

SUN (OR ASCENDANT)
IN
ARIES
IN RELATION TO
PERSONALITIES (OR SOULS)
ON
RAY TWO

Sun Aries or Ascendant Aries, R2P or R2S: (Plus Constellationally Transmitted R1 and R7): (This, in general, is a somewhat contradictory indication. No significant mutual reinforcement of ray and astrological energies emerges either constellationally or through the rays usually considered as transmitted through the ruling planets. A rather weak reinforcement may be considered as present because the second ray is transmitted through the Sun, the ruler of the second decanate of Aries. Also, second ray Jupiter is a co-ruler of the first decanate {in esoteric, counter-clockwise order} and the third decanate {in exoteric, clockwise order}. Perhaps the exaltation of the Sun in Aries may, indeed, reinforce second ray qualities, for those with this combination. The “Ram” must become the sacrificial “Lamb of God”, slain, for the sake of others, “from the foundation of the world”. The exaltation of the Sun can be likened to the Resurrection Initiation {the seventh}, in which the second ray energies of Love-Wisdom dominate. Perhaps, considering the sum of all the various sub-influences, we could say that the overall R2 reinforcement is mild.)

A. (Selfish, Self-Centered or Self-Serving Human Being):

1. The *naïve narcissism* of the selfish, self-centered Aries person combines with the *permissive indulgence* induced within the insufficiently spiritualized personality by the second ray. (These undesirable qualities would be in the nature of a relapse or reversion to a formerly bound condition, as it is not possible to have a first or second ray personality unless one is at least an aspirant. The first or second ray may, however, enter the personality by other lines of influence.)
2. Naïve disregard of boundaries. One who “cannot contain” himself.
3. Not knowing where one belongs. (Saturn too weak).
4. Allowing oneself any whim or pleasure.
5. Promiscuous—too eagerly affiliative. Indiscriminately rushing into attachment: “Let form again be sought”. The ‘seeding’ tendency expressed through lower love.
6. Shameless and unrestrained “love of being loved”.
7. Overestimation. “Biting off more than one can chew”.
8. Thinking “too big”, too inclusively.
9. Over-expenditure of personal energies. Profligacy.
10. Indiscriminately active;
11. Unreasoning positivity. Foolishly hopeful expectation.
12. Conflicts between approach and avoidance. Desiring to rush in and yet being afraid of the consequences due to second ray fear of impact.

B. (Advanced Human Being; Aspirant; Disciple):

1. **Eagerness for the new**, characteristic of the advancing Aries individual combines with the **naturally expansive and inclusive attitude** induced within the spiritually unfolding personality by the second ray.
2. Exuberant positivity. Believing in the limitless potential of the human being.
3. A winning optimism. The glass is always “half-full”. Life is positive and invites immediate participation.
4. “Good spirits”. Jaunty cheerfulness.
5. Trustingly embracing new experiences. A strong sense of the “goodness of life”.
6. Sometimes caught between sensitivity (second ray) and the urge to rush forward (Aries).
7. Liberal expenditure of energy.
8. Generously outgoing giving of oneself.
9. “Hope springs eternal in the human breast”.
10. The “new” is always better than the “old”.
11. A readiness to “forgive and forget” and thus move forward into the future.
12. On the Path of Discipleship: eagerness for the light.
13. On the Path of Discipleship: the rising (Aries) of the Christ Force (second ray).
14. On the Path of Discipleship: recognition that love renews all experience.
15. On the Path of Discipleship: holding the possibility of the upliftment and redemption of all beings. The attitude that everyone always has a chance to be restored.

C (Advanced Disciple; the Initiate): *[Additionally, where relevant, combine Ascendant Sign, Aries, with the second ray as **either** the ray of the personality or soul. For initiates under monadic impression and on the second ray in one of their periodical vehicles, if the point opposite the Sun Sign is in Aries, it may be considered here]*

1. **A dynamic radiation of the Life Aspect** characteristic the soul-infused disciple/initiate born *in or under* the sign Aries, combines with a **great positivity** induced within the soul or spiritualized personality by the second ray.

2. The bringer of *new life* and *new light*.
3. Great generosity of spirit/soul.
4. Willingly undertaking *initiatives of love*.
5. First to sacrifice for reasons of love.
6. The thrill of loving-being poured forth from the heavenly worlds—regardless of circumstances and conditions.
7. Inspiring and attractive magnetism—*life* and *love* united. Symbolically, the Sun/Son of God is exalted.
8. The ability to inspire people to see new possibilities. Persuasive but not overbearing.
9. Sacrificially offering oneself without hesitation. The joy of sacrifice if *love* is sufficiently powerful.
10. Rising over all adversity because of love.
11. The triumph of love (and wisdom). “Love conquers all”.
12. Loving all unconditionally. Seeing all united within a state of *being*.
13. Love as the cause of resurrection into *life*.

Ray Lord Names Which May Apply To This Combination

1. The Displayer of Glory
2. The Light Bringer
3. The Son of God Incarnate
4. The Cosmic Christ

Because Aries is the sign/constellation through which the first ray is expressing itself most powerfully at this time, its relationships to the second ray are only indirect. A few of the Names of the Second Ray Lord may apply to this combination of energies.

Qualifications Which Relate To The Combination Of Aries and R2

1. Inspirer
2. Motivator
3. Encourager
4. Teacher of the New (bringing forth new perspectives and doctrines)
5. Provider of Opportunity
6. Scholarly Synthesizer
7. Strengthening with Positivity

Directives Disciples and Initiates Equipped with Aries and the Second Ray

(On Behalf of Humanity and the One Great Work)

1. Accelerate the Growth of Consciousness and Understanding
2. Act Immediately Upon Spreading the Ageless Wisdom
3. Affirm Comprehensive inclusiveness
4. Assert the Beauty of the Divine Pattern
5. Be Assertive in Saving and Salvaging
6. Be Daring in the Expansion of Consciousness
7. Be First in Giving
8. Be First to Bless
9. Be the One
10. Begin Building
11. Burst Forth with Revelation
12. Come Forth Expressing Love-Wisdom
13. Come Forth with Compassion
14. Declare the Value of Unity
15. Direct the Dissemination of Spiritual Education
16. Do Not Hold Back in the Expression of Empathy
17. 'Enfire' Attraction to the One
18. Emerge, Sharing the inner Vision

19. Emphasize Group Unity
20. Enunciate Detailed Unity
21. Expend Great Energy in Revelation
22. Hasten to Initiate Loving interplay
23. Immolate Attachments
24. Incinerate the Bonds to Multiplicity (to All but the One)
25. Initiate Blessings
26. Initiate Relationship
27. Insist Upon an Attitude of Caring
28. Launch Educational initiatives
29. Lead towards Group Unity
30. Make Haste with Carefulness; “Make Haste Slowly”
31. Pierce New Dimensions for the Sake of Illumination
32. Pioneer New Methods of Expanding Consciousness
33. Plunge into the Ocean of Light and Love
34. Proclaim the Ageless Wisdom
35. Promote Hierarchy
36. Push Forward in Scholarly Endeavors
37. Send Forth with Power—Loving Thoughts
38. Sound the Keynote of Right Human Relations
39. Spearhead the Development of the Teaching
40. Smash Against the Forces of Darkness and Ignorance
41. Start the Process of Sharing
42. Thrust Forth the Light
43. Undertake the Act of Blessing

Mantra for Aries and the Second Ray

Mantram for the Disciple's Consciousness:

I seek to see and then reveal the shining Oneness of All Being.

Mantram for the Initiate's Consciousness:

"I See the Greatest Light" Ablaze within the Oneness of All Being.

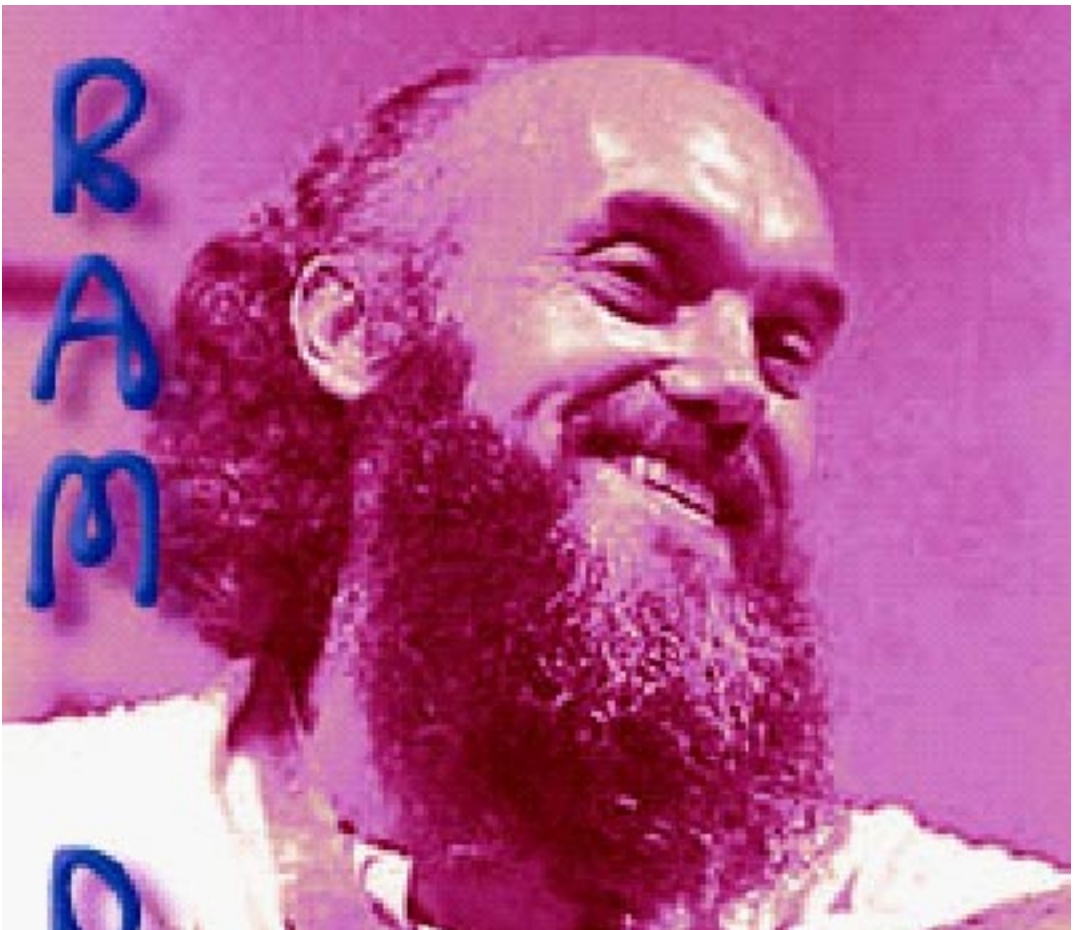
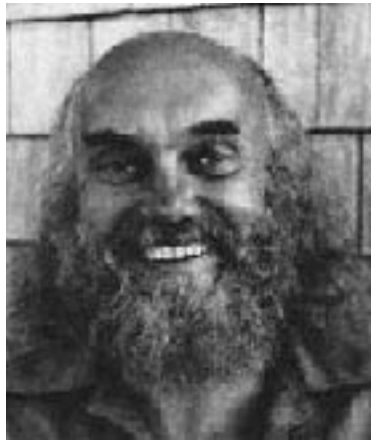
Proposed Symbol/Image/Scene for R2/Aries:

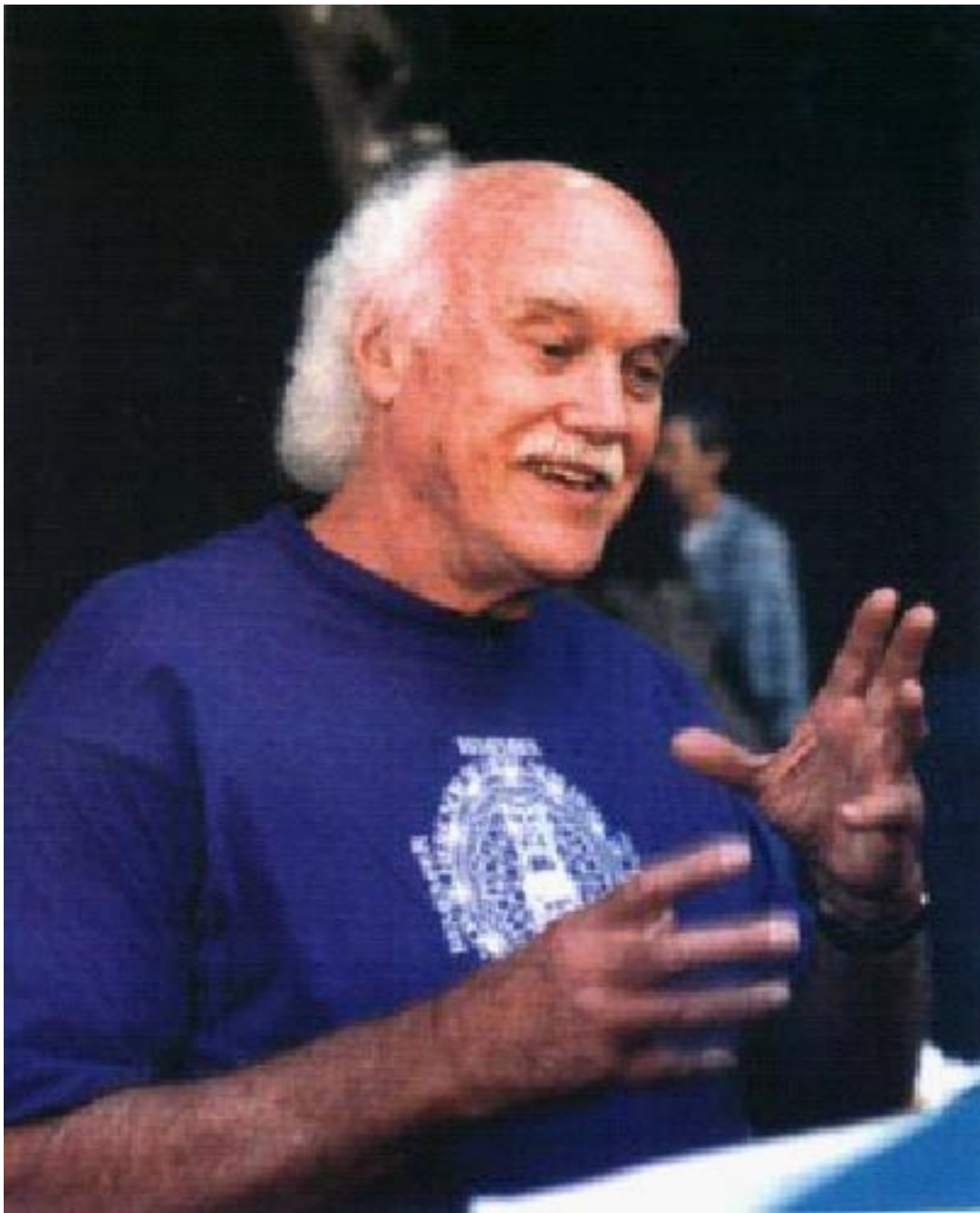
Focussed in the center of a radiant Lotus Blue, the Scholar/Teacher heralds to an ignorant and darkened world a vigorously new, inspiring all-inclusive vision of the Oneness of the Whole

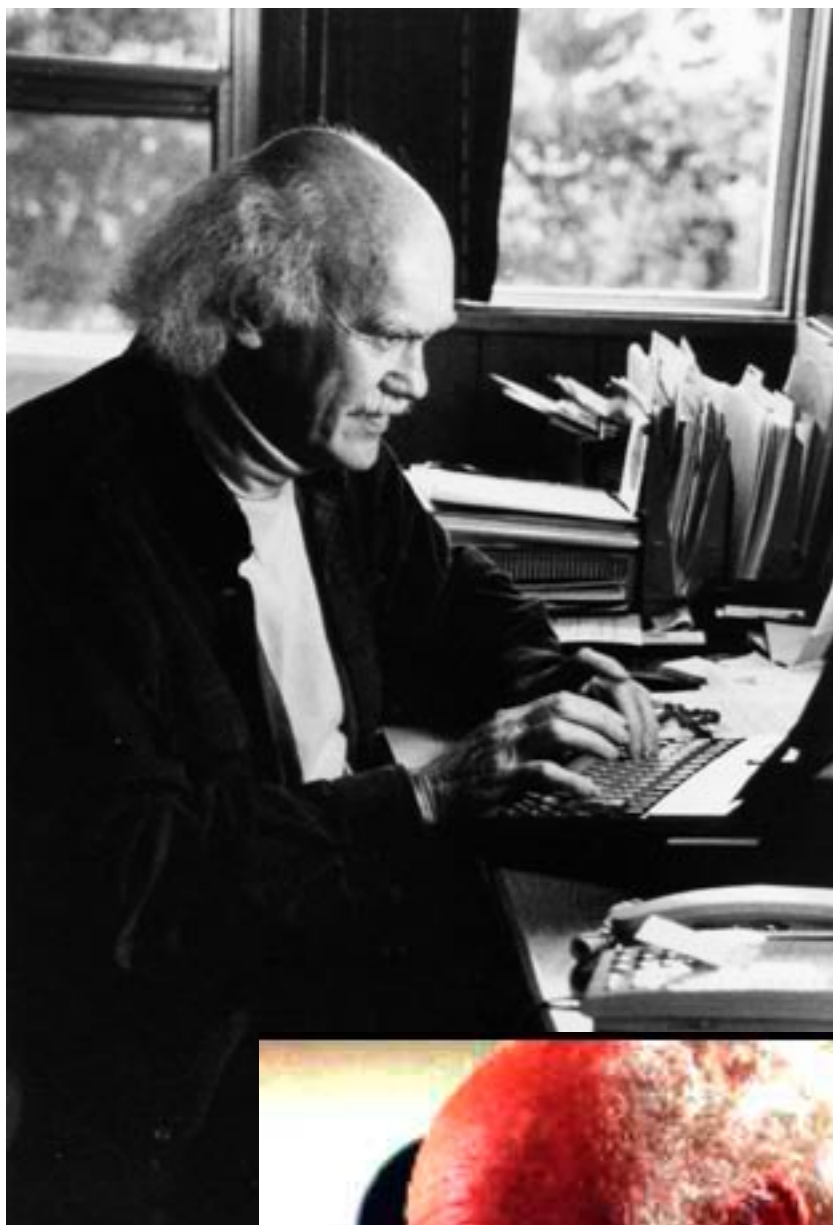
SUBSTANTIAL
INTERPRETATIONS
OF
WELL KNOWN
INDIVIDUALS
HYPOTHESIZED
AS
EXPRESSING
R2 AND ARIES

BABA RAM DASS

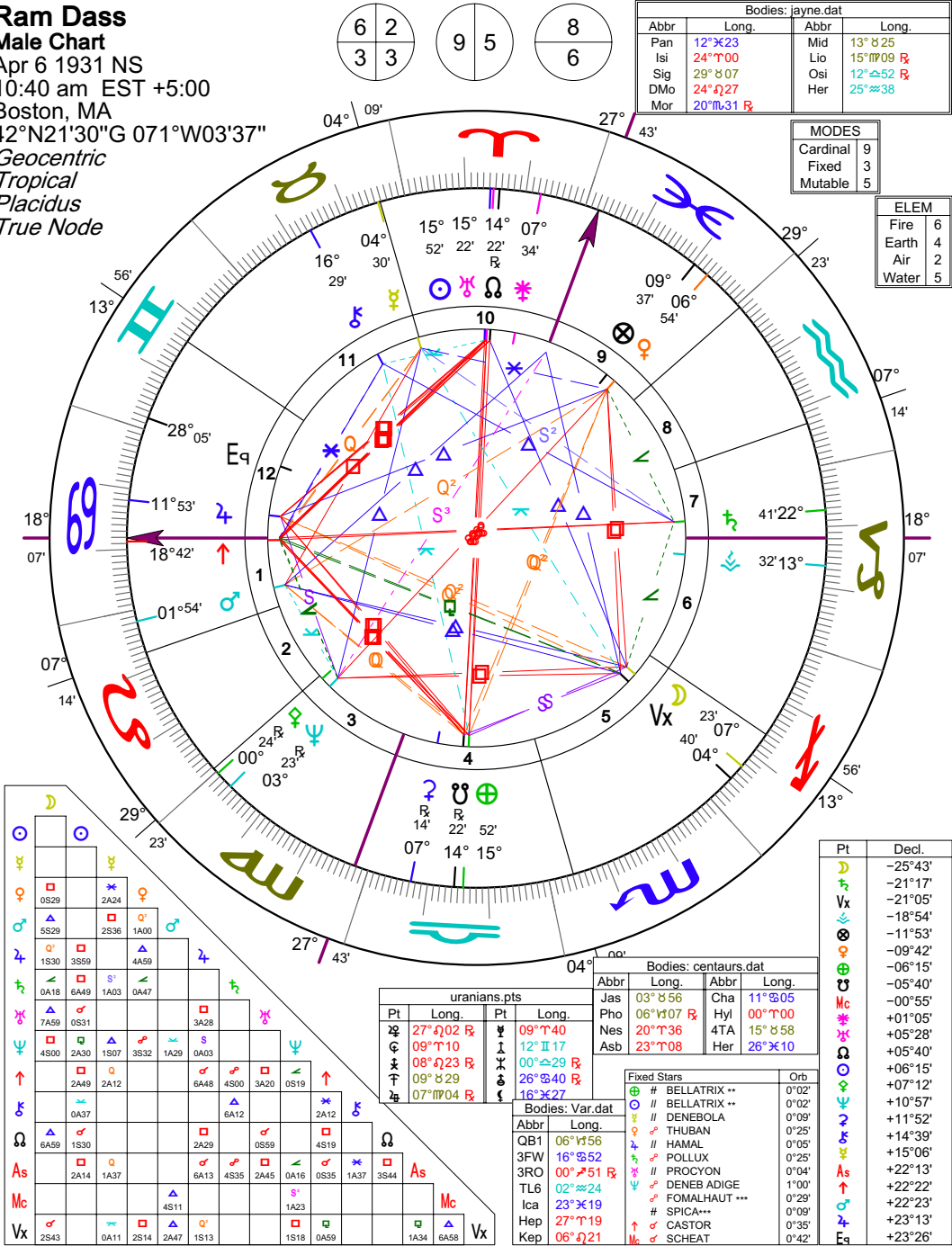
Baba Ram Dass (Richard Alpert)—Author and Spiritual Teacher: April 6, 1941, Boston, Massachusetts. (Source, LMR from Alpert’s autobiography, “The Only Dance There Is”)







Ram Dass
Male Chart
Apr 6 1931 NS
10:40 am EST +5:00
Boston, MA
42°N21'30"G 071°W03'37"
Geocentric
Tropical
Placidus
True Node



Ram Dass - Chart 1

Natal Chart

April 6, 1931 - Boston, Massachusetts, USA

(Ascendant Cancer with Pluto conjunct the Ascendant and rising; MC in Pisces; Sun conjunct Uranus, both in Aries and both conjunct the NN, also in Aries; Moon is Sagittarius conjunct Vertex also in Sagittarius; Venus in Pisces conjunct the Part of Fortune; Mercury in Taurus; Mars in Leo; Jupiter in Cancer; Saturn in Capricorn, H7; Neptune in Virgo)

Richard Alpert, also known as Baba Ram Dass was one of the more popular educators, authors and teachers of spirituality during the latter part of the twentieth century. He was academically trained at various universities in the United States and became a professor of psychology at Harvard University. There, he and his friend Timothy Leary were involved in psychological experiments with hallucinogens, for which both lost their positions. Alpert and Leary continued their experimentation with psychedelics but eventually ended their partnership. Alpert travelled to India where he met a guru who influenced him deeply. He took a new name, Ram Dass, which means “servant of God” in Hindi. From his new life-perspective he began to see the use of psychedelic drugs as superficial and discontinued such experimentation. As his knowledge of Eastern and Western spirituality deepened, and as his books were published, Ram Dass, himself, became a kind of ‘guru’ to those in the West who sought a deeper meaning in life.

A Summary of Points to Bear in Mind when Interpreting the Astrological Chart of Richard Alpert/Baba Ram Dass

- a. From the nature of his writing and teaching it is clear that Ram Dass is a soul focussed on the second ray of Love-Wisdom. His writings radiate the wisdom of the East and he speaks for deeper understanding, tolerance, service and virtues which emerge from a realization of oneness.
- b. The major distributor for the second ray in his chart is the opposition between Neptune (planet of the “Solar Flames”, in second ray Virgo) and sometime second ray Venus in the sign of its exaltation, second ray Virgo. Pisces and Virgo also distribute the sixth ray, contributing to his reputation for activism.
- c. The Venus Neptune opposition confers great sensitivity and compassion and would be a strong conduit for second ray soul energies.
- d. The second ray planet Jupiter is in the sign of its exaltation, Cancer and in the twelfth house resonant with second ray sixth ray Pisces. While Jupiter is not rising in the conventional sense, it is fairly close to the Ascendant and as the “soul ray planet” is powerful.
- e. Jupiter is in a reasonable trine aspect with Venus, emphasizing soul consciousness. Venus is placed in a Jupiterian sign (Pisces) and in a Jupiterian house, the ninth. This aspect contributes to Ram Dass’ exploration in the realms of higher consciousness.

- f. Two planets of the heart, Jupiter in Cancer and Neptune in Virgo are in a fairly close septile aspect, uniting them in a ‘fated’ relationship.
- g. Clearly, Ram Dass is well equipped to represent the second ray of Love-Wisdom
- h. As his Sun is in Aries, there are probably strong elements of both the fourth and sixth rays in his personality demonstration. Sixth ray Mars (placed if first ray/fifth ray Leo) is the exoteric ruler of Aries and fourth ray Mercury (placed in fourth ray Taurus) is the esoteric ruler.
- i. Judging from his activism and his devotion to his guru and to the cause of enlightenment, the sixth ray is a reasonable choice for the personality ray, but it cannot be conclusively stated to be so as there are many fourth ray elements also present.
- j. Significantly, the Sun is conjunct revolutionary, experimental Uranus, contributing to Alpert’s early rebellion against conventionality (especially in matters of *consciousness*). He defied Harvard’s policy with respect to drug experimentation, and became a spokesperson for the transformation of consciousness.
- k. Aries is the sign of pioneering and Uranus the planet of the “new and better way”. Thus Richard Alpert/Ram Dass emerged as a leading pioneer in first the American and later the global “Consciousness Movement”. As these two planets are placed in his tenth house, this type of pioneering work became his real profession. Someone less spiritually attuned could simply have used a lower vibration of Uranus and continued with orthodox psychological experimentation. It is likely that there is quite a bit of the fifth ray in the mental body of Ram Dass. At least, it appears that that vehicle was initially focussed on the fifth ray.
- l. As spiritual progress continued and as the buddhic plane was accessed through Neptune (the esoteric rulers of the Cancer Ascendant), there would naturally be more opportunity for the fourth ray to enter the concrete mind. We note that Mercury (a planet associated with *both* the concrete mind and the buddhi/intuitive mind, as well as the abstract mind) is in the fourth ray sign Taurus.
- m. The Ascendant is Cancer, in Ram Dass’ case, ruled not only by the exoteric Moon (in adventurous Sagittarius) but by transcendental Neptune in Virgo in the third house. The Moon position, considered exoterically, gave him an early taste for fast cars and, in general, speed. The exoteric interpretation of Cancer leads to attachment (even attachment to the past as evidence in his early love of antiques). But the Sagittarian Moon was also present in the case of Einstein and other adventurers in consciousness and the mind. It can be read as a spiritual position, giving an innate inclination for spiritual quests—earlier interpreted in terms of psychedelic “trips”.

- n. The Moon, in this case, will be veiling transcendental Neptune or experimental Uranus, and maybe both on various occasions. It is in a kind of grand trine by with Mars and Juno, and by “translation of light” the Sun/Uranus conjunction is involved. All this conferred fire and enthusiasm in Ram Dass’ pursuits—and first secular and later sacred. We do see the Sagittarian Moon very “low” by declination (the planet most “out of bounds”, i.e., beyond the highest or lowest point in declination reached by the Sun). This makes the Moon powerful and, therefore, a focus for transmutation.
- o. The “Lunar Lords” are ruled by Sagittarius and Mars. When, in an advanced soul, the Moon is placed in Sagittarius, the possibility of harnessing the Lunar Lords to the life of aspiration is very great. In the case of Ram Dass, the elevation of these energies is a strong possibility. Issues concerning the second initiation are involved in such dynamics. The revelations for which he has been responsible, however, concern more the consciousness of the third initiation.
- p. The Cancer Ascendant blended with the second ray soul is, of course, vitally important, providing a strong streak of *nurturance*. This has been demonstrated in Ram Dass’ attitude as a teacher (his book, “How Can I Help”, 1985) and in practical living through his nurturing care of his ailing father. Cancer is a major protective and protecting energy, especially when combined with the second ray. Neptune is usually considered a sixth ray planet, and Virgo is a sixth ray sign, so a powerful sixth ray is thereby indicated. However, on a higher turn of the spiral, Neptune is, monadically, a second ray planet and Virgo the most powerful constellational distributor of the second ray *at this time*. So we see that given the position of Neptune in Virgo, the second ray soul potentials have an excellent instrument of expression.
- q. The placement of Neptune in the third house is important, because the third house represents the lower mind, and Neptune, access to the intuitive plane, fourth ray buddhi. In the charts of those of small mentality, Neptune in the third can simply indicate confused perception and vague mental expression. But Ram Dass mentality is high (in both Western and Eastern terms) and so it is likely that much buddhic-intuition energy expresses even through his concrete thoughts and statements.
- r. Virgo is usually associated with the gestation of the “Christ Consciousness”. Alpert is, perhaps, more Hindu or Buddhist by practice and persuasion (though certainly very capable of realizing the meaning of the Christ Consciousness and its relation to states of awareness promoted in the classical Hindu and Buddhist literature. When looking at some of the deeper results of his work, we can see it as the stimulation of soul-consciousness (i.e., Christ Consciousness) within many spiritual seekers in the West.

- s. The obvious stream of nurturance which runs through his life demonstration is furthered by the presence of the nurturing asteroid Ceres in Libra, the sign of peace and right human relationships, placed in the fourth house of home and parenting. Through this influence there is indicated a capacity to bring peace and harmony to the lunar realm of personality.
- t. But, clearly there were also struggles, as a powerful TR-Square between the Cancer Ascendant, Saturn at the cusp of the seventh house in Capricorn, and the Sun/Uranus conjunction in Aries (as the short leg of the TR-Square). It is clear that Ram Dass (presumably in his earlier days) was possessed of considerable “ego”, self-assurance, the sense of “being right”. Mars in Leo can confer personality authority and egoism and the Moon in Sagittarius, impatience with slow movement. He would have had the tendency to get carried away with his enthusiasms, moving forward without being considerate. But Cancer and Capricorn call for quite different virtues. Cancer is sensitive and receptive and Saturn in Capricorn at the seventh would give a ready tendency towards cool abstraction in relationship—a ready detachment (akin to a monkish approach).
- u. This TR-Square would be hard to reconcile. Perhaps Saturnian detachment would enter and check the urgent, inspired enthusiasms of Sun/Uranus in Aries, tempering them, so that the greater sensitivity of the Cancer Ascendant can emerge.
- v. Saturn in Capricorn seems reflective of earlier incarnations of detachment. It is reported that Ram Dass has struggled with issues of sexuality, alternating between celibacy (Saturn in Capricorn at the seventh) and bi-sexuality (encouraged by Sun conjunct Uranus—planet of rebellion against the conventional, and Juno in Aries {heated by the Leo Mars and Sagittarius Moon}, inclining one to plunge into relationship). Ascendant, Pluto and Mars are all within a few degrees parallel to each other (by declination), and so a powerful complex of sexual energies is presented, but one, as well, which holds deep transformative possibilities. Surely Ram Dass knows what is to be done with the sexual energy in terms of the elevation of consciousness. Pluto rising at the Ascendant can lead one deeply into those energies, but also lead to their transmutation and elevation—their consecration to higher purposes.
- w. The “fixed stars” tell an interesting story, but one would want to be very certain of the birth time before association these factors (generally given an orb of only a degree or so) with any of the “angles” of the chart. The Sun is closely parallel Bellatrix which gives an outspoken nature and also, according to Brady, “confrontation with the shadow”—in this case, his own (as the shadows of spiritual teachers are usually considerable) and that of others. Mercury parallels Denebola, called the “Changer”, giving changes which are out of step with present social

trends. This we can certainly see. Jupiter, the planet of expanding consciousness, is closely parallel to Hamal, star of strength, independence and even aggression. We can read it as forcefulness in the field of consciousness. Uranus is parallel the star Procyon—rapid action and short-lived opportunities. Added to Aries this would give a vision of possibilities and a tendency to act quickly on them. Gains, however would not abide. The MC is conjunct the star, Scheat (considered by some unfortunate) but related to free-thinkers and those who dare to think the impossible. Again this is a very suitable placement.

- x. Thus far, a reasonable working hypothesis for Ram Dass' rays is:
 - 1. Soul ray: second
 - 2. Personality ray: six sub four or four sub six
 - 3. Mental ray: five with a growing four
 - 4. Astral ray: six with growing second
 - 5. Physical Etheric Ray: closer personal contact would be required to determine this. Aries often inclines towards the third ray through its activism. But all three signs holding the seventh ray are powerful and active (Aries, Cancer and Capricorn), and so the seventh ray cannot be dismissed.
- y. It is always difficult to speculate about the monadic ray (which is the primary ray). Most people are not in much position to express it, and only a Master can really be *sure*. But Ram Dass *revelations* do pertain to monadic realization (at least in part). It is the task of the initiate of the third degree (and those who are aspiring to the third degree) to *reveal oneness*. This he has done, thus indicating the influence of the monad somewhat significant.
- z. The Monadic Point is found opposite the Sun-sign, Aries, thus in Libra. Libra has its third ray side, but, probably, a more advanced second ray side. Ram Dass message seems very buddhic. Really is it a function of buddhi-manas. He has transcended lower manas, per se. He is interested in the infusion of manas with buddhi, as his writings demonstrate.
- aa. The Libra position of the Monadic Point (the heliocentric position of Earth) is capable of expressing either the third ray or the second. Inherently, there is plenty of intelligence evident in Ram Dass' life. It would seem that the deeper emphasis at this time is the expression of Love-Wisdom, or (in terms of Libra), "Divine Love" and "Understanding" (EA 333).

Quotations from Baba Ram Dass

“If you think you’re free, there’s no escape possible.”

“It is important to expect nothing, to take every experience, including the negative ones, as merely steps on the path, and to proceed.”

“Your problem is you’re... too busy holding onto your unworthiness.”

“I honor the place in you in which the entire universe dwells. I honor the place in you which is of love, of truth, of light, and of peace. When you are in that place in you, and I am in that place in me, We are One.”

CLARA BARTON

Clara Barton—Founder of the Red Cross: December 25, 1821, Oxford, Massachusetts, 12:00 PM LMT or 11:40 PM (rectified), LMT (Source of 12:00 PM time *Sabian Symbols*. Source of 11:40 PM, T. Pat Davis from Barton's autobiography, *Story of my Childhood*, "just before noon".) These two times result in either a Pisces or Aries Ascendant, and either a Sagittarius or Capricorn MC—which are most significant differences. Died, on April 12, 1912, Echo Glen, Maryland.









(Ascendant, either Aries or Pisces with Jupiter conjunct Saturn in Aries in H1; Sun conjunct Uranus conjunct Neptune all in Capricorn and conjunct either the Sagittarius or the Capricorn MC, with the Moon also in Capricorn; Mercury in Sagittarius; Venus in Aquarius; Mars in Virgo, a powerful singleton in the sixth house; Pluto in Pisces conjunct Chiron in Aries) There are many indications of character suggesting that the Aries-rising chart is correct. At 11:44:33 AM the Ascendant moves to Aries, so the case must be examined very closely. Barton's words were "just before noon". Perhaps this means *closer* than 11:40 AM.

Clara Barton was the founder of the American Association of the Red Cross. Her chart demonstrates that she had the initiative, power and compassion to do this. As so many Capricorn individuals, she followed her conscience (Sun, Moon and two synthesizing planets in conscientious Capricorn at the "dharmic point"—the MC), and undertook the necessary strenuous labor—Mars in Virgo, the exoteric ruler of her Ascendant in the sixth house of labor and duty.

"The Tibetan Teacher interests himself very much in the work of the Red Cross, and so there must, necessarily, be a connection between Him and its founder, who, reasonably may be considered to be on the second ray of Love-Wisdom, in her soul. "He works with those who heal, and co-operates unknown and unseen with the seekers after truth in the world's great laboratories, with all who definitely aim at the healing and solacing of the world, and with the great philanthropic world movements such as the Red Cross." (IHS 57-58)

But clearly, the first ray, sixth ray and seventh ray were also abundantly present—at least they are conferred by the astrological positions. Aries and Capricorn confer the first and seventh rays, and Mars, as a singleton, emphasizes the sixth ray and also expresses through the sign Virgo, through which the sixth ray expresses (as well as the second). This singleton Mars is unusually powerful, focusing the considerable energies of the chart into that area of the chart which governs caring for those who are sick, disabled and in need of medical attention.

Clara Barton was possessed of visionary qualities (Mercury in Sagittarius, Neptune on the MC, both in the ninth house of vision and higher understanding). The Sagittarian Mercury is the esoteric ruler of the Ascendant, Aries, emphasizing its prophetic importance. She also had the power to transform and reform (Uranus on the MC exactly conjunct the Sun). Note that two of the synthesizing planets (Uranus and Neptune) conjunct each other and the Sun—an unusually powerful blend of transpersonal, supra-personal energies, conferring both a high level of innovative executive ability as well as compassion. She could initiate activity (Aries) both carefully (Saturn in Aries) and, yet, expansively (Jupiter in Aries). Hers was also the power to produce group harmony and community (Venus in Aquarius). As well, a deep karmic factor must necessarily have been at work with Pluto in its own esoteric sign (Pisces) conjunct the healing planet Chiron, in the sign of initiative, Aries, both in the twelfth house.

The chart is balanced between hard line and soft line reinforcements. Six major planets (Sun, Moon, Uranus, Neptune, Jupiter and Saturn) in the two signs Capricorn and Aries certainly emphasize the first and seventh ray potentials. Sun conjunct Uranus is powerfully organizational, and a Saturn/Jupiter conjunction only reinforces these executive abilities. However, the three signs which distribute the sixth ray are also emphasized (Pluto and Chiron in Pisces, Mercury in Sagittarius and singleton, sixth ray Mars in Virgo), all contributing significantly to a highly motivated and intense idealism. Behind the scenes however, and permeating this unusually potent collection of energies, one senses the presence of the compassionate ray of Love-Wisdom, presumably the soul ray, for which an elevated Neptune provides a means of expression.

All in all, this is an extremely powerful and focussed chart through which a strong and definite piece of work for humanity and Hierarchy could be accomplished.

A Summary of Additional Points to Bear in Mind when Interpreting the Astrological Chart of Clara Barton

- a. It is possible to argue for either the Pisces-rising or Aries-rising chart. Certainly Pisces is a sign of great compassion and selflessness, qualities which could easily be applied to one who was known at the “angel of the battlefield”. And there would still be plenty of the sign Aries to give her the dynamism required for the strenuous life she lead.
- b. In seeking the Aries-rising chart, however, one must bear in mind that the time loosely given, as 11:40 am, and producing a Pisces Rising Sign, would change to Aries in just a little over four minutes. And she herself was known to speak of her time of birth as “a little before noon”. The margin therefore, is very slight.
- c. Both Virgo and Pisces and signs of healing and nursing. It is clear that Clara Barton as a dynamic force in the field of battlefield nursing owed much to the placement of a singleton Mars in Virgo, in Virgo’s own house, the sixth. This placement contributed to her capacity for tireless, unrelenting labor (greatly reinforced by her Capricorn and other Aries planets).
- d. If Aries were her Rising Sign, Mars would be the exoteric ruler and the connection between soul orientation (as found at the Ascendant) and her singleton Mars would be complete.
- e. As well, Chiron, a planet of healing, conferring direction and mission upon those it influences strongly would be on the Ascendant and in the sign of the Ascendant, strengthening it. Like Chiron, she was indeed one who “went her own way”.
- f. From the very first, Clara Barton was an *educator*, linking her to the second ray of Love-Wisdom even before she began her work of seeing to the needs of

those wounded in battle. The fact that her particular focus was the battlefield, of course, emphasizes the importance of Aries, with Scorpio one of the major sign of battle.

- g. In 1852 she established a free school in Bordentown, New Jersey. It was so successful that the powers that be decided no woman could be in charge of it. She resigned rather than subordinate herself to a male principle. This seems far more an act of defiant Aries than more accommodating, self-effacing Pisces.
- h. As well, later in her career, once she had established the American National Red Cross she was apparently difficult to work with, and “jealous of any interference”. She supervised the work so closely that charges of authoritarianism were brought against her by members of the executive council. Again, this seems to be typical behavior related to Aries, which so often seeks to do everything by itself. One could argue that the Sun in Capricorn and Mars in Virgo could account for this behavior. Surely they would contribute to it, but Aries on the Ascendant, with Mars in Virgo as the ruler would add the “edge”. People do not usually find it difficult to work with a Pisces-rising person. Apparently, however, relations became very confrontational in this incident. She was known for the “arbitrariness “ of her way.
- i. There is also the question of stamina. She had stamina in abundance and worked with great forcefulness. Is this more typical of Pisces on the Ascendant, ruled by Jupiter, Neptune and Pluto, or of Aries ruled by Mars, Mercury and Uranus.
- j. Another point worth exploring is the sign on the MC. Should it be Sagittarius or Capricorn? Given the intensity of her labor and her organizational ability, Capricorn seems the correct choice. But the solution is not so simple, as Jupiter, the exoteric ruler of Sagittarius and Saturn the exoteric *and* esoteric ruler of Capricorn are conjuncted in Aries. The optimism and “can do” attitude of Jupiter in Aries would be regulated by the Saturn conjunction. Further, Saturn is also the ruler of the Capricorn Sun, giving it weight even if Saturn were not the ruler of the MC. But given the tremendous organizational work she performed, and the great assumption of responsibility involved, a Capricorn MC seems the better (if not decisive) choice. Let us remember that the MC would change to Capricorn just a little after four minutes from the 11:40 pm time suggested in the biography. One wonders at this 11:40 time. While it might be correct, it almost seems as if it were placed there by someone determined to see Pisces on the Ascendant. Really, no reasoning of this kind will be conclusive. Only a study of chart timing will determine the most probably truth.
- k. If Pisces were the sign ascending, we could say that the chart of Clara Barton would not belong in the midst of these Aries charts. But even so, Aries is so strongly represented through Chiron, Saturn and Jupiter, that it would not be entirely out of place.

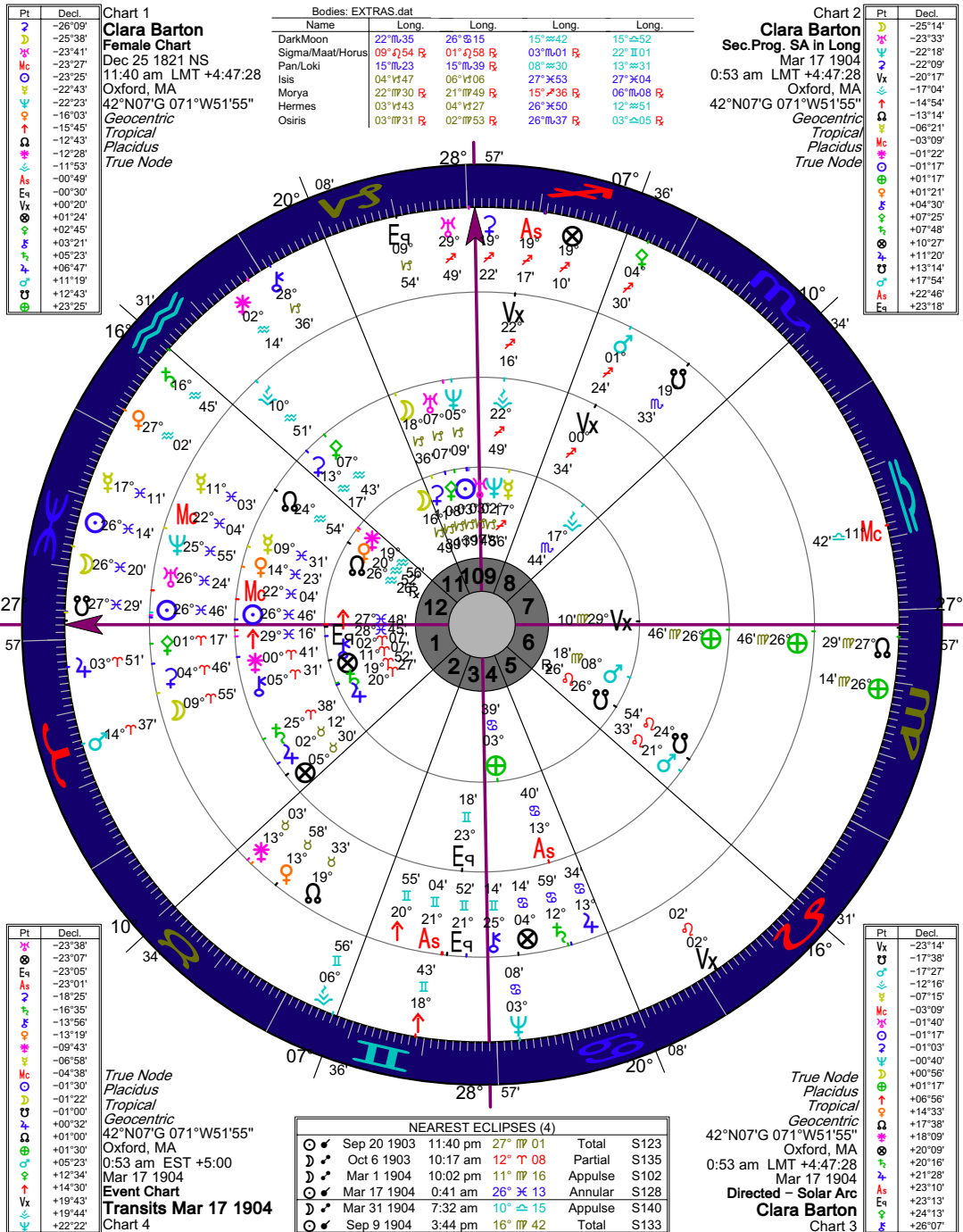
- l. Our problem is further complicated by the fact that the Ascendant is rising very relatively fast in late Pisces and early Aries. A short period of time can account for the rather fast passing of degrees. But, perhaps we can use this fast passage as a discriminator.
- m. It should be noted that even if Pisces is the Rising-sign, the last decanate of Pisces (in the chart of a persona traveling on the spiritual or counterclockwise wheel is *Mars*.) Again *Mars*. It becomes clear that the 'breath of Aries' can already be felt in the final degrees of Pisces.
- n. Two events which might be considered as speaking strongly for the Pisces-rising chart are the eclipses in September 1903 and March of 1904 (the year in which she retired from the organization she built.

Sun	SEcl	(X)	Tr-Tr	Sep 20 1903	27°Vi01' D
Sun	SEcl	(X)	Tr-Tr	Mar 17 1904	26°Pi13' D

These eclipses are on her Descendant first and her Ascendant in the actual year. Of course, as might be expected, another complication arises, as the Pisces solar eclipse falls exactly on Pluto, which could easily signal the termination of that phase of her work. Of course, Pluto, would be the esoteric ruler of Pisces, were it the Rising Sign.

We also note the presence of Uranus hovering around her MC in late Sagittarius, which would not be the case in any of the Aries-rising charts.

- o. Another bit of timing which weighs in more in favor of the 11:40 chart, is the transit (at the time of Clara Barton's death) of Pluto in the 28th degree of Gemini very close to the IC at the 29th degree of Gemini yielded by the Pisces-rising chart. Pluto brings death. At the same time the progressing Ascendant of the Pisces-rising chart is also in late Gemini, very close to the Pluto. If we go in this direction. We might even want to make the birth slightly earlier than 11:40 in order to make transiting Pluto coincide with a slightly earlier IC and a slightly earlier progressing Ascendant.
- p. from a physiognomical point of view, we do notice a rather strong dimple in the chin. This is frequently found in relation to Taurus and Scorpio. If the last degrees of Pisces were rising, the third decanate would be rising, and the third decanate is ruled by Scorpio. These physiognomic features appear not only in relation to whole signs but in relation to signs which rule decanates.
- q. Perhaps some quite conclusive evidence arises when we consider the year she resigned her position from the free school she had started, rather than be a subordinate to a male principle, for no other reason than that he was male. On January 21st 1852 there was a solar eclipse at one degree Aquarius, the same degree in which her progressing MC was to be found. This is most indicative,

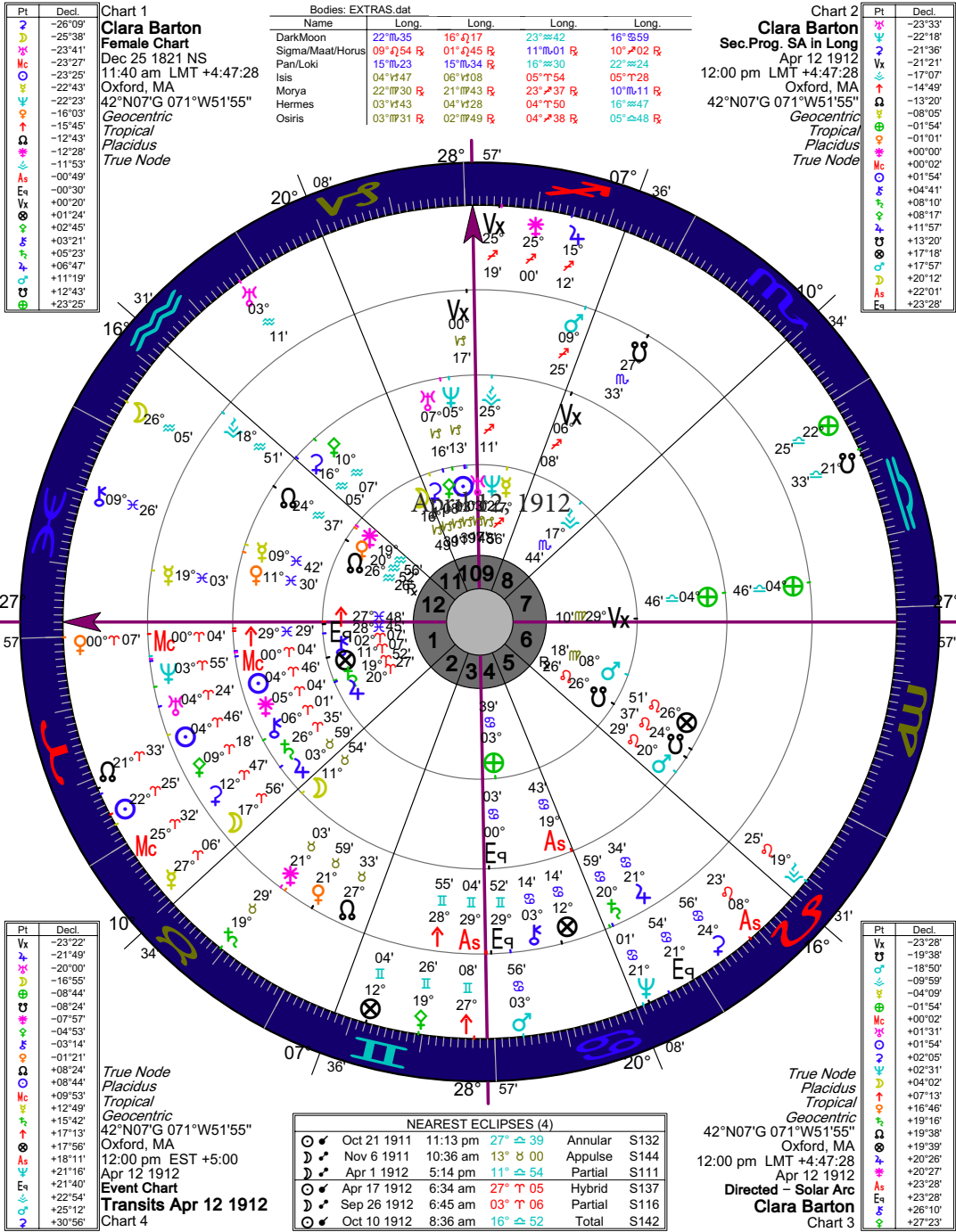


Clara Barton - Chart 2

Four Wheel Chart

Natal (December 25, 1821) - Secondary Progression (March 17, 1904)

Transits (March 17, 1904) - Solar Arc Directed (March 17, 1904)



Clara Barton - Chart 3

Four Wheel Chart

Natal (December 25, 1821) - Secondary Progression (April 12, 1912)

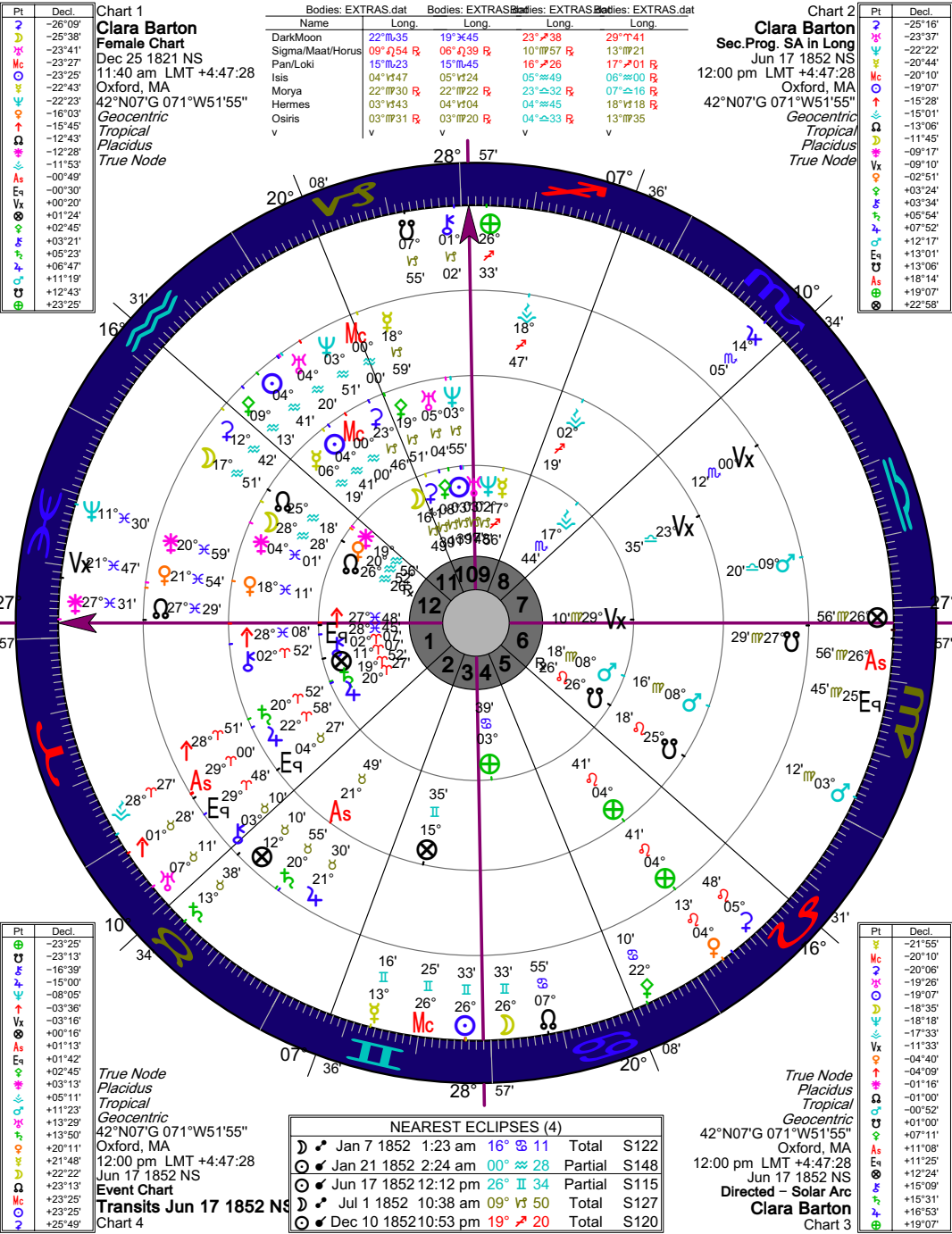
Transits (April 12, 1912) - Solar Arc Directed (April 12, 1912)

as the MC has to do with career and Aquarius with freedom. Further just a little later, on June 17th, 1852, there was another solar eclipse at 26°Gemini33', very near the IC. If, as stated above, the birth were even slightly earlier than 11:40 pm, the eclipse would be even closer to the IC and (as stated above) the death chart for an Ascendant of Pisces would work out even more closely.

Sun	SEcl	(X)	Tr-Tr	Jan 21 1852 NS	16:11	00°Aq28' D
Sun	SEcl	(X)	Tr-Tr	Jun 17 1852 NS	12:00	26°Ge34' D

The evidence is now weighing in for the Pisces-rising chart, as much as the author had argued (qualitatively) for the Aries Ascendant.

- r. Of course, there is no need for us to go all the way to *noon* to produce a chart with Aries Rising. We could have the chart we need beginning at 11:44:33 pm. But the MC/IC would still be Capricorn/Cancer, and the eclipses in late Pisces would touch the angular points acceptably, but still be “out of sign”. Further at the end of her life, Pluto would neither be touching the progressing Ascendant, which already would be in Cancer, nor would it be near enough to the to the IC angle to make the decisive difference.
- s. The author has left the argumentation (as it occurred to him) intact in this analysis of Clara Barton, in part for heuristic purposes, in order to demonstrate to readers how subtle the matter of deciding the correct Ascendant and MC may be, and how easy it is to find justifications for either or two contending possibilities. The matter is not yet solved, but there is increasing ‘cyclic reason’ to accept the Pisces-rising chart as accurate, rather than the Aries-rising chart (which has as strong a qualitative appeal, if not stronger, than the Pisces-rising chart).
- t. If, indeed, Pisces is the Rising Sign, then the angular Pluto in Pisces, the sign of saviorship, is *very* strong, indicating one who is willing to make all manner of sacrifices (even of life) to carry out a mission of salvation. Neptune and Jupiter will also be rulers. Neptune will confer idealism for the humanitarian organizations she supported and founded, and Jupiter, exoteric ruler, will make all things seem possible
- u. Of course, these placements would still be effective no matter what the Ascendant, but Pluto, Neptune and Jupiter are given greater weight in the case of a Pisces Ascendant. As far as the exact extent of *quantitative weight*, that cannot at this time be determined.
- v. The feel of this chart speaks of an *initiate*. There is something here which resembles the life of Dr. Albert Schweitzer (almost certainly an initiate of the third degree). As in the case of Schweitzer there is the assumption of extreme responsibility followed by great renunciation and selfless sacrifice.



Clara Barton - Chart 4

Four Wheel Chart

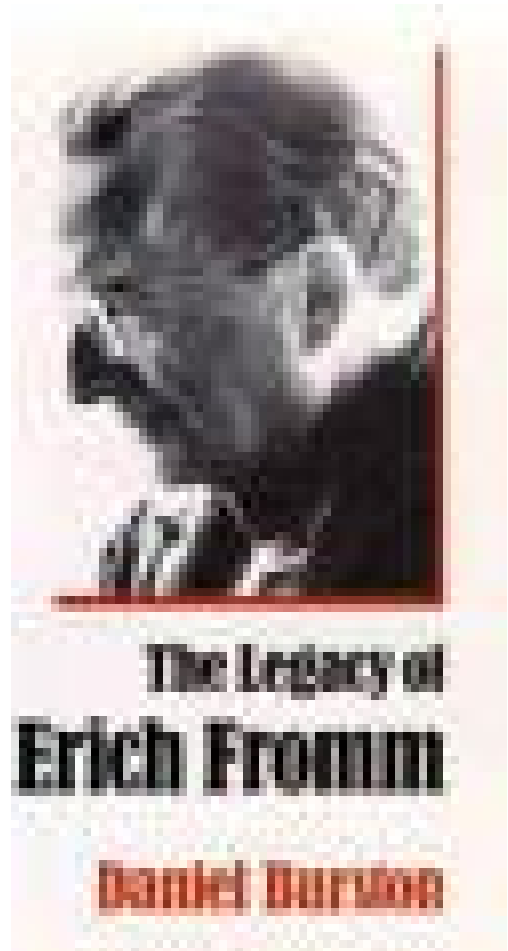
Natal (December 25, 1821) - Secondary Progression (June 17, 1852)

Transits (June 17, 1852) - Solar Arc Directed (June 17, 1852)

- w. We can easily view Clara Barton as a “world disciple”. Even in her day (when communication and travel was not so easy) she made her impact not only in the United States but abroad, and was even awarded by the conservative German government and the Kaiser for her selflessness and bravery. This represents a tremendous evocation; there was a response even from that group around Bismarck and the Kaiser which was responsible, a bit later, for ‘opening the door where evil dwelt’.
- x. If we think of Clara Barton as essentially a second ray soul, and choose Pisces for her Ascendant, we see an easy flow of second ray energy through the soul-orienting Ascendant.
- y. If that is the case however, the personality ray is almost certainly the first, and it would not surprise the author if the mental ray were also the first. She was so determined, so practical and so *executive* in her approach to the humanitarian responsibility she had undertaken. A close study of her writings, perhaps, would reveal the story. Mercury in “straight shooting” Sagittarius would contribute some first ray straightness to the mental process, but the situation is complex as there are harmonious aspects to Mercury from Venus, Saturn and Jupiter. No doubt she could be very persuasive.
- z. The astral body would appear to be the sixth, especially in consideration of the vigilance of her life, and the “jealousy” with which she guarded her prerogatives and her control of the organization she founded.
- aa. The physical body would seem to be on the seventh ray, giving order and executive ability, but strengthened by the first ray personality to withstand the rigors of the battlefield.
- bb. One sense the presence of some form of greatness here, and yet of humility. There is courage, sacrifice, a very strong will, persistence, compassion, selflessness—in short the makings of an initiate.
- cc. It would be reasonable to view this chart and the life it represents in the same way one views the life of Albert Schweitzer. It is the chart of a great humanitarian who contributed immensely to the alleviation of human suffering. It is very probably the chart of an initiate, not just of the threshold, but an initiate in fact.

ERICH FROMM

Erich Fromm—Psychologist, Psychoanalyst and Social Philosopher: March 23, 1900, Frankfurt, Germany, 7:30 PM (Source: Birth Certificate) Died of a heart attack on March 18, 1980, Muralto, Switzerland.





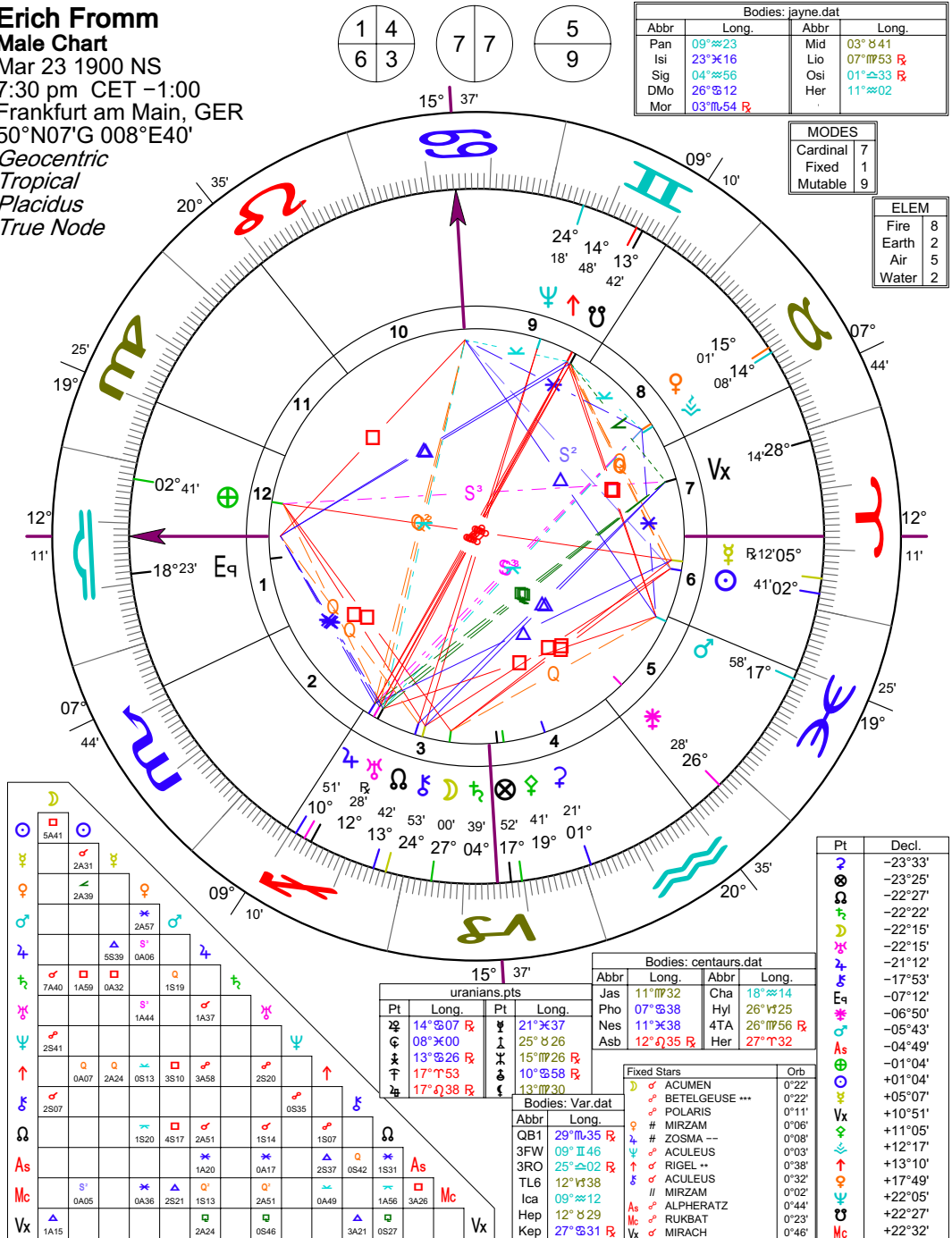
Erich Fromm**Male Chart**

Mar 23 1900 NS

7:30 pm CET -1:00

Frankfurt am Main, GER

50°N07'G 008°E40'

*Geocentric**Tropical**Placidus**True Node*

Erich Fromm - Chart 1

Natal Chart

March 23, 1900 - Frankfurt am Main, Germany

(Ascendant Libra; MC Cancer; Sun in Aries with Mercury retrograde also in Aries; Moon is in Sagittarius conjunct Chiron, also in Sagittarius; Jupiter, Uranus, and NN all in Sagittarius, and conjuncted; Venus in Taurus conjunct Vesta, also in Taurus; Mars in Pisces; Saturn in Capricorn; Neptune in Gemini, with Pluto also in Gemini conjunct the SN)

Eric Fromm was a distinguished psychoanalyst and social philosopher. His books were widely read in the 1950's and 1960's, especially by those *outside* academic circles. An unorthodox and eclectic thinker, the scope of his thought included many disciplines. The more orthodox adherents of these schools of thought invariably found his theories controversial, especially the orthodox psychoanalysts.

Fromm was raised in an devout Jewish household Descended on both sides from illustrious rabbinic families, he received an intensive religious education. The name "Fromm", in German, means "pious". The role models for Fromm's intellectual growth were all scholarly Jews, and he studied personally with a Rabbi who was a keen student of Jewish mysticism. Even as an early disciple of the founder of Psychoanalysis, the atheistic Sigmund Freud, Fromm did not abandon his sympathy for a religious understanding of life, though at the age of twenty-six he rejected the religious observances in which he had been raised.

Fromm's life was suffused by a sense of mission, and he consecrated himself to the historical project of human emancipation. He was a keen, perceptive (though compassionate) critic of human society. He understood that human "neurosis" was not rooted exclusively in biology (as Freud and his disciples thought), but were caused, as well, by the pervasive presence of dysfunctional social patterns (i.e., "socially patterned defects"). These patterns prevented the socially-conditioned person from expressing his full human nature. In fact, in order to reduce friction within the social milieu and to benefit from the rewards offered by society to those who conform to its sanctioned patterns of thought and behavior, the acculturated human being would very often seek to escape from the deeper possibilities and potentials of his individuality. Through this flight from personal responsibility, the conformist with a weak sense of individual identity succeeded in allaying his existential anxieties at the price of self-determination.

From was a deeply religious man all his life. He was clearly open to "spirituality" in many of its forms. At one point he cooperated with the famous Zen school, D.T. Suzuki in preparation of the book, *May Man Prevail*. But; Fromm never abandoned the insights of his psychoanalytic training which allowed him to see deeply into the unconscious causes of many of societies psychological and social ills. Outside the psychoanalytic establishment, his lucid and inspiring writings were enthusiastically received and formed part of a gradual liberation in consciousness which preceded and nourished that 'explosion' of new ideas called the "consciousness revolution" of the 1960's and 1970's (occurring especially in the United States and parts of Europe).

Careful readers of Eric Fromm will realize that he saw into modern man's *insanities*, and the insanities of the society which molded him and thwarted him. His continuing conviction was that an enlightened response to such conditioning was possible and that man could break free of the bonds of illusion which conditioned him—for the most part unconsciously.

From the time he moved to the United States in 1933 (fleeing the Nazi persecution of Jews and intellectuals), he became continuously more progressive and controversial in his thinking and writing. This progressivism (including a vigorous support of the "Peace Movement") lasted for almost fifty years until his death. Eric Fromm can be understood as an enemy man's alienation from his deeper self, and a proponent of individual, social and "existential" *sanity* based upon wise ethics, self-understanding and the assumption of individual responsibility.

Some of his better known words are: *Escape from Freedom*, 1941; *Man for Himself*, 1947; *Psychoanalysis and Religion*, 1950; *The Sane Society*, 1955; *The Art of Loving*, 1956; *May Man Prevail?*, 1961; *Beyond the Chains of Illusion*, 1962; *The Revolution of Hope*, 1968; *The Crisis of Psychoanalysis*, 1970

A Summary of Essential Points to Bear in Mind when Interpreting the Astrological Chart of Eric Fromm

- a. We will hypothesize that the soul is focussed on the second ray of Love-Wisdom, with the *wisdom* line emphasized (though it is to be remember that one of Fromm's most popular books was *The Art of Loving*. Fromm's writings bespeak a deep experience as an observer of the human condition. His writings demonstrate a wise perspective steeped in religious and ethical philosophy strengthened by the insights of twentieth century psychology.
- b. Two of the second ray constellations/signs are emphasized in his chart. Pisces holds Mars, the exoteric ruler of his Aries Sun, and second ray Gemini holds both Pluto and Neptune (a planet with a high second ray association).
- c. There is much of the third ray implicit in his work. The Jewish Tradition from which he derived so much of his early conditioning and intellectual training, is strongly upon the third ray of Creative Intelligence.
- d. Fromm's Libra Ascendant confers the third ray as does *third* ray Saturn in *third* ray Capricorn, placed in the *third* house of the chart.
- e. When considering the union of the second and third ray, a reasonable case can be made for a third ray soul and second ray personality. The wisdom line of the second ray is, however, resonant with the third ray (and the first). Much will depend upon how we see Fromm's role and who we find to be his intellectual associates (were they Freud, Jung, Adler, Assagioli?). Although, not trained as a

physician (as were Freud, Jung and Assagioli) he did engage in psychoanalytic practice (which is therapeutic) and his writings were, shall we say, ‘philosophically therapeutic’ in nature. His purpose was to heal the ills of society. The second ray soul emphasis *does* make sense (according as well with his continuing *faith*, even though he incorporated Marxists ideas into his theories).

- f. The strong Sagittarian emphasis (three major planets, the NN and Chiron) emphasize the abstract mind (attuned generically to the third ray) and a strong Gemini (the third sign) emphasizes the versatility of mind associated with the third of the ray energies.
- g. We can isolate a significant sixth ray as well, given Fromm’s *commitment* to the emancipation of humanity from its psychological illusions. For an Aries person, sixth ray Mars is always a significant factor, and it is placed in sometime sixth ray Pisces. Sagittarius, the strongest of the sixth ray signs/constellations holds Jupiter (its ruler), Uranus and the Moon, as well as Chiron (with which it has special resonance) and the forward directing North Node. We can see some of the contributants to Fromm’s progressivism.
- h. The energies of Fromm’s Aries Sun-sign reinforced his pioneering attitude, helping him rebel against the psychoanalytic establishment (well represented in his chart by conservative Saturn in conservative Saturn in the third house of mind). He surely had his orthodox and traditionalist aspects, represented by a very strong Saturn, but we can read this position in relation to his continuing interest in ethics and morality. With strong Aries he was always ready to break with orthodoxy (whether religious or intellectual) and force his own rather eclectic path.
- i. We note that the Aries Sun is places in the therapeutic sixth house, contributing to his strength as a social critic.
- j. Mars, the exoteric ruler of Aries is on the cusp of the fifth/sixth house. It is often the position of one “with a mission”, and a sense that something or someone can be “saved”. We can easily see that Fromm’s writings were no mere academic exercise, but were presented with the purpose of changing society and healing its ills. Pisces is also a medical sign, and Mars is placed on the cusp of a medical house, so we cannot overlook the therapeutic intent of his thought, or the degree to which he was “moved” and moved others in the cause of correcting the perceived wrongs (i.e., dysfunctional patterns).
- k. Incidentally, from an physiognomical perspective, the placement of ruling planets is very important in defining appearance. You will note the “bow” in Fromm’s nose. This, different from the “Roman nose” often produced by Leo and Capricorn (especially when functioning with the first ray) is found in relation

to Pisces. Mars, the exoterically ruling planet of the Aries Sun-sign is placed in Pisces. Hence the feature. Of course, Saturn in ‘boney’ Capricorn helps.

- l. When we speak of Fromm as a ‘social therapist’ we must note the conjunction of mentoring/guiding Chiron in Sagittarius with the aspiring Sagittarian Moon in the third house of thought. There is something about Fromm which seems to know the ‘right direction’, and he wishes to point the way (Chiron) to others.
- m. There are those who heal the physical body, those who heal the emotional body, and some have the task of ridding the mental body from debilitating illusions. Eric Fromm belonged to this last category. This Chiron placement is about releasing us from the conditioning (Moon) of our prevailing thoughtforms (third house), and pointing the way to a more enlightened (Sagittarius) perspective.
- n. It should be noted that Neptune opposes Chiron, adding a subtle, intangible quality to the healing suggested. Neptune is associated with intuition and the buddhic plane (the plane of harmony and ‘healing’). To guide others, Fromm was relying upon some very deep intuitions. This Neptune placement tells us something about his innate mysticism, and why he never abandoned it. It is a ‘mystical’ placement, whereas the Jupiter/Uranus conjunction opposing it by sign is more ‘occult’.
- o. If we wish to locate an energy stream contributing to Fromm’s breadth of philosophical understanding and his eclecticism, we have but to note the conjunction between comprehensive Jupiter and iconoclastic Uranus in perspectivizing Sagittarius. An original and comprehensive point of view is what we may expect, especially as these two are united in the house of mind. We have these two planets placed in Sagittarius, one of the signs of “higher mind”, but expressing through the third house of “lower mind”. We see here the possibility of antahkaranic work—the bridge between the lower and higher mind.
- p. Fromm was clearly a social visionary, a ‘utopian’, but a very ‘sane’ one. He saw the possibilities of a truly *sane* society, filled with the possibility of beneficent consummation for its members. He was possessed of a benevolently revolutionary vision. Heinrich Himmler, who had the very same conjunction in the tenth house (for they were born in the same year) was also a utopian, and foresaw an entirely new social order based on an internationally triumphant Nazism. Himmler’s vision was *malign* and Fromm’s (based on love, wisdom and illusion-dispelling understanding) was benefic. The planetary energies are neither good nor bad in themselves; the beneficence or maleficence of their expression depends, in the case of humanity, upon the spiritual quality of the human being who utilizes them.
- q. We note the presence of the North Node in Sagittarius conjuncted to Fromm’s Uranus and also Jupiter. Indeed he was to be an author and a thinker, and

his mission (indicated by that Sagittarius NN) was to help people see more clearly—both their possibilities and their illusions.

- r. The Neptune/Pluto wide conjunction in Gemini in the ninth house, shows Fromm's concern with glamors and illusions (though the word glamor would not have been used by him). Through Neptune, he appreciated well the deception imposed by "socially patterned defects", and also the stream of buddhic intuition which could dispel such illusions. That stream was pervaded by a stream of love, for Neptune is the "God of Reasoning" and represents "Pure Reason" in a buddhic sense. Pluto on the other hand, is the will to *destroy* illusions, but digging deeply into them (the analytic method) and proving them to be insubstantial. It is interesting how much like the glyph for Sagittarius the true glyph for Pluto appears. The opposition between utopian Jupiter/Uranus and destructive Pluto works as a 'unit of revelation'. From destroyed through acute reasoning and penetrating analysis those illusions which impeded the way to a more optimal functioning of man and society.
- s. Some of Fromm's power of critique can be seen in the close contraparallel between assertive Mars and Mercury the planet of thought and speech.
- t. Mercury is the esoteric ruler of the Sun-sign, Aries, and is placed in Aries, and thus esoterically dignified. For the advanced individual, Mercury in Aries confers originality of thought and has special relation to the destruction, as by fire, of the "jungles of illusion". We note as well that Mercury is retrograde indicating one who does not think in a strictly orthodox manner, one with his own style of thinking. The wide trine from Jupiter to Mercury surely expands the thought, and Uranus, also involved through "translation of light" adds to the originality—indicated in this chart in a number of ways already mentioned.
- u. Libra is the Rising-sign, and the probable decanate is the second ruled by Saturn. Here we find a soul-orientation towards the sanity and *true* normality which would result in ethical behavior and right human relations. Fromm was a pioneering individual, ever forging ahead with his own agenda, but he strongly believed in the social contract—not the contract of "conformity", but a contract involving real mutuality and cooperation by authentic, self-directing individuals.
- v. There is something of the strict teacher in Eric Fromm, pointing out the dangers of our present, stultifying crystallizations (Saturn strong) and offering us an ethical and edifying structure to replace the stultification (Saturn again).
- w. Issues of conformity and non-conformity were prominent in his psyche and his social philosophy. We can see why. Saturn (the planet of the *conformist*—and not all conformity if "bad") is powerful through his placement in Capricorn which it rules exoterically and esoterically, and its rulership of the middle decanate of

rising Libra). However, Uranus is the esoteric ruler of Libra and the hierarchical ruler of his Sun-sign Aries. The first is certainly important, far more so than the latter.

- x. Uranus in Libra alters the social contract to break Saturnian stultification. Fromm was writing about a potentially new society (Libra, in conjunction with visionary Sagittarius). We note that Uranus, as the Ascendant's esoteric ruler is placed in forward-looking Sagittarius, so the social structure conceived was definitely a departure from the one existing. Uranus comes to change the status-quo.
- y. The question of the individual's (Aries) role in society (Libra) was a major theme. Could the individual be not-aggressive (Libra) yet still self-directing (Aries), and still retain his individuality (Aries) without being like a "blind sheep" (Aries)? Could a new society (Libra and Uranus) be fashioned in such a way to promote the expression of each individual's core identity (Aries) and yet lead to peaceful, cooperative and progressive social interaction (Libra)?
- z. We cannot enter this chart extensively, discussing the interesting issues of timing and many of the finer points. It should be noted that a number of the fixed stars have made their contribution to Eric Fromm's energy system. The nebulae Acumen and Aculeus are prominent (Acumen conjuncting the Moon and Aculeus, Chiron). Sharpness of intellect is associated with both as well as issues of "blindness". In this case we find Fromm revealing the blindness of his contemporaries and, as a result, enduring their 'stinging attacks' (for these two nebulae are found in the stringing tail of the Scorpion. Mirzam, the star called "the Announcer" is also closely involved with Chiron (and Venus) indicating the importance of the guiding Chiron function, "announcing the way" for those who need guidance through the maze of dysfunctional social conditioning. Pluto conjuncts Rigel, Who is a teacher and educator. The destructive influence of Pluto clears the way to the great illumination which Rigel represents. There are several other star contacts for which study is recommended.
- aa. Parallels of declination should also be studied. There is a great configuration of opposing parallels (one group contraparallel to the other) placed in twenty-two degrees north/south. Within this complex we find an *exact* parallel of the Moon and Uranus (transformation of the lunar nature, and rebellion against traditionalism and orthodoxy) and a very close connection between MC, South Node and Neptune, strengthening the transcendental dimension.
- bb. We see in Eric Fromm a spiritualized intellectual. He was able to synthesize many different streams of thought into a coherent, if eclectic, whole. He was also able to blend the demands of the mystic and the intellectual (or in terms of the Ageless Wisdom) of the mystic and the occultist.

- cc. We might say that in relation to the Ten Seed Groups, his work was with the “Observers of Reality” (second group) and also with the “Psychologists” (group eight). One of his significant purposes was the dissipation of glamor and illusion, and this he undertook not so much with occult means as with the power of thought.
- dd. Living true to his Venus (planet of the soul) in illuminating Taurus, he was a bearer of the light (a committed light bearer, one might say, as Vesta was conjuncted to the Venus position). That light was taken into the dark places of the human psyche represented by the eighth house.
- ee. As we contemplate his life and work, we are obliged to recognize one who has conquered many of his own glamors and illusions and is committed to seeing the same cleansing performed on a larger, social scale. It is the work of one who has at least achieved the second initiation, and is working therapeutically on the astral and mental bodies of humanity.
- ff. Fromm seemed to be cognizant of a great choice (Libra) confronting humanity—between freedom and slavery, between individuality and conformity, between enlightenment and illusion. It was his task to present the alternatives (Libra) and help humanity make the correct decision. We must judge that in terms of that aspect of the Divine Plane with which he was associated, his work was successful.

ABRAHAM MASLOW

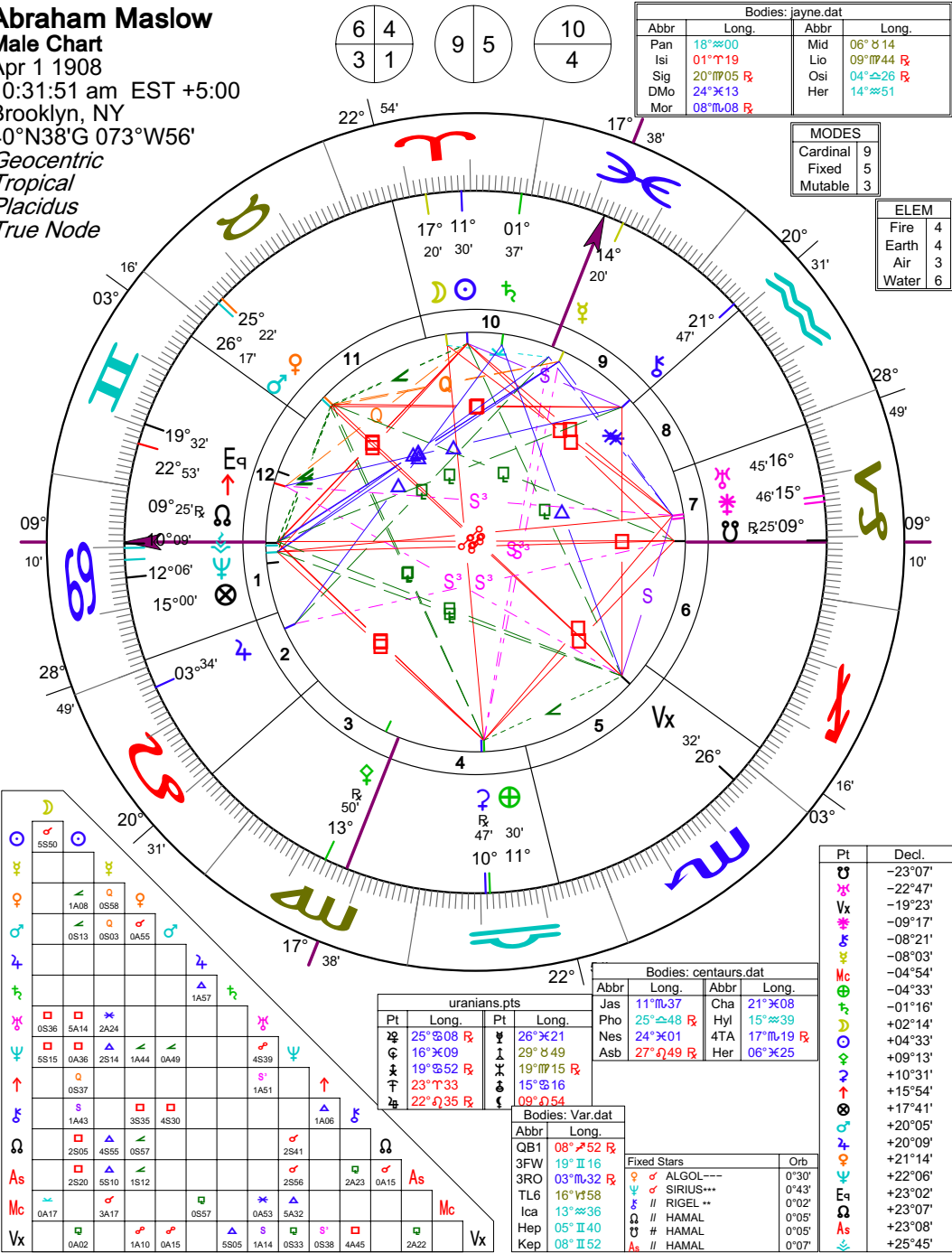
Abraham Maslow: Father of Humanistic Psychology, the Psychology of “Self-Actualization”: (April 1, 1908, New York City, time unknown. Died, June 8, 1970, Menlo Park, California, of a heart attack). A proposed rectification has been offered based upon a speculative time of 10:31:51 AM)

Whether or not this rectification is strictly accurate, much can be derived simply from the planetary positions independently of the Ascendant and the house cusps.





Abraham Maslow
Male Chart
Apr 1 1908
10:31:51 am EST +5:00
Brooklyn, NY
40°N38'G 073°W56'
Geocentric
Tropical
Placidus
True Node



Abraham Maslow - Chart 1

Natal Chart

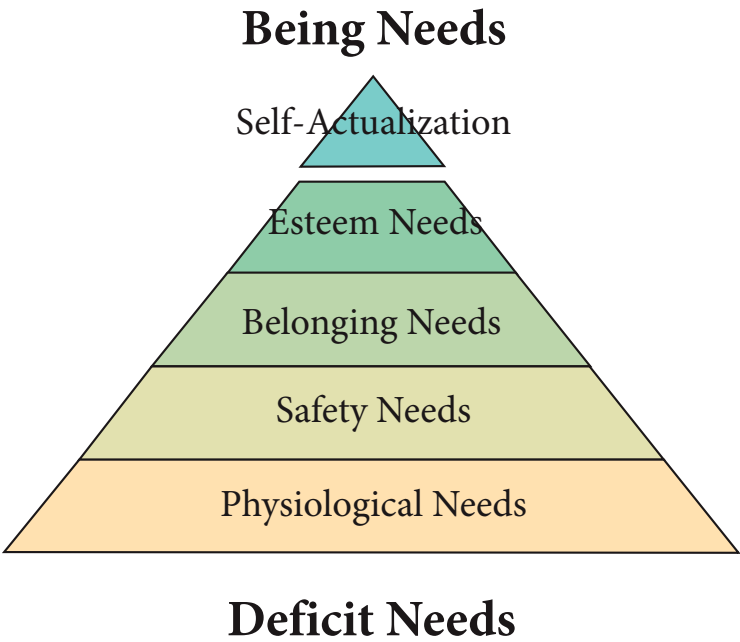
April 1, 1908 - Brooklyn, New York, USA

(Proposed Ascendant Cancer. Neptune and Vesta are rising in Cancer; proposed MC in Pisces, with Mercury in Pisces at the MC; Sun and Moon in Aries; Saturn also in Aries; Venus and Mars in Taurus; Jupiter in Leo; Uranus in Capricorn conjunct; Pluto in Gemini; Chiron in Aquarius)

Abraham Maslow was the “Father of Humanistic Psychology”. He introduced, first, the concept of the Third Force in psychology—Humanistic and Existential Psychology, and then, towards the end of his life, the concept of the *Fourth* Force in psychology—”Transpersonal Psychology”. Many of us involved with the Ageless Wisdom and the New Age Movement, owe a great debt of gratitude of Maslow’s creative thinking and to the unrelenting positivity which developed in his consciousness once he realized that possibilities connected with the “farther reaches of human nature”, the title of a collection of his writings published posthumously.

His early work in psychology was conventional enough; he was in a way a laboratory psychologist studying primate behavior (a good opportunity to use the fifth ray!). Later, after leaving the University of Wisconsin where he did all his undergraduate and graduate work, he became a member of the psychology faculty of Brooklyn College (where he served from 1937 – 1951). During this time he developed one of his key concepts—the “Hierarchy of Needs”.

Briefly, Maslow noticed (largely as a result of his studies with baby rhesus monkeys, that some needs were more pressing than others. Certain relatively basic needs are quickly forgotten if even more fundamental needs are unfulfilled. He transferred the concept to human behavior and elaborated it into a five-leveled construct. The following diagram illustrates these needs:



Maslow sought to understand human neurosis in terms of the non-fulfillment of needs. If, in childhood, a certain level of need was poorly met, the consciousness may “fixate” upon it and obsess over meeting such needs long after the needs have actually been met! For instance, those who have spent their childhood in a war situation without sufficient food and safety, may continue to worry about sufficiency of food and their personal safety long after they have enough food and are actually safe. He sought to help people understand and meet their lower-level needs so that they would be freer to pursue the fulfillment of progressively higher order needs. Those who have fulfilled the four lower categories of needs and are at work on the triangle which caps the pyramid are involved in the process of “self-actualization” (a process innately self-satisfying and virtually endless).

During the 1930's Maslow met many illustrious people who were fleeing the Nazi regime. Some of these people were the “crème of European Jewry”. Maslow found in them special qualities which were not abnormal but ‘super-normal’. He admired such people and began studying them, noting the qualities which distinguished them from more ordinary individuals.

He noticed the following qualities in self-actualizing people:

- a. they were reality centered
- b. they were problem centered
- c. they had a different perception of means and ends
- d. they had a need for privacy
- e. they were relatively independent of culture and environment
- f. they resisted enculturation
- g. they had democratic values
- h. they had compassion
- i. they enjoyed intimate personal relationships
- j. they had an unhostile sense of humor
- k. they accepted themselves and others
- l. they had spontaneity and simplicity
- m. they had a certain freshness and appreciation of life
- n. they were creative
- o. they had more peak experiences than other people. (A peak experience is an experience of exaltation, union, great joy, happiness, profound compassion, etc. As esotericists we would say it is the result of a very full soul-infusion with even a touch of the spirit/monad)

Maslow found that self-actualizing people also had certain needs upon which their happiness depended. In order to be happy they needed the following:

- a. **Truth**, rather than dishonesty.
- b. **Goodness**, rather than evil.
- c. **Beauty**, not ugliness or vulgarity.
- d. **Unity, wholeness, and transcendence of opposites**, not arbitrariness or forced choices.
- e. **Aliveness**, not deadness or the mechanization of life.
- f. **Uniqueness**, not bland uniformity.
- g. **Perfection and necessity**, not sloppiness, inconsistency, or accident.
- h. **Completion**, rather than incompleteness.
- i. **Justice and order**, not injustice and lawlessness.
- j. **Simplicity**, not unnecessary complexity.
- k. **Richness**, not environmental impoverishment.
- l. **Effortlessness**, not strain.
- m. **Playfulness**, not grim, humorless, drudgery.
- n. **Self-sufficiency**, not dependency.
- o. **Meaningfulness**, rather than senselessness.

It was Maslow's estimate that perhaps only two percent of the world's population was truly self-actualizing.

With these thoughts in mind, we can undertake an astrological study of Abraham Maslow. First, are there justifications for using the chart here proposed, as certainly other charts are possible.

A strictly qualitative study of the chart (though useful) is often dangerous as astrologers can "read into the chart" qualities which they know to exist in the individual. A study of cycles is, therefore, indispensable. It is in relation to transits, progressions, directions and eclipses that a chart can be reasonably confirmed, and then the qualitative approach may be more confidently pursued. This is not to say that a qualitative analysis may not be useful and an indication of the correctness of a rectification even before there is relative certainty; only that the dynamic or cyclic factors in the chart should make sense, otherwise the chart may well be fallacious.

If we succeed to bring the angles of a chart to within a degree or two of correctness, we shall have succeeded in our rectification.

Perhaps the first thing we do is look at the picture of the client. In this case you can study the three pictures above. The face should reveal the signs. In Maslow's case we notice a slightly diamond shaped face which is commonly found with strong Cancer and Capricorn. Both signs are represented in his chart even without the proposed Cancer Ascendant. We note the lips are large and the mouth wide; these are indications commonly (but not exclusively) found when Cancer is strong in the chart. We note the eyebrows are faint—a Cancerian indication. The nose is outstanding. It is very broad as in the case of those who have strong Taurus and sometimes strong Leo (the flattening of the Lion's nose—not in all decanates). Mars is the ruling planet of his Aries Sun, and Mars is placed in Taurus, thus accounting, partially, for this feature. The Sun is also in the Lion decanate of Aries (the second decanate ruled by Leo), and thus the broadening influence is strengthened. Venus is there too. Venus rules Taurus and thus disposes Mars. This strengthens the obvious Taurean features of the face, including the lowering of the forehead—a Taurus/Scorpio trait in many instances. But there is such an unusual emphasis upon the nose that one begins to suspect another influence—that of Cancer, which frequently enlarges the nose, especially the area around the nostrils. Maslow's nose is unusual for its size and Cancer can often give the so-called bulbous nose. We notice also a cleft at the tip of the nose. This is Cancerian or Capricornian in nature. Either of those two signs will give this distinguishing feature, as will the influence of Capricorn or Cancer as zodiacal decanate rulers. Not only do planets rule decanates (ten degree sections of third degree signs), but whole signs rule decanates as well. In this case, Maslow has his exoterically ruling planet Mars (ruler of the Aries Sun-sign) in the *Capricorn decanate* of Taurus, and Venus is also there. This may be enough to give the cleft in the nose, but Cancer could also be involved—especially because of the size of the nose. We also notice that the chin is not strong. Whereas Capricorn does give a strong chin, Cancer weakens the chin generally. The chin associated with Aries is neither large nor small. So again, given all other factors, we suspect the Ascendant as Cancer.

A physiognomic analysis like the one above is a good place to start. Obviously it is only a beginning. A chart can be erected on the basis of appearance and then checked for conformity with the general life pattern. The Cancer-rising chart seems neither necessary nor unnecessary in the life of an eminent psychologist, so by itself, it will not provide sufficient indication. There is, however, a great emphasis on professionalism (with the Sun/Moon conjunction in the tenth house and Saturn there as well. Also Mercury is on the MC, a good placement for an author and theorist. Interestingly, Neptune and Vesta rise. This must be significant if the chart is accurate and we shall see as we proceed why they may be so.

In the method of rectification chosen for Maslow, eclipses (especially solar eclipses) played a very important role.

We note that, for instance, in 1951, Maslow became head of the psychology department at Brandeis University, after some fourteen years of teaching at Brooklyn College. This

would represent a significant elevation in status and authority. We first look for the eclipses which occurred around this period, granting them a possible year of influence after the event and with a noticeable effect occurring even six months before the eclipse. We find the following.

Sun	SEcl	(X)	Tr-Tr	Sep 11 1950	18°Vi49' D\
Sun	SEcl	(X)	Tr-Tr	Mar 7 1951	16°Pi29' D

There is a solar eclipse in on the IC (home) on September 12, 1950 and an even more significant solar eclipse on the MC on Mar 7, 1951.

If we examine the Chart 52 for the period, we shall notice that transiting Jupiter is at the MC and moving towards a conjunction with the Sun/Moon conjunction. Presumably by this time in March, he was notified of his new appointment at Brandeis. The eclipse on the MC puts a tremendous emphasis there and the transit of Jupiter only adds to the elevation.

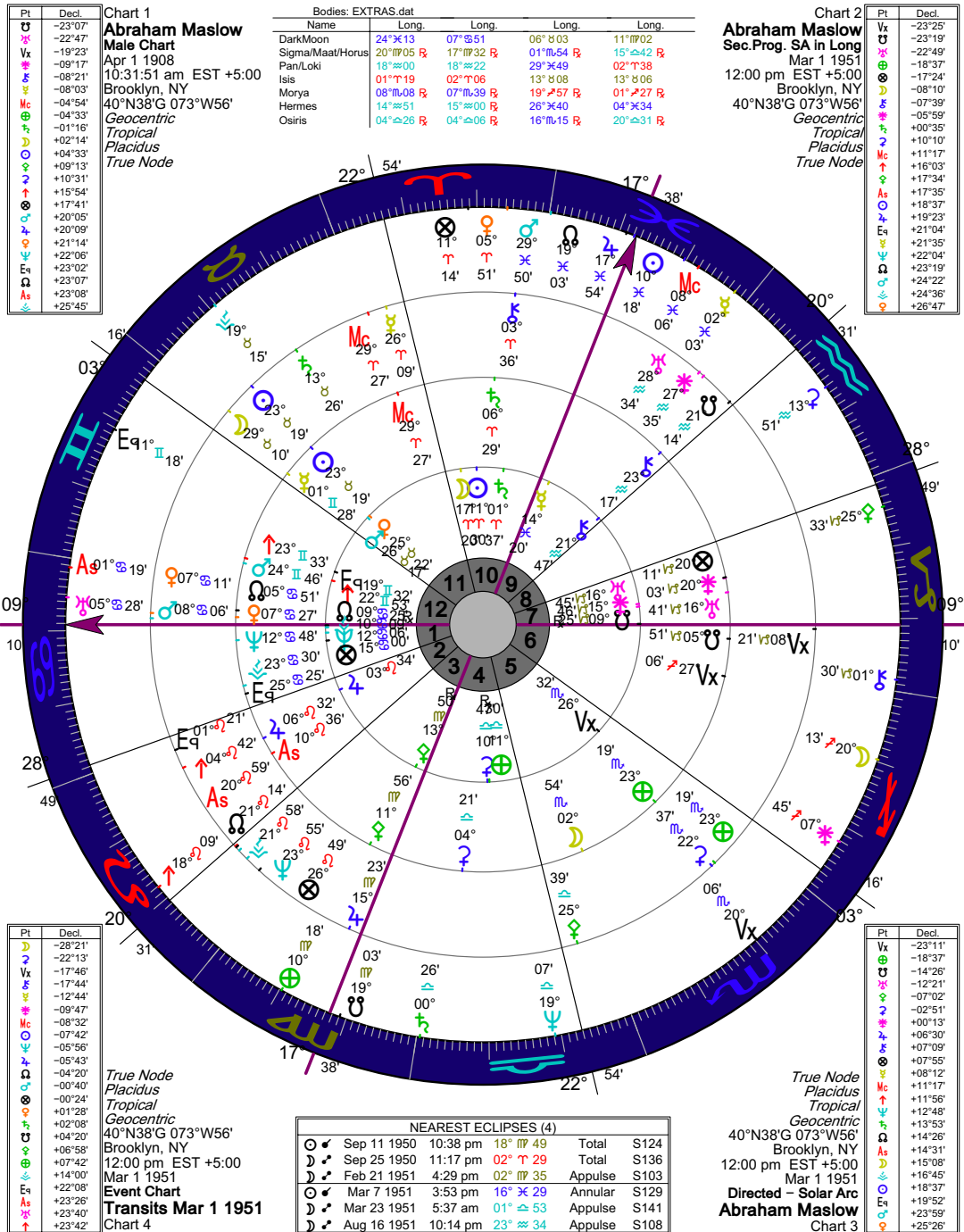
As well, and it is startling, we see transiting Uranus crossing the Ascendant bringing a great change in life which would promote soul purpose. One could set the chart on the indications above and be relatively confident. But let us go further.

We will not consider the time of Maslow's death, June 8th, 1970. It is just about one "draconic cycle" later. The Moons nodes have completed a cycle and therefore eclipses will be approximately the same as they were nineteen years earlier in 1951. We find the following:

Sun	SEcl	(X)	Tr-Tr	Sep 12 1969	18°Vi54' D
Sun	SEcl	(X)	Tr-Tr	Mar 7 1970	16°Pi44' D

Note that, indeed, the eclipses are very similar to the 1951 eclipses. They occur on the IC (the "end of life", as it is called, about nine months before the death, and on the MC in Pisces about three months before Maslow's final heart attack). Solar eclipses on important points in the chart will often be found before or shortly after important events. Towards the later part of life, solar eclipses on the angles or the "lights" (Sun/Moon) can signal death. It often works this way.

In addition to these two potent eclipses, we find transiting Saturn as 16° plus Taurus on the progressing MC at 17° plus Taurus. The Moon had entered Leo, the sign of the heart, and Maslow had been ailing for some time. Transiting Uranus is conjuncting SA directed Jupiter, the planet ruling the heart. But most importantly, and confirming the chart almost beyond any shadow of a doubt, we see SA directed Uranus exactly conjunct the proposed MC, bringing he career to a sudden end through death. Uranus is directly associated with the heart and is a planet implicated in heart attacks. Planets directed by solar arc do not retrograde. They simply move as the Sun moves, about one degree per year. The author's astrology teacher, Charles Jayne, said of Uranus that it was an excellent timer and could be depended upon to be exact. One would be tempted

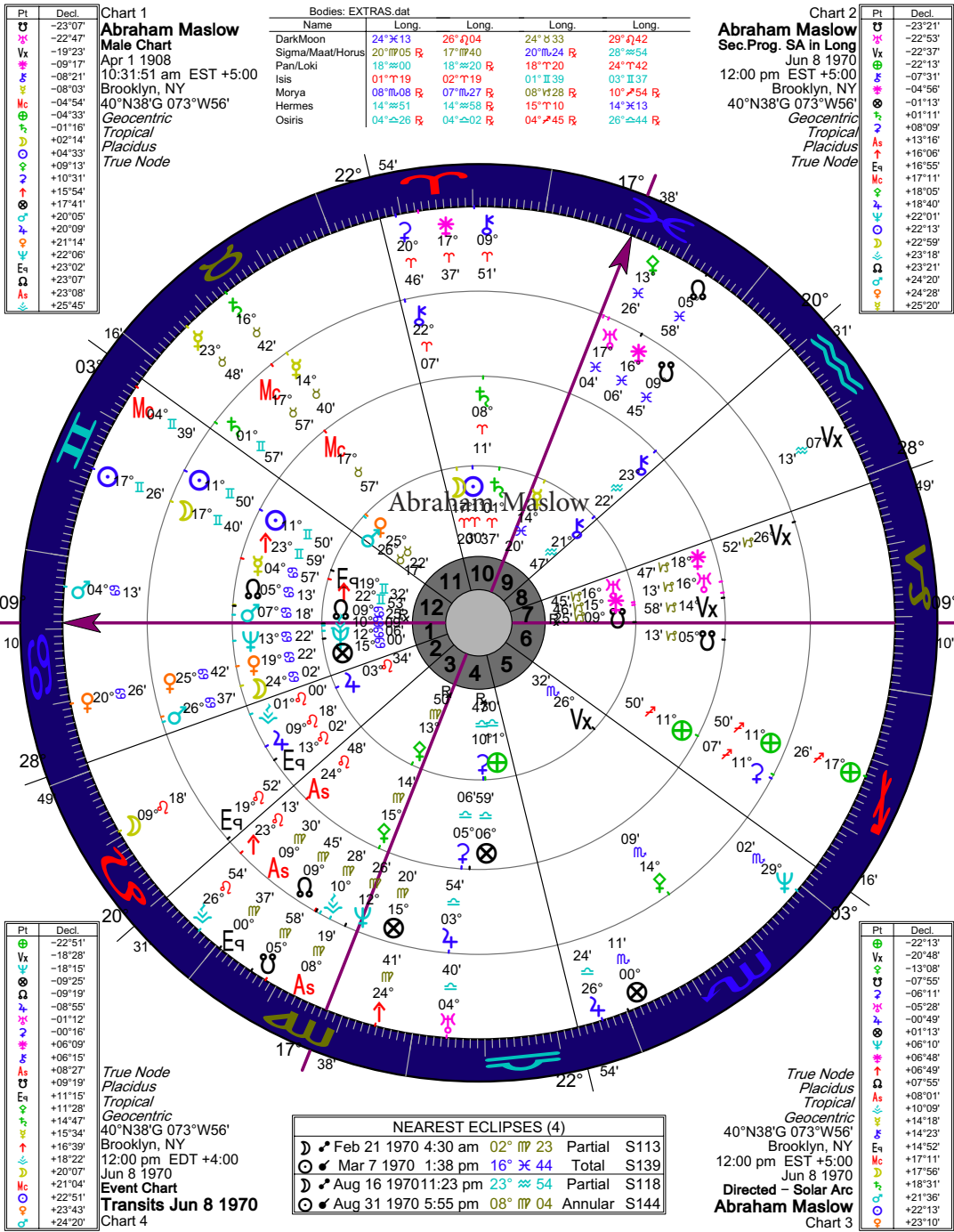


Abraham Maslow - Chart 2

Four Wheel Chart

Natal (April 1, 1908) - Secondary Progression (March 1, 1951)

Transits (March 1, 1951) - Solar Arc Directed (March 1, 1951)



to move the time of birth by almost exactly two minutes to make SA Uranus coincide with the MC. This would have to be tested, but then the Sabian Symbol for the degree of the Ascendant would be less appropriate. As it stands “A Large Uncut Diamond” is the symbol for the 10th degree where as for the 9th degree the symbol is “A Tiny Nude Miss Bends Over a Pond Trying to Catch a Fish”. Clearly the 10th degree is most appropriate for one so interested in the refinement of character called “self-actualization”

We could stop here thinking that we had done enough, and probably we have done sufficient work to be quite confident in the chart we have. But the author tried one or two other things and was rewarded with direct confirmations. The solar eclipses were active again.

Maslow’s first major book was published in 1954, *Motivation and Personality*. His next very important book was published in 1962, *Towards a Psychology of Being*. Checking the solar eclipses for these two years we find the following.

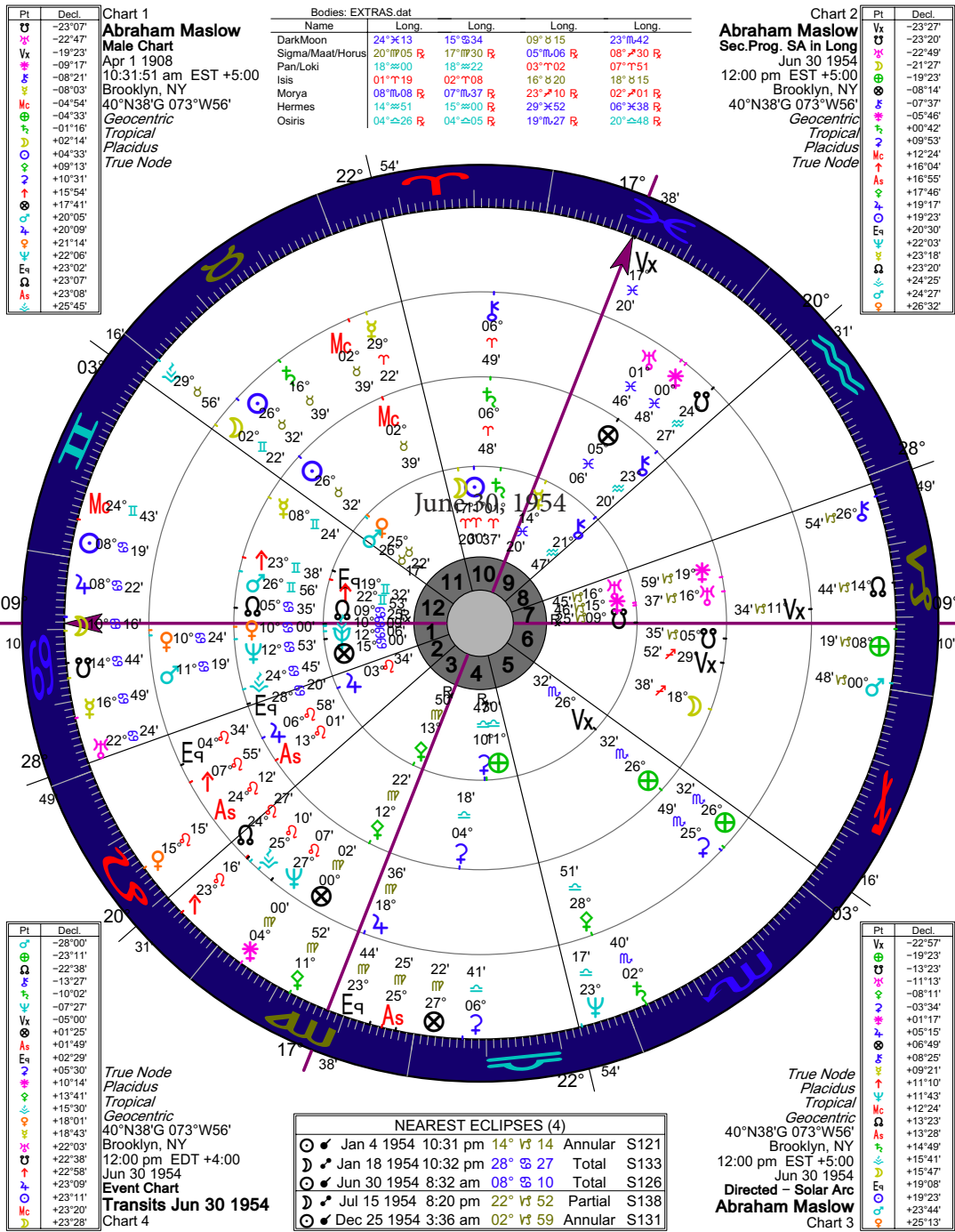
Sun	SEcl	(X)	Tr-Tr	Aug 10 1953	16°Le45’ D
Sun	SEcl	(X)	Tr-Tr	Jan 4 1954	14°Cp13’ D
Sun	SEcl	(X)	Tr-Tr	Jun 30 1954	08°Cn10’ D

The first eclipse in August of 1953 is within four degrees of his progressing Ascendant (the progressing soul-indicator). This is interesting and indicative but not conclusive. The next eclipse occurs within one degree of his natural Uranus. This is important, but not conclusive, because that eclipse would have occurred on Uranus no matter what the Ascendant had been. The last eclipse in 1954, however, occurred within less than a degree of his proposed Cancer Ascendant and even closer to it if we move the time of birth back two minutes to accommodate the “death transit” of Uranus. Note the chart below.

The next eclipses, along the same line, occur in 1961 and 1962 as follows. They coincided with the publication of *Toward a Psychology of Being*.

Sun	SEcl	(X)	Tr-Tr	Aug 11 1961	18°Le31’ D
Sun	SEcl	(X)	Tr-Tr	Feb 5 1962	15°Aq43’ D
Sun	SEcl	(X)	Tr-Tr	Jul 31 1962	07°Le49’ D

In the August 1961 eclipse, we find it conjuncting the progressed Ascendant at 18° plus of Leo, and the progressing Ascendant is very time-sensitive. The next eclipse in February of 1962 is conjunct the progressing Descendant within three degrees. This conjunction is as good as a conjunction with the Ascendant, because the progressing Descendant is dependent upon the degree of progressing Ascendant. The third eclipse is important as it conjuncts progressing Jupiter, but progressing Jupiter is not time-sensitive. Nevertheless, we again have the necessary confirmation and can proceed with confidence with the interpretation of Maslow’s chart.



Abraham Maslow - Chart 4

Four Wheel Chart

Natal (April 1, 1908) - Secondary Progression (June 30, 1954)

Transits (June 30, 1954) - Solar Arc Directed (June 30, 1954)

A Summary of Essential Points to Bear in Mind when Interpreting the Astrological Chart Of Abraham Maslow

- a. The soul ray of Abraham Maslow is undoubtedly the second ray of Love-Wisdom. This ray advances through the “attainment of positivity” (R&I 507) and Maslow’s psychology was precisely that—the ‘psychology of positivity’, the study, not of abnormal and pathological cases, but of the very best human beings to find out what made them the best. Even in his list of qualities that characterized the self-actualizing person, one can see a slight bias towards second ray virtues (but, after all, we do live upon an essentially second ray planet in a second ray solar system!).
- b. The astrological conduits for the second ray are as follows. Two of the three signs which transmit the second are tenanted. Pluto is placed in Gemini (this in itself is not much of a second ray indicator) and Mercury, the esoteric ruler of the Aries Sun-sign is placed in second ray Pisces. This elevated Mercury is a very important placement.
- c. The Sun and Moon are conjuncted in Aries in which sign the second ray Sun is exalted. This could be an important and radiant transmitter in the chart of a soul focussed upon the second ray.
- d. Most importantly perhaps, Jupiter the primary second ray planet, what we might call the ‘planet of the soul’ because it is a sacred planet transmitting the soul ray is in Leo in the second house, esoterically the ‘house of wisdom’, and is found in Leo, the sign of the *heart*. In an advanced soul such as Maslow, this is a very *positive* second ray indicator and accounts significantly for his search for positivity through the Psychology of Self-Actualization.
- e. We cannot ignore the rising Neptune, esoteric ruler of the proposed Cancer Ascendant. It has a deep resonance with the second ray, even though in this instance it may be more connected with the undoubted idealism, reverence and veneration for “wonderful people” which stimulated Maslow’s search.
- f. We find Venus and Neptune within a degree in the parallels of declination. This is like a conjunction and sensitizes the love nature.
- g. As long as we are mentioning Neptune, we may well find that this rising planet of aspiration and transcendence, indicates a sixth ray personality, determined to ‘rise above’ the sickening perspective on human nature presented by abnormal psychology. If one looks closely at Maslow’s eyes (in the photographs provided) one can see both kindness and aspiration—veneration for those of noble character. Neptune confers the power to tune in on the really good things about the human being. This is the planet of “rose-colored glasses”, found in those who are naïve. It cannot be said that Maslow was naïve, however. He was, in his early

years, a hard-headed scientist, focussed significantly, so it would seem, on the fifth ray. He also had enough Pluto expressing in his life (Pluto in the twelfth house of the subconscious mind) to understand the dangers of the Neptunian attitude—avoidance of the unpleasant. In fact later, after cataloguing the virtues of self-actualizers, he also catalogued their unexpected liabilities. So it was a realist. No, this Neptune was tuning in on something very *real*, present in the higher reaches of human nature. The place where bliss can be found.

- h. Maslow gave us the term “peak experience” to express the inexpressible happiness, joy and bliss of those who have transcended their lower nature (as we esotericists would say). Neptune is the plane of bliss and transcendence, and Vesta (another partially sixth ray indicator) conjuncting it only intensifies the search for transcendent states. The sixth ray wishes to rise into ideal states. In Maslow’s case, through hard study and much research, he paved the way for what we might call a ‘legitimate rise’.
- i. Other sixth ray indicators are devoted Vesta very highly elevated by declination, and a very close and enthusiastic Mars/Jupiter parallel of declination.
- j. The fifth ray seems prominent in his makeup—at least given the early research performed, and, in general, his interest in research, per se. The only fifth ray sign/constellation transmitting the fifth ray and holding one of the normal planets is Leo in which Jupiter is placed. This is hardly a fifth ray indication. However, Venus the planet of the fifth ray is in its own exoteric sign, Taurus, and is conjunct the partially fifth ray ruler exoteric ruler of Aries, Mars. Mars rules exoteric science and the five senses we are told. They are both placed in a very material though knowledge-oriented sign, Taurus. Interestingly, there is an aspect of 72° between the usual mental indicator, Mercury, in Pisces, and the Venus/Mars conjunction. This aspect, the “quintile” is formed by dividing the 360° circle by five. Thus, the aspect itself, containing *three planets intimately associated with the mind*—Venus, higher mind; Mars, lower mind; and Mercury all phases of mind (though more intuitive here)—is a strong indicator of the possible presence of the fifth ray. This aspect probably made possible Maslow’s work with primate research and his later researches into sexuality (as Taurus is one of the sexual signs, and sexual Mars is placed therein).
- k. Not having known Abraham Maslow personally, it is not easy to determine his possible astral ray. Aspects of both ray six and ray two are suggested. One can feel him moving ever closer to a second ray manifestation in the astral body as his life proceeded.
- l. The ray of the physical body cannot also be easily determined. In his photographs he does not appear fastidious, yet there are many indicators which involve seventh ray signs—Saturn in Aries, Cancer rising and holding Neptune and Vesta

and seventh ray Uranus in the sign which most strongly expresses the seventh ray at this time—Capricorn.

- m. The ray chart, then, would look something like this: 26-5 6/2 7?
- n. The Sun/Moon conjunction (a new Moon conjunction, really) made of Maslow a pioneer—though hardly an offensive pioneer who ran over others as more first ray individuals might tend to do. Instead he eagerly advanced new and progressive ideas, founding two major psychological movements: Third and Fourth Force Psychology (i.e., Humanistic Psychology and Transpersonal Psychology). Can we say that the study of esoteric psychology based upon the seven rays, esoteric astrology and the chakra system, will constitute a *Fifth Force* in psychology? There is good reason to believe so.
- o. We can see in him the great enthusiast, driven in relation to his work. The Sun and Moon conjunct in a sign which knows little restraint and in a house which relates to professionalism tells of his dedication to his work.
- p. It is perhaps fortunate that serious, restraining Saturn is so elevated in the chart, checking impulsiveness with purposefulness, and “applying the brakes” when necessary. It would also confer ambition and point to the way in which Maslow sought to satisfy his parents by pursuing education so seriously and orienting himself at first towards lines of education which they promoted. When he discovered psychology, an indifferent student changed into an ardent student, as might be expected with so much Aries and a personality proposedly on the sixth ray.
- q. We do see an opposition to the Sun/Moon conjunction from caring, nurturing Ceres in Libra the sign of peace and right human relations. Maslow, it would seem, was not an offensive Aries, having so much second ray, and in general, so much of the soft line in his makeup. This Ceres position could only add the agreeableness of his nature and his hope for nurturing, cooperative relationships. It is placed in the fourth house which is a strong placement for a planet of its nature.
- r. The concept of the Hierarchy of Needs seems related to his two earth signs and the planets they contain. Taurus is ever aware of that which is missing and must be acquired. The orthodox ruler of the Sun, Mars is placed there, conjunct the natural ruler of Taurus, Venus. Maslow knew intimately, what man desired and the relative importance of those desires. Perhaps Uranus in Capricorn, really a very seventh ray combination, gave him the notion of *Hierarchy*. It was a very original concept (for twentieth century psychology) and yet very ancient. It allowed him to conceive of this hierarchy as a transformational ascent towards the fulfillment of ever higher needs. He took it upon himself to teach people

how to ascend that hierarchy by fulfilling lesser needs so that they could be liberated (Uranus) to fulfill greater.

- s. Uranus is closely square to the Sun/Moon conjunction showing Maslow to be a true agent of transformation. Aries people do not easily accept the status quo sometimes associated with Libra. They demand the new and change; we can see how Maslow's Uranus position, focused in the house of relationships, would further this demand for the new.
- t. Interestingly, Maslow did an unconventional thing, against the wishes of his parents. He married his cousin (Uranus conjunct Juno—part ruler of the fourth house of family). They had two children and an apparently happy married life. As another confirmation of the Cancer Ascendant, those influenced by that sign are liable to seek for a partner someone who seems 'familiar,' for instance a member of the family. Cancerian men often marry those who remind them of their mother.
- u. The elevated Mercury position in the sign of its fall but conjunct the proposed MC is very powerful. Mercury, already in an intuitive sign, Pisces, is trined by one of the rulers of Pisces—Neptune, the planet of intuition. Whatever may have been his concrete mental abilities (and the Mars/Venus conjunction in Taurus shows them a sufficient to academic psychology), his intuitive sense of the *sublime* must have been very refined. This aspect, Mercury/Neptune, involving the two signs in which Neptune rules (Cancer and Pisces), puts him directly en rapport with the buddhic plane, the plane of harmony and of unitive love. It would seem that he received great inspirations from that higher world and saw that some human beings had achieved a real access to that world. He wondered why more people could not touch it, and thus be happier, more fulfilled, more "self-actualized".
- v. The healing potentials of Mercury, the 'caducean god' should not be ignored, as Mercury is placed in a healing sign, Pisces, and very closely parallel the planet of healing, Chiron. Maslow must have been possessed of what Master D.K. calls a very high psychic power—the ability to sense a brother's *need*.
- w. The Jupiter position in Leo is also extremely important, as Jupiter is a 'soul ray' planet. The second house is the 'treasure chest' of the astrological chart. It speaks of gifts, talents and resources—in this case, *spiritual* resources. The accumulated contents of the causal body are found indicated in this house. Leo is the sign related to the *expression* of the causal body, and Jupiter indicates the *fulness* of the causal body and the *full* expression of that repository of garnered quality.
- x. So much of Maslow's psychological philosophy can be seen in this Jupiter position. We all have gifts. Some can express these gifts. The more fully these gifts can be expressed, the more integrated and self-actualized, self-fulfilled the individual

becomes. He was interested in seeing more people come to fulfillment through the full expression of their higher (and often hidden) abilities. We can see this position as a position of abundance. The abundance relates to *quality*. Maslow studied the spiritual qualities in the ‘treasuries’ of highly developed people. He studied the reason for their happiness, their joy, their occasional bliss. He sought to show less fulfilled people how they might become more fulfilled—just like the exemplary people he studied.

- y. He, himself, was in the process of becoming fulfilled. He must have realized his own deficiencies yet sensed that there was something “very good” within his own nature and in that of many people. Like a true second ray individual, he tried to draw that forth, creating, in fact, a psychology of joy rather than of pathology and despair.
- z. The fixed stars tell an unusual story with Venus conjunct the deadly star Algol and both nodes and the Ascendant parallel the forceful, even brutal, star Hamal. Perhaps these parallels conferred great independence of thought and the ability to go forward with one’s theories despite the disbelief and scorn of one’s colleagues. The Venus/Algol conjunction may have been involved in the study of sexuality which interested him, just as the Mars/Venus conjunction in sexual Taurus surely would be.
- aa. A very beautiful conjunction between Neptune and Sirius is prominent. Many people both near the date of Maslow’s birth would have had this indication, but let us remember that Neptune is Maslow’s rising planet and is also the esoteric ruler of his Ascendant—the point in the chart that is supposed to be oriented toward soul fulfillment.
- bb. Those who tread the Path to Sirius are known as “blissful dancing points of fanatical devotion”. They are possessed by “cosmic rapture” and “rhythmic bliss”. Could we not say that the “peak experiences” that Maslow saw as points of great inspiration, were *reflections* of these blissful Sirian qualities?
- cc. We can be sure that Abraham Maslow ‘saw’ some of the higher possibilities of human nature. He admired them, and the people who demonstrated them. We can see, in fact, that he sought to emulate them and to encourage more human beings to become as the *best* of human beings.
- dd. Maslow’s is a psychology of *elevation*—elevation to the “mountain top”. We can say that Abraham Maslow *saw* the mountain. Perhaps, like Martin Luther King (though on a different ray) he, too, had “been to the mountain”. Surely, as time progressed, the peak experienced induced by great love were not unfamiliar to him.
- ee. The title of one of his most famous books is of real interest here: “*Toward a Psychology of Being*”. True being is only met on the “mountain top” where peak

experiences occur. True being is the prerogative of the monad and it is Aries that leads one into contact with that monad as an aspect of pure being. The Tibetan says the following:

“1. *The secret of Aries is the secret of beginnings, of cycles and of emerging opportunity. At the third initiation, the initiate begins to understand the life of the spirit or the [Page 388] highest aspect; until that time, he has expressed first the life of the form and then the life of the soul within that form. This experience is of so high a nature that only those who have passed through it could in any way comprehend anything I might say*”. (EA 387-388)

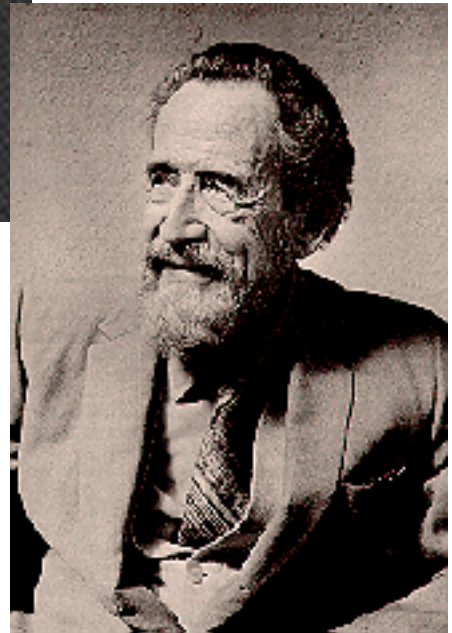
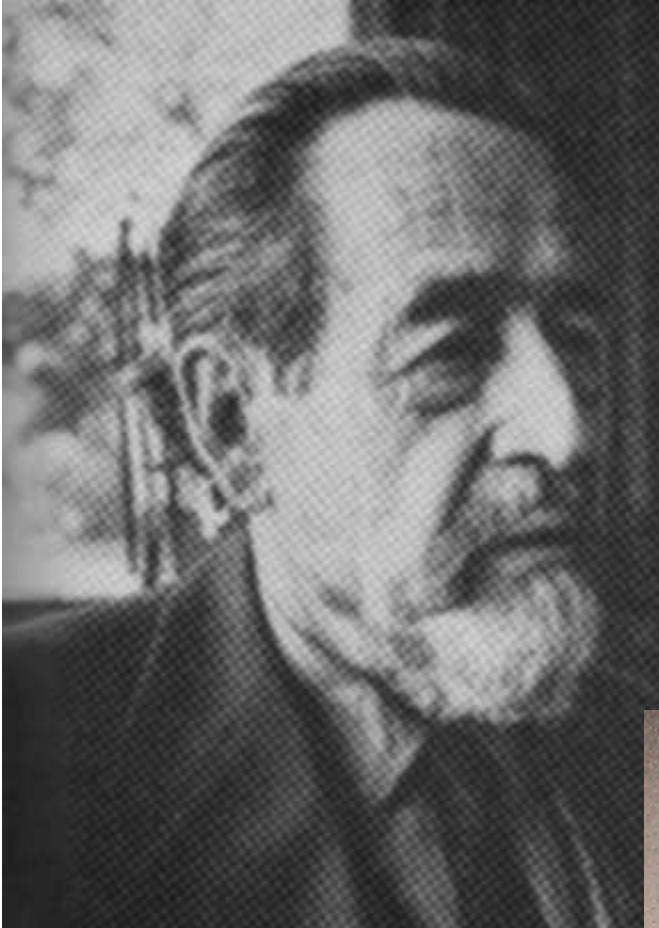
We can see that Maslow aspired towards *being*, which he knew he could meet upon the “mountain top”. This is definitely aspiration towards the third initiation.

- ff. It is not possible to tell whether he experience the “mountain top” in any more permanent way, and thus became a true third degree initiate, but we can see that his mind and consciousness were oriented in this direction.
- gg. As well, he had the necessary astrological qualifications. Aries was powerfully present. Saturn, the esoteric ruler of the sign of initiation, was placed in Aries. Uranus (representing the Hierophant met as a “star” at the time of the third degree) is placed in Capricorn, the sign of initiation. And Cancer, the sign which represents the willingness to take the mountain-top revelation deep into the substance of humanity (and thus redeem) is also present as the Ascendant, directing toward soul fulfillment.
- hh. Certainly, Maslow had developed the emotional positivity required of the second degree. He valued all that was good and high about emotional expression. Buddhi had made its way into his astral body.
- ii. Maybe the “mountain top” remained a distant and flickering reality. Maybe he experienced it now and then and continued to aspire towards it. Or maybe, he achieved some stabilization at that high point of tension required of those who are capable of *revealing unity*.
- jj. In a way, he certainly did reveal the possibility of experienceable *unity*. He knew what peak experiences were; he justified them, placed them within an academically respectable context and popularized their nature and existence. He, thereby, brought people closer to the *heights* of their own human nature.
- kk. This is, after all the task of the Capricorn/Cancer individual who had see the “light supernal” and can say, from the mountain top, “The Whole is seen as One”.

- ll. We see that initiates of the threshold and true initiates are active in all disciplines and present their revelations along all rays. Abraham Maslow's revelation was a second ray revelation. He was one of the leading proponents of what became the "Human Potential Movement" and what is this movement but a way of releasing the inner content of the soul—the "Christ Principle" within man.
- mm. Certainly his work can be understood as directly related to the Divine Plan—especially as its focus was in a country, the United States, which has a second ray soul and whose responsibility it is to express the mantram, "I Light the Way"
- nn. Maslow and others of his kind opened the way more wisely into the vision and experience of the soul. For that we owe him a debt of gratitude—probably one of the foremost qualities of a truly self-actualizing individual.

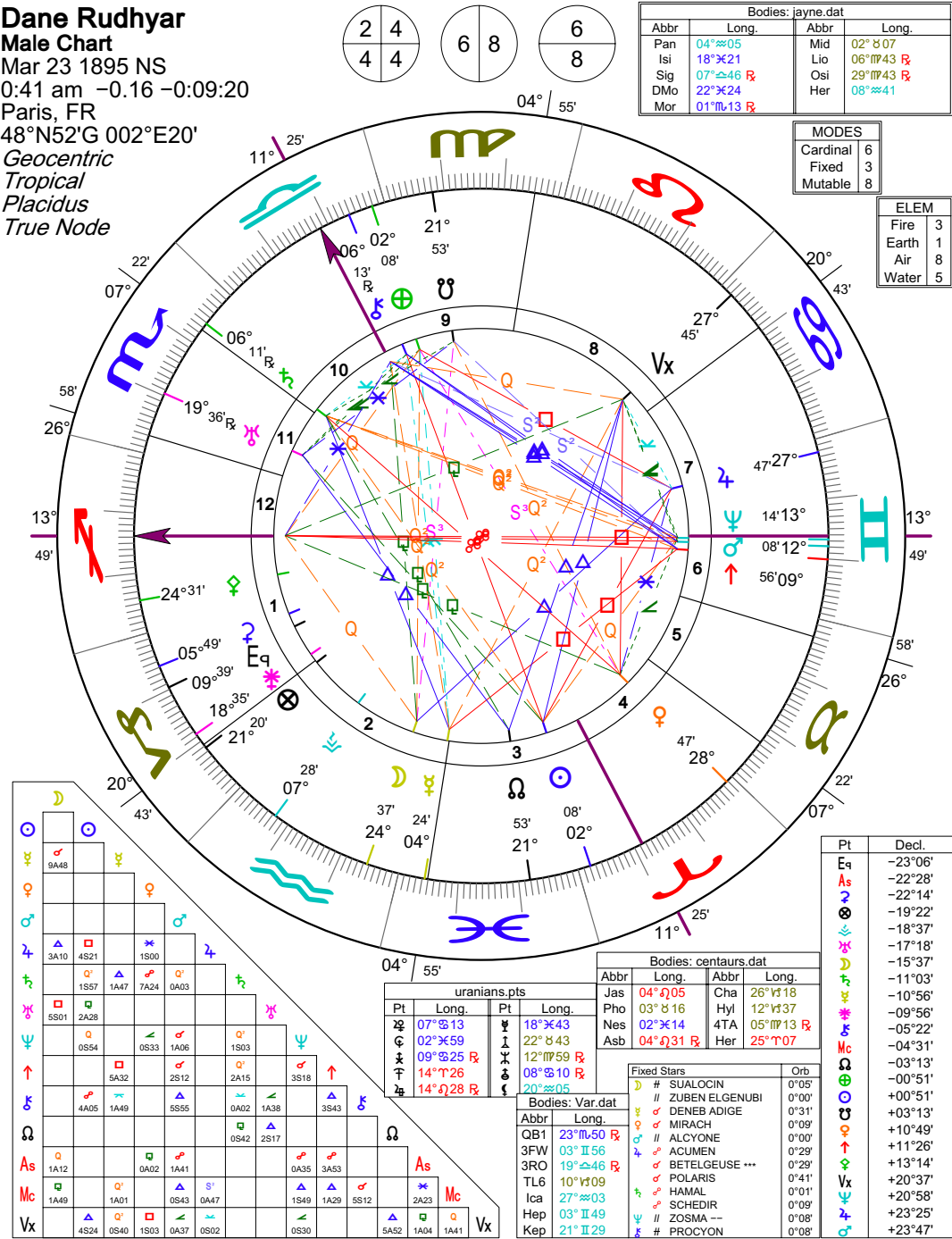
DANE RUDHYAR

Dane Rudhyar, Author, Astrologer, Composer, Artist, Modern Renaissance Man: (1895-1985?) March 23, 1895, Paris, France, 00:42 AM,. (Source: from his wife, L. Rael, taken from a given time of “midnight to 1:00 AM”, and used by Dane Rudhyar, himself.) Died, September 13, 1985, San Francisco, CA.





Dane Rudhyar
Male Chart
Mar 23 1895 NS
0:41 am -0.16 -0:09:20
Paris, FR
48°N52'G 002°E20'
Geocentric
Tropical
Placidus
True Node



Dane Rudhyar - Chart 1
Natal Chart
March 23, 1895 - Paris, France

(Ascendant, Sagittarius; MC, Libra; Sun and Venus in Aries; Moon in Aquarius; Mercury and NN in Pisces; Mars, Pluto and Uranus all conjunct in Gemini, with Mars/Neptune conjunct the seventh house cusp, and Jupiter also in Gemini; Saturn and Uranus in Scorpio)

Dane Rudhyar was a pioneer (Sun in Aries) in the field of transpersonal astrology, also known as “Humanistic Astrology”. He was deeply interested in the psychospiritual *meaning* of astrology (evidence of his second ray soul and his Rising Sign, Sagittarius), focussing far less upon the *event* level of astrology—though he was surely capable of doing so (offering significant rectifications of the charts of many important individuals, including the chart of Alice A. Bailey his close friend and, presumably, ashramic brother). His search was for the archetypal patterns (second ray and Sagittarius) which caused and gave significance to outward manifestations.

Rudhyar wrote voluminously (expansive Jupiter, exoteric ruler of his Sagittarian Ascendant in verbal, thought-filled Gemini) on astrology and related psychospiritual fields. Mars, exoteric ruler of his Aries Sun, conjunct both Pluto and Neptune in Gemini, promotes intensity and depth in the expression of thought. A high note of idealism sounds through his writing as a result of this Mar/Neptune conjunction—both planets of the sixth ray. Additionally, the Sun is found in the third house of *mind*, and also the house of the writer and thinker. Further, the North Node (indicating a focus to be applied) is also placed there.

His was a mind of unusually subtlety, sensitivity and depth (Mercury, the esoteric ruler of the Sun sign—valid in the chart of initiates—in Pisces, exoterically disposed by Neptune, and exoterically by Pluto, both conjunct in Gemini). His depth of psychological insight is indicated by the planet of transformation, Uranus, and the planet of realistic assessment, Saturn, both in Scorpio.

It is interesting to note the position of Chiron on the MC, conjunct the Earth (heliocentrically considered). Chiron, at its higher level of expression, is a second ray planet, a healing, guiding planet—and indeed Rudhyar was the wise guide (Chiron) to more than a generation of progressive, spiritually-inclined astrologers and spiritual seekers. Chiron, the “Quest Guide” (though placed, for Rudhyar in Libra) is naturally associated with Sagittarius, his Ascendant, and thus the indicator of soul-direction in this particular incarnation. The Earth is the esoteric ruler of Sagittarius, and is conjuncted to Chiron, indicating a practical dharma for Rudhyar as one who *indicates the Path*, and the wise (Sagittarius) and balanced (Libra) manner of treading it.

“Sagittarius, which is governed esoterically by Mother Earth, produces those conditions whereby the Path itself achieves glorification.” (EA 130)

Dane Rudhyar had great versatility—as a thinker, artist, philosopher, poet, metaphysician, astrologer and composer. He was a modern Renaissance man. This universality is reinforced by his four Gemini planets, with Jupiter among them trine his eclectic

Aquarian Moon. More deeply, it indicates the *inclusiveness* of his second ray soul. He was a good friend of Alice A. Bailey (who considered him a brother in the second ray Ashram). They held each other in the highest respect. Dane Rudhyar (according to the Tibetan in unpublished writings—a “world disciple”) was one of the few people (not a member of the Tibetan’s Groups of Nine) to receive the installments of the book on *Esoteric Astrology* which A.A.B. and the Tibetan were in process of writing. In Rudhyar’s classic *Astrology of Personality*, there are a number of tabulations taken directly from the Tibetan’s books—notably *A Treatise on Cosmic Fire* and *Esoteric Astrology*.

While there can be no certainty in such matters, a reasonable ray chart for Dane Rudhyar might be conceived as follows: III 2 4-367.

His great fundamental intelligence suggests a monad upon the third ray (as is the case with at least seventy five percent of disciples in the world today, having come from the “Moon-chain”):—a third ray which, interestingly, would find expression through the ‘Earth Point’ (considered as the Monadic Point) in third ray Libra. That his soul is focussed upon the second ray—wise and full of loving-understanding seems clear. Second ray Jupiter in second ray Gemini would be the planet and sign through which this second ray could most powerfully express, aided by intelligent, intuitive Mercury in second ray Pisces (a most intuitive placement). An artistic, expressive, versatile fourth ray personality is likely—expressing, of course, through the entire chart, but finding special points of expression through the circulatory fourth ray Aquarian Moon (the sign of which it is the hierarchical ruler) and fourth ray Mercury in intuitive, synthesizing Pisces. His mind is hypothesized to be conditioned by the third ray of “Creative Intelligence”. Its great powers of abstraction and synthesis and its fluidity seems to suggest the third ray—reflective of a hypothesized third ray monad. (The mind, archetypally reflects the monad, just as the astral nature reflects the soul and the physical nature, the personality as a whole). As for the idealism or devotion of the sixth ray, this is much supported by the Mars/Neptune conjunction, both of them important sixth ray planets. This two/six line expressed very much through his Gemini planets, and thus through his writing. His physical appearance suggests a seventh ray body.

Because Dane Rudhyar is, presumably, linked to the second ray Ashram, and was, in fact, quite closely connected with the Tibetan Teacher, and because he was a psychologist of such depth, his rays may shine through more clearly than is the case with many well-known persons. He would be an excellent subject of study (as is Roberto Assagioli) for those interested in understanding the way of the modern, second ray disciple-initiate in the modern world.

Dane Rudhyar, like Alice Bailey, was a “world disciple”. The profundity of his thought and his commitment to the reformulation of the astrology (and especially the ‘philosophy of astrology’) indicates that he was certainly involved with the *expression* of the Divine Plan, the requirement for those who have passed through the second portal. The mere fact that the Tibetan considered him a “world disciple” would be an indication that he

had passed the third portal or was on the verge of doing so. Of such intimate matters we cannot be the judge, nor should we be. We can only recognize that if the “Revelation of Unity” is the task of the third degree initiate, Rudhyar was (at least in terms of his thought) seemed to fulfill the requirement.

He was not necessarily an easy author to understand and assimilate (perhaps the result of a profound third ray). His writing was abstract (Mercury in Pisces trine generalizing Jupiter) but also clear (Mercury trine Saturn). He was celebrated by thousands of astrologers and spiritual seekers who understood perhaps very little of the real depth and subtlety of his thought.

Once when the author was a young man, he attended a national astrological convention in Huston, Texas and had the good fortune to speak with Marcia Moore (an excellent astrologer who was closely associated as a young woman with Alice Bailey and even moreso with the groups which carried on after her passing). The author, being relatively new to esoteric astrology, was in search of a “*real* esoteric astrologer”. He put the question to Marcia Moore: “Who do you know that is a real esoteric astrologer”? The answer came back without hesitation: “Why Dane Rudhyar. He is the most esoteric astrologer I know”. The author now appreciates the truth of her statement.

In his first great astrology book, *The Astrology of Personality*, (dedicated to Alice A Bailey) Rudhyar referred openly to the esoteric astrology of the Tibetan, Whose astrological instructions he was receiving at the time. Later he discontinued reference to what students of Alice Bailey usually regard as esoteric astrology. In fact, he said directly to the author during an visit in 1975, when asked about AAB’s approach to esoteric astrology, “It’s not astrology as I know it”. But if one reads very carefully between the lines, one understands that astrology, as Dane Rudhyar wrote it and practiced it, was the result of a deep rootedness in the Trans-Himalayan Wisdom, as that wisdom is expressed through the second ray Ashram. It is simply that he had the originality and comprehensive understanding to restate the astrological wisdom of the ages in his own distinctive terminology with the inevitable effect of concealing, for some, its roots.

This brief sketch can do no real justice to the life of a great astrologer and great man. His expression was so diverse and so comprehensive, that one could write a book about the significance of his astrological thought alone, not to mention his philosophical and psychological writings and his musical compositions and theories.

Dane Rudhyar was reticent about his astrological chart. He did not want his exact time of birth given out and was disappointed when it was. Occasionally he referred to various factors within his chart. It is known that he was married five times and many have wondered at it. He once referred obliquely to the conjunction of Neptune, Mars and Pluto at the seventh house cusp, and especially to the transcendental nature of Neptune. He seemed to be explaining a subtler, educative purpose for those marriages. Most importantly, however, he referred to his Ascending degree in Sagittarius (“The Great Pyramid and the Sphinx”. *The enduring power of occult knowledge and of*

its quasi-divine Custodians, 'Seed men' of a previous cycle of existence". The Power of Spiritual Ancestry"). These are his own words and in them he was writing about his *own essential identity*, for he considered the Ascendant the most distinguishing point in the astrological chart and most indicative of an individual's the root-pattern of being. Aries is the 'sign of the seed' and Rudhyar promoted the concept of the "Seed Man" (one who seeded the world with the true archetype of his identity). It would seem that Dane Rudhyar fulfilled this high ideal remarkably well.

DISCOVER POTENTIALS
TO BE DERIVED FROM
ENERGETIC *CONTRASTS*
BETWEEN ARIES AND R2

Utilize these contrasts to understand how these two energies may contrast or conflict with each other when they are found together within the human energy system.

Aries	With	R2
Transmits R1 and R7 constellationally		R2
Transmits principally R6, R4, and R7 through its planetary rulers		R2
Colors: carmine red (or scarlet red) (given by D.K.) and possibly (on a hypothetical color-scale incrementally related to the chromatic musical scale) red, red-orange, orange.		Colors: Indigo blue, sapphire blue, light blue
Note: DO or C.		Note: SOL or G.
Expresses through the crown center, and secondarily, via Mars and Mercury, through the solar plexus and ajna center.		Expresses through the heart chakra; the “heart in the head” and also through the spleen as solar prana on our planet.
Creative Hierarchy II, liberated.		Creative Hierarchy number II/VII, unliberated
Hypothesized as especially expressive in relation to the Mineral Kingdom, the Animal Kingdom and the Kingdom of Solar Lives.		Related to the Vegetable Kingdom and the Kingdom of Souls
Identification with Father and the Son		Identification with the Mother and the Son
Full of assertion		Full of receptivity
Strenuously forcing		Magnetically inviting
Conflictual		Placating, ameliorating
Active		Passive or more economical with motion.
Full of rapidity		The “wise use of slow action” (EP II 142)
Bursting forward		Steadily moving ahead.
Synthesizing		Unifying
Identified more with Electric Fire and Fire by Friction		Identified more with Solar Fire
Identified more with the Life Aspect		Identified more with the Consciousness Aspect
Experiential—plunging in		Studential
Impatient		Patient
Standing, dancing, leaping		Sitting
Scattering seed		Nurturing seed

Discover Potentials to be Derived from Energetic Similarities Between Aries and R2

Utilize these similarities to further understand how these two energies may combine with or reinforce each other (for better or for worse) when they are found within the same energy system.

- A. **Connected to the “Son of God”:** While the energies of Aries and those of the second ray are highly contrasted, they share a connection to the “Son of God”. The second ray, of which the Sun is a strong transmitter, is always connected with “God the Son”—the *second* aspect of divinity. Aries represents the “sacrificial lamb” (also the “Son of God”), “slain from the foundations of the world” (cf. EXH 268-269). Further, Aries represents the “scapegoat”—again, the one who is sacrificed, reviled, and driven into the wilderness. The Christ (in the West, the great Representative of the second divine aspect) is known as the “scapegoat”.
 - B. **Exaltation of the Second-Ray Sun:** The Sun (distributor of the second ray—both through its soul and personality) is exalted in Aries, thus revealing a powerful connection between this sign and the second ray.
 - C. **Connected to Sanat Kumara:** Sanat Kumara, the Lord of the World, has many names. When He is called the Eternal Youth, a name suggesting the sign, Aries, is used. This Eternal Youth is (despite his obvious first ray associations) a great Representative on our planet of the second ray of Love-Wisdom, coming from the Solar Logos, of Whom Sanat Kumara is a direct Disciple. The Eternal Youth, the ‘Aretian Youth’ is the highest example upon our planet of the “Teaching Ray”, the great second ray. (cf. LOM 302)
 - D. **Relation to the Monad:** Both the second ray and Aries have a strong *connection to the monad*. The monad is focussed upon the second plane of the cosmic physical plane and, by numerical affinity, has a strong connection with the second ray, regardless of what may be its particular ray quality. A monad is a “lord of ceaseless persevering devotion” (“The Monad is Life, the sustaining force, a Lord of persevering and ceaseless devotion to the pursuit of a seen and determined objective.”) (EP I 48)
- Aries, of course, is associated with the *spirit* of man—again the monad. The monad goes forth under an Aretian impulse, as a *great sacrifice* to lower life forms. Its motive is divine love. Thus, again, through the monad, we see the connection between Aries and the second ray.
- E. **Related to the Resurrection Initiation:** The Resurrection Initiation, most conceivably ruled by Aries, of all constellations/signs, the one most associated with the theme of *resurrection*, is additionally ruled by the *second* ray. Further, this initiation, focuses the life of the initiate upon the first plane of the cosmic physical plane, the “Sea of Fire”. It is reasonable to see this “Sea of Fire” associated with the *first* sign, Aries. Aries, as well, carries the “sea” symbolism, as its symbol is often the head of a ram with the tail of a fish.

