

Conjunction

www.astrologicalpsychology.org

In this Issue



Uranian Spirit, by Joyce Hopewell

2

Introductory notes from the Association's Principal Emeritus.

News

3



Contacts and Resources

5

Student/Member Updates

6

Articles



Introducing Astrological Psychology, by Bruno & Louise Huber

7

The Hubers' thoughts as they set out to document their series on Astrological Psychology in 1975.



Julie Walters, by Joyce Hopewell

9

Joyce looks at the chart of actress and comedienne Julie Walters.



Marcilio Ficino, by Sue Lewis

12

Sue identifies the Renaissance philosopher and astrologer Marcilio Ficino as a pioneer of what later became known as astrological psychology.



The Shape of Ambiguity, by Karen Rowlinson

14

Part of one of Karen's Diploma assignments looks at two Double Ambivalence figures in her natal chart.



The Five Elements of Ancient Greece, by Julie Naden

16

Julie looks at the origins of the four elements in ancient Greece.



The Evolution of Consciousness, by Catharine Collier

19

Catharine indicates the roots of astrological psychology in modern esotericism and its place in the current focus on the evolution of consciousness.

Reviews

The Astrological Houses, review by Richard Llewellyn

21

The Master and his Emissary, by Iain McGilchrist

21

Editor's Notes

Welcome to Issue 51.

To read *Conjunction* online, 'click' on the relevant entry to view the article.

Please note that pages 6 onwards are only available to APA members, who must be logged in to view them.

Articles may be [printed](#) when viewing them. Alternatively, for higher-quality printing on your computer, you can download the whole issue from the Members' Area of the APA website. (Print double-sided if your printer allows this.)

NB The views expressed are those of the authors and do not necessarily reflect those of the Association.

Comments on this issue and contributions for future issues are welcome and should be emailed to editor@astrologicalpsychology.org.

See also
charts of
significant dates of
the 20th Century
on page 23



Astrological Psychology Association

Newsletter/Magazine, March 2011, Issue No. 51

Copyright © Astrological Psychology Association Limited 2011



Uranian Spirit

Notes from the 11th House by Joyce Hopewell

As I write, Uranus is in the last few degrees of Pisces, on track to move into Aries on 12th March. In their book *The Planets*, The Hubers call Uranus “The World Improver”. The Uranian qualities of improvement through change via the overthrow of old, rigid, undemocratic systems have all been evident in recent dramatic events in the Middle East. Revolution in Tunisia sparked and fired revolution in Egypt. Demonstrations against outdated regimes are now taking place in Bahrain, Algeria, Yemen and Morocco. The current situation in Libya is dangerous and chaotic.

These events are ongoing, almost as if Uranus, at the end of Pisces, is agitating the fishes’ tails ahead its imminent move into Aries, with its ram’s head ready to butt. This suggests there could be more to come and that the hunger for change is still in its early days. Aries is symbolic of new life shooting forth, and it rules the head too. The transit of Uranus through Aries could be a time of fruitful and creative new ideas, as reforms are sought and creative new ways of providing security are tried out. Of Uranus on the mental level, the Hubers say it “symbolises the power of the independent spirit that pushes forwards over the habitual boundaries of thought and into the transpersonal realm, from worldly to universal thinking”.

The Uranian Spirit is about maintaining security, and people are often surprised by this. They perhaps only know about the revolutionary qualities associated with this planet, it’s ability to turn things upside down, create chaos and move on to the new. Yet Uranus brings about change in order to gain more security in the future – the old and outworn is discarded in favour of new ways of doing things which enhance and improve the living conditions of all. Uranus is associated with

technology, and it was interesting to see just how powerful the use of mobile phones and the internet networking sites was in the recent Egyptian revolution. So threatening were these to the authorities that access to them was shut down at one point, proving that the power of instant communication is undeniably mightier than the sword.

The spirit of Uranus thrives on opposition. Its calling is to right wrongs and improve conditions, seeking divergently to find solutions to problems. Creative intelligence is brought into play and original ideas are put forward to bring about reforms. Uranus is concerned with finding the perfect world, and this it does through research, knowing that there may be no final solution. The search itself is what is truly important. Uranus at its highest level can tap into the pure creativity of the universe, the place where sudden brainwaves come from, and that elusive “a-ha!” moment.



“Spirit Houses, Alaska” by Maylis Curie

www.maylisphotography.com

CONGRATULATIONS!



The following students have successfully completed their studies:

APA Diploma In Astrological Psychology

Ralph Wakker (Netherlands)

APA Foundation ‘B’ Certificate

Maria Amelchenko (New Zealand)

APA Foundation ‘I’ Certificate

Dorothy Unwin (USA)

News

The Low Point and the U-bend of life

The Economist (18th December 2010) recently published an article on why people tend to get happier as they get older. It says that rather than life being a slow decline of misery as ageing takes us over the hill, there is an upturn and a U-bend which leads to us being generally happier and more contented with our lot. Not surprisingly, the words “mid-life crisis” come into play early in the article. Life is described as being cheerful when adult life is embarked upon, with things going steadily downhill until middle age is reached. But after the doldrums of the mid-life crisis something surprising happens. In spite of a decline in vitality, mental sharpness and looks, people gain what they have spent much of their life pursuing, namely happiness.

Much data has been and is being collected on this throughout the world, in the form of a Gross National Happiness assessment. Countries researching this include the US, China, France and now Britain. President Sarkozy of France has commissioned two economists to come up with a broader measure of national contentedness other than GDP, and PM David Cameron has said that the UK government will collect figures on well-being.

How does this relate to the Low Point? When reading the article, my eye was caught by the highlighted quote “People are least happy in their 40’s and early 50’s. They reach the nadir at a global average of 46”. Age 46 is the 8th House Low Point

and when using Age Progression, it is the Low Point of the whole chart.

This is the point in the Life Clock journey around the chart when, if we were going through life keeping all the balls in the air, we begin to drop them. After a period of introspection, often spent doing an internal “stock take”, we start to look for a new orientation in life which will bring more satisfaction, meaning... and yes, happiness. In my experience of working with clients, the 8th House Low Point is frequently the point at which people seek a consultation in order to gain a better understanding of how to move on. With information gained from the chart about themselves, and more knowledge of their personal strengths and weaknesses, the Low Point period can be navigated positively and successfully.

The Economist article quotes Laura Cartensen, professor of psychology at Stanford University, as saying of older people “They come to focus on what matters now – such as feelings – and less on long term goals... older people know what matters most”. This concurs with what the Hubers say in *LifeClock*, when speaking of the period of life after the 8th house Low Point: “Now the human being may begin to recognise that there are more important values in life than money, possessions and status. At best, these are guarantees for existence but not necessarily guarantees for fulfilment”.

Joyce Hopewell

Top of the Pops 2010

Worldwide, the most popular purchases of books on astrological psychology in the year to end January 2011 were as follows:

1. *Aspect Pattern Astrology* by Bruno & Louise Huber
2. *Aspect Patterns in Colour* by Joyce Hopewell
3. *The Living Birth Chart* by Joyce Hopewell
4. *The Planets and their Psychological Meaning* by Bruno & Louise Huber
5. *Moon Node Astrology* by Bruno & Louise Huber
6. *The Cosmic Egg Timer* by Joyce Hopewell & Richard Llewellyn

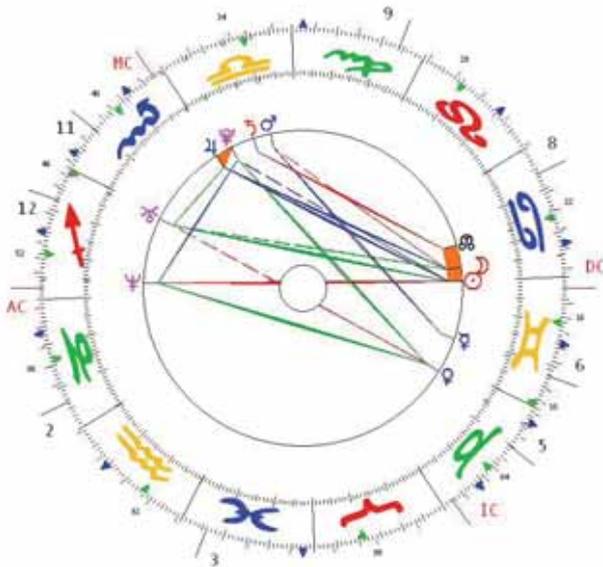
Astrology is nonsense?

There have recently been several instances of astrology being debunked in the media in both the USA and UK. Notably, in the last twelve months, astrophysicist Professor Brian Cox of Manchester University has twice stated on BBC programmes that astrology is ‘a load of rubbish’.

Your intrepid editor has written to Professor Cox asking him to set down his reasons for this apparently dogmatic statement – which a scientist should surely be willing to do. He has not so far deigned to reply.

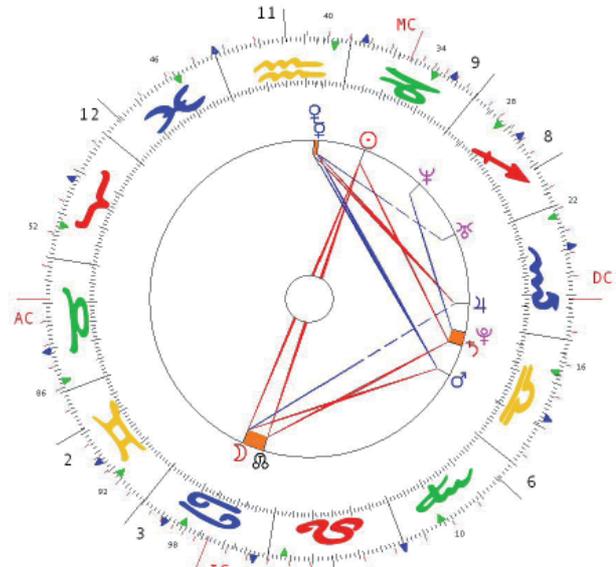
For details of the Astrological Association’s campaign against the BBC’s apparent media bias, see their website: www.astrologicalassociation.com

There is also an excellent answer to the various ‘criticisms’ of astrology on Deborah Houlding’s website: www.skyscript.co.uk



Prince William

21.06.1982, 21:03, Paddington, England



Kate Middleton

09.01.1982, 12:00, Reading, England

The Prince and the Commoner

Kate Middleton became engaged to Prince William on 16th November 2010. After 8 years together, including a split, the couple have decided to wed. The news has been long-expected. Middleton's chart is set for noon as no time of birth is yet available*.

Middleton's chart offers some interesting speculation on the kind of underlying motivation she might have. With only red and blue aspects (there's an absence of green aspects which offer greater awareness and a more balanced use of the energy available), Middleton will tend to have an either/or approach to life with low emphasis on half measures or shades of grey.



Her chart shaping suggests she is flexible and can adapt well to changing situations and circumstances, something which will stand her in good stead as she learns the ropes of the family firm she'll be marrying into. It also shows considerable restlessness and the capacity to move on to new things. Again, this could stand her in good stead but it may also be a source of frustration if she feels tied or bound by her duties as consort to the future king.

Her chart contains one complete aspect figure, the all-red Efficiency/Achievement Triangle. This is interestingly pinned by ego planets Sun, Moon and Saturn. These relate to body (Saturn), feelings (Moon) and mind (Sun) and when all 3 are found in the same aspect figure they can often perform well together. Middleton may be able to balance out the needs of all 3 ego planets, but it's more likely that one of them will dominate. With Saturn at the apex of this figure, it's likely that she will have a strong awareness of duty, structure, organisation, and an ability to be just and fair (Saturn is in Libra) as well as have a certain power and strength

(Saturn is conjunct Pluto) which may as yet be untested. Certainly, as a possible future queen, these could be strengths to draw upon.

Her Capricorn Sun says a lot about her ability to wait patiently for William to pick the right moment to propose. Capricorn is the sign which bides its time, carefully making its way towards its goal, in no special hurry to get there. It's also the sign which we could associate with a family business where the younger generation inherit and run the show when the generation above them retires. She comes from a family who run their own business and will be marrying into the royal family firm, taking on a high profile role.

Her red/blue chart is complemented by William's more green chart. He will bring more awareness and sensitivity to their partnership; she will provide initiatory energy and "doing" capacity. They share Cancerian Moons and William's Sun is also in this sign, as was his mother Diana's. Cancer and Capricorn are opposite signs but have the ability to complement each other well. The watery emotional Cancerian drives can find grounding in the earthy practicality and organisational abilities of Capricorn. She could prove to be a rock for William, and an important source of support and encouragement. With no time of birth available, it's hard to say in which area of life she might be expressing her Saturn at the apex of the Efficiency triangle, but I'm reminded here of the present Queen's chart which has an Efficiency triangle with apex Saturn right at the very top of the chart.

* Note that the discussion on Middleton's chart is somewhat speculative, as her real aspect pattern could be different, depending on the actual birth time.

[A similar piece appeared in <http://joycehopewell.blogspot.com>]

❖ ❖ ❖ ❖ ❖

APA CONTACTS

Course Administration

David Kerr*
01479 831374
david.kerr@astrologicalpsychology.org

Principal Emeritus

Joyce Hopewell
01565-633829
api.principal@zen.co.uk

Enquiries

David Kerr*
01479 831374
enquiries@astrologicalpsychology.org

Treasurer

Sue Parker*
01492 513024.
suellysaen@talktalk.net

Bookshop

Linda Tinsley
01704 544652
lucindatinsley@talktalk.net

Publications

Barry Hopewell*
01565-633829
barry.hopewell@zen.co.uk

Web Master

Jane Brooks
0161-221-2224
jane@astrologicalpsychology.org

Membership

Trish Crawford
01559 370931
membership@astrologicalpsychology.org

Chart Data Service

Richard Llewellyn
0151-606-8551
r.llewellyn@btinternet.com

Computer Software

Elly Gibbs
0151-677-0779
software.huber@btinternet.com

Conjunction Editor

Barry Hopewell*
01565 633829
editor@astrologicalpsychology.org

Trustees are indicated by *. For details of tutors see www.astrologicalpsychology.org

RESOURCES

APA BOOKSHOP

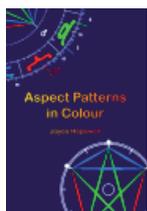
On-line Bookshop at
www.astrologicalpsychology.org

books, booklets, CD's, audio tapes
related to the Hubers and astrological psychology
10% discount to APA members

For details of new and second-hand books and learning material
please contact Linda Tinsley for a current catalogue.
70 Kensington Road, Southport, PR9 0RY
tel: +44(0)1704-544652
email: lucindatinsley@talktalk.net

Aspect Patterns in Colour by Joyce Hopewell

At last, a colour book in English featuring aspect
patterns and inner motivation, with examples.



The individual aspect figures from
Aspect Pattern Astrology are fully
illustrated in colour. The meaning is
given for each individual aspect figure,
together with an example chart and
interpretation.

Available from APA Bookshop

ASTROLOGICAL SOFTWARE

ASTRO CORA, MEGASTAR, REGULUS,
REGULUS LIGHT
& Special Student Edition – Regulus API(UK)

Advice and software on CD:

Elly Gibbs, Huber Software Distribution
27 Lombardy Ave, Wirral CH49 3AE, UK
Tel: +44(0)151-677-0779.
email: software.huber@btinternet.com

Software download:

www.catharsoftware.com

HUBER CHART DATA SERVICE

A comprehensive range of data & charts
on paper or acetate produced to a very
high standard using Megastar Software

Contact Richard Llewellyn, Huber Chart Data Service,
27 Lombardy Ave., Wirral CH49 3AE, UK
Tel: 0151-606-8551
email: r.llewellyn@btinternet.com



**Natal House & Node Charts + Click – Integration
Dynamic Quadrants – Transits – Progressions
– Personal Rays – Relationship Charts ...**

Visit the APA website at www.astrologicalpsychology.org

Student/Member Updates

Courses

Diploma Course Changes

As a result of feedback from a student, we have switched around Units 2 and 3 in Module 2 *The Aspect Level – Inner Motivation*. This is a more logical ordering, so that shaping and direction of the overall aspect structure is covered before the individual detailed aspect figures. For any Diploma students who have not yet reached this point in the Course, your tutor should have forwarded you the revised units to work to.

Also following student feedback, changes have been made to Assessed Assignment 3 at the end of Module 6 *The Element of Time*, to more closely match the course material that has been covered up to that point. Diploma students who have not reached this point in the Course should have already received the revised Module 6 Unit 3 from their tutor. If not, please contact your tutor.

A revision of Module 7, now under the title *Personal and Transpersonal Growth*, was completed in December 2010, as part of the overhaul of the Diploma Course led by tutor Ghislaine Adams. Although there are no major changes, students are likely to find it easier to work with this improved text.

As you can see from the above, **student feedback** provides an important input in helping to improve the quality of our courses, so please keep it coming in – anything you think is incorrect, inconsistent, not easily understood, unnecessary, not in the right order etc. etc. Just jot it down in an email to your tutor...

Publicity

We primarily publicise APA and its courses through advertising and our excellent website. But please remember that the best form of publicity is personal recommendation from students and members. So don't be shy about mentioning your positive experience of APA and astrological psychology to people you think might be interested.



Membership Password Option

Some overseas members have had difficulty in receiving their membership cards. Therefore, from the year 2011-2012 we are giving members the option of receiving their membership password by email, rather than it being mailed on their membership card. If you choose the email option you will not normally receive a membership card unless you specially request it; if you do not choose the email option you will receive your membership card as in previous years.

Could this be you?

Are you enthusiastic about astrological psychology, a reasonably good communicator, and 'into' websites and/or social networking? If so, you might be the right person to take a lead in this area on behalf of APA. You could, say, start small and facilitate a Facebook discussion group, a Twitter stream, etc. and see where it goes. You might like to search out any other ways of promoting APA in the astrological and therapeutic communities.

Ideally such a person would link closely with Jane Brooks, who maintains our website, so that the two activities were reinforcing and increasing our online presence and reach.

Jane also needs help with the website in increasing interlinking with other sites and keeping the website fresh and vibrant – for example passing on to her details of any suitable sites to link to that you come across, encouraging members and students to submit material to the website or discussion groups based on their own experiences and giving examples of how astrological psychology works in their lives.

If this sounds like it could suit you and you would like to have a chat with Jane, you can contact her on 0161 942 9985 or email jane@astrologicalpsychology.org

Members' Online Forum

Your tutor is your first point of contact for course-related queries. But don't forget to check out and use the APA members' online forum for more general queries, conversations and information sharing.

<http://huberastrologyforum.lefora.com>

Introducing Astrological Psychology

by Bruno & Louise Huber



This introductory text was first published in 1978 in the Hubers' first book Man and His World (The Astrological Houses), recently reprinted. It bears publication on its own to remind us of the Hubers' thoughts as they set out to document their series on astrological psychology, beginning with their unique perspective on the astrological houses.

As is known, astrology can be traced back over thousands of years. We find fragmentary traces in early cultures, but its own system, a concept of astrology within an organized tradition, has been known for only two thousand years. In spite of the fact that astrology was not written down then, empirical knowledge was gathered through several thousand years. Uncounted generations of astrologers, including many great minds, have worked with this science and tried, through observation of man and his life, to find rules that were then passed on.

In this sense, astrology is older than any other science. One often even hears the argument that astrology is the mother of all sciences, giving birth to mathematics, astronomy and similar branches of knowledge which use astrology's mechanical tools and knowledge of nature's laws.

It is a remarkable phenomenon that astrology has survived to the present in spite of many attacks over thousands of years. Through the centuries, astrology has experienced great changes and development. From a simple ritual with magical images, astrology developed into a complex science. Especially during the last decades, with the enrichment of psychological findings, astrology has been able to blend with the thinking of modern, intelligent man.

Yet, we still have to come to terms with this long past, with this spiritual inheritance. The astrology of the twentieth century suffers from a certain illness which we can psychologically express as a special form of schizophrenia. On the one hand astrology tries almost too hard to be scientific; on the other hand astrology in its traditional form consists of mythological and mystical images which try to explain things that cannot be causally understood.

Like psychology, astrology today suffers under the pressures for proof established by natural science and is lured to mechanical methods which are unfit for grasping human nature. That a humane science should be tested with the rules of a natural science is a contradiction and cannot succeed. Astrology



Bruno & Louise Huber

on their last joint visit to England in 1998

must prove itself by what it is able to accomplish on its own terms.

Besides, we still have the strange phenomenon that makes it almost inadmissible, for example, to talk about the planet Jupiter without bringing in its powerful mythological colleague, Zeus, for the purpose of taking speculative Jupiterian qualities out of existing literature.

We personally believe that man's modern, logical and dialectical mind is not yet able to understand archetypal symbol-contents fully enough to translate them into operational analytical concepts. The instrument of our modern intellect, which is supported by and depends upon the process of objectivity, must under all circumstances accept a loss in substance when measuring symbolic results. The results we have had seemed unsatisfactory to begin with. We feel we must begin anew.

We put the emphasis on the recognition of inner psychological forces and their vital processes in the horoscope and categorically deny the fatalistic thinking of determination typical of past centuries. After many years of practical research, the concept of astrological psychology was developed. Our research has oriented itself exclusively to questions asked in the practice of real-life therapeutic and

counselling work, and not from theoretical questions typical in astrological considerations.

Each new step of realization, which resulted from comparison between the psychologically-arrived-at picture of the human being and the independent astrological analysis of the horoscope, had to withstand the hard test of daily application in therapeutic practice.

This process has led to certain corrections of the interpretation material historically handed down. Certain concepts had to be partly or wholly discarded; certain “rules” proved themselves ungrounded; new ones were recognized. Some concepts that, for centuries, were without foundation took on form and developed integral structure.

Today’s modern astrological view is much less comparable with the vast variety of astrological rules of this century than it is with the simple, easy to see holistic view that shines through sources of early Greek or even pre-Greek (Babylonian-Chaldean) origin.

Research has forced us, over and over again, to keep out, to cut away, to go after the essential. The elements returned to the “essence”; there are now only 10+12+12+7 parts (10 planets, 12 signs, 12 houses, and 7 aspects) with which we must deal. But we can use them according to our modern, intellectual equipment, finely graded and differentiated. This will lead to carefully drawn, “point for point” verifiable character and behaviour-pictures of the individual human being.

We do not want to assert that the investigation of the astrology “instrument” is exhausted. Quite

the contrary. But we believe we have found a secure basis for new astrological thinking that will stimulate further research.

With this book, we would like to share new thoughts on modern astrology. We want to talk about the human being, how he **really** is, how he lives and why he suffers. We put the human being into the centre of life and cosmic drama, not numbers, methods or mythologies. We try in this first volume of a series called *Astrological Psychology* to explain the houses in their original experience nature. Intensive sense perception and intuitive recognition of the interconnections within the whole, as were natural to man in early cultures, brought the twelve astrological houses into order as a system of human involvement with the environment. With the development of modern, psychological thought formation, it is possible to understand and recognize the depth and implication of the twelve houses, or life arenas, in the life experience of man.

From a behaviour-psychological point of view, the houses are the most important analytical element of astrological psychology. They are the reference system to the real world and they show the psychological processes which occur constantly between the individual and his environment. Therefore, we begin this series with the house system and not with the zodiac or the planets.

□ □ □ □ □

See page 21 for Richard Llewellyn’s review of *The Astrological Houses*.



Partial Solar Eclipse 4/1/2011

Photo by Andy Green in Cambridge, from the BBC Website www.bbc.co.uk

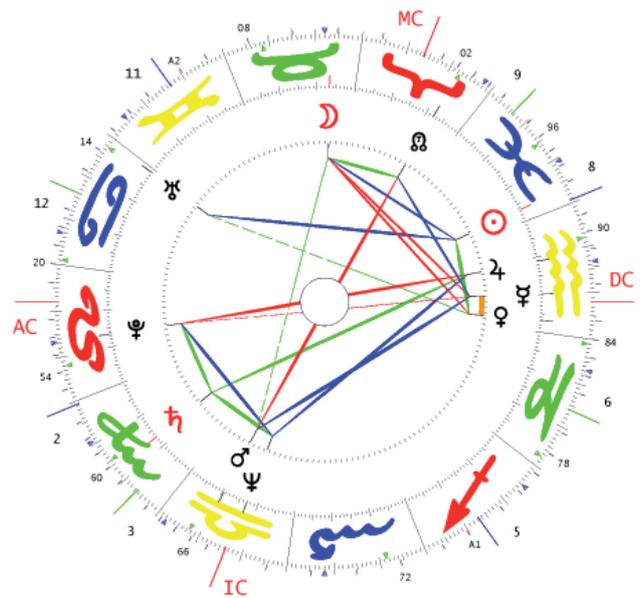


Julie Walters

by Joyce Hopewell

Joyce looks at the chart of actress and comedienne Julie Walters.

Actress and comedienne Julie Walters CBE was born at 15.00 GMT on 22.2.1950 in Smethwick, Birmingham UK, with her Pisces Sun strongly placed in 8th house and an interesting line up of aspect patterns in her chart. During her stage and screen career, spanning the past 37 years, Walters has taken on a wide variety of roles. She's been the dodderly Mrs. Overall in the spoof soap *Acorn Antiques*, played opposite Michael Caine in *Educating Rita*, been cast as clean-up-TV campaigner



Julie Walters

15:00, 22.02.1950, Smethwick, UK



In *Educating Rita*

Mary Whitehouse, and took on the role of Molly Weasley in the Harry Potter films. She sang and danced alongside Meryl Streep in *Mamma Mia!* and gained a British Television Award for best actress in 2010 for her powerful and sensitive portrayal of politician Mo Mowlam. During her career she has received Academy, BAFTA and Golden Globe awards for her acting.



As Mo Mowlam

The Diabolo

Walters' chart brings to mind a juggler's diabolo, the empty circle at the centre like the diabolo itself held in a state of balance on the aspects crossing the "I" and "You" sides. Immediately an interesting chart to look at, with a predominantly fixed shaping/motivation, it has an excess of green aspects. This suggests that alongside the drive for stability, sought via the quadrangular aspect pattern, there is also a great deal of flexibility to draw upon, using the mutable green aspects. Here the balancing act and the skill required to keep the diabolo moving begins to make some sense. There is a focus on the "I" side and the 1st Quadrant, where survival and the ability to assert herself will be found, but this is opposite the more heavily-tenanted "You" side, with its full 3rd Quadrant and its focus on the 7th house. Maintaining equilibrium between 1st (impulsive "me") and 3rd (more reasoned awareness of "You") Quadrants is indeed a balancing act, requiring



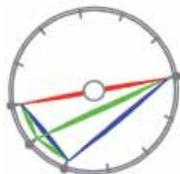
considerable skill and awareness. In this article I look specifically at the two quadrangular figures in her chart.

Walters grew up in the 1950's in a modest end-of-terrace house in a suburb of Birmingham. Reading her autobiography *That's Another Story* there is much to relate to if you happened to grow up in the same era – the regular delivery of coal by horse-drawn cart, the icy cold bedrooms, beds heavy with extra covers, and in teenage years the Saturday job unpacking garments at C&A Modes. Cardinal planets Mars and Pluto in the 1st Quadrant, along with Saturn in the 2nd house make the urge for survival and the need for security strong. Whilst Walters endured rather than enjoyed her school years, she excelled at making classmates laugh with impersonations of the headmistress or various pop stars, drawing on any source which would get a laugh. She was asked to leave at the end of the lower sixth year because of a prank she'd played on another girl and was told "We don't like your subversive influence". She briefly worked in an insurance office then, with her Age Point (AP) conjunct the IC and Neptune, she enrolled as a nurse. For the next 3 years she gained invaluable experience not only of caring for people, but of observing them too. With AP conjunct Neptune when she entered nursing, she may well have gone into the profession with altruistic ideals, but this change in lifestyle also triggered her Megaphone aspect figure.

Megaphone

The Megaphone is a quadrangular figure, giving it a fixed motivation. It is made up of all three aspect colours but with an emphasis on blue/green. The Megaphone is able to absorb and store information and it has idealistic, imaginative qualities as well as being able to both give and receive communication. Many of these qualities are important for someone working as a nurse, but in Walters' case they came into their own when she left nursing and began training at the Manchester Polytechnic School of Theatre.

The Hubers describe the Megaphone with its paper dart shape as being very fast and dynamic, but with an innate sense of calm given by the high blue/green quotient. In spite of its fixed shaping, it doesn't stay still for long and is always busily absorbing information from the surrounding environment – to absorb, to know, to communicate is its security and *raison d'être*. At the pointed end is the planet which



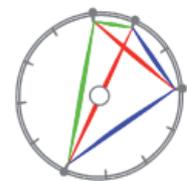
expresses the activities of the whole pattern – in Walters' case, this is Jupiter in 7th. Jupiter is lit up by all three aspect colours enabling her to project, in a conscious way, her perceptions, her life experiences and all that she absorbs and learns out towards the "You".

Jupiter is in unconventional Aquarius and sits alongside Mercury and Venus. With this 7th house line up it's not altogether surprising that communication, through acting, became her career. Saturn, at the other end of the Megaphone, provides firm back-up. Potentially a bit of a tough task-master (it is in Virgo!) it is able to direct the activities of Jupiter in a very precise and aware manner; there are three green aspects involved, with Saturn forming the apex of the Information Triangle. All that is picked up from the surrounding environment will be stored in the blue sextile, but it is Saturn which will transmit this to Jupiter. Pluto opposite Jupiter forms the Megaphone's opposition, empowering and energising Jupiter. Walters, according to her autobiography, has never been a push over.

Streamer

The other quadrangular, fixed pattern in her chart is the Streamer. It is not connected to the Megaphone, but opposes it across the chart with an emphasis on the 3rd Quadrant. Streamers remind one visually of an unfurled banner which remains coiled until thrown in a specific direction. The planet at the sharp end leads the way – in Walters' case this is Mars, strong by Sign at 10 degrees. The Hubers describe the Streamer as having "substance and an awareness of values... motivated and tough but also intellectual and communicative"; again the drive to communicate is an integral part of the motivation of this aspect pattern, complementing that of the Megaphone.

The Streamer has two distinct sides which it shows to the world – the harmonious blue and the searching, questing green. The internal red aspects create conflict across the opposition and ignite the drive to be actively doing something in the square. What may appear restful and laid back on the surface can have a surprising and unexpected kick! The Streamer in Walters' chart has Mercury, Moon and the Moon's Node pinning it in addition to Mars at the sharp end. Mercury sits close to the DC, a powerful and appropriate placement for an actor. Moon is the highest planet in the chart and



is intercepted. A high up Moon is an appropriate but also vulnerable placement for someone in a profession where performance is judged and they – and their feelings – are on show. Its interception may well fuel and add to a sense of uncertainty and vulnerability.

In her autobiography, Walters describes a situation which arose when she was in her first West End production, *Funny Peculiar*. One scene demanded her to break down and express her feelings in a raw and honest way, putting them on show for all to see. She confesses she had no idea how to tackle this and says it was outside the realm of her life experience. The director, who “terrified” her, took her aside for a one-on-one rehearsal and coached her, telling her to just feel the part rather than act it. She learned an important lesson here, “... that emotional honesty is what draws an audience to you; that it is not something that you demonstrate on the outside but something that comes first from your core.”

Again, drawing on the symbolism of Walters’ intercepted Moon and the expression of feelings when in role, she speaks warmly of working with veteran actor Michael Caine in *Educating Rita*. He gave her one of the best pieces of acting advice ever: “Save it for the take”. Yet she forgot this when preparing for a scene where she was required to be tearful, allowing her tears to flow through the first and subsequent six rehearsals. When the scene was ready to shoot, she was drained and could produce no tears at all. Caine told her to “Use the rehearsals for yourself, and save the special stuff for the take”. Valuable advice for her Moon.

To return to Mars at the sharp end of the Streamer, it’s interesting to see that it’s placed in the 3rd house, opposite the 9th house Moon’s North Node. That means it is conjunct the South Node. A planet conjunct the South Node may offer a ready-made comfort zone according to the house it’s placed in. A 3rd house South Node, especially with a conjunct planet, will be inclined to pull the person back into the ease of fitting in with the collective, and ignore the need to develop what the opposing 9th house might offer. The 3/9 nodal axis is the Thinking Axis – commonly held viewpoints and opinions in 3rd, individual ideas, learning and the expression of these in 9th. This 3/9 opposition, with the 9th house North Node, seems to continue

the theme of communication which emerges from the aspect patterns discussed. The significance here, perhaps, for Walters is that both ends of the nodal axis have to be accessed in order for her to tap into and touch both the collective and extend herself into new and demanding roles. This Walters has done, playing Shakespeare and Tennessee Williams as well as appearing (almost!) naked in *Calendar Girls*.



Walters says that she by far prefers working in live theatre to film, “Nothing can compare with the adrenalin-fuelled excitement of theatre, where the actor tells the story and pulls the focus...” Could that be her Mars at the sharp end of the Streamer speaking here? As for her favourite character, Mrs. Overall wins hands down: “my favourite character of all time”.



As Mrs Overall

References

- That’s Another Story: The Autobiography* – Julie Walters
- Aspect Pattern Astrology* – Bruno, Louise & Michael-A Huber
- Aspect Patterns in Colour* – Joyce Hopewell
- Moon Node Astrology* – Bruno & Louise Huber

✦ ✦ ✦ ✦ ✦



Marsilio Ficino (1433-99), Renaissance Astrological Psychologist

by Sue Lewis

Sue identifies the Renaissance philosopher and astrologer Marsilio Ficino as a pioneer of what later became known as astrological psychology.

Aspects and Harmony

In the last edition of *Conjunction*, David Kerr reminded us of the Ptolemaic Diagram, which is our point of departure for understanding the aspects. The arrangement from 0° Leo divides the solar and lunar hemispheres. Ptolemy did not, however, use the semi-sextile or the quincunx. They were integrated by Marsilio Ficino in *De rationibus musicae*, though his sequence of the octave ran from Aries through to Scorpio:



"...just as with notes we find the second dissonant from the first, so here we find the second sign is in some way dissonant from the first. But then the third sign, as though it were the model for the third note, looks up on the first constellation with that friendly aspect which astronomers call sextile. The fourth sign, although dissonant, is but moderately so, as they say, and in the view of musicians this is the nature of the fourth note. Then the fifth constellation looks benevolently upon the first with a very friendly and agreeable aspect, thereby providing a model for the fifth note in music. Astronomers give the name 'trine' to an aspect of this kind and consider it most beneficial.

But what shall we say of the sixth constellation, by which is indicated the soft and, so to speak, frail consonance of the sixth note? Although astrologers, judging a natal star, consider this frailty to be undoubtedly bad, the ancient theologians think it useful, since man himself is in truth soul, while the body is the prison both of soul and of man, and the frailty of a prison will be useful to anyone shut in by the prison. After this, the seventh constellation, which they call 'angular', being very vigorous in its discord, which is set against the first constellation, and in its open hostility, seems to pre-figure the seventh note of music, which with its vigorous, even violent, tone is now most clearly discordant from the first note.



Marsilio Ficino

by Andrea Ferrucci, in Florence Cathedral

There follows the eighth constellation, which, though commonly seen as unfavourable because it is allotted to death by astrologers, is nonetheless most fortunate for the celestial soul, in the view of the ancient theologians, since it finally unbars for it the earthly prison, freeing it from elemental dissonance and restoring it to celestial consonance. It is not without good reason, therefore, that it denotes the absolute consonance of the eighth note, the consonance that returns to the beginning. If someone then asks about the ninth sign, let him understand that it is as far from the first as the fifth is and that it now looks back at the first with a trine and kindly aspect; in the view of astronomers, wisdom and the goddess Pallas are expressed by it, and in the view of musicians, the nectareal Venus of the fifth note. Now for the tenth constellation? It displays ambition, which astrologers see as the foundation of human discord and which musicians see as the moderate and seemingly human discord of the fourth note. Then the eleventh, the sign of human friendship, demonstrated the friendly melody of the third note. Lastly the twelfth, allotted to hidden enemies and to prison, expresses the dissonant falling away of the second note from the first."⁽¹⁾

On Making Your Life Agree with the Heavens

On 29 August 1489, Ficino completed his *Book of Life* in three parts, of which the most controversial was 'On Making Your Life Agree with the Heavens'. Like Huber astrologers, he rejected predictive astrology in favour of an astrological psychology that helped the soul attune itself to its destiny. He perceived the soul as a mediator between mind and body, and understood that the human being can operate at different levels:

"The movement of the soul, when it is either happy, sad, or constant, strongly drives the spirit to its own likeness. It first drives the animal spirit, then through this the vital spirit, and through this the natural spirit. All spirit, because of its fiery, airy, lucid, and mobile nature, is similar to light, and thus through colours and airy voices, odours and movements of the soul, it is moved and formed suddenly in every part. Wherever it goes it makes some affect of the soul and some quality of the body."(2)

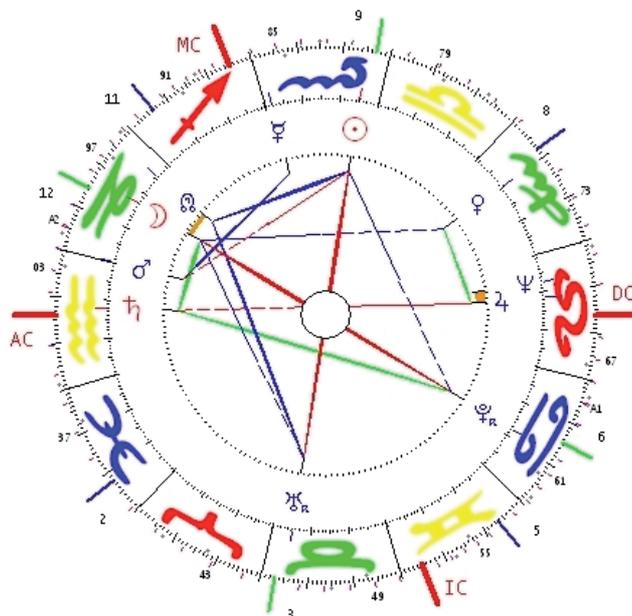
Ficino connects the planets with gemstones, metals, and medicinal planets, and recommends the guidance of a doctor, making his work an early manual of holistic healing. He also recommends the active imagination of transpersonal psychology, choosing his materials carefully:

"The art of such images is never effective unless its material is in agreement with the star and the effect for which the artist chose to make it, and not unless this same material returns through the image the same affects which it had at its beginning. They say that no materials should be used except the ones that are known to you to have the force which you want."(3)

This anticipates the application of a clear mind to the accurate visual image of a chart as a way into understanding the person behind it, identifying potential and spiritual purpose. For Ficino, as for the modern astrologer, the signs and planets "provide a means of ordering experience and inner movement, just as any system of imagery might help us see through surface events to their fantasies." (4)

Ficino did not claim originality for his work and quoted many authorities, partly to protect himself against the displeasure of Papal authorities who objected to his empowerment of the individual, and partly because he was in fact drawing on the Neo-Platonic tradition of the soul as voyager.

The reconciliation of the two faces of Saturn, immortalised by Dürer in *Melencolia I*, is attributed



Marsilio Ficino

19.10.1433J, 13.45, Figline, Italy

to Marsilio Ficino, who had Saturn ascending in Aquarius. The full aspect pattern of his chart is dominated by oppositions from Sun to Uranus, and Moon to Pluto making an Irritation Triangle with Saturn, suggesting images of a drill and a visor, representative of a man whose work was instrumental in changing man's perception of himself, but who hid its bold implications behind a smokescreen of authority. It is also interesting to take away the aspects to the transpersonal planets, undiscovered during his lifetime, and view the incomplete stage with its curtain raised, imagining its protagonist treading a delicate pathway across a bridge between two worlds.

References

1. *De rationibus musicae*, in *The Letters of Marsilio Ficino*, vol. 7, no. 76, ed. by Angela Voss, Western Esoteric Masters Series (Berkeley, CA: North Atlantic Books, 2006), pp. 184-86.
2. Marsilio Ficino's *Book of Life*, trans. by Charles Boer, 2nd edn (Woodstock, CT: Spring Publications, 1994), p. 121.
3. Boer, p. 141.
4. Thomas Moore, *The Planets Within: the Astrological Psychology of Marsilio Ficino*, 2nd edn (Hudson, NY: Lindisfarne Press, 1990), p. 54.

□ □ □ □ □

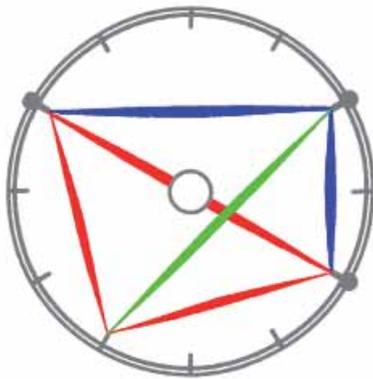
The London Astrology Group will consider the legacy of Marsilio Ficino at its meeting on Saturday 16 April 2011, at 2pm. Contact suelewis7@tiscali.co.uk.



The Shape of Ambiguity: Two Double Ambivalence Figures in my Natal Chart

by **Karen Rowlinson**

This was originally written as part of Karen's response to a question in Assignment 2.2 of the Diploma course.

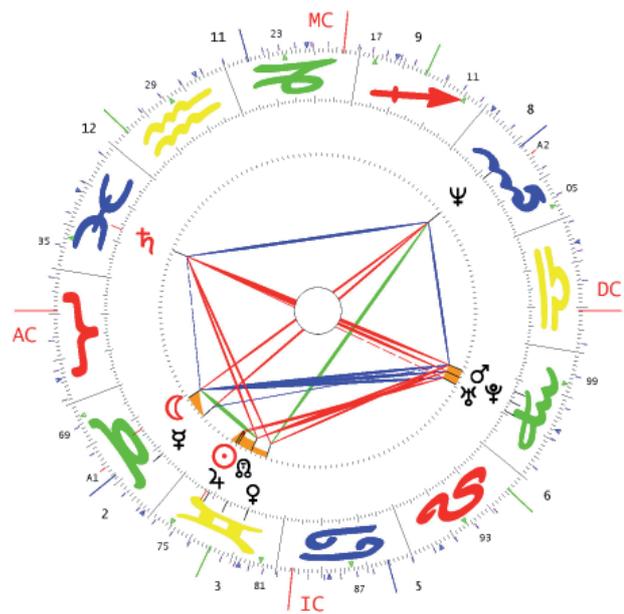


Double Ambivalence Figure

There are two four-sided Double Ambivalence Figures in my chart both comprising an opposition (between Saturn and Mars), two squares (one between Saturn and Venus/North Node conjunct and one between Mars and Venus/North Node conjunct), a trine (between Saturn and Neptune) and a sextile (between Neptune and Mars). The difference between the two aspects is that in one there is also a quincunx (between Venus and Neptune).

This is a quadrangular figure and therefore its motivation is fixed which gives some stability and order. However because it is asymmetrical it also has a dynamic quality. It is a large figure, encompassing the central core, which puts emphasis on being true to oneself but this can be difficult given the ambiguous nature of the Double Ambivalence Figure. There are three red aspects and two blue aspects and one green in one of the figures only. In both figures there is a shift between the conflicting demands of the need to work and achieve (red) and the desire to relax or just be (blue). The figure with the quincunx (green) provides an ability to think about the conflicting demands of the red and blue and the ambivalence between achievement and pleasure and therefore offers more balance and integration.

Looking at the specific planets involved, tension is built up in the opposition between Saturn, planet



Karen Rowlinson

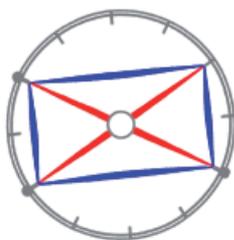
29.05.1965, 02:50, Edmonton, England

of discipline and restrictions, and Mars, the planet of fire and energy. The tension is released through the apex planet Venus (in Gemini in 3rd house) in one Double Ambivalence Figure and through the North Node (in Gemini in the 2nd house) in the second. In the former some of the tension will be released through communication, teaching, writing or art. I currently enjoy running an after school art club, find painting therapeutic and have a lifelong interest in literature. Venus is also linked through the quincunx to Neptune which will add inspiration and insight. The quincunx gives the ability to think and plan and organise time between work and pleasure. In the second Double Ambivalence Figure, which has no quincunx, the tension is released through the apex of the North Node and therefore is more about spiritual growth and transformation. As the North Node is in the 2nd house there will be a lifelong task to find self-worth and self-esteem by establishing a secure economic foundation through one's own innate abilities. As there is no quincunx here this is likely to be more unconscious. The red and blue

aspects are polarised creating an alternation between blind optimism and despondency. In my youth I experienced this more, but as I have grown older and become more conscious this happens to a lesser degree. As this figure involves the North Node it is deeper and more progressive. It is showing the way forward rather than just being a release for tension. There is also a connection/merging between the two Ambivalence Figures to some extent because Venus and the North Node are conjunct and both are in Gemini. Communication in its various forms is vital as an outlet in both figures. I find personal therapy invaluable for example and have continued to find fulfilment from studying and learning new things both in a structured way and through teaching myself. In this sense the two figures are not at odds with each other despite one being complete and the other not.

In terms of rest from work this can be found in Neptune in Scorpio in 7th house on the 'You' side of the chart, at the apex between the two blue aspects. This suggests that I may have a calming effect on the environment and have received comments to that effect. Peace is found in spiritual matters, through art, the imagination or music. Also the quincunx aspect between Venus and Neptune in one of the figures makes me sensitive to my environment and creates a need to retreat at times. Neptune sextile Mars and Saturn trine Neptune suggest that work satisfaction will be found in something creative or healing and something where there is a universal cause or an alleviation of suffering as opposed to a job for purely self-gain. My current training to be a transpersonal psychotherapist seems to fit well with this aspect.

These two figures fit into the whole aspect structure which at first sight looks very quadrangular. Despite the fixed look of the chart which is dominated by the symmetrical Mystic (Righteousness) Rectangle there are also mutable and linear aspects giving three different types of motivation, fixed, mutable and cardinal. However I would suggest that apart from the Righteousness Rectangle, the other quadrangular figures are asymmetrical making



Righteousness Rectangle

them more dynamic than fixed. Also most of the planets and houses involved are mutable with some fixed and very few cardinal elements despite a predominance of 9 red aspects. I have a sense of myself as someone who likes some security, stability and structure but fundamentally is more in need of freedom, communication, variety and creative outlets. However the fixed elements are important. If I have too much space I can lose focus and feel ungrounded. Likewise the linear aspects are important because although quite hidden they need attention to find integration in the chart. They can help access a 'go getting', confident quality which can provide the energy and belief in whatever is being created. Here I feel I am learning to be more assertive and more myself in the world.

The fact that there are three different types of motivation suggests that there is a lot of creativity and versatility in the chart as well as changeability. I am adaptable, find it easy to see opportunities and am full of ideas. What is more difficult is finding integration and substance, not being pulled in different directions and seeing things through thoroughly.

Despite the ambiguity inherent in my two Double Ambivalence Figures they provide a clue about how to achieve balance and fulfilment with the North Node pointing the way towards harnessing self-worth.

References

Aspect Pattern Astrology, Bruno & Louise Huber, Michael Alexander Huber*

The Cosmic Egg Timer, Joyce Hopewell & Richard Llewellyn

The Living Birth Chart, Joyce Hopewell

* The more recently published book *Aspect Patterns in Colour*, by Joyce Hopewell, gives a description of each aspect figure, including the Double Ambivalence Figure, plus an example interpretation for each figure – all in full colour.

☒ ☒ ☒ ☒ ☒



The Five Elements of Ancient Greece

by Julie Naden

The four elements are fundamental to most astrology. This article, extracted from Julie's recent dissertation, looks at their origins in ancient Greece. Julie is a member of the Phoenix Rising Astrology Group.

Introduction

Since ancient times human beings have attempted to define the nature of existence and in their quest for understanding they observed the rhythms and cycles of the natural world through the processes of birth, growth, decay and death. In attempting to explain the structure, functions and changing states of physical matter, a number of theories emerged in ancient Greece claiming that the world was formed of the natural elements of earth, water, air and fire. The ancient Greeks also observed the apparent movement of the Sun, the rhythmic phases of the Moon, the regular cycles of the planets and the apparent motionlessness of the fixed stars. As a result, they speculated that the heavens were comprised of an invisible fifth element known as 'aether' or 'quintessence', which formed the celestial counterpart of the four physical elements.

Presocratics

The idea of four natural elements forming the basis of physical matter originated during the sixth century BC through a group of highly innovative Presocratic Greek scholars who conceived the school of thought known as natural philosophy and whose revolutionary ideas laid the foundation for Western philosophy and science. They discarded superstition, religion and magic and attempted to define the fundamental nature of the physical world and its life forms through objective observation based on reason and logic.

The first Presocratic to introduce the concept of an element as the basis of creation and matter was Thales of Miletus (c.624-c.546) who proposed water as the primary element underlying matter and forming all physical things. This could have been due to its abundance or the fact that matter and water can exist as solids, liquids or gases, so he may have assumed that everything was a form of water. He was followed by Anaximenes of Miletus (c.585-c.525) who selected air as the fundamental universal substance. This may have been because in filling the entire universe it was even more abundant than water, or because air had the ability to combine the elements of fire and water through its manifestations as vapour, steam or mist.

Heraclitus of Ephesus (c.535-c.475) believed the universe to be in a continual state of movement,

change and transformation with everything arising, growing, maturing and decaying through endlessly repeating cycles. These cycles were controlled by fire and as they maintained balance in the elements and the cosmos, he chose fire as the primordial element. The next Presocratic theory was presented by Xenophanes of Colophon (c.570-c.480) who acknowledged the significance of water but submitted earth as the basis of universal matter as it was the element from which everything originated and to which everything returned. This was perhaps based on its enduring nature as changes in the landscape tended to occur over long periods of time.

Important contributions to the evolving theory of the elements were made by the mathematician and philosopher Pythagoras of Samos (c.570-c.500) and his followers, known as the Pythagoreans. They believed that the fundamental principles of matter and the organised and cyclical nature of the universe could be explained through numbers, ratios and proportions which were represented through five perfect geometrical shapes, four of which; the tetrahedron (pyramid), hexagon (cube), octahedron and icosahedron formed the basis of physical matter whereas the dodecahedron, being the ethereal fifth shape, formed the essence of the cosmos.

Empedocles

Influenced by Pythagoras, the Presocratic philosopher credited with clearly defining the elements was Empedocles of Agrigento (c.492-c.430). In *Tetrasomia* ('*Doctrine of the Four Elements*') he described his theory that all four elements comprised the fundamental substance of the universe. Each element was endowed with its own nature and characteristics, the two heavier elements were earth which he related to the solidity of the land, and water which he linked with the fluidity of the sea. The two lighter elements were air which he associated with the sky and its vaporous atmosphere, and fire which he connected with the combustible nature of the Sun.

Empedocles believed that matter consisted of an infinite number of tiny, invisible particles which existed within each of the elements. This linked him to the atomists Leucippus of Miletus (fl. mid fifth

century BC) and Democritus of Abdera (c.460-c.370) who presented the concept of the universe as a void (empty space) filled with endless minute, indestructible atoms, all composed of the same universal substance but differing in shape and size. They hypothesised that atoms collided and aggregated to produce physical substances, separated to disintegrate substances then recombined into new substances, thereby allowing continual movement and change in the universe

Empedocles explained the processes of universal movement and change by introducing the opposing forces of Love and Strife which persistently battled for control of the elements through long, repetitive cycles in which they alternated in dominance and subservience. In the cycle dominated by Love, the elements attracted each other and existed in a state of unity and harmony in the one great Sphere. In the cycle dominated by Strife, the elements repulsed each other and existed in a state of discord within separate concentric spheres. Throughout these cycles the different life forms on earth, defined by their elemental proportions, were endlessly created, destroyed and recreated.

Hippocrates

Known as the father of Western medicine, Hippocrates of Kos (c.460–c.370) incorporated Empedocles' elements into his system of medicine through introducing the concept of four essential fluids or 'humours' which circulated throughout the body in combination with the four elements, thus forming the basic constitution of human beings. He believed the element of earth to be present in black bile, water was in humoral phlegm, air predominated in humoral blood and fire was the main component in yellow bile.

Hippocrates reasoned that the continually transforming balance and relationship between the humours and elements determined the state of health and level of wellbeing in human beings, and their relationship with the external environment. When the humours and elements were equally proportioned and well-balanced the result was good health and wellbeing. On the other hand, an excess or deficiency caused an imbalance which resulted in mental or physical illness. This could only be cured by rebalancing the elements and humours, thus restoring harmony to the mind and body. Through his humoral theory, Hippocrates created a link between the macrocosm (world) and microcosm (human beings), extracted medicine from the realm of magic and religion and brought it into the realm of reason and logic.

Plato

Athenian philosopher, mathematician and student of Socrates, Plato (c.428-c.347) combined Empedocles' elements and Hippocrates' humours and expanded their theories by adding the concept of 'temperaments'. He attributed a melancholic temperament to the element of earth and the humour of black bile, a phlegmatic disposition to water and phlegm, a sanguine nature to air and blood and a choleric personality to fire and yellow bile. He then described the humours and elements in relation to the temperaments, as well as the nature and structure of matter in the physical realm and the formation of the celestial realm in his major work *Timaeus* (c.360 BC).

He was also influenced by atomism and Pythagorean geometry and concluded that the four elements, composed of atoms and forming the four perfect geometrical shapes, were the underlying principle of matter in the physical world. Earth atoms gave the hexagon its shape, water atoms the icosahedron, air atoms the octahedron and fire atoms produced the tetrahedron. As these shapes could be broken down into equilateral triangles, it suggested that the elements could be transformed into each other, thus indicating the potential for alchemical transmutation. His theory about the fifth perfect shape or dodecahedron, the most mysterious of the Pythagorean figures, was somewhat vague as he simply associated it with the heavenly constellations. The geometrical shapes became known as the 'Platonic Solids' even though they were originally introduced by Pythagoras.

Aristotle

Plato's pupil Aristotle (384-322), born in Stagira in Northern Greece, advanced Empedocles' elemental theories by providing them with 'qualities'. He proposed that the elements originated from a common primordial matter and contained the qualities of hot, cold, wet or dry. Air (hot and wet) converted into water (cold and wet) when it was cooled, whereas water (cold and wet) converted into earth (cold and dry) when it became dry. He concluded that different proportions of qualities in the elements produced individual characteristics and, like his teacher, believed that the elements could be transformed into each other through alchemical transmutation. However, he believed that this could be achieved through altering the qualities of the elements rather than through mathematical calculations.

Aristotle introduced the fifth element and named it aether, although it also became known as the quintessence. He described aether as the elusive and insubstantial material of the heavens which permeated and vitalised the entire cosmos and was the connection

point between the celestial and physical worlds, but he did not relate his fifth element to the fifth geometrical shape of the dodecahedron. His conclusion was that the four elements provided substances with matter and form which enabled them to exist, and the fifth element endowed substances with a vital spirit through which they could move, develop and grow.

Based on the concept of the five elements, Aristotle divided the universe into the superlunary and sublunary realms which he described in *Metaphysics*, one of his most important works. The changeless superlunary realm composed of heavenly aether extended from the Moon to the outer edges of the universe and contained the Sun, Moon, planets and stars in a series of concentric crystalline spheres. The changing sublunary realm extended from the Earth to the Moon and consisted of the four physical elements arranged, as proposed by Empedocles, in separate concentric spheres. Earth descended to the centre of the spherical universe, water encircled earth, air surrounded water, and fire ascended to the edge of the superlunary realm.

Galen

Greek physician Claudius Galen of Pergamum (c.131-c.201 AD) integrated Empedocles' elements, Hippocrates' humours, Plato's temperaments and Aristotle's qualities and concluded that an equal mixture of the qualities resulted in an ideal temperament, whereas an excess disrupted the temperamental balance. An excess of cold and dry linked to earth and black bile resulted in a melancholic personality. Excessive cold and wet associated with water and phlegm caused a phlegmatic or sluggish disposition. An abundance of hot and wet attributed to air and blood granted a sanguine character. And an excess of hot and dry linked to fire and yellow bile resulted in a choleric nature.

Galen developed a system of medicine based on the perfect balance and blending of the humours (eukrasia) which produced good health and counteracted imbalance (dyskrasia) which resulted in illness. In *De Temperamentalibus* ('*On the Temperaments*') he described the effects of humoral imbalance on the bodily organs; black bile being produced in the spleen, phlegm in the brain, blood in the heart and yellow bile in the liver, each organ being formed of an individual combination of the humours. His medical theory was also based on 'pneuma' (breath or spirit), linked to Aristotle's fifth element of aether or quintessence, as he believed that natural and vital spirits were distributed around the body in the blood vessels and nerves, thus enabling the body to function.

Conclusion

The scientific and metaphysical theories of the ancient Greeks greatly influenced scholars, philosophers, alchemists and physicians in medieval Islam and Europe. Galen's medical works were studied in medieval universities and his humoral medicine was practised in Europe until the advent of scientific medicine in the nineteenth century. Aristotle's works profoundly influenced the development of the theory of matter throughout the medieval era. His aether or quintessence became the element sought by medieval alchemists and transmutation through manipulating elemental qualities became the great alchemical quest. The Greek elements were accepted and used in Europe until the seventeenth century when the introduction of scientifically defined and proven chemical elements completely redefined the basis of matter and ultimately led to the Periodic Table which now contains one hundred and eighteen chemical elements.

References

- Bakar, Osman, *The History and Philosophy of Islamic Science* (Cambridge: Islamic Texts Society, 1999)
- Evans, Elizabeth C, *Galen the Physician as Physiognomist*, Transactions and Proceedings of the American Philological Association (1945)
- Newman, Robert C, *Beliefs and Physics: Some Lessons from the Ancient Greeks*, Interdisciplinary Biblical Research Institute, Biblical Theological Seminary, <<http://www.newmanlib.ibri.org/Documents/BeliefsPhysics.pdf> >
- O'Brien, Denis, *Empedocles' Cosmic Cycle: a Reconstruction from the Fragments and Secondary Sources* (Cambridge: Cambridge University Press, 1969)
- Opsopaus, John, *The Ancient Greek Esoteric Doctrine of the Elements*, (1998), <<http://www.cs.utk.edu/~mclennan/OM/BA/AGEDE/Intro.html>>
- Roob, Alexander, *Alchemy and Mysticism; the Hermetic Cabinet* (Cologne: Taschen, 2005).
- Rupp, Rebecca, *Four Elements* (London: Profile Books Ltd, 2005)
- Strathern, Paul, *Mendeleev's Dream; the Quest for the Elements* (London and New York: Penguin Group, 2000)
- Von Stuckrad, Kocku, *Western Esotericism; a Brief History of Secret Knowledge* (London: Equinox Publishing, 2005)

❖ ❖ ❖ ❖ ❖



The Evolution of Consciousness

by Catharine Collier

Catharine's article indicates the roots of astrological psychology in modern esotericism and its place in the current focus on the evolution of consciousness.

What are the links between astrological psychology, the esoteric literature and the evolution of consciousness?

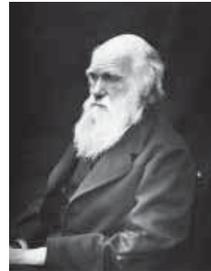
The short answer of course (tongue in cheek) is that there are no links because they are one and the same!

As the Hubers say in *Astrology and the Seven Rays*, "Our astrology is pure esotericism, clearly based on the esoteric sources and on the ever-true values of esotericism in all the cultures, going way back to the early human cultures".

In earlier days esotericism also meant those ideas which were sacred or special, meant for initiates and not for ordinary consumption, therefore 'hidden' from the general public. Those days are now past, as we live in the Aquarian Age, which in modern terms is called the Age of Information and all previous and current traditions of humanity are available to anyone who wants to access them. And esotericism can now be used to refer just to specialised items, rather than only secret items.

But I would like to suggest that there is a natural continuity between the very ancient esoteric literature on the one hand and the current exciting 21st century debate on the same subject on the other hand. In fact, the evolution of consciousness was first mooted by the Tibetan (Master Dwaj Khul) via the esoteric books of Madame Blavatsky during Victorian times.

The chronological order in the table below illustrates this continuity from the esoteric tradition of the Theosophists to Roberto Assagioli to the modern astrological psychology of the Hubers to the ever expanding global philosophical work of Ken Wilber which he develops from Transpersonal



Charles Darwin



Madame Blavatsky

Psychology, through Evolutionary Psychology to the latest level, which he calls 'Integral':

There are many other influences in the esoteric tradition, of course, but I am only conversant with the above. (I must admit that I haven't read Charles Darwin, and I only dipped into Madame Blavatsky, although I found the Tibetan and Alice Bailey partnership to be wonderful.)

"In her first book *Isis Unveiled*, (in her series *The Secret Doctrine*, published in 1875) Madame Blavatsky, founder of the Theosophical Society, attacked the then reigning consensus on evolution ('the natural selection of physical species') with the thesis that "Consciousness, not matter, is the fundamental component of the Cosmos, and physical evolution is only one part of a much larger metaphysical process". Madame Blavatsky's work, which was quite popular in her day, helped set the cultural stage for a whole new group of evolutionary thinkers. These esoteric evolutionists understood evolution as a process that unfolds according to secret metaphysical laws or archetypes hidden in the workings of consciousness itself. They saw evolution ascending through a series

Master Dwaj Khul	?-1875	es	
Charles Darwin	1809-1882	ex	On the Origin of Species
Madame Blavatsky	1831-1891	es	The Secret Doctrine
Alice Bailey/	1880-1949	es	A Treatise on Cosmic Fire
Roberto Assagioli	1888-1974	ex	Psychosynthesis
Bruno Huber	1930-1991	es/ex	Astrological Psychology
Ken Wilber	1949-	es/ex	Integral Philosophy

of 'bodies' (physical, etheric, astral, causal etc.) or chakras or planes, with their detailed metaphysics and their 'stage-oriented' conceptions of evolution, these esoteric thinkers owed much to the Perennial Wisdom, to the Neo-Platonists and to earlier occult traditions."

"Despite their evolutionary bent, many esoteric evolutionists, past and present, harken back to the ancient idea of a cyclical cosmos, claiming that whatever is evolving must have already been involved, or buried in latent form, in matter. Some have even noted that current ideas in physics regarding multiple universes may provide evidence that even the evolution of the universe might be taking place within a larger cycle of cosmic involution and evolution."

"The Theosophists, who were first known as 'Esoteric Evolutionists' have been enormously influential in shaping our post-modern spiritual culture, even the phrase 'evolution of consciousness' was, until recently, most widely associated with the Esoteric Evolutionists".

(See "The Real Evolution Debate" – special feature of the magazine *What is Enlightenment?*)



Bruno & Louise Huber, 1997

approaches to personal growth which were new to the mainstream of psychology during his lifetime – meditation, encounter groups, visualization etc."

Madame Blavatsky, Alice Bailey, Roberto Assagioli, Bruno and Louise Huber, all have excavated deeply into this vast esoteric mine of the Ageless Wisdom and brought forth their various fruits as we now know them.



Ken Wilber



Alice Bailey



Roberto Assagioli

These ideas were continued after Madame Blavatsky died and the Tibetan began working with Alice Bailey. Then Roberto Assagioli, who was a friend of Alice Bailey's became a student of the Tibetan, reading a passage from one of his books on a daily basis and according to Louise Huber, his life work, that of the development of psychosynthesis, was attributable to his study of the Tibetan's works.

"He has spent his professional life elaborating a generous and comprehensive psychology of humanity that includes the soul as well as the libido, the imagination as well as the complexes, the will as well as the instinctual drives. More than a theory it is also a practical, working method that includes many

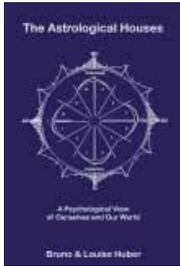
While Ken Wilber's work, derived from the exoteric works of acclaimed academic authors, reads as though it were a modern translation of the Tibetan's treatise, so that in content he appears to stand on the shoulders of these esoteric forbears, although he has only read Assagioli, to whom he makes tribute.

Today there are countless numbers of people engaged in this debate on the evolution of consciousness and countless numbers are actively practicing greater consciousness in their own personal lives, so that the 'secretiveness' of esotericism has been eliminated, very much in the spirit of Aquarius.

✧ ✧ ✧ ✧ ✧

Reviews

In this issue we have reviews of the new version of the Hubers' seminal book The Astrological Houses and a magnum opus on the divided brain related to the planets Mercury and Jupiter.



The Astrological Houses

*A Psychological View of Ourselves
and our World*

by Bruno & Louise Huber

Review by Richard Llewellyn

When I first met with Bruno and Louise Huber there was only one book published in English which related to their approach to astrological psychology. It was titled *Man and His World* and in the introduction by Bruno he writes '...we introduce the astrological house system in its original natural state and transform it into a modern psychological thought form'.

My astrological learning at that time was very vague on the meanings and interpretation of the houses and talked about the 3rd house, for instance, as relating to 'siblings and short journeys' and the 9th house involving 'long journeys!' which really meant very little! So to read a book which suddenly gave a deeper meaning to the way in which houses functioned as an outlet for our inner motivation into the real world was inspiring.

The re-titled book *The Astrological Houses*, recently re-issued with a new cover, subtitle and improved text, not only gives meaning to the way in which the houses act as an interface between ourselves and the world in

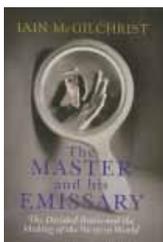
which we live, but it also explains how our own inner energies are coloured by the position of the planets in the Hemispheres and Quadrants of the chart, and of the way in which each house lies on an axis and is a polarity with the house on the other side of the chart.

So, for instance, the 3rd house, on the Thinking Axis, can be seen to be in the 'Collective' Hemisphere of the chart, and on the 'I' side where we tend to be happy with our own beliefs and ways of thinking and we can act without thought for others. Whereas on the other side of the chart is the 9th house in the Individuality area of the chart where planets are motivated to develop individual thinking and ideas and spread this knowledge to others.

The book deals with the different levels of energy output in each area of the chart as a whole as well as within each house, and is thus fundamental to many concepts of astrological psychology, such as the Low Point, Balance Point, Age Progression, Stress Planets and so on. It therefore naturally became a set book for the Diploma Course from its early days.

This is a book filled with illuminating thinking and having worked with the Hubers' approach to chart interpretation for some 30 years I can assure any prospective reader that it really works!

✕ ✕ ✕ ✕ ✕



The Master and His Emissary

*The Divided Brain and the Making of
the Western World*

by Iain McGilchrist

Review by Barry Hopewell

This book is about the brain and its left- and right-hemispheres. Most of us are aware that there is something about the hemispheres and what they are good at – the left being better at speech, logic, abstraction and science, and the right being better at feeling, sensation, holistic perspective and the arts.

Astrology has of course for millennia recognised these different perspectives on humanity by the two 'intelligence' planets Mercury ('left brain') and Jupiter ('right brain').

Iain McGilchrist is a former psychiatrist, neural researcher and teacher of English at Oxford University

and has felt impelled to write this book to alert us to the dangers of a current imbalance between the two hemispheres, which imperils our very existence. Mercury has usurped Jupiter and put itself in a dominant position in human affairs, a role to which it is not suited and which leads us to the precipice...

The book is in two parts. The first part looks at the science of the brain, and the latest neurological research, to give an up-to-date perspective on this essential brain asymmetry and the roles taken by the two hemispheres. The result is a rather more subtle picture than the popularly-understood characterisation presented above.

Research shows that, in both humans and animals, the right hemisphere is of crucial importance for mediating new experience via the senses (Jupiter), aware of signals coming from the environment, whereas the left hemisphere gives the narrow, focused attention necessary for getting and feeding. The right

sees things whole and in context; the left sees them abstracted (Mercury) from context and broken into parts.

However, this difference is asymmetrical, corresponding to two different levels of being in the world. Jupiter corresponds to human and animal experience in the world before the intervention of language; Mercury creates abstraction, which is but a model of the real world. So in effect the right brain perceives the world as it really is, whereas the left brain creates its own self-contained virtual world, which it maps onto the real world.

Of course, the left brain is intelligent, so the map is continually refined to relate more closely to reality – see e.g. the development of the scientific and technological world over the past 400 years. But there is also disturbing evidence over the ages of its tendency to develop fixed viewpoints which are not necessarily well-adapted to reality, resulting in disturbing episodes such as the Inquisition, Wars of Religion, witch trials, the Terror following the French Revolution, the Nazi search for supremacy, and so on.

Research shows that the right hemisphere alone can bring into the experience something new, whereas the left largely handles things that it 'already knows'. The left takes a 'short term view', whereas the right sees the 'bigger picture'. The right sees the 'whole', whereas the left is concerned with the 'parts'. The right understands context, meaning and metaphor, whereas the left is the hemisphere of abstraction – taking things out of context. The right is 'personal', the left is 'impersonal'. The right has affinity with the 'living', the left with the 'mechanical'. The right with empathy and social behaviour, the left with autism. The right hemisphere handles emotional expression and recognition, with the exception of aggression and anger, which are left-dominated.

When it comes to reason, the right is associated with insight, and the left with explicit thought processes. Thus all scientific advancement is initiated from the right hemisphere. The right also plays the major role in the appreciation of music, time and depth of space. The right is more self-aware; denial, boredom, depression and schizophrenia being specialities of the left. The left also has a tendency to positive feedback and becoming 'stuck'. The left is always engaged in a purpose; the right has a relationship of concern with whatever happens to be.

All of this research gives a picture of two hemispheres with radically different approaches to the world, both of which are necessary to our experience.

The right aligns with the unconscious; the left with the conscious mind. The right with common sense, the left with what is required by rules and systems.

The integration of the two essentially comes from a process of 'imagination'. The new originates in the insight of the right, transfers to the left for 'unpacking' and then is given life by being taken back and validated by the right. Both are necessary, but the right needs to be dominant for healthy operation of this 'system'.

You will see from the above characterisations that the modern Western world is dominated by left-hemisphere characteristics, and indeed this has been increasingly the case since the time of the Scientific Revolution.

The second part of the book looks at 'how our brain has shaped the world' and the influence of left and right brain on the development of our culture over the millennia. Broadly there is a succession of shifts of balance between the two.

Crudely, the right was dominant in ancient Greece before the time of Plato, followed by a gradual shift to left-dominance through Roman times until this crystallised into the Dark Ages, which also corresponded with the institutionalisation of Christianity.

The right is reconnected with in the 12th century 'Early Renaissance' followed by the Renaissance proper, inspired by the recovery of much of the ancient Greek knowledge, followed by the Reformation and Scientific Revolution. With the so-called Enlightenment the left takeover began, with a hiatus of Romanticism eventually submerged in the glamour of the Industrial Revolution and Capitalism, both left-hemisphere driven.

But it is only the 20th century that sees signs of a closing off of the 'escape routes' of art and religion, with a 'conceptualising' of art and music, a utilitarian modernism, the loss of meaning in post-modernism and scientism's denial of religious experience, etc.

The left hemisphere has taken over and usurped its master, the right. It is observed that the East Asian cultures are less left-skewed, which might offer signs of hope.

Is the author's analysis correct – has the emissary (Mercury, the messenger) usurped its master (Jupiter, king of the gods)? As he says, it certainly is a metaphor which has some literal truth. I can live with that, and come from reading his book a little bit wiser about how we got where we are today.

Should you read it? Just be aware that McGilchrist is an academic, and there are 460 pages to read, plus 120 pages of notes and bibliography. For me the effort was well worthwhile.

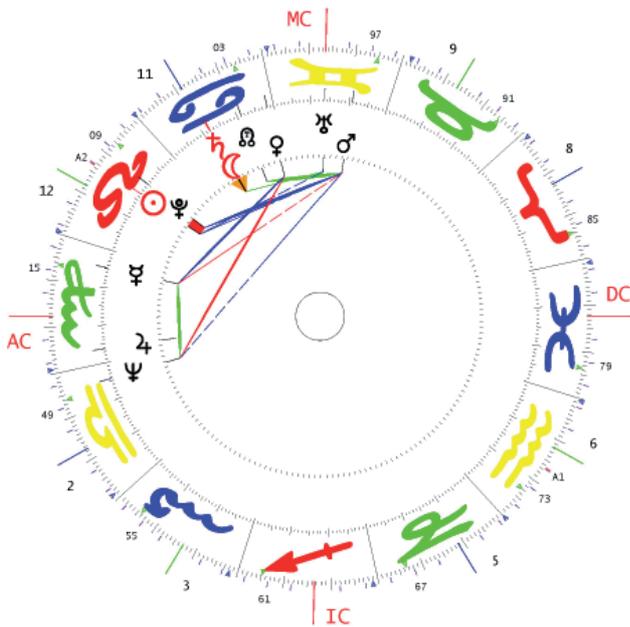
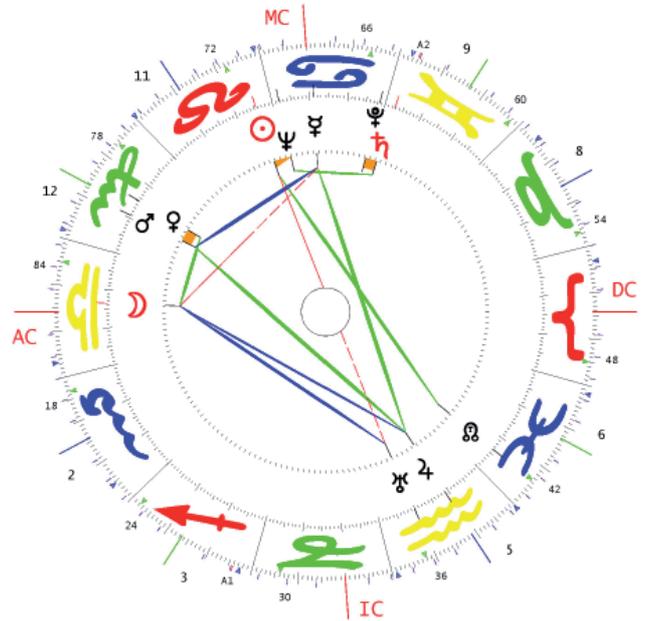
✕ ✕ ✕ ✕ ✕

Significant Dates of the 20th Century

Can you see any indication from these charts on why these dates were/were not of significance for the Western world?

Austria/Hungary declares war on Serbia

(backed by Germany)
 leading to the First World War
 28.07.1914, 11:00, Vienna



First atomic bomb dropped at Hiroshima

ending the world wars and starting the nuclear age
 06.08.1945, 08:15, Hiroshima, Japan

Most boring day of 20th Century

Result of scientific research widely reported in the media
 11.04.1954, 12:00, London
 (no specific time)

