

*The Problem of
Sanity in the Modern World
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Part One

Static and Dynamic Sanity

One of the foremost problems faced by our American society is the frightening increase of mentally sick human beings who have to be sent to psychiatric wards and institutions, many of them for life; to say nothing of the growing number of acutely neurotic and mentally unbalanced persons who are still officially considered "sane," yet whose psychological abnormalities and vagaries induce still more conflicts and mental-emotional disturbances in their children and marriage partners. Checking the spread of such psychological conditions is one of the most urgent tasks of society at large, of the medical profession, and of governmental agencies entrusted with the health of the nation and its power of resistance against any kind of disintegration. And "checking" is not enough. The condition must be treated at its very deepest roots; and these extend very far indeed. They are to be found in every field of human activity — from home to office, from primary school to Congress, from college fraternities to army barracks — within the social, economic, political, moral and religious framework of our American brand of Western civilization.

The problem of insanity is a complex one. It deals primarily with the process by which a child gradually emerges from the "psychic" womb constituted by family, ancestral traditions and social-cultural background, becoming thus a relatively conscious and self-determined "individual," different from other persons in character, intelligence and general aptitudes. It deals with this individual's ability to make **constructive and significant responses** to the constant confrontations and challenges he experiences in his particular social and psychological environment. For this reason, two terms have to be considered whenever one discusses the problem of sanity and insanity: first, the nature of social-psychological environment and of the pressures and impacts it makes upon the would-be individual then, the power in any one person to meet successfully these pressures and impacts.

Basically, these two terms can be said to represent the general factors of environment and heredity. But while to the materialist and social determinist these factors have existence and value exclusively, or almost exclusively, at the physical and social-economic levels, to the person who believes in the primacy of "spiritual" elements and in the reality of cosmic, spiritual or "astral" influences, the term heredity should be said to include both biological and psycho-mental factors, and the term environment should similarly refer to more than the merely social, cultural and economic factors characterizing a particular community and nation.

Sanity Defined

However, whether or not a narrow or extended meaning is given to the terms heredity and environment, the fact remains that sanity can be defined as a state in which **an individual makes constructive and significant use of the available powers of his heredity in order so to function in his environment that he keeps growing toward a condition of ever fuller maturity, while contributing elements of value to this environment.**

Such a definition expresses the dynamic aspect of sanity, in that it shows the "sane" individual not merely as a person passively adjusted to a society which carries him along, but as one who integrates significantly and transforms for effective and productive social and personal use his patrimony (biological, cultural, social and spiritual). Usually, however, a person is officially called "sane" who conforms to collectively accepted standards of biological, psychological and social behavior. The "sane" person is therefore the collectively adjusted person, the conformist.

This static and purely social approach to sanity is understandable enough and sufficient for practical use when the society-as-a-whole is in a condition of growth and productivity; when it contributes constructive elements of value to human evolution and adds creatively to the patrimony which every new generation inherits from the past of the race. But, if the society-as-a-whole is in a state of increasing disintegration (because, either it is effete and worn out, or it has met negatively and destructively a basic confrontation in its collective life and destiny) then, sanity for the individuals of this society has to be redefined, and insanity takes on a more complex character. As a result, the approach to insanity and to the cure of it must become differentiated, in order to deal significantly and constructively with at least two fundamental categories and biopsychological breakdowns of personality.

In one case, the individual fails to adjust himself to his environment and its social, cultural and moral chaos, because he cannot meet the problem of personal integration in the midst of disintegration; while in the other case, the individual simply becomes passively overwhelmed by this disintegration. It is not that he does not become socially adjusted, but rather that he becomes too completely adjusted to the trend of decay pervading his environment through and through.

This second type of insanity begins in what at first appears "sane" from the point of view of the collective habits of a generation. Take, for instance, the contemporary American youngster who feeds his growth on radio murder stories, war excitement and utterly demoralizing and intellectually befuddling "quizzes" and prize-winning displays of collective madness, in homes where other "little egos" in a constant state of excitement and anarchy live under the harassed guidance of parents whose psyches are but too often filled with unresolved conflicts, psychological fears and social insecurity. As the child grows, precocious sexuality and drinking, the confused cramming of college years after the intellectual laxity of high school, the subtle pressure of commercial advertisements catering to the vanity of teenagers and fostering a twisted sense of self-importance, adds to his psychological confusion and egocentricity; and if the parents divorce or indulge in home-warfare, if the

typical American mother-complex is especially emphasized, if the first love-affairs end badly, if the adolescent happens to have a keen sensibility and a deep love-nature, all the chances are that some degree of neurosis will definitely set in before the youth marries.

What the young man and woman, thus conditioned, bring to their joint home and social life may be "sane" enough from the point of view of today's average. Yet, this essentially chaotic psychological "normality" is constantly at the mercy of outward success or failure. It is not grounded in true collective sanity, and if the relationship of the individual to his family and to the social collectivity — i.e., to his environment deteriorates; if, for one of many possible reasons, he can no longer feel "normal" in terms of the demands of his environment, he will tend to follow one of two trends which, sooner or later, may lead him into one or the other of the above mentioned categories of insanity. He can give up interest in collective values and withdraw into the "Shadow" of individuality — a strictly private dream-world which he cannot share with anyone; or he can give up his individuality and let it dissolve into a passive yes-saying to the outer chaos of his society. Most of the officially called insane are asocial; but there are many people who are actually insane because they are too social, that is, entirely passive to disruptive influences in a society in which individualistic conflicts and violent egocentricity produce atomistic scatteredness, a species of legalized chaos, and spiritual purposelessness.

To these two negative "lines of least resistance" correspond two positive attitudes; one of them, however, is positively destructive. It is that of the predatory type of person who feeds deliberately upon the decay of society and becomes a power for destruction. We define this type usually in terms of business and trade. But it exists as well in all fields of collective activity, for anyone who caters to the depraved or hectic cravings of one class or another of the population, or who ruthlessly exploits others, or who fosters group-hatred and national prejudices for the sake of gaining wealth and power, is a predator. He is a catabolic agent, a virus of social destruction. We may call him sane, but this kind of sanity is worse than the passive insanity of the helpless schizophrenic lost in his private dream-world.

The other alternative is that exemplified by the individual who, rather than adjust himself too readily to a chaotic environment, succeeds in marshalling his deepest inherited strength and in reaching personal integration **in spite** of social conditions — and indeed in consciously accepted contrast to these conditions. Such an individual is, symbolically, like a seed in the midst of the autumnal decay of fallen leaves. He is in "the world" but not of it. He is a power of integration — at least a worker for future springtime integration! — in a society on its way to cyclic cultural disintegration.

How can this individual reach this condition? Essentially in one way only: by substituting to the chaotic patterns of behavior and the anarchic, inorganic values of his society, with a **vaster frame of reference** in relation to which the individual can give constructive meaning and spiritual (i.e., totally integrative and harmonic) purpose to his outer and inner experiences. This new and deliberately selected frame of reference becomes

for this individual a sort of Noah's Ark within which he will find inner security and creative strength, because the very origin and character of this Ark implies active connection with a transcendent and cosmic Power, not only above all temporary social disintegration, but intent upon releasing and building up a new kind of order, new values and a new society **through the agency of anyone willing to serve such a creative purpose.**

Uranus and Neptune

In a society which is fundamentally integrated by a collective faith, a religious attitude to life and a common "style" of behavior, feeling and thinking, to be "creative" means essentially to give to this common foundation a characteristic, beautiful and technically perfect expression in cultural art-forms, objects or institutions. But in a society experiencing either a clearly obvious disintegration of its way of life and its basic values, or the fictitious and rigid kind of pseudo-integration which the historian Toynbee has described as the "universal empire" phase of civilization, to be truly "creative" is to set in motion within this society new forces which are aiming at the overcoming of its cultural ebb tide and at the establishment of new spiritual foundations.

The first kind of creative attitude refers to the type of functions which operate, astrologically speaking, under the leadership of the planets Jupiter and Saturn, symbols of all established and inherently static social-cultural and religious processes. The second kind of creative attitude refers, on the other hand, to the operation of the planets Uranus and Neptune. Jupiter and Saturn are the foundations upon which social normality, and the kind of sanity expressive of social normality, operate. Uranus and Neptune are representatives of those forces and spiritual agencies which toward the close of the cycle of a society or civilization, impel and guide individuals (and even nations) seeking to "overcome the world" (i.e., the taken for granted subservience to the old patterns of society, culture and religious worship) and to build the seed of a future civilization.

Uranus and Neptune refer, in this sense, to the seeding processes within a particular society; they draw out of the plant all that which is willing and ready to become the seed, to leave (physically or mentally) the parent-organism during the Fall, and to become scattered abroad with but one purpose: the creation of a new society. In the vegetable world, most seeds repeat exactly the type of life-patterns they inherited from their parent-organism; yet there occur also at times, "mutations," structural and functional changes of one kind or another. In the human kingdom, however, the possibility of, and creative urge toward, mutations of a vast transforming power and scope are always present. **Without them, there can be no really "human" sanity;** because, for man, to rest satisfied with the "status quo" is to be less than human. The essential greatness of man is that he can always be greater.

What differentiates mainly a leaf from a seed? A leaf can operate functionally only in terms of its **attachment** to a particular plant. It "belongs" to that plant exclusively. A seed, on the contrary, operates only in terms of its **detachment** from the particular plant on

which it grew. It belongs to the whole vegetable species — not to any one plant. To change from the level of leafhood to that of seedhood is to overcome the narrow frame of reference of a particular plant, rooted in a particular spot, and to begin to operate in the vaster and (relatively) universalistic frame of reference of a whole species, whose habitat is, if not the entire earth, at least a large section of its surface. The first frame of reference comes under Jupiter-Saturn; the second under Uranus-Neptune. Today there can be dynamic, creative sanity for man **only** as man overcomes the pull of a disintegrating Jupiter-Saturn foundation, and reaches **through** the activity of the Uranus and Neptune functions to level of organic, psychological and a new mental being.

Positive and Negative Changes

Alas! to turn one's back against the social normality of a Jupiterian and Saturnian world — both psychologically and socially — does **not** insure this higher kind of dynamic sanity. Indeed, in many, many instances the adventurer on the quest for the creative New gives up the even relative stability of the accepted Old only to lose his way in the unfamiliar realms in which every creative attempt meets crucial and bewildering challenges, both external (from an aroused or indifferent society) and internal (from the ancient collective Images of the unconscious — Jupiter — and from the insecure or vacillating ego — Saturn). The Path to higher sanity is strewn with the remains of those who failed in the attempt to reach their goal, because they let the negative aspects of the transforming Uranian and Neptunian functions control the process of metamorphosis.

As the social-cultural Jupiter-Saturn frame of reference comes to be found obsolete and stifling, the individual struggling to emerge from its bondage finds himself, gradually or suddenly, "out of gear." He has severed attachments to family and tribal, cultural and religious values, only to discover himself **without a source of sustaining power**. He has won "freedom" — the freedom to go nowhere, because he has lost the power necessary to drive anywhere. Or, if his society is indeed on the road to the abyss, his state of being "free" (i.e., out of gear) makes him tumble ahead even faster than his society: unless he has strong brakes, and the presence of mind (i.e., sanity) to use them quickly.

The illusory sense of being free from external-social and internal-personal patterns of traditional behavior, feeling and thinking tends, however, to blind the "liberated" individual from the need to use brakes, or so to maneuver the wheel and engine of personality as to reverse their motion. Motion must be reversed — and, here, we find the profound meaning and significance of retrograde planets, especially in so far as the **progressed** planets are concerned. What this means actually is that he who has felt the inner urge (and indeed the spiritual compulsion!) to break through the Saturnian ring of bondage to security-patterns and the Jupiterian rituals of social involvement must **return to source**.

What source is there to which this daring and dissatisfied individual can return? The one source from which all separate and separative cultures and societies have become differentiated: Man. Cultures, traditions, religious organizations, ideologies, states and

parties, separate men, in as much as they normally stress differences between groups or races. But at the foundation of everything human, there is a vast reservoir of common human experiences, of innately **human** truths, of collectively and generically valid principles of organic behavior. We have called this foundation "man's common humanity." It is well, in its transcendent spiritual aspect, "man's common divinity." It is God's Idea and Purpose for man. It is the Archetype: Man. It is the Seedhood of humanity. And it is the "greater frame of reference" to which the individual, who has left behind the narrow walls and ideologies of the Jupiter-Saturn functions, must orient himself if he is to be sane, in the higher, dynamic and creative, sense of the term, sanity.

Uranus and Neptune symbolize those processes of reorientation which can lead the individual to this higher sanity. The path of re-orientation is, however, a dangerous one for any man and woman who enters it with resentment against family or society, with gnawing complexes and fears, with unsteady mind and over-proud or aggressive ego. Astrology may help the traveler on this path by timing and placing the operations of Uranus and Neptune; by clarifying the issues involved and erecting sign posts on the way.

Part Two

Uranian and Neptunian Crises

To be truly "sane" in a society whose basic moral and cultural values, whose standards of collective behavior, and whose general quality of thinking and feeling are steadily disintegrating is not merely to follow the line of least social resistance and be "normal," as most people then think of normality. Sanity, during such a period of history, consists rather in accepting deliberately the challenge inherent in the position of one who is in the world, but not **of** the world. It consists in aligning oneself consciously with those "seed-energies" which are expressions of the creative will to survival and to life-renewal in the midst of social-cultural disintegration, somewhat as the vegetable seed is a focus for the creative power of the species in the midst of the autumnal decay of yearly vegetation.

Such an alignment — implying a deliberate effort of reorientation toward all that is life and spirit, that is good and God-like — means, as we saw last month, substituting for the disintegrating patterns of society a vaster "frame of reference" in relation to which the individual can give, constructive meaning and spiritual (i.e., totally integrative and harmonic) purpose to his outer and inner experiences. This new and deliberately selected frame of reference becomes for this individual a sort of Noah's Ark within which he finds inner security and creative strength. Within it, he can know and feel himself dedicated to the service of that Power which transcends all temporary disintegration and forever works toward ever-resurgent life and spiritual progress; a Power that can be envisioned as God, Man (the creative Power active within the human kingdom), Evolution, or called by whatever name the individual chooses to define that central, dynamic, ever-creative Reality at the core of every cell as well as of the whole universe.

To reorient one's consciousness of self, one's thinking and feeling responses to life and one's behavior, away from the lesser frame of reference provided by the particular society and culture in which one is born and toward the greater frame of reference of humanity-as-whole, this means a complete metamorphosis of personality. It means ceasing to operate primarily in terms of, the established and traditional order of things represented astrologically by the planetary pair Jupiter and Saturn, and letting the transforming power of Uranus and Neptune operate within one's personality.

It is this power which draws from the entire organism of personality (and of society) those vital elements which can be brought together into the "seed" — the creative harvest, the immortal treasure, which "overcomes" the world of disintegration and the autumnal decay of mere "leaves." The leaves are bound to the particular plant on whose stem they have grown; but the seed finds the fulfillment of its destiny in freedom from this particular plant which must die with the year. The seed's allegiance is not to a particular "plant" (i.e., to a particular culture and society), but to the whole species (i.e., to humanity and to the

God of this humanity) whose span of existence encompasses billions of years and cycles within cycles.

To emerge from the symbolic realm of the leaves to that of the seed, is to emerge from mortality to (at least relative) immortality. In this change all elements of the personality have to become reoriented; they have to be given a new meaning, a new purpose and direction, in terms of the larger frame of reference, Humanity. Passive subservience to the dictates of a taken-for-granted tradition and way of life must be changed into a dynamic, positive, creative quest for new values and new goals. And this change constitutes indeed a real metamorphosis, psychologically as complete as the biological transformation of worm into chrysalis, then butterfly.

Meaning of the Crises

The first phases of this metamorphic process come, astrologically speaking, under the rulership of Uranus and Neptune. What is most important to realize is that, insofar as human development is concerned, especially today, these phases do not take place, without some kind of crises. These crises are usually experienced by the individual undergoing the change at both the biological or social and the psychological level. In some cases the apparent motivation and cause of the crisis may be illness, the "change of life," or any profound bio-chemical and nervous upset; in others, the crisis may be due to some pressures from society, a political or military event changing the course, of the life, economic failure, etc. Yet, always the basic spiritual urge to metamorphosis comes actually from within — an urge that waited as it were, upon external events to "break through" into the world of consciousness and feeling.

It is this urge-upsetting, transforming, creative — which is represented by Uranus. Neptune, on the other hand, refers to changes which affect the **substantial foundations** of body and the personality, and (as far as nations or societies are concerned) the flow of human values, of goods, of collective feelings between classes, races and groups. Uranus acts in a quasi-electrical manner; Neptune operates in bio-chemical, feelings-transforming, depth-arousing ways. The circulatory rhythm, the chemistry of the various "fluids" (or "humours," in the Medieval sense) of body and psyche become affected by Neptune's pressure. The deep sense of relationship of self to other selves, the character of one's participation in social-cultural processes, the quality of one's basic feeling-attitude to life, love, happiness, human purpose, individual destiny, etc., are changed during Neptunian crises.

Uranus "trans-forms;" thus it changes the form, structure, implications and meanings of the individual being. Neptune dissolves the old substances, the very stuff of personality; bringing in their place unfamiliar elements and a type of response to people and situations which eludes classification and which no traditional mould or frame of reference can contain. Above all, the Neptunian crisis produces, a puzzling and often chaotic release of irrational ideas and almost disturbing sense of identification of the self with non-personal values, with

feelings, people, and factors of ordinary experience, which the cultured and rational mind had learned to despise, ignore or repress as worthless.

During such a crisis the individual is likely to be pulled compulsively by the "common life," the "common man," the unformed and the universally diffused. Moral values, intellectual concepts and instinctive reactions lose much of their sharpness and clarity, because everything seems to be in everything else, every man or woman seems lost — yet perhaps strangely aglow — within the common humanity of all human beings. Distinctions are obliterated by a sense of essential likeness and incomprehensible unity.

This is the chrysalis state, the "Dark Night of the Soul" of which St. John of the Cross wrote and which all mystics experience. And the poignancy of such a state of being and of consciousness is such that men, feeling it approaching, have lost sanity, or escaped into intoxication and the "artificial paradises" which drugs (physical or psychological) provide. To know that this condition of at least intense emotional disturbance is a crisis of growth, which has a purpose, a cycle of its own and an end, can mean the difference between faith in the ultimate glory of the process and hopeless despair; between sanity and insanity, life and death.

He who can envision the butterfly while being dissolved into the Neptunian chrysalis stage, may suffer agony; but he will not lose faith in himself — or lose "face" with himself, and others. And insanity means always, somehow, somewhere, a loss of faith; which accounts for the terrific increase of insanity in the Western world and particularly in the United States, for so many men, women and children have lost any real faith in themselves and in life, any vital sense of purpose and of the meaning of spiritual growth.

Social Crises

There must be crisis, because the change from the narrower to the vaster frame of reference is bound to arouse the resistance of the ego, which had become identified with the established and taken-for-granted value and goals of the Jupiter-Saturn realm. The ego, in the individual person, acts startlingly like the "ruling class" in a mature society. Both the ego and the ruling minority (the aristocracy") cling obstinately to their **privileges** and to the social structures which guarantee them: customs, traditions, legal machinery, religions beliefs and priesthood, specialized educations and inherited wealth preserved through the principle of primogeniture — i.e., in inheritance of most of this wealth and privilege by the oldest son — in the social field. It takes therefore a Uranian crisis to shatter the belief in the validity of these privileges, proclaimed by the intellect to be "of divine right." It takes a Neptunian crisis to level down and renew from the depths of psyche or society up, the accepted beliefs, inbred attitudes and traditional behavior (ethics) of a whole people or a personality.

The study of what happened in the field of European society (including its two "frontier" extensions, America and Russia) during the Uranian eighteenth and the Neptunian nineteenth centuries shows plainly what occurs likewise when personalities are stirred and

ploughed under, as it were, by Uranian and Neptunian crises. All that has taken place in the classical-European society (typified by a Louis XIV, who boasted "The State, I am it") about the time of the discoveries of Uranus and Neptune in the sky of man's perceptions, happens practically to any man experiencing these two types of crises. Uranus brings disbelief, rationalistic and scientific enquiries, repudiation of the old privileges and religious doctrines, revolution and a new freedom — and we had the "Era of Enlightenment," and the French and American Revolutions with their "Cult of Reason" and their Masonic ideals of democratic group-organization spreading into the political instrumentalities of republican parliamentarism.

The Uranian type of revolutionary democracy, however, does not yet destroy **actually** the substance of classes and of social-ethical behavior, because it can change only the form and political structure of society. Likewise, the individual who experiences a Uranian crisis is inspired, aroused by new ideas and ideals, filled with divine (or devilish!) discontent and restlessness, but at root he remains still substantially the same person, as to his sense of culture and of value — just as a Washington and a Jefferson remained in spite of their revolutionary attitudes and political philosophies, cultured representatives of the aristocratic elite of Western society.

Then came the forties of last century, the Industrial Revolution and the entrance of Neptune into the field of human consciousness. Then the very foundations of behavior and human relationship among men and women of the West became ploughed under by modern industry, modern ways of making a living, modern machines, modern home-conditions, modern education. Popularism in politics, materialism in philosophy and social-historical thinking (the German School, Marxism, Darwinism, etc.) actually razed down the structural patterns of all social processes during the century stretching from, 1830 to 1930. In 1930 Pluto became noticed, and a new tide of events began, energized by the "will to integration;" which means totalitarianism of a sort, either in terms of the hard and condensed seed utterly consecrated to a new life and society, or in terms of the ruthless gangdom seeking to arrest for a while the destruction of all life and value, the inevitable trend toward the formless unity of "pure matter," the humus of decayed vegetation.

When Do Crises Occur?

Seeking to discover the periods in the life of an individual when Uranian and Neptunian crises can be expected, the astrologer will naturally study the transits of these planets through the natal chart. Being very slow planets, their secondary progressions are usually negligible, unless they were located at birth within a couple of degrees of some particularly important planet or of one of the four angles of the natal chart. However, primary directions, Radix directions and the measure of the arc (one degree per year) between Uranus or Neptune and the most basic factors of the natal chart, should also give very significant indications.

The simplest and safest method for the average student is nevertheless the consideration of the transits, because transits actually refer to the impact of the "greater whole" (the sky, the universe) upon the microcosm, the individual personality; and the process of metamorphosis which we are studying here is started by a **positive** "act of the spirit." It is "God" who wills men to progress from the lesser to the greater. It is the purpose and energy of this greater divine or evolutionary Power, and not man's will, that operate as "prime mover." It is God, Life or Spirit that challenge man, by upsetting man's settled foundations of existence, of belief, of value. Therefore, the moving index of Uranus or Neptune in the sky, year by year, is the best sign of the incoming challenges to the ego, to its privileges and its rule over the energies of the bio-psychological organism of personality.

Such challenges, however, cannot be timed with certainty; nor can, above all, the intensity and the results of the crises which follow be determined before they happen. Too many factors are involved in the process and in the quality and character of the individual's responses; first of all, the condition of the society to which the individual belongs at the time has a great deal to do with the sharpness and extensiveness of these crises. If the whole nation or class is itself in a state of upheaval, the individual crisis tends to be more devastating; unless the very pressure of the external chaos rouses from the individual a tense "will to order at any cost" which, either may lead to swift overcoming and the great gesture which may make one victorious (for a time at least), or to a rigid and frightened refusal to face the inner crisis, because the entire will to survival of the person is occupied with the mere search for everyday subsistence.

A particularly strong challenge may lead to some kind of breakdown of mental equilibrium or moral balance, to a split of personality (as the unwelcome challenge and the part of the personality affected by it is simply cut off from the ego-consciousness), to physiological illness and cellular-organic disintegration. Neurosis, psychosis, tuberculosis, cancer and nerve-diseases may be the result **if** the crisis turns negative. But **no one** can say whether the crisis **will** turn negative, or be successfully resolved, sooner or later, with spiritual victory and spiritual growth as the outcome. Even temporary insanity, a crucial sickness, an apparent giving way to destructive habits may be the first phases of a crisis which will eventually lead to an inner transfiguration, to growth in consciousness from a narrow to a wider "frame of reference" — perhaps at the time when a second crisis will challenge the individual away from his passively accepted degradation or his state of invalidism.

It is also well to realize that the **outer** manifestation of the crisis may not coincide exactly with the Uranus or Neptune transit. The real crisis may be an inner one, or it may represent the focusing of a greater historical-social crisis upon an individual destined to play an important part in its solution. The familiar case of **Franklin D. Roosevelt** is an excellent illustration of such possibilities. His attack of infantile paralysis at the age of 39 1/2 was the outer expression of a Uranus-Neptune crisis; but it is shown astrologically to be but the final event in a process of transformation which had begun some seven years before.

The attack of polio occurred in August 1921, and cannot be accounted for by any outstanding progressions; but the conjunction of Mars and Neptune in Leo 14° 11' (squaring Roosevelt's triple natal conjunction of Saturn, Neptune and Jupiter in mid-Taurus, and opposing his Aquarian Venus, Sun, Part of Fortune), obviously timed the physical event, bringing to an end the Neptune opposition to Venus and the Sun.

Neptune had reached by transit its opposition to F.D.R.'s natal Sun in October 1919, then in late July 1920, finally in May 1921. This nineteen month period indicates the over-all span of the transit-crisis; and we see it heralded at first by a heavy illness (pneumonia, etc.) contracted in France in September 1918, with Neptune **opposing the midpoint between Venus and Sun** (Aquarius 8° 34'), with Saturn in Leo opposing Uranus in Aquarius (having just made a transit over F.D.R.'s natal Mercury).

Part Three

Crises Mean Opportunity

Last month we studied the meaning of those inner and outer crises in the development of the individual which indicate an attempt at reorientation from the narrow framework of social-cultural traditions to the vaster field of broadly human and spirit-energized activities. The metamorphosis of the very purpose, implications and substance of personality is, we said, a usually strenuous and often tragic process requiring a victory over the stubborn will of the ego (and, at the collective level of nation and societies, of the "ruling class") clinging to special privileges and set attitudes of consciousness, feeling and behavior. The first two phases of this process are indicated, astrologically, by a strong focusing of the planets Uranus and Neptune with reference to the natal chart, particularly in terms of these planets' transits over the most important points of the chart.

As an illustration of what such Uranian and Neptunian crises can mean in the life of personalities playing a historical role and thus more particularly attuned to the vast rhythm of human destiny, we discussed briefly the familiar case of **Franklin D. Roosevelt**. We showed how the tragic crisis brought about by his attack of paralysis in 1921 can be seen as the last phase of a process of spiritual-biological metamorphosis which began when Uranus passed over his natal Venus and Sun in Aquarius, at the time of the prelude to World War I in the spring-summer 1914; then reached a new momentum when Neptune in Leo came by transit to an opposition to these same planets; finally took the form of an acute physical challenge to the ego of F.D.R. as Mars joined Neptune in 1921, exteriorizing completely what had been developing in an inner realm. We added that death — and victory — came as Pluto reached this same point in Leo.

Obviously the Uranian-Neptunian process of reorientation and re-attunement of the ego and of the entire personality does not **require** such tragic visitations. Still more evident should be the fact that millions of people pass through astrological transits of these planets and experience at such times no extraordinary violent **or significant crises**. Some men under such planetary aspects reveal their inner genius, accept the challenge of self-renewal and assume the burden of their greater destiny, even while also revealing their deepest weaknesses and to some extent at least their ability to overcome them by "seeing through" the tragic situations they generate; other men are confronted by crises, and unable to meet their challenge collapse or experience breakdown in mind, soul or body.

The majority of human beings, however, neither win great victories, nor experience crucial defeats — temporary or relatively permanent. They are the "lukewarm;" the people who are merely caught into some external storm, and neither understand psychologically, nor really profit spiritually from, the tossing up and down to which they have been subjected. They have been thrown hither and thither by what seems to them purely

external events, not realizing that the disturbances, mild or violent as may have been the case, occurred in front of the gates leading to their own greater Self, their own divinity; that, had they been fully aware, they might have thrust themselves with the power of "divine discontent" and the determination to win spiritual victory; that they might indeed have reached the one great spiritual goal: immortality as individual selves and conscious participation in the creative activity of the universal Spirit.

"Change of Life"

Every human being, male or female, comes to a moment in his or her life when some kind of basic change of life becomes inevitable. In most cases, however, the change which occurs at the biological level does not become significant and ego-regenerating at the psychological-spiritual level. And this is the great tragedy: **not** that a crucial crisis is experienced which ploughs under a large part of the personality, but that **no real crisis** is experienced, outside perhaps of a disturbing love-affair without great consequences, or with consequences to which no great meaning is attached which would be able to renew the entire implications and purpose of being as an individual.

Indeed, the same thing is true where wars and cataclysms are concerned. The **real** tragedy for Western humanity in the last thirty years is **not** that there were wars, destruction on an unparalleled scale, a dreadful surge of violence and cruelty from the tortured depths of man's common humanity; but rather that all these horrors caused so little change in the minds and souls of men. Tragedy which ends in spiritual rebirth is a great and glorious thing. But futile victories which only "preserve" a nevertheless decaying *status quo* are ghastly and utterly empty failures. They inevitably lead to a new crisis and to deeper disintegration; until God intervenes, compassionately destroys all but a few "seeds" in some planetary "Deluge," and the weary round of life and death begins again from the very bottom, in unconsciousness and darkness to lead eventually once more to some crisis which may be then still more difficult to meet, yet which will **have to** be met.

Every human being must experience, a change of life, simply because, after **any** organism has passed the normal mid-point of its life-cycle, a reversal of the tide of organic energy which began at conception must occur. Such a reversal means a natural and organic crisis. Not only the endocrine glands (and particularly those concerned with sexual reproduction) but all nerve centers must be repolarized and reattuned to a new rhythm. Either the body begins actually to "die" (i.e. to crystallize and eventually to disintegrate), or some new source of power — a **spiritual** one — must be tapped, and the bio-psychic organism must consciously and deliberately be kept alive and creative by this new power.

This biological "change of life," affecting likewise all psychological elements in the personality which are rooted in biological functions, occurs as well in men's as in women's lives. It occurs sooner or later; but the central point of the crisis — which does **not** mean the obvious glandular change — can be said to be timed to the mid-point of the Uranus' period, which is also the end of the first quarter of Neptune's period. Uranus' revolution

lasts around 84 years; Neptune's less than 165 years. This means that Uranus reaches the point or the zodiac opposed to that which it occupied at birth when a person is about 42 years old. Likewise the transiting day-by-day moving Neptune comes to a point in square to Neptune's position in the natal chart also when the native is around 41 or 42.

In the case of Franklin D. Roosevelt, Uranus was located at birth on Virgo 17° (retrograde) and Uranus moved over the eighteenth degree of Pisces during the years 1923 and 1924, when the future President was struggling to regain his physical strength. But in May 1921, three months before his attack, Saturn was stationary on the exact point where the natal Uranus stood. Neptune, at birth, was located at Taurus 13° and it reached Leo 13° on August 14, 1921 — possibly the very day of the attack, or very close to it. Saturn was crossing the probable Ascendant of the natal chart at the very same time.

These aspects of the transiting to the natal Uranus and Neptune obviously have only a **generic** significance; that is, they are experienced by **every** human being at the same age. They therefore must not be given any **individual** significance. When, however, they coincide with an individual configuration — i.e. with a transit affecting the natal chart of only the persons born on a particular day-then, it is probable that these persons will experience a serious crisis in their lives as individuals. President Roosevelt did; and he emerged from the crisis victorious.

Henry Wallace is today in the midst of a Neptunian crisis, as Neptune is reaching by transit his natal Sun and Uranus in the sixth house; and he had a Uranus crisis when Uranus, from 1942 to 1944, moved over his most important conjunction of Neptune and Pluto, rising in early Gemini and opposed by Jupiter. He gave his speech on "the century of the common man" when Uranus (conjunct Saturn) touched his natal Neptune.

These crises can be said to be later consequences of the normal and "generic" crisis he experienced around 1930-31 when he was 42-43 years old. This latter crisis was, however, also a strongly "individual" crisis, because the transiting Uranus was at the same time opposing his **natal** Sun, thus releasing the potentialities inherent in his natal Sun-Uranus conjunction in Libra — which, we should add, falls upon the national U.S.A. Saturn. The years 1930-31 were those of the Depression, and there is little doubt that it is during such a period that Wallace began to orient himself positively in the direction of his public destiny.

Every man and woman passing through the period of change centered somewhere in the forties **should** reorient their lives in the direction of their "larger destiny." The simplest and most general kind of reorientation is the one that leads from the narrower circle of the family to the larger field of service to the community-village, religious or cultural organization, party, nation, humanity-as-a-whole. In the ancient pattern of India's society such a transfer of the center of one's attention and activity was enjoined upon all "twice-born" men; their children having become independent and educated, the fathers then, instead of merely working for their families, were theoretically to dedicate their lives to the service of the community as a whole.

This should be a normal process of transference in a truly organic society; but among emotionally, socially and spiritually frustrated individuals and where the economic struggle for subsistence keeps on unrelenting until old age, this normal change, biological and social, always tends to become a "crisis". When transits of Uranus and Neptune (and other related, perhaps intensifying, factors) affect vital centers in the natal chart of the individual, the crisis may take the form of a serious disruption of moral values, emotional stability, mental integrity and physical health. Childhood or adolescence conflicts, and the results of failures to meet the various challenges of adult life, flare up into being. The repressed depths are aroused. The consciousness of the ego is invaded by feelings of meaninglessness, futility, frustration, guilt, despair. To remain "sane," in the dynamic and creative sense which we are giving to the term in these articles, becomes a difficult problem indeed.

Most people shirk this problem, and begin to die, in a process of slow crystallization and/or disintegration. Then Uranus and Neptune can only take on a negative meaning during the rest of their lives. How unpleasant and disturbing will be this meaning depends mostly upon their economic-social status and the condition of their environment. Some people fail more spectacularly and are pronounced "mentally ill" or "insane."

Timing of "Individual" Crises

By the term "individual crises," we mean here crises which occur at any time in life and which can be seen related to astrological transits, progressions, etc., affecting the natal chart. We mean specifically crises in which the very structure of the ego and the substantial quality of an individual's most basic responses to the challenge of life are at stake. We mean crises that have as an inherent goal the "catharsis" of the ego and the metamorphosis of the warp and woof of personality. It is such crises which may either release the spiritual and creative genius of the individual, or refer to strong upsets in the environment, or at worst tend to destroy "sanity." And true sanity is, we repeat, the ability to meet as an integrated person the confrontations of the social and personal life, and to become a greater person from meeting them; for anything else is at least a small step toward an ever more possible breakdown of personality.

The exact timing of such crises is, **fortunately**, impossible; "fortunately," because the fear of them would in many cases tend to make them more dangerous. Thus, to say that a transit of Uranus or Neptune over the natal Sun or Moon, or any other focal factor in the birth-chart, **will** bring about a profound psychological crisis, obviously makes little sense and might cause real harm. Many people, as we stated, never experience focalized crises of personal metamorphosis; moreover, if the Uranus-Neptune impacts come too soon or too late in life, they may not affect directly the ego in the way which we indicated here.

The natal positions of Uranus and Neptune in relation to the Sun constitute obviously a factor of great importance. Uranus moves by transit about 4 1/4 degrees per year. Thus the natal distance between Uranus and the Sun determines the approximate time of what is usually the main Uranus crisis of the life-if it happens at all. If Uranus is a little **ahead** of

the Sun in the zodiac at birth, no conjunction of the transiting Uranus with the natal Sun is likely to happen, or it may refer to the death-crisis. In these cases, the main Uranian crisis may occur when Uranus passes in opposition to the Sun; or it may occur, with somewhat different implications, when **progressed** Sun comes to the place of the **natal** Uranus.

For instance, in the case of the psychologist Carl Jung, the natal Sun is on Leo 1° and Uranus on Leo 15°. Thus the transiting Uranus will reach the natal Sun only when Jung would be 81 years old (1956); and his progressed Sun was conjunct to Uranus during his twelfth year, probably referring to the beginning of the crisis of puberty. However, the transiting Uranus opposed Jung's natal Sun during 1912 and 1913, particularly in May 1912 when stationary in a prolonged exact opposition.

Jung was then in his thirty-seventh year, and the most crucial period in his career was coming to a focus. Repudiating some of the basic ideas stressed by Freud, with whom he had been associated, he founded his own school of psychotherapy. We heard from one of his disciples that around that time (when he was 35, perhaps) he had a remarkable experience in which for days he had an over-all intuitional awareness of all that he was later on gradually to develop in his teachings. Uranus came to his Ascendant in 1911, after a "progressed new moon" had established a new cycle of personal development in the Fall 1910. His first outstanding book, **The Psychology of the Unconscious**, appeared in 1912, and this caused the final break with Freud (1913, it seems) when transiting Neptune reached the Descendant, and soon after a conjunction with the natal Sun (1916-17). The latter aspect coincided with the normal crisis of the years around 42, when the transiting Uranus opposed the natal Uranus, giving to this crisis a truly individual meaning and purpose.

In recent years, Pluto's transit through Leo has been concluding this process of metamorphosis. Its passage over the natal Sun did not correlate with death (we saw that its opposition transit symbolized such a death-crisis in the case of F. D. Roosevelt), but it did connect with strong attacks upon Jung's personal approach and ideology with regard to political-spiritual matters, which apparently had come to a focus when Pluto had crossed his Descendant (1935 to 1938).

Simple transits of Uranus or Neptune are often prepared or made more acute and focal by more complex transits. In Jung's case, we find that the opposition between Uranus and Neptune, strongly in evidence during the first decade of our century, touched the natal conjunction of his Mercury and Venus from 1907 to 1909. Uranus had transited his Mars (ruler of the house of profession) when he had met Freud in 1903 — the whole period of the contact with Freud coinciding with the passage of Neptune through Jung's sixth house, while Uranus moved through the eleventh and twelfth.

Likewise, when conjunctions and oppositions of Uranus and Jupiter (which follow a most significant near-seven Year periodicity), of Uranus and Saturn, or of Neptune and Jupiter or Saturn, fall upon basic centers of the natal charts, they indicate in most cases some challenges to the ego's stability and to a man's sense of participation in his family or

social environment. And these two factors — ego-stability and a steady feeling of participation in the environment — are interdependent; both referring to the pair Saturn and Jupiter.

Part Four

Depth-Astrology and the Life More Abundant

The term "Depth psychology" has come into the modern vocabulary with the work of Freud and his disciples, of Jung, of Kunkel, etc. The reason for such a term is that while the academic psychologists before Freud dealt almost exclusively with the superficialities of the conscious life and motivation of human individuals (or, if they reached beyond, with a strictly transcendent "soul" having a heavenly source), Freud and the men who followed after him sought to probe the roots of human consciousness, the unconscious depths of man.

The aim of these depth-psychologists was not only to probe, but to heal. And they had such a purpose because, as doctors of body and mind, they were coming constantly upon an increasing number of cases in which the sickness of pathological disturbance could not be explained merely in terms of external organic behavior. Something deeper than the obvious and the seen seemed to be the cause of the disease; something that must be found at the root-level of organic biopsychic existence, below the threshold of consciousness.

The use of the term "below" is in a sense figurative, and it is based on the analogy of the plant-life whose roots are below the surface of the earth and whose flowers bask in sunlight. The dark soil is "below;" the clear sky is "above." "Heaven" and all things of the spirit and of God are seen to be of the "above" realm; and it may be that this localizing in space of spiritual and conscious elements of human being is the heritage of the early agricultural civilizations of mankind in which the symbolism of the yearly cycle of vegetation became the very foundation of all spiritual thinking.

However, these agricultural civilizations, and the vitalistic religions or fertility-cults derived from the life-experiences of their human beings, fundamentally differed, in their approach to life-forces and to the earth-below, from our supposedly "Christian" civilization. For them the "dark" soil was as wholesome (indeed "holy") as the "light" realm, though in a different way. There was a dualism of sky and earth, of fecundant spirit and fecundated earth; but it was a creative polar dualism, not an ethical opposition — not good and bad, but male and female, active and receptive. Each of the two polarities was as important as the other in the production of life; each needed the other, for neither had value of itself alone.

Results of Greek and Christian Ideals

With the stress upon the rational and the conscious which Greek culture developed, and with the type of Christian transcendentalism which came to pervade European culture, the psychological situation changed completely. The earth, the body, the irrational life of the instincts, and particularly the sex-urge, all received a negative valuation. They were not

only below in physical space; they were "low." And while all ancient vitalistic philosophies (and even Hindu Yoga) considered the progressive ascent of root-forces to the flower-and-seed consummation as the symbol of the ideal life for the individual man, "Christian" Europe in most cases condemned altogether as impure, or apologized for, every element related to the earthly roots and the irrational depths of the human person.

The obvious result has been that when these root-forces come normally to be aroused in the springtime of every human life, the tendency has consistently been to feel ashamed of them, to regard them as of a low order of value, and in many cases to repress them violently in a kind of moral panic. If allowed to operate more or less healthily as biological urges in sex and instinctual emotions, nevertheless the consciousness of the individual has sought to become completely divorced from, and normally unaware of them. The consequence could not be anything else save, either a convenient split in the personality — each part going its own way in a kind of mutual tolerance of each other — or a ruthless suppression of all depth-urges and a focusing of the ego and the will upon seeming "heights" of consciousness.

In the first case, the person may live a "normal" existence in terms of the social and quasi-ethical standards of our quasi-Christian society; but such a normality (which often hides hypocrisy) is an expression of **collective superficialities**. There is no real individuality, because the true "individual" is symbolically the "seed" of a cycle of growth in personality, and without root-force there can be neither flower nor seed. There is no real "sanity" either, as we defined previously this word, for real sanity is based on the wholesome use of the creative forces of the **whole** person.

In the second case, the repression or apparent suppression of the depth-urges and of the irrational elements causes, first, a quasi-fascistic and autocratic rule of an ego, using moral precepts and self-will as the fascist Leader uses a strong police force; then, sooner or later, the long-repressed root-energies turn negative, perhaps organize themselves as a deliberate power for destruction and disintegration, and a violent revolution — a psychological crisis — occurs in the personality. The revenge of the roots is terrible indeed! It may bring insanity and murder or suicide to the personal life. It has brought the ghastly catastrophes of world-wars, concentration-camp psychology and atom-bomb mass-destruction to a humanity which had seen its depths aroused over a century ago by the Industrial Revolution and by an amazing increase of the world-population.

The privileged classes of the Western world used this depth-arousal for their own interest, as the ego of a person uses some great inspiration or success to feed its egoism and greed for fame or power. Thus we witnessed the social tragedies of the post-Napoleonic era, the nationalism and imperialism of the Victorian age, with its incredible smugness, repressions and hypocrisy. And the revenge of the roots followed — the collective wholesale insanity of this decade, and of the preceding ones.

What is to be done about it?

Freud went at the task with a mental surgeon's knife. He uncovered the decay of our personal roots, just as other men uncovered the ghastly abuses, exploitations and perversions of the roots of our Western society. In keeping with the negative trend of modern medicine, from Pasteur on, he sought to cure mental diseases by exposing and removing their infectious causes. In order to do so the disease had to be made an **entity**, to be given a name: complex So-and-So, etc., as physicians neatly catalogue virus or microbe, and try to kill them by introducing new poisons into the organism.

Christ and Buddha said: Hatred cannot be cured by hatred, but only by love. But our Western civilization cares little for Christ's words; and seeks always and everywhere to "murder the murderer." Freudian theories and practices have exposed evil, and as well released more evil.

Carl Jung's main contribution to depth-psychology was to realize that the disintegration of a narrow ego can only be overcome by positive efforts at integrating the personality as a whole with reference to a broader field of integration. Truly this new integration needs in most cases to be preceded by a cleansing or "catharsis" of both the ego and the lesser psychic depths into which unwelcome energies and mental-emotional contents have been repressed and in which they are festering, thus poisoning the entire personality. Yet this cleansing phase is meaningless and ultimately ineffective unless it is constantly referred to what will follow: the new and broader integration.

To heal is **not** to remove diseased cells or to kill a destructive germ or "complex;" it is to **produce greater health**. No insanity is ever cured, unless the patient is stirred into being reborn into a more inclusive and more creative sphere of consciousness, in which then he can act as a power for greater sanity in the society whose collective perversion and frustrations were mostly responsible in the first place for his insanity.

The Challenge to Astrology

And what has this to do with astrology, the reader will no doubt ask?

It has a great deal to do with it; because throughout the European era astrology, in its own way, has been made to deal most of the time with the superficialities of the conscious existence of human beings who wanted not to live more richly human and wholesome lives as creative persons, but rather to be more **successfully normal** in terms of the things which their society considered of importance, and in the traditional way this importance is evaluated: happiness, love, money, health, friends, inheritance, profession, etc.

A personal life may be superficially full of all the things which socially and materially are considered good and valuable, yet it may ignore altogether the energies and faculties of an inner life richly fed by the psychic "depths" of human being. These energies and faculties do not belong to the realm of "events" and of merely conscious responses to external gains or losses; they deal with profounder realizations of spiritual values and creative powers. They deal with creative **transformations**, rather than with the pain or pleasure, gains and losses, found in an existence bounded by **forms**.

The "whole man" is not the conscious or rational man alone. Consciousness is much like the spotlight upon a theatrical stage; the ego is the field which this spotlight illumines, the structure of this field of consciousness and its boundaries — which depend upon the shape, quality and orientation of the beam of light. But the players and objects on this stage of the human personality come from the surrounding darkness, and from beyond the sets or cyclorama. A type of astrology or psychology which deals only with external events and outer expressions (or gestures) of personality is one which recognizes only what the spotlight touches. It therefore tends always to turn into mere fortune-telling or simple character-delineation. It does not help the person to be what he or she potentially is in fullness of life and understanding. It is not a "way of understanding;" and still less a "way of healing."

This "surface-astrology" accordingly stresses the solar factor of zodiacal position above everything else. The Sun is the symbol and source of consciousness, as it is of light. The conscious world is the lighted world-lighted during the day by the steady Sun, during many nights by the waxing and waning Moon—the world in which things happen and facts are facts. Originally each of the two "Lights" of astrology (Sun and Moon) had their own fields or switch-boards: the solar and the lunar zodiacs. There was clear consciousness by day; and the realm of fancy, imagination, feelings by night — unsteady, changing, full of mystery. And this dualism was profoundly significant indeed, for all real life is always an expression of polarity and interrelatedness between two sources or types of energy.

Solar astrology and the solar zodiac won, perhaps around the time of the beginnings of Greek culture or before. Astrology gradually ceased to be, in the main, an approach to the mysteries of life in the universe and in man. It began to cater increasingly to the preoccupations of conscious egos, their wishes and needs, their fears and hopes, their greed and ambitions; and as we reach the late Greek and Roman periods very little seems to be left of the ancient "mystery-knowledge."

Planets are conceived as centers of actual influence determining events of the conscious life; and their positions in the zodiac define the way events come about through their dictates. This parallels the manner in which the psychologist considers the ego and its will as ruler of the personality; various mental traits or faculties, and clearly defined emotions or moods, being catalogued and defined by set characteristics — just as the classical text-book of astrology lists the set meanings of the planets' zodiacal positions and of their aspects, the latter combining these set meanings in various ways.

Man the Microcosm

With the Medieval Alchemists, the Rosicrucians, Boehme, and above all Paracelsus, astrology was conceived very differently. Man, the individual person, is a microcosm (or small universe) **qualitatively identical** to the macrocosm, the great cosmos. All that is basically or qualitatively in the latter is, at least potentially, in the former. All that is **diffuse energy** in the universe of incomprehensibly vast distances can be, indeed is destined to be,

condensed power in the fully developed and mature man or woman, the Adept or Christ-Individual. Man is the whole sky and the whole earth in potentiality. How can this cosmic potential be actualized as the perfect person, in whom is celebrated the Marriage of Heaven and Earth, and the Incarnation of the "Son of God" in the "Son of Man," through an ever-recurrent "Transfiguration"? — this is the one question that spiritually counts.

Once it is understood, not only intellectually but with the whole of the organism of personality, that, as the old Hermetic precept says: "As above, so below," then the very idea of "depth" changes. Earth is depth; sky is height. But the earth is **potentially** as the whole sky. Every power and virtue in the one is to be found latent in the other. What is latent can be exteriorized by means of a "formed personality" structured by an ego which is no longer an end in itself (a proud ruler in a fortified castle), but an instrumentality to activate and release all the powers within the microcosm, man.

The structural and formative pattern (or archetype) of this ego is the birth-chart. This chart is a means for the accomplishment of the "Divine Marriage" of Sky and Earth within the human microcosm. It is **through this birth-chart** that the diffuse energies of the universe can be concentrated into conscious and individualized powers and faculties. The chart is thus, in a sense, a focusing instrument. It focuses the Universal into a particular, born at a certain moment at a particular point of the earth's surface.

Understood in this way, the birth-chart is far more than a collection of planetary positions in the zodiac, far more than a "map" of future events in the normal life of the merely conscious ego; it is a magic symbol and a key to the fecundation of the Earth by the Sky. The Earth, here, is however **not** the whole globe; but the point of its surface where the person is born. This is the natal "field" of personality; in it, the whole universe **all around it** implants its energies in a particular way — or one can say also, it is God's Idea of what this particular person is meant to be.

The essential factor in this birth-chart is, as a result, the cross of horizon and meridian which defines this "field" — and not the zodiac. It is moreover the pattern of the whole Sky **in relation** to this cross — and this means in practical use, the over-all planetary pattern in relation to the four Angles (Ascendant-Descendant-Zenith-Nadir); the other House-cusps being more secondary. In this "planetary pattern" the two Lights, Sun and Moon, are of course included, but their-old predominance is diminished. The well-known idea of Alan Leo that the Sun represents the Individuality, the Moon the Personality (in the Theosophical sense of the term, not in the modern psychological sense), and the Ascendant the Body is, needless to say, entirely irrelevant according to the above approach to the birth-chart.

Such an approach can be given, in one sense at least, the name of depth-astrology, because like Carl Jung's psychological approach, it seeks to bring to birth out of the depth of earth-consciousness (the "field" defined by the natal horizon and meridian) a fullness of individual being through the fecundative activity of great Sky-powers (Jung's "archetypes"). These images, powers or archetypes of the unconscious of men and women are neither "good" nor "evil," fortunate or unfortunate, divine or hellish; and likewise no planet should

ever be considered **in itself**, a "benefit" or "malefic," and no aspect is of itself good or bad. They are the instrumentalities through which (symbolically) the diffuse energies of the universe are impressed upon the total organism of personality. They are gates through which these energies are channeled into concentrated operation in man's total personality.

In order to live a vibrant and abundant life and be in fact a "microcosm" man must be able, and willing, to use to the full these concentrated cosmic energies. And in order to use them the "gates" through which they are channeled into man must be clear of obstacles, and harmoniously adjusted to one another in their operations. True health of body and true sanity of mind are normally the results of such a condition of openness and balanced adjustment.