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SPIRITUAL ASTROLOGY

PART 1

The second subject we want to introduce in this section is spiritual astrology, beginning with an introduction to the Moon phases or elongations, called Tidhis. The Tidhis are presented in the book "Spiritual Astrology" of Dr. Krishnamacharya and explanations were also given by him or his students on various occasions. The following is a summary of the teachings given.

The duration of each Tidhi, moon phase or elongation is the time the Moon takes to cover an apparent angle of 12° in relationship with the Sun. This is equivalent to about one day. The month contains thus fourteen increasing moon phases, the Full Moon, which counts as one moon phase, fourteen decreasing moon phases and the New Moon, which also counts as one moon phase, making a total of thirty Tidhis. The first phase begins with the exact moment of the New Moon (0° between Sun and Moon) and continues until the Moon is 12° apart from the Sun; the second moon phase extends from 12° to 24°, and so on, until the Full Moon phase, which extends from 168° to 180° between the Sun and Moon (opposition). Then begins the first decreasing moon phase, the second, and so on.

The Sun and the Moon represent the I AM and the mind, the higher self and the lower self, the Master and the disciple. During Full Moon, the Earth receives directly the rays of the Sun, as the Moon is exactly on the other side of the Earth, opposite to the Sun. The Moon, or the mind, is fully illuminated by the light of the I AM. This is why Full Moon is such an auspicious day for meditation. However, the energies received are so strong that it is recommended to practice only group meditation on that day, as the group is better able to receive these energies without getting over-flooded and confused by them.

On the opposite side of the cycle, the Moon is between the Earth and the Sun. The mind is completely absorbed in the light of the I AM. It is also a very auspicious moment for meditation, as it is easy for the mind to become absorbed and not to be distracted by thoughts.

During first and last Quarters, the Moon forms a square aspect with the Sun (90° distance). It is the moment when the energy currents change direction, and is recommended to meditate, in order to open the mind to the new turn of events. There is of course a tendency born of inertia to resist the change, and this can create confusion. It is not a good moment to make final decisions, only to reflect and meditate about them. By observing the shift in the energy currents, which occur every seven days, one can cross the personality level. In the Tidhi system, first and last Quarters correspond to the 8th phase, called Astami.

Two other phases are good for meditation: the 11th phase after the New Moon and after the Full Moon. In India, spiritualists are recommended to live on light food on that day and to meditate on Lord Narayana, who symbolises the background consciousness, out of which

the whole Universe comes out; it is a moment favourable to experience the deepest level of consciousness.

The Tidhis are further divided into sacred and non-sacred; sacred phases are considered particularly auspicious, both for action and for meditation. A person born in a sacred phase, for example, is said to experience few obstacles to following a spiritual practice. The sacred phases are the second (*Dwitiya*), the third (*Tritiya*), the fifth (*Panchami*), the sixth (*Shasti*, said to be good for any kind of initiative), the seventh (*Saptami*), the tenth (*Dasami*, one of the most auspicious phases, as it corresponds to the trine aspect between Sun and Moon), the eleventh (*Ekadasi*, already mentioned) and the thirteenth (*Trayodashi*), both after the New Moon and after the Full Moon.

A difference must be made however between the first, second and third phases after New Moon and Full Moon. After New Moon, a new cycle of manifestation begins, and this is favourable for starting any new project. After Full Moon however, there is too much energy still available, and this may make it difficult to act with discrimination, without rushing. The etheric currents are “blown out”, disarranged, and it takes some time for them to rearrange themselves. The mind may be confused and disoriented, unless one knows how to master it.

The same is true for the thirteenth and fourteenth phases before Full Moon and New Moon. Before Full Moon, the energies are increasing, whereas during the two phases before New Moon, the etheric currents are receding into subjectivity. Any undertaking is bound to recede as well.

Two other phases are considered particularly difficult; the fourth phase (*Chavithi*) which is said to be good only to get into a fight, and the twelfth (*Dwadasi*).

The way to work with the Tidhis is to observe one's mind and other people's reactions during these days, according to the phase, thus developing a certain sensitivity to the underlying energies. They can also serve as a guide for practical life, helping us to choose the best moments to act or to meditate, to begin or to end something. In India, almanacs usually publish the time at which each Tidhi begins, in the same way as in the West our calendars often show Full Moon, New Moon, First and Last Quarters. When such almanacs are not available, however, the Tidhis can be determined from an ephemeris, for those who have a few notions about astrology. Look up at the position of the Sun and the Moon, calculate the distance between them, remembering always to take into account whether one is in the increasing (Moon after Sun) or in the decreasing (Moon before Sun) half of the month, divide the distance in degrees thus obtained by twelve, and the result gives the Tidhi. Nowadays this information can also be found online.

PART 2

Astrology can be defined as the science that teaches us how to align ourselves with the cosmic, solar and planetary rhythms. In its simplest form, it is practised by every human being on this Earth who observes the rhythm of day and night, the rhythms of the seasons and of the Moons. Throughout the ages, a series of tools was developed by the most sensitive among the human race to the planetary rhythms, by those who observed the movements of the planets and of the constellations in the skies as the Earth turned round and their effects upon the energy fields of the planet, on national and individual life. These are the tools modern astrology has today: the ephemeris, now calculated and made available to all with great precision, the tables of houses, the various systems of transits and

progressions, the horas. In the previous newsletter, we presented one of these systems, the Tidhis, which are better known in the East than in the West. All these instruments can be used on a purely intellectual level, but with time and practice, the process of observing them leads to an intuitive sensitiveness to those planetary, solar and cosmic rhythms. What would be like to present here are a few rhythms that can be followed by every person with a little knowledge of astrology, so that astrology may become a living practice, not only an intellectual exercise.

The instrument necessary to begin with are an ephemeris, the table of Tidhis (for those who want to use that system) and your own birth chart. At the beginning of every day, the exercise consists of looking up the positions of the planets in the ephemeris, then meditating on their various meanings and implications, taking into account the aspects they form among themselves, developing a sense for the general influences of the day. Calendars with charts of the planets for every day are provided by some astrological publishers, which are easier to read than the ephemeris. Today special software is also available for computers, tablets and smartphones.

The second step is to compare the general influences of the day with your own birth chart. How do the planets in the sky affect the planets in my own chart today? Are there harmonious aspects (trines, sextiles) or aspects of tension that could cause difficulties (squares, oppositions)? How are they likely to affect me? What inner attitude can I develop to counteract their effects, or what type of activity seems to be favoured by the harmonious aspects? The whole is a process of meditation on the planets and our response to them, on the mental, emotional and physical levels. One way of doing this is to observe the moon cycle, at least in its broadest outlines of waning and waxing energies throughout the month, and to meditate at the Full Moon and New Moon. The daily routine can also comprise an observation of the "horas" (planetary rulership of the hours of the day); this system is more difficult to apply in high latitudes, as the length of the planetary hours varies considerably with the seasons. A rough equivalent is the observation of the week: meditation on the Moon on Monday, on Mars on Tuesday, on Mercury on Wednesday, on Jupiter on Thursday, on Venus on Friday, on Saturn on Saturday and on the Sun on Sunday.

Here are a few other factors of interest to be observed:

1. Applying the Moon to Jupiter and Saturn. The Moon, in its speedy course across the Zodiac, precipitates incidents related to the signs through which it passes and to the planets it aspects in the birth chart. The time when it passes through the signs where natal Jupiter and natal Saturn are located are particularly important. In the Jupiter sign, it precipitates lucky incidents, expansion of professional activities, good social contacts, and so on. When it passes through the Saturn sign, it favours study and consolidation, and may bring about feelings of limitation or loneliness. This time would be better used in meditation, study and consolidation work of a stable nature.
2. Applying the Sun to Jupiter and Saturn. This work is similar to the first one, with the difference that one observes the time when the Sun passes through the signs of natal Jupiter and natal Saturn. The month when the Sun goes through the Jupiter sign, stimulating objective activity and expansion, is favourable for the profession, and contacts made during that month will be beneficial for the whole year. When the Sun passes through the Saturn sign, one is tested, led to review the work of the past year, to study, to meditate and to work for the consolidation of one's position or achievements. The exact day when the Sun conjuncts natal Jupiter and Saturn should be carefully planned, according to the nature of the respective planets.

3. Applying Jupiter to Sun and Moon. This practice is the reverse of the above. It consists of noting the time when Jupiter transits natal Sun and Moon (the aspect lasts for about one week). This is a very good time which initiates a series of events that will have beneficial effects for the coming twelve years.
4. Applying Saturn to Sun and Moon. This period, lasting for about a month, initiates a series of events for the coming thirty years. It is a time to lead spiritual group work. On a lower level, it may cause disturbances, conflicts with relatives, etc.
5. Applying Uranus to Sun and Moon - this aspect initiates a series of events that lasts for 84 years (the duration of the Uranus cycle), bringing renewal and expansion of consciousness.

For a greater understanding of all these planetary cycles, the books of Dane Rudhyar and Alexandre Ruperti are recommended.

6. Crossing the 8th house. The 8th house represents blind spots in this life, the ones we are unable to grasp or the lessons that are the most difficult to learn. It is therefore the house of one's death (on all planes). Every year, when the Sun crosses our 8th house, disappointments happen, annulations, failures, promises are not kept (either promises we made or promises that were made to us). Beloved ones may be inclined to criticise and attack. It is important during this time to carefully fulfil one's duties, to be especially careful to respond to any call for help, because these represent karmic obligations that should not be neglected. This practice leads in time to the neutralisation of the 8th house every year, with the help of the Sun. These years may bring losses and illnesses, but if the yearly practice is followed, this is a wonderful time to be initiated in the mysteries and to receive deep wisdom. The times when the 8th house is highlighted, be it by the Sun (one month a year), by the sign rising in the East (about two hours every day), by the Moon (2 1/2 days a month), by Saturn (2 1/2 years every 30 years) and so on, have the same kind of energy. Things happen beyond the control of our personality; one may become afraid without reason, feeling "as if a snake was crawling on our body". The stories concerning the symbol of the snake are to be then meditated upon. In this way, the Karma of the 8th house is neutralised and one can finally meet one's Master.

PART 3

The law of Karma is the basis of astrology. It explains the differences in the vehicles of man. Karma is the least common multiple of all that a person has done in the past. After leaving the physical body, the person stays more or less time in the astral body depending on his attachment to the senses. The suffering a person has in his astral body because of his inability to satisfy his desires is called Narak. Little by little the astral body also decomposes and the person stays in the mental (devachanic) body. Aspirants and disciples sacrifice this stay in the devachanic body in order to do service.

The seven planes of existence are as follows:

Mahaparanirvanic - the level of cosmic love

Paranirvanic - the level of solar love

Nirvanic - the level of planetary love, or plane of bliss (Anandamaya kosha)

Buddhic - the plane of will as pure creativity

Devachanic (mental)
Astral
Physical

From the nirvanic plane, the Jiva (the Monad, the Indwelling Spirit in us) decides to go down into the physical plane, because it knows it has not learnt all lessons it had to learn. It is not the case of the Masters, however. Masters do not need to come back, but they do it because they are compassionate towards their younger brothers. Their plan is to achieve universal brotherhood and to help every human being to reach the plane of bliss (Nirvanic plane). Otherwise they leave the Earth and go to Mercury or to Jupiter.

The three principles at the basis of astrology are represented by:

- a) The Sun, a symbol for the Indwelling Spirit, the I AM in us, the Higher Self. It is represented by a circle, with or without a central dot.
- b) The Moon, a symbol for the mind that reflects the light of the spirit on to the material plane. It is represented by a crescent.
- c) The Earth, a symbol for matter, or the physical planet, represented by a cross. All planets are a combination of these three principles, and each planet in turn represents a principle which has its correspondences on all planes.

The seven basic principles of the solar system are represented by the following planets, with the following correspondences:

Sun		The I AM, the Indwelling Spirit
Moon		The mind
Mars		Matter dominates spirit, causing division, separateness and strife
Mercury		Simultaneous living on all planes. Mercury is the Lord of Communication between the higher and the lower planes, and in Sanskrit it is called Buddha.
Jupiter		Mind dominating over matter, bringing the gift of organisation, wisdom and knowledge, the greatest wisdom being the capacity to be happy and to make others happy
Venus		Spirit dominating over matter, creating beauty on the material plane through the fine arts, through poetry, through music. This principle has its correspondence on the cosmic plane in Aldebaran.
Saturn		Matter dominating over mind, bringing limitations and obstacles

The three other planets, Uranus, Neptune and Pluto, were given to aid in the evolution of man. They are radioactive planets and do not have much effect on the physical body. They work mainly through groups. In fact, the Vedic Scriptures contain mantras for 33 planets in our solar system.

The placement and aspect of each of these ten planets in the natal chart give indications about the characteristics of a person, both positive and negative. Here is an example of the qualities symbolised by the planets:

	Well aspected, strong	Afflicted, weak
Sun	strong will	obstinacy
Moon	good imagination	lunacy
	receptivity	fickle-mindedness, restlessness
Mars	courage	temerity, quarrelsomeness
Mercury	ability to express oneself clearly and well	talkativeness, difficulty to convey what one means clearly
Jupiter	ability to be happy (ability to organise life in such a way that happiness ensues)	indulgence, gluttony
Venus	romantic spirit unconditional love	jealousy
Saturn	discipline, knowing one's limits, good timing	sorrow, depressive nature
Uranus	expansion of consciousness	destructiveness; destroying old beliefs without replacing them by new, better ones
Neptune	rulership of planes beyond mind; ability to rise to higher planes, for example through devotion	aimlessness, erratic spirit
Pluto	Construction through destruction	

The same planets can also be interpreted in terms of social and family life. In fact, everything in nature or in human society can be attributed, on the basis of its characteristics, to one of the planets. This forms then the basis of astrological interpretation. Here are a few correspondences taken from social structures and from the family:

Sun	king, influential people, father
Moon	queen, public services, mother
Mars	leaders, police, army, pilots, transports, brothers
Mercury	ambassadors, communications, postal services, transactions, uncles
Venus	artists, food and beverages, the beauty aspect of the Hierarchy, young women affectionate towards you
Jupiter	financial advisors, treasury, balance, planning, Guru, teacher
Saturn	labourers, manual work, farmers, servants, aged people in our care

PART 4

In part 3, we have seen some correspondences of the planets with elements of social and family life. Correspondences exist also between the planets and various parts of the house. In India, there is even a ritualistic science called "Shastra Vastu" on how to construct a house, describing the correspondences between the planets and the parts of a house. Here they are:

Sun	The central, most important part of the house, i.e. the shrine or prayer room. When the mind is fixed in the centre, the I AM, the prayer room in the house, it is calm. When it is fixed in any of the things that attract it (money, relationships, work, family, etc.) it is disturbed and out of balance.
Moon	The bathroom, the drains and water pipes.
Mars	The kitchen, the place where fire is kept.
Mercury	The living room (place where visitors are received) or the study room.

Jupiter	Place where money is kept in the house.
Saturn	The cellar or attic (storage rooms) or the garbage.

Another set of correspondences is that between the planets, the chakras in the human constitution and the seven rays. Below we give a chart that describes the planetary rulership of the chakras according to the orthodox Indian system. Please note that these rulerships are only exoteric; when a human being attains a certain level of evolution, than esoteric rulerships begin to apply. The colours given concern on the one hand the colours of the aura of a person when the given planet is the dominant one in his or her horoscope, and on the other hand the colours ruled by the planets on the physical plane. The correspondences of the chakras with the rays apply only to average humanity.

Planets	Colours	Chakras	Rays of chakras	Colours of aura
Sun	Copper red	Head	1 st	Orange
Venus	Blue	Ajna	5 th	White
Mercury	Rainbow	Throat	3 rd	Grass green
Moon	White	Heart	2 nd	White
Saturn	Black	Navel	4 th	Black
Jupiter	Yellow	Spleen	7 th	Yellow
Mars	Red	Base	6 th	Red

Traditional Indian astrology knows the three most recently discovered planets, Uranus, Neptune and Pluto, under other names. In Indian mythology, Uranus is Varuna, the deva in charge of all layers of consciousness that surround us. When it comes near to humanity, as now, at the beginning of the age of Aquarius, it gives a sudden expansion of consciousness. The contact with Uranus may be only for a few seconds, but its effects, both positive and negative, are long lasting. It represents conscious, simultaneous existence on all planes of existence and consciousness, and the yoga of Master C.V.V. is given to help realise that. Uranus breaks all old and rotten forms which have become self-centered.

Pluto clears, purifies, removes all barriers built by old forms. Uranus is said to break down barriers, Pluto to eliminate them. It is Yama, the Lord of Death, when we fear him, or Dharma, the Lord of Law, when we reverence him. When Pluto comes into full expression, humanity will know death as transmutation and not as an end in itself. Misuse of plutoian energies gives for example terrorism, the desire to clear away enemies or obstacles by wrong means.

Neptune, which esoterically seen is not a planet but a solar system that came into the orbit of our solar system with the special mission to give initiation to five solar systems, can attract, combine and lift the minds of people even without them being aware of it. It is the Lord of the Music of the Spheres, and its first manifestation on Earth was Lord Krishna. Neptune takes the body, mind, senses, soul, all together at once to the higher planes. The misuse of neptunian energies is exemplified in drug abuse.

According to their positions in the zodiacal signs, the planets are said to be in their own houses, in exaltation, in fall or detriment. When planets are in the signs they rule, they can express their qualities without impediments – they are at home. When they are exalted, they give an opportunity to work out their vibrations in a noble and elevated manner. It is as if they were in their office, the place where they can best put their qualities to work. A planet is said to be in fall (or exile) when it is in the sign opposite to the sign which it rules (Sun in Aquarius, for example, since Aquarius is the sign opposite to Leo, which is ruled by the Sun).

A planet is in detriment when it is in the sign opposite to its exaltation. Here is a chart with the house, exaltation, fall and detriment signs of the planets:

Planet	Domicile	Fall	Exaltation	Detriment
Sun	Leo	Aquarius	Aries	Libra
Moon	Cancer	Capricorn	Taurus	Scorpio
Mercury	Gemini, Virgo	Sagittarius, Pisces	Aquarius	Leo
Venus	Taurus, Libra	Scorpio, Aries	Pisces	Virgo
Mars	Aries, Scorpio	Libra, Taurus	Capricorn	Cancer
Jupiter	Sagittarius, Pisces	Gemini, Virgo	Cancer	Capricorn
Saturn	Capricorn, Aquarius	Cancer, Leo	Libra	Aries
Uranus	Aquarius	Leo	Virgo	Pisces
Neptune	Pisces	Virgo		
Pluto	Scorpio	Taurus		

(No exaltation or detriment are known for Neptune and Pluto)

In order to neutralise the vibrations of debilitated planets (in fall or detriment, or with difficult aspects to other planets), the vibrations of their counterparts are to be stimulated, either through meditation or through an activity pertaining to that planet. The counterparts of each planet are:

Sun	≠	Moon
Jupiter	≠	Saturn
Jupiter	≠	Mercury
Venus	≠	Mars

Here are some examples of the effects of debilitations in a person's chart. Saturn, when debilitated, brings about limitations of life force, a gloomy mind, bad timing (doing wrong things at wrong places). It is counteracted by Jupiter: expansion, joviality, wisdom. The person with debilitated Saturn would do well for example to associate with a companion with a strong Jupiter in the chart. When Jupiter is debilitated, there is a tendency to indulgences, an excess of synthesis (not careful enough about details). This is counteracted by discipline (Saturn) or by developing an analytical mind (Mercury). An afflicted Mars makes the person quarrelsome, prone to disagreements and frictions, or to a misuse of sex. These tendencies are counteracted by Venusian influences: harmony, music, good literature, beautiful surroundings, poetry. An afflicted Venus, in turn, makes one maniac about appearances, cleanliness, neatness. It gives a dreamy and impractical character. It is to be counteracted by the practical spirit which is one of the characteristics of Mars. An afflicted Mercury makes one overcritical, overanalytical, critical of others and prone to prattle. It is counteracted by synthesis.

In Indian astrology, the devas of each planet are invoked in order to improve their vibrations. To each deva there is a corresponding mantra or symbol. Here are a few examples:

Gayatri is invoked to improve the vibrations of the Sun, to help us become a channel for the energies of the Hierarchy. The Solar Logos is also invoked, through Vedic mantras such as "Aditya Hridaya", meaning "the heart of the solar god". The symbol **xxx** is meditated, indicating the horizon with the person in the central point. The corresponding sound vibration is GRI.

To improve the vibrations of the Moon, the Goddess SRI (the Goddess of Wealth and Splendour) is visualised with the Moon upon her head.

PART 5

We begin now the study of the Zodiac, called pashu in Sanskrit. Pashu means that which is tied to a post. The Zodiac is compared to a series of animals (zoo) tied to a central post. It is said that the mind of the Earth receives the changing shapes of the constellations and forms the shapes of the animals according to these changing shapes. This is one of the manifestations of maya, the so-called veil of illusion, the substitute secret through which we can attain the real secret of existence, in that what appears to be gradually reveals to us what really is. Thus the geocentric system is valid for us as long as we are tied to our bodies; the heliocentric system will apply when our consciousness is situated on higher levels.

The Zodiac is also compared to a Golden Egg, and meditation on the Golden Egg is said to reveal all secrets of the Universe. When the sages meditated on the Golden Egg, they first saw it divided into 2, then into 3, 4, 5, and so on up to 12 parts, then into 7 parts above and 7 below, forming a total of 14, that represent the 14 Manus.

The division of the Zodiac into 2 parts is the division into the pairs of opposites: day and night, expansion and consolidation, male and female, birth and death, speaking and listening, consciousness and force, represented by Shiva and his wife Parvati, Vishnu and Sri. This is an expression of the law of alternation. For example, if we respect the law of alternation in our speech, we avoid cross-currents and strife, because we speak when it is time to speak and remain silent when it is time to listen to others. In the year, the twofold division goes from 22nd December to 22nd June (from the beginning of Capricorn to the beginning of Cancer) and from 22nd June to 22nd December (from the beginning of Cancer to the beginning of Capricorn). In Capricorn begins the ascending path of the year, Uttarayana in Sanskrit, the time when the Sun moves towards the north and the days become longer and longer (in the Northern hemisphere). It is the time of spiritual upliftment in the year. In Cancer begins the descending path, Dakshayana, the time of materialisation and consolidation.

The Zodiac may further be divided into 3 parts of 120 degrees; into 4 parts of 90 degrees each delimitated by the solstices and equinoxes, similar to the day's sunrise and sunset, noon and midnight; into 5 parts of 72 degrees each (just as we can draw an imaginary circle if we stand with our legs open and arms outstretched forming a five-pointed star); into 6 seasons of 60 degrees each, into 7 parts that correspond to the 7 planes, the 7 rays, the 7 musical notes; into 8 parts that contain each 3 lunations, and so on. For astrology purposes, however, the most used division is the division into 12 signs, 12 being the result of the multiplication of 4 by 3, in the same way as the 7 rays are a reflection of the sum 4 plus 3.

The 12 syllabled mantram for the Lord within the heart centre is: OM NAMO BAGAVATE VASUDEVAYA. The Lord within the heart centre is called Vasudeva, the Lord who sacrifices himself to dwell within the wheel (of the Zodiac). Meditation upon this mantram helps us to realize the presence of the Lord (deva) in the form of all living beings (in Sanskrit, Vasu means to live).

Here are the 12 signs of the Zodiac, with their Sanskrit names, the corresponding parts of the body of the Year God (Kalapurusha), and some of their symbols in Western and Indian astrology:

♈	Aries, from 21 st March to 21 st April The Ram
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	Sanskrit name: Mesha, the head of the Kala Purusha
♉	Taurus, from 21 st April to 21 st May The Bull Sanskrit name; Rishabha, the face of the Kala Purusha
♊	Gemini, from 21 st May to 22 nd June The twins, a woman with a 7-stringed instrument or a man with a mace Sanskrit name: Mithuna, the throat and arms of the Kala Purusha
♋	Cancer, from 22 nd June to 21 st July The Crab or the pit of snakes Sanskrit name: Kataka, the chest of the Kala Purusha
♌	Leo, from 22 nd July to 22 nd August The Lion Sanskrit name: Simha, the diaphragm of the Kala Purusha
♍	Virgo, from 22 nd August to 22 nd September A woman in a boat carrying a lamp in one hand and an ear of corn in the other hand Sanskrit name: Kanya, the intestines of the Kala Purusha
♎	Libra, from 22 nd September to 22 nd October A man holding a pair of scales Sanskrit name: Tula, the navel of the Kala Purusha
♏	Scorpio, from 22 nd October to 22 nd November A scorpion, a snake or an eagle Sanskrit name: Vrichicha, the genitals of the Kala Purusha
♐	Sagittarius, from 22 nd November to 21 st December An archer with the hind part of a horse (centaur) Sanskrit name: Dhanus, the thighs of the Kala Purusha
♑	Capricorn, from 21 st December to 21 st January An animal with the face of an antelope and the hind part of a crocodile Sanskrit name: Makara, the knees of the Kala Purusha
♒	Aquarius, from 21 st January to 21 st February A man pouring water from a pot Sanskrit name: Kumbha, the calves of the Kala Purusha
♓	Pisces, from 22 nd February to 21 st March Two fishes swimming in opposite directions Sanskrit name: Mina, the feet of the Kala Purusha

PART 6

The twelve signs of the zodiac are divided into three crosses of four signs each: the cardinal cross, the fixed cross and the mutable cross. The cardinal cross has the quality of rajas, of activity; people with most planets in these signs, or with the Sun, Moon or the Ascendant in these signs are always on the move. The fixed cross has the quality of tamas, or inertia. It gives a fixed nature, changes that occur slowly and not too often. The mutable cross has the quality of sattva, or equilibrium between pairs of opposites: it gives a dual nature, people who love exchanges and transactions with others, who alternate in their views.

The signs of the cardinal cross are Aries, Cancer, Libra and Capricorn. These mark the cardinal points in the year, the solstices and equinoxes: 21st March, beginning of Aries, is the vernal equinox; 21st June, beginning of Cancer, is the Summer solstice; 21st September, beginning of Libra, is the Autumn equinox; and 21st December, beginning of Capricorn, is the Winter solstice (of course the seasons must be reversed in the Southern Hemisphere). At the solstices and equinoxes, the planetary Lords gather with their senior disciples in order to plan the coming three months. On these dates, it is recommended to live on light food

and to follow the same programme as during the Full Moons (avoid disturbances, remain in a meditative mood).

The Winter solstice or beginning of Capricorn marks the beginning of the northern journey of the Sun (Dakshinaya in Sanskrit). From 21st December to 21st June, the beginning of Cancer, the spiritual energies are on the increase. Symbolically it is said that the waters of the Earth are taken up by the Sun, purified in the clouds and impregnated with spiritual energy by thunder and lightning before falling down on Earth again as rain, at the beginning of the rainy season (Cancer). 21st June marks then the beginning of the southward journey of the Sun, when the energies accumulated in the first half of the year are distributed upon the Earth in the form of rain.

The twelve zodiacal signs form besides three triangles, according to the four elements: fire, air, water and earth. The fiery signs, Aries, Leo and Sagittarius, convey the qualities of inspiration and dynamic activity. The airy signs, Gemini, Libra and Aquarius are of a mental nature, the watery signs, Cancer, Scorpio and Sagittarius are of an emotional or astral nature and the earthy signs, Taurus, Virgo and Capricorn are of a material nature. By combining the qualities of the crosses and triangles, it is possible to deduce the qualities of each sign, both on the mundane and spiritual levels.

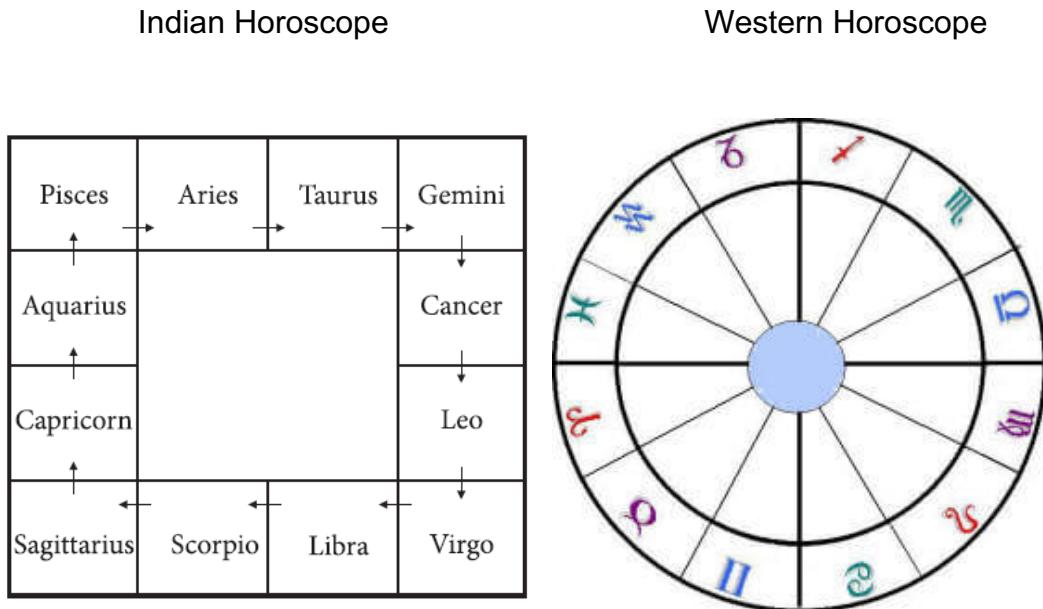
The Puranas contain allegories concerning the symbolism of the signs of the Zodiac. They reveal the secrets of the evolution of humanity from its beginnings on planet Earth, as well as the secrets of cosmogony, or creation of the cosmos. Among the Puranas, three are to be studied above all: the Brahma Purana, which contains details about creation (Brahma is the creative principle); the Padma Purana, which describes how creation expanded (Padma, or the lotus, is a symbol for the principle of expansion); and the Vishnu Purana, which is a summary of all Puranas, as it contains all symbols of all Puranas. For example, the patriarch Daksha, whose story can be found in the Puranas, is an allegory for the sign Aries (see chapter on Aries in the book "Spiritual Astrology", by Dr. E. Krishnamacharya).

During the first two races of humanity on Earth, The Earth was flat with only one pole. There were only 10 signs (the section of the Zodiac extending from Virgo to Scorpio formed a single sign, Libra did not exist). Then Venus and the Earth married, the sexes were separated, humanity began to incarnate in physical bodies and Libra appeared (the Lord of Libra is Venus). At that time, 64 Siddhas (Adepts) came to Earth to help in its evolution, headed by Sanat Kumara and three other Kumaras. The South Pole was created, the region of the world which was at that time the North Pole, which pointed to the Sun, is now the Himalayas, and the North Pole was tilted by 90°, and points now to the Pole Star.

The Sun goes through all twelve signs of the Zodiac in one year; this is the smaller Zodiac. It goes from Aries to Taurus, then Gemini, Cancer, Leo, and so on until Pisces. The Greater Zodiac is the one formed by the precession of the equinoxes through the twelve signs in the reverse direction, that is from Aries to Pisces, then Aquarius, Capricorn, Sagittarius and so on until Taurus. The equinoxes of the Earth take 72 years to cover one degree of a sign, thus 2160 years are necessary to cover the 30 degrees of a sign. This is the duration of an astrological age. We are now living in the transition period between the Piscean and the Aquarian Ages.

A peculiarity about Indian astrology is the way in which Indian astrologers draw a horoscope. Whereas in the West horoscopes are usually round, with the Ascendant on the left and the signs arranged anti-clockwise around the circle, in India horoscopes are square, with Aries

in the upper left corner and the signs arranged clockwise around the circle. The drawing below shows it more clearly:



Thus, for Indian astrologers, the normal sequence of the signs is said to be in the clockwise direction, whereas Western astrologers will say that the normal sequence of the signs is in the anti-clockwise direction. For Indian astrologers, the precession of the Equinoxes happens in the anti-clockwise direction, and is the path of the soul, of the evolved human being. For Western astrologers, the same precession of the Equinoxes is said to happen in the clockwise direction. This is a technical point, but useful to keep in mind when studying Indian astrology as compared with Western astrology.

PART 7

In each astrological age, a great World Teacher, or Avatar, represents for humanity the greatest ideal of perfection that humanity can apprehend during that age. In one of the ages of Cancer, for example, Rama was the divine Avatar. In the Age of Gemini, we had Hermes, in the age of Taurus, Krishna, in the Age of Aries, Moses and Christ in the age of Pisces.

When we think about someone, we are attuned with the vibrations of this person's planets. This is why reading about the life of saints brings spiritual upliftment, because we are then attuned with their vibrations. The same is valid of meditating about the horoscope of enlightened beings. For this reason, we reproduce here the horoscope of Rama and Krishna, who exemplified some of the highest vibrations of the planets.

Pisces Venus	Aries Sun	Mercury (11)	Ketu (12)
(8)	RAASI Chart of Bhagavan Sri Rama	Lagna Moon Jupiter	Leo
Mars			
Rahu	-5-	Saturn	Virgo

12 Jupiter	1	2 ASC Moon +Ketu	3
11	Lord Krishna's Birth Chart according to Bhagwad Puran and Soordas Poem		4
10 Mars			5 Sun
9	8 Rahu	7 Venus +Saturn	6 Mercury

PART 8

THE SCIENCE OF HOUSES

As the Earth turns around itself in 24 hours, the beings on Earth have the impression that every 24 hours the whole Zodiac turns around the Earth. This is a true impression, according to the science of symbolism.

The sign rising at any moment at the eastern horizon indicates the beginning of the first house. This point is called the Ascendant. The first house is the house of birth. In the individual chart, it shows the way to the real spiritual birth. In the cosmos, there is also a first house. The cosmic houses are what we call the signs of the Zodiac. Thus, Aries is the cosmic first house, Taurus the second, Gemini the third and so on.

In the individual horoscope, the houses indicate how the inner man reacts to the environment. For example, in the case of an average human being, the first house indicates how one reacts with the physical body to the environment. It thus connotes the physical body, health and longevity. Our personality, the way we react to our environment, is governed by the Moon, its aspects, sign and house position. These factors indicate the personality ray. The personality is the level at which we are one with others. All personalities have the same basic needs and desires. The individuality is the level at which we differ or feel different from others. It is governed by the Sun, its sign and house position, as well as aspects. The individuality is the sum of our individual, unique characteristics, our special qualities and talents which make us fit to do a certain work which nobody else on Earth can do in the same way. The knowledge of one's Sun sign gives confidence in one's role and contribution to the welfare of humanity. This is how individuality is transcended, by offering our uniqueness, by fully developing and then offering our special task on Earth to the welfare of humanity.

Once the personality and the individuality are transcended, the Ascendant comes to represent the soul's purpose. It indicates the ray of the soul. According to the science of astrology, the Ascendant at the time of birth is exactly the position of the Moon at the time of conception. The nine months following conception, before birth, are described in the first 9 chapters of the Bhagavata Purana. These chapters describe in symbolic terms how the spiritual forces build the physical body.

The houses are classified in the same way as the zodiacal signs. There are the angular houses (first, fourth, seventh and tenth), that correspond to the cardinal signs (Aries, Cancer, Libra and Capricorn), the succedant houses (second, fifth, eighth and eleventh) that correspond to the fixed signs (Taurus, Leo, Scorpio and Aquarius), and the cadent houses (third, sixth, ninth and twelfth), that correspond to the mutable signs (Gemini, Virgo, Sagittarius and Pisces). This threefold division corresponds to the three basic qualities, rajas (dynamism), tamas (inertia) and sattva (equilibrium). When planets are situated in a house in the individual horoscope, this means that a certain karma has to be worked out in that house. When no planets are placed in a certain house, this means that aspect is neutral in that life. Planets placed in angular houses manifest most potently outward, planets placed in succedant houses are slow to manifest and have lasting effects and planets placed in the cadent houses indicates areas of synthesis of opposites in the person's life.

The angular houses, located at the cardinal points, are mystical houses. They are centres of energy, thorns to make us progress. They correspond to sunrise (1st house), midnight (4th house), sunset (7th house) and noon (10th house). They are symbolic of the four states of consciousness: 10th house is the awakened state, 7th house the sleep state (sunset), 1st house the dream state (sunrise), 4th house the background consciousness (midnight). People with all planets in these houses are dynamic and lucky because they will have to confront many challenges in life that will make them strong by the time they reach middle age.

The 3rd, 6th, 10th and 11th houses are called houses of gathering (Upachaya in Sanskrit). When we have many planets in these houses, we gather people, money, knowledge and so on. The 3rd house indicates what we gather from brothers, through correspondence, transport, writing. The 6th house is what we gather by employing other people, the 10th what we gather through our profession, what we will do for humanity on the physical plane, our public image. It is the house of initiation for the disciple. The 11th house is what we gather from friends, through our good work, hopes and aspirations. What we gather in these houses is distributed through the other houses. What we gather we should distribute, or we will be blocking ourselves. When money is gathered without being rightly spent and channelled, it becomes a headache. Money is symbolized by Lakshmi, the goddess of plenty and pleasure.

The 4th, 8th and 12th houses are houses of ending. If all planets are placed in these houses in an individual horoscope, this can shorten life. On the cosmic plane, the 4th house, Cancer, indicates loss of God consciousness (incarnation), the 8th house, Scorpio, indicates loss of physical body (death), and the 12th house, Pisces, indicate the end of a cycle. For disciples, these are houses of initiation. Birth and death are moments of initiation in one's life. We can prepare ourselves for the moment of our death if we practice submitting our mind to the higher self every day at the moment of going to sleep.

The 2nd house is symbolized by Saraswati, the goddess of utterance. This house indicates how we express ourselves, and how we relate to food. If benefic planets (Jupiter, Venus, Mercury), our words are pleasing to others and our food is beneficial to our body, mind and soul. It also means that food will be easy to come by. When this house is afflicted, food is hard to come by, or there might be difficulties of assimilation.

The 3rd house indicates our relationship with younger brothers and sisters. In a spiritual sense, a good 3rd house might mean you will assume responsibility for a group, a brotherhood, to which you will be as an elder brother. Jupiter in the 3rd house means for example that the person will easily integrate in a brotherhood. Afflicted 3rd houses can be

neutralised by meditating on exemplary lives of brothers, such as Rama and his brother Lakshmana. The 3rd house also indicates communications, letter writing, small daily journeys from home to work.

The 4th house indicates our relationship with our home, the place where we live, rest and sleep. And since the first home of every human being is the mother, it also indicates our relationship with our mother. It indicates the innermost state of consciousness, the state of sleep. It is the stage of which we are not aware, it is Parabrahman, the state of creation before manifestation, midnight, the time we spent in our mother's womb, the time before our death. An afflicted 4th house may mean that the fourth and last part of life (old age) will be difficult and lonely.

The 5th house indicates our relationship with children, our creative ability, our romantic nature, the capacity to adapt to a new environment in a useful way, to find some meaningful work to do wherever one may be. It is the house of Buddhi.

The 6th house indicates our inner and outer enemies. Of course all outer enemies are only projections of our inner enemies. Sickness, the way in which we fall sick, is also indicated by this house. Virgo, the cosmic 6th house, gives good nursing, caring and serving abilities.

The 7th house indicates our polar opposites: our marriage and business partners. It is where our conscious mind submits to something else. In a lower sense, it indicates our weak points. In a higher sense, it shows where our conscious mind submits itself to something else: to one's husband or wife, for example, or to the background consciousness. The 7th house is the Descendant, the point opposite to the Ascendant. It is the point of sunset, when objectivity (day) merges into subjectivity (night).

The 8th house is called "the loophole". It indicates our blind spots, the things we are unable to do in a certain life, the situations where we are helpless. It represents the death of the physical body or is a sign of discipleship (death of the lower self). Death is where we are most helpless, unless we have transcended death by realising that it is nothing but a transition from one state of being to another.

The 9th house is the best possible house in a spiritual sense. It indicates our chances of contacting higher beings, people who are not controlled by the first eight houses, who have transcended death. It is therefore the house of the guru, of all people we respect, such as teachers, parents, elder brothers.

The 10th house is the place where you express yourself out, where you manifest in complete objectivity, projecting into society. It gives the power of command. A good 10th house ensures a good reputation. When Saturn passes through the 10th house in the individual horoscope, whatever good we do we are misunderstood, attacked, criticized.

The 11th house indicates our friendships, our elder brothers, our relationship with groups. In a mundane sense, it is the best possible house. It is the house where our hopes and aspirations are fulfilled. In the Aquarian Age (Aquarius is the 11th sign), the hope of all humanity will be fulfilled, it will know happiness.

The 12th house indicates our expenditures: of time, money, energy, words. Every year, when the sun crosses our personal 12th house, it is time for settling our accounts, for reaping what we have sown during the year. It is our annual Pralaya (time of dissolution).

The 12 houses are the domain of the Not-Self. They drag us out of ourselves in 12 different ways. Meditation brings us back to ourselves, frees us from what is unnecessary. By birth, the human being lives in a state of meditation. With age, we forget our true state, and get further and further away from true meditation. By practicing meditation, we grow above the influence of the houses. Then the signs begin to influence us. They are the doors through which the human beings look into the cosmos. The signs tell the story of creation. When we have gone beyond the limitations of the 12 houses, the planets begin to influence us through the signs, no longer through the houses. This is the point of the first initiation. Our work is no longer personal, it is the work of the planetary Lords. At this point, we are accepted in a group that does the work of a planetary Lord.

Spiritual life starts when we begin to realize the need to centre in ourselves and to stop being conditioned by impressions from the senses. This is called the inversion of the first reversion. To live in a state of conditioning by one's senses is the first reversion of our true state. When this reversion is inverted, when we turn towards our centre, the first reversion is inverted. We start to think about God, the spirit, the real self, and what is inside us begins to come out, during hundreds of births. We begin to neutralize our negative aspects, to purify ourselves, until we become ready for the first initiation at the 9th house. The four angles of the horoscope become our field of work. All twelve houses cease to exist to us: brothers, parents, friends, enemies are all seen as God only, as our Master. To reach that stage, whenever the senses draw you, observe them and draw them back. When sitting in meditation, observe your thoughts, do not restrict them, but do not give them any manifestation through word or deed. When we begin seeing everyone as God, the level of the personality is crossed.

(Text developed from notes taken during a course by Mr. M.R.L. Rao)

PART 9

Astrology starts with the birth of a solar system. Its purpose is to convey the teachings of the higher beings of the cosmos. Each human being is a solar system, seeking to learn the purpose of its existence. It is by observing nature that we learn. There are two levels of consciousness: objective and subjective. Objective knowledge concerns the outward appearance; it is knowledge about objects, about the world seen as an object separate from ourselves. Subjective knowledge concerns the subject, the I AM in us and in everything.

The basis of astrology is the science of correspondences, composed of symbols to be meditated in order to understand their inner sense. Every morning, when we wake up, we have the circle of the horizon around us. We are at the centre. Thus we know that we exist. We realize "I AM" and that there is something that is not ourselves. The circle with a point in the centre is the symbol of the I AM consciousness. It is also the symbol of the Sun. The I AM consciousness is there because there is a Sun at the centre of the solar system. Then we see ourselves reflected in the environment: we reflect. This is the birth of mind, symbolized by the Moon, which reflects the light of the Sun on to the Earth (the material world). This reflection exists in space and time.

The planets are expression of the Solar Logos. Every Solar Logos has 7 basic expressions formed of the combination of spirit, mind and matter.

The Sun, or spirit.

The Moon, or mind.

Venus, where spirit (the circle) dominates over matter (the cross).

Mars, where matter (the cross) dominates over spirit (the circle).

Jupiter, where mind (the crescent) dominates over matter (the cross).

Saturn, where matter (the cross) dominates over mind (the crescent).

Mercury, where mind (the crescent) crowns the spirit (the circle) that dominates over matter (the cross).

The 7 days of the week are based on these 7 planets: Sunday for the Sun; Monday for the Moon; Tuesday for Mars; Wednesday for Mercury; Jupiter for Thursday; Venus for Friday; Saturn for Saturday. Each planet, each day, has its own rate of vibration. Their order is also significant.

During the week, the activities that correspond to each planet will be favoured during the hour of that planet. For example, Venus rules the arts, beauty, relationships. During the hours of Venus, these activities will flourish. Saturn rules study, meditation. It is good to study during the hour of Saturn. Mercury rules trade and communications. Transactions concluded or communications sent during the hour of Mercury (or in Wednesday, Mercury's day) are likely to bring a positive result.

Every year has 12 full moons and 12 new moons that form 24 important nodal points in the year. They correspond to the 24 hours of a day. Thus, each HORA (division of the day ruled by a planet) has a different rate of vibration. In traditional astrology, the day starts and ends at sunrise, not at midnight. Thus the first hour of Monday is the first hour after sunrise, on Monday, and the last hour of Monday is the last hour before sunrise, on Tuesday. The first HORA after sunrise is ruled by the planet that rules that day. For example, on Mondays, the first HORA after sunrise is ruled by the Moon. Then the other planets follow, hour after hour, in the reverse order of their speed of rotation around the Zodiac (as seen from the Earth), i.e. from the slowest (Saturn) to the fastest (the Moon). Their order is thus as follows: Saturn, Jupiter, Mars, Sun, Venus, Mercury, the Moon.

Here is the chart of the HORAS for the 7 days of the week:

SUN.	MON.	TUE.	WED.	THU.	FRI.	SAT.
Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
Moon	Mars	mercury	Jupiter	Venus	Saturn	Sun
Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars
Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

Moon	Mars	Mercury	Jupiter	Venus	Saturn	Sun
Saturn	Sun	Moon	Mars	Mercury	Jupiter	Venus
Jupiter	Venus	Saturn	Sun	Moon	Mars	Mercury
Mars	Mercury	Jupiter	Venus	Saturn	Sun	Moon
Sun	Moon	Mars	Mercury	Jupiter	Venus	Saturn
Venus	Saturn	Sun	Moon	Mars	Mercury	Jupiter
Mercury	Jupiter	Venus	Saturn	Sun	Moon	Mars

To discover which planet rules any given hour, a calculation is given. One HORA equals 1/12th of the duration of the day or the night. Since the duration of the day and of the night varies throughout the year, the duration of the HORAS also varies with the seasons and with latitude. In Summer, one HORA lasts more than one hour during the day and less than one hour during the night. In a high latitude, one HORA may last almost two hours during the day and as little as 30 minutes during the night. The reverse is true during the Winter. Thus, to know which planet rules at what time of the day, it is necessary to take the duration between sunrise and sunset and to divide it by twelve. In the same way, to know which planet rules at what time of the night, it is necessary to take the duration between sunset and sunrise and to divide it by twelve. Since the duration of days and night varies throughout the year, this calculation has to be made every week. Some ephemeris, such as the annual ephemeris of Raphael, contain tables of local mean time of sunrise and sunset for latitudes 60° North to 50° South. The local mean times are sufficient for the purpose of calculating the HORAS.

Here is an example of the HORAS on a Monday, for a day and a night with exactly 12 hours each.

Moon	06h-07h	13h-14h	20h-21h	03h-04h		
Saturn	07h-08h	14h-15h	21h-22h	04h-05h		
Jupiter	08h-09h	15h-16h	22h-23h	05h-06h		
Mars	09h-10h	16h-17h	23h-24h	06h-07h (1st HORA of Tuesday, day of Mars)		
Sun	10h-11h	17h-18h	24h-01h			
Venus	11h-12h	18h-19h	01h-02h			
Mercury	12h-13h	19h-20h	02h-03h			

The planets do not compel us. They only show how we react. By minding the vibrations of the planets, we learn to master their vibrations, in other words, we learn to master our reactions.

The 12 houses of the horoscope are like the 12 hours on a watch. They show us at what time the influence of a planet will be effective. For example, if we have a debilitated planet in our birth horoscope, every time the HORA of that planet comes, we have some kind of difficulties (quarrels, problems with our environment, non-sensical ideas). We can learn to neutralize such difficulties first of all by observation. The simple fact of becoming aware of

the vibrations, of observing them without letting ourselves be dominated by them, is sufficient to begin to neutralize negative influences.

Another method of neutralizing such negative reactions to the vibrations of the planets, is to indulge in activities characteristic of the opposite planet. In the beginning of our practice of spiritual astrology, the best thing to do is to concentrate on the positive influences of the planets, in other words, in the kind of activities characteristics of the planets to which our reactions are positive. Our positive reactions to the vibrations of a planet constitute our good karma, upon which we can build, and our negative reactions to the vibrations of a planet constitute our bad karma, which we can learn to neutralize.

There is another way of applying the HORAS to our personal horoscope. First we have to find out in which HORA we were born (which planet ruled the HORA of the time of our birth). Then we divide all signs in our birth horoscope in two halves of 15° each. We place the planet that rules the HORA of our birth in the corresponding half of the sign of the Ascendant. For example, if Venus ruled the HORA of our birth and our Ascendant is 3° Cancer, we place Venus in the first half of the sign Cancer. Then we go round the Zodiac, placing the planets in all signs in the same order as they come during the day (see above). When a planet falls in the sign of its domicile or exaltation, this indicates a favourable period; when it falls in the signs of fall or detriment, an unfavourable period; in the other signs, the influence is neutral. See the table with the domicile, exaltation, fall and detriment signs for each planet in part 4 of this series.

Every time a planet falls within a sign of domicile or exaltation, count +2 points: every time it falls within a sign of fall or detriment, count -2 points. In neutral signs, count 0 points. Then add all the points for each planet. If the total is positive, we respond positively to the influence of that planet; if the total is negative, we tend to respond negatively. If the total is zero, we have no particular reaction to the influence of that planet.

If the total is positive, we know that each time this planet is activated in our horoscope by a transit something positive may happen in our lives. If the total is negative, we can prepare to observe and neutralize some negative influence when the vibration of the planet is activated by transit. We have also to take into consideration how well aspected a planet is in our horoscope, generally. If we have a very well aspected Saturn, with many positive points in our horoscope overlaid with the HORAS, the transits of Saturn will be positive for us, even when they affect a debilitated planet in our horoscope.

In the horoscope overlaid with HORAS, the Moon affects each half sign for the duration of one day; Mars for the duration of about 20 days; Saturn for about 6 months, Neptune for about 1 year and 3 months.

Below are two examples of how to calculate the hora of birth, one for a birth during the day and one for a birth during the night.

Birth: Monday, 11th April 1932, 11h30 (day birth), at latitude 50°N

Sunrise	05h19
Sunset	18h45
Duration between sunset and sunrise	13h26
Duration of 1 HORA (1/12th of 13h26)	67'
Duration between sunrise and birth time	06h11
Number of HORAS between	

sunrise and time of birth 5 HORAS and 7'
HORA OF BIRTH VENUS (6th HORA after sunrise)

Birth: Saturday, 7th Oct. 1956, 0h (night birth), at latitude 23°S

Sunset 18h00
Sunrise 05h36
Duration between sunset and sunrise 11h36
Duration of 1 HORA (1/12th of 11h36) 58'
Duration between sunset and birth time 06h
Number of HORAS between
sunrise and time of birth 6 horas and 12'
HORA OF BIRTH VENUS (7th HORA after sunset)

PART 10

One of the main applications of astrology is to help create harmony among people. For example, when a man and a woman wish to marry, this is an alliance that will last for a long time. Marriage is much more than just physically living together. The highest aim of living together is to straighten out the mutual karmic bond and make a step forward in evolution. Thus it is useful to compare the birth horoscopes of two persons who wish to get married. Of course, the two horoscopes might be compatible and the two persons will have a happy marriage even if they do not compare their horoscopes beforehand. However, maybe there is some incompatibility in their horoscopes which can cause disharmony and unhappiness, and astrology can help people understand and overcome the difficulty in order to live in harmony.

Living in harmony is one of the most important aspects of our existence, not only harmony between husband and wife, also harmony between friends or business partners. Whenever people want to carry out some task together, they can only do it successfully if there is harmony between them. Nowadays most people are not aware that harmony between husband and wife is very important for the whole family because they are at the centre of the family. We, as astrology students, can help other people create such harmony in their lives. Study of spiritual subjects such as astrology is not only there for our own self-development, it is there to teach us to help other people, to create harmony in our lives and in the lives of people around us. It is there to teach us how to master harmonious vibrations and neutralize disharmonious vibrations, to bring harmony to people who are not in agreement with each other. This is possible when we know how to neutralize both harmonious and disharmonious aspects. To do that we need to know of what kind are the disharmonies and how to neutralize and transcend them. It is the same thing as in life. In the beginning, we choose favourable circumstances; then, we become able to use favourable circumstances and to neutralize unfavourable circumstances.

For the choice of partners, the first thing to consider is whether there is a harmonious link between the Sun and Moon of the two persons. Harmonious contacts, in particular the sextile and the trine between the Sun and Moon of the two persons, ensure union on the spiritual level; harmonious contacts between Jupiter and Mercury ensure union on the intellectual level; and harmonious contacts between Mars and Venus ensure union on the physical level. We compare therefore the Sun in the man's horoscope with the Moon in the woman's horoscope, then Mercury in the man's horoscope with Jupiter in the woman's horoscope, then Mars in the man's horoscope with Venus in the woman's horoscope.

Afterwards we consider Uranus in the man's horoscope and the ascendant of the woman, and note down any aspects: trines (120°), sextiles (60°), semisextiles (30°), squares (90°), conjunctions (0°), inconjunctions (150°) and house positions. The next step is to reverse the comparison, i.e. to compare Sun in the woman's horoscope with Moon in the man's horoscope, Mercury in the woman's horoscope with Jupiter in the man's horoscope, Mars in the woman's horoscope and Venus in the man's horoscope and finally Uranus in the woman's horoscope and ascendant in the man's horoscope.

We have then to analyse the 7th house of the two persons, to see what they indicate about marriage for each person. One has to observe if the 7th house is strong or weak, whether it is well or badly aspected, what planet is its regent, what aspects the regent of the 7th house forms with other planets and with the 7th house itself. Then we examine the relationships between the regent of the 7th house and the other person's planets, signs and houses.

The positions of Jupiter and Saturn need to be carefully examined as well. If one person's Jupiter forms good aspects with debilitated planets of the other person, for example, it helps to neutralize the disharmonious vibrations of the debilitated planets. One person's Saturn should not be located in the other person's 6th, 7th, 8th or 1st house: in the 6th house, it may cause conflict and much disharmony between the two persons, in the 8th house, it may bring sickness to the affected partner. In the same way, one person's Saturn should not be conjunct the other person's Moon, because the conjunction of Saturn and Moon is a difficult aspect that subjects us to a very hard training. So unless we want marriage to be a hard training, this aspect should not be present between Saturn and Moon of the two persons. One person's Saturn in the 2nd house of the other person will make it difficult for the second person to save energy, time and money.

It is also meaningful to take note whether one person's Mars is in the 1st, 5th, 7th and 12th houses. If that is the case, it should also be in one of these houses in the other person's horoscope, or they will have difficulty understanding each other.

Of course we must know that this is only a general introduction to the subject, and that it is very rare to find people only with completely harmonious aspects. One can only consider that if the number of positive points exceeds the number of negative points, probably the two persons will be happy together and will be able to live in harmony. If there is too much harmony on the physical plane, however, the two persons will not feel inclined to strive towards higher things. They will be satisfied to sit back and enjoy life without making any efforts in the direction of spiritual evolution. If there is too much disharmony between the two horoscopes, life becomes too difficult and the marriage may not last very long. As in everything, balance is important.

Under the guidance and protection of a true Master, incompatibilities can be overcome and help us develop spiritually and change our lives. The help of the Master can be compared to the help we receive from a swimming instructor. When we do not know how to swim, we approach water with fear and we are uncomfortable when we are thrown into the water. The swimming instructor helps us overcome this fear and shows us what to do to float in the water. If we do not spring into the water, however, all his instructions are of no use. It is the same thing in life: we must learn to swim through difficult circumstances, disharmonies, conflicts with other people. The Master protects and instructs us, making spiritual evolution easier. The planets are really our masters, teachers and instructors, they teach us how to overcome our limitations, how to develop spiritually. We must therefore welcome all painful experiences as spiritual lessons. If we develop this attitude of trust in the Master, our karma is neutralized. For example, when Saturn transits our natal Moon, usually this signifies a

difficult time in all respects, a time when we are separated from our dear ones, when we fall ill or are thrown into prison. If we know that such a difficult time is coming, however, but welcome the lesson it can teach us, we will voluntarily undertake some duty or service that will entail separation from our family, or we will start working to help the sick, or we will go on a pilgrimage. We will then live through a period of separation and limitation, but we will experience it differently. Since we took the limitation voluntarily upon ourselves, it will not be the same painful experience, whereas if we did nothing useful at that time, even if we avoided painful experiences we would be depressed, distressed or disturbed mentally.

**From seminars by E. Srinivas
"Master E.K. Spiritual and Service Mission"
in Namur, Belgium, on 03.10.91**

PART 12

With the permission of its author, we reproduce this time a chapter from the book "Transpersonal Astrology: Finding the Soul's Purpose", by Errol Weiner.

THE ANNUAL ASTROLOGICAL CYCLE

How can astrology be transformed to suit the needs of twenty-first-century humanity? The secret lies in the integration of transpersonal astrological knowledge with the annual astrological cycle. This will enable astrology to become a **living** science, applicable to everyone's life, and connecting the life of the individual with the greater life of the group, humanity and the planet.

The annual astrological cycle is the yearly transit of the Sun through the planetary zodiac, which starts from the spring equinox when the Sun enters Aries, the first sign of the zodiac, and evolves with the movement of the Sun through the other eleven signs of the zodiac. The annual cycle completes itself when the Sun moves through Pisces, the last sign of the zodiac, and the final month of the winter solstice. Because the actual energies of the signs and their ruling Rays and planets are manifesting over the twelve-monthly cycles of the year, one can consciously attune to these cycles and learn to co-operate and co-create with them. Astrology therefore becomes a living experience, and not simply a complex intellectual science.

This new science applies not only to the individual, but also to the particular group within which he or she is working, for the individual and the group cannot be separated in the New Era, and the individual and the group are in turn connected to the collective. The integration between individual, group and collective (humanity and the planet), forms the sacred triangle of life, and astrology and psychology must adapt themselves to this triangle. Human beings should study, experience and manifest the energies of Aries and its Rays (1 and 7), planetary rulers Mercury (transpersonal) and Mars (personal), its objective sphere of manifestation (the 1st house), and its two major sub-cycles of influence (the New and Full Sun-Moon cycles) during the monthly cycle of Aries (21 March to 20 April). The same goes for Taurus, Gemini and the other nine signs. The individual and the group will thus consciously, lovingly and purposefully evolve in attunement with the universe 'in which they live and move and have their being'. This is one of the greatest gifts that the ageless science of astrology offers humanity. It is this gift which has been lost and which must be reinstated

by those astrologers able to move beyond their personal attachments to astrology. (end of quote)

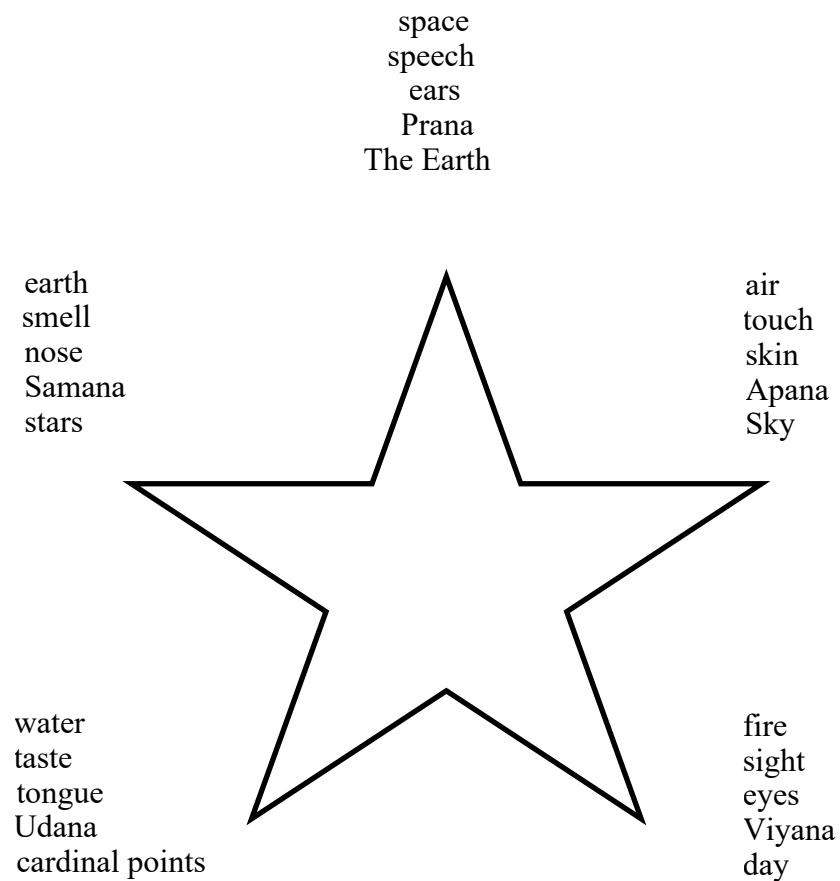
PART 13

Along the same lines, M.R.L. Rao, our Indian teacher of astrology, offered a five-year meditation discipline to all those interested in assimilating astrology as a living experience and in developing sensitivity to and awareness of the energies of the Universe.

In the first year, the discipline followed is basically the same as the one described above by Errol Weiner in his book. In addition, instruction was given to start the discipline in one of the cardinal signs (Aries, Cancer, Libra or Capricorn) and to meditate the twelve signs on the corresponding parts of the body. In other words, when the Sun is in Aries, meditate on Aries placed on the head. When the Sun is in Taurus, meditate Taurus placed on the face. When the Sun is in Gemini, meditate on Gemini on the vocal chords. When the Sun is in Cancer, meditate Cancer on the chest. When the Sun is in Leo, meditate Leo on the diaphragm. When the Sun is in Virgo, meditate Virgo on the abdomen. When the Sun is in Libra, meditate Libra on the kidneys and lumbar region. When the Sun is in Scorpio, meditate Scorpio on the genitals. When the Sun is in Sagittarius, meditate Sagittarius on the thighs. When the Sun is in Capricorn, meditate Capricorn on the knees. When the Sun is in Aquarius, meditate Aquarius on the calves. And finally, when the Sun is in Pisces, meditate Pisces on the feet.

In the second year, the year is subdivided into five parts of 72 days each, forming a five-pointed star pointing upwards. During the first period of 72 days, stand at sunrise towards the East with legs open and outstretched, making the five-pointed star with your body, and meditate how God created through the five elements, in the following order: space, air fire, water and earth.

During the second period of 72 days, meditate in the same way how the five elements apply to your speech, breathing, vision, taste, smell and taste. During the third period of 72 days, meditate then on your sense organs: ears (sound), skin (touch), eyes (sight), tongue (taste), nose (smell). During the fourth period of 72 days, meditate on the five types of Prana, breathing slowly, applying the mind to your breath. The five types of Prana are Prana (centrifugal force), Apana (centripetal force), Viyana, Udana, Samana (the force of equilibrium). During the last period of 72 days, meditate in the same manner on the Earth, space, day, cardinal points (East, West, North, South) and the stars.



During the third year, meditate on the movement described by the Sun in the skies, circling in a counterclockwise direction from the East, where it rises, to the zenith, then to the north, the west, the nadir and the south. The six points make up a six pointed cross (a cross with an extra arm perpendicular to the other two), or a double pyramid, with the apexes at the zenith and nadir. The devas that rule these six cardinal points are: Indra, the Lord of centre-consciousness, in the East; Tshana, the Lord who gives liberation, in the Northeast; Kubera, the Lord of the consciousnesses and forces who build and arrange physical matter, in the North; Vayu, the Lord of pulsations and air, in the Northwest; Varuna, the Lord of the various layers of consciousness, in the West; Nairuti, the Lord who gathers matter, in the Southwest; Yama, the Lord of birth and death, in the South; and Agni, the Lord of cosmic fire, in the Southeast.

On the fourth year, the discipline consists of meditating on the seven centres in the human constitution. The solar Logos was trained by seven Masters, the seven Suns of the constellation of the Great Bear. In our solar system, these seven Masters have seven representatives in seven planets. On Earth, they are represented by seven Masters who direct evolution on Earth. There are also seven important centres on Earth from which the evolution of humanity is directed. Each Master is responsible for one of these seven centres. These seven principles or planes are also part of the human constitution and correspond to seven centres in the human being.

The first is the base centre. It exists on the etheric plane and can be known only through meditation. It is located approximately at the base of the spine and controls the formation of physical matter. Its colour is between yellow and green and its name in Sanskrit is Muladhara.

The second centre is located along the spinal column approximately at the height of the spleen. It directs shape consciousness and the formation of liquids in the body: blood, lymph, urine, sweat, saliva, semen. It is the reproductive centre. Its colour is milk-white and its name in Sanskrit is Swadhistana.

The third centre is the navel centre. It is the centre of fire in our body; its colour is red and its name in Sanskrit is Manipura. Fire is the element that transforms materials from one level to another level of consciousness. There exist seven fires on each of the seven planes of consciousness, each with its own functions. The third centre is the central heating of the human constitution, which regulates the fire of hunger and thirst, and also fear as a protection mechanism.

The fourth centre is the heart centre linked with the element air. Its colour should not be meditated before one has mastered all other centres. It is black, as a symbol for the background consciousness from which air is born. When we are born, our breaths are counted. Thus, when we breathe slowly, we gain more time to live. When we are angry, jealous, fearful, we breathe more quickly and shorten our lives. The heart centre is responsible for pulsation (contraction and expansion), metabolism, catabolism, displacements, relationships, love. It is the seat of the real I AM, unconditional universal love.

The fifth centre is the throat centre. The throat centre is the centre of brilliancy, its element is space, its colour is transparent, its name in Sanskrit is Visudhi. We speak and hear through space, thus it rules speech, hearing, attachment, detachment, shrinking away from, avoiding, transforming from one plane of consciousness to another through the Word. In every initiation, one Word is given. At the first initiation, the word for the base centre is given, for mastery over matter. All these words are part of one single word, completed at the final initiation.

The sixth centre is the Ajna centre, the centre between the eyebrows. It is beyond all elements of nature, it is the door between the objective and subjective planes. Here the Master contacts us, to lead us from the objective to the subjective life.

The seventh centre is the crown centre, Sahasrara, Your true Self, pure I AM.

During the fourth year, therefore, one meditates the planets in the centres: Mars at the base centre (matter); Jupiter at the spleen (ether); Saturn at the navel (consciousness); Moon at the heart (light); Mercury at the throat (generation); Venus at the brow centre (heat, light, electricity); Sun at the crown centre (Truth).

To each centre also corresponds a sound and a symbol for meditation. The letter H and the sound GAM correspond to the base centre, as well as the square within a circle, with a standing cross in the centre. The letter F and the sound GLOUM correspond to the spleen, as well as a crescent moon carrying a milk-white lotus. The letter P and the sound KLIM correspond to the navel centre, as well as an equilateral triangle containing a swastika turning in the clockwise direction (symbol of creation, whereas the swastika turning in the anti-clockwise direction is a symbol of destruction). The letter M and the sound HRIM correspond to the heart, as well as the symbol called Solomon's seal: a six-pointed star within a circle, symbolizing the three lower centres below the diaphragm, the three higher centres and the heart as a central dot. The letter S and the sound SRIM correspond to the throat, as well as the symbol for the Sun (a circle with a central dot) or the equilateral triangle containing the swastika (same symbol as the navel centre). The letter R and the sound AUM

correspond to the brow centre, as well as the five-pointed star within a circle. This is called the robe of Jesus Christ, the Star of the East (in the human body, the East is the brow centre), the symbol for Kali Yuga.

The rays and Masters that correspond to the seven centres are:

Fourth ray of harmony through conflict, and Master Serapis, to the base centre. Master Serapis lives in a devic body in Egypt and works to create cooperation between the human and deva kingdoms.

Seventh ray of ceremonial order or white magic, and Count Saint-Germain, to the spleen centre.

Sixth ray of devotion or idealism, and Master Jesus, to the navel centre.

Second ray of love-wisdom and Master K.H., the coming Bodhisattva, to the heart centre.

Third ray or active intelligence, and the Mahachohan, the Master of Masters or Lord of Civilization, to the throat centre.

Fifth ray of concrete knowledge of science, and Master Hilarion, to the brow centre.

First ray of will and power, and Master Morya, the coming Manu, to the crown centre.

These seven Masters are the disciples of three Great Masters: the Vaiwasvata Manu, the Bodhisattva (Lord Maitreya, the Christ or Maitreya Buddha), the Mahachohan. Behind them stand the four Kumaras, the Silent Watchers. The only one who expresses himself out is Sanat Kumara. In Sanskrit, Kumara means pure. They are so pure that they cannot manifest below the plane of the heart centre.

Here is how the sounds corresponding to the centres emerge.

The basic sound is SO HAM, the two-syllable meter of respiration (breathing in and breathing out), which comes out of OM in the background (if we remove S and H from SO HAM, the result is OM). OM corresponds to the first ray, HRIM to the second ray (the sound at the heart centre), SRIM to the third ray (the sound at the throat centre). Then come KLIM (gather and be happy) at the navel centre, GLOUM (lifting to higher levels of consciousness) at the spleen centre, and GAM (the sound that removes obstacles) at the base centre.

During the fifth year, four different meditations are practiced:

On the days of the New Moon and Full Moon, meditate on the letter OM. On Full Moon days, utter OM so that it sounds inwardly; on New Moon days, utter OM so that it sounds outwardly. Inbetween, slowly vary the utterance from one extreme to the other.

Meditate on the personal Full and New Moons (i.e., when the Moon transits our natal Sun). Also meditate when the Sun transits the position of the Moon at birth and when the Sun is in opposition to the position of the Moon at birth. Finally, meditate when the Sun transits the position of Saturn at birth and when the Sun is in opposition to the position of Saturn at birth.

What is meditation? It is a process of happiness, of letting go of what is unnecessary. It does not consist of achieving something. It helps us relax into the background consciousness.

The test that tells us whether our meditation is correct is: if we feel happier and happier, if people around us feel better and better, the meditation is correct. When we meditate correctly, we feel more and more motivated to help others. If instead we keep expecting others to help us, our meditation is not right.