her which didn't exist previously.

To begin with, she can ask herself what purpose the 7th house Pluto serves in the overall unfoldment of her life-plan. In this way, she accepts and begins to co-operate with her inborn nature. Secondly, instead of blaming life or other people for the state of affairs in that house, she can try to understand the role she has played in creating the circumstances there. By doing this, she imbues the experiences in her life with greater meaning and significance — they are not just random events which 'happen' to her. Finally, if she can 'use' Pluto in its most constructive connotations, she is less likely to have to suffer its gruelling side any longer than necessary. On one level, Pluto implies the tearing down of forms and the collapse of existing structures. But on another level, Pluto represents transformation and rebirth into a whole new way of being. Through altering the perspective in which she views what is happening, she can understand Pluto's upheavals as necessary opportunities for growth and change. By facing and coming to terms with the kinds of traumas associated with this planet, she 'shifts' levels and finds that Pluto has a whole other dimension of experience to offer. She learns what Paracelsus observed so long ago, that 'the deity which brings the illness also brings the cure.'

Awareness brings change. Through examining the house placements in our charts, we not only are given clues as to the best way to meet life in that area, but we also gain insight into the underlying archetypal expectations operating within us. Once we become aware that we have an inborn bias to see things in a certain context, we can begin to work constructively within that framework,

gradually expanding its borders to allow for other alternatives. Bearing this in mind, the reader can use this book both as a tool for personal development and as a guide for chart interpretation. The suggested meaning of each planet and sign through the houses is intended to serve as a broad and general outline, hopefully inspiring further thought and reflection on the nature of each placement.

My suggestions should not be taken as gospel or applied too rigidly, and I apologize for the inherent limitations of the 'cookbook' format. My firm belief is that every factor in the chart can only be fully appreciated in the light of the whole chart. Furthermore, the expression of any placement in the horoscope is contingent on the X-factor of the level of consciousness of the entity for whom it is drawn. A woman might be born at the same time, place and date as her pet frog, and the two charts would look exactly the same. But the frog expresses the birth map according to its level of awareness, and the woman according to hers. Because our level of consciousness plays such a crucial role in determining the 'outcome' and meaning of placements in the chart, no rigid interpretation of any one factor can be fixed. Each of us is more than the sum of the parts of the chart. Each of us has the potential for greater awareness, freedom and fulfilment.

2.

SPACE, TIME AND BOUNDARIES

A human being is part of the whole, called by us 'Universe';
a part limited in time and space.

Albert Einstein

According to the Bible, God began His great work by creating the universe and then dividing it into different parts. He made the heavens separate from the earth, light separate from darkness, and day separate from night. In an attempt to manage, understand and make sense of existence, human beings exhibit this same tendency to divide the wholeness of life into various component parts and phases. Similarly, the birthchart, the map of an individual's existence, reflects this slicing of life into different sections — the sum total of which make a whole.

The Division of Space

No matter how haphazard the universe might seem at times, it is, nonetheless, fairly orderly. Cyclic and predictable, the celestial bodies manage to keep on their paths and adhere to their proper motion. Perhaps in an attempt to ascribe meaning and order to their lives, our early human ancestors observed a relationship between celestial events (the movements of the Sun, Moon and planets) and life on earth. But they needed to have a frame of reference or backdrop by which to plot and pinpoint the positions of these moving lights in the sky. In order to do this, space was divided into different sections and labelled.

Modern astrologers are faced with the same problem — how to divide space to create a frame of reference by which to identify the positions of the celestial bodies. It so happens, from a geocentric point of view, that the Sun, Moon and planets all appear to move in a broad circular path around the earth. This path extends

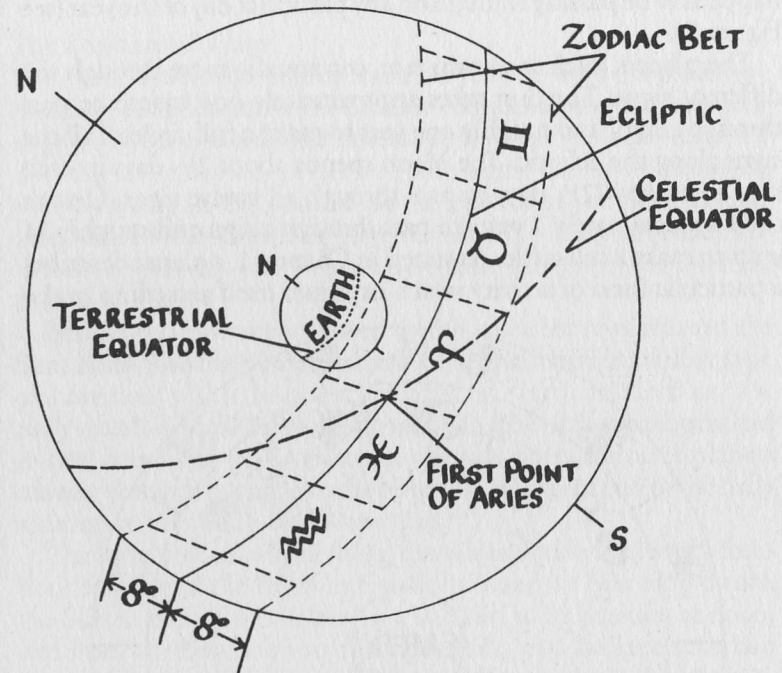


Fig. 1

THE DIVISION OF SPACE

approximately 8 or 9 degrees on either side of what is known as the *ecliptic* — the apparent path of the Sun around the Earth — and is called the *Zodiac Belt*. The ecliptic is then divided into twelve signs of thirty degrees each, starting with 0 degrees of Aries, the point where the Sun's path intersects the celestial equator (the Earth's equator projected into space) at the Spring Equinox. In this sense, the signs of the Zodiac (Aries, Taurus, Gemini, etc.)* are subdivisions of the ecliptic, the apparent yearly movement of the Sun around the Earth (see Figure 1). The positions of the planets are mapped

* The signs bear the same names as the constellations, but due to a phenomenon known as the *Precession of the Equinoxes*, the signs and constellations no longer coincide.

against these divisions of the ecliptic, showing what sign each planet happens to be passing through on any particular day of the year (see Figure 2).

The planets, each at its own rate, continually move through the different signs. The Sun takes approximately one month to pass through a sign, and roughly one year to make a full circle of all the signs along the ecliptic. The Moon spends about 2½ days in each sign and takes 27½ days to pass through all twelve signs. Uranus takes approximately 7 years to pass through a sign and roughly 84 years to make a full circle. As stated in Chapter 1, a planet describes a particular kind of activity which expresses itself according to the

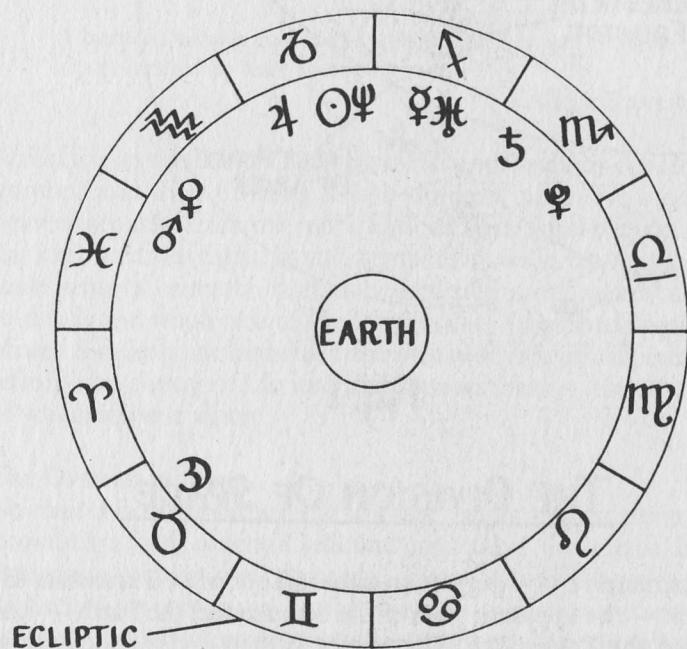


Fig. 2

PLANETS MAPPED AGAINST
THE ECLIPTIC
FOR JANUARY 1st, 1985

nature of the sign in which it is placed.

The Division of Time

The word *horoscope* comes from the Greek word 'horoscopus', meaning 'consideration of the hour' or 'consideration of the ascending degree'. In other words, the horoscope is literally a 'time-map'. By dividing the space in the heavens into signs, the early astrologers were able to plot the position of the planets in the sky. But they soon realized that something more was needed — a frame of reference to link the planetary pattern to a particular person born at a certain time and place.

Besides the movement caused by the apparent revolution of the Sun, Moon and the planets around the Earth, there is another type of movement which the horoscope must take into consideration: *the daily rotation of the Earth on its own axis*. The early astrologers had to find some way to correlate the celestial phenomena of planets moving through the signs to the terrestrial phenomenon of the daily rotation of the Earth on its own axis.

The most obvious way of doing this was to divide the twenty-four-hour rotation of the Earth into sections based on how long it took the Sun to move from its position at dawn to its position at noon, and from its noon point to its sunset point, etc. Because at certain times of the year the Sun would spend longer above the horizon, these divisions would not always be equal.

Martin Freeman, in his book *How to Interpret a Birth Chart*¹, helps the beginning student of astrology conceptualize the kind of movement caused by the rotation of the Earth. He suggests that we imagine a day in early spring. From the point of view of the Earth, the Sun in early spring is situated in that part of the Zodiacal Belt which is known as Aries. At sunrise on the day in question, the Sun and the sign of Aries will be seen appearing over the eastern horizon of the observer on Earth. By noon of that day, however, the Sun and Aries are no longer due east — they have moved to a position more or less overhead of the observer, and a different sign, probably Cancer, is on the eastern horizon. By sunset, the Sun and Aries will be seen to be setting over the western horizon, and the opposite sign of Libra (180 degrees away from Aries) will be rising over the eastern horizon. At sunrise the next day, the Sun and Aries will again be seen in the east, but the Sun would have moved approximately one degree further along in the sign of Aries. Thus, due to the daily rotation of the Earth on its own axis, the position of the signs (and any planets which happen to be in them) changes in relation to the horizon.

The Division of the Chart into Angles

To understand houses it is essential to remember that we are dealing with two kinds of movement — that of the Earth and the other planets around the Sun, but also the movement of the Earth on its axis. The division of the mundane sphere into what eventually became known as the houses arose out of a need to relate the axial rotation of the Earth with the movement of the planets in the sky. While signs are subdivisions of the apparent revolution of the Sun, Moon and planets around the Earth, houses are subdivisions of the Earth's diurnal (daily) rotation on its own axis.

In *The Astrological Houses*, Dane Rudhyar expands Cyril Fagan's view that what we now refer to as houses were originally periods of time called 'watches'. Watches were based on the movement of the Sun as it rose in the east, passed overhead of the observer, and set in the west. Each watch covered approximately six hours of time, marking the points of sunrise, noon, sunset and midnight. By the advent of the Renaissance, astrologers had devised several methods

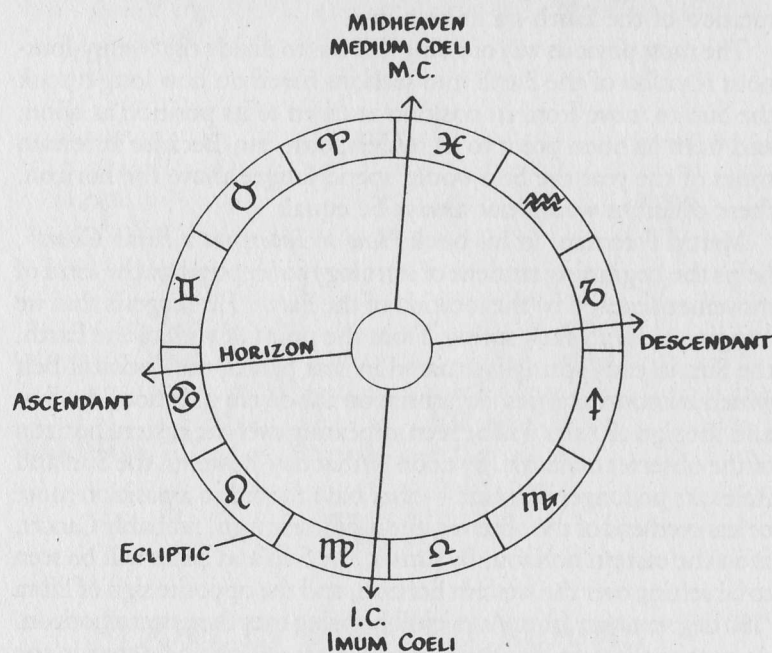


Fig. 3

THE FOUR ANGLES

of dividing these watches into the twelve houses of the horoscope. Furthermore, they had developed a correspondence between various types of human activity and the different watches or houses. In this way, the houses became the frame of reference through which the potentialities of a planet and sign combination could be related to the actual events and concerns of life. Without the structure of the houses, astrologers cannot bring the significance of celestial events down to earth.

It is an easy step from the four watches to the four points in the chart known as *the Angles* (see Figure 3). From the point of view of an observer's position on earth, at any time of day, a certain sign will be seen to be rising in the east while its opposite sign (180 degrees away) will be seen to be setting in the west. The degree of the sign occupying the easternmost point in the sky is called the *Ascending Degree* and the sign it is in is called the *Ascendant* or *Rising Sign*. Astronomically, the Ascendant marks the intersection of the ecliptic with the observer's horizon — in other words, the meeting of heaven and earth. The opposite point to the Ascendant is the *Descendant*, the sign setting in the west. The line connecting the Ascendant and Descendant is called the *axis of the horizon*.

Likewise, at any time of the day for an observer on earth, a particular degree of a certain sign will be 'culminating' at the upper meridian, the point due south of the place in question. This is called the *Midheaven* or *MC*, an abbreviation for the Latin term *Medium Coeli*, the 'middle of the heavens'. The opposite point to the Midheaven is called the *Imum Coeli* or *IC*, an abbreviation for 'the lowest heavens'. The line connecting the Midheaven to the Imum Coeli is called the *axis of the meridian*.

These four points are determined astronomically. Collectively called *the Angles*, the signs found on these points reveal a great deal about an individual's orientation to basic experiences in life. Their significance is more fully discussed in later chapters. The intersection of the axis of the horizon and the axis of the meridian give rise to the four *Quadrants* of the chart. Owing to the tilt of the Earth, the size of the quadrants arising from this fourfold division are seldom equal, and will vary according to the latitude and time of year of the birth.

The Division of the Four Angles into the Twelve Houses

While determining the angles does not raise too many problems, the manner in which the four angles should (or should not) be trisected to form the twelve houses is a major controversy in astrology.

On the whole, there seems to be general agreement that the line of the horizon — the Ascendant-Descendant axis — is the basis upon which the division of the chart into houses should rest. In other words, most astrologers agree that the Ascendant should mark the *cusps* or beginning point (or leading edge) of the 1st house and the Descendant should mark the cusp or beginning point of the 7th house. After that, astrologers disperse in all directions. Those who support the Equal House System of house-division provide the least complicated solution. Calling the Ascendant the cusp of the 1st house, they simply divide the ecliptic into twelve equal-sized houses of thirty degrees each. So, if the Ascendant were 13 degrees of Cancer, then the 2nd house would be 13 degrees of Leo, the 3rd house 13 degrees of Virgo, etc. In the case of Equal House charts, the Midheaven does not necessarily coincide with any house cusp.

However, in Quadrant systems of house-division, the four points of the angles all correspond to house cusps: the Ascendant becomes the 1st house cusp, the IC becomes the 4th house cusp, the Descendant becomes the 7th house cusp, and the Midheaven becomes the 10th house cusp. But how the intermediate house cusps (that is, the cusps of the 2nd, 3rd, 5th, 6th, 8th, 9th, 11th and 12th houses) should be calculated raises many questions. In some of these systems, *space* is divided to determine these cusps; in other systems *time* is the factor upon which the division is made. A fuller discussion of the question of house-division is included in Appendix 2. Personally, and for reasons explained in the Appendix, I favour Quadrant systems over the Equal House System and for the purposes of this book, will generally relate the cusp of the 10th house to the Midheaven, and the cusp of the 4th house to the *Imum Coeli*.

One way or another, we want to end up with twelve houses. Why twelve? The most obvious reason for this is that astrologers believed that the division of the mundane sphere into houses should mirror the division of the ecliptic into twelve signs. Rudhyar offers a more philosophical answer. He argues that each quarter of the chart (as defined by the Ascendant, IC, Descendant and Midheaven) should be divided into three houses because 'each operation of life is basically threefold, including action, reaction, and the result of both.'² In his opinion, then, the 2nd and 3rd houses carry out the significance of the Ascendant and 1st house; the 5th and 6th houses fulfil what is begun by the IC and 4th house; the 8th and 9th houses continue what is started by the Descendant and 7th house; and the 11th and 12th houses complete what was initiated by the Midheaven and 10th house. Besides justifying the need for twelve houses, Rudhyar's

reasoning helps us to appreciate the fact that the meaning and relevance of each house follows on logically from the previous one. More will be said on the cyclic process of the houses later.

The houses are traditionally counted anti-clockwise from the Ascendant. The 1st and 7th houses are always opposite one another — this means that the sign on the 7th house cusp will be the opposite sign to the one on the 1st house cusp, although the actual degree on the cusp will stay the same. This same rule applies to the other pairs of opposite houses: the 2nd and 8th, the 3rd and 9th, the 4th and 10th, the 5th and 11th and the 6th and 12th.

Martin Freeman makes the relationship between the signs of the zodiac and the twelvefold division of the houses clearer by picturing the zodiac as a 'great wheel surrounding the earth along whose rim the planets move'. This wheel is fixed against the background of the heavens, and the signs are marked along the edge. The twelve houses are like the 'spokes of a moving wheel superimposed on the greater wheel'. The spokes of the houses rotate a full circle every twenty-four hours in line with the daily rotation of the Earth. The particular way the wheel of the houses is related to the wheel of the zodiac at the time and place of birth is what makes the chart unique for each individual.³

Since the Earth rotates once every twenty-four hours, the twelve signs and ten planets pass through the twelve houses in that period. The birthchart is a frozen moment in time which shows the particular alignment of planets, signs and houses for the time and place of birth. Two people may be born on the same day and have the same sign positions of the planets, but because they are born in a different place or at a different time, the planetary pattern will be seen in a different area of the heaven, i.e. in different houses.

So far we have divided space into signs, divided time into four quadrants, and divided four quadrants into twelve houses. That's enough dividing for now. It's time to assign meaning to the houses, and consider their relationship to one another, and to our lives.

The Natural Zodiac

Since the houses are determined by the line of the horizon (where heaven and earth meet), they relate the activities and energies symbolized by the planets in the signs (celestial events) to actual life on earth (terrestrial events). In other words, the houses show specific areas of everyday experience through which the operations of the signs and planets manifest. Each of the twelve houses represents a different department of life — a particular phase of what Rudhyar calls 'the spectrum of experience'.⁴

But we still have the problem of assigning meaning to the different houses. Generally, the meaning of each house mirrors the meaning of the twelve signs of the zodiac: Aries is considered similar to the 1st house, Taurus is considered similar to the 2nd house, and so on right through to the connection of Pisces with the 12th house. In what is called the *Natural Zodiac* (see Figure 4), the first degree of Aries is placed on the Ascendant, the first degree of Taurus is placed on the cusp of the 2nd house, the first degree of Gemini is placed on the cusp of the 3rd house, etc. The Natural Zodiac is symbolic, and its main purpose is to help the student gain a deeper understanding of what the houses signify. *In actual practice, the*

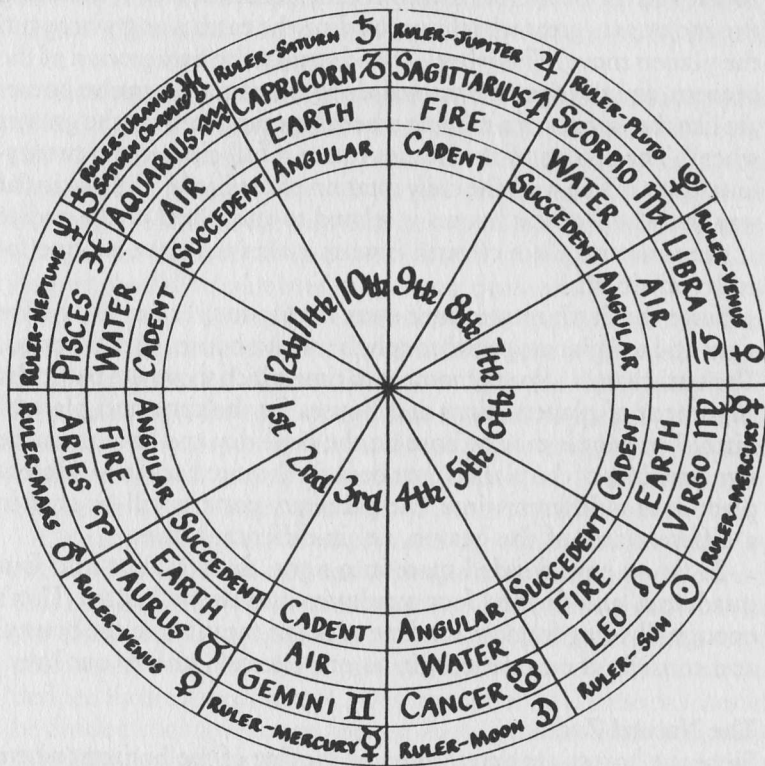


Fig. 4

THE NATURAL ZODIAC

houses in a person's chart will almost never align themselves in such an exact correspondence with the signs as in the Natural Zodiac.

The coupling of 0 degrees of Aries with the Ascendant does make sense, however, because both Aries and the Ascendant (cusp of the 1st house) are beginning points in their respective cycles. The yearly cycle of the Sun's apparent movement around the Earth begins with 0 degrees of Aries — the point where the celestial equator intersects the ecliptic at the Spring Equinox. The daily cycle of the Sun through the houses symbolically begins with the Ascendant — the point where the horizon of the observer on earth intersects the ecliptic. Since Aries and the Ascendant both connote beginnings, it is understandable that they should share a similar meaning. Aries is a sign which implies 'initiation', fresh starts, and the first impulse to act. The Ascendant and 1st house are associated with birth and the way in which we meet life. The ruler of Aries, Mars, also denotes initiatory energy, the will-to-be, and the urge to make an impact on the environment.

Zipporah Dobyns, in *The Astrologer's Casebook*,⁵ describes astrology as a symbolic language in which the signs, planets and houses form the alphabet. She feels that astrology depicts twelve ways of being in the world, or twelve sides of life. These twelve aspects of the totality of life can be written in different ways, just as in the English alphabet we have upper case, lower case and italic letters. Signs symbolize one form of the letters of the alphabet, planets another, and houses another still. Signs, planets and houses, in other words, represent different ways in which the same twelve basic principles can be expressed. More specifically, Aries, Mars and the 1st house represent one letter; Taurus, Venus and the 2nd house another; Gemini, Mercury and the 3rd house represent a third letter, etc. It must be remembered, however, that any planet or any sign can be located in any house depending on the exact time, place and date of birth. Therefore, the factors symbolized by a sign, planet or house will be found to be mixed.

The Houses as Fields of Experience

In many textbooks, each house is generally allotted a field of experience, describing a particular set of circumstances in a person's life. For instance, one traditional meaning of the 4th house is 'the home', of the 9th house is 'long journeys', and one of the areas covered by the 12th house is 'institutions'. Texts tell us that if we want to know what a person's home is like, we should examine that person's 4th house. If we want to know what will happen to a person on long

journeys, we should analyse the 9th house; and if we want to find out how someone will fare in hospitals or prisons we should consider the placements in the 12th. While sometimes quite accurate, this way of interpreting houses is flat, boring and not very helpful. In Chapter 1, I emphasized that the core meaning of the house must be grasped — that essential inner meaning from which spring all the endless associations and possibilities connected to that house. The 4th house is referred to as the house of 'the home' for a reason, and that reason should be understood. The 9th house is associated with 'long journeys' because travel is just one way that a more general process associated with the 9th house can be lived out. 'Hospitals and prisons' hardly scratch the surface of the 12th house. In Part 2 of this book, we crack the shell of each house in an attempt to cut through all its layers and 'get at' the meaty, archetypal kernel.

Planets and signs in a house reveal much more than just what might be waiting 'out there' for us. Placements in a house describe the inner landscape — the inborn images we carry within which are then 'projected' onto that sphere. We filter what is happening outside through the subjective lens of the sign(s) or planet(s) in a house. If Pluto is in the 4th house, even something 'nice' someone does for us in our home might be perceived as dangerous, underhand and threatening. But, most importantly, the signs and planets in a house suggest the best and most natural manner in which we 'should' meet that area of life in order to unfold and realize our inherent potentialities. As Dane Rudhyar writes, 'each house of the chart symbolizes a specialised aspect of [our] *dharma*.'⁶

The Houses as Process

In a lecture entitled 'Creating a Sacred Psychology',⁷ the psychologist Jean Houston related an anecdote about the life of Margaret Mead. As a child, Margaret asked her mother to teach her how to make cheese. Her mother replied, 'Yes, dear, but you are going to have to watch the calf being born.' From the calf being born to making cheese — Margaret Mead was taught as a child to do entire processes, from beginning, to middle, to end.

Dr Houston laments that we are the victims of an 'age of interrupted process'. We turn on a switch and the world is set in motion. We know a little about the beginning of things; we know a little about the end of things; but we have no idea about the middle. We have lost the sense of the natural rhythms of life.

Our current culture is insufferably imbalanced. Before the sixteenth century the dominant world view was organic. People lived

close to nature in small social groups, and perceived their own needs as subordinate to those of the community. Natural science had its basis in reason *and* faith, and the material and spiritual were inextricably linked. By the seventeenth century, this world view had changed dramatically. The sense of an organic, spiritual universe was replaced by a different notion: the world as a machine, which functioned on the basis of mechanical laws, and which could be explained in terms of the movement and arrangement of its various parts. The earth was no longer the Great Mother, sentient and alive, but a mechanism, reducible to bits and pieces like a clock. Descartes' famous statement, '*Cogito, ergo sum*' — I think, therefore I am — heralded a major split between mind and matter. People moved into their heads and left the rest of their bodies behind. Fragmentation became the rule of the day, and continues to reign even though twentieth-century physics has shown that *relationship is everything* — that *nothing* can be understood isolated from its context.

Ironically, astrology, the study of nature's cycles and movements, also lost its sense of process and its feeling for the organic wholeness of life. The mechanistic world view led to a belief that nature could and should be controlled, dominated and exploited. Similarly, astrology came to emphasize prediction and outcome at the expense of an understanding of the deeper significance of things. Houses were described by keywords and meanings which made them seem as if they were unrelated to one another, or only loosely connected. Why is the 2nd house of 'money, resources and possessions' followed by the 3rd house of 'the mind, immediate environment, and brothers and sisters'? Why is the 6th house of 'work, health and small animals' spawned by the 5th house of 'creative self-expression, hobbies and spare-time activities'? Surely, just as summer follows spring and day turns into night, there must be some fundamental reason why one house leads on to the next.

Houses are not separate, isolated, dangling segments of life. Conceived in their totality, they unfold a process of supreme significance — the story of the emergence and development of a human being. Starting at birth from the Ascendant, we are not even aware of ourselves as distinct from anything else. Gradually, house by house, through a series of steps, phases, dances and changes we build an identity which can ultimately expand to include all of creation. We emerge out of an amorphous sea, take shape, and then merge back again. Unless appreciated as a process of unfoldment, both life and the houses forfeit their essential meaning. Process is embedded in the very root of human experience. Division is only

one part of the entire cycle, and yet we imprison ourselves in it. But wholeness is everything.

PART 2: MAPPING THE JOURNEY

3. THE ASCENDANT AND THE FIRST HOUSE

What we are looking for is what is looking.

St Francis

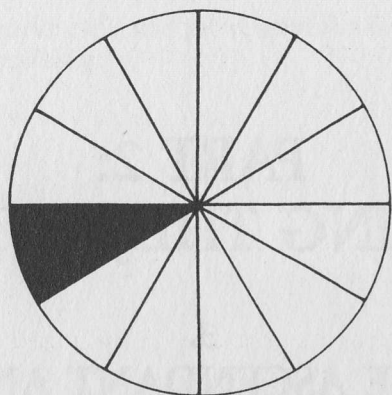
Take a few seconds to imagine how existence in the womb might feel. Floating rhythmically in the waters of life — there is no sense of an individual or separate identity, no awareness of body, feelings or mind as distinct from anything else. Dreamily immersed in a primal paradise, there is only unity or oneness with the rest of creation. The universe is the self, and the self is the universe.¹

Birth rather dramatically jolts us out of this realm of oceanic totality. Being born means 'taking on' a body, and heralds the self as a unique and distinct individual. On the basis of this moment, the birthchart is drawn and our journey through the houses begins.

Marking the cusp of the 1st house, the Ascendant shows the exact degree of the zodiacal sign which is rising over the eastern horizon at the time of birth. Coincident with the first independent breath we take, the Ascendant and 1st house proclaim the beginning of a cycle, the initial step or stage in the process of Becoming.

Whatever is born at a moment in time reflects the qualities of that moment. The Ascending sign comes into light and distinguishes itself from darkness at the same time that we emerge from the dark, hidden, and undifferentiated environment of the mother's womb. In other words, the Ascendant appears as we appear, and its qualities reflect both who we are *and* how we meet life.

The sign of the Ascendant symbolizes a particular facet of the



1st

totality of life which literally seeks 'em-bodiment' through what is being born at that moment. Because the Ascendant corresponds with the initial 'flash' or 'hit' of our individual existence, it also impresses itself deeply into the psyche as 'that which life is all about'. We attribute to life the qualities of the sign on the Ascendant or any planets nearby. It is the lens through which we perceive existence, the focus we bring into life, the way we 'bracket' the world. And since we see the world in this way, we invariably act and behave in accordance with our vision. What's more, life obliges our expectations and reflects our own point of view back to us.

Let us pause and consider this concept for a moment. How we perceive the world (our lens) will influence both the way we relate to it as well as what is fed back to us. By consciously or unconsciously 'choosing' certain possible interpretations of situations or people's action and behaviour (while disregarding other ways of assessing the same circumstances), we organize our experience of life according to what we have elected to see. The Ascendant, which is the first notion of life we form at birth, describes something about this sorting out and selection process. Reflecting the inborn image we have of life, the sign on the Ascendant colours our view of existence. If we have on red glasses, the world looks red and we will act accordingly. We may act very differently if we see a blue world through our lenses.

For example, if Sagittarius is rising, we will perceive a world of many exciting options and possibilities which invite us to explore and grow. If Capricorn is rising, however, we will view the world through a narrower lens of fear, doubt and hesitation. The same opportunities for expansion which stimulate and excite the Sagittarius

rising into action may provoke the Capricorn rising into a state of dread and apprehension. When presented with a new possibility the Sagittarius Ascendant will exclaim, 'Great, when do I start?' When presented with the same possibility, the Capricorn Ascendant will shudder and drone, 'Must I do it? I know I really should. Am I good enough? Oh, what a big responsibility!'

We 'dream the world up' according to the sign on the Ascendant, and then we enact the dream. It is both the maze we create, and, at the same time, the way out of the maze. For instance, those with Aries rising interpret the world as a place in which action and decisiveness are prerequisites, and then they proceed to act decisively. Those with Gemini rising create a world in which acquiring knowledge and understanding is necessary and then they endeavour to try to figure life out. In this sense, the sign on the Ascendant is both what we are looking for *and* what is doing the looking. A more detailed description of each Ascendant is found in Chapter 17.

The sign on the Ascendant or any planet near the cusp of the 1st house often describes the individual's experience of his or her birth. For example, Saturn on the Ascendant or Capricorn rising may signify delayed, extended or difficult births. Mars or Aries there seems to plunge into life head-first as if it is eager to 'get out there and get on with things'. Many births with Pluto rising or Scorpio ascending involve a close life-and-death struggle, with the mother or the infant in great danger during the delivery. Regression and rebirthing therapists who also work with astrology confirm the correlation between the sign or planet on the Ascendant and the birth experience.

More broadly, the Ascendant and 1st house denote our relationship to the archetype of Initiation itself. The rising sign not only describes something about the actual birth, but also the inborn expectations and images we have whenever we have to 'get something started'. The Ascendant suggests the fashion or manner by which we will enter into different phases or aspects of life. Anytime we experience something akin to a birth, each time we embrace a new area, facet or level of experience, the qualities of the Ascendant and 1st house are evoked. Each new beginning resonates with the qualities of earlier new beginnings, reawakening similar issues and associations. Capricorn or Saturn rising, for example, hesitates and holds back

* Any planet or sign in a house always suggests the most natural way to unfold the life-plan in the area of life the house represents. To avoid endless repetition of this concept, I do not always state this explicitly in the examples used in this part of the book.

not just with the actual birth but with any transition into a new phase of life.

The style in which we meet life in general is shown by the Ascendant and 1st house. The image which comes to mind is that of a bird pecking itself out of an egg. We can 'hatch' into things in different ways. A Cancer rising bird knows it has to hatch, cracks the shell, and then decides it's safer in the egg it knows. The Taurus rising bird will be slow to hatch but, once the process is begun, will carry it through in a determined and steady fashion. The Leo rising bird will wait until the conditions are suitable to make a dramatic, noble or dignified entrance, exhibiting itself proudly to the world. As an exercise, the reader might try imagining how the other rising signs 'hatch' into life or approach different phases of experience.

The Ascendant may be the way we hatch but what we grow into is the Sun sign. In other words, the Ascendant is the path leading to the Sun. For instance, a woman with the Sun in Aries and Virgo rising might discover her ability to initiate, lead and inspire (Aries) through developing Virgo qualities — such as the measuring of her energy in a focused and precise manner. A man with the Sun in Pisces and Libra rising may discover his way of healing and serving others (Pisces) through an important one-to-one relationship or artistic endeavour (Libra). The Ascendant flowers into the Sun. Or, as Liz Greene expresses it, the Sun is the kind of hero we are, but the Ascendant is the quest on which we must embark. The Sun is why we are here; the Ascendant is how we get there.

The signs and planets in the 1st house indicate the kinds of functions which will be most valuable in the process of realizing our own unique identity. These are the tasks that we need to fulfil in order to more wholly unravel who we are. We cannot be complete until we have recognized, explored and developed these qualities. In this respect, it is useful to bear in mind that the signs and planets (in any house) can be compared to a lift in a department store. The lift can let us off at the first floor for women's shoes, the second floor for men's clothes, or go directly to the restaurant at the top. Similarly, Mars or Aries, for instance, can, on one level, signify impulsiveness and rashness, while on another, courage and bravery. As we expand our awareness, it is possible to shift and change levels, to move from one form of expression of the sign or planet to another. Such shifting of levels may need to be experienced with all the placements in the chart, but it is especially fruitful to experiment in this way with the energies in the 1st house — the area of the chart so crucial to self-discovery.

Along with the 3rd, 4th and 10th houses, the 1st house denotes something about the atmosphere in the early environment. We normally encounter the placements in the 1st house in the highly formative early years of life. For instance, if Jupiter is there, the person may change countries shortly after birth. With Saturn, there may be a sense of hardship or restriction during infancy. Because 1st house energies are met and awakened so early in life, we form a close identification with the archetypes which the planets and signs there represent. Make a small scratch in the bark of a sapling, and once grown, the tree has an enormous cut in it.

Conversely, 1st house energies could describe the effect our 'arrival on the scene' produces on others. With Uranus or Aquarius there, for example, our arrival may signify disruption and change. With Pluto or Scorpio there, our birth may coincide with a major crisis of reorientation for those around us. We bring any sign or planet in the 1st house along with us wherever we go. This is not surprising since this house is naturally associated with the cardinal and fiery sign of Aries and the planet Mars. Cardinal fire represents a principle which radiates out into life. In general, the attributes of any sign or planet in the 1st house are somehow amplified by being in that position, as if the volume of their 'tone' has been raised. If 1st house energies are not obvious in the person, then something else in the chart is probably hampering their expression, and this blockage should be examined.

Since the sign on the Ascendant has such a great influence on the manner in which we meet life, the qualities of this sign will be reflected and embodied to some degree in our overall physical appearance and countenance. Many astrologers claim the ability to rectify an uncertain birth-time by assessing which Ascending sign correlates to the person's shape and looks. However, it is an oversimplification to assign bodily appearance to the Ascendant alone. The whole chart is lived and expressed through the body, and therefore many different factors in the birth map are concretized in the physiognomy.

Geoffrey Dean's *Recent Advances in Natal Astrology* recounts some of the studies which have been conducted on the relationship between placements in the chart and physical appearance. The American astrologer Zipporah Dobyns believes that the position of the ruler of the Ascendant (the planet which rules the sign on the 1st house cusp) is more important in this respect than the sign in which the Ascendant is placed. The German astrologer, Edith Wangemann, reports a correlation between the Ascendant sign and ruler with the

shape of the head, forehead, and bones around the eyebrows.²

March and McEvers, authors of *The Only Way to Learn Astrology*, Vol. 3, include an interesting chapter on 'Looking for Physical Appearance'. They feel the crucial factors are the sign on the Ascendant, planets in the 1st and 12th houses within 8 or 9 degrees of the Ascendant, the placement of the ruler of the Ascendant, the Sun sign, and planets near the MC.³

Obviously, correlating physical appearance with the chart is quite complex. Nonetheless, some of the possible physical manifestations of the Ascending signs are given in Chapter 17.

In general, when assessing any of the workings of the Ascendant, a number of factors need to be considered: the sign on the Ascendant; the ruling planet — its sign, house and aspects; planets near the Ascendant; and aspects to the Ascendant itself. An explanation of these factors is found on pages 158-160.

At the moment of birth, a physical embodiment of one of the myriad possibilities of life rises out of the unbounded matrix of being. As beautiful as this may sound, we are in fact not born with the comprehension of ourselves as separate and individual entities; nor do we arrive with an awareness of ourselves as some manifestation of universal spirit, or as an expression of one of the many faces of what some term God. However, it is through developing the sign on the Ascendant and planets in the 1st house that we will become not only more aware of who we are as unique individuals, but also more conscious of our relation to the greater whole of which we are a part. The next eleven houses describe further stages in that journey.

4.

THE SECOND HOUSE

Mama may have, Papa may have
but God bless the child
that got his own

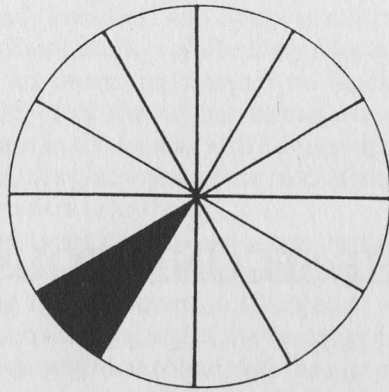
Billie Holiday

With the 1st house, the initial spark of individual identity has manifested and our general approach to life has been defined. Now the task at hand is the further elaboration of who we are, the forging of a more solid sense of 'I' or the personal ego.* We need more definition, more substance, a greater sense of our own worth and abilities. We need some idea of what it is that we possess which we can call our own. We also should have some notion of what we value, of what we would like to accrue or gain so that we can structure our life accordingly. The 2nd house, associated with the earthy sign of Taurus and the planet Venus, and usually described under the umbrella of 'Values, Possessions, Money and Resources', covers this phase of the journey.

The traditional labelling of the 2nd house makes it sound as if it covers only that which is concrete and tangible and of interest to the tax inspector. Don't be fooled — there is much more under this umbrella than meets the eye.

Although birth is the beginning of our development as a separate individual, it usually takes up to six months before we *recognize* we

* Ego can be defined as 'the centre of the field of consciousness' (Jung's definition). We are born into an ego-less state, because we are unconscious of existing as a separate entity. In the 2nd house, we become aware of our own distinct body; therefore it could be said that we have a body-ego. In the 3rd house, the mind differentiates from the body, and we develop a mental-ego. Once established, the boundaries of the ego can keep expanding.



2nd

have a body, and even longer to fully differentiate self from not-self. A big step forward towards establishing ourselves as an entity distinct from everything else is taken when we realize that Mother (who is the whole world to us) is actually *not us*. Before then, she has been seen purely as an extension of who we are. Gradually we develop a sense of inhabiting a physical form which is not hers nor anybody else's: 'These are *my* toes, not Mother's toes; these are *my* hands, not Mother's hands — they belong to me, they define me, they are what *I am* and what *I* possess.' But the discovery of our body as separate also awakens a sense of our vulnerability and finiteness which has not been present before. With this fearful realization comes the need to defend the separate self against death and destruction. We yearn to make ourselves more stable, permanent, solid and enduring.

The body is the first thing by which we define ourselves, but the way is now paved for further self-definition as we attach more and more things to ourselves through which we derive and give substance to our ego-identity. As time goes by we will develop a sense of other things we possess besides the body — a good mind, a clever tongue, a sympathetic nature, a practical ability, an artistic flair, etc. The 2nd house describes what we possess or hope to possess as well as those resources or attributes which, when developed, will give us the sense of substance, value, worth, safety and security previously provided by our identification with Mother. For most people this is money, although its mindless pursuit leads not to self-definition but to despair: witness the number of men queuing to jump off the tenth-floor window-ledge after the crash of 1929. More positively, the desire for money may serve as a spur to develop certain qualities

and faculties which otherwise might remain latent. Although the 2nd house is traditionally associated with money, it should be noted that other things can fulfil the need for safety, security and a more substantial sense of identity besides enlarging our bank balance.

On a more basic level, the 2nd house is an indication of what constitutes our personal security. Different things represent security to different people. For instance, if Gemini or Mercury is in the 2nd house then possessing knowledge may be what makes the person feel safe. Those with Pisces or Neptune in the 2nd could derive their security from a 'spiritual' philosophy or religion. If something makes us feel more safe and secure, then naturally we will want to acquire it.

Signs and planets in the 2nd house also serve as guidelines indicating the kinds of inherent faculties and capabilities which we can develop and concretize, and through which we gain a greater sense of self-worth. The 2nd house depicts our innate wealth which can be tapped — our substance or soil which can be tilled productively. For instance, if Mars or Aries should fall there, then potential valuable qualities which the person might actualize would be along the lines of what Mars and Aries represent: courage, directness and the ability to know what one wants and how to get it. Venus and Libra might bestow natural good taste, artistic talent, diplomatic *savoir-faire*, or physical attractiveness as assets. Any placement in any house gives clues to our most natural path of unfoldment in that area of life. Why not listen to these clues?

In addition to providing a stocklist of potential capacities, the 2nd house also designates our relationship to the sphere of money and possessions: that is, our attitudes towards the material world and the conditions we encounter in this realm. Whether we worship Mammon as a god or consider the world of form as all *maya* or illusion would be shown by placements here. Also indicated is the manner, style or rhythm with which we approach earning money and the development of skills and resources — be it keen, lethargic or fitful. Do we hold on tight or do we allow things to slip through our fingers? Do we have to exert tremendous effort in this area of life or are we blessed with a Midas touch? Do we still want what we have once we have managed to obtain it?

For example, Mars or Aries in the 2nd could indicate an eagerness to amass money as well as the propensity to spend it rashly. There may be a tendency to associate how 'macho' one is with the capacity to earn wealth and acquire possessions. Money could be earned through professions associated with Mars — anything from working for the military establishment to ironmongery. Venus' style in this

house is very different — she may lure money to her rather than clamour after it and perceive wealth and riches as a way of augmenting her seductiveness and appeal. Money could be earned through professions associated with Venus — anything from the fine arts to working in the cosmetics department at Harrod's. Liberace, the popular pianist who outrageously parades his wealth and extremes of taste, is born with Uranus in Pisces in the 2nd. Machiavelli, who believed that the end justified any means, was born with Mars in this house. Karl Marx, whose political and economic theories have changed history, was born with both the Sun and Moon in Taurus in the 2nd.

More broadly, 2nd house placements designate what we value and hope to gain in life. This is extremely crucial, because we base our whole existence on such criteria. When our values change, our whole life-focus can alter dramatically. In the 1960s, scores of executives abandoned their secure jobs and offices on Madison Avenue, stripped off their Brooks Brothers' suits and donned their bell-bottoms in search of a new life in California — all because of a shift in values.

The 2nd house shows what we desire. Desire-energy is a mysterious and powerful force: in fact, what we desire, value or appreciate largely determines what we attract into our lives. There is an allegory pertaining to this principle. The people of a small town had such an enormous appreciation for a certain world-famous and acclaimed artist that they wrote to his agent to ask if this illustrious man would deign to visit their town. The agent replied in no uncertain terms that the famous artist had no time to spare to travel to such an insignificant municipality as theirs. Undismayed, the people there established study societies to explore more deeply the work, life and philosophy of their beloved artist, and they even commissioned a statue of him to be erected in the town centre. Eventually the artist heard of the overwhelming enthusiasm and love which these people felt for his work. Naturally, he grew curious enough to journey to this little town where all this fuss was being made over him. In the end, not only did he visit the town but he felt so welcomed there that he decided to make it his new home. Against all odds, the depth and quality of these people's desire and appreciation for the artist had literally drawn him to them. Understood in this way, through valuing and appreciating the qualities associated with a planet which falls in the 2nd house, we are likely to create situations which draw this principle to us, or bring it to the fore. Transits and progressions to the 2nd house indicate those times of shifts and alterations to the desire-nature.

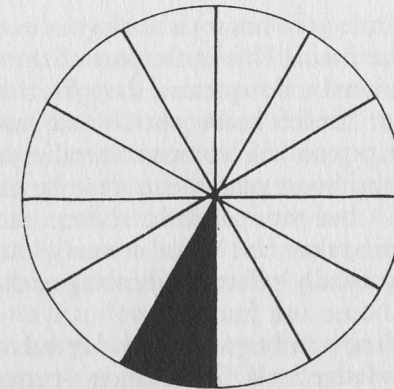
We all tend to form our sense of identity and security primarily from what we own, possess or attach to ourselves — be it the body, the home, the bank balance, the spouse, our children or a religious philosophy. However, deriving an identity from anything external or relative is ultimately precarious and conditional. Any of these could at any time be removed from us or suddenly lose their relevance. Even our body, which is the first thing we have labelled as our own and through which we gained our initial sense of 'I', must eventually be 'let go of' and sacrificed. Perhaps our only real security comes from an identification with that part of us which remains when everything else we thought we were is stripped away. To paraphrase Jung: we only discover what supports us when everything else we thought supported us doesn't support us anymore.¹ It is worth reflecting on the wisdom of certain American Indian tribes which required that at the end of each year, the richest man in the village — the one who had successfully appropriated the most wealth to himself — gave away everything he had accrued.

5. THE THIRD HOUSE

We read the world wrong, and say that it deceives us.
Tagore

In the womb and for some months after birth, nothing is perceived as separate from ourselves — everything is seen as an extension of who we are. Eventually we become aware of our own distinct body. We discover its biological needs and wants and the kind of equipment we have been given to operate in the world to fulfil these. A sense of physical separateness from the mother develops and thereafter the sense of separateness from the rest of the environment. It is only when we have distinguished ourselves from the totality of life that we can actually begin to see and understand what there is around us, and enter into a relationship with what we find. Having established some awareness of our own boundary and shape, we can now explore the boundaries and shapes of other things. By the time we reach the 3rd house — the area of the chart associated with Mercury and Gemini — we are sufficiently evolved to examine the environment more closely, to interact with it, and to form ideas and opinions about what we meet.

Developmentally, the 3rd house corresponds to the stage in life when we begin to crawl and learn to walk. Provided that we feel reasonably secure (the feeling that 'Mother is at home') and with the stipulation that the environment is not too repressive, we naturally relish our greater independence and autonomy. We *want* to grow and explore. Akin to this is the development of language and the ability to communicate and name things. All this sounds like fun, and yet ironically our growing autonomy and our increasing facility to operate in the world confront us head on with a frustrating sense of our own inadequacy and smallness. There are things out there which are bigger than we are, which are scary and threatening; there



3rd

are certain laws and limits — some things we are allowed to do or say, and are even praised for, while other things we do or say are reprehended with a scowl or firm slap. Welcome to the world of relativity! What a jigsaw puzzle! It is enough of a task to find all the pieces, let alone figure out how to put them together.

Most psychologists affirm that a true sense of individuality does not develop until language is learned: the typical noun-verb structure of most languages helps the growing child to distinguish subject from object, and in this way, the actor becomes separate from the action. (Little Johnny is not the ball, but he can throw the ball.) Accordingly, the child becomes more conscious of the self as a distinct entity — as a 'doer' or the one who is done to. Everything is no longer the same amorphous blob.¹

Through language, the child also enters the world of symbols, ideas and concepts, and, for the first time, is able to imagine sequences of events beyond what is immediately available to the senses or the body. Attention can now be focused not just on what is present, but also on hypothetical and abstract qualities of existence. In short, with the advent of language, the mind (or mental self) frees and differentiates itself from the body.²

Traditionally, astrologers have associated the 3rd house with what is known as 'the concrete mind' and the 9th house (opposite the 3rd) with 'the abstract mind'. Recent scientific investigation confirms what astrologers have always known — that the mind can be divided into two parts. Studies begun in the 1960s have demonstrated that the left and right sides of the brain correspond to different kinds of mental activity.³ The 'concrete mind' of the 3rd house (in league

with the Mercury-ruled 6th house) is analogous to the activities of the left side of the brain. This is the part of the brain which is concerned with rational and sequential thought, the fact-gathering aspect of the mind. The left brain controls that part of us that can talk about, analyse, pigeon-hole, compartmentalize and classify what we experience. Third house placements describe our mental style — how we think — but with particular reference to the left brain functions. Is our mind slow, fast, logical or woolly? Are our thoughts original or do they usually reflect the thinking of those around us? Examine the 3rd house and find out.

Furthermore, planets and signs in the 3rd reveal our relationship or attitude to knowledge itself. For instance, a person with Mars in the 3rd may believe that knowledge *is* power; but those with the Moon in this house may seek knowledge for the security it brings them, for the sense of safety and well-being they gain through mastering how something works.

As children, what we think about is mostly related to what we find in our immediate environment. Signs and planets in the 3rd house indicate what is 'out there' for us. However, as in the case of the Ascendant and 1st house, placements in the 3rd reveal our predisposition to perceive certain aspects of the environment and neglect or miss others. For example, those with Venus in the 3rd 'drink' Venus from the environment. They naturally imbibe the more harmonious and pleasing aspects of what is around them — those things which invite them to be congenial and harmonious in return. But those with Saturn there tend to perceive the more restrictive and colder aspects of the environment, and therefore, in their eyes, it is not a safe enough place in which to freely romp about. In this sense, placements in the 3rd describe both what we attribute to the immediate environment, as well as what we take away from it. '*What you see is what you get.*' Both the chicken and the egg are alive and well and roosting in the 3rd house.

Some of the first things we might bump up against in the immediate environment are brothers and sisters. The 3rd house denotes our relationship with them as well as with uncles, aunts, neighbours, cousins and the like. (Obviously, mother and father are usually present as well, but they are so important that they each warrant other houses of their own.) Signs and planets in the 3rd signify the nature of the bond between us and a sibling, or these placements may be an apt description of the sibling — or at least those qualities we project onto him or her. For example, Saturn in the 3rd could mean that we experience difficulty and conflict in relating with a

brother, or we see him as cold and unloving, or that we experience *that part of us* which is cold and unloving as coming from him. It is a common psychological precept that, one way or another, we manage to coerce others to 'act out' or 'take on' those aspects of our own psyche from which we are cut off. The impulse of life is towards wholeness, and if we are not living our wholeness then the outside will bring the missing elements to us. Energies in the 3rd house which we have not acknowledged as our own don't just disappear — instead, they find someone or something else in the immediate environment through which to manifest.

Consultant astrologers will find it useful to question clients about early sibling relationships in the light of placements in the 3rd house. Where were they in terms of ordinal position — eldest, middle or youngest? Was there the feeling that a younger sibling usurped their central position in the family? Did an older sibling take out his or her frustration at being dethroned onto them? How competitive were siblings? Were boy children treated differently from girl children? Finally, issues relating to the death of siblings, either prior to or after one's own birth, are extremely pertinent and more often than not are revealed in the chart. Patterns established with brothers and sisters early in life may repeat themselves with husbands, wives, co-workers, bosses and friends at a later stage of development.

The 3rd house also indicates something about the early schooling experience. School gives us a chance to see what we are like with other people besides our own family, and the opportunity to compare what our parents have told us with what others have to say. We also learn as much from our peers as we do from our teachers. Throughout childhood and early adolescence (the period of time traditionally associated with this house), we assimilate more and more information, which ultimately forms a code of practical rules and 'truths' by which we give order and meaning to life. How we fare during these tricky, formative years is shown by the 3rd house.

In mythology, Mercury (the natural ruler of the 3rd) was in charge of distributing information to and from the various gods. Likewise, all forms of communication — writing, speaking, the media, etc. — come under this house. The 3rd house mind draws connections between one field of study or branch of knowledge and another, and takes pleasure exploring all the myriad forms of life. Bits of information are gathered here and there, and usually some effort is made to perceive how the various parts fit into a larger whole.

The tone and colour of our experiences on short journeys (normally taken to mean within the country of residence) are ascribed to this

house. In general, a planet in a house predisposes us to meet the principle it symbolizes on any of the different levels represented by the house: Saturn in the 3rd, for instance, could give problems with studies and/or with siblings and/or with short journeys. Whatever the outer manifestation, it is ultimately 'symptomatic' of a deeper, underlying issue — the desire to explore, discover, and relate to life (3rd house) is beset with fears and apprehensions (Saturn) which are calling out to be examined and understood.

There is sometimes a correlation between having many planets in the 3rd and experiencing frequent changes of environment in the growing-up years. The effect of these moves on a person will vary according to the rest of the chart. Some will develop an exceptional flexibility and ease at fitting into different situations, while others might defend themselves against the pain of being wrenched away from established contacts by avoiding relating too deeply with anyone else. The latter attitude, unless faced and dealt with, could remain with them throughout their lives. Others might compensate for a disruptive childhood by later seeking a stable home at any cost.

Placements in the 3rd often correlate with professions such as teaching, writing, journalism, printing, media work, lecturing, selling, transport work, secretarial jobs and the like. Johnny Carson, reportedly one of the highest-paid American television chat show hosts was born with the friendly conjunction of Moon and Jupiter in the 3rd. Hans Christian Andersen, the Danish writer whose fairy tales continue to enthrall children of all ages, was born with the imaginative Venus in Pisces in the 3rd, along with the Sun and Mercury. Lenny Bruce, the satirical comedian who upset many people by joking about what others considered taboo, was born with shocking Uranus in this house.

In conclusion, the 3rd house describes the context in which we view the immediate environment. It is advisable to remember that *content is a function of context*: the way in which we perceive something determines how we will relate to it.

An Indian story makes this point nicely. A group of people are walking through a town just after sunset when they come upon what appears to be a snake on the ground in front of them. In terror, the alarm is raised, ambulances are summoned, and hospitals are put on alert in case of any mishap. Everyone else scurries back to the safety of their own houses to hide. The sun rises as usual the next morning, and as the light dawns, they discover that what they thought was a snake was in actual fact only a long piece of string someone had discarded on the pavement. All that hubbub because of a piece of string.

Because we so often forget the part we play in constituting the world, it is useful to examine the 3rd house and assess the general context through which we are prone to interpret the immediate environment. Do we tend to see a snake or a piece of string? Becoming conscious of the preconceptions and attitudes that are suggested by the placements in this house ultimately makes it possible for us to work more creatively within their framework.

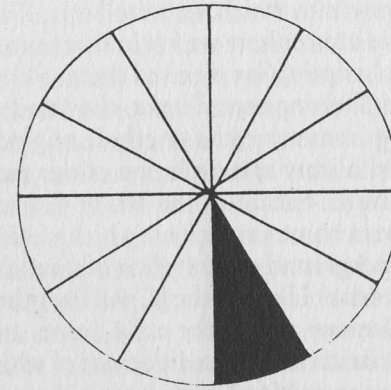
6. THE IMUM COELI AND THE FOURTH HOUSE

Who looks outside dreams; who looks inside wakes.

Jung

In the 1st house we are virtually unaware of ourselves in any objective sense. We just *are*. In the 2nd, we discover that we have our own shape and boundary which distinguishes us from everything else. In the 3rd, we turn our attention to what surrounds us, interacting with the other shapes and boundaries in our immediate environment to see what these are all about. By comparing what we are with what we come up against, we formulate even more opinions about ourselves. In the process, we lose the sense that we are *everything*, but gain in return the feeling that we are *a someone* — someone who inhabits a particular body, who thinks in a particular way, and who comes from a particular family background. As we approach the nadir of the chart — the IC and the 4th house — it's time to pause and assimilate what we have learned. The task at hand is to gather our bits and pieces and integrate these around a central point, or 'I', which from now on will form the basis of our identity. Some people carry on gathering new bits of information all their lives and never pause to take root or consolidate at all (too much 3rd house and not enough 4th house). Others settle down and root too soon, before enough of life has been explored (too much 4th house and not enough 3rd).

It is not uncommon for people preoccupied with career and outer achievements in the world to be so active and busy with appointments and meetings that they hardly spend any time at home. Similarly, we all have a tendency to become so 'caught up' and identified with activity and external happenings that we neglect and lose touch with the 'I' that is there underneath it all. We are so engaged in *what* we are seeing, *what* we are feeling, or *what* we are doing, that we



4th

forget about the 'I' that is doing the seeing, having the feelings or performing the actions. What we encounter when we withdraw our awareness from the transitory objects of experience and reconnect with the underlying 'I' which is the subject of all experience, is designated by the sign on the IC (cusp of the 4th house in Quadrant systems) and the planets in the 4th.

The sense of a 'me-in-here' provided by the IC and 4th house lends an inner unity to all thoughts, feelings, perceptions and actions. In the same way that we are biologically self-maintaining and self-regulating, the IC and 4th house serve to maintain the individual characteristics of the self in a stable form.

The 4th house represents where we go when we settle back into ourselves — the inner centre where our 'I' returns to rest before launching into activity again. It is the base of operations from which we meet life. For this reason, the 4th house has been traditionally associated with the home, the soul and the roots of the being. The American Indians believed that you opened your soul to someone when you invited that person into your home. As opposed to our public face, the 4th house describes what we are like deep down inside. The Jungian analyst James Hillman describes soul as 'that unknown component which makes meaning possible'. The soul deepens events into experiences and mediates between the doer and the deed. 'Between us and events . . . there is a reflective moment — and soul-making means differentiating this middle ground.'¹ The subtle way a person turns events into experiences is shown by the IC and 4th house.

The IC and 4th house signify the influence on us of our 'family

of origin', the family into which we were born. Planets and signs in the 4th reveal the atmosphere we felt in that home, and the kind of conditioning or 'scripting' we received there — the psychological family inheritance. Delving even deeper, the 4th denotes qualities we carry stemming from our racial or ethnic origins: those aspects of the accumulated history and evolution of our race which reside within us. For example, Saturn in the 4th or Capricorn on the IC sometimes describes a home atmosphere which was felt as cold, strict or unloving, or a background of a long line of staunch conservatives; while Venus in the 4th or Libra on the IC will likely be more attuned to the love and harmony within the early home, and may feel an affinity and appreciation for the tradition out of which it has come. The Moon or Cancer there blend easily into the home environment, whereas Uranus or Aquarius in this position often feels like a stranger in a strange land, curiously wondering how it 'ended up' in that particular family. Marcel Proust, who in *The Remembrance of Things Past* explored in unsurpassed detail his early life and innermost feelings, and the workings of memory itself, was born with the Sun, Mercury, Jupiter and Uranus all in Cancer in the 4th.

The influence parental figures have on us is normally attributed to the 4th-10th house axis. Traditionally it has always made sense to associate the 4th house (naturally ruled by the Moon and Cancer) with the Mother, and the 10th house (naturally ruled by Saturn and Capricorn) with the Father. Most astrologers were content with this classification, but the work of Liz Greene has shed some ambiguity in this area. She has found from her considerable experience and expertise as an astrological consultant that her clients' description of the relationship to their mothers seemed to correlate more closely with the 10th house, while the image of father worked better with the 4th.²

There are solid cases for and against both schools of thought. Since the 4th house is linked to Cancer and the Moon, then it would seem reasonable to assign it to the mother. Her womb was our original home, and in infancy we are more responsive to the mother's moods and feelings than to the father's. The father is then connected to the 10th house, Saturn and Capricorn: after all, he is normally the breadwinner and the one out before the public, and it used to be the practice that the son followed the father's profession. However, the opposing arguments are equally convincing. The Moon is not just mother; it is also our 'origins' and we inherit our name from the father. In this way, he can be associated with the 4th house. The 10th house is much more obvious than the 4th, and the mother is

much more obvious to the child than the father. The maternity of the child is a clear fact — up front and publicly recognizable like the 10th house. Paternity is more speculative, sometimes hidden and perhaps even a mystery and therefore maybe better correlated to the more hidden and mysterious IC point and the 4th house. Also, in Western society at least, the mother is usually the child's prime socializing influence. She is the great 'nay-sayer' of childhood, the one with whom we spend the most time and whose role it is to watch over us and teach us the difference between what is good and acceptable and what is bad and not allowed. It is normally the mother who toilet-trains the child — the first major adjustment we have to make in order to conform to societal standards (Saturn, Capricorn and the 10th house).

I don't believe that it is possible to fix a view that the 4th is always father and the 10th is always mother or vice versa. It is safer and perhaps more accurate to say that the 'shaping parent' — the one with whom the child spends the most time and who has the most influence on adapting the child to society — should be associated with the 10th house; and the more 'hidden parent', the one who is less visible and who is not so much of a known quantity, should be connected to the 4th house. In practice, after talking with a client the astrologer can formulate an educated guess as to which parent belongs to which house. For instance, if I ascertain that the client's father is a Gemini with an Aquarius Moon and I find Gemini on the client's IC and Uranus in the 4th house, it would seem likely that the 4th house, in this case, is an apt description of the father. Not all charts make it this easy, however.

It is important to remember that placements in the 4th (be it mother or father) may not describe the way the parent actually was as a person, but rather the way in which the child experienced the parent — what is known as the *parent-imago*, the child's *a priori* inborn image of the parent. Traditional psychology normally upholds the view that if something goes wrong between the parent and the child, it is the parent's fault; by contrast, psychological astrology places at least half of the responsibility on the child for experiencing the parent in a particular way. For example (assuming the 4th house to be the father), a little girl with Saturn in the 4th will be most responsive to the Saturnine side of her father's nature. He will probably exhibit many qualities other than those associated with that archetypal principle, but the child in question will *selectively perceive* mainly the Saturn traits. The father may be warm and kind seventy-five per cent of the time, but the twenty-five per cent for

which he is cold and critical will be what the daughter registers.

More often than not there is a collusion between the parental image in the child's chart and key placements in the chart of the parent. For instance, the chart of the girl's father with Saturn in the 4th may show the Sun in Capricorn, Capricorn ascending, or a Sun-Saturn conjunction. However, even if her father's chart is not that close a description of the placements in her 4th house, the predilection to see a parent in a particular way often has the effect of turning the person into what is being projected onto him. If she keeps reacting to her father as if he is an unkind person even when he is displaying love and generosity, eventually he might become so frustrated that he turns sour towards her or gives up and avoids her altogether. And then the little girl says to herself, 'The cad — I knew he was like that all along.' But was he?

We are born with the bare bones of certain innate predispositions and expectations, but the experiences we have as children add layers upon layers of flesh to these. We interpret the environment in a certain way and then form concrete attitudes about ourselves and life 'out there' in general based on these perceptions. The little girl we have been discussing with Saturn in the 4th already has a few existential life-statements coming to the fore: 'Father doesn't love me' and 'Father is a cad', to name but two. She will carry these inside her even after she has departed from the parental home where they will blossom into more full-blown attitudes such as, 'Men find me unworthy and unlovable' and 'All men are cads'. Becoming conscious of the origins of these attitudes allows for the possibility of changing them, or finding other ways of organizing experience. Delving into the 4th house, which shows the archetypes activated in the early home life between ourselves and the parent in question, can greatly aid this process.

The 4th house, in addition to describing our inherited origins and that which resides deep within us, is associated with the home base in general. What kind of atmosphere do we create in the home? What do we attract to ourselves there? What qualities in the home environment do we most naturally resonate with? These questions can be answered by examining the planets and signs in the 4th.

T. S. Eliot writes that 'in my beginning is my end.' The 4th house depicts our origins but it is also associated with how we end things. The manner in which we ultimately resolve an issue or 'enact a closure' will be related to placements in the 4th. Venus there ends things neatly and fairly, all tied up in a pretty bundle. Saturn may prolong or begrudge an ending. The Moon and Neptune often slip away

quietly and peacefully, while Mars and Uranus 'go out with a bang'.

The 4th also suggests the conditions surrounding the second half of life. What is most deep within us comes out at the end. Many of us, after the age of forty, and perhaps moved by the death of a parent, will become increasingly aware of our mortality and conscious that there is less time to waste. On this basis, we may willingly make more space in our lives to express and vent our innermost needs and feelings. Furthermore, sheer experience of life is a prerequisite for self-discovery, so it is not surprising that our deepest and most intimate motivations may not emerge until the later years. One extreme illustration of this is the death-bed confession, in which people dramatically disclose truths about themselves which they have kept guarded for decades.

Psychotherapy, self-reflection, various forms of meditation — anything which takes us into ourselves — bring 4th house energies to the surface and can make these more *consciously* available to ourselves earlier in life. Rather than neglecting what's down there, it is advisable to deal with difficult placements in this house sooner rather than later. The 4th house, like our past, always catches up with us.

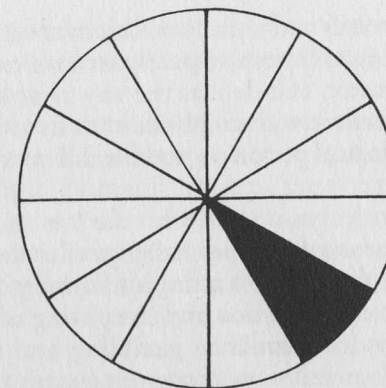
7. THE FIFTH HOUSE

Truly, I say to you, unless you turn and become like children,
you will never enter the kingdom of heaven.

Matthew 18:3

In the 4th, we discover our own discrete identity, but in the 5th we revel in it. The fire of the 1st house burns without even knowing it is burning; the fire of the 5th rages consciously and is joyfully fanned by the self. The nature of life is to grow, and this house (naturally associated with Leo and the Sun) reflects our urge to expand, to become more and more, and to radiate out into life like the Sun. By the time we reach the 5th house, we now know that we are not everything; but we are not content just to be 'a someone' — we must be *a special someone*. We are not all there is, but we can try to be the most important thing there is.

The function of the Sun in our solar system is twofold: it shines, giving warmth, heat and life to the earth, but it also serves as the central organizing principle around which the planets orbit. In this sense, the Sun is like the personal ego or the 'I', the centre of consciousness around which the different aspects of the self revolve. Individuals with strong placements in the 5th partake of the qualities of the Sun. They need to shine and create from inside themselves; they need to feel influential; and they need to feel that others are revolving around them. To some this means literally always being the centre of attention — a craving to be worshipped like the Sun. One woman I knew with the Sun and Mars in the 5th couldn't tolerate being in the same room with the television on, because it meant that others in the room might focus on it rather than her. We must remember that the Sun, although vitally central and important, is not the only Sun in the galaxy — it is just one of many. The words of a popular song remind us that 'everybody is a star'.



5th

Embedded deep in our psyches, and reverberating throughout the 5th house is an innate desire to be recognized for our specialness. As children, we believe that the 'cuter' or more spell-binding and captivating we are, the more certainly will Mother want to love and protect us. Enslaving and enchanting others with our unique value and worth is one way of ensuring we are fed, protected, cared for, and therefore more likely to stay alive.

Another keynote of the 5th is generativity — which simply defined means 'the ability to produce'. These two principles, the need to be loved for our specialness and the desire to create from inside ourselves, underlie most of the traditional associations with the 5th house.

The 5th house is the area of the chart attributed to creative expression, most obviously with artistic endeavours, although the creativity of the 5th needn't be just painting a picture or performing a dance. Scientists or mathematicians can apply themselves to their work with as great an *artistry* or passion as a Picasso or Pavlova. The signs and planets in the 5th shed light on the possible outlets for creative expression. Mercury or Gemini in the 5th may denote a talent for writing or public speaking; Neptune or Pisces may be absorbed with music, poetry, photography or dance. Cancer and Taurus might exhibit a flair for cooking; while Virgo in this position can be exceptionally adept at sewing and handiwork. However, more than describing which creative outlet we engage in, the placements here suggest the *manner* and *style* with which it is pursued. A piece of music can be an intellectual *tour de force* (Mercury or Uranus) or come straight from the heart (Moon or Neptune). Some people

produce spontaneously and joyfully, while others suffer extraordinary birth pangs. Above and beyond purely creative expression, this is the house of the actor, and depicts the way in which we tackle the art of living. One client with an obvious 5th house slant described herself as a 'professional person' — and she did not intend this solely in terms of career.

The creative outlets associated with the 5th also include sports and recreation. For some it is the challenge of athletics, the contest and competition, the joys of winning and coming first. For others, it is the sheer ecstasy of exertion and the pitting of the self against the elements or odds. Similarly, gambling and speculation are assigned to the 5th as well — where we test our wit and imagination against fate and chance.

The 5th house is more broadly associated with hobbies, amusements and spare-time pleasures. These all sound terribly low-key for a house ruled by the Sun and Leo. However, upon examination, they are more important than they first appear. The 5th describes activities which make us feel good about ourselves and make us glad to be alive. Hobbies and spare-time amusements afford the opportunity to participate in what we want and like to do. Through these pursuits we feel the joy of being *fully involved* in something. Unfortunately, many of us have careers or jobs which do not entail this degree of engagement. There is a great danger that our enthusiasm and vitality would run dry unless we had spare-time interests to recharge and reinvigorate ourselves. In this light, hobbies and amusements have an almost therapeutic effect. The word 'recreation' literally means to make new, to revitalize and inspire with life and energy. Planets and signs in the 5th suggest the types of spare-time pursuits we might explore, and the manner in which this is undertaken.

Romance finds its way under the heading of the 5th house. Besides being exciting, passionate, heart-wrenching or whatever, romantic encounters enhance our sense of specialness. We become the main focus of attention for somebody else's feelings and we can display our very special love to someone else. Placements in the 5th reveal the way in which we 'create romance' — the archetypal principle(s) most likely activated in these situations — as well as something about the kind of person who ignites us.

Sexual expression is also linked to the 5th. A good sexual relationship contributes to our sense of power and worth, highlighting both our ability to give pleasure and the capacity to attract others to us. This power to enchant and hold the attention of others is very

reassuring and satisfies deeply embedded survival instincts. (Compare this to the 8th — where we seek to transcend our personal boundaries through intimacy.)

All this leads to one of the main representations of the 5th — children, creations of the body and the physical extensions of the self. Most people primarily express their creative drives (and symbolically ensure their survival) through generating offspring. While the 4th and 10th houses indicate how we view our parents, placements in the 5th describe the archetypes constellated between ourselves and our children. Signs and planets here reflect what our progeny mean to us. In line with examples from other houses, placements in this house can be interpreted in a variety of ways. For instance, Jupiter in the 5th may literally produce Jupiterian children — those born under the sign of Sagittarius or with Sagittarius rising or Jupiter conjunct an angle or the Sun, etc. Or we can understand Jupiter in the 5th to mean our predisposition to encounter Jupiter in that area of life: we project Jupiter onto our children or are prone to register their Jupiterian side more strongly than any of their other traits. Planets in the 5th also describe our experience in the role of parent. Saturn there may be terrified of the responsibility of parenting and afraid that they won't be good at it. Uranus' idea of bringing up children may embrace the most new and avant-garde theories on the subject.

More than just describing external children, the 5th house could aptly be called the house of our own Inner Child — that part of us which loves to play and which always stays eternally young. Inside us all is a spontaneous, natural child who craves to be loved for his or her own specialness and uniqueness. However, as children, this part of us is often quashed. Too often, we are loved for conforming and matching up to our parents' expectations and standards, rather than for being who we are. In this way, we lose faith in our budding individuality and become what Transactional Analysis refers to as 'the adapted child'. Invariably, we will project the state of our own inner child onto our actual offspring. We can heal 'the damaged child' in ourselves by giving the love and acceptance we were denied as children to our own progeny or other young people we encounter. However we do it, it is never too late to have a happy childhood.

We augment and enhance our unique identity and exercise our own power through the creative outpourings of the 5th. As a by-product, we may even generate stunning works of art, worthwhile new books and ideas, or interesting children who in some way contribute to society. Benefiting society, however, is not the main

concern of this house. Witness the reluctance many people have to releasing either their works of art or their children into the world. In the 5th, we create primarily for ourselves, because the self takes joy and pride in doing so, and because it is in the nature of the self to create.

8.

THE SIXTH HOUSE

A monk told Joshu: 'I have just entered the monastery.
Please teach me.'

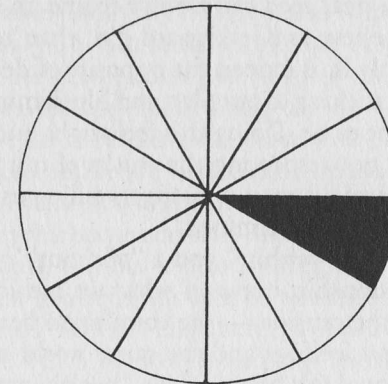
Joshu asked: 'Have you eaten your rice porridge?'

The monk replied: 'I have eaten.'

Joshu said: 'Then you had better wash your bowl.'

A Zen story

The main problem with the 5th house is a tendency to 'go over the top'. We delight in self-expression, but we don't know when to stop. In the 5th house we no longer believe we *are* everything, but we still think we can *be* or *do* anything. The 6th house follows the 5th and reminds us of our natural boundaries and the need for clearer self-definition. Like the philosophy of Zen, the 6th house asks that we respect and regain the 'perfection of our original nature',¹ that we become what we alone are (no more, no less), and that we live this in our everyday lives. Our true vocation is to be ourselves.



6th

The 6th house shakes a finger at the 5th and retorts:

Very well, it's wonderful to give expression to your creative flair, but have you really done it that cleverly? That painting is not quite right yet and you've exhausted yourself staying up two nights working on it.

or

Sure, you are having quite a sizzling romance, but have you examined the practicalities of this as a long-term relationship — not to mention the fact you can't stand the after-shave he wears?

or

Congratulations, you've had a baby girl. Now adjust your schedule and life to her and keep those clean nappies coming.

or

Remember that party last week where you really let yourself go? When you look back, don't you think you might have offended that shy boy in the corner who didn't even have a chance to speak because you monopolized the conversation?

The time has come to take stock of ourselves, to discriminate between priorities, to assess the use we are making of our power and capabilities, and above all, to recognize the limits and truth of our own nature and humanity.

Try as it may, a pear seed can never become an apple tree. Nor should it, if we believe as Kierkegaard did, that 'to will to be the self which one truly is, is indeed the opposite of despair.'² The 6th house is all about sticking to our plan and blossoming into precisely what we are meant to be. Doing this feels right and good. But the consequences for not respecting the truths of our own nature are stress, frustration and dis-ease: messengers telling us that something is awry and needs to be examined.

'Reality has both a "within" and a "without".'³ The 6th house explores the relationship between what we are inside and what surrounds us on the outside — the correlation between the inner world of mind and feelings and the outer world of form and the body. The traditional 6th house labels, 'health, work, service, and adjustment to necessity', all stem from this *bodymind connection*.

It is a basic fact of existence that life has to be lived within

boundaries. No matter how divine or wonderful we think we are, we still have to eat, brush our teeth, pay bills and cope with the necessities of everyday, mundane reality. Furthermore, each of us has a particular body, a particular mind, and some particular task to perform. We are 'designed' in a certain way to serve a purpose or function specified in our own individual make-up and nature. Nobody can fulfil that purpose better than ourselves. We serve best by being who we are. Through the necessary adjustments and refinements of the 6th house, we become what we alone can be.

Somebody once said that 'work is the rent we pay for life.' For many of us, work is something *we have to do* in order to support daily existence. Daily employment also implies routine and adjustment. We have to arrive there more or less on time, and we cannot be as free and spontaneous as we might like with our lives if we know the alarm clock is set to ring at seven the next morning. We have to structure our time, establish priorities, and make dispensations. In one way, the need to follow a rigid schedule helps to order and pattern life. We escape the existential anxiety which freedom of choice might provoke: we have a job and we know where we must be.

Ideally, however, the work-force is composed of varied individuals each performing the particular skills they have developed best. The end result is a perfectly finished product or the maintenance of the proper functioning of society. Planets and signs in the 6th describe issues relating to work and employment, and suggest the tasks that we can potentially do most well. Placements in this house may reveal the nature of our jobs — Jupiter or Sagittarius could be a travel agent, the Moon or Cancer look after children, and Neptune or Pisces draw pints at the local pub. But much more than describing the type of employment, the placements here suggest the way in which we approach (or should approach) doing the job — not just *what* we do, but *how* we do it. For instance, those with Saturn or Capricorn here may prefer a stable job with clearly defined requirements, at which they can work slowly and steadily; while those with Uranus and Aquarius in this house normally hate to punch a clock and would much rather work without a boss looking over them.

The nature of relationships with co-workers is also shown by 6th house placements. Venus or Libra here may fall in love with someone at work, while Pluto or Scorpio stirs up intrigues and complex encounters. The 6th house is 'naturally squared' the 3rd (see page 121) and 'unfinished business' around sibling and early peer relationships may resurface with co-workers.

Through employment situations, we find ourselves in relationships of inequality. Thirty people may be working under us, and we may, in turn, be subordinate to thirty others. How we cope with dispensing authority, and how we manage in the more subservient position is shown by the 6th. It is a kind of rehearsal for the relationships of equality we form in the 7th house.

The 6th house also describes our relationship to the mechanic who works on our car, our doctor and his or her receptionist, the milkman — in fact anyone who is serving us in some way. Conversely, our own qualities as 'a server' and our deeper feelings and attitudes regarding service are shown by placements here. This is not to be taken lightly, as many people view humility and service as the pinnacle of human endeavour — as the path to God and more enlightened states of being.

The way we use our time and the kind of atmosphere we need in order to function happily in daily life is shown by the 6th. Signs and planets in this house colour the energies we bring (or should bring) into everyday tasks and how we approach the rituals of mundane existence. Mars in the 6th may clean the house like a 'white tornado', while Neptune is still trying to remember where it left the mop.

Pets — who are around us in our everyday life — are also assigned to the 6th house. This may seem a trivial consideration and yet a good number of people are profoundly affected by their experience of caring for animals. Pets can be the 'hook' for any variety of projections and for some people their relationship to their dog or cat is as important as with any human. In certain cases, pets assuage what would otherwise be an unbearable sense of loneliness or feelings of uselessness. The loss or death of a beloved animal can trigger many psychological and philosophical issues.

There is an obvious relation between work and health — the other major concern of the 6th house. Although the dominant work ethic of Western culture may seem extreme or easily abused, nonetheless the need to be productive and useful is somehow basic to human nature. Overwork strains the health, while too little work can leave us listless and lethargic. Redundancy not only deprives us of a source of income, but also a source of a sense of worth and purpose. Studies have shown that the number of reported illnesses increases in areas where the unemployment rate is rising. Conversely, some people will use illness as a way of escaping from a job they hate or which doesn't suit them.

The 6th house concern for craftsmanship, perfection and technical

proficiency applies to issues of health as well as work. Optimally the body is a finely tuned mechanism where the different cells work for the good of the larger organism. Each cell is an entity in itself and yet each one is part of a larger system. Each cell must 'do its thing' but each must also submit to the demands of the greater whole. In a healthy person (as in a healthy society) each individual component asserts itself and yet works in harmony with the other components. The 6th house asks that we bring our different parts — that is, our mind, body and feelings — into a harmonious working relationship.

Many individuals with 6th house placements are especially interested in health and fitness, some to an obsessive degree. In extreme cases, special diets and techniques for maintaining the optimal functioning of the body dominate and structure the life, leaving little time for anything else. However, many excellent healers have a 6th house emphasis, and it can be associated with traditional medicine as well as careers in homoeopathy, osteopathy, herbalism, massage, etc.

It has already been mentioned that the body, mind and emotions operate as a unit. What we think and feel will affect the body. Conversely, the state of the body will influence how we think and feel. *Psyche* (mind) and *soma* (body) are inextricably linked. Physiological and chemical imbalances give rise to psychological problems, while emotional and mental turmoil can manifest in physical symptoms. The 6th house may reveal something about the underlying psychological significance of certain illnesses. Saturn could indicate a rigidity in meeting everyday life, as well as arthritis. Mars in the 6th rushes into life, works itself to a frazzle, only to be diagnosed later with high blood-pressure. However, it is an over-simplification to refer to the 6th house only in relation to health. *The American Book of Nutrition and Medical Astrology* by Eileen Naumann (published by Astro Computing Services, San Diego, California) examines medical astrology in great depth, and is highly recommended.

Through 6th house issues we refine, perfect and purify ourselves, and ultimately become a better 'channel' for being who we are. We could be the most wonderfully inspired artist (5th house) but unless we learn the tools of the craft (6th house) — the right use of brushes, paints and canvas — we won't be able to concretize or realize our possibilities. It has been said that 'technique is the liberation of the imagination'. These are true watchwords for the 6th house.

We embark on life unconscious of our unique individuality and

by the end of the 6th house we have a much more defined sense of our own particular identity and purpose. Like the 3rd house, the 6th house employs the left brain activity of reducing things to parts. The problem with the 6th is that we end up seeing the world *too much* in terms of 'what is me' and 'what is not me'. When we characterize ourselves by those features which distinguish us from others — our weight, height, skin colour, job, car, house — we are left with the feeling that there is an absolute distinction between who we are and who other people are. While it is the purpose of the first six houses to make us more fully aware of ourselves as separate individuals, it remains for the last six houses (the 7th to the 12th) to reunite us with others again. Otherwise life is awfully lonely.

9.

THE DESCENDANT AND THE SEVENTH HOUSE

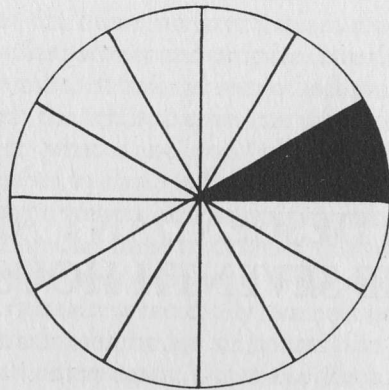
Driven by the force of love the fragments of the world seek each other that the world may come into being.

Pierre Teilhard de Chardin

The 6th house is the last of what is known as 'the personal houses', and represents the refinement of the individual personality through work, service, humility and attention to everyday life and the physical body. Taking a microscope to life, the 6th house analyses and categorizes it into different parts, giving each part its appropriate place and purpose. We now know precisely how we differ from everybody and everything else. But, by the end of the 6th house, we have grown as separate from one another as life will allow, and we have a new lesson to learn: that nothing exists in isolation. When we arrive at the Descendant, the westernmost point in the chart, we turn a sharp corner and find ourselves heading back again to the point where it all started. It will be the work of the 7th to 12th houses to reconnect us once more to the lost sense of our unity with all life.

The Descendant is the cusp of the 7th house and the point opposite the Ascendant. Traditionally, the Ascendant is considered the 'point of self-awareness' and the Descendant is considered 'the point of awareness of others'. It describes our approach to relationships and the qualities (along with the planets in the 7th) that we are looking for in a partner. Michael Meyer in *A Handbook for the Humanistic Astrologer* also writes that the Descendant (and the 7th house) denotes the kinds of activities that give the individual the experiences 'he needs in order to realise the significance of others'.¹

Similarly, the 1st house is traditionally known as 'the house of the self'. The 7th house, which is the farthest from the 1st, is labelled 'the house of the not-self'. It is also known as 'the house of marriage' and curiously as 'the house of open enemies'. Marriage here is taken



7th

to mean any important relationship based on mutual commitment, legally contracted or otherwise. In the 7th house, two people come together for a purpose — to enhance the quality of their lives by joining with one another, to produce a family and gain greater security and stability, and to assuage loneliness and isolation.

Most astrological textbooks teach that the planets and signs in the 7th house describe the marriage partner, or 'the significant other'. This is true as far as it goes. Placements in the 7th often indicate the kind of partner(s) to whom we are attracted. For instance, a man with the Moon in the 7th may seek a partner who reflects the qualities of the Moon: someone who is receptive, compassionate and caring. A woman with Mars in the 7th may be attracted to a partner who reflects the qualities of Mars: someone who is assertive, direct and forceful. She may be looking for someone to make decisions for her and to tell her what to do.

If there are a number of planets or different signs (as in the case of an intercepted house) in the 7th, the issue can become very confusing because we are looking for so many different kinds of attributes in a partner. For example, should a woman have both Saturn and Uranus in the 7th, she is seeking someone to offer stability and security (Saturn) and yet at the same time she needs someone who is unpredictable, exciting and highly individualistic (Uranus). These two sets of qualities hardly live comfortably together in one person. She may marry Saturn first, become dreadfully restless and bored, meet someone Uranian and file for a divorce. Or she may remain married to Saturn and have an affair with Uranus. Or she may marry Uranus first, divorce him on account of his unstable and erratic

character, and then breathing a sigh of relief settle down safely with Saturn. Or, if she is somewhat more psychologically mature, she can marry Saturn and find ways which are unthreatening to the relationship to satisfy her need for Uranus, or even develop it more in herself. Or she can marry a Uranian man and provide the Saturnian security herself in the partnership.

More than just describing the nature of the partner, signs and planets in the 7th suggest the conditions of the relationship: the archetypes constellated by the union itself. Saturn there could indicate a union based on duty and obligation. Mars in the 7th is prone to 'love' at first sight, rushing into marriage, tempestuous battles, passionate reunions, and then more battles again. Arthur Rimbaud, the French poet shot by his lover Verlaine, had explosive Pluto and Uranus both in the 7th house. Rex Harrison, with six marriages to his name, was born with abundant Jupiter there.

As stated earlier, a planet or sign in a house suggests the predisposition to meet that archetypal principle through the area of life in question. Placements in the 7th are what we expect to find in close partnerships and therefore indicate those attributes we notice most in the other person. Invariably, something in our partner's chart will collude with planets and signs in our 7th house, and more often than not, the partner's chart *uncannily* reflects our 7th. For instance, a woman who has Mars, Saturn and Pluto in the 7th may very well find a husband who has Mars, Saturn and Pluto in the 1st or something like an Aries Sun (reflecting her 7th house Mars), a Scorpio Moon (reflecting her 7th house Pluto), and three planets in Capricorn (reflecting her 7th house Saturn).

The psychological mechanism of projection must again be mentioned in respect to the Descendant and 7th house. In *Relating*, Liz Greene suggests that the Descendant and the 7th house planets represent qualities which 'belong to the individual, but are unconscious' and which we try to live out 'through a partner, or through the kinds of experiences the relationship brings'.² Let's explore what she means by this.

The Descendant — the westernmost point in the chart — disappears from view as we are being born. In this sense, it describes what is hidden in us, what we feel doesn't belong to us because we can't or won't see it in ourselves. Diametrically opposed to the Ascendant and 1st house, the Descendant and 7th house reveal qualities in ourselves which we have the most difficulty 'owning', being responsible for, and accepting. However, as Jung points out, 'when an inner situation is not made conscious, it happens outside,

as fate.' If we are unconscious of something in ourselves then 'the world must perforce act out the conflict and be torn into opposite halves.'³ In other words, what we are unaware of in ourselves, we invariably attract to us through others. Traditionally the Descendant and 7th house are described as those qualities we seek in a partner; but on a deeper level they represent those qualities hidden in us which we need to consciously integrate into our awareness to become whole — what Liz Greene calls 'the inner partner'. If we have suppressed these attributes in ourselves because we find them disagreeable or unacceptable, then it is not surprising that we won't like them when they are mirrored back to us through another person. Hence, the connotation of the 7th house as the sphere of open enemies.

However, we also tend to inhibit or 'dis-own' potentially positive traits as well and these may be the very attributes which allure or excite us when we meet them in others. We fall in love with those people who openly exhibit these traits because they make us feel more complete. We import these qualities into our lives by marrying them. Ideally, the partner may serve as a kind of role model for these energies, which eventually permits us to consciously integrate them back into our own nature. All too often, though, we remain reliant on the other person to supply them. We polarize with the partner and stay only half a person.

It should be made clear that projection is not something which is purely pathological. A projected image is a potential locked up within the self. When there is the need for this image to make itself known, the first step is perceiving it in someone else. Then, hopefully, we realize that it has something to do with us and we consciously take it back. For example, a woman with Mars in the 7th may not be in touch with her own power and assertiveness. Therefore, she looks for those qualities in a man. She finds a partner with a prominent Mars, one who is dominant and self-centred, and shouts orders at her. Through him, she has brought Mars into her life. However, when she can no longer tolerate him that way, it may dawn on her that she has a right to make demands as well. She begins to fight back, to make a stand for herself, and in this way she discovers Mars in her own nature.

Once we have, to some degree, reintegrated qualities in the 7th house into our own identity, we serve to expose those principles to society at large. Therefore, a person with Mars in the 7th might be someone who rouses other people to action. Someone with Saturn there could function as a teacher or mentor for others. Many people

involved in the helping or caring professions have a heavy emphasis on the 7th. They require an almost continual flow of close exchange between themselves and others. It is wiser to 'siphon off' a packed 7th house in this way, and relieve a one-to-one partnership of the full brunt of many planets there.

The 'lower courts' also appears under the heading of the 7th. Social mores come into being to counter-effect the excesses of rampant individuality and to ensure some degree of fairness and justice in the behaviour of members of society. Should these laws be transgressed, then an outside force must intervene to redress the balance. How we fare in courts of this kind is shown by placements in the 7th.

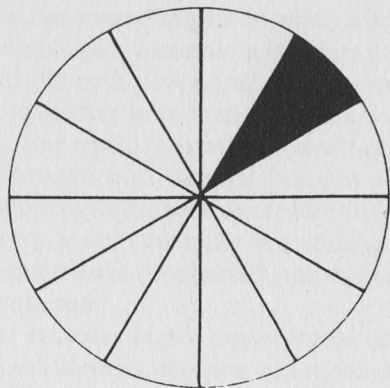
The 7th house, naturally associated with Libra and Venus, is the sphere in which we learn greater co-operation with others. It poses a dilemma with the 1st house: how much do I co-operate (7th) versus how much do I assert my own way (1st)? On the one hand, the danger is giving or blending too much and sacrificing one's own identity. On the other, we could demand that others adapt too much to us, and deprive them of their individuality. The problem was clearly expressed by a Rabbi Hillel: 'If I am not for myself, who will be? And if I am only for myself, what am I?'⁴ The 7th house sets the task of encountering another person and balancing both ends of the scale.

10. THE EIGHTH HOUSE

If my devils are to leave me, I am afraid my angels will take flight as well.

Rilke

The 8th house has many labels. Since it is opposite the 2nd house which is 'my values', it is commonly called 'the house of other people's values'. This can be taken quite literally. Signs and planets in the 8th suggest how we fare financially in marriage, inheritance or business partnerships. For instance, Jupiter there may marry into money, receive a good windfall through a legacy, escape lightly from the tax inspector, and form beneficial business associates. A poorly aspected Saturn in the 8th, on the other hand, may marry someone who declares bankruptcy the next day, inherit its next-of-kin's unpaid debts, be scrupulously investigated by the tax inspector, and choose disastrous business partners. Nor is it unusual to find people with



8th

many planets in the 8th in careers involving other people's money: bankers, stockbrokers, investment analysts and accountants.

However, the 8th house is much more than just other people's money. It describes 'that which is shared' and the manner in which we fuse or unite with others. Elaborating and expanding on what has begun in the 7th, the 8th house is the nitty-gritty of relationships: what happens when two people — each with his or her own temperament, resources, value system, needs and biological clock — attempt to merge. A whole plethora of questions and conflicts are apt to ensue:

I have some money and you have some money. How shall we spend it? How much shall we try to save each month?

or

I like sex three times a week and you seem to need it every night. Who wins?

or

You believe that to spare the rod is to spoil the child, but I insist that no child of mine is to be hit. Who's right?

or

I don't know how you can be friends with that couple. They really irritate me. I'd rather we visit my friends tonight. Whose friends do they end up visiting?

The aisle intended to lead to the path of wedded bliss seems to have forked into a raging battlefield and there is what looks like a funeral procession up ahead.

The 8th house, naturally associated with Pluto and Scorpio, is also labelled 'the house of sex, death and regeneration'. In the myth, the maiden Persephone is abducted into the underworld by Pluto, the god of Death. She marries him there and returns to the upper world a changed person, no longer a little girl, but a woman. Relating deeply with another person entails a kind of death, the letting go and breaking down of our ego-boundaries and tightly knit identity. We die as a separate 'I' and are reborn as 'We'.

Like Persephone, through relationship we are plunged into another's world. In sex and intimacy, we expose and share parts of ourselves which are normally kept hidden. Sex can be considered just a release which temporarily makes us feel better; or through

the sexual act, we may experience a form of self-transcendence, a union with another self. In the heights of ecstasy, we forget and abandon ourselves to merge with another. The Elizabethans referred to the orgasm as 'the little death'. Much about our sexual nature is shown by placements in the 8th.

Relationships are the catalysts for change. The 8th house cleanses and regenerates through drawing to the surface (usually via a present relationship) unresolved issues from previous relationships, especially early bonding problems with mother and father. The first relationship in our life, that with the mother or mother-substitute, is the most highly charged. This is not surprising as our survival depends on her. We are *all* born into this world potential victims: unless there is the caring love and protection of someone bigger and more adept than us, our chances of survival are very slim. The loss of a mother's love does not simply mean the loss of a person close to us: it could mean abandonment and death. Many of us continue to project these same infantile concerns onto later relationships. The fear that our partner doesn't love us anymore or is possibly betraying us will trigger or reawaken the primal fears of the loss of the original love-object. It then feels as if our very survival depends on the preservation of the present relationship. Pleas and outcries such as 'If you leave me, I'll die' and 'I can't live without you' reveal the charged undercurrents from early bonding difficulties infiltrating the reality of the current situation. True, as children we might have died if Mother left, but more likely than not, as adults we are quite capable of managing our own survival needs. Through exposing these unresolved and hidden fears, the trials and tribulations in the 8th house help us to shed attitudes which are obsolete and cumbersome. Not every partner is our mother.

In addition to our irrational fears, a good proportion of the anger and outrage we sometimes feel and unleash on our partner can be 'tracked back' to infancy and childhood. Children are not all sweetness, 'goo' and light. The work of the psychologist Melanie Klein has depicted another side to the baby's nature. Because of its extreme helplessness, the small child experiences enormous frustration when his or her needs are not being understood and met. Even the most adept mother cannot always interpret precisely what a screaming baby wants, and invariably the child's frustration erupts into violent hostility. Since early experiences leave such a deep impression, all of us have a 'raging infant' buried inside. A present partner thwarts us in some way and the screaming child may be awakened yet again.

Like Persephone's abduction into the underworld, in very intense

relationships we descend into the depths of our being to discover our primordial instinctual inheritance: the envy, greed, jealousy, rage, seething passions, the need for power and control as well as the destructive fantasies which may lurk beneath the most genteel facade. It is only through recognizing and accepting 'the beast' in us that it can be transformed. We cannot change anything we don't know is there. We cannot transform something we condemn. The darker side of our nature must be brought to light before we can be cleansed, regenerated or born again.

Previously, in denying this darker side we may have stifled a vast reservoir of psychic energy. However, acknowledging our vindictiveness, cruelty, or rage *does not* necessarily mean catharting or 'acting out' these emotions indiscriminately. Such behaviour expends the energy and possibly destroys much more than we wish. Rather, the key lies in 'owning' and yet *containing* these explosive feelings. Through reconnecting to the fount of energy expressing itself as outraged instincts and holding on to it inside us, we eventually release this energy from the form in which it has been trapped. Thus diverted, it can be consciously integrated back into the psyche more productively or channelled into constructive outlets. Stewing in the juices of primal emotion until they are ready to shift is not very pleasant, but who has ever said that the 8th house is easy?

The 8th house yields the opportunity to re-examine the connection between present relationship issues and those problems encountered with the mother and father early in life. Based on our perception of the environment as children, we form opinions about what kind of person we are and what life 'out there' is like for us. These beliefs or 'scripts' continue to operate, often unconsciously, far into adulthood. The little girl who believed that 'father was a cad' grows into the woman with a deeply ingrained sense that 'all men are cads.' Due to the laws of psychic determinism, we have a mysterious and uncanny ability to attract into our lives the very people and situations which support these early assumptions. If not, we will probably perceive them that way in any case. The aim of a complex is to prove itself true.

The ruins and rubble from childhood are excavated in the 8th house. Our more problematic and deeper existential life-statements are uncovered 'alive and kicking' in present relationship crises. With the added maturity and wisdom that years of living bestow on us, we can 'clean up' some of the residue from the past, which has coloured and obscured our perspective on life, ourselves and others. The gift of the 8th house is greater self-knowledge and self-mastery,

freeing us to continue our journey renewed, less encumbered by unnecessary baggage.

Should we fail at attempts at merging and 'working through' the volatile issues which the 8th house evokes, then we can refer to placements here to gain a sense of what the divorce proceedings might be like. Difficult planetary aspects to the 8th warn of traumatic separations and 'messy' divorce settlements. The two 'raging infants' and their respective lawyers are left to carry out the battle in the courtroom.

All levels of shared experience are described by the 8th house. In addition to the realm of joint finance and the merging of two individuals into one, this house has a broader ecological slant. We all have to share our planet and its resources. The high-powered entrepreneur who indiscriminately levels forests for his own profit is disregarding the inhabitants of the forest, as well as depriving a fellow human being of an area of natural beauty and inspiration. A person's sensitivity to these issues will be mirrored by placements in the 8th.

The house also denotes our relationship to what esoteric philosophers call 'the astral plane'. A strong emotion, though not necessarily visible, will nonetheless pervade the atmosphere around us. The astral plane is that level of existence where seemingly intangible but powerful emotions and feelings collect and circulate. The more rationally minded may doubt the credibility of something which cannot be seen or measured. And yet, almost all of us have had the experience of entering one person's home and feeling immediately 'hit' by something unpleasant, while walking into another person's house and feeling uplifted and spirited. Planets and signs in the 8th show the particular kinds of energies 'hovering' in the astral realm to which we are most sensitive. Someone with Mars in the 8th will more easily 'pick up on' anger in the atmosphere than someone with Venus there who quickly senses when 'love is in the air'. In this capacity, the watery 8th house is akin to the other water houses, the 4th and the 12th. Experiences of the psychic or occult sphere are shown in the 8th, as well as the degree of interest or fascination we have for that which is hidden, mysterious or underlying the surface level of existence.

Death, as shown by placements in the 8th, can be taken literally to mean the manner or extenuating circumstances of our physical death. Saturn there may be reluctant to die, fearful of what lies beyond corporeal existence. Neptune may die from drugs, alcohol poisoning or drowning, or gradually disengage itself in a coma.

Uranus may end it all rather suddenly.

However, in the span of one life-time, we experience many different psychological deaths. If we have been deriving our identity from a particular relationship and it should finish, then this is a kind of death of who we have been. Likewise, if we have gained our sense of vitality or meaning in life from a certain profession and then are made redundant, we also die as we knew ourselves. Childhood dies and adolescence is born. Adolescence passes and we die into adulthood. A birth requires a death; and a death requires a birth. Signs and planets in the 8th indicate the manner in which we meet such phase transitions. Individuals with a strong 8th house slant often experience their lives as a book containing many different chapters, or a long play with distinct changes of scene. These endings and new beginnings may be thrust on us or we might assume a more active role in tearing down old structures to make room for something else.

In mythology, the gods create the world, decide they don't like it, destroy what they have built, and create another. Death is an ongoing process in nature. There is also the image of the dying and reviving god, who is destroyed in one form but then reappears again transformed. Christ is crucified and then resurrected. Dionysus is dismembered, but Athene, the goddess of Wisdom, rescues his heart and he is born again. Like the Phoenix, we may temporarily be reduced to ashes, but we can rise once more, renewed. Form can be destroyed, but essence remains to flourish again in some other form. The German poet Goethe wrote, 'So long as you do not die and rise again, You are a stranger to the dark earth.' On some deep level, any survivor of the 8th house's traumas and tensions knows this.

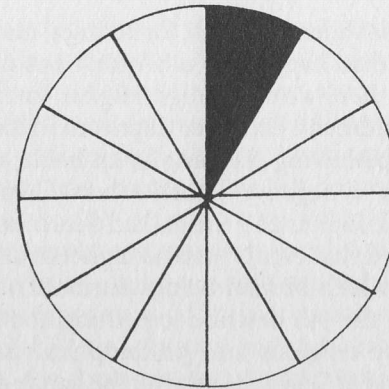
11. THE NINTH HOUSE

Mankind is poised midway between the gods and the beasts.
Plotinus

The 8th house invariably implies some degree of pain, crises and suffering. Hopefully, in surviving these difficult times, we emerge renewed, cleansed, and wiser about ourselves and life in general. Having descended into the depths and somehow managed to find our way up again, an overview is gained which allows us to conceive of life as a journey and process of unfoldment. The fiery 9th house, naturally associated with Jupiter and Sagittarius, follows upon the troubled waters of the 8th and offers a broader perspective on all that has occurred up to now. Enough experience has been gathered to attempt formulating some conclusions about the meaning and purpose of our sojourn.

The 9th is the area of the chart most directly concerned with philosophy and religion — questions about the ‘whys and wherefores’ of existence. It is here that we seek the Truth, endeavouring to fathom the underlying patterns and basic laws which govern life. In one sense, the suffering incurred in the 8th compels us in this direction because pain is more easily borne if we can envision some purpose for having to endure it. In addition, if suffering is in any way linked with a failure to live in accordance to the laws or truths of existence, then discovering and adhering to these guidelines might decrease the amount of pain we need incur.

Human beings seem to require meaning. We apparently need absolutes, firm ideals towards which we can aspire, and precepts which serve to steer our lives. Without meaning, there is often the feeling that we have nothing to live for, nothing to hope for, no reason to struggle for anything, and no direction in life. Many psychologists believe that much of modern-day neurosis is related to a lack of



9th

meaning or purpose in life. Regardless of whether it is true or not, we are comforted by the belief that there is something greater ‘out there’: that a coherent pattern exists and that each of us has some particular role to play in that design. Whether it is ultimately up to us to create our own meaning in life or whether it is our task to discover God’s plan and intention, the search for guidelines, goals and a sense of purpose forms the crux of the 9th house.

The 9th house signifies what is known as ‘the higher mind’ — that part of the mind linked to the faculty of abstraction and the intuitive process — as compared to the concrete mind shown by the 3rd house. Mercury, the natural ruler of the 3rd and 6th houses is a fact-gatherer; while Jupiter, the natural ruler of the 9th denotes the symbol-making capacity of the psyche, the tendency to imbue a particular event or happening with meaning or significance. Facts are collected in the 3rd, but in the 9th conclusions are drawn from them: isolated facts are organized within the framework of a larger scheme of things or seen as the inevitable offspring of higher organizing principles.

While the 3rd and 6th houses are analogous to the analytical and compartmentalizing left brain, the processes associated with the 9th house (and the 12th) correlate to the activity of the right brain. The right brain can identify a shape which is suggested by only a few lines. The points are mentally woven together into a pattern. Synthetic and holistic, the right brain thinks in images, sees wholes, and detects patterns. As Marilyn Ferguson writes, ‘the left [brain] takes snapshots, the right watches movies.’¹

The 9th house often believes that events have a message concealed

in them. Jupiter or Venus in the 9th, for instance, may give the feeling that everything that happens is ultimately positive and to one's advantage, as if there were a benign Higher Intelligence at work guiding our unfoldment. Saturn or Capricorn in the 9th could have more difficulty perceiving meaning in an event, or else interpret the meaning in a negative light. Albert Camus, the French existentialist philosopher and writer, had Saturn in Gemini in this house: he believed that events have no higher or absolute meaning other than that which human beings attribute to them.

Placements in the 9th describe something about the style with which we pursue religious and philosophical issues, as well as suggesting the kind of God we worship or the nature of the philosophy in life we formulate. For example, Mercury or Gemini there may lead one to try and grasp God intellectually while Neptune or Pisces predisposes one to embrace the deity through heartfelt devotion, to surrender the self. Mars suggests a dogmatic and fanatical approach to religious pursuits compared to the greater tolerance and flexibility exhibited by Venus in these matters. The God-image is also shown by planets and signs here. Saturn or Capricorn might conceive of a harsh, punishing, critical and paternalistic God, who must be obeyed at all costs. Neptune or Pisces in the 9th, on the other hand, envisions a compassionate and loving God, inclined to leniency and forgiveness.

The 3rd house rules the immediate environment and that which is discovered by exploring what is at hand. The 9th describes the perspective we gain standing back and viewing life at a distance. In this way, the 9th is linked to travels and long journeys. Travelling can be taken literally to mean journeys to other lands and cultures, or it can be understood more symbolically as journeys of the mind or spirit — the broadened horizons gained from extensive reading or the insights gained through meditation and cosmic reflection. Understood more literally, through travelling and mixing with people reared on traditions different from our own, our outlook on life is expanded. The taste and style of some cultures may appeal to us more than others, but nonetheless, other facets of the myriad possibilities of life are glimpsed and compared with our own. Travel enables us to view the world from a different perspective. I may be involved in a complicated relationship in London about which I feel confused and uncertain; yet, when I travel to San Francisco and reflect on this relationship, somehow the added distance of 6,000 miles helps me to understand it more clearly than when the relationship is right in front of me. The epitome of a 9th house experience might

be the view of the world afforded the astronaut re-entering the earth's atmosphere. There, at a glance, is the whole picture — our planet seen as an entity in relation to limitless space. One's ordinary, mundane and everyday concerns assume a different proportion after such an experience. John Glenn, the first American to orbit the earth, had both Neptune and Jupiter in his 9th house.

Placements in the 9th designate the archetypal principles we encounter on our travels, and may even reveal something about the nature of the culture or cultures to which we are drawn. For instance, Saturn there may experience difficulties or delays on journeys, or travel more specifically for a practical purpose, such as work or study. Henry Kissinger, the American foreign ambassador under Nixon, has Capricorn on the cusp of the 9th, and Saturn, its ruler, in Libra, the sign of diplomacy. If Pluto or Scorpio is in the 9th, we may attract experiences in another country which profoundly transform us, or we may be drawn to a country with Pluto or Scorpio strong in its national chart. Admiral Richard Byrd, the first man to fly to the North Pole, had innovative Uranus in this house.

Returning much closer to home, 9th house placements indicate relationships with one's in-laws. Just as the third house from the Ascendant describes our own relatives, the third house from the Descendant (the 9th), describes the partner's relatives. Whether such relationships are cordial or stormy will be shown here. An in-law might reflect a planet in the 9th house, or receive the projection of that principle. Some people with Jupiter in the 9th see the universe in a grain of sand, while others might perceive it in their mother-in-law.

Journeys of the mind are described in the 9th, which is also known as the house of higher education. The chosen field of study or the nature of the college or university experience in general is shown by placements here. For example, Neptune in the 9th may concentrate on a degree in art or music. However, that same Neptune could indicate confusion and vacillation in the choice of a course of study or disappointment and disillusionment during the stay at university. Uranus may rebel against traditional systems of higher education, or pursue a degree in some unusual or newly rising field, or be the first person to secure a place at Oxford at the age of seven.

The 1st house is 'I am' while the opposite house, the 7th is 'We are'. The 2nd is 'I have' and its opposite, the 8th is 'We have'. Correspondingly, the 3rd is 'I think' and the 9th is 'We think'. The 9th describes thought structures which are codified on a collective level. These include not only the religious, philosophical and

educational systems as already discussed, but also legal systems and the body of law. The 7th house is the lower courts, but the 9th represents the higher courts — the supreme law of the land which governs the actions of the individual within the broadest social context. In the 3rd, we learn about ourselves in relation to those in our immediate environment, but in the 9th a sense of our relationship to the collective as a whole is kindled. The 9th is also associated with the publishing profession, in which ideas are disseminated on a large scale.

Traditionally, planets in the 10th are associated with career and profession. The research by M. and F. Gauquelin, however, has established a correlation between certain planetary placements in the 9th and people who have achieved success in fields related to the nature of these planets. A discussion of these findings is found on pages 118-119.

In the 3rd house, we examine that which is immediate and directly in front of us; in the 9th, we glimpse that which is not only farther away but also 'up and coming'. Strong placements in this house confer an unusual degree of intuition and foresight — the ability to sense the direction in which someone or something is heading. The 9th house 'tunes in' to the pulse of a situation, quickly registering trends and currents in the atmosphere. Jules Verne, the science fiction writer with a remarkable gift for anticipating future discoveries, was born with Uranus in the 9th house. On one level, the 9th gives the prophet and visionary, while on another it denotes the public relations person, or the promoter intent on opening new vistas for others. Energies in the 9th can be expressed through the travel agent picking out 'just the right holiday for you'; the entrepreneur confiding to you the latest sure-fire investment; the proponent of the most recent psychotechnology to hit town which promises instant enlightenment in one weekend; the coach giving his team a pep-talk before the big game; the tipster advising on the winning horse; or the artistic, literary or theatrical agent discovering the next big new talent.

In the 8th, we dug into the past and dredged up the remnants of our primordial and instinctual nature. In the 9th, we look to the future and what is yet to unfold. Depending on the planets and signs there and aspects to these, we may see a future full of hope and new promise or one in which the bogeyman lurks around the corner just waiting for us to be foolish enough to pass that way. In either case, it might be useful to reflect on something which St Catherine once observed, namely that 'all the way to heaven.'²

12.

THE MIDHEAVEN AND THE TENTH HOUSE

Never measure the height of a mountain, until you have reached the top. Then you will see how low it was.

Dag Hammarskjöld

What the 9th house envisions, the 10th house brings to earth. In Quadrant systems of house-division, the Midheaven — the degree of the ecliptic which reaches its highest point at the meridian of any place — marks the cusp of the 10th house. The Midheaven is the most elevated point in the chart, and symbolically speaking, placements here 'stand out' above all others in the horoscope. The qualities of any sign or planet in this position correspond to what in us is most visible and accessible to others, what 'stands out' in us. Whereas the IC and 4th house (the opposite house) represent what we are like privately and how we behave at home behind closed doors, the MC and 10th house (naturally associated with Saturn and Capricorn) indicate the way we behave publically, the image we wish to present to the world — the kinds of clothes we don when we 'step out'. Liz Greene calls the MC and 10th house our 'social shorthand' — how we would most like to be seen by others and how we describe ourselves to them.

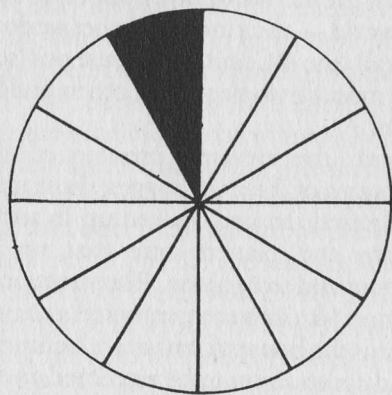
In keeping with the elevated position of the Midheaven, placements in this area of the chart suggest those qualities for which we want to be admired, lauded, looked up to and respected. It is through the signs and planets here that we hope to attain achievement, honour and recognition. Placements in the 10th denote what we would most like to be remembered as having contributed to the world. This is the house of ambition, behind which lurks the pressing urge and compulsion to be esteemed and acknowledged. The ancient Greeks believed that if you performed a truly noble or heroic deed, you were rewarded by being made a constellation in

the heavens for all to see for all eternity. Besides the recognition it earns us, being famous means we live in people's minds forever. The isolated ego, so fearful of its own finiteness, finds this idea very reassuring.

The nature of our contribution to society and our status and place in the world are shown by the sign on the Midheaven, planets in the 10th house, and as the Gauquelin studies suggest (see pages 118-19) any planets on the 9th house side of the MC. The planet ruling the sign on the Midheaven and its placement by sign, house and aspect also sheds light on career and vocation. However, other areas of the chart also have considerable bearing on the issue of profession (such as the 6th house, 2nd house, aspects to the Sun, etc.), and the birth map as a whole must be carefully assessed to advise anyone wisely in this respect.

In some cases, the signs and planets in the 10th and on the 9th house side of the Midheaven may literally describe the nature of the individual's career. For instance, Saturn there could indicate a teacher, judge or scientist; Jupiter an actor, philosopher or travel agent; and the Moon a professional childminder or innkeeper. Thomas Mann, the acclaimed German writer, had the communicative sign of Gemini on the MC and Mercury in the 10th. Franz Schubert, the Austrian composer, had musical Pisces on the Midheaven, and Neptune, its ruler, in the 5th, the house of creative expression.

However, it is safer to assume that the positions near the MC and in the 10th suggest not so much the actual profession but rather the approach a person has to the career — the manner in which the work is handled or packaged. The judge with Saturn in the 10th will more



10th

likely follow the letter of the law than the judge with Uranus there, whose readings would be more individualistic, unconventional, and shocking to others.

The kinds of energies we exhibit or encounter in the pursuit of a vocation are also suggested by placements in the 10th. Saturn or Capricorn there may work long and patiently to reach the top; Mars or Aries is aggressive and impatient in this sphere of life, while Neptune or Pisces may be vague or confused as to its role in society.

The 10th house could also describe what we represent or symbolize to others. Mars might be seen as a bully or the pinnacle of courage and strength; Neptune as a saint or martyr, champion of the downtrodden, or the victim himself; and Venus could symbolize the epitome of style, taste or beauty.

If the 4th house is associated with the father, then the 10th house is assigned to the mother. In the beginning of life, she is the whole world to us. Early bonding patterns established with her will be reflected later in life in how we relate to the external world in general. In other words, the nature of what passes between mother and child (as shown by the MC and placements in the 10th) resurfaces at a later stage of development as our way of connecting with society and the world 'out there' as a whole. If we found mother threatening and potentially destructive (such as a difficultly aspected Pluto in the 10th might suggest) then later on the world will seem an unsafe place and we will attempt to defend ourselves accordingly. If mother was experienced as supportive and helpful (well-aspected placements in the 10th), we carry an expectation that the world will treat us similarly — what Erik Erikson calls *basic trust*.

If we associate the 10th house with both mother (the shaping parent) and career, then the choice of vocation may somehow be influenced by our experience of her. For instance, if Mars is in the 10th the mother may have been experienced as pushy and assertive. The child, therefore, harbours resentment and anger against her, and grows up with the desire to actualize a position of power and autonomy in the world so he or she won't be 'pushed around' in the same way as in early life. Fighting with the mother creates a pattern of fighting with the world.

Sometimes it is the desire to win love from the mother (thereby ensuring our survival) which underlies our choice of profession. For example, if Mercury is in the 10th house, the mother may have been experienced as expressive and intelligent. The child then feels that this is what Mother values and appreciates, and so strives to gain her love and support by developing such traits. An expectation is

established that excelling in this way earns recognition, and accordingly, later in life, a career is sought which brings Mercurial qualities to the fore.

In some cases, it may be competition with the mother which nudges us in the direction of a certain career. If Venus is in the 10th, the mother may have been seen as glamorous and beautiful. In a sense, Venus has been projected onto the mother. In order to reclaim his or her own Venesian qualities, the child may later seek a profession in which he or she can be admired as beautiful, elegant or tasteful.

At its most simple, the 10th house describes those qualities of the mother (or parent in question) which are in us as well, whether we like it or not. The issue is complicated, however, by the possibility that placements in the 10th often denote aspects of the mother's personality which were 'unlived' — attributes and traits which the mother did not consciously express or represent in the child's growing-up years. Planets and signs in this house may describe the way the mother would have liked to have been if only she had allowed herself the opportunity to do so. A child who is acutely sensitive to the mother's psyche and undercurrents in the home atmosphere will be receptive not only to what she manifests outwardly but also to what she is denying or suppressing. The child may be swayed to 'live out' the mother's shadow side, as if mother is made more whole or redeemed in this way. The mother of a child with Uranus in the 10th, for instance, may have appeared extremely conventional, straight-laced and restrained on the outside, whilst under the surface lurked explosive feelings and the desire for space, freedom and 'busting loose'. In some way this unvented Uranian side is communicated to the child, who grows up with a compulsion to enact just those qualities to which the mother has not allowed expression.

The placement of many planets in the 10th usually suggests someone who is ambitious and desirous of recognition, status and prestige. Men are normally given more permission to pursue these needs than women. It may be easier for a woman with a strong 10th house to seek a partner who is powerful or famous and thereby import a position in the world in that way. She may even be the one who pushes him on to fame and prestige. Ultimately, however, she may feel resentful that it is her husband receiving the acclaim rather than herself, and consciously or unconsciously devise ways of punishing him for this. Likewise, either or both parents with a strong 10th house may displace unfulfilled achievement and recognition needs onto a child. Some children may co-operate with the projection, while

others may rebel against it, often becoming the exact opposite of what the parent(s) hoped.

The 10th house extends beyond the mother or shaping parent to designate our relationship with authority figures in general. Early anger or hurt at being suppressed or mistreated by a parent will often distort the reality of later interactions with other symbols of power. The revolutionary may have a true and just cause, but the style, manner or intensity in which he or she espouses convictions may evince, from a reductionist point of view, the contamination of earlier issues stemming from the regime of the parents. This is not to belittle or judge those who object to that which is unfair in society, but they are well-advised to consider their 10th house, and its psychological implications. Throwing a punch at one's boss or eggs at the prime minister is a way of venting the 'angry child' in us but may not be the most effective way to promote even the most needed changes.

Presiding over the top of the chart, the 10th house signifies the fulfilment of the individual personality through the personal satisfaction gained in using our abilities and talents to serve and influence society. Some may even earn applause and public recognition of their great value and worth.

A long way has been travelled from the 1st house to the 10th. In the 1st, we were not even conscious of ourselves as separate entities, not even aware of our own individual existence. By the time the 10th is reached, however, we have developed and 'incarnated' sufficiently not only to have a more solid and concrete sense of who we are, but also to be held in esteem for it.

13.

THE ELEVENTH HOUSE

In the heaven of Indra, there is said to be a network of pearls, so arranged, that if you look at one you see all the others reflected in it.

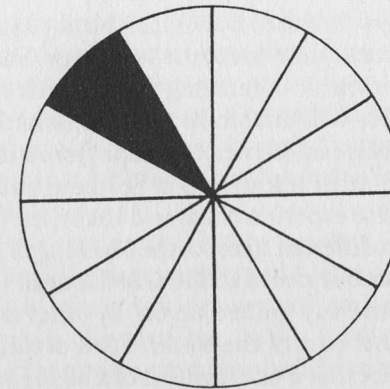
A Hindu Sutra

From being oblivious of being anybody, to winning recognition as a somebody: this has been the route from the 1st house to the 10th house. But now that the ego has been firmly established and duly acknowledged, what happens next?

At its deepest level, the 11th house (associated with the sign of Aquarius and co-ruled by Saturn and Uranus) represents the attempt to go beyond our ego-identity and become something greater than what we already are. The main way of achieving this is to identify with something larger than the self — such as a circle of friends, a group, a belief system or an ideology.

According to General Systems Theory, nothing can be understood in isolation but must be comprehended as part of a system. The components of the system and their attributes are viewed as functions of the total system. The behaviour and expression of each variable influences and is influenced by all the others. In what is known as a 'high synergy' society, the goals of the individual are in harmony with the needs of the system as a whole. In a 'low synergy' system, the individuals, in fulfilling their own needs, do not necessarily act for the good of the whole.¹ How we function as part of a system is shown by the 11th house.

In keeping with its dual rulership, the concept of group consciousness implied by the 11th can be understood in two distinct ways. Saturn seeks greater security and a more solid sense of identity through belonging to a group — what psychologists label 'belonging-identification'. Being a member of a particular group, whether it



11th

is a social, national, political or religious group, enhances the sense of who we are and gives a feeling of safety in numbers. To some extent, this is exploitive, since the rest of the world is used in the service of augmenting or bolstering the identity. Evidence of this is most clearly seen in those who are overly concerned with having the 'right' friends, being noticed in the 'right' places, and aligning the self with the 'right' beliefs.² The most negative face of this Saturn undercurrent of the 11th manifests when a group is threatened by another group — such as blacks moving into a white area, or Jungians moving into a predominantly Freudian neighbourhood.

The Uranian side of the 11th house represents the kind of group consciousness which spiritual teachers, mystics and visionaries from all different cultures and times have repeatedly espoused. Instead of the typical 'me-in-here' versus 'you-out-there' paradigm or self-model, they speak of the individual's unity with all of life, that we are part of a greater whole, interconnected with the rest of creation. Mirroring the mystical perception of the unity of all life, recent scientific breakthroughs demonstrate the web of relationship underlying everything in the universe. For instance, David Bohm, a British physicist, theorizes that the universe must be understood as 'a single undivided whole in which separate and independent parts have no fundamental status.'³ A thorough analysis of the parallels between modern physics and Eastern mysticism is found in *The Tao of Physics* by Fritjof Capra, an eminent researcher in high-energy physics. Some of the parallels he recounts are so striking that it is almost impossible to determine whether certain statements about the nature of life have been made by modern scientists or by Eastern mystics.⁴

One recent theory proposed by a British plant physiologist, Rupert Sheldrake, is particularly relevant to the 11th house. Sheldrake suggests the possibility of invisible organizing fields which regulate the life of a system. In 1920, William McDougall of Harvard University was studying how quickly rats learned to escape from a maze filled with water; meanwhile, other researchers in Scotland and Australia who were repeating these experiments found that their first generation of rats, bred from a different strain to the McDougall rats, performed the task with the same degree of ability as McDougall's last generation. The skill was in some way 'picked up on' by other rats even though they were in another part of the world. Such occurrences have led Sheldrake to theorize that if one member of a biological species learns a new behaviour, the invisible organizing field (morphogenetic field) for that species changes. The rats who mastered the task made it possible for other rats, many miles away, to do the same.⁵ On some deep level, we are all linked together. Sheldrake's theory is nicely summed up in a remark once made by the Jesuit priest Pierre Teilhard de Chardin, born with Mercury, Jupiter and Saturn in the 11th: 'A truth once seen, even by a single mind, always ends by imposing itself on the totality of human consciousness.'⁶

In *The Aquarian Conspiracy*, Marilyn Ferguson writes, 'You cannot understand a cell, a rat, a brain structure, a family or a culture if you isolate it from its context.'⁷ Similarly, Carl Rogers, one of the founders of humanistic psychology, once remarked that the deeper the individual delves into his or her own identity the more he or she discovers the whole human race. Our identity has a much wider membership than the 'skin-encapsulated ego' is capable of admitting. In this light, the development of group consciousness as seen in the 11th house is not solely for the purpose of aggrandizing or bolstering the ego-identity. Rather, the awareness of being part of something larger enables us to transcend the limits and boundaries of individual separateness and experience ourselves as a cell in the larger body of humanity. Out of this realization grows a sense of brotherhood and sisterhood with the co-inhabitants of the planet far beyond the obligatory ties of family, nation or church.

Syntropy — the tendency of life-energy to move towards greater association, communication, co-operation and awareness — is the main principle upon which the 11th house operates. Having recognized ourselves as separate and distinct individuals there is the call to reconnect with everything from which we have previously differentiated ourselves. Just as matter organized itself into living cells, and living cells gathered together into multi-cellular organisms,

it may be that at some stage human beings will integrate themselves into some form of global super-organism. Even on a Saturnian level, the interdependence and interconnectivity of life on the planet is becoming increasingly obvious. Communications technology has dramatically enhanced the speed of global interaction and Marshall McLuhan's concept of the world as a 'global village' is near to being an actuality. Multinational corporations and conglomerates link the economies of the world inextricably together. The collapse of the monetary system of one country would have a disastrous rippling effect on a host of others. Isolationism and nationalism are no longer practically viable. On another level, small groups, networks, movements and support systems are proliferating all over the world, gathering people together to promote common causes. In short, much in the same way that our own body changes and develops, the larger body of humanity is also growing and evolving. The way in which we might participate in and serve the evolution and progress of this collective Self is shown by placements in the 11th house.

In the 5th house, our energy is used to distinguish ourselves from others, and to augment the sense of our own individual worth and specialness; in the 11th, our energy can be invested in promoting and fulfilling the identity, purpose and cause of any group to which we belong — whether this is understood to be the whole human race or a particular segment of it. In the 5th, we do what we want to do for our own sake. In the 11th, we may choose to relinquish or compromise some of our precious personal urges, inclinations and idiosyncracies for the sake of adhering to what the group decides is best.

Social consciousness is a keynote of the 11th. A society (10th house) is structured on certain laws and principles (9th house). Laws and society easily become both crystallized and turgid, and invariably certain elements of society are favoured by the system while others are oppressed. Groups which feel neglected or betrayed by the existing laws can find a voice through the kinds of reforms associated with the 11th house. Often, those with strong placements here work through humanitarian or political groups to implement needed social changes. However, it is just as common to find others with an 11th house emphasis jockeying back and forth from one social engagement to the next — Ascot this week, centre court at Wimbledon the next, and then a day at Henley's before going off to the opera at Glyndebourne.

In some cases, placements in the 11th may signify the sorts of groups towards which we gravitate. For instance, Neptune could be interested

in music societies, spiritualist or psychic groups; Uranus with astrology groups; and Mars with the local rugby club. However, rather than just describing the type of group, it is more likely that signs and planets in the 11th symbolize our style of behaving and interacting in group situations. The Sun or Leo there may have to be the leader, deriving a good proportion of its worth and identity from group involvement. Mercury or Gemini in this house might appear as the secretary of the group or as one of its most clever spokespeople. Someone has to make the tea, and the Moon or Cancer there may be happy to provide not only these services but its home as a meeting place as well. Furthermore, the 11th house gives a sense of how comfortable we feel in group situations. Venus or Libra may blend in easily and make many new friends through joining a group. Saturn or Capricorn is more likely to hold back in the group, and feel awkward or lumpish mixing with the others. Oscar Wilde, who rose to the heights of success in London's artistic and social circles, had the Moon in Leo in the 11th. Paul Joseph Goebbels, the official propagandist of the Nazi party who controlled public communications and the media, had Pluto conjunct Neptune in Gemini in this house.

Friendship clearly fits into the 11th house ideal of becoming greater than what we already are. People are linked together through friendship, personal boundaries are expanded, and both the needs and resources of others become interwoven with our own. We introduce our friends to new ideas and interests and, likewise, we are broadened by what they have to share.

Planets and signs in the 11th often describe the kinds of friends to whom we gravitate. For example, a man with Mars in this house may be attracted to those people who exhibit obvious Martian qualities, such as dynamism, drive and directness. However, placements in the 11th may also show those qualities in ourselves which we 'dis-own', project outwardly and meet externally through friends. If the man with Mars in the 11th has not developed his own 'Mars' side, and lacks that certain 'get up and go', his friends will then provide that energy for him — they stimulate and push him into action. He may even possess an uncanny ability to evoke such qualities in his close associates, who in most other situations and with other people might be normally more placid and withdrawn.

The 11th house also suggests the way in which we make friends. Mars could rush impulsively into friendship, while Saturn is more awkward, shy or cautious in this respect. How we behave and what energies we awaken in friendship is also shown by placements here.

Venus may make friends easily, but prefers to keep things light (although she may expect friends to 'live up to' rather high ideals). Pluto suggests intense and complicated associations which significantly transform us or in which issues of betrayal, intrigue and treachery come into play.

In the 11th house, there is the desire to transcend or move beyond existing images and models of ourselves. We yearn for a more ideal self or a more utopian society. Therefore, this area of the chart has been labelled the house of hopes, goals, wishes and objectives. The desire to become something greater than we are must be accompanied by the capacity to envision new and different possibilities. More than any other species, the large human brain and evolved cerebral cortex endows human beings with the capacity to imagine a wide range of alternatives, choices and outcomes. The manner in which we envision possibilities and proceed toward realizing these hopes and wishes is shown by placements in the 11th. For instance, Saturn there may have difficulty in forming positive images of the future or may encounter blocks, delays or obstructions on the way to finally grounding its goals and objectives. Mars sets a goal and rushes after it, while Neptune may be confused about what it really wants or merely fantasizes and daydreams about unrealistic aims. In this context, it is helpful to remember that the more clearly we can imagine a possibility, the closer we bring it to actualization. Encouraging positive visions of the future aids the process of moving in a more positive direction.

Evolution pushes towards greater and greater levels of complexity, organization and connectivity. In the first air house (the 3rd) we gain the ability through language to distinguish subject from object. Our own mind is developed as we relate to others in the immediate environment. In the second air house (the 7th) we grow through the close encounter of our own awareness with another person's awareness. Subject and object, differentiated in the 3rd, meet face to face in the 7th. In the last air house (the 11th) our individual minds are connected not just to the minds of those close to us but to all other minds. Eleventh house planets sensitize a person to the ideas and thoughts circulating on the level of the group-mind. It is not such an unusual phenomenon for somebody in San Francisco, somebody in London, and another person in Japan to 'flash' on the same bright new idea independently of one another within a relatively close span of time. In the 11th, we discover our relatedness not just to our family, friends, country or loved ones, but to the whole human race.

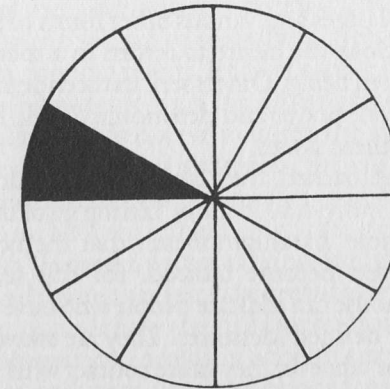
14. THE TWELFTH HOUSE

If the doors of perception were cleansed, everything would appear to man as it is, infinite.

William Blake

Commencing with the 1st house, growth has entailed distinguishing ourselves from the unbounded and universal matrix of life out of which we first emerged. However, as we have seen in the 11th, the distinction between ourselves and others is challenged by the understanding that each part of a system is related and interconnected with the other parts. Mystics and scientists alike tell us that we are not so separate after all. Who we are is influenced by others, and others are influenced by who we are. Our minds are linked and directly affected by one another. The notion that we exist as an isolated entity is quickly losing ground to a more collective or broader sense of self. In the 12th house, the twin processes of the dissolution of the individual ego and the merging with something greater than the self is felt and experienced, not via the mind or intellect as in the 11th, but with our heart and soul. Or as Christopher Fry puts it, 'The human heart can go to the lengths of God.'

The poet Walter de la Mare writes that 'our dreams are tales told in a dim Eden.' On its most underlying level, the 12th house, naturally associated with watery Pisces and the planet Neptune, represents the urge for dissolution which exists in each of us — the yearning to return to the undifferentiated waters of the womb, to the original state of unity. Freud, Jung, Piaget, Klein and a host of other modern psychologists agree that the infant's first structure of consciousness is pre-subject/object, ignorant of boundaries, space and time. Early memories cut the most deeply. On some deep level, every individual intuitively knows that his or her innermost nature is unbounded, infinite and eternal. The rediscovery of this wholeness is our greatest need and



12th

want. From a reductionist psychology perspective, the desire to reconnect with the lost sense of original wholeness can be understood as a regression back to the pre-birth state; but in spiritual terms, this same urge translates into a mystical longing for union with our source and a direct experience of being part of something greater than ourselves. It is a kind of divine homesickness.¹

In one respect, the prospect of a return to that state sounds blissful, ecstatic and serenely peaceful. And yet, something else in us — the ego's desire to preserve itself and the fear of its own demise — contends with this longing. The ego has fought hard to win a slice of life for itself: why should it relinquish this? In the glyph of Pisces, the sign associated with the 12th house, two fishes swim in opposite directions. Human beings are faced with a fundamental dilemma, with two contrasting pulls. Each person wants to lose a sense of isolation and transcend his or her individual separateness and yet each person is terrified of disintegration and dreads the loss of the separate self.² This existential double bind — wanting wholeness and yet fearing and resisting it — is the major predicament of the 12th house.

Because the dissolution of the ego-identity is so frightening, people seek substitute gratifications in an attempt to satisfy the yearning for self-transcendence. One strategy for reconnecting to unity is through sex and love: 'If I am loved, held or included, then I go beyond my separateness.' Another ploy to regain a lost sense of omnipotence and omnipresence is through wielding power and prestige: 'If I can extend my territory of influence over more and more things, then the rest of life is connected to me.' Immersion in alcohol or drugs is another way to break down boundaries and

rigidities. Suicidal urges and various other forms of self-destructive behaviour often cloak the desire to return to a more blissful state of non-differentiated being. Others seek transcendence more directly through meditation, prayer and devotion to God. The 12th house may raise any of these issues.

However it is approached, the 12th house 'de-structures', engulfs, absorbs or inflates individual identity. Letting go of the 'me-in-here' versus 'you-out-there' paradigm means that the borders between ourselves and others become blurred. For this reason, a strong emphasis on this house can indicate people who have great difficulty in forming clearly defined identities. They are swayed by whatever they are around, or whoever they make contact with. Others distort their personal identities dramatically out of proportion. Rather than sacrifice the ego to merge with something numinous and divine, a person may try to imbue the ego itself with those qualities. Instead of seeking to reconnect to God, the person tries to play God — a form of inflation related to what Abraham Maslow called 'higher-sidetracking'.

Along with the 12th house confusion about who we are often comes a lack of any concrete direction in life. On some level, there may be the feeling that since everything is all the same anyway, what's the difference? As soon as a clear identity is distinguished or a structure is imposed on the life, something happens which pulls the rug from under the feet and nebulosity reigns supreme again. As soon as the individual thinks he or she has captured something upon which to hang the sense of 'I', it mysteriously slips away or disappears. The capacity to hold things together or further their own personal ends is somehow subservient to a much greater dissolving power over which there is little control.

The obscuring of boundaries between the self and others may create confusion about where we begin and other people end, but it also confers a greater degree of empathy and compassion for those with whom we share the Earth. So overwhelmed by the suffering around them, some people with a strong 12th house will seek any means of escaping or withdrawing from the world altogether. Others who feel the pain 'out there' as their own will naturally work in some way to relieve that pain. To varying degrees, the 12th house describes the helper, 'fixer', rescuer, martyr or saviour who 'takes on' the needs and causes of others.

The original meaning of the word sacrifice is 'to make sacred'. Something was made sacred by offering it to the gods or the higher forces. Rippling through all the levels of meaning of the 12th is the

supposition that the individual is redeemed through self-sacrifice, through offering the self up to something greater. This is true in so far as we must, to some extent, let go of a sense of an autonomous and separate self to merge with the all-embracing whole. While sacrifice and suffering often serve to soften the ego and give rise to greater empathy and spiritual awareness, the value of pain and the nature of sacrifice are too easily distorted into 'I have to suffer to find God' or 'Anything that might constitute personal satisfaction must be given up.' However, perhaps it is not things themselves which must be sacrificed, but rather our *attachment* to them. To the degree that we derive our identity or fulfilment from such things as relationships, possessions, ideologies or belief systems, we lose touch with our deeper and most basic unbounded nature.

Some people may even manage to acquire or achieve their 11th house dreams and wishes only to discover, in the 12th, that they still feel cheated of a more complete happiness. What they thought would give them ultimate satisfaction just wasn't enough, or didn't turn out to be everything. The Romans had a saying '*Quod hoc ad aeternitatem?*' meaning 'What is this compared with eternity?' Similarly, the 12th house is a constant reminder that all joys long for infinity.

Traditionally, the 12th house (along with the other water houses — the 4th and the 8th) reveals patterns, drives, urges and compulsions which operate from below the level of conscious awareness and yet significantly influence our choices, attitudes and directions in life. Stored in our unconscious memory, past experiences colour the way we see and meet the world. But from how far back do these past influences stem?

In some cases, planets and signs in the 12th may relate to what psychologists call 'the umbilical effect'. According to this concept, the developing embryo is receptive not just to physical substances which the mother ingests, but is also affected by her overall psychological state during the gestation period. Her attitudes and experiences are transmitted through the umbilical connection to the foetus in the womb. The nature of what is 'passed on' to the child in this way is shown by placements in the 12th. If Pluto is there, the mother might have endured a traumatic time during the pregnancy. The child is then born with a sense of the danger of life and a nagging apprehension that doom is only around the corner. There is no conscious memory of the source of this attitude: only a vague feeling that this is what life is about. For example, I recently came across the case of a pregnant mother who was diagnosed as

having a brain tumour. Her baby daughter was born with Pluto in the 12th and the mother died shortly after her birth.

What about further back than the womb? Many astrologers refer to the 12th as the 'house of *karma*'. Reincarnationists believe that the immortal human soul is on a journey of perfection and return to its source that cannot be accomplished in one short lifespan. Definite laws, rather than chance, operate to determine the circumstances of every lifetime or each stage of the sojourn. With each new incarnation, we bring with us the harvest of experience from previous lives, as well as latent capacities awaiting development. Causes set in motion in prior existences affect what we meet in the present one. The soul chooses a certain time to be born because the astrological pattern fits the experiences needed for the present stage of growth. In this sense, the entire chart depicts our *karma* — both what has accrued as a result of past actions and also what we need to awaken to proceed further. More specifically, the 12th house shows what we are 'bringing over' from the past which will operate this lifetime on either the debit or credit side of our account.

Difficult placements in the 12th may indicate old 'trouble spots' and energies which we misused in earlier lives and still need to learn to handle wisely in this one. Positive placements in this house suggest ingrained qualities which will serve us advantageously this lifetime as a result of 'work' done on them in the past. Relative to this theory, some astrologers label the 12th the house of 'self-sustainment or self-undoing'. For instance, if Mars or Aries is there, it could be that selfishness, impulsiveness, or rashness has been a problem in the past and a continuation of such behaviour may be the cause of a 'downfall' in this life. On the other hand, a well-aspected 12th house Mars suggests that positive Mars qualities such as courage, strength and forthrightness have already been learned and will sustain the native through difficult times, coming to the fore just when they are most needed. With mixed aspects to placements in the 12th, the effect of that planet or energy somehow hangs in the balance, as if we are being tested for how we handle that principle. If we use it wisely we will be rewarded; if we run amok with the planet or sign in question, the consequences are likely to be severe.

Whether we refer to 'the umbilical effect' or to the theory of karma and reincarnation, placements in the 12th describe influences which have come down to us from causes and sources which we cannot obviously remember or see. Through the watery 4th we inherit or retain vestiges of our ancestral past. In the 12th, it is possible that we are receptive to an even larger pool or memory — what Jung called

the collective unconscious: the entire memory of the whole human race. Jung defined the collective unconscious as 'the precondition of each individual psyche, just as the sea is the carrier of the individual wave'.³ In some way, as shown by the 12th house, each of us is linked to the past, carrying records of experiences far beyond what we have personally known.

Besides the residue of the past, however, the collective unconscious is also the storehouse of latent potentials waiting to be tapped. Colin Wilson writes that 'the unconscious mind may include all man's past but it also includes his future.'⁴ The unconscious mind is more than just a reservoir of repressed or buried thoughts, impulses and wishes — it is also the source of 'potentialities for knowing and experiencing' which the individual has yet to contact.⁵ The 12th house, in other words, contains our future as well as our past.

Some people with 12th house placements serve as the mediators and transmitters of universal, mythic and archetypal images swirling about on the level of the collective unconscious. To varying degrees, certain artists, writers, composers, actors, religious leaders, healers, mystics and modern-day prophets tap into this realm and become the vehicles for inspiring others with what they have 'tuned into'. They touch the appropriate chord which then resonates with something inside us, and we are able to share their experience. Numerous examples of charts with 12th house placements illustrate this phenomenon: the composer Claude Debussy with sensuous Venus in Leo in the 12th; William Blake with the imaginative and feeling Moon in Cancer in this house; the poet Byron whose expansive and playful use of word, rhyme and form invigorated the whole Romantic movement had Jupiter in Gemini in the 12th; and the visionary Pierre Teilhard de Chardin with the Sun, Neptune, Venus, Pluto and the Moon all in the 12th, are just a few cases in point.

It is as if energies in the 12th house are not intended to be used solely for personal ends. We may be asked to express that principle for the sake of others, not just for ourselves. For instance, if Mars is there we may take on the role of fighting a battle or cause for other people. In this sense, we give our Mars away, or 'offer it up' to others. Mercury in the 12th may speak other people's thoughts or serve as a spokesperson for others.

Some people, through 12th house placements, lead what might be called 'symbolic lives'. Their individual life issues reflect trends or dilemmas in the collective atmosphere. For example, Mahatma Gandhi, with the Sun in Libra in the 12th, became the living embodiment of a Libran principle of peaceful co-existence for millions

of people. Uranus in the 12th house of Hitler's chart rendered him exceptionally open to ideologies which may have been in the air at that time. Bob Dylan has Sagittarius on the 12th house cusp and its ruler Jupiter in the 5th, the area of the chart related to creative expression. Through his music he was both the mouthpiece and inspiration for many of the trends of the 1960s counter-culture. A black woman with Uranus in Cancer in the 12th was born and raised in a part of England where there were hardly any non-whites. In having to integrate herself into the life of the town she was not only dealing with her own personal dilemma but fighting the cause of many other black people as well.

The 12th house has been called the house of 'secret enemies' and 'behind the scenes activity'. This could be taken literally to mean people who plot or conspire against us. However, it is more likely to pertain to hidden weaknesses or forces in ourselves which undermine the realization of our conscious goals and objectives. In brief, unconscious drives and compulsions as shown by the 12th house placements can thwart the achievement of our conscious aims. For instance, if a man has the Moon and Venus in the 7th house, there is a strong urge to be close to another person in an intimate relationship. But if this man also has Uranus in the 12th, it suggests that unconsciously there may be such a strong desire for freedom and independence that he will somehow sabotage any attempt to form binding ties. Generally, in any contest between conscious aims and unconscious aims, it is usually the unconscious which wins. In this case, he may habitually be attracted only to those women who are not free to marry or who, for some reason, do not wish to reciprocate his advances. In this way, the unconscious compulsion to remain independent (Uranus in the 12th) is victorious over the more conscious needs. If we are conscious of urges in ourselves, we can do something to regulate and alter these if we so wish. If we are unconscious of certain patterns or drives, these have a way of dominating and controlling us. What we are unconscious of in ourselves has a knack of coming up from behind and hitting us over the head. Therefore, if no matter how hard we try, some conscious goal is continually blocked, we might examine the 12th house for clues why.

The linking of the 12th house with institutions makes sense in the light of the various connotations of this house discussed so far. The 12th shows what is hidden or in the background just as hospitals and prisons are, in part, places where certain people are 'stored away' from society. Those with difficult placements in the 12th may 'crack'

under the strain of life or fall prey to powerful unconscious complexes which erupt to the surface, resulting in the need to be looked after and contained. Others are 'put away' because they are considered dangerous to the well-being of society. In any of these cases, the will of a higher authority is forced on them, congruent with the 12th house principle of the individual submitting to something greater than the self. Hospitalization or a period of withdrawal from life may be needed to re-establish psychological and physical balance, thus making a person *whole* again — another 12th house principle. Experiences in orphanages, hospices and homes for the disabled also appear via the 12th.

It is not uncommon to find people with placements in this house working within such institutions. Serving others less fortunate than the self is the practical expression of compassion and empathy which the 12th house confers. The Church, various charities, or the monastic life will be other spheres which absorb the person who feels it is his or her calling to sacrifice or dedicate the life to God or the welfare of others. Reincarnationists believe that past 'bad karma' can be cleared through goodwill and service of this kind.

As already mentioned, the 12th house gives access to the collective archive of experience passed on generation after generation. Therefore, it is not surprising that the keepers of this storehouse — those who work for museums and libraries — often have 12th house placements.

It would not be appropriate to discuss the 12th house without mentioning again the research done by Michel and Françoise Gauquelin.⁶ They analysed the careers of successful sportspeople and found a correlation with Mars in the 12th house sector of the chart. Similarly, scientists and physicians tended to have Saturn there, writers the Moon, and actors Jupiter. Based on their studies, it appears that planets in the 12th (and to some extent the 9th, 6th and 3rd) significantly determine the character and profession of the native. This surprised many astrologers who assumed that placements in the 1st or 10th houses should be stronger in this respect.

However, are their findings so strange in the light of what we understand the 12th house to be? If there is an urge to 'give away' whatever is in the 12th to other people, then it follows that we could make a career out of the principles there. Also, if the 12th house indicates energies in the collective atmosphere to which we are sensitive, then it is likely that our character and expression will reflect these. Sportspeople capture the collective urge to compete and be first (Mars); writers tune into the collective imagination (Moon) and

scientists serve the collective need to classify and structure (Saturn).

Since the 12th relates to reconnecting with something numinous and divine, an individual may experience a planet there as the key or path to greatness and self-transcendence. Naturally, he or she would want to develop it. On some level, they may believe that the doors to heaven are opened through excelling at whatever principle is in the 12th. The deep longing for wholeness and immortality which exists in all of us is the enticement which motivates achievement through 12th house planets.

For some people, a 12th house emphasis contributes to the lack of a clear identity, nebulousness, directionless lives, victimization, the experience of being overwhelmed by unconscious drives or undercurrents at loose in the atmosphere, and a distorted sense of the value of suffering and self-sacrifice. On the other hand, the 12th house concept of surrendering the sense of being a separate self gives rise to true empathy and compassion, selfless service, artistic inspiration, and ultimately the capacity to merge with the greater whole.

In the 11th house, we theorize on the unity and interconnectedness of all life. It is acknowledged in principle. In the 12th, the mystery of our oneness with the rest of creation is perceived directly with every cell of the body. All of existence is felt as part of ourselves, just as portions of our body are part of us. With such an awareness, it would be as difficult to heedlessly harm another person as it would be to cut off one of our fingers. Conversely, what we felt served our own individual well-being would invariably serve the good of the whole.

An old story illustrates the positive side to the 12th house. A man is allowed to visit Heaven and Hell. In Hell, he sees a large gathering of people sitting around a long table set with rich and delectable food. And yet these people are miserable and starving. He soon discovers that the reason for their dreadful state is that the spoons and forks provided for them are *longer* than their arms. As a result, they are unable to bring the food to their mouths and feed themselves. Then the man is shown Heaven. He finds the same table set out there, with the same extra-long eating utensils. But, in Heaven, instead of just trying to feed their own selves, each person uses his or her spoon and fork to feed one another. They are all well-fed and happy.

While not *fully losing* our own personal identity or sense of our own unique individuality, we need to experience, acknowledge, honour, and connect to, that part of us which is universal and

unbounded. Ultimately, the trick is to swim in the waters of the 12th house without drowning in it.

We emerge out of the universal matrix of life, establish ourselves as individual entities, and then find that after all we are really one with all creation. Whether our connection with the greater whole is consciously experienced or not through the 12th house, it is inevitable that our physical bodies will die and disintegrate. When the body dies, so does the sense of our having a separate physical existence. One way or another, we return to the collective ground out of which we have come. What was there in the beginning is there at the end. We arrive back at the Ascendant to begin again on a new level of the spiral.

15. GROUPING THE HOUSES

Search for measurable elements among your phenomena and then search for relations between these measures.

Alfred North Whitehead
(*Science and the Modern World*)

The twelve houses can be subdivided and classified under different headings. A knowledge of these groupings enriches an understanding of the meaning of each house and the way in which one house or sphere of life relates to another.

Hemispheres and Quadrants

The line of the horizon divides the chart into the upper (southern)

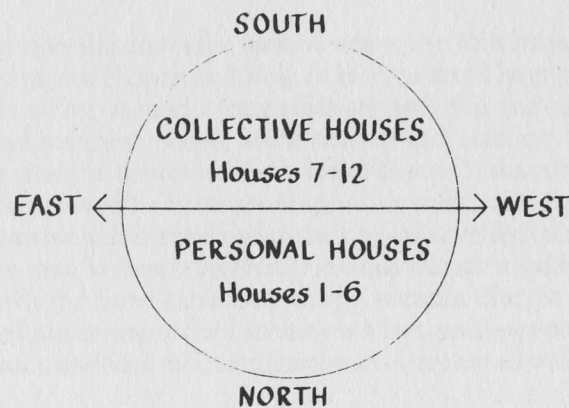


Fig.5

and lower (northern) hemispheres. The houses which fall below the horizon (houses 1-6) are most directly concerned with the development of an individual and separate identity and the basic requirements a person needs to meet life. These are known as the *Personal Houses*.

The houses which are above the horizon (houses 7-12) focus on the interconnection of the individual with others: on an intimate one-to-one level, in terms of society as a whole, and in relation to the rest of creation. These are known as the *Collective Houses* (see Figure 5).

The axis of the meridian crosses the line of the horizon cutting the horizon in half, and spawning another division of the wheel of the houses, the *Four Quadrants* (see Figure 6).

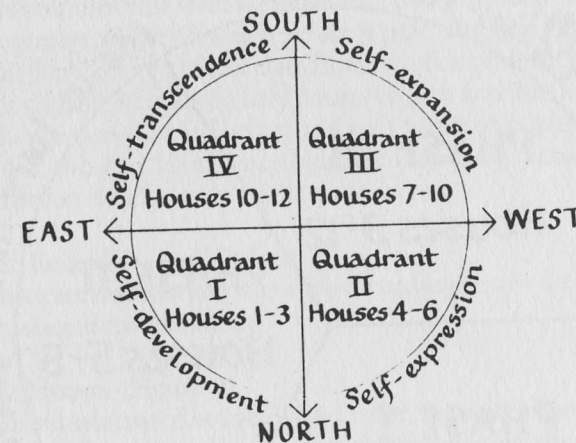


Fig.6

In *Quadrant I* (houses 1-3) the individual begins to take shape as a distinct entity. A sense of a separate identity forms through the differentiation of self (1st house), body and substance (2nd house) and mind (3rd house) out of the universal matrix of life.

In *Quadrant II* (houses 4-6) growth involves the further expression and refinement of the differentiated self. In the 4th house, shaped by the family background and ancestral inheritance, the individual moulds a more cogent sense of his or her own identity. With this as a gauge and base, the 'I' seeks to express itself outwardly in the 5th house, and then further specify, fine-tune and perfect its particular

nature, skills and capabilities (6th house).

In *Quadrant III* (houses 7-9) the individual expands awareness through relationship with other people. In the 7th house, there is the close encounter between one person's reality and another person's reality. The 8th house depicts the breaking down of the individual ego-identity through the process of merging with another. The subsequent broadening, reawakening, and re-visioning of the self is shown by the 9th house.

In *Quadrant IV* (houses 10-12) the main concern is the expanding or transcending of the boundaries of the self to include not just one

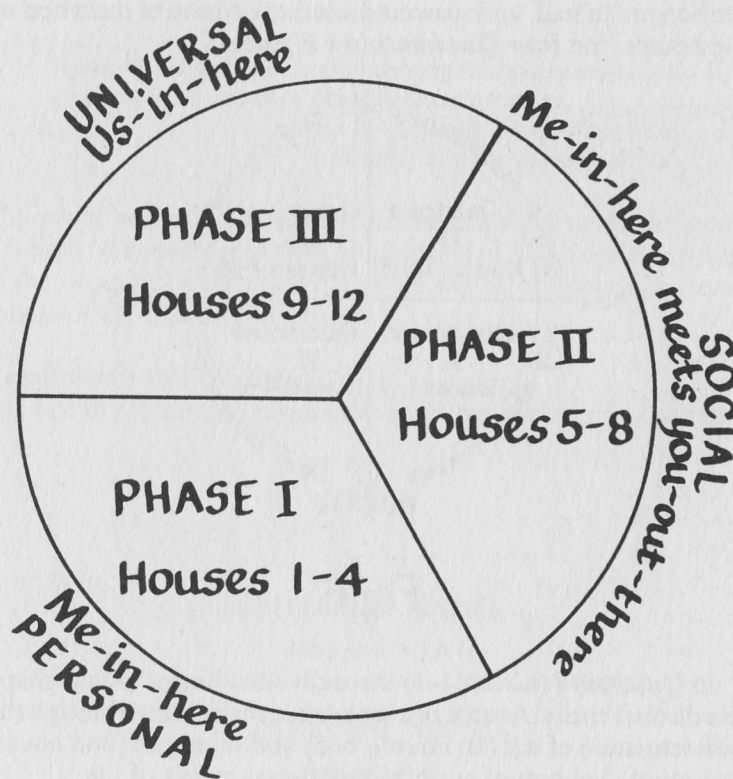


Fig. 7

other, but many others. A person's role in society is described by the 10th house, various forms of group consciousness are explored in the 11th, and an individual's spiritual identity — his or her relationship to that which is greater and yet inclusive of the self — is explored in the 12th.

While the grouping of the houses by quadrants makes sense in terms of the logical boundaries created by the cross of the horizon and the meridian, it is possible to subdivide the wheel in yet another way (see Figure 7). In houses 1-4, the individual is born and becomes conscious of his or her own existence, body, mind, background and feelings. This phase establishes a sense of the 'me-in-here'. Houses 5-8 depict the urge to express and share the autonomous self with others: 'me-in-here' meets 'you-out-there'. In houses 9-12 the task is integration, not just with a few others, but with society-at-large and the greater whole of which we are a part: the development of the 'us-in-here' reality. In this classification, each phase begins with the spark and inspiration of a fiery house (1st, 5th and 9th) indicating the birth into a new level of being; and each phase ends with a watery house (4th, 8th and 12th) describing the dissolution, assimilation and transition which leads to the next stage.

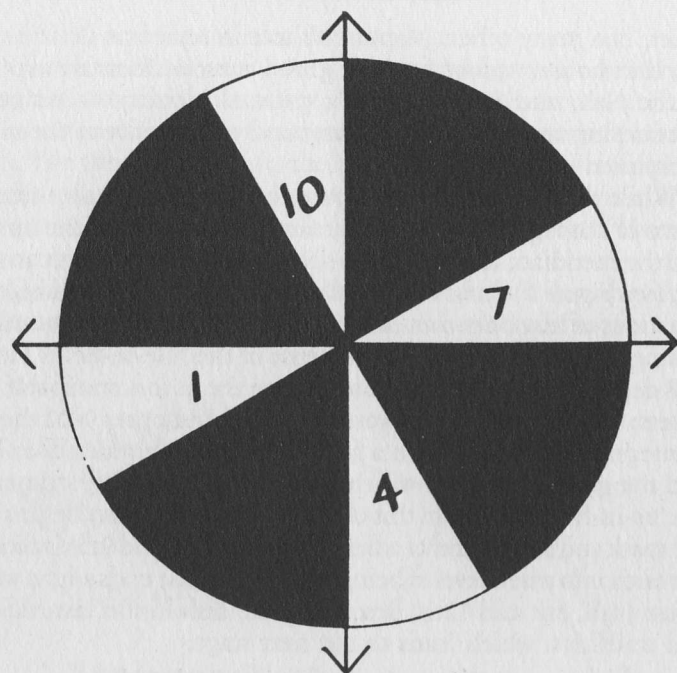
Angular, Succedent and Cadent

The houses are traditionally classified according to whether they are angular, succedent or cadent.

Angular Houses (Figure 8)

In Quadrant systems of house-division, the *Angular Houses* are the ones which follow immediately upon the four angles: the 1st house begins with the Ascendant, the 4th house with the IC, the 7th with the Descendant, and the 10th with the MC. In the natural zodiac, the angular houses correspond to the cardinal signs of Aries (spring equinox), Cancer (summer solstice), Libra (autumnal equinox) and Capricorn (winter solstice). Cardinal signs generate and release new energy. Similarly, the angular houses spur us into action and represent four basic areas of life which have a strong impact on our individuality: personal identity (1st house), the home and family background (4th house), personal relationships (7th) and career (10th).

The signs of the cardinal cross figuratively square or oppose one another. Likewise, the four angular houses represent four spheres of life which are potentially in conflict with each other. An understanding of the paradoxes and dilemmas presented by the different angular houses will help in the interpretation of possible



ANGULAR HOUSES Activating & Generating Energy

Fig. 8

squares and oppositions planets may make to one another if placed in these houses.*

The 1st-7th opposition

Some degree of personal identity and freedom (1st) must be sacrificed to function in a relationship (7th). An opposition between these

* A square is a 90 degree angle between two planets; the opposition is a 180 degree angle. A planet in the 1st may or may not oppose a planet in the 7th. However, if they are in opposition, tension arises between these two areas of life. Even if they do not form an opposition aspect, the pull of one house and the pull of the opposite house could still present a problem. The same applies to planets in those houses which, figuratively speaking at least, square one another.

two houses gives the classic dilemma of will versus love: how much do we assert our own individuality and how much do we adjust to what others need or require. There is a fear that if we adjust too much, then we lose our own separate identity; but conversely, if we are too self-centred and demanding, then others won't love us.

The 4th-10th opposition

Here, one possible conflict is between staying at home and participating in the family unit (4th) versus being away from the family in order to establish a career (10th). The man immersed in career responsibilities does not have the time to be with the family, or spare moments to reflect on the deeper meaning of life. The woman with oppositions between these two houses may be torn between the desire for a profession and her role as a wife or mother. The child-in-us (4th) could conflict with the 'adult-like' behaviour expected in professional life (10th). The businessman, for instance, cannot 'throw a tantrum' in front of a client if the deal threatens to collapse at the last moment.

Our early conditioning (4th) influences how we function later in society (10th). Have we been so denigrated as a child that we feel we have nothing to offer society? Or are we the rejected child who is determined to show 'them' and make a mark on the world? Have we been so spoiled and protected by our parents that we lack the equipment or impetus to venture out of the family home at all? These issues may arise if there are oppositions between planets in the 4th and 10th houses.

The 1st-4th square

We are born separate and unique individuals (1st), but to what degree does the home life (4th) support or quash our budding individuality? I drew up the chart of a young man who had Jupiter in Leo in the 1st squared to Neptune in Scorpio in the 4th. His natural spontaneity and enthusiasm (Jupiter in the 1st) had to be contained and restricted so as not to disturb an ailing father (Neptune in the 4th). We might like to be independent and free (1st), but regressive urges to stay with what is secure and already known inhibit us (4th).

The 4th-7th square

With squares between the 4th and 7th houses, there is a likelihood of projecting 'unfinished business' around a parent (usually the father) onto a partner. Patterns established early in life (4th) often obscure our ability to see other people clearly (7th). Problems in

establishing a home (4th) with a partner (7th) could arise if planets in these houses square one another. The capacity to be objective and fair with others is interfered with because of childish needs and complexes.

The 7th-10th square

Conflicts could surface between career (10th) and relationship (7th). If we are so busy pursuing a career, we may have less time for close partnerships. Our attractiveness to a partner (7th) may be contingent on our status in the world (10th). Or a partner may be sought who enhances one's social standing. Issues with our mother can interfere with seeing a partner clearly.

The 1st-10th square

Self-discipline is needed to forge a career (10th) and this invariably limits our personal freedom and spontaneity (1st). What society approves of and validates (10th) may impose restrictions on what we are naturally inclined to do (1st). Something the mother represents (10th) may inhibit the expression of the 1st house planet. One man with Venus in Leo in the 1st squared to the Moon in Taurus in the 10th wanted to be an artist (Venus in Leo in the 1st) but his mother insisted that he choose a more practical career (Moon in Taurus in the 10th). Often, we are labelled solely by what we do in the world (10th) rather than by other qualities we might possess (1st).

Succedent Houses (Figure 9)

The forces set in motion in the angular houses are concentrated, embellished, utilized and developed further in the *Succedent Houses*: the 2nd, 5th, 8th and 11th. These houses are naturally associated with the fixed signs of Taurus, Leo, Scorpio and Aquarius, which consolidate the generative energy of cardinal signs. The succedent 2nd house adds substance to the personal identity (1st) through defining our possessions, resources, shape and boundary. In the succedent 5th house, we affirm and strengthen the sense of 'I' distilled from the angular 4th by expressing who we are and impressing ourselves on others. Through the activity of relating to others (angular 7th house) we increase our resources and delve deeper into ourselves (the succedent 8th). Participating in the maintaining and functioning of society (the angular 10th) enhances the awareness of ourselves as social beings and provides the basis for expanding our sense of identity to encompass bigger and broader boundaries (the succedent 11th).

Like the angular houses, the four succedent houses represent

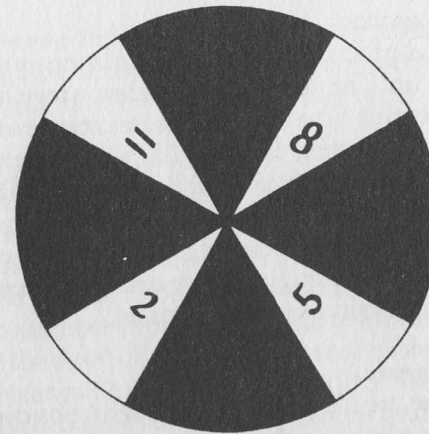


Fig. 9 SUCCEDENT HOUSES
Stabilizing & Concretizing Energy
spheres of life which are potentially in conflict with each other.

The 2nd-8th opposition

Conflicts arise between what one person possesses and values versus what another person holds dear. The 2nd house preserves and maintains forms; the 8th house tears things down to make room for something new. We sacrifice our boundaries (2nd) to merge fully with another (8th). The 2nd house sees the face value of something, while the 8th house looks underneath to detect the hidden significance. The 2nd house tends to indulge the appetites and bodily needs, whereas the 8th seeks to gain mastery over instinctual processes.

The 5th-11th opposition

In the 5th house, we create for our own personal satisfaction, such as designing our own stationery; in the 11th, we devote our energy to something greater than ourselves, such as designing a poster to promote a lecture for a group to which we belong. Another issue might be whether we are willing to release our children or works of art (5th) into the world (11th). A dilemma may arise between 'what I want to do' and the consensus of the group of which I am a member. Do I demand they conform to me (5th) or do I accept the group opinion (11th)?

The 2nd-5th square

A number of conflicts can be stirred if planets in the 2nd square planets in the 5th. The need for security and a regular income (2nd) could interfere with time spent on more creative and recreational activities (5th). Conversely, the struggling artist or 'resting' actor (5th) often suffers from the lack of a stable income (2nd). Some people with squares between the 2nd and 5th derive their sense of power, worth and importance (5th) solely through what they own and possess (2nd). Children (5th) might be treated as possessions (2nd) or experienced as a drain on one's resources.

The 5th-8th square

In the 5th house, we like to be seen as bright, positive, creative and special. Value is placed on those things which enhance the joy and dignity of life. The 8th depicts the darker, more intense and destructive elements lurking in the personality. If we have these two houses accentuated we may be engaged in a fierce battle between light and dark forces in the psyche. The kinds of crises associated with the 8th house can temporarily disrupt the 5th house's spontaneity and enthusiasm for life. Instead of feeling in charge of our lives (5th), we may be driven by unconscious complexes (8th) to act in ways over which we have little control. Sexual conquest could be utilized as a means of affirming our self-importance. Squares between the 5th and 8th houses can sometimes manifest as intense conflicts with one's children. Personal creativity (5th) is associated with emotional tension and frustration (8th). On the positive side, periods of psychological renewal and cleansing (8th) free the life-force to express itself more purely (5th). Creative expression (5th) may be a way of clearing something out of the system (8th). Destructive excesses (8th) may be glamorized (5th) as in the case of the tortured French poet, Rimbaud, who had Saturn in the 8th squared to Neptune in the 5th.

The 8th-11th square

The 11th house may have a vision of a better society, but has it taken into account deep-seated complexes (8th) in people which obscure the ability to relate to others fairly and objectively? The raging and needy infant in us (8th) can wreak havoc in our relationships with friends or groups (11th). The societal reformer with squares between the 11th and the 8th may be fired with such conviction that any means justifies achieving his or her ends. Sexual undercurrents (8th) could intrude on a friendship (11th). In short, highly charged emotions

could inhibit the ease with which we relate to the larger unit of society. Conflicts could arise between our own humanitarian, political and social ideals (11th) and those of our partner (8th).

The 11th-2nd square

The 11th house may propose such liberal aims as the equal distribution of wealth, but the 2nd house desire to own things personally could contradict this. The 2nd house need to establish clear individual boundaries conflicts with the 11th house urge for a wider group membership. Eleventh house idealism may be 'out of touch' with the down-to-earth 2nd house. Problems could ensue in financial dealings (2nd) with friends (11th). We could become so strongly attached (2nd) to achieving certain goals and objectives (11th), that excessive force could be used to obtain these. We may cling too tenaciously (2nd) to ideas (11th). More positively, there may be the practical sense and ability (2nd) to realize hopes and wishes (11th).

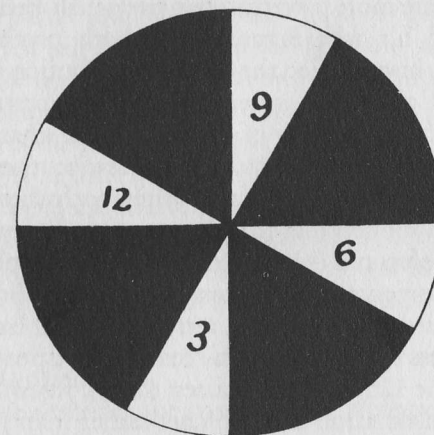


Fig. 10 CADENT HOUSES
Distributing, Readjusting
& Reorientating Energy

Cadent Houses (Figure 10)

The *Cadent Houses* (the 3rd, 6th, 9th and 12th) are associated with the mutable signs of Gemini, Virgo, Sagittarius and Pisces. While angular houses *generate* energy and succedent houses *concentrate* energy, the cadent houses *distribute* and *reorganize* energy. In each

cadent house, we reconsider, readjust or reorientate ourselves on the basis of what we have previously experienced in the preceeding succedent house. In the cadent 3rd house, we learn more about who we are through comparing and contrasting ourselves with those around us. As the mental capacities develop, we enter a world beyond that of the bodily senses and biological needs (2nd house). The cadent 6th house reflects on the use or misuse of the outpouring of energy in the 5th, and makes adjustments accordingly. The interpersonal explorations and struggles of the 8th are conducive to the 9th house reflections on the deeper laws and processes which govern existence, and the patterns which weave us together. The perspective of the individual ego, already reeling from the 11th house experience of being part of a group or larger system, finally, in the cadent 12th, topples down altogether from its position as king of the mountain.

Cadent houses have often been described as weak or insubstantial, but the research done by the Gauquelins suggests that placements in these houses are more powerful than previously believed. Michel Gauquelin and his wife Françoise are both psychologists and statisticians who have studied the diurnal distribution of the planets in thousands of accurately timed birthcharts. In particular, they analysed the house position of planets in the charts of certain professions — actors, artists, doctors, business executives, politicians, scientists, soldiers, sports champions, writers and others. The results of their research showed that the planets naturally associated with each of these professions (such as Mars for sportspeople, Saturn for scientists, etc.) appeared more often in the cadent houses than in the angular houses, as traditional astrology would have expected. For instance, Mars in the charts of successful sportspeople appeared most often in the 12th and 9th houses: that is, just *after* the rising and superior culmination of the planet rather than just before in the 1st or 10th houses. The next most frequent house positions of Mars for the sportspeople they tested were the 6th and the 3rd houses. Again, these are just after the setting and inferior culmination of the planet, rather than before in the 7th or 4th houses. The conclusion to be drawn from their survey is that cadent houses are more important factors in determining character and career than previously suspected.

Briefly recapitulated, they found these correlations:¹

1. Mars appeared most frequently in cadent houses in the charts of physicians, military leaders, sports champions and top executives.

2. Jupiter appeared most frequently in cadent houses in the charts of actors, playwrights, politicians, military leaders, top executives and journalists.
3. Saturn appeared most frequently in cadent houses in the charts of scientists and physicians.
4. The Moon appeared most frequently in cadent houses in the charts of writers and politicians.

In the discussion of the 12th house, I have explained why I don't find these results that surprising (see page 105). A similar rationale can be applied to the other cadent houses. The 9th is where we look for truth and principles to guide our lives — therefore we will be highly motivated to develop and give expression to the planets there as a way of lending greater meaning to our existence. Both the 6th and the 3rd houses describe our efforts to discern how we differ from other people. Therefore, developing the planets in these houses is crucial if we are to differentiate ourselves fully from others and define ourselves as separate individuals. The urge to connect to something greater than the self (as shown by the 12th and the 9th) and the urge to establish and characterize our own specific identities (as shown by the 3rd and the 6th) are the two complementary principles which form the crux of the human dilemma. Seen in this light, the planets in these houses assume a great importance.

As in the case of the four angular houses and the four succedent houses, the four cadent houses figuratively square or oppose one another. Each one represents a contrasting view of life and a different method of acquiring and processing information.

The 3rd-9th opposition

The 3rd house describes the nature of the analytical and concrete mind while the 9th house denotes more abstract and intuitive thought processes. The 3rd house sees the parts; the 9th looks first at the whole. When planets are found in opposition between these two houses, it could signify a good balance and integration between the right and left hemispheres of the brain. However, in certain cases, the opposition might denote a person who gathers facts (3rd) and then draws the wrong conclusions (9th) from them. Mountains are made of mole-hills, or conversely, a person may adhere to some belief or truth (9th) and then interpret everything around them (3rd) solely in the light of these principles. In other words, facts are distorted to prove a point. The 3rd house may labour for many weeks preparing a lecture, making sure that each word conveys the precise meaning

intended. The 9th house lecturer may prefer to wait to see what the audience is like, trusting that he or she will intuitively know what to say when the time comes. Sometimes with the 3rd-9th opposition, there is a persistent feeling that the grass is greener farther afield.

The 6th-12th opposition

The 6th house examines the myriad forms of relative existence, scrutinizing in detail how one thing differs from another. The 12th house, however, embraces the essence of a thing — not how much it weighs or measures, but what it 'feels' like. The 6th is discriminating and selective, carefully defining boundaries; the 12th is empathetic and all-inclusive, and a boundary-dissolver. The 6th house is pragmatic, logical and concerned with the everyday realities of life; the 12th aspires to transcend whatever is mundane, and is aware of the elusive, unknowable and mysterious nuances of existence. The 6th house plans life; the 12th flows with it.

Oppositions between these two houses heighten these contrasting approaches to life, but afford a greater chance of achieving a synthesis of the various modes of being. I have seen 6th-12th house oppositions, for instance, in the charts of spiritually-minded people who also have their feet firmly on the ground. One was a dentist with Moon in Capricorn in the 6th opposing Jupiter in Cancer in the 12th, who was a devout follower of an Indian guru. Another was a carpenter who volunteered his services to train people in Third World countries in his skill. He had three planets in the 6th opposing Uranus in the 12th.

Oppositions between the 6th and 12th sometimes manifest in physical ailments which are psychological in origin. Reincarnationists believe that certain health problems (6th) may be the consequences of past-life behaviour (12th). For example, if a man overindulged in food and drink in a previous life, he might be born this life with allergies to certain foods, forcing him to pay more attention to what he put into his body. Or a person who habitually looked down on others in a past life could find himself abnormally tall in this lifetime. Or perhaps he would be born unusually short, so he could experience what it felt like to be the one looked down upon. In any case, with 6th-12th oppositions, the origins of ill health may be difficult to diagnose, stemming from a source which is not obvious to trace.

The 3rd-6th square

Here we have linked together the two houses most directly related

to the processes of the logical and rational left brain. The tendency is for the mind to overwork. The 3rd house likes to know a little something about everything, while the 6th house wants to know as much as possible about a few things. Put these two together and we have somebody who wants to know as much as possible about everything. With planets in both the 3rd and 6th, it is possible that something could be analysed out of existence. Taken to extremes, it could be a person who insists that the only real difference between the plays *Othello* and *Hamlet* is that the letters of the alphabet are arranged differently in each play.

More positively, there is generally the pursuit of information (3rd) for the sake of using it practically (6th). There can be a great deal of bickering over details and much discussion about the precise and proper way something should be done. Consequently, those with the 3rd/6th house combination usually do not let others escape with being too abstract, whimsical or vague. If I have someone with these placements scheduled for a chart reading, I will allow an extra half-hour for questions at the end. ('What *exactly* do you mean by . . .?')

With squares between these houses, it is possible that health issues (6th) could affect physical mobility as well as the clear functioning of the mind (3rd). Sometimes unresolved conflicts with siblings (3rd) resurface in the form of problems with co-workers (6th).

The 6th-9th square

The combination of the expansive and truth-seeking 9th house with the mundane and practically-minded 6th can produce a restless soul who moves from one preoccupation to another in a constant search for one thing which is totally fulfilling. The catch is that they will usually find that the thing upon which all the hopes have been pinned somehow falls short of the mark. When that fails, something else is fervently pursued with the same abiding conviction that it should provide 'everything'. Rather than looking to one thing to be the whole truth, they should approach it with the attitude that it may offer some version or angle of the truth. In other words, they take the pressure off one thing to be everything. Then they can find something else to offer another bit of the truth and other kinds of fulfilment. In this way, they are not opening themselves to complete disappointment if one focus of attention doesn't deliver all the nourishment they crave.

The square between the 6th and 9th can be seen historically in the conflict between inductive modes of scientific investigation (6th) and the kind of knowing which arises from religious faith and beliefs

(9th). 6th–9th tension also manifests in the kinds of theological disputes that are concerned with exactly how many angels can dance on the head of a pin. Scriptures (9th) may be interpreted in a fundamentalist way: laws and rituals are to be followed exactly to ensure that even the most humble or ordinary aspects of existence (6th) partake of the sacred or are performed in accordance to higher law (9th). There is also the ability to perceive cosmic significance (9th) in the smallest details of life (6th). On another level, health problems (6th) could occur through travel (9th). Or there may be many differences of opinions with in-laws (9th) over the management of daily affairs (6th).

The 9th–12th square

In this case we have two houses of an expansive nature in relationship to one another. Neither sphere is fond of boundaries and limitations, and those with planets in both these houses may not feel very comfortable within the confines of a mundane existence. Usually an interest in philosophical or religious matters predominates: in extreme cases, they live in a world of symbols, dreams and images, surviving from one peak experience to the next, often totally forgetting about having to go to the dentist. They may have an unending source of transpersonal inspiration but no vehicles for expressing or relating their vision to everyday life. Not inclined to analytical thinking, they may swallow a belief whole and live it fervently until it is spat out again and something new is looked for to swallow. Some sidetrack too far with delusions of being another Napoleon or Christ, landing themselves in mental institutions (12th). More positively, those with a heavy 9th–12th emphasis serve to open other people's eyes to realities beyond the ken of the typical 3rd–6th house thinker.

There are differences in the 9th and 12th house approach to 'higher understanding'. The 9th house believes that the basic patterns and principles which govern life can be known and comprehended. The 12th house feels something which is often unfathomable and beyond knowing. The 9th house is basically concerned with scaling new heights; the 12th finds inspiration not only in the heights, but also in the depths — ecstasy and pain, bliss and suffering, are intimately connected. On a more mundane level, there may be strange and inexplicable yearnings to travel to different countries and a danger of imprisonment (12th) in a foreign land (9th).

The 3rd–12th square

Broadly speaking, the 12th is the unconscious mind and the 3rd the conscious mind. The 12th is the domain of what is hidden and unseen, while the 3rd perceives what is immediate and at hand in the environment. An action or statement can be appreciated at its face value (3rd) or may be felt to be cloaking less obvious feelings or motivations (12th). In psychology, this is known as the *meta-meaning*. The 3rd house observes the actions and makes sense of the words, but the 12th house 'picks up on' and is sensitive to other levels of what is being said or done. The 3rd/12th combination perceives many levels of reality at once. This confers either uncanny insight into people and situations or a great deal of mental confusion. Should they believe what they hear and see or what they sense and feel?

These kinds of mixed messages are not uncommon among siblings (3rd). In general, older siblings feel ambivalent towards the younger child: they know they are supposed to love the new baby, but jealousy and destructive urges are there as well. The younger sibling perceives the older child acting kindly towards him or her, and yet senses something less pleasant passing between them as well. Which level should be taken as real? A case in question is a woman I knew with Saturn and Pluto in the 12th squared to the Moon in Scorpio in the 3rd. Her older sister was outwardly kind to her, but underneath resented the intrusion of the younger child. Later in life, the younger child grew into a woman who had enormous difficulty trusting or believing in what others said to her. Whatever was expressed or done was interpreted in a negative light as if it was intended to threaten her. She mysteriously became deaf in one ear and lived a lonely life in isolation from others. Unresolved past issues (12th) with siblings (3rd) prevented her from relating in a natural way with those around her. With squares between the 12th and 3rd, the capacity for making decisions or the ability to clearly perceive life may be distorted by deep-rooted unconscious complexes. These need to be examined and cleaned up through a conscious analysis (3rd) of the images and fantasies lurking beneath the surface level of the psyche (12th).

Classifying the Houses by Elements

Another way to group the houses is by elements. There are three fire houses (1st, 5th and 9th); three earth houses (2nd, 6th and 10th); three air houses (3rd, 7th and 11th); and three water houses (4th, 8th and 12th). A meaningful and sequential development can be

observed as we progress from the first house associated with a particular element, to the second house of that element, and on to the third house of the same element. In general, the first house associated with a particular element brings the nature of that element into focus and personalizes it. The next house aligned with that element further differentiates and defines that principle, usually through comparing our expression of it with that of others. The third house related to a particular element universalizes its expression: that element can be seen to be operating on a broad collective level.

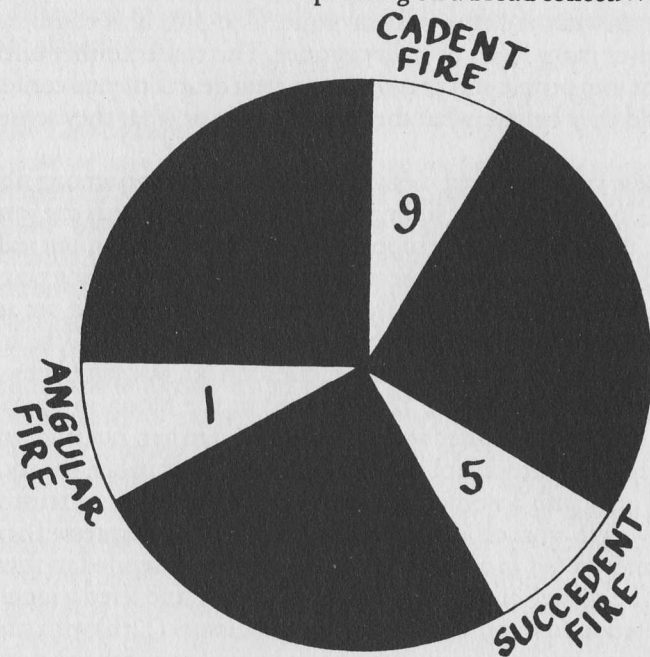


Fig. 11 FIRE: The Trinity of Spirit

The Fire Houses: The Trinity of Spirit (Figure 11)

Fire is the life-force which animates all living forms. It is the element associated with the will-to-be: the urge to express from inside the self.

The 1st house is the first fire house. It is also angular. If we combine the qualities of fire with the nature of angular houses (activity and release of energy) we arrive at a good description of the 1st house

— the activity of releasing the life-force. The 1st house shows the initial stirring of being inside us, the urge to be a separate and distinct person. Developing the signs and planets in the 1st house vitalizes and enlivens us.

The second fire house is the 5th house. It is also a succedent house. Therefore the 5th house combines the qualities associated with succedent houses and the qualities associated with the element of fire. Succedent houses concentrate, stabilize and utilize the energy generated in angular houses. In the case of the 5th house, the pure spirit of the 1st house is given focus and direction. We strengthen our sense of identity (1st) by pursuing those outlets and interests which make us feel more alive, and by stamping our individuality on what we do or create (5th).

The third fire house is the 9th house. It is also a cadent house. Therefore the 9th house combines the qualities associated with cadent houses and the qualities associated with the element of fire. Cadent houses reconsider, readjust and reorientate the way we focus our energy. In the 9th house, we revamp our sense of identity through viewing life and ourselves in a broader context. The fire we recognized burning inside us in the 1st and 5th houses has now spread to everyone else: we now perceive 'fire' or spirit as a universal attribute existing in everything around us. In the 5th house, we explore our own personal creativity, but in the 9th we glimpse the workings of a cosmic creative intelligence which shapes life in accordance with certain laws and universal principles.

In the first fire house (1st) our own identity is sparked. In the second fire house (5th) we strengthen, confirm and express that identity. In the third fire house (9th) the creative nature of fire and the urge-to-be is seen expressing itself impersonally through the archetypal principles which govern and generate all of life.

The three fire houses symbolically trine one another. Planets in the 1st, 5th or 9th houses may literally trine each other — that is, form 120 degree angles to each other (allowing an 8–10 degree orb or so). However, in finding aspects we must always count the actual number of degrees between the two planets, not just the number of houses. A planet in the 1st does not automatically trine a planet in the 5th, and in some cases, due to the unequal size of houses in Quadrant systems, the two planets may even square one another. Nonetheless, it is helpful to understand the basic affinity between placements in houses associated with the same element in the natural zodiac.

The 1st-5th trine

If a planet in the 1st house trines a planet in the 5th, then the 1st house planet finds a creative release through the 5th house planet. For instance, if Mercury is in the 1st house and trine to Jupiter in the 5th, the urge to communicate and exchange information symbolized by Mercury may have an outlet through some form of artistic expression (Jupiter in the 5th). In trine contacts between the 1st and the 5th, there is a natural ease or flow in outwardly expressing who we are. The French author, Victor Hugo, who expressed his humanitarian concerns through literature had sympathetic Neptune in the 1st trine to Mercury in the 5th.

The 5th-9th trine

If a 5th house planet trines a 9th house planet then what we express or create (5th) often influences and inspires other people (the expansive nature of the 9th). It may seem as if creativity flows through us from a higher source of inspiration or 'fired' vision. Lord Byron, the English Romantic poet who expressed his acute sensitivity to beauty through his work, had Venus in the 9th trine Neptune in the 5th.

The 1st-9th trine

Those with trines between these two houses naturally act in accord with a broadened view of life. Their actions comply with trends already in the atmosphere, and therefore less resistance is met in achieving their aims. A wide scope on existence (9th) guides the manner in which they meet the world (1st). The danger with this trine is that it can too easily give rise to the individual identifying the self with the Voice of God, and justifying action on the basis of a higher authority or guiding principle. For example, Francisco Franco, the fascist dictator, had the Moon, Neptune and Pluto in the 9th trine to Saturn in the 1st.

The Earth Houses: The Trinity of Matter (Figure 12)

The element of earth is associated with the plane of material existence: the condensation of spirit into concrete forms.

The first earth house is the 2nd house. It is also a succedent house. Therefore, the 2nd house represents matter trying to make itself more secure or stable: hence the associations of the 2nd house with money, possessions and resources. It shows those things — including the body — which we like to call our own. In economic terms it is capital.

The second earth house is the 6th, which is also a cadent house.

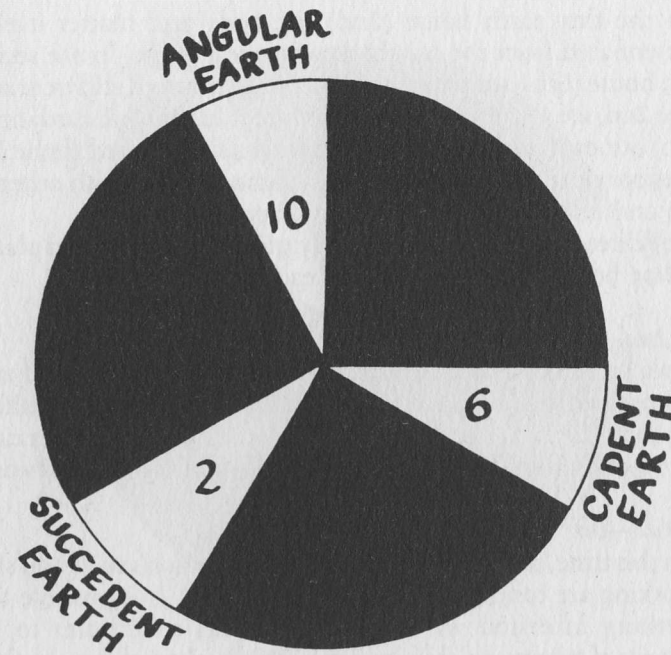


Fig. 12

EARTH: The Trinity of Matter

Therefore, the 6th house adjusts and reconsiders the earth principle. In this house, our resources and skills are compared to other people's resources and skills. Our special abilities are refined and perfected. The body as well needs attention to function efficiently and ill health can be understood as the body trying to readjust itself. In economic terms, it represents the labour force.

The third earth house is the 10th, which is an angular house. In this case, there is the need to generate matter, i.e. productivity. In one sense, the 10th represents the forces of management who actively organize and oversee capital and labour. More personally, it shows how we purposefully structure and direct our energy and abilities for the sake of concrete and definite results. Hence, the association of the 10th with career, ambition and the way we like to be seen by the world. More broadly, the 10th house depicts the role the individual plays in perpetuating and maintaining the body of society itself.

In the first earth house (2nd) the body and matter itself is differentiated from the ouroboric wholeness of life. In the second earth house (6th) our particular body and resources, differentiated in the 2nd, are more specifically delineated. In the third earth house (10th) our own body and practical skills (differentiated in the 2nd and more clearly defined in the 6th) come together with others to form and maintain collective material existence.

The three earth houses symbolically trine one another, and planets in these houses may literally trine each other.

The 2nd-6th trine

If a planet in the 2nd trines a planet in the 6th, the individual is equipped with resources and abilities which he or she can use skilfully and productively, and usually with adequate financial remuneration. There is often an efficient and adept handling of the material world.

The 6th-10th trine

With this trine, there is the likelihood that a person's skills and style of working are conducive to success in a career. It is possible that something inherited via the mother (10th) contributes to the repertoire of talents and abilities (6th). The daughter of show business parents, Candice Bergen makes good use of both her beauty and intelligence in her careers as an actress and photo-journalist. She is born with Venus conjunct Uranus in Gemini in the 6th trine to Jupiter in Libra in the 10th.

The 2nd-10th trine

In this case, the career is usually well-suited to the temperament and abilities. Money and status can be earned from what a person naturally enjoys doing. Something of worth is inherited via the mother or shaping parent (10th). Sir Harry Lauder, the comedian and entertainer, had a wide public appeal and was especially loved for his Scottish dialect. He was born with Mercury (the planet of speech) in the 2nd (resources) trine to Neptune in the 10th.

The Air Houses: The Trinity of Relationship (Figure 13)

Air is associated with the capacity to detach the self and view something objectively with distance and perspective. Once we have separated or distinguished ourselves from the universal matrix of life, then we can start forming relationships with what we find. The element of air correlates to the intellect and the communication and exchange of ideas.

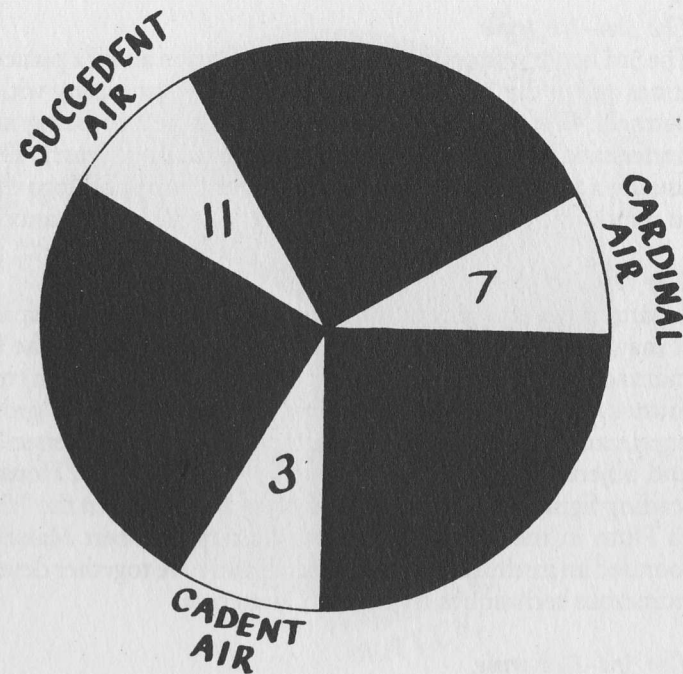


Fig. 13

AIR : The Trinity of Relationship

The first air house is the 3rd, which is also a cadent house. Movement, mental development and the advent of language enable us to readjust and redefine the more concrete sense of self just forming in the 1st and 2nd houses. The second air house is the 7th, which is angular. My mind and perspective on life (3rd) meets your mind and perspective on life (7th). The coming together of two people generates an enormous amount of energy and the failure or success of a relationship may affect how we feel about many other areas of our lives. The third air house (11th) is succedent. We stabilize and strengthen our viewpoints by looking for other people (groups and friends) who share our ideas. Minds come together in the 11th. Ideas are 'fixed' into ideologies and 'isms' which are broadly applied to society and 'taken up' by large numbers of people.

The three air houses symbolically trine one another, and planets in these houses may literally trine each other.

The 3rd-7th trine

The 3rd house is associated with communication and if a planet there trines one in the 7th, there is an ease in communicating with close partners. We can make ourselves heard as well as being able to understand or appreciate others (intellectually at least). There is usually a lively interest and fair degree of perception into the way in which one person or thing interacts or relates with another.

The 7th-11th trine

A partnership may serve as a source of social or intellectual expansion. It may be a friend (11th) who introduces this person to the future marriage partner (7th). Or an important relationship (7th) may be formed with someone the person meets through a group or organization (11th). Usually the partner (7th) shares the person's goals and objectives and is helpful in achieving these. Jean Houston, a leading figure in humanistic psychology has Jupiter in the 7th trine to Pluto in the 11th. She and her husband, Robert Masters, co-founded an institute for mind research and have together developed numerous techniques to broaden awareness.

The 3rd-11th trine

If a planet in the 3rd trines a planet in the 11th, there is usually an ease relating to groups of people. There may be an intuitive grasp of how the individual mind (3rd) is linked to others (11th). The person can speak clearly (3rd) about broad concepts or those things which he or she envisions (11th). Friends or groups (11th) inspire and expand the thinking (3rd), and conversely, the person's point of view or general knowledge affects others. Albert Einstein had Uranus in the 3rd trine to Neptune in the 11th. His new discoveries (Uranus in the 3rd) have led to a greater understanding of the interconnectedness of all life (11th). On another level, a 3rd-11th trine may mean that neighbourhood groups (3rd) can be formed to promote needed social changes (11th), or a sibling (3rd) might introduce the person to new friends, ideas or groups (11th).

The Water Houses: The Trinity of Soul (Figure 14)

Water is the element associated with the feelings. All three water houses are concerned with emotions which dwell beneath the surface level of consciousness. They also deal with the past conditioned responses which are now instinctual, unreflective and inbred.

The first water house is the 4th, which is also angular. It describes feelings active deep within us, as well as the family background and

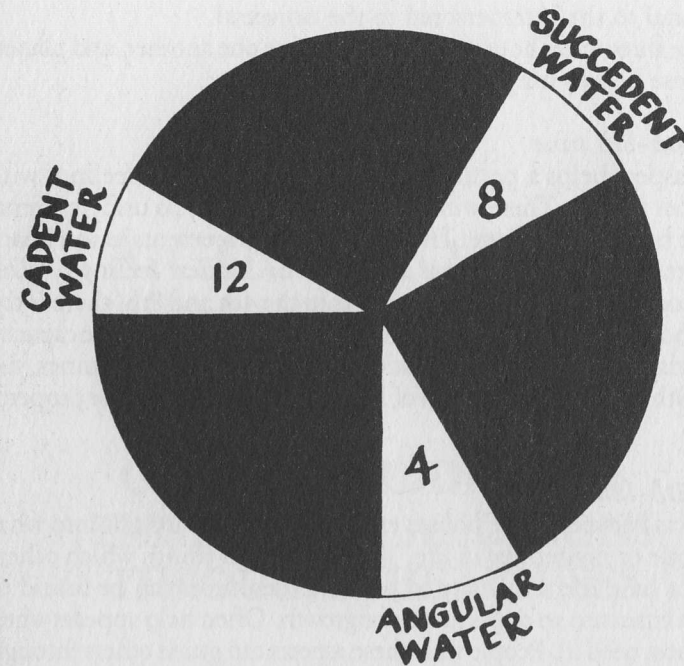


Fig. 14

WATER: The Trinity of Soul

influences within the early home which shape the identity. In the second water house, the succedent 8th, our feelings are strengthened, deepened and stirred through close relationship with another person. Two people, each with their own family backgrounds and emotional make-up attempt to merge into one. Greater security (a succedent quality) is sought through two people linking their feelings together. In the 8th, our own feelings (differentiated and recognized in the angular 4th) flow into another person's feelings. In the third water house, the cadent 12th, we progress from union with a select few (8th) to a sense of unity with all life. We acknowledge the collective unconscious, the collective sea out of which we all emerge, and the background we share with everyone and everything.

In the 4th house we feel our own joy and pain; in the 8th we feel the joy and pain of a close associate; in the 12th, we feel the world's joy and pain. The sequential development of the water houses, as with the houses of the other elements, is a movement from the

personal to the interpersonal to the universal.

The three water houses symbolically trine one another, and planets in these houses may literally trine each other.

The 4th-8th trine

This aspect helps a person to share his or her deeper feelings with another person. There will be extreme sensitivity to undercurrents in the home atmosphere. Those with these placements have a knack for sensing another person's motives or hidden feelings. With harmonious aspects between planets in the 4th and 8th, there is the likelihood that a positive early home experience increases the capacity for satisfying interpersonal relationships later in life. Sometimes, the 4th-8th trine is an indication of inheritance (8th) of land or property (4th).

The 8th-12th trine

Aspects between these houses enhance a person's insight into what is subtle or mysterious in life. They see or feel things which others do not have the sensitivity to perceive. Resources can be found to turn a crisis into an opportunity for growth. Often help appears when it is most needed. People with these aspects can guide others through times of upheaval (8th) and may work successfully within institutions (12th). A woman I know with the Sun in the 8th trine Neptune in the 12th has narrowly escaped death three times. She was also employed as a counsellor (8th) for young offenders in prison (12th) and a fund-raiser (8th) for charities (12th). Recently a family inheritance (8th) has freed her to pursue her humanitarian aims more fully (12th).

The 4th-12th trine

Those with trines between the 4th and 12th houses are so sensitive to undercurrents in the atmosphere that they often experience other people's moods and feelings as their own. There is a natural receptivity to collective trends and fashions. Conversely, they are sometimes capable of influencing a group of people through the power of their emotions and feelings. There may be a psychic link with the father (4th), whether he is alive or not. The possibilities of positive experiences through 12th house institutions are increased. Times of rest and retreat from outer life are periodically needed and usually beneficial. Paramhansa Yogananda, an Eastern mystic who founded the Self-Realization Institute, was born with Venus and Mercury in the 4th trine to the Moon in the 12th.