

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

Sun Aries or Ascendant Aries, R3P or R3S (Plus Constellationally Transmitted R1 and R7): (While ray three is not transmitted constellationally by Aries, a mild mutual reinforcement of ray and astrological energies emerges due to the transmission of the third ray in various secondary ways through all three rulers of Aries. The third ray conditions a great Existence in which Mars {the exoteric ruler of Aries} expresses the astral body; the third ray is probably the personality ray of Mercury {the esoteric ruler} and, also, reasonably the personality ray of Uranus, {the hierarchical ruler}. The third ray, because transmitted through the personality of both Mercury and Uranus {two sacred planets} is not as strong in expression as the rays which manifest through the soul of these planets—the fourth and seventh, respectively. In the energy system of sacred planets, the soul ray is stronger. In the energy system of non-sacred planets the personality ray is stronger. In the energy system of synthesizing planets {which are also sacred}, the soul ray is presently stronger, but the monadic ray is growing in strength.)

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

1. The *impulsive, undisciplined, often-excessive expression of force* characteristic of the self-centered Aries person combines with the *hyper-activity* induced within the insufficiently spiritualized personality by the third ray.
2. Unwise accentuation of the *activity aspect* of divinity. Immoderation in this respect.
3. Indiscriminate action. Hyperactivity and constant motion for its own sake. In effect, *motion* without *action*. “Going nowhere fast”.
4. Rushing into situations where one is neither needed nor wanted.
5. Disorganized impulsiveness; chaotic activity.
6. Getting all entangled through undue haste.
7. Ill-conceived, superfluous creativity.
8. Generating more initiatives and projects than can possibly be carried out.
9. The “man-eating mares” are rampant. Excessive and turbulent generation of thoughtforms.
10. Ceaseless selfish scheming.
11. Extreme difficulty listening. (Possessing two mouths and one ear).
12. Driven and blinded by the forces of *maya*.
13. Exhausting mind and brain. Mental and physical activity deflect illumination.
14. Lost in the “jungle of illusion”.

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

1. The **impetuous mental energy and fertility of thought** of the advancing Aries individual combines with the **active, facile, correlating intelligence** induced within the spiritually unfolding personality by the third ray.
2. Full of intelligent initiatives. A vigorous “can-do” attitude.
3. Abundant mental and tangible creativity. Copious creative outpouring.
4. Creating one’s world through the power of thought. The free and inventive mind—authentic, independent.
5. Needing to learn simplicity of thought.
6. Danger that the world of thought may become so powerful as to separate itself from the world of experience.
7. On the Path of Discipleship: laying many plans for discipleship service.
8. On the Path of Discipleship: bringing spiritual thoughts into manifestation
9. On the Path of Discipleship: burning the ‘web of mayavic entanglements.’
10. On the Path of Discipleship: determination to *think* one’s way into a better, freer life.
11. On the Path of Discipleship: contributing to the burning of the “jungle of illusion” through the power of rational thought.
12. On the Path of Discipleship: Intelligent speed “upon the Way”.

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. The **power to register and conceive the Archetypes, or “Seed Ideas” of the Divine Mind**—a capacity possessed by the soul-infused disciple/initiate born *in or under* the sign Aries, combines with the **ability to understand abstract relationships** induced within the soul or spiritualized personality by the third ray.
2. Understanding God as the “Great Thinker”.
3. Realization that the World of Time and Space is, indeed, God’s Thought.
4. Original thought in line with Divine Purpose and Plan.

5. Generating vast systems of thought by which to understand the World Process.
6. Setting the jungle of illusion on fire. Burning away miasma.
7. The power potentially to use the factor of *memory* (third ray) as an instrument of advancement (Aries).
8. Power to begin seeing the abstract energy essence of any tangible pattern of energies.
9. The power to conceive *truth* without experiment.
10. The power to create mental synthesis.
11. Having the creative intelligence to resolve subject and object into unity.
12. Accessing the divine formula to generate any energy pattern.
13. Understanding somewhat the freedom of the Divine Creativity. Engaging in a human creativity which somewhat reflects the Divine Creativity. Unusually fertile mind. (Bach: Sun in Aries, mental body likely on the third ray)
14. Seeing the universe in constant *intelligent* motion—the *super-rational dance*.

Ray Lord Names Which May Apply To This Combination

1. The Lord of Memory
2. The Unifier of the lower Four
3. The Interpreter of That Which is seen
4. The Divine Separator
5. The Discriminating Essential Life
6. The Illuminator of the Lotus
7. The Forerunner of the Light
8. The Dispenser of Time
9. The Lord of Space
10. The Universal Mind
11. The Great Architect of the Universe

Because Aries is the sign/constellation through which the third ray does not express itself strongly, only some of the Ray Lord Names correspond to some degree with this combination of energies. However, there are points in common as *both* have to do with *mind*.

Qualifications Which Relate To The Combination Of Aries and R3

1. Planner
2. Thinker
3. Originator of 'Ideas'; 'Think-tanker'; 'Brainstormer'
4. Executive; Executor of Plans
5. Enunciator; Proclaimer
6. Promoter
7. Activist
8. Military Tactician
9. Correlator

Directives Disciples and Initiates Equipped with Aries and the Third Ray

(On Behalf of Humanity and the One Great Work)

1. Accelerate Action
2. Arouse and Excite Through Thought and Word
3. Assert Creative Solutions
4. Be Daring in Creative Thinking
5. Begin Thinking!
6. Be Energetic in the Pursuit of Economic Well-Being
7. Be Purpose: "Purpose Itself Am I"
8. Be incisive in the Pursuit of Divine Mental Perception
9. Burst Forth with Creativity
10. Conceive New Combinations
11. Conceptualize Beginnings
12. Conceptualize Creative "Moves"
13. Confront When Critique Is Required
14. Daringly Attempt to Conceive the Divine Plan
15. Direct the Planning
16. Disseminate Financial Resources: Seed Money
17. Drive Economic Strategy Forward
18. Energize intelligent Activity
19. Fecundate the Field of Mind
20. Fertilize the Thought Process
21. Flame with Mental Brilliance
22. Forcefully Penetrate the Divine Mind
23. Generate New Concepts
24. Give New Life to Projects
25. Hasten Activities
26. Inaugurate Creative Enterprises

27. Incinerate Illusions
28. Initiate Communications
29. Initiate Plans
30. Insist on Logical Thought
31. Inspire the Power to Think Reasonably
32. Lead Strategy Sessions
33. Originate Well-Timed Applications of Archetypes
34. Overcome Maya (By Burning the “Jungle of Illusion”)
35. Pierce the Veil of Illusion
36. Pioneer the Adaptation of the Divine Plan to Humanity’s Problems
37. Plunge Ahead into Manifestation
38. Promote New Concepts
39. Release inherent Genius
40. Send Forth New Ideas
41. “Set Things in Motion”
42. Synthesize the World of Thought
43. Think Energetically
44. Voice Energetically

Mantra for Aries and the Third Ray

Mantram for the Disciple's Consciousness:

Creatively, I seek to weave within the Plan Divine which oneness of Being has unveiled.

Mantram for the Initiate's Consciousness:

“Purpose Itself Am I”—and Oneness of Being Unveils both the Plan I Weave and the Purpose I Am.

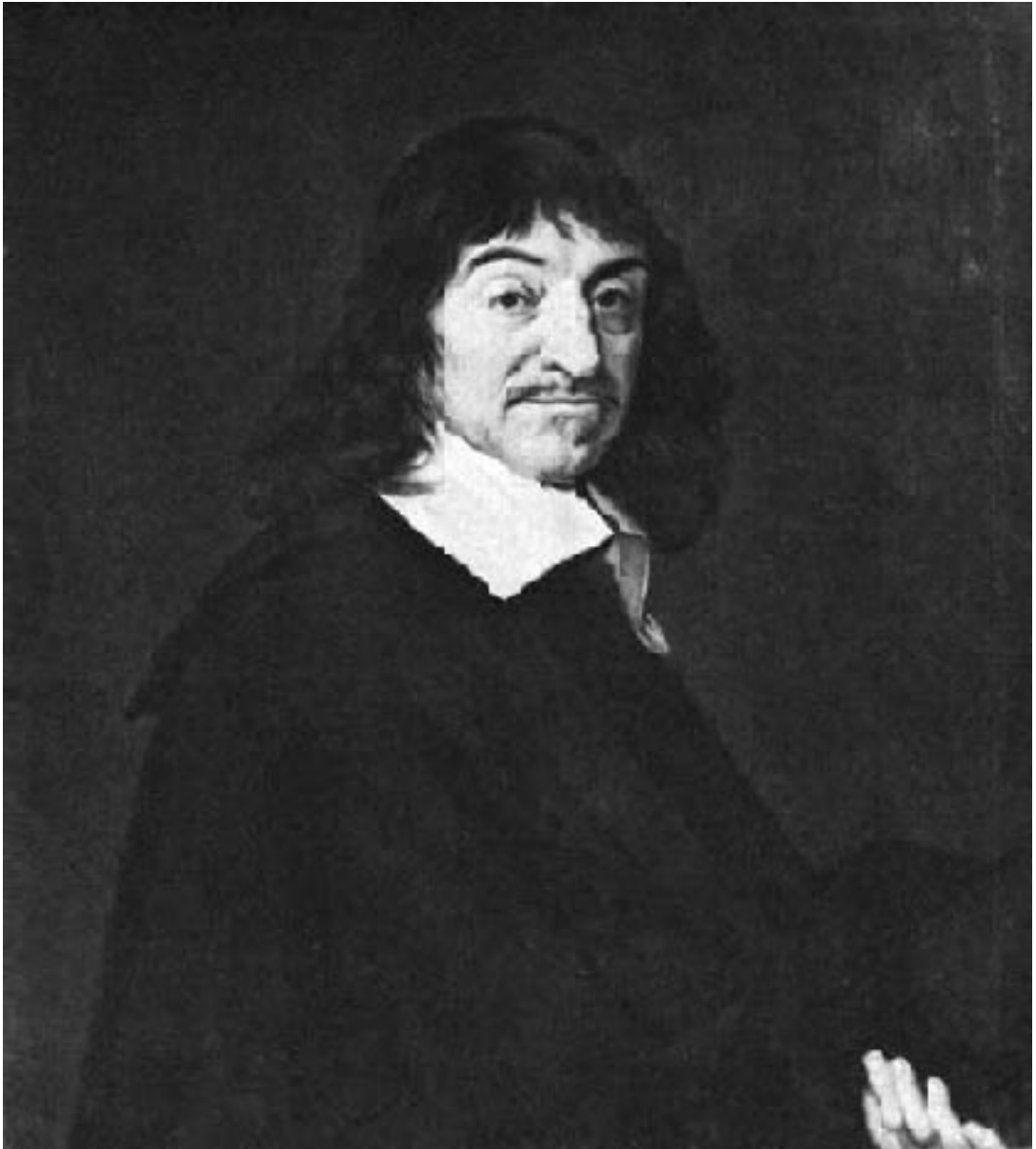
Proposed Symbol/Image/Scene for R3/Aries:

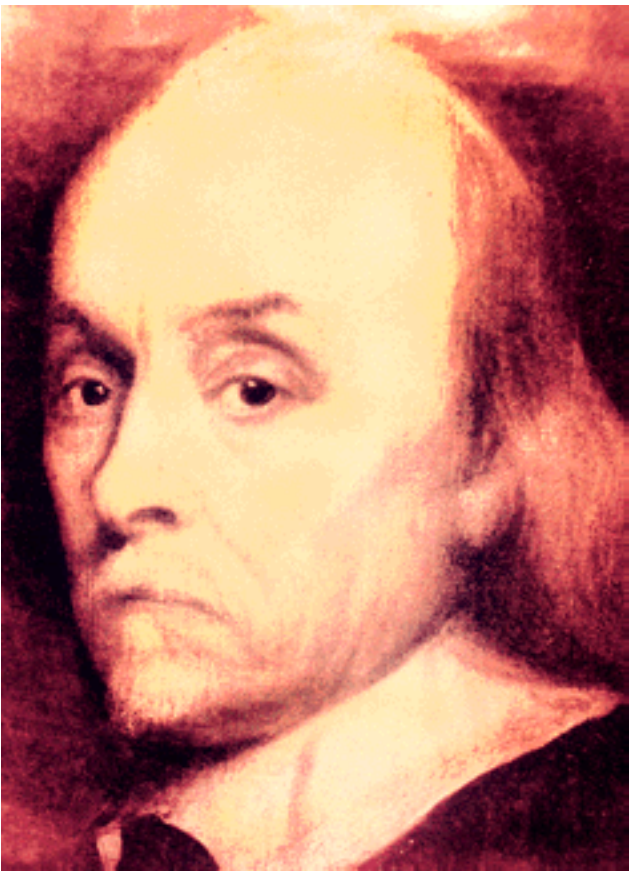
Acute, alert and centered in the pulsing “Web of Life”, the Weaver, with intelligence, creatively inaugurates a new and widely ramifying plan within the greater Plan of God.

SUBSTANTIAL
INTERPRETATIONS
OF
WELL KNOWN
INDIVIDUALS
HYPOTHESIZED
AS
EXPRESSING
R3 AND ARIES

RENE DESCARTES

Rene Descartes—French Philosopher, Mathematician and Scientist: (1596-1650) March 31, 1596, Le Haye, (now called, “Descartes”). France, 2:00 AM, LMT (Source: Barbault who believes he had Capricorn rising. Old File gives 2:15 AM, LMT.) A time of approximately 1:54 AM would appropriately place his Sun in the third house, but there are other equally important considerations which suggest a time slightly later than 2:00 am.. A time of 2:04:48 chosen as suggested rectification. Died of pneumonia, on February 11, 1650, Stockholm, Sweden.







René Descartes, portrait by Boudin, Louvre, Paris



Rene Descartes

Male Chart

Mar 31 1596 NS

2:04:48 am LMT -0:02:48

Descartes, FR

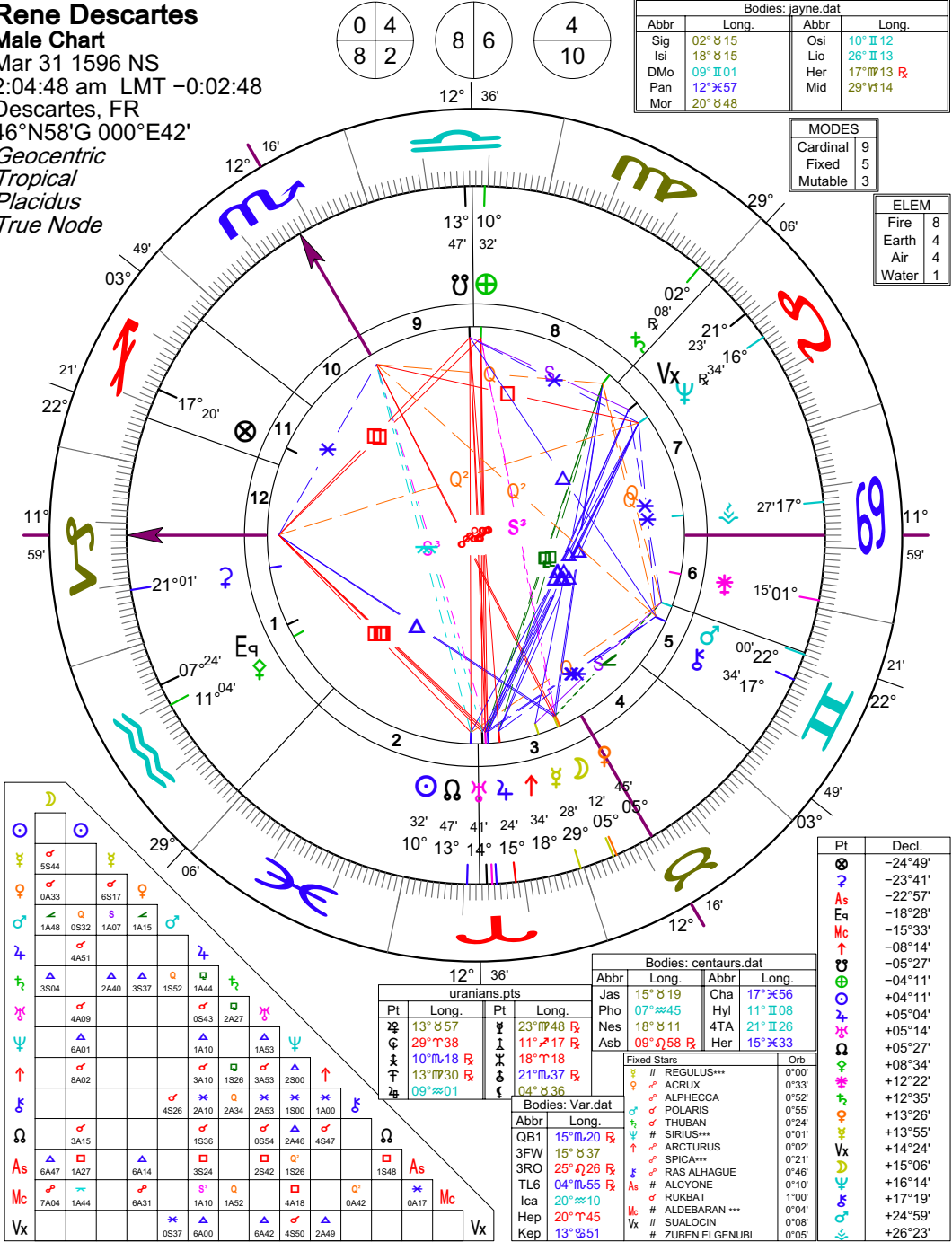
46°N58°G 000°E42'

Geocentric

Tropical

Placidus

True Node

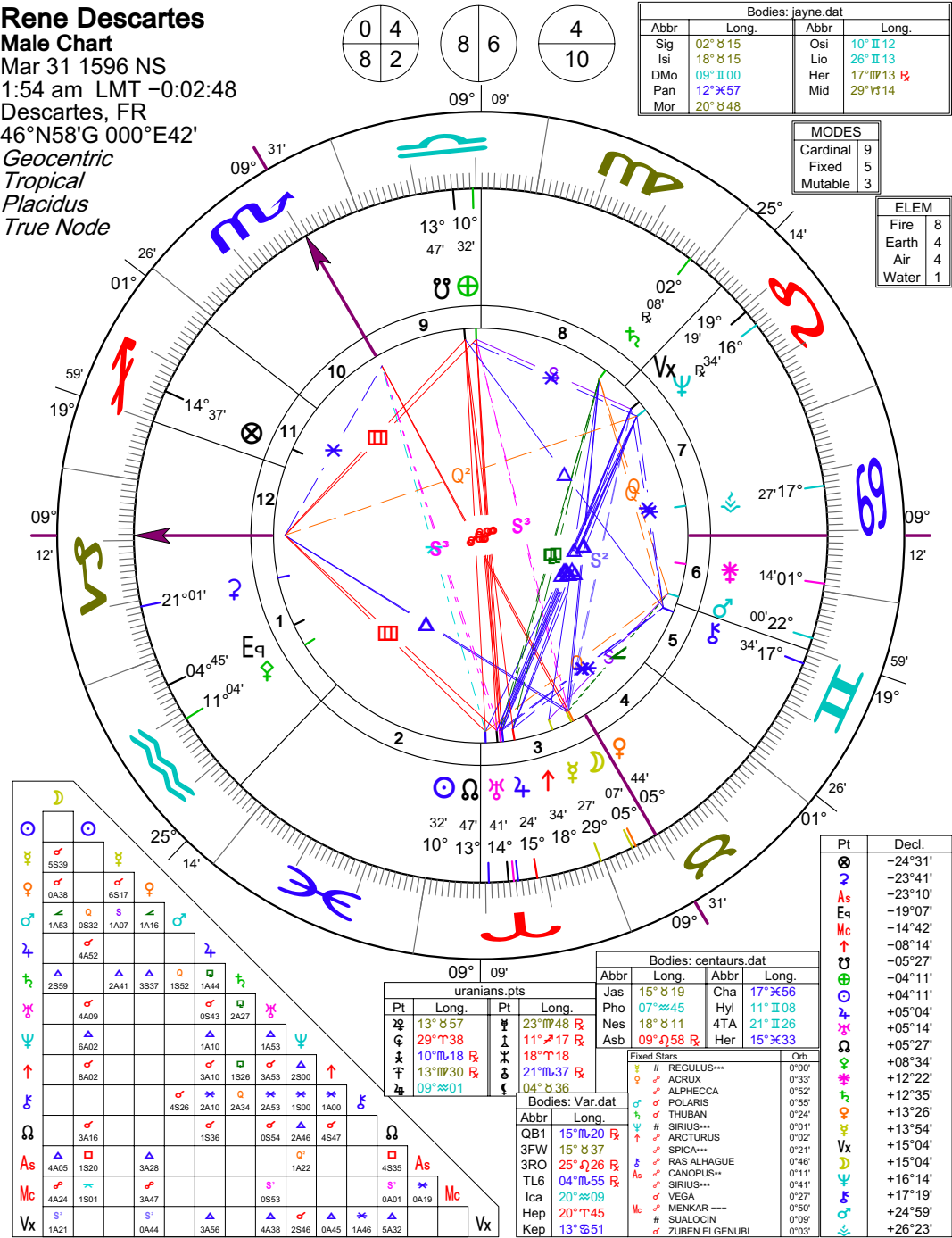


Rene Descartes - Chart 1

Natal Chart

March 31, 1596 - Descartes, France

Rene Descartes
Male Chart
Mar 31 1596 NS
1:54 am LMT -0:02:48
Descartes, FR
46°N58'G 000°E42'
Geocentric
Tropical
Placidus
True Node



Rene Descartes - Chart 2
Natal Chart
March 31, 1596 - Descartes, France

(Proposed Ascendant, Capricorn; MC, Scorpio; Sun in Aries, conjunct Uranus, Jupiter, Pluto and the NN, all in Aries; Mercury also in Aries but not conjunct the Aries stellium; Moon in Taurus conjunct Venus also in Taurus; Mars, the orthodox ruler of the Sun sign is in the sign of acute thought, Gemini; Saturn in Virgo; Neptune in Leo)

Rene Descartes was one of the modern world's great intellects. He was principally a philosopher, mathematician and scientist, but he also pursued a wide variety of other interests including metallurgy and fencing (on which he wrote treatises—now lost). Working with the comprehensive and acute energy of the third ray soul his philosophical approach advocated a method of “systematic doubt” intended to lead to certainty in all areas of thought which the human mind might explore. He is best known in philosophical circles for his dictum, “*Cogito ergo sum*” (“I think, therefore I am”) and for proposing a metaphysics which strictly divided *mind* from *matter*. As a mathematician he is credited with inventing analytic geometry (presented in his book *Geometry*) as well as number of important conventions in mathematical notation which are still in use today. He also studied a number of scientific subjects. In his *Dioptrics*, he presented the law of refraction, and in his *Meteorology* he explained the rainbow. He was also a moral philosopher and (although nominally a Catholic), was an outspoken (if wary) advocate of religious tolerance. Descartes surely believed in God, but found his calling in the glorification of reason. The conclusions he reached when thinking about God, the universe and man (and especially his advocacy of Copernicus' astronomical theories) placed him on a collision course with Church dogma, for which reason he was ever-vigilant about his safety.

Rectifying the Astrological Chart of Rene Descartes By Physiognomy

- a. A reasonable astrological chart based on a very approximate time is offered by astrologers Andre Barbault and Marc Penfield, and apparently supported by Maurice Wemyss. One can rest content on their authority or seek confirmation oneself. Let us seek confirmation—firstly from physiognomy.
- b. If one studies the likenesses of Rene Descartes (as pictured at the beginning of this chapter) one witnesses a most extraordinary physiognomy. The face shows great intelligence, detachment, wry humor held in reserve, a slightly “arch” attitude seen especially in the arching of the left eyebrow, and a mentally exacting attitude. Of course, one can “read into an image” such qualities, and, no doubt, the analyzing of faces is a very subjective/intuitive matter, yet the author thinks the above mentioned qualities are to be seen in this face, both by the general shape of the features and the nuances associated with these features.
- c. We are certain that Descartes' Sun is in Aries. The strength of the eyebrows could show this to some degree. (When assessing the eyebrows, however, a strong

Taurean influence would be present through the Venus and Moon placement in Taurus, and furthered by the influence of the rising decanate of Capricorn—proposedly the Taurean decanate—which, if correct, would contribute to the thickening of the eyebrows). The most amazing feature of the face, however, is the nose, which should be studied in relation to Aries and a number of other signs. On the bridge of the nose many Aries people carry a slight flattening. Certain likenesses of Descartes show this feature pronouncedly present.

- d. As Capricorn is proposed as the hypothesized Ascendant, we search the nose for related features and discover that the nose is both boney and, yet, in some way, broad. The boniness is a characteristic of Capricorn. For broadness we will have to search elsewhere.
- e. The nose points strongly downwards. This is a characteristic of both Capricorn and a strong Saturn. A downward-pointing nose is not a quality of the sign Aries which, in itself, may give a slightly upward pointing nose, in some cases slightly “pug”. Much will depend upon the ray influence which often has a strong effect upon the appearance of the nose.
- f. The angle of the nose and its boniness, therefore, supports the hypothesis of the presence of Capricorn, or at least of a very strong Saturn. A strong Saturn in its own right is, however, either Saturn in its own sign, Capricorn, or the sign of its exaltation, Libra, or an *angular* Saturn. Since Saturn is in Virgo, it is not in one of its own signs, and there is no way to bring it to the seventh or tenth house cusp (thus making it angular) and still retain the Capricorn Ascendant.
- g. In this case Saturn is strong because *Capricorn* is the probable Ascendant, and not because Saturn is angular or in its own sign. Perhaps if Saturn had been in the Capricorn decanate of Virgo (the second) it would have been strengthened, but it is in the first (or Virgo) decanate.
- h. We notice that the nose is not only long (Mars the exoteric ruler of the Aries Sun is placed in Gemini—increasing elongation of the nose, and usually thinning it somewhat) and downward-pointing but, also, rather *broad*. (There is also a flaring of the nostrils which must be explained.) In this case we may attribute the broadening to the fact that the Aries Sun is in the Leo decanate of Aries (also ruled by the Sun). Leo often broadens the nose or produces the characteristic bump high on the nose—a feature of the so-called “Roman nose”. Capricorn can do this as well. The Leo “bump” (proposedly strengthened by the presence of Capricorn) does indeed seem to be noticeable, along with the flattening more than half-way from the tip to the root (a flattening characteristic of Aries). Really, the nose is not only large but irregular in its contours, displaying many different ‘signatures’

- i. Satisfied for physiognomical reasons that Capricorn may indeed be present, we will use the decanates to see what part of the Capricorn Ascendant may be rising. Taurus usually broadens the nose, especially closer to the tip. (See the picture of Abraham Maslow whose exoteric ruling planet of Aries, namely Mars, is placed in Taurus).
- j. The Taurus influence with respect to the nose and the face in general is very strong. The nose is considerably broader (especially towards the lower part) than it might be strictly under the influence of Capricorn, Aries and Gemini. Of course, Descartes has a powerful conjunction of the Moon and Venus in Taurus, and this would be plenty to give him the Taurean markings—one of the most prominent of which is the dimple in the chin (frequently found when either Taurus or Scorpio is active by sign or by decanate), and in general, the shape of the chin. Capricorn almost always gives a prominent chin, as does Taurus to a degree. Gemini elongates the chin, and Gemini is strong because Mars (a ruling planet) in is Gemini.
- k. But what about the Ascendant? If the time of birth is *after* 1:57:06 am, then the *second* or *Taurus* decanate of Capricorn will, indeed, be rising. According to eminent astrologers who have thought about Rene Descartes' birth chart and for various other reasons listed below, the Taurean decanate is, indeed, the most likely rising decanate, and the markings of the nose seem to confirm this. The peculiar flaring and arching of the nostrils is also a Taurean signature.
- l. With respect to Capricorn, in general, its presence is likely to produce an "underbite" of the jaw rather than an overbite (as in Sagittarius). A close examination of these photographs of Descartes definitely reveals the underbite. It is also recognized that a strong presence of Taurus will contribute to such an underbite. (The "*bulldog*" has an underbite!).
- m. If we scan the prominent tip of the nose (often accentuated in the case of Taurus, Capricorn or Cancer) we see, in some photographs at least, that there is slight cleft. This is a signal of the presence of strong Capricorn or Cancer.
- n. We are thus seeing physiognomical markings which support zodiacal signs known to be present and, also, signs which are hypothesized. Aries, Taurus and Gemini, we realize, would be present as physiognomical indicators now matter what might be the Ascendant. But the features of a proposed Capricorn Ascendant are also very strong. These features support the hypothesis of Capricorn rising.
- o. Further, we are told that Descartes was a puny child with a weak chest and not expected to live. Again these are Capricornian/Saturnian indicators, both of

which influences narrow the chest. In fact, it appears that the chest and lungs were weak areas for Descartes who died of pneumonia.

Rectifying the Astrological Chart of Rene Descartes By Sabian Degrees and Cycles

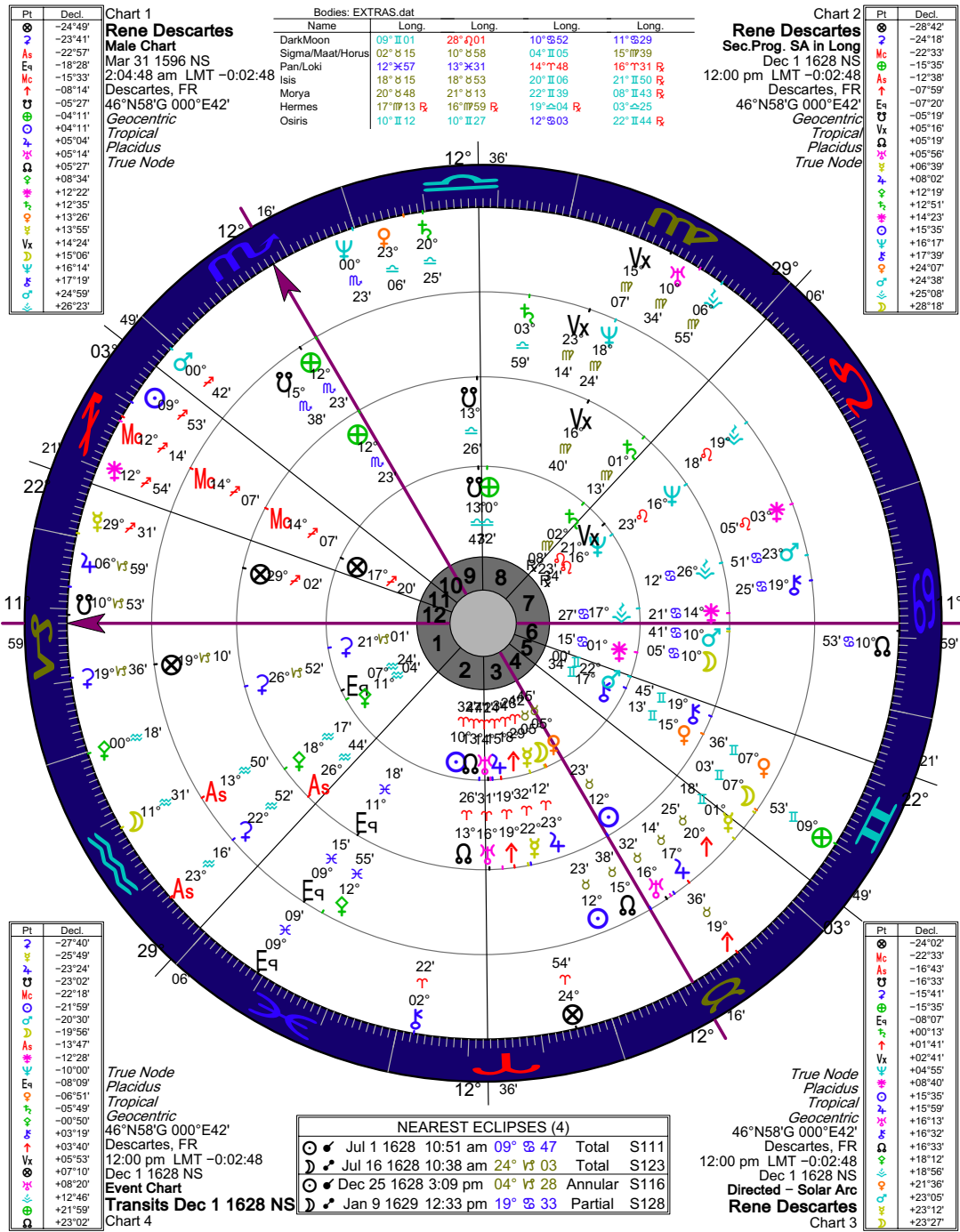
- a. The chart has been rectified (from an approximate time of birth) by Barbault who believed that Descartes had Capricorn rising. A time of birth of 2:00 am is generally used, but should be considered an approximation, though, probably, a good one.
- b. Work with transits, progressions and directions show the time to be very reasonable quite close to accurate. At least a very convincing chart can be produced using this approximate time.
- c. When attempting a rectification, the chart must be seen in overview to determine whether its general configuration fits the life and character of the individual being studied. This chart for Descartes works in that respect.
- d. We notice a tremendous conjunction of planets in the third house of mind, which seems more than justifiable considering Descartes' life and work in relation to the mental plane. This same heavy concentration in the third house is to be found very justifiably in the charts of Louis Pasteur and William James. We know, therefore, that we are on the right track when considering the distribution of the planets in the houses. If the same stellium of seven planets and the North Node were found, for instance, in the fifth house or the seventh, for instance, the overview of the chart would not be convincing (and of course, the Ascendant would have changed).
- e. We notice that the Sun is placed in late second house of the chart. We learn that one must take the time of birth back to 1:57 am to bring the Sun into the third house of mind (by the Placidian house system) where, one would think, it belonged. However, even at the 2:00 am time, the Sun, though technically in the second house, is conjunct the third house cusp. It can very reasonably be read 'into' the third house. It is close enough.
- f. In cases such as these, it may be advisable to consult the symbolism of the Sabian Symbol degrees. There are three symbols which are prime possibilities for the time-sensitive Ascendant, for the Ascending degree is changing every few minutes and the degrees of the other planets do not change rapidly, not even the Moon. The three degrees which are probable are the tenth, eleventh and twelfth degrees.
- g. The *tenth* degree reads: "An Albatross Feeding from the Hand of a Sailor". It does not seem especially appropriate and suggests dependency. This is the symbol

for the degree which would be rising if we attempted to place the Sun in the third house by using the time of 1:57 am.

- h. If we use the rounded off time of 2:00 am, the *eleventh* degree of Capricorn would be rising and the symbol would read: “Pheasants display their brilliant colors on a vast lawn”. Although it could be said that Descartes did not hide the brilliance of his intellect, his motivation was far other than this symbol suggests.
- i. Sometimes it is not possible to find any Sabian Symbol which seems to confirm what is known of the life (and in any case, the Sabian Symbols must be used with caution until extensive research proves their overall reliability), but fortunately, in this case, we have a very apt symbol. At a birth time of 2:01:03 am (using the geocentric latitude correction and the coordinates given for “Descartes”, France), the twelfth degree of Capricorn begins to rise, and its symbol is as follows: “A Student of Nature Lecturing”. Dane Rudhyar in his *Astrological Mandala*, expands the symbol into the following: “An Illustrated Lecture on Natural Science Reveals Little-Known Aspects of Life”. Further: “The ability to explore unfamiliar realms and discover the laws underlying the complex processes of nature”. The keyword “Exploration” is given.
- j. Given Descartes’ work in the sciences, the high value he placed on empiricism when dealing with natural phenomena, and his explorations into deep realms of thought, this symbol seems most appropriate, especially given the inadequate symbolism of the neighboring degrees which would be rising somewhat before and somewhat after 2:00 am.
- k. The twelfth degree of Capricorn as a rising degree may be valuable and we may wish to retain it. The Sabian Symbols are qualitative indicators and have limited precision (even if all astrologers could agree on their correct interpretation). For greater accuracy in rectification work, we must refer to cycles.
- l. We have one such cyclic indication which may help us become quite accurate. In later November or early to middle December of 1628 (the exact date is not given in the source material presently accessed by the author) Descartes hastily (and, perhaps, fearfully) departed to the Netherlands in search of freedom to express his thoughts. He sensed danger in France and quickly departed after a high official of the Catholic Church attempted to recruit him for the Catholic counter-reformatory cause.
- m. At this general time in Descartes’ life we note a very important progression. At the approximate time of Descartes’ departure for the Netherlands, the Sun is progressing through Taurus very near to the IC or fourth house cusp (that part of the astrological chart which indicates the “home” or one’s “country”).

If we use the earliest possible moment when the Capricorn Ascendant moved into the twelfth degree, we find it produces an IC of 11°Taurus19’.

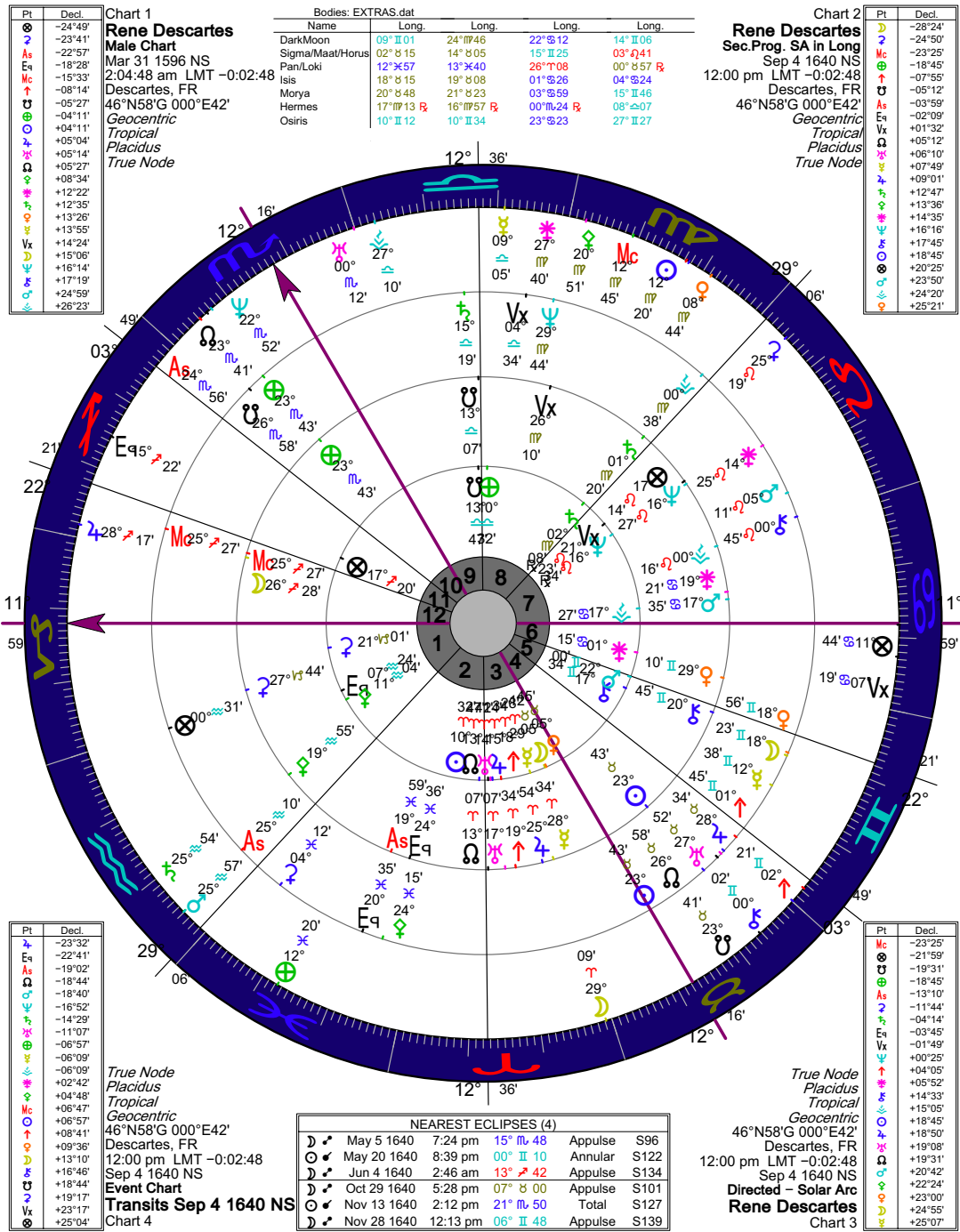
- n. We find, however, that in late November or early December of 1628 when Descartes moved from France to the Netherlands, the progressing Sun had *already* moved to about 12°Taurus20’ (give or date a couple of minutes of arc depending on the date of departure.. Thus (as an ideal) if we wish the progressed Sun to *reach* the IC at the time of this important move (he did stay there for sixteen years!) the time of birth should be moved forward by about four minutes. At 2:05:04 am, the IC becomes 12°Taurus20’. A *problem*, however, arises. The required Ascending degree, the twelfth degree of Capricorn rising will **not** be preserved if we move the time of birth forward a full four minutes of clock time; thus, we cannot move the time of birth forward that far and still keep the most indicative Sabian Symbol on the Ascendant. Advancing the time by about *three* minutes would be more suitable. (We must pause to realize that we are not here dealing with an *exact science*. The intuition is involved. It is usually impossible to make the cycles of the astrological chart reflect the events of life with perfectly-timed, mechanical exactitude)
- o. While we do not know Descartes’ *actual* date of departure, it was a few weeks after a lecture/debate he gave in Paris. If we wish to preserve the twelfth degree as the ascending degree, the outside limit for the time of birth would be about 2:04:52 am, some three minutes and fifty one seconds after the time when the twelfth degree first appeared on the Ascendant. We will, however, use a slightly earlier time, 2:04:48 to avoid the debated question, “When does a degree actually begin?” For instance, would the twelfth degree begin at 11°Capricorn00’ or at 11°Capricorn01’ (or even at 11°Capricorn00’ 01”!))
- n. We have another consideration and potential problem, however. (Here is where rectification becomes like “catching a greased seal” as Charles Jayne, a great rectifier, was wont to say). We should not move *too* close to 2:04:52 am (or 2:04:48), because of certain events (occurring later in Descartes’ life, in 1640) which focus on the cusp of the fifth house of children. During September the year 1640 (the exact date is not given) when Descartes’ daughter died, transiting Pluto can come to a conjunction of the fifth house cusp and for some days was stationary at 2°Gemini21’. A planet is always powerful when stationary, and the death may have occurred during this stationary period which was in early September. The position of Pluto in Gemini never reached beyond that position during the year 1640. Ideally then, the fifth house cusp should not be too far beyond 2°Gemini21’ (Pluto’s stationary position). But for a time of birth at 2:04:48 am the Placidus cusp of the fifth house is 3°Gemini49’, about a degree and a half *farther* than the most advanced position of transiting Pluto for that year.



- o. In an ideal world, transiting Pluto would have reached the fifth house cusp at the time of Francine's death, but it fell short. However there was a solar eclipse on May 20, 1640 reasonably close to that cusp. The eclipse fell on transiting Pluto and also on Descartes' SA (solar arc directed) Pluto. Also the earlier solar eclipse at 02°Sagittarius35' on November 24, 1639, falls quite closely opposite the cusp of the house of children, a little less than a degree from exact. Further, a few months before the death, there was a lunar eclipse on the MC/IC, involving his family life. All in all, these indications for the death of a child are very strong.

Sun	SEcl	(X)	Tr-Tr	Nov 24 1639 NS	02°Sg35' D
Mon	LEcl	(X)	Tr-Tr	May 5 1640 NS	15°Sc41' D
Sun	SEcl	(X)	Tr-Tr	May 20 1640 NS	00°Ge10' D

- p. We cannot help but notice that Descartes' exoterically ruling planet Mars (exoteric ruler of the Sun-sign) found in the fifth house on the cusp of the sixth is natively conjunct Chiron (the planet of wounds) in the fifth house of children. It would appear that fate had arranged this experience. Francine died of scarlet fever, and Mars rules fevers.
- q. We must also notice that at the time of the death transiting Chiron had been stationary in the first degree of Gemini, also conjunct the cusp of the fifth house. Chiron is a wounding and healing planet. Its transiting position in its own natal sign is an indicator of the deep wound he received in this area of his life. In fact, he was emotionally devastated.
- r. Given these two sets of events—Descartes' precipitous flight to the Netherlands after his November lecture in 1628 and the death of his daughter Francine in September of 1640, we have to decide which of them should have greater weight. We also have to preserve at the Ascendant, if we can, the most apt Sabian Symbol for Descartes' life—the twelfth degree.
- s. To preserve the degree we will not move beyond 2:04:48 am. The closer we are to that degree, the closer to the IC is the progressing Sun at the time of his Nov/Dec departure to the Netherlands. But the closer we are to the 2:04:48, the farther is the degree of the fifth house cusp from the most advanced position of death-dealing Pluto.
- t. In all these considerations, however, we are already very close to accurate, and are considering a possible margin of error of about three minutes with regard to birth time.
- u. Probably, Descartes had been thinking about relocating even before his progressing Sun came to the IC, so the move could have occurred a little *after* the progressing Sun arrived at the IC. The Moon has progressed into Cancer during



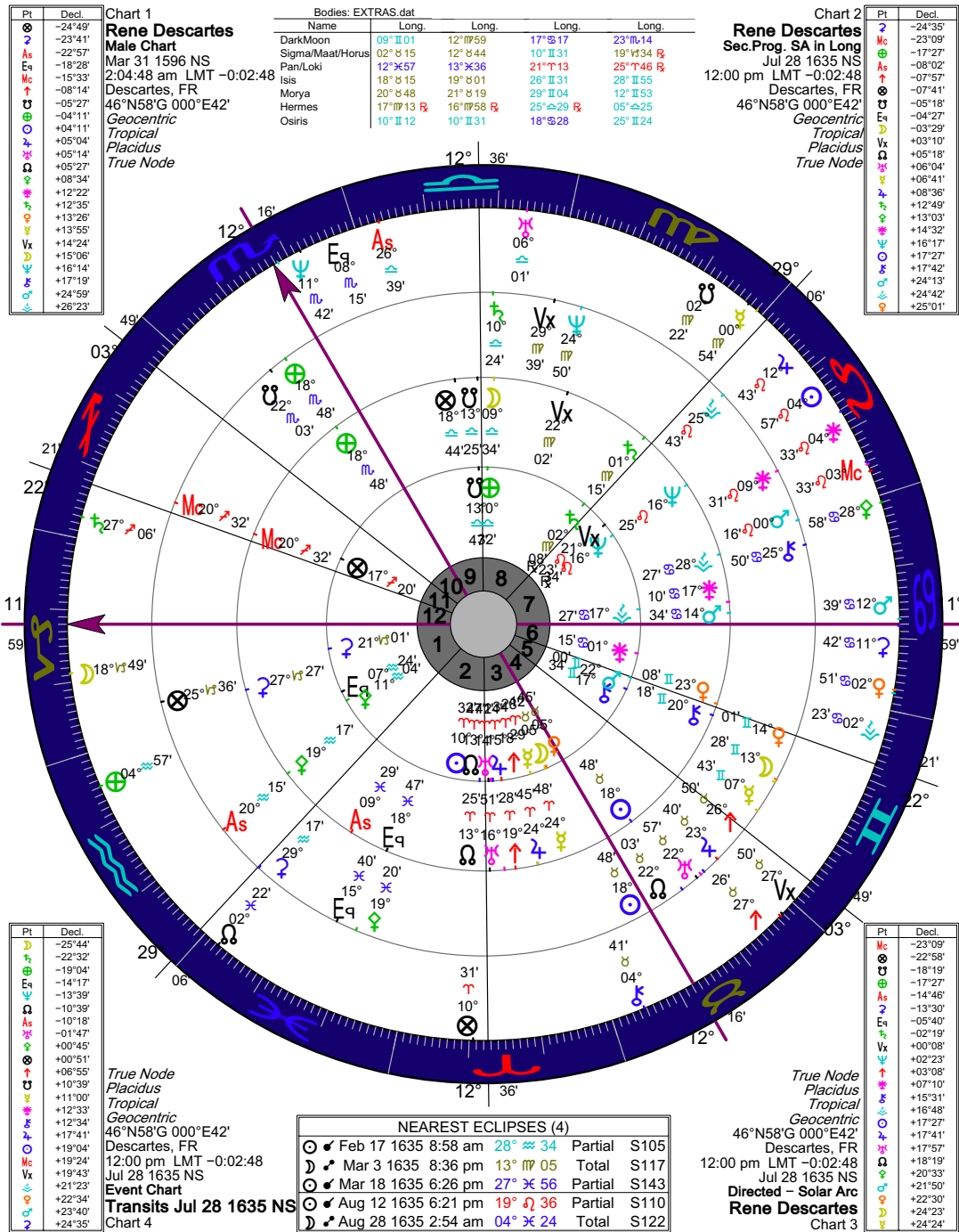
Rene Decartes - Chart 4

Four Wheel Chart

Natal (March 31, 1596) - Secondary Progression (September 4, 1640)
Transits (September 4, 1640) - Solar Arc Directed (September 4, 1640)

the early part of the year 1628 and was at the time of the move conjuncting Mars (indicating the taking of action with respect to home or place of residence). We cannot expect an *exact* line up of the progressing Sun with the IC. We are close enough.

- v. The judgment of the author is that we should favor the position of the progressing Sun and keep it as close to the IC as possible (for the time of Descartes' departure to the Netherlands). Even though transiting Pluto misses the fifth house cusp by more than a degree, it was *stationary* and therefore *powerful* at the time of Francine's death. That, and the eclipse which conjuncted the fifth house cusp within about three degrees, transiting Pluto within about one degree and progressing Pluto within about two degrees would be enough to indicate the unfortunate events which occurred in relation to the fifth house cusp in September of 1640.
- w. It is at this point that we should introduce a thought about the Sabian Symbol for the MC or tenth house cusp. We have decided to work to retain the twelfth degree as the Ascending degree due to the apt Sabian Symbol, "A Student of Nature Lecturing". The MC degree which results from our choice of birth time, 2:04:48 am is the thirteenth degree of Scorpio: "An Inventor Performs a Laboratory Experiment". "The driving urge toward achievement which is at the root of civilization". The key phrase is the "Ability to Relate Seemingly Unrelated Facts". About a minute before 2:04:38, i.e., at 2:03:48 the thirteenth degree came to the MC. Thus we have another delimiter.
- x. If we move the time of birth back to 2:03:48 am, we can retain the MC degree, but not any earlier. So, using the Sabian Symbols and all the other constraints, we have narrowed our possibilities to a one minute frame: 2:03:48 am to 2:04:48 am. Either one would do. The earlier time makes the Pluto activity of at the fifth house closer to exact. The later time makes the Sun's progression to the IC at the time of his departure to the Netherlands closer to exact. For practical purposes either one will do.
- y. So the time of birth to be proposed and used will be 2:04:48 am, but we will keep our eye on the effects of using 2:03:48 or, let us say, 2:04 am, rounded off. We remember that 2:04:48 is used instead of 2:04:52 (when the rising degrees reads 12°Capricorn00') just to ensure that we eliminate the ambiguity concerning *when* the thirteenth degree begins. Some say it does not begin until we reach 12°Capricorn 01', but let us not allow the Ascendant to even touch 12°Capricorn 00'. We will stop at 11°Capricorn59', just to be sure.



A Few Additional Points of Timing to Bear in Mind when Interpreting the Astrological Chart of Rene Descartes

- a. Some eclipses offer further testimony for the accuracy of the proposed chart. In 1628, Descartes left for the Netherlands, seeking an atmosphere of toleration where he could think and write as he wished without fear of persecution. Early in that year the progressed Moon moved into Cancer. He was seeking a new home and refused to become an apologist, doctrinaire philosopher for an important and powerful Catholic official. There were two significant eclipses, touching his Asc/Dsc axis.

Sun	SEcl	(X)	Tr-Tr	Jan 6 1628 NS	15°Cp57' D
Sun	SEcl	(X)	Tr-Tr	Jul 1 1628 NS	09°Cn47' D

The two eclipses can be considered direct 'hits', being equidistant from the proposed Asc/Dsc axis. The move was extremely significant and lasted for some sixteen years. The eclipses involve the identity point (the Ascendant) and the point of relationships (Descendant). Descartes' sense of himself and the degree to which he could express himself changed dramatically. So also did his relations.

- b. We know that in 1635 he had a child, Francine, born to Helena Jans who served as maid in the household. In 1634, only two days before his birthday, we see an important solar eclipse on his Aries Sun (the Sun ruling part of the seventh house and the eighth).

Sun	SEcl	(X)	Tr-Tr	Mar 29 1634 NS	08°Ar23' D
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- c. Transiting Jupiter came to the seventh house cusp during June and July of 1634 indicating the probable start of the relationship which led to the birth of his daughter. The angles of the chart appear to be working. Francine, was conceived in Amsterdam on a Sunday, in October 1634 and was born on July 28th, 1635.
- d. We note as well in 1635 that progressing Mercury conjuncts progressing Jupiter in early May 1635 (the year Francine was born) and remains closely in aspect at the time of Francine's birth. Francine was born according to the baptismal records, on July 28, 1635. This conjunction confirms the thought that the cusp of the fifth house should be Gemini ruled by Mercury. Jupiter represents the fulfillment of the birth (and the happiness of it) and Mercury (ruling the fifth house cusp in the proposed chart) is the indicator of the child. We also find transiting Ceres, the nurturing asteroid exactly at the seventh house cusp on the day of the birth.

Descartes' Rayology and Astrology

Now that we are quite assured of the reasonable accuracy of Descartes' chart, we can interpret with greater confidence.

Rene Descartes was a profoundly third ray individual. Those equipped with a powerful third ray, as well as an emphasis in Aries (five planets) and Gemini (his exoteric Sun Sign ruler, Mars, is placed there), can become experts in 'thinking about thinking'. Descartes is famous for his philosophical dictum: "I think, therefore, I am". This statement, as can easily be seen, is closely related to the Aries Mantram, "I come forth and from the plane of mind, I rule". A strong *head*-centeredness is indicated. As well, a vigorous fifth ray is can be seen in Descartes' thought process—responsible for what has been called in philosophy, "the Cartesian split" between mind and body, for he considered mind and body two separate substances, the first indivisible and "non-extended", and the second, characterized by "extension" and divisible.

Descartes was a logician who sought *certainty* in his thought process. His exacting mind can most reasonably be conceived as focussed on the fifth ray. He loved truth and sought not to be deceived, deluded or misled. Advanced third and fifth ray types seek *truth* and *fact* above all. They seek to overcome illusion (often by the power of thought alone), though their early efforts (insufficiently illumined by the soul) may embroil them still more deeply in the very illusion they seek to overcome.

Descartes searched for a secure starting point or premise from which logical deduction might proceed with assurance. This was the meaning of his dictum, "I think, therefore I am" ("Cogito ergo sum."). After rigorously applying *systematic doubt* to every possible assumption he might make about himself or about the nature of the world (for all those assumptions might be illusory or incorrect) he discovered he was unable to *doubt* his very own existence. Because he could not doubt the self-evident presence (and, therefore, reality) of his own process of thinking (for it persisted whether or not it was deluded or accurate, inspired or deceived), he concluded with "intuitive" certainty that he, indeed, *existed*. From that certainty he could, then, logically and rigorously, erect the edifice of his philosophy.

We need not look far for the presence of mental acuity in the chart of Rene Descartes. Five planets and the North Node are concentrated in the sign Aries, in (or extremely close to) the third, or mental, house of the horoscope. In the disciple/initiate, Aries proves to be a sign with considerable *mental* focus. An indication of this mental focus is the esoteric rulership of Aries by mental Mercury.

Mercury, the esoteric ruler of the Aries Sun (and it is legitimate to consider the esoteric ruler when working with a soul as advanced as Descartes) is actually found in Aries (its own sign, esoterically considered) and in the critical thirtieth degree. Further, Mercury receives an out-of-sign trine from exacting Saturn in Virgo, the sign of keen discrimination, contributing to the general fifth ray expression. Saturn (the planet of

structure), let us note, is both the exoteric and esoteric ruler of the proposed Capricorn Ascendant. Descartes sought to structure his thought rigorously. Further, thoughtful Mercury is in very close parallel to Venus (the planet of the fifth ray) placed in one of its own signs, Taurus. This conjunction certainly added fifth ray light to the mind.

That Descartes sought dependability in all mental considerations can be seen from his practical Taurus Moon, also in the third house along with the stellium in Aries. The pursuit of light and illumination can be seen, esoterically, from the conjunction of Moon and Venus in luminous Taurus. The fifth ray mind has the power to “throw light” on many matters. Interestingly, Descartes speculated upon the pineal gland as the seat of the soul; Venus (the planet of the Solar Angels, and customarily ruling the ajna center) in Taurus (associated with the third eye) can easily be seen as related to the pineal gland.

Descartes’ acuity of mind is promoted by Mars (the exoteric ruler of the Aries Sun) placed in intelligent, mentally-active Gemini. Found in the fifth house on the cusp of the sixth and conjunct Chiron in the fifth (the planet of wounding) Mars also can be seen as contributing to his death by pneumonia—Gemini ruling the lungs and Mars, infection. The conjunction of Uranus, Jupiter and Pluto in the third house of mind is powerful, indeed, for the expansion, deepening and transformation of the mental process. We might say that Descartes caused a revolution in the field of thought, bringing about a kind of *mental detachment* which is needed if one is to disidentify from bio-psychic processes—a great necessity at a certain stage of discipleship (and a necessity for human thought during the “Age of Reason” which covered much of the seventeenth century. Some will say, however, that Descartes carried the cleavage (fifth ray) too far. It is interesting that the rays within his energy system having the greatest impact upon the human thought process, the third and fifth rays, are the rays of France, his native country.

Additional Astro-Rayological Factors of Note

- a. The factor of *light* was of extreme importance to Descartes. Not only does he have a close conjunction of the Moon and Venus in the sixth degree of Taurus, but he has the Taurus decanate of Capricorn rising, a decanate ruled by illuminative Venus. The light of the Solar Angel (the “Light of the Soul”) would be of great importance to him, whether or not he called it by that name.
- b. Descartes’ valued *contemplation* highly. Venus is the planet of contemplation and its strong position by sign and aspect strengthened in Descartes this advanced meditative approach. He already *knew* what many students of spirituality are today struggling to learn. His deepest thoughts were derived through his power to contemplate.

- c. Curiously, the degree for the Venus/Moon conjunction reads, “A Cantilever Bridge Across A Deep Gorge”. “The conquest of separateness through group cooperation”. The capacity to “Conquer Obstacles. Many of Descartes’ scientific findings and his general positive attitude towards the progressive possibilities opened by reason and scientific enquiry are representative of this degree, but his attitude towards mind and matter represented them as eternally distinct and opposed to each other—bridged only by God’s intervention.
- d. In the chart of an advanced soul (which Descartes undoubtedly was and is), this Venus/Moon conjunction is a most occult indication. Venus (placed in its own sign Taurus—the “Mother of Illumination”) with the Moon (both in the third house of mind) is an intensely strong light-bearing combination. The Venus/Moon conjunction, trined by Saturn (which is the esoteric ruler of the Ascendant), brings together two important planets related to Capricorn—Saturn and Venus and relates them to the ‘field to be transformed’, symbolized by the Moon. Venus is the hierarchical ruler of Capricorn and the ruler of the second decanate (the rising decanate) by means of which the light of the Solar Angel is steadily pursued and increased. Saturn, Venus and the Moon in this configuration are a potentially *initiatory* combination.
- e. The Moon is exalted in Taurus, which is either good or bad depending on the quality of the individual. In this case, the exalted Moon represents the heightened potential of lunar substance, once transformed, to carry the light of Venus. A initially transmutative, then transformative and, finally, transfiguring process is underway, and ‘permeative’ soul light is the medium of the transfiguration.
- f. We find in Capricorn and its ruling planet Saturn not only rigor and exaction (of which Descartes was notably capable—in his thought life at least) but the reason for that rigor—the disciplining required for ever-more complete illumination.
- g. Descartes’ famous speculations about the pineal gland as the seat of the soul were appropriate to one who stood at his stage of initiatory development. He was climbing the Mountain of Illumination and wished to know, technically as always, the source and cause of that illumination.
- h. Descartes’ was principally a rationalist rather than an empiricist (though he deeply respected empiricism, and the new scientific paradigm initiated by the philosopher Sir Francis Bacon, the later Master R). But Descartes was living in the “Age of Reason” (a time when the third ray was very powerful, moreso that the fifth, which awaited its cyclic re-introduction in 1775), and so his method of deriving truth was through *self-contained thinking*, i.e., reasoning logically from self-evident principles. His was an *apriori* method. His self-evident principles were in the nature of clear intuitions which he could not doubt. That he reasoned with *exactitude* can be attributed to the presence of his ruling planet

Saturn in the sign of fastidiousness, Virgo. He worked with a combination of the third and fifth rays, as the trine from third ray Saturn to fifth ray Venus suggests.

- i. The mental indicators in the charts are formidable. Capricorn rises, conducting in this case, primarily, the third ray rather than the first or the seventh. Its ruler, Saturn, is in the material sign Virgo (deeply and formerly associated with the third aspect of divinity). Thus Descartes worked not only on the plane of mind but with *matter*. These were two poles in his existence—mind and matter. Since he was, in a practical way, so versatile at working with both, it is surprising that his metaphysics saw these two “substances” as essentially distinct and unbridgeable except by divine intervention.
- j. A word about *skepticism*: If we think carefully about Descartes’ methods, we shall see they are influenced by a profound *skepticism*—at least he *began* with this attitude as he moved towards a more certain position with respect to truth. Modern philosophers are still influenced by Cartesian skepticism. In Descartes’ Age it was a healthy reaction to the prevailing gullibility and encumbering scholasticism. Today, its value may have run its course.
- k. In Descartes’ *Meditations* Descartes begins with methodic-doubt, rejecting as though false all types of **knowledge** by which he was ever deceived. His arguments derive from the Pyrrhonism of the Greek skeptic Sextus Empiricus (from whom the term “empiricism” is derived) as reflected in the skeptical writings of Michel de Montaigne and Pierre Charron.
- l. Can we find in his astrological chart zodiacal or planetary predispositions for this fundamental skepticism? Perhaps the presence of three earth signs, with planets in grand trine to each other, represents a beginning. Saturn as double ruler of Capricorn and in harmonious aspect to the planets of thought, Mercury and Venus, and regulating the irrational Moon, *demands* truth as a foundation for thought. Descartes uses a stern philosophical skepticism to remove any possibility of being deceived. Saturn in Virgo is so strong in this respect. Its quintile to Mars (another mental planet, especially as it is placed in Gemini) indicates an ability to still the agile, thoughtform-making tendencies of the lower mind—which must have been immense in Descartes’ case—and subject diverse thoughts to a rigorous testing.) All the acuity of the third ray was involved in this process. If the fifth ray gives, according to Besant, “exactitude of action”, the third ray gives “exactitude of thought”. It is the “acute energy of divine mental perception”. Descartes’ sought such lofty perceptions, but realize that he had to *earn* them by applying the rigorous methodology of systematic doubt. In this case skepticism was enlisted in the service of the divine. Today in certain circles, skepticism has become a god in itself, its purpose forgotten. This must soon be remedied.

- m. Transition from the Age of Pisces demanded an end to “blind faith”. It is inevitable that thinkers had to come along who would challenge the assumptions built up during the Age of Faith. The Age of Reason was a necessary corrective to unfounded belief, and Descartes’ was one of reason’s greatest exponents.
- n. We have to realize that the sign/constellation Aries expresses an energy which inclines those it conditions to do all things and derive all things *from themselves*. Aries is an essentially *rebellious* influence. It discounts all former conditioning (i.e., the influence of the planet Saturn which “falls” in this sign). The Sun (representing the ‘unconditioned center of Selfhood’ is exalted in Aries.
- o. Descartes began his true and deep quest for knowledge with an act of *mental rebellion*. He threw away all *authority* other than that of his own intuition, logic and sense of truth. We can see that he *had* to do this. The North Node closely conjuncts the Sun and indicates the need for the assertion of great independence in the field of thought. (We will read the Sun as if it is in the third house, as it is so close to the cusp and also in the sign which is found at the third house cusp.)
- p. We note that Uranus, the hierarchical ruler of Aries, is fairly closely conjunct the Sun. This conjunction represents rebellion against mental authority and, instead, an embrace of authentic mental self-determination—an attitude which insists that one derive truth for himself rather than accept it on the authority of others.
- q. We see that two of the rulers of Aries—the esoteric ruler Mercury and hierarchical ruler, Uranus, are actually *in* Aries and in a house congenial to it—the third. The orthodox ruler, Mars, is in the third sign Gemini, and hence again the mental influence and extreme mental activity. Thus all three rulers of Aries reinforce the power of the mind.
- r. If we are looking for one of the reasons for Descartes’ frequent moves and changes of residence, we can look to this Mars-in-Gemini position, reinforced by his very powerful third ray at the soul level and perhaps at the physical level.
- s. Jupiter in Aries conjuncts Uranus making an energetic combination which confers what the Tibetan calls “beneficent organization”. To the individual possessed of this combination, it is as if ‘all things are possible through original thought’. Jupiter in Aries conjunct the Sun, Uranus and Pluto, would immensely broaden the scope of inquiry, and make one comprehensive (even universal) in one’s thinking.
- t. Thus, great mental creativity and fertility are suggested. There is the capacity to embrace *whole disciplines of thought* and relate them to other disciplines, creating a well-organized and comprehensive synthesis. Descartes addressed himself to metaphysics, physics, mechanics, medicine and morality, to name

five distinct fields of human thinking. When one considers all the various areas which Descartes pondered, and to which he made significant contributions, one is somewhat reminded of the genius Leibniz, who was much influenced by Descartes (though disagreeing with him in certain fundamental ways).

- u. Descartes had an interest in Rosicrucianism, though he appeared to reject its magical and mystical beliefs. Nevertheless, he lived in many ways as if he were a member of the Rosicrucian order—a virtual vegetarian, living a single and rather secluded life, changing residences often, practicing medicine (without charge) and like Master R., interested in longevity. (The energy of Capricorn inclines towards an interest in longevity.) Occult lore tells us that Master R. could stop the aging process and did; Descartes, naturally, could not, and some were amused that he died at a relatively young age, having lived only about half of the hundred years he had imagined for himself. It would seem that there was a subtle link between him and the Master R., whose image/likeness, as the Comte de St. Germain, shows the presence of a strong Saturn, perhaps Capricorn, and strong Gemini as well.
- v. Certain great rationalists seem to have had links to the Comte/Master R.—perhaps Newton among them. We are told that when Master R. became the Mahachohan, transferring His focus to the third ray, he took a number of his more advanced seventh ray disciples with him (i.e., onto the third ray). Philosophical/mathematical/scientific workers already upon the third ray, such as Descartes, would naturally be related to Him. While for these third ray/fifth ray types the emphasis required by the spirit of their times had to be on reason and the mind, the deeper more occult roots (in which Master R. interested Himself deeply) lay just beneath the surface, ready to be considered by them when the time was right. Newton (the most academically respectable of all these thinkers) was, for instance, profoundly interested in alchemy and astrology.
- w. Really Descartes was *both* a *rationalist* and an *intuitive*. His antahkarana was working (thought not built in the way that present day occultists build it). It was built through philosophical enquiry and mediation, as he conceived it. We see two synthesizing planets (Saturn and Neptune) in trine aspect to the tremendous stellium of planets spanning the interval from the eleventh degree of Aries to the sixth degree of Taurus.
- x. Neptune (in its own esoteric sign—of the heart—Leo) trines the Sun, Uranus and Jupiter, giving great inspiration and, intuition adding buddhic access to his super-rationalism.
- y. Saturn, on the other hand, renders the actions of Mercury exact and exacting, applying its ray to Venus and the Moon as well. This is a manasic complex.

- z. Together, we have buddhi-manas (albeit with a *third* ray flavor rather than a second).
- aa. It is important to consider the relationship between Capricorn, the soul indicator, and Aries, more pertaining to the personality. Both are signs associated with the third initiation, and in the case of Descartes may have to be considered as such—at least in terms of the *preparation* for that initiation. The three watchwords for this initiation are “Integration. Direction. Science”. Each of thee can be related directly to the goals which Descartes set for himself and the methodology (Saturn in Virgo) he utilized.
- bb. There will be a particular relationship between Saturn and Mercury which, in the chart of the initiate is of defining importance. Saturn in Virgo is the esoteric ruler of the Sun-sign and Mercury in Aries is the *esoteric* ruler of the Aries Sun. Because Descartes was, at the very least, an initiate of the threshold (and working on third initiation themes), it is possible to use the esoteric ruler of the Sun sign, not just the exoteric ruler

Soul Purpose

The astrological chart (in combination with many other more subtle astrological charts which can be derived from it) should be useful in shedding light on the soul purpose of an individual in any particular incarnation.

Descartes was a third ray soul, and (perhaps—as his intellect was so strong, primarily a third ray monad as well). His personality was essentially tolerant and, from reports, genial. He was amative (the Venus/Moon conjunction, Ceres rising in Capricorn, and liberal in personal matters (Jupiter conjunct the Sun). His “love life” was a significant part of his personality expression, though far less discussed than his contributions to the world of thought. When accused of having illegitimate children, he said something to this effect: “I am a man and have taken no vows of chastity”. He also, apparently, disliked confrontation, frequently avoiding it. He also had, shall we say, a somewhat ‘lazy’ side. It was his habit to remain in bed until ten in the morning (though it was also his habit to work, in bed, until very late hours). When in 1650 Queen Christina of Sweden insisted that he rise at 5:00 am to teach her (in the midst of the cold Swedish winter), the change of sleeping habits was very damaging to him. In fact, it killed him. Gathering the evidence, perhaps we see a second ray personality. More research on this point would be required. His mental ray was almost certainly the fifth. A more exacting and discriminative thinker would be hard to find. He believed in the control of the emotions and was not given to emotional displays but at the death of his daughter his tears flowed copiously. The second ray, it appears, was operative in the astral sphere, but, also, he was *devoted* to truth. Essentially, with the stoics, he believed in changing oneself rather than attempting to change the world. We cannot know the ray of the

physical body, but there was so much movement in his life that one suspects the third. It would appear that the third and second rays were curiously mixed. His avoidance of confrontation and danger (so uncharacteristic of an Aries person) may be attributed to the second ray in his makeup.

A proposed ray structure is therefore 332-523.

The combination of the third ray and Capricorn should define his soul purpose. He was striving towards a point of perspective from which he could achieve a panoramic vision of the world of thought. It is said that his goal was to be the “master of nature”. Although he was inevitably involved in generating illusions, his purpose was to rid the world of thought of error and illusion. He was a *radical* in this respect (as Pluto in the third house of mind, loosely conjunct Jupiter, Uranus and the Sun reveals). It is Pluto that inspired him to eliminate all untrue assumptions from his thought life. *Truth* was his god. Like so many great third ray thinkers, he sought to erect a structure of thought purged of error. By the time Descartes was born, Scholasticism had burdened the world of thought with many unverifiable notions, many obviously erroneous. Descartes with his Saturn in Virgo sought to, as it were, ‘clear the clutter’, and create methodologies which logically and inevitably would lead to the perception of truth, and to the acquisition of masterful power over nature which such perception would bring.

Some claim that Descartes’ thinking is responsible for the attitude, prevalent today, that man is to be the *master* of nature. The Cartesian split, they say, gave man the impression that he was distinct from nature rather than an integral part of it. Many modern thinkers work to overcome this split. The findings of modern physics, revealing that the observer affects his observation, have already done much to heal the gap between mind and matter which Descartes conceptualized.

In Rene Descartes’ approach we witness an independent assault against illusion. It is here that his assertive Aries energy is applied. Men were not his enemies; errors and illusions were. He certainly had *mental* courage (if not its physical counterpart). His task (North Node) was to plunge into the world of thought, and set the “jungles of illusion” ablaze. This is the gift of Aries, accentuated by Mercury in Aries. But to *burn* the “jungles” would not be enough. Something would have to be built, erected. Some edifice of thought would have to rise upon the ruin of the old paradigms. It is here that we see the power of Descartes’ Capricorn Ascendant, sub-ruled by constructive Taurus and illuminative Venus. He was a builder in the world of thought. Indeed, like Aristotle before him, his construction affected the thinking of millions of people and endured in its effects until the beginning of the twentieth century. Aries conferred upon his mental audacity. Capricorn gave him the ambition to comprehend the structure of nature and to master it. When we think of Descartes, we inevitably think about the quality of our thought and the responsibility of all those who build in thought and wield it. When we think of Descartes, we think of the power of mind, and what can be accomplished through its use.

Quotations by Rene Descartes

Cogito ergo sum. (I think; therefore I am.)

Each problem that I solved became a rule which served afterwards to solve other problems.

If you would be a real seeker after truth, it is necessary that at least once in your life you doubt, as far as possible, all things.

In order to improve the mind, we ought less to learn, than to contemplate.

The reading of all good books is indeed like a conversation with the noblest men of past centuries who were the authors of them, nay a carefully studied conversation, in which they reveal to us none but the best of their thoughts.

It is not enough to have a good mind. The main thing is to use it well. '*Le Discours de la Methode*,' 1637

One cannot conceive anything so strange and so implausible that it has not already been said by one philosopher or another. '*Le Discours de la Methode*,' 1637

The first precept was never to accept a thing as true until I knew it as such without a single doubt. '*Le Discours de la Methode*,' 1637

The greatest minds are capable of the greatest vices as well as of the greatest virtues. '*Le Discours de la Methode*,' 1637

It is only prudent never to place complete confidence in that by which we have even once been deceived. '*Meditations*'

MOSES BEN MAIMON

Moses ben Maimon (Maimonides)—Philosopher, Physician, Linguist, Scholar of Judaism: April 6, 1135 NS, Cordoba, Spain, 1:00 PM, LMT. (Source: Cyril Fagan and *Trial and Triumph* by Macrison and Hubler) According to LMR, Blackwell computes LAT as 12:43 PM. Died, December 13, 1204, OS, Egypt. Utilizing the testimony of eclipses, a time of 1:24:30 PM is calculated by the author and justified below.



Moses ben Maimon

Male Chart

Apr 6 1135 NS

1:24:30 pm LMT +0:19:04

Córdoba, SPAIN

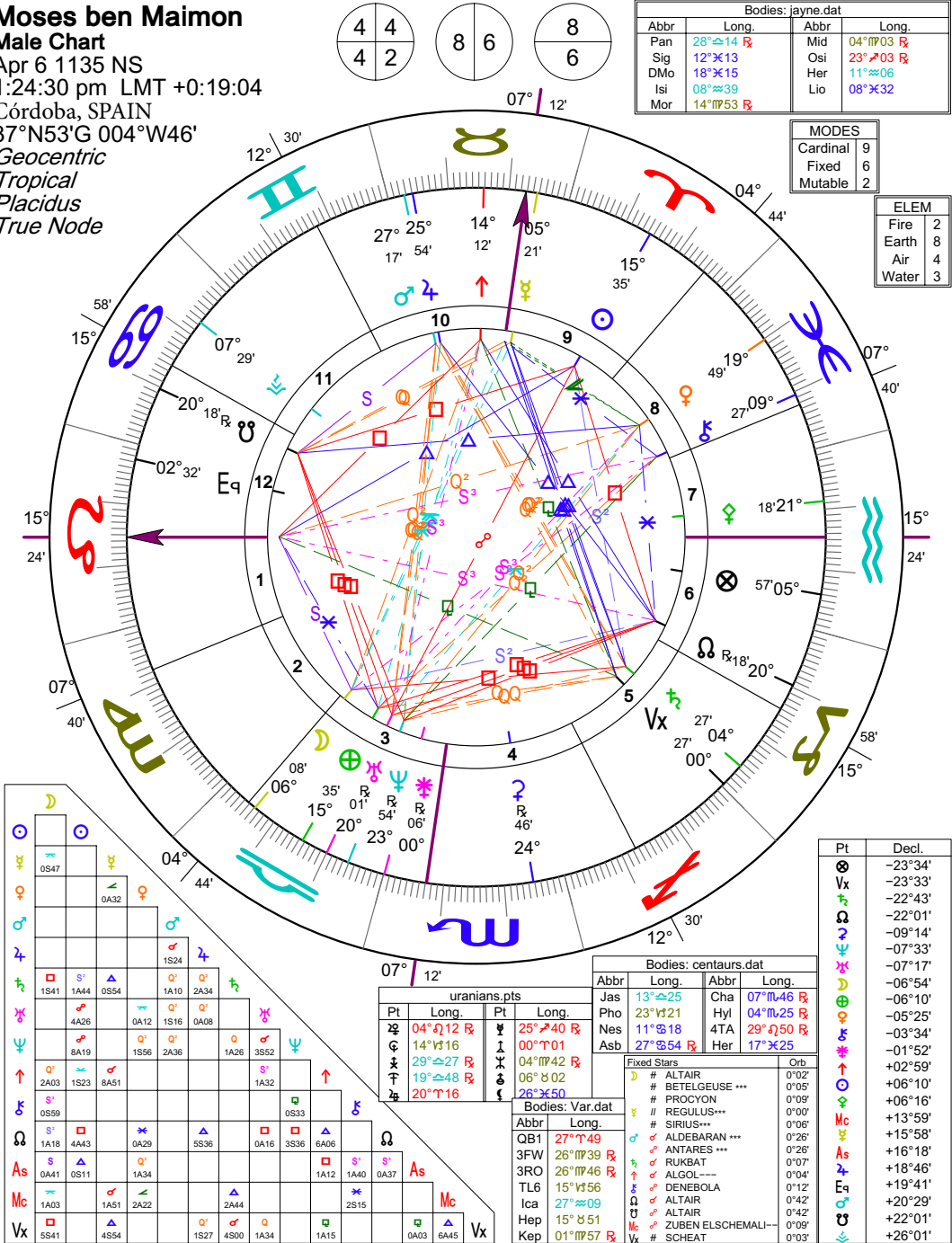
37°N53'G 004°W46'

Geocentric

Tropical

Placidus

True Node



Moses ben Maimon - Chart 1

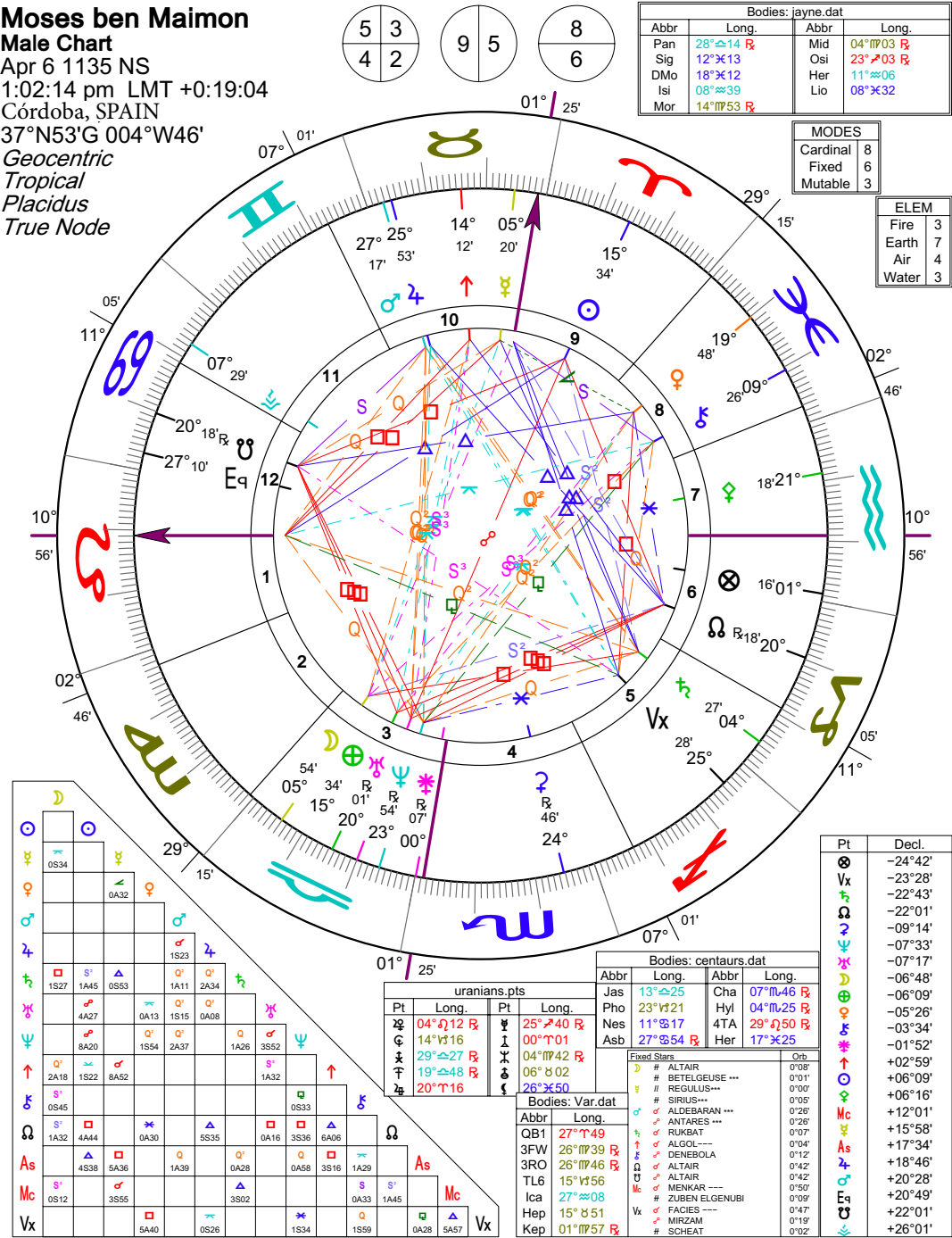
Natal Chart

April 6, 1135 -Córdoba, Spain

Moses ben Maimon

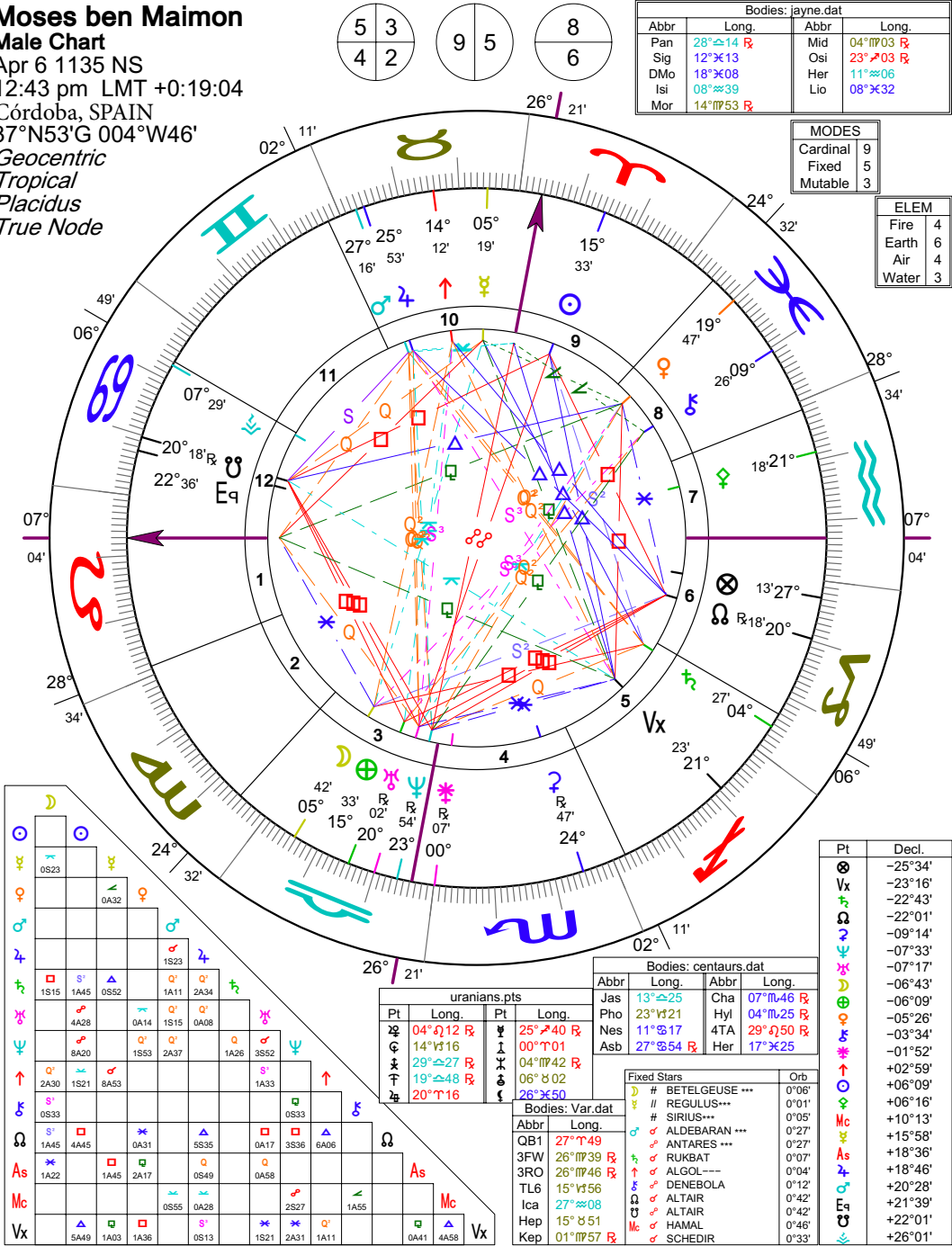
Male Chart

Apr 6 1135 NS
1:02:14 pm LMT +0:19:04
Córdoba, SPAIN
37°N53'G 004°W46'
Geocentric
Tropical
Placidus
True Node



Moses ben Maimon - Chart 2
Natal Chart
April 6, 1135 - Córdoba, Spain

Moses ben Maimon
Male Chart
Apr 6 1135 NS
12:43 pm LMT +0:19:04
Córdoba, SPAIN
37°N53°G 004°W46'
Geocentric
Tropical
Placidus
True Node



Moses ben Maimon - Chart 3
Natal Chart
April 6, 1135 -Córdoba, Spain

(Ascendant, Leo; MC, most probably Taurus {or Aries}, with Mercury in Taurus conjunct the MC in the later charts; Pluto also in Taurus; Jupiter and Mars also in Taurus conjuncted; Sun in Aries in H9; Moon in Libra with Uranus and Neptune in Libra conjuncted; Venus in Pisces; Chiron in Pisces; Saturn and NN in Capricorn)

Moses Maimonides

Moses ben Maimon, a Jewish philosopher and physician (appointed physician to the court of the Great Muslim leader Saladin), was a true sage and one of the great intellects of history (evidence of the proposed third ray soul). He was also a linguist and a master of Rabbinic literature, writing fourteen Hebrew volumes, the *Mishneh torah*, the Rabbinic teachings in their entirety. His more popular and still current *Guide to the Perplexed* advises those who seek to enter more fully into the divine life. Written in Arabic, and later translated into Hebrew, Latin and most European languages, it became a most influential treatise, exerting notable influence on the history of religious thought. This work attempts a reasonable accommodation between science, philosophy and religion, and through it we can see the synthesis which characterized Maimonides' perspective.

Using a proposed rectification of the traditionally proposed chart, we find the Aries Sun placed in the ninth house of philosophy and higher mind. The third house of 'immediate mind' contains three planets (Moon, Uranus and Neptune), all in third ray Libra. The conjunction between Uranus and Neptune give potential for uniting scientific knowledge and intuition (or in esoteric terminology, occultism and mysticism). Presuming the correctness of this Leo Rising chart, Neptune becomes important as the esoteric ruler, expanding the mystical consciousness and the awareness of the divine in the midst of daily perceptions (the third house)

Mercury, esoteric ruler of the Aries Sun, is in the sign of illumination, Taurus, and conjunct the MC. This is truly a *wisdom* placement and, of course, contributed to his linguistic abilities, as would the stellium in the third house. His powers for mediation and diplomacy (fourth ray Mercury at the MC and mediating Libra so prominent in the third house of communication) must have been considerable. Exacting Saturn is in its own sign, Capricorn, trining Mercury within a degree. This added definiteness and accuracy to the mind and made the undertaking of great scholarly endeavors a possibility. Earth signs are well presented (Mars, Jupiter, Mercury and Saturn), assuring that knowledge would be *applied*. Third ray Saturn sextiling the Moon in third ray (circumspect) Libra adds caution and is a check upon impulse.

The Leo Ascendant adds brilliance, power (the "will to illumine and the will to rule") and impressiveness to the entire configuration, making Moses ben Maimon an *example* of his philosophy (the Sun as ruler of Ascending Leo is placed in the philosophical

ninth house). Indeed, he was and still is today one of the most respected and venerated Jewish philosophers.

As one thinks about his life, his efforts and his position in the court of Saladin, one senses the scholarly, healing, second ray as well as the third. His understanding and wisdom were deep. Moses Maimonides may be regarded as both the Aristotle and Plato of the Jewish tradition—thus blending the third and the second rays.

Physiognomical Considerations in General, and in the Rectification Process

- a. Only a few likenesses of Maimonides exist and it is questionable how much they can be trusted. But because some of them bear similar features (though obviously created by different artists), the existence of some of those features may, perhaps, be trusted.
- b. The first and second likenesses are the most revealing; the sculpture is idealized.
- c. Maimonides had the Sun in Aries. While the signatures of this sign are not especially prominent in the face, the signatures of Leo are. Maimonides was born in the Leo or Sun decanate of Aries. The power of the Sun in the Leo decanate of Aries (a position which would exist no matter what the Rising-sign might have been) would be strengthened if Leo were the Rising-sign. Tradition and the work of some astrologers who have thought about the matter offer us the Leo-rising chart. Maimonides' Leonian features, as described below, strengthen the possibility that the proposed chart may be accurate.
- d. The first image, especially, shows a pronouncedly Leonian nose, with the bump, high on the bridge of the nose—a feature often seen in those with strong Leo. This feature is accentuated by the presence of Saturn in its own sign, Capricorn, near one of the angles of the chart—in this case, the Vertex, considered as an angle (which, indeed, it is).
- e. The first image seems more realistic than the second and is certainly more expressive. The second is more inscrutable and less living.
- f. The first and second images both share something in common. We note that the eyelids in both images are thick and partially cover the eye. This thickening is found in three signs especially—Taurus, Scorpio and Capricorn. In Scorpio the lids seem to come down even further over the eye. As this feature is shared in both likenesses (trusting that they are, indeed, likenesses) they must have an astrological basis.
- g. We note that there are four planets in Taurus (Mercury, Pluto, Jupiter and Mars) so Taurus is powerfully represented in Maimonides chart. What is important

physiognomically is the presence of the exoteric ruler of Aries, Mars, in the sign Taurus. The influence of this Mars placement is strengthened by its close conjunction with Jupiter (adding bearing and dignity).

- h. Mars and Jupiter are both placed in the Capricorn decanate of Taurus, adding, thus, gravity to the face, strengthening the thickening of the eyelids and adding the appearance of ‘boniness’ to the nose.
- i. Prominent noses of this kind (as in the first image) are given more by the first and third rays than by the second ray. Of course the astrological factors must be taken into account regardless of the underlying rays.
- j. The full development of the lips (shaped similarly in both likenesses) can also, in this case, be attributed to the influence of Taurus as can the slight protrusion of the lower lip.
- k. The first image, however, seems to show a chin that is not strong (one cannot be sure when working with old images such as this). If this is the case, it may be the result of the second decanate of Leo rising. That decanate is correlated with Sagittarius, and Sagittarius, in itself, is notable for weakening the chin (unless other influences contra-indicate).
- l. Of the charts offered for Maimonides, one rectified chart by Blackwell offers an Ascendant in the *first* decanate of Leo—the Leo sub-Leo decanate. Leo itself usually strengthens the chin, if not dramatically. The standard 1:00 PM chart gives the early *second* (i.e., Sagittarian) decanate rising. The chart offered by the author as worthy of consideration also has the *second* decanate rising, but more the middle part of that decanate.
- m. Given the likelihood of a Leo Ascendant, the point to determine is whether it would be the first or second decanate of Leo rising. The third decanate is unlikely due to matters of timing unfolded in the dynamic chart.
- n. Given Maimonides dignified bearing and great philosophical wisdom, some involvement of Sagittarius is likely. Aries and Leo, the other fire signs, are already both represented.
- o. The eyes are the “windows to the soul” and in the first image, at least, carry an expression of deep understanding. The eyes are large (even if the lids overhang slightly). This largeness comes from the combination of Leo and Taurus. One definitely sees the second ray here. The abstracted understanding of the third ray is also in evidence.
- p. One should note the watery quality of the eyes (even in an image as old as the presented likeness). This moistness contributes to the expression of compassionate understanding and may be an indication of the second ray. The position of Venus in watery Pisces, however, must also be considered. It is often noted

that Pisces makes the eyes watery, and Venus (exoteric ruler of the MC) is in its exalted position. Venus in Pisces has a definitely softening effect upon the entire character.

The General Appropriateness of the Proposed Horoscope

- a. While accepting the approximate validity of the traditionally proposed chart with Leo Ascending, we wish to come closer to the correct Ascending degree. This is not entirely easy as the exact dates at which events occurred in the life of Moses Maimonides are often not given. Often, simply the year is given and sometimes not even that is certain. Also, references tend to contradict each other.
- b. The general conformation of the chart, however, is acceptable and thus reasonable. A ninth house Sun fits for a great thinker and philosopher.
- c. A stellium of planets in the third house fits for one possessed of so much knowledge (one of the “great intellects” in the history of humanity). This third house stellium, holding Moon, Uranus and Neptune also reinforces linguistic abilities, as would Mercury on the MC.
- d. Given his many duties as a physician he would encounter all manner of human difficulty and suffering. The placement of Venus and medical/healing Chiron in the eighth house where hidden and painful issues are confronted is very apt.
- e. Even Saturn’s placement in house five, the house of children, is appropriate. He had one child and only later in life. The higher and esoteric meaning, however, shows the Saturnian demand upon him to *produce* from the many gifts and talents accumulated in his causal body. Maimonides was born into a wealthy family, and even though that family wealth was lost in a tragic shipwreck, his own merit made it possible for him to rise and again become a wealthy man, both famous and respected. It could be said of him that he was a “rich young man”, in the esoteric meaning of those words.
- f. The placement of Pluto in an elevated position, in the tenth house, is also appropriate, for a physician, and for one who lived through a number of life-threatening experiences (largely because of the fanatical Islamic sects and the circumstances surrounding the Crusades).
- g. Maimonides was successful (as a brilliant student) in the early part of his life and recovered from family misfortunes to become successful again. The Mars-Jupiter conjunction in Taurus in the tenth house of the chart shows ambition and material enterprise. When the family fortune was lost he became (through the practice of medicine) his family’s sole provider; his father and brother had died. The Mars-Jupiter conjunction shows him adequate to the material responsibility

placed upon him. He was more than a scholar (though an excellent one). He was a man of action.

The Testimony of Eclipses in the Rectification Process

- a. When faced with a traditional horoscope erected for 1:00 PM and an attempted rectification by a competent astrologer (Blackwell) which moves the time of birth backwards by almost fifteen minutes, one is cautious when offering an alternative interpretation, however given the testimony of numerous eclipses (so important in the rectification process) it cannot be avoided.
- b. The proposed rectified chart is erected for a time advanced from 1:00 PM to 1:24:30 PM. While this time may not be entirely correct, it does seem that the time of birth should certainly be advanced rather than taken back to a time before 1:00 PM.
- c. We have only a few outstanding events to judge from, and even these are given more in terms of years than of months within years.
- d. In 1148 a fanatical sect called the Almohads captured the city of Córdoba where Maimonides and his family lived. They and all Jews were faced with the grim alternative of submitting to Islam or of leaving the city. The eclipses leading up to that period as follows:

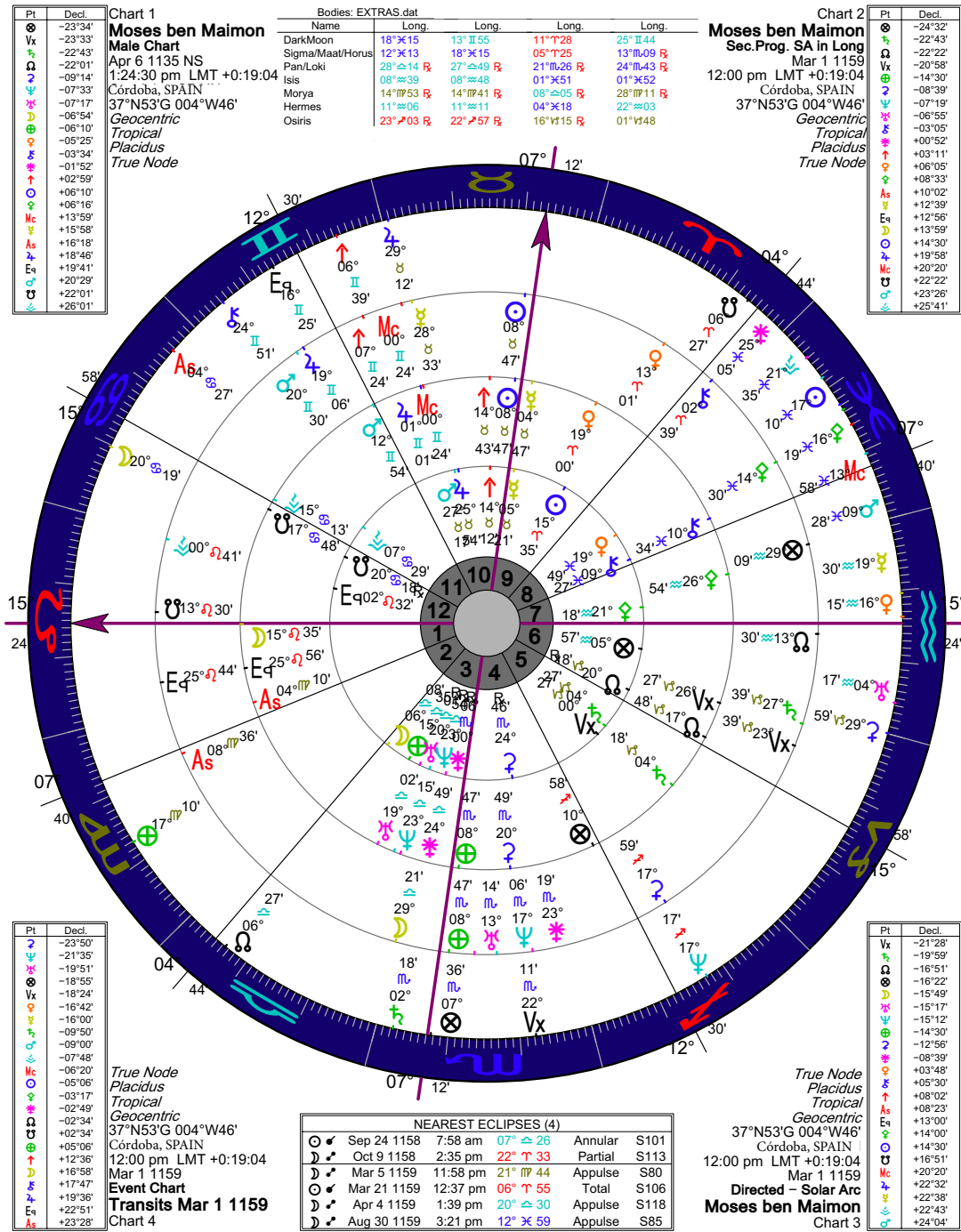
Sun	SEcl	(X)	Tr-Tr	Oct 26 1147	09°Sc12' D
Mon	LEcl	(X)	Tr-Tr	Nov 9 1147	23°Ta21' D
Sun	SEcl	(X)	Tr-Tr	Apr 20 1148	06°Ta26' D
Mon	LEcl	(X)	Tr-Tr	May 5 1148	21°Sc15' D
Mon	LEcl	(X)	Tr-Tr	Sep 29 1148	13°Ar02' D

We find a solar eclipse on the IC on October 26, 1147, (an eclipse position *constantly repeated* at decisive times during Maimonides' life) and another on the MC, April 20, 1148. These represent great changes in the status of the family, which had to disguise their practice of Judaism or die. A lunar eclipse in November of 1147 involves the natal Jupiter position which is also receiving a transit of deadly Pluto during that period. Two more lunar eclipses in 1148 involve Jupiter and also the Sun itself.

- e. The Maimonides family left Cordoba sometime in 1159 settling in Fez, Morocco. The progressed Moon was crossing the proposed Leo Ascendant and transiting Jupiter (Jupiter a planet of travel) was transiting the progressed MC, now having entered mobile Gemini (in October of 1158).

Four Wheel Chart

Transits (April 20, 1148) - Solar Arc Directed (April 20, 1148)



It was going to be a trying time for the family as evidence by the position of Saturn, making transits over the IC and opposite the progressed Sun in Taurus, during the next year.

- f. The family was forced to move on again in 1165 after the execution in Fez of a Rabbi with whom Moses had studied. The progressed Moon has entered Scorpio, the sign of death, and was again positioned at one of the angles, the IC.

Sun	SEcl	(X)	Tr-Tr	Dec 15 1164	01°Cp21' D
Sun	SEcl	(X)	Tr-Tr	May 12 1165	27°Ta17' D

Note that the first eclipse in December of 1164 falls almost exactly on Maimonides' Vertex point of fate. The second solar eclipse falls on his Mars (ruler of the fourth house of home, which is being squared by transiting Uranus)

- g. After many disappointments, the Maimonides family finally settled in near Cairo, Egypt, where they could practice their religion freely. Maimonides father died probably in 1166 shortly after they arrived in Egypt.

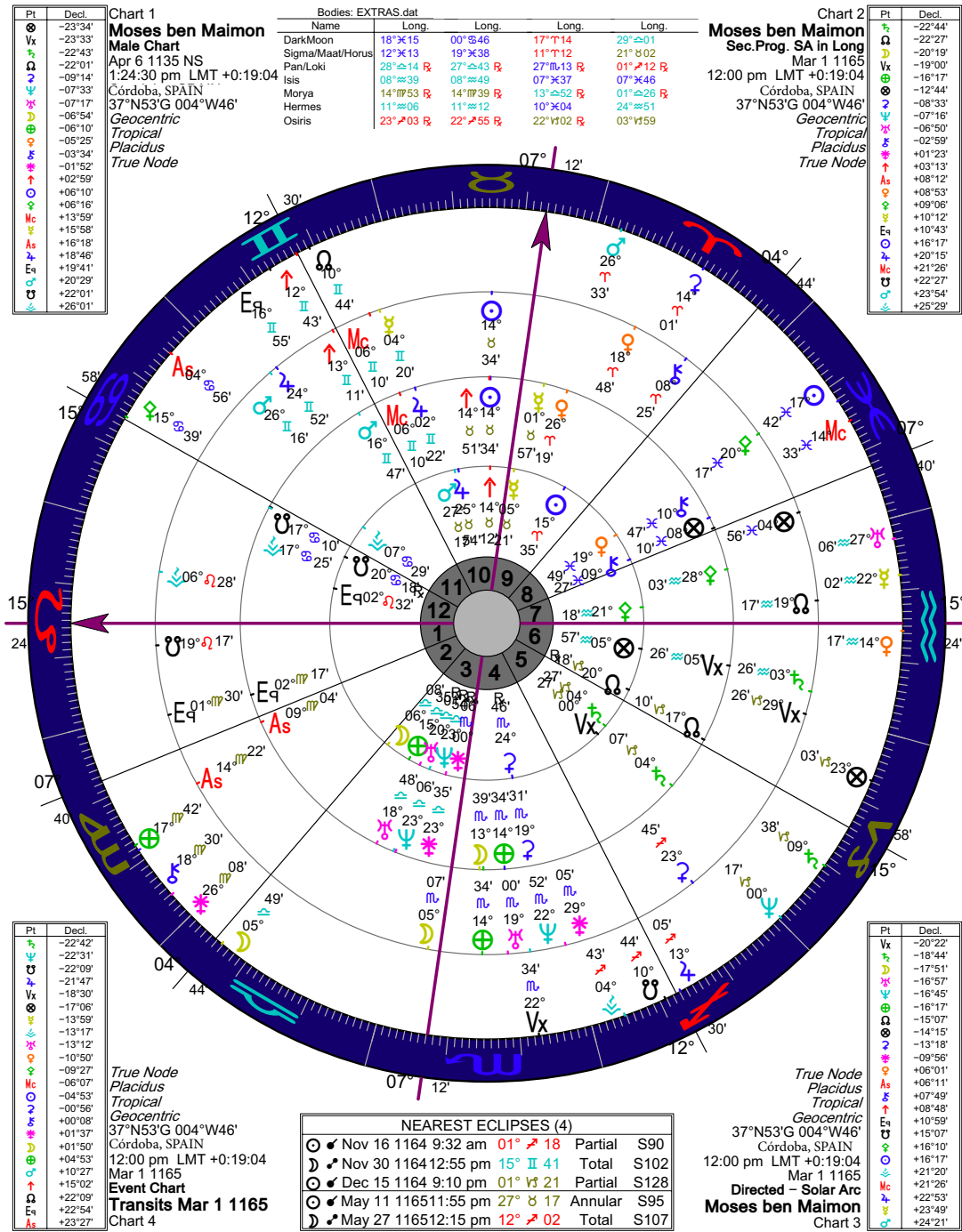
Sun	SEcl	(X)	Tr-Tr	May 1 1166	17°Ta00' D
Sun	SEcl	(X)	Tr-Tr	Oct 25 1166	09°Sc00' D
Sun	SEcl	(X)	Tr-Tr	Apr 21 1167	06°Ta51' D

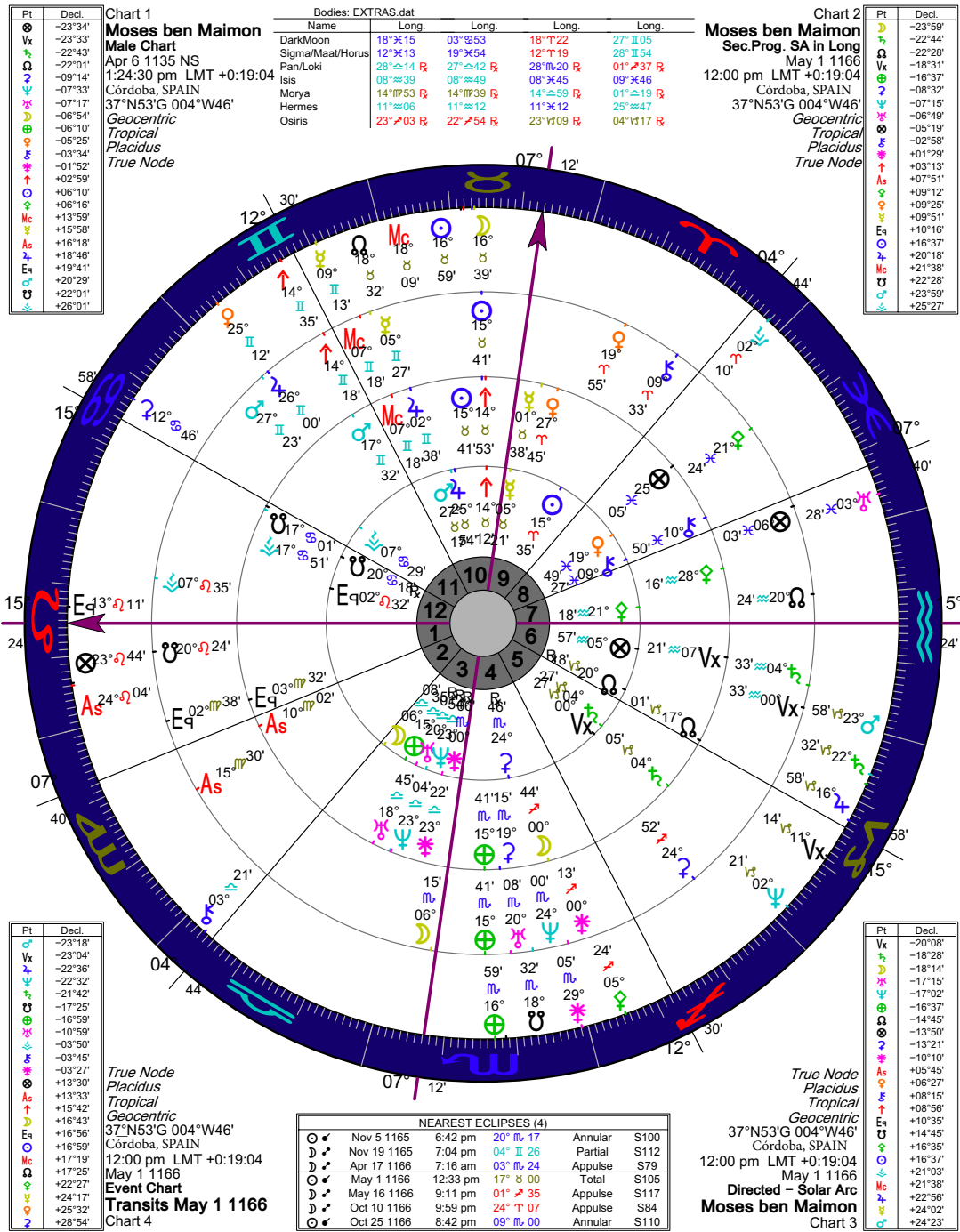
The eclipses for this time are eventful. The May solar eclipse of 1166 is on Maimonides progressed Sun and Pluto. The October solar eclipse is *again* at the IC (just as it was when the fanatics conquered Cordoba). Early in 1167, the solar eclipse is again at the MC. The progressed Moon has just been in Scorpio and so the experience of loss is present. These were life changing influences.

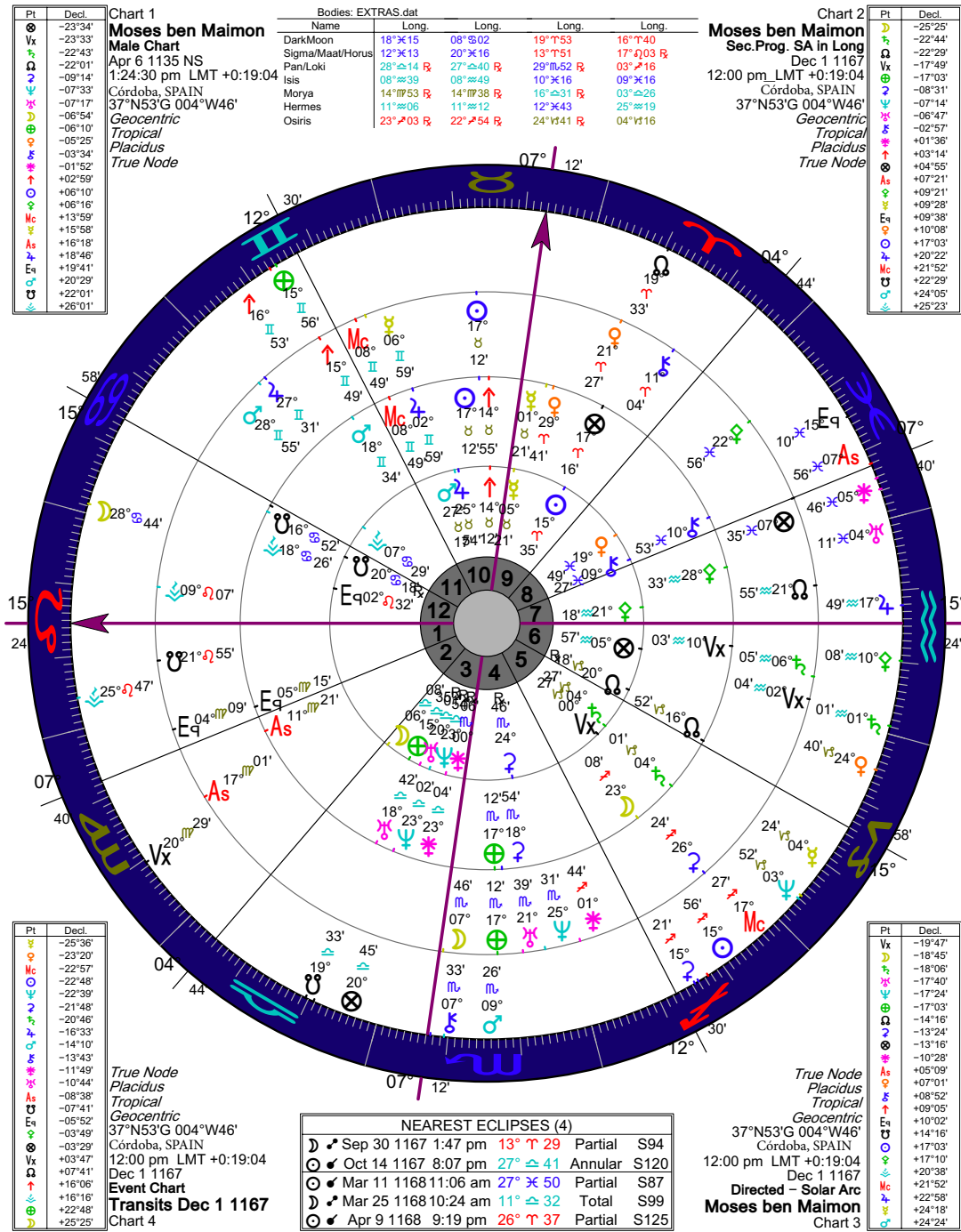
- h. It is not confirmed exactly when his brother David drowned in the Indian Ocean, taking with him the family fortune and financial hopes for the future, but it was not too long after the father passed away. If we focus on the end of 1167 we shall see some quite dangerous aspects focussing at the IC, but perhaps they applied to other family matters.

We note the position of transiting Chiron at the IC and the SA directed Moon also at the IC. This Moon moves only one degree a year and signals some family crisis.

- i. Some accounts (probably the most reliable) trying to determine the date of David Maimonides death, focus on 1169, discussing a letter written by David to Moses from India, and dating that letter (written shortly before the departure of his boat) from 1169. There are astrological reasons to support this point of







Moses ben Maimon - Chart 8

Four Wheel Chart

Natal (April 6, 1135) - Secondary Progression (December 1, 1167)
Transits (December 1, 1167) - Solar Arc Directed (December 1, 1167)

view. The following four solar eclipses show Maimonides' brother under stress and the spectre of death active.

Sun	SEcl	(X)	Tr-Tr	Sep 3 1168	17°Vi29' D
Sun	SEcl	(X)	Tr-Tr	Feb 28 1169	16°Pi59' D
Sun	SEcl	(X)	Tr-Tr	Aug 24 1169	07°Vi07' D
Sun	SEcl	(X)	Tr-Tr	Feb 17 1170	05°Pi48' D

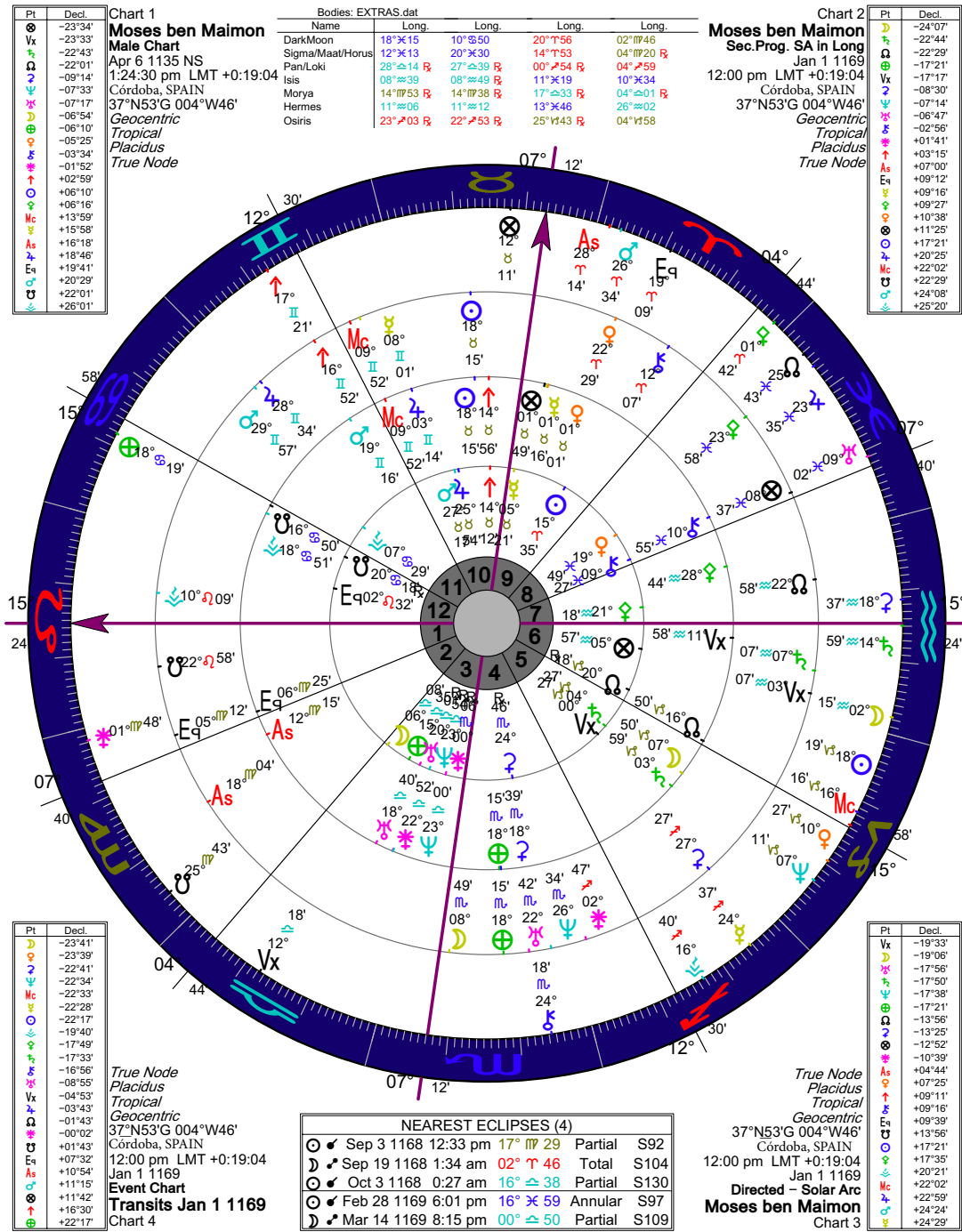
The cusp of the third house is governed by Libra ruled by Venus. Venus in this case represents the brother, and, in Moses Maimonides chart, is placed in the eighth house of death. Needless to say, Pisces in the eighth house can be reasonably associated with death by drowning.

The first solar eclipse in September of 1168 is opposite Venus and fairly close to the proposed progressed Ascendant in Virgo. The next solar eclipse in February of 1169 is *on* Venus and more or less *on* the proposed progressed Descendant in Pisces. The solar eclipse of August 1169 opposes Chiron which is place at 9°Pisces27'. Chiron, the planet of *wounds* is reasonably close to Venus, ruler of the third house of “brothers and sisters”, and is being activated by eclipses. The solar eclipse of February 1170 is *on* Chiron. These eclipses are serious enough but are made moreso by the presence of Uranus transiting both the eighth house cusp and natal and progressed Chiron—from approximately March, 1168 to November 1169. This transit is especially ominous since Uranus (planet of suddenness) is natally place in the third house of “brothers and sisters” next to Neptune, reasonably the planet of “drowning”, and inconjunct to Venus in the eighth house of death (ruling his brother). A chart erected for early 1169 shows some of the important configurations:

Note the solar eclipses, the position of transiting Uranus, transiting Chiron on Ceres in the fourth house of home, and the square of death-dealing Pluto to natal Venus (his brother)—a square which becomes exact at various times during 1169. We can see the great responsibility falling upon Maimonides with transiting Saturn at the seventh house cusp, and also the reason for rather suddenly undertaking the study of medicine—sudden Uranus is transiting Chiron (a powerful medical planet in Pisces, with its undeniable connection with medicine).

All these indications are rather more impressive than the ones which would have seen Moses Maimonides' brother's death in 1167.

- j. Following the death there was one year of complete depression, almost prostration. This can partially be seen in the square of transiting Pluto to Venus (the light), exoteric ruler of the tenth house and exoteric dispositor of Mercury (the mind). The depression probably lasted while the progressing Moon was



Moses ben Maimon - Chart 9

Four Wheel Chart

Natal (April 6, 1135) - Secondary Progression (January 1, 1169)
Transits (January 1, 1169) - Solar Arc Directed (January 1, 1169)

in isolative Capricorn, and began to lift sometime in 1170 when the Moon moved into more associated Aquarius. A change of profession was necessary in order to support Maimonides' family including the widow and children of his brother. The practice of medicine was seen as the answer and Chiron by SA was beginning its conjunction of the natal Sun during 1171 as his approach to medicine was clarifying.

- k. By August 1171, Maimonides already had been appointed head of the Jews of Egypt (according to one account). We do not know what leadership role he actually acquired but there was clearly an elevation. We note that on August 3, 1171, there is a solar eclipse almost exactly on the proposed Ascendant indicating a great rise in status.

Sun	SEcl	(X)	Tr-Tr	Aug 3 1171	16°Le36' D
Sun	SEcl	(X)	Tr-Tr	Jan 27 1172	13°Aq32' D

Some accounts have said that 1171 was also the year in which Maimonides began his work as physician to the Saladin and his son, but this is almost certainly too early. Accounts concerning these important happenings differ from source to source and so cannot be accepted without reservation simply because they are printed.

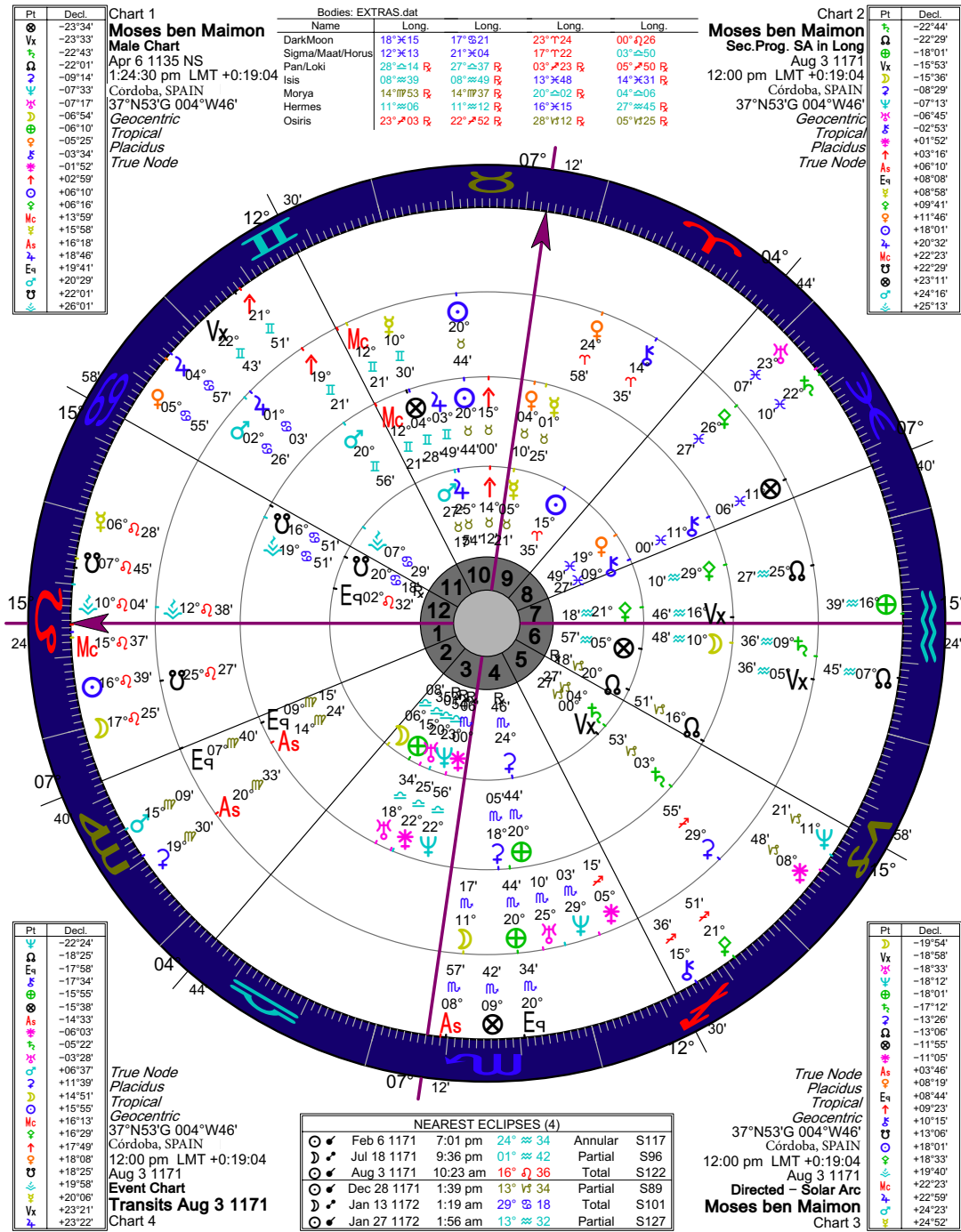
- l. By 1177 (according to some accounts) Maimonides had completed his magnum opus, the Mishna Torah and had also been appointed the Chief Rabbi of Cairo. A more precise description of the role he assumed says he was appointed the *nagid* (leader) of the Fostat Jewish Community.

We note on the *Moses ben Maimonides - Chart 11* that transiting Uranus is on his natal Sun and there is also a solar eclipse on the natal Sun—powerful indeed. As well, transiting Jupiter (rewards and culminations) is conjuncted to his progressing IC, showing his new community role. SA Saturn was also reaching his seventh house cusp giving new responsibility.

- m. One seemingly reliable account describes how fame as a physician came to Moses Maimonides. It came after 1185 when he was appointed one of the physicians to al-Fadil, who had been appointed vizier by Saladin and was virtual ruler of Egypt after Saladin's departure from that country in 1174. After that his fame began to spread.

This account squares very well with the astrological indicators as the following eclipses for 1185 and early 1186 show:

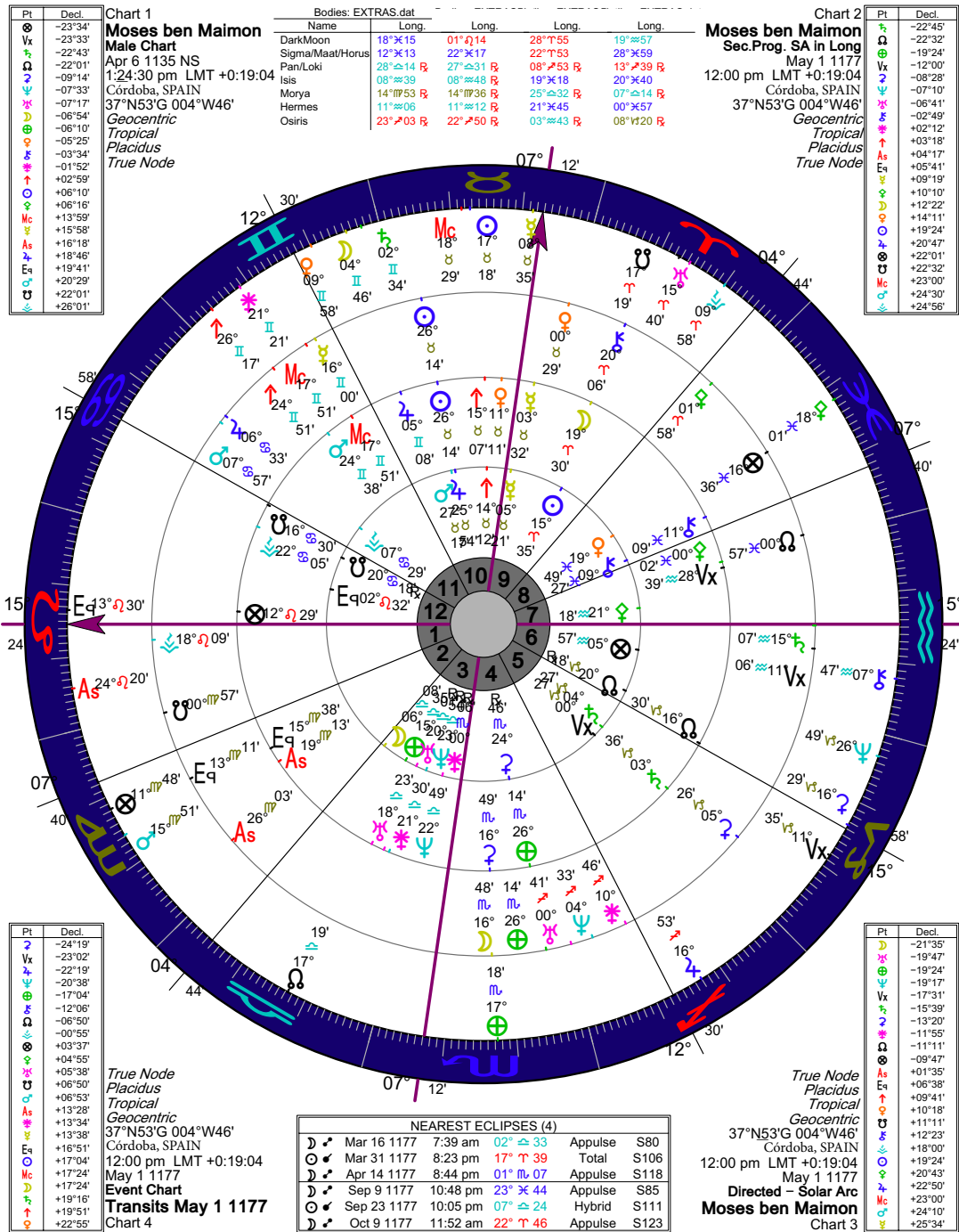
Sun	SEcl	(X)	Tr-Tr	May 1 1185	17°Ta24' D
Sun	SEcl	(X)	Tr-Tr	Oct 25 1185	08°Sc42' D
Sun	SEcl	(X)	Tr-Tr	Apr 21 1186	07°Ta13' D



Moses ben Maimon - Chart 10

Four Wheel Chart

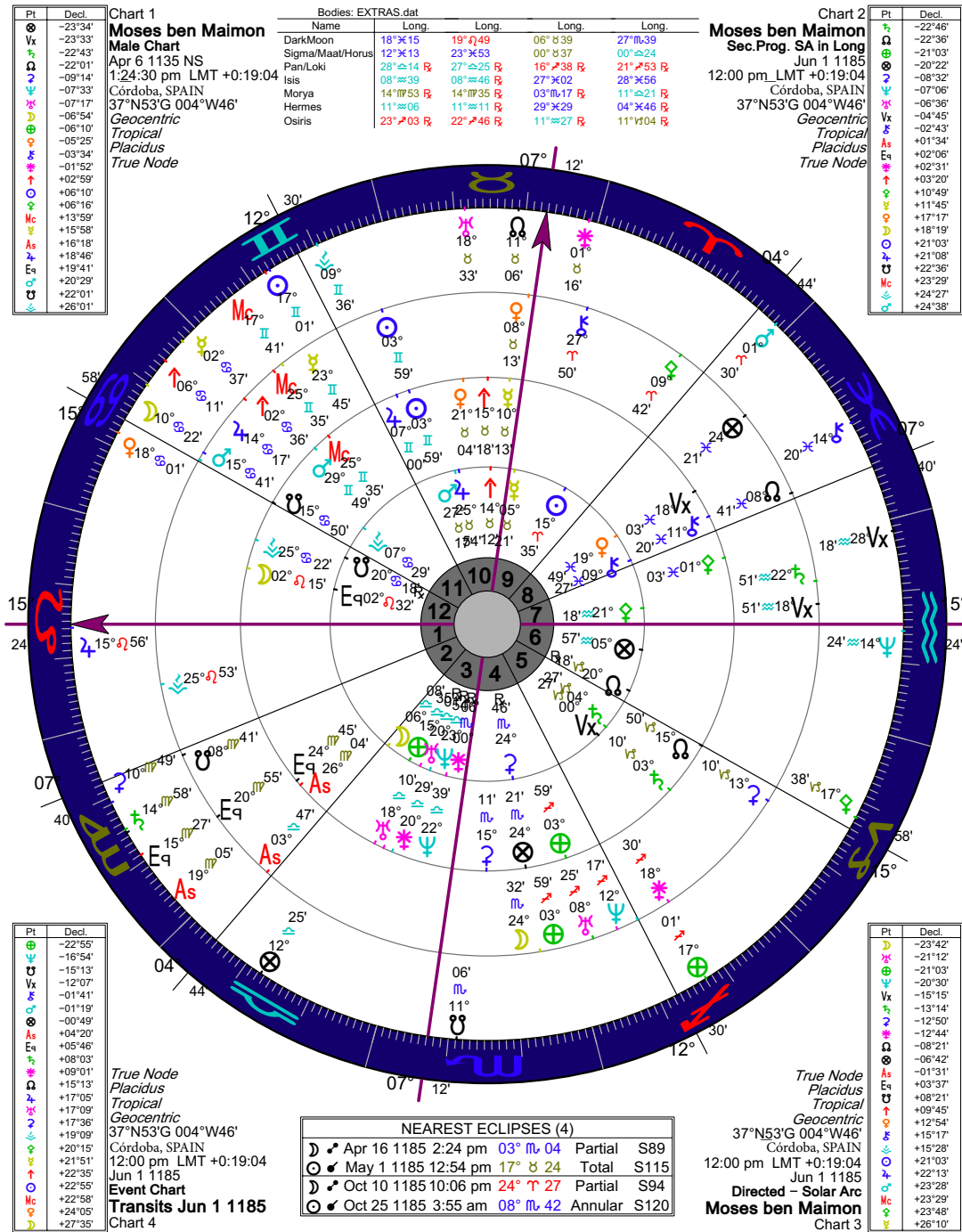
Natal (April 6, 1135) - Secondary Progression (August 3, 1171)
Transits (August 3, 1171) - Solar Arc Directed (August 3, 1171)



Moses ben Maimon - Chart 11

Four Wheel Chart

Natal (April 6, 1135) - Secondary Progression (May 1, 1177)
Transits (May 1, 1177) - Solar Arc Directed (May 1, 1177)



Moses ben Maimon - Chart 12

Four Wheel Chart

Natal (April 6, 1135) - Secondary Progression (June 1, 1185)
Transits (June 1, 1185) - Solar Arc Directed (June 1, 1185)

Selecting the date of June 1 1185 we can see a remarkable gathering of events which should be sufficient to confirm the proposed chart as valid.

There is a Chiron return emphasizing the medical profession. There is *again* the same important eclipse on the IC in Scorpio in October, 1185, and transiting Jupiter is crossing the Ascendant. As well SA Venus has been crossing the MC or career point and is still within a degree of the proposed MC. All this shows us we are very close to an accurate chart.

- n. We will consider one more date to show the reasonable validity of the attempted rectification in which the time 1:24:30 PM is chosen. We will focus on the Moses Maimonides date of death, December 13, 1204. The pertinent eclipses are as follows:

Sun	SEcl	(X)	Tr-Tr	Apr 2 1204	19°Ar19' D
Sun	SEcl	(X)	Tr-Tr	May 1 1204	17°Ta46' D
Sun	SEcl	(X)	Tr-Tr	Sep 25 1204	09°Li07' D
Sun	SEcl	(X)	Tr-Tr	Oct 24 1204	08°Sc37' D

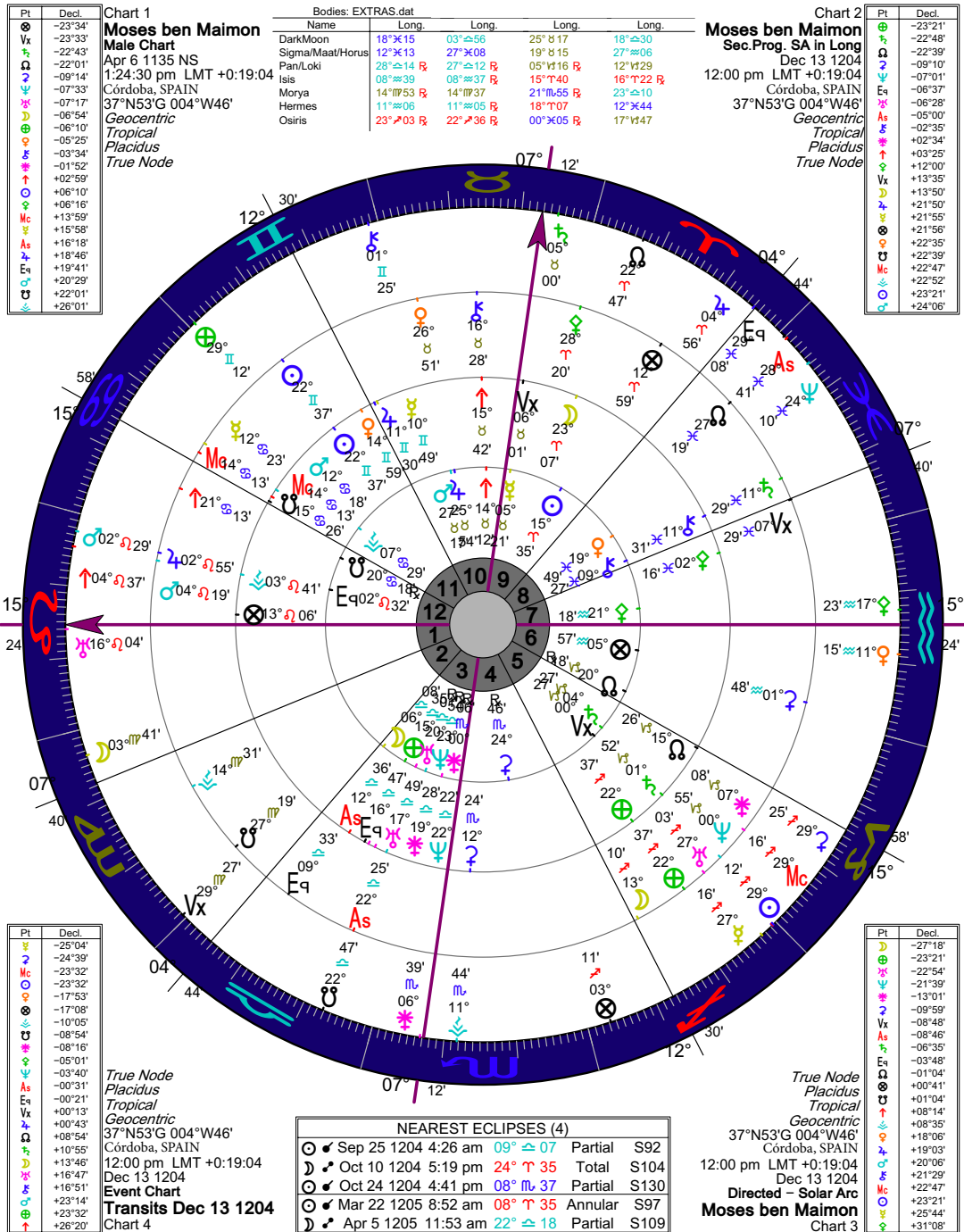
The line-up of influences is just tremendous. The April solar eclipse is on his natal Sun. The May solar eclipse is conjunct his Pluto and SA Chiron which is conjunct his natal and progressed Pluto. Transiting Saturn is conjuncting the MC and transiting Uranus is transiting the proposed Ascendant. There is also a solar eclipse on his Libran Moon. Finally, a solar eclipse, which has shown up three times earlier at important times in his life (as detailed above), *again* appears conjuncting the IC (this time in October 1204 at 08°Scorpio37', less than two months before his death). The author considers these alignments impressive and decisive for the accuracy of the proposed rectification.

Note that the important solar eclipse of April 2, 1204 is not shown on the chart form.

- o. Moses Maimonides was known to have said “Astrology is a disease, not a science”. Moses Maimonides, Hilboth Tshuvah (Laws of Repentance), ca. 1195. There is a special irony in this statement, considering how clearly astrological cycles map some of the most important happenings of his life.

Some Further Astrological Considerations

- a. The Aries energy and the Leo Ascendant contributed to the *authority* which Moses ben Maimon developed, not only in his own era but for the centuries which followed.
- b. These two influences also inspired his ambitious undertakings—performed in the name of *synthesis*. Here we see the third degree at work, and the attempt to



Moses ben Maimon - Chart 13

Four Wheel Chart

Natal (April 6, 1135) - Secondary Progression (December 13 1204)

Transits (December 13 1204) - Solar Arc Directed (December 13 1204)

see as from the “mountain top” All three first ray signs (Aries, Leo and Capricorn) are tenanted or rising, and thus the principle of synthesis is present.

- c. At the third degree, the initiate is entering the world of true *being*. Aries (the fire sign representing the monad) facilitates this entry (and Leo and Capricorn support it). Maimonides entered the world of being (the true world of “God”) through the use of the “apophatic” method. The term apophatic comes from the Greek term for “denial,” and this method of coming to know God involves approaching God by denying everything that God is not. Thus, Maimonides wrote: “God has no positive attributes ...the negative attributes of God are the true attributes.” This approach closely correlates with the Upanishads and the best teaching of the Trans-Himalayan Wisdom.
- d. When one thinks of Moses Maimonides, one thinks of the “golden light of wisdom” and the “light of the soul”, and finds an avenue for its expression in the golden light of the Ascending sign Leo.
- e. The conjunction of Uranus and Neptune opposing the Sun represent the antah-karana, and the manner in which the triadal consciousness was free to infuse the personality consciousness represented by the Sun. Maimonides (though his terminology would have differed) was both a mystic and an occultist, and yet (under the third and fifth rays) a rationalist—anticipating by almost 500 years the Age of Reason.
- f. The presence of Uranus and Neptune in the third house bring triadal awareness into the realm of ordinary perception.
- g. Neptune is the esoteric ruler of his Leo Ascendant and Uranus the hierarchical ruler of his Aries Sun as well as the veiled hierarchical ruler of the Leo Ascendant. We can see here the opportunity to blend both the heart center (Neptune) and the heart-in-the head (Uranus/Neptune opposing Vulcan, which is necessarily in Aries). (Uranus is correlated to the entire head center, Neptune *and* Vulcan to the heart-in-the-head, and Vulcan to the seven major head centers.)
- h. The Libran Moon must have contributed tremendously to his equanimity under very stressful circumstances, and his ability to be diplomatic in situations which were dangerous for most Jews in the Arab world. We can hypothesize that Uranus was planet veiled by the Moon, especially since Uranus is in the sign which it esoterically rules (Libra) and is reasonably close to the Libran Moon.
- i. We see from this Uranus/Neptune conjunction in Libra that Maimonides was interested in reinterpreting the Jewish Law to create better human relations both within Judaism and in relation to other religions and cultures. He was a bridging individual.

- j. The Libran planets also contribute to his sense of *moderation*. Aries and Leo together are not usually signs of moderation. Egotism is always a danger. But it appears that Maimonides had transcended those tendencies and was capable of balancing egoistic urges with the light and love of the soul emanating from warm-hearted Leo, and the testimony of the spiritual triad associated with Libra and with two synthesizing and triadally related planets conjunct in Libra.
- k. Being strongly influence by Aries and Leo he had no hesitation to undertake major acts of scholarly synthesis and reinterpretation. Uranus opposing the Sun confers originality (the aspect of his nature that was non-traditional). He absorbed much into himself and presumably offered more enlightening perspectives (Mercury in illuminating Taurus, reconstructive Uranus opposed the Sun, buddhic Neptune opposed the Sun) than were available at that time. Certainly he provided voluminous scholarly material for the students of many centuries following his own.
- l. Maimonides was a great scholar. He gathered into himself an entire oral tradition and codified it. He must have had great organizing power, conferred in part by the position of structuring Saturn in organizational Capricorn in a harmonious trine to illuminative Mercury in Taurus.
- m. The “treasures” of the Jewish Tradition were his to access. His four Taurean planets put him in touch with those accumulated treasures. He was eager to gather them and set them into a form at once more accessible, more useful and more illuminating.
- n. His projects were immensely ambitious—especially for an individual so beset by mundane demands—the demands of a busy physician with many patients. The Mars/Jupiter conjunction signals his ambitious approach to the acquisition of knowledge (Taurus) and wisdom (Taurus).
- o. Judaism is ruled by Virgo in its soul nature and Capricorn in its personality nature. Also the Jewish people, by choice, have never really entered the Age of Pisces and still emphasize the symbolism of the Age of Aries under the “Ram” or “Sacrificial Lamb”. If we examine Moses Maimonides’ astrological chart we shall see that two of the three signs important in Judaism are powerful in his chart—namely the Sun in Aries and Saturn (the planetary “god” of the Jews, in Capricorn, the sign of the personality of the Jewish People).
- p. Interestingly, Virgo (the sign given by the Tibetan as representing the soul of the Jewish People) is not represented except through the second decanate of Taurus (Virgo-ruled) in which Pluto is placed. However, Pisces is *very* well represented, and Pisces was the sign, so powerful during the last two thousand or so years, under which the Christian Religion developed. Venus is exalted in Pisces and thus extremely powerful (especially for highly developed souls) representing that

high form of love which many traditions call the “Love of God”. It is interesting that Maimonides’ “Guide to the Perplexed” served as a kind of ecumenical ‘bridge’ to other religions of the Piscean Age, including the Christian Religion. While Moses Maimonides represented the peak of Jewish thought during the Middle Ages, he possessed a universalism which made him and his thought relevant to a number of religious and philosophical approaches. One could say that he facilitated the bridging of Judaism into the Age of Pisces, attempting to bring about reconciliation between Jews, Christians and Moslems.

- q. The power of Venus and Chiron both in Pisces and both in the eighth house has been somewhat mentioned. It is clear the Moses Maimonides what a physician who expressed the *soul* in his ministrations to his patience. This is probably what gave him his remarkable touch, his fame and the trust that was accorded him by both Moslems and Christians alike. At one point he was invited to be the personal physician to Richard the Lion-Hearted; he wisely declined. His ministrations to the members of Saladin’s court (and especially to the members of the royal family) are well known. As a skillful and compassionate physician he served the adherents of three great religious groups.
- r. These two planets in the eighth house of human suffering, must have been an extraordinary conduit for the second ray energy. His patients must have felt at times that they were in the presence of “God’s Love” itself. Venus and Chiron both have significant second ray components and Pisces is, archetypally, the most representative and powerful of the three second ray signs (though Virgo holds that position temporarily and presently).
- s. If we look for the conduit for the monad in the astrological chart, we shall have to look for the heliocentric position of the Sun. It will be placed in 15°Libra³⁵, and it is conjunct transmutative, transformative, transfigurative Uranus.
- t. Libra is a sign, ultimately, in which divine love and understanding are expressed. We see how often Maimonides offers guidance in the field of “Right Human Relations”. He is fond of codifying rules or of systematizing them from what he understands—such as, for instance, the eight points in the “Golden Ladder of Giving” as presented below.
- u. If, as the author hypothesizes, the monadic ray of Moses Maimonides is the second Ray of Love-Wisdom, it would have an excellent point of expression in this Libran “monadic point” or “Earth point”. The high realizations of the spirit and spiritual triad would be translated into clear and golden precepts for right thought and action with respect to one’s fellow men. In this way, Moses Maimonides can be understood as a true servant of the Spiritual Hierarchy of our planet, which even now is a “society” a “field of energy” or “point of tension” through which certain great souls (who were once the great souls of Judaism) are now expressing. Numbered among these souls would be (if the Tibetan’s

presentation of truth is to be credited)—King Solomon, Joshua, Saul of Tarsus, Hiram Abiff (the chief architect of King Solomon’s Temple) and perhaps even Moses.) The connection between Moses and Master M. invites exploration.

The Fixed Stars in the Chart of Moses ben Maimon

- a. Some of the contacts made in this regard are most suggestive. If an individual is approaching the third initiation or has achieved it, the stellar realm has particular significance, for the third degree is a *solar* degree and the Sun is a *star*.
- b. Considering Maimonides’ relationship to the collating and codification of Jewish Law, the close parallel between Regulus the “Law Giver” and the planet of thought, Mercury in illuminative Taurus is an important position.
- c. The Moon is contraparallel to three powerful stars—Betelgeuse, Altair and Procyon. These contacts would provide a great incentive, even urgency, to *raise* the lunar nature.
- d. Mars in Taurus is conjunct Aldebaran and opposed Antares. Mars has a particular relation to the Aldebaran/Antares Axis which represents the Taurus/Scorpio Axis which Mars expresses. (cf. Esoteric Astrology 50) Aldebaran is a great star of lighted integrity, the “leader of the heavenly hosts” This would intensify Maimonides’ sense of mission—for the light of wisdom, for Aldebaran in the “Eye of the Bull”
- e. Saturn is closely conjunct Rukbat, increasing the stability of his *stance*. Rukbat is in the Archer and relates to the stability required to shoot the arrow with accuracy.
- f. Pluto is conjunct deadly Algol. This probably represents the bloody period of the Crusades through which the Christian and Moslem world were passing at the time, and the danger ever present. It is a sign of death.
- g. Chiron is opposed to Denebola, demanding sacrifice in order to practice the art of healing.
- h. The North Node is closely conjunct Altair, the Eagle, indicating the injunction to *soar*. And, as a soul, he did, indeed.
- i. The MC is parallel Aldebaran, showing Maimonides’ dharma as a “light-bringer”. This is the star of St. Michael (at least in Christian terminology) and makes of Maimonides a leader representing “heavenly forces”.
- j. The maligned and difficult star Scheat is closely parallel the Anti-Vertex—a point hypothesized to indicate the power to act with *freedom*—unbound by karma. Scheat is a star of great intelligence and originality, conferring unusual perceptions. It is clear that Moses Maimonides chose to undertake his brilliant

scholarly work from a unique perspective of deep and penetrating understanding. This energy of this star, rightly used, would serve the implementation of what was clearly an *initiatory* task.

The Question of Rays

The more one studies Maimonides (and it would be a life work to do so), the more one sees in him a profound benevolence and benefaction. He is a philanthropist in the true sense of the word—not just one who gives money and support, but one who loves his fellow man.

There is such a mixture of the second and third rays that it is difficult to distinguish them. Maimonides was an inspiration to such great thinkers as Spinoza and Leibniz, both of whom are presented in these astrological studies as possessed of a third ray soul and second ray personality. In the case of Spinoza however, a primarily second ray monad is suspected. This may well be the case for Maimonides.

Some people are easily identified as predominantly upon the second ray and some as easily identified upon the third. But there are also those who overlap the two, and Moses Maimonides seems to have been one. As a great thinker and philosopher, who even at an early age displayed an astonishing versatile intellect, he clearly represented the intellectual qualities of the third ray soul. But he was certainly an initiate of significance, and presumably would have been able to access the monad to some extent. Was this monad on the second ray of Love-Wisdom? Surely love and wisdom permeate much of his writing and in true second ray manner he is great teacher—in fact, a “guide to the perplexed” (the name of his most famous and widely distributed book).

The second ray may have been present in the personality nature as well. The second ray placement would have given him the great patience required for his scholarly and philosophical writings, usually projects lasting many years. The third ray would have made him at home with all types of knowledge, giving him the same type of universalism in the field of knowledge as an Aristotle or a Leibniz. There was, as well, so it would seem, some influence of the *seventh* ray at the personality level, for he appears a highly principled and organized individual and he was constantly codifying and commenting upon Jewish Law and codes of conduct (frequently the focus of the seventh ray). Both Aries (his Sun-sign) and Saturn (placed in Capricorn) confer the seventh ray, and Libra (holding three important planets) is the *seventh* sign and thus resonant with the *seventh* ray.

At his stage of development (presumably and justifiably the third initiation), the lower mind is infused by soul energies, triadal streams and even monadic influence. In the clarity of his thought, however, we find the fifth ray of truthful clarification, and, so it would seem the first ray is present as well, giving the tendency to state principles, to speak in aphorisms, to guide and to lead.

The astral body appears to have been upon the second ray of love-wisdom, and the etheric-physical body upon the seventh ray—a good placement for a physician.

A hypothetical ray formula would be: Two $3 \frac{2}{7}$ —5/1 2 7.

It is possible that the soul and monadic rays could be reversed, in which case the personality would be more on the seventh ray than the second.

Life Purpose

Moses ben Maimon (Maimonides) was one of the great geniuses produced by the “Genius of the Jewish People” It was his task to gather together the teachings of Judaism and give those a new (Aries) and yet traditionally acceptable (Capricorn) presentation and interpretation—one that would clarify and synthesize its true nature and yet be capable of showing its points of contact with other great religions and philosophical systems, without, however, compromising its essence. Below are given the Thirteen Articles of Faith compiled by Maimonides from Judaism’s 613 commandments found in the Torah.

The Thirteen Articles of Jewish faith are as follows:

1. Belief in the existence of the Creator, be He Blessed, who is perfect in every manner of existence and is the Primary Cause of all that exists.
2. The belief in God’s absolute and unparalleled unity.
3. The belief in God’s noncorporeality, nor that He will be affected by any physical occurrences, such as movement, or rest, or dwelling.
4. The belief in God’s eternity.
5. The imperative to worship Him exclusively and no foreign false gods.
6. The belief that God communicates with man through prophecy.
7. The belief that the prophecy of Moses our teacher has priority.
8. The belief in the divine origin of the Torah.
9. The belief in the immutability of the Torah.
10. The belief in divine omniscience and providence.
11. The belief in divine reward and retribution.
12. The belief in the arrival of the Messiah and the messianic era.
13. The belief in the resurrection of the dead.

Read with the understanding that “Torah” is a true revelation of a portion of the “Secret Doctrine” (i.e., the revelation of the Ageless Wisdom), these Articles can be seen as universal and in accord with the teachings of the Spiritual Hierarchy as presented through the Trans-Himalayan Lodge.

It is clear that Moses Maimonides was not only a great Jew but a great human being. It is the author’s distinct impression that the spirit of his works when combined with the spirit of the Kabbalah can be used to present Judaism’s best contribution to the emerging Aquarian Age.

Quotations by Moses Maimonides

“Anticipate charity by preventing poverty; assist the reduced fellowman, either by a considerable gift, or a sum of money, or by teaching him a trade, or by putting him in the way of business, so that he may earn an honest livelihood, and not be forced to the dreadful alternative of holding out his hand for charity. This is the highest step and the summit of charity’s golden ladder”.

(Here we see the strongly charitable second ray blending with the practicality of the third.)

“Teach thy tongue to say ‘I do not know’ and thou shalt progress”.

(We see here the humility of the scholar—one who realizes how much there is to know and how little is known.)

“Medical practice is not knitting and weaving and the labor of the hands, but it must be inspired with soul and be filled with understanding and equipped with the gift of keen observation”.

(This statement shows a profound second ray and with it the fifth. In his medical practice he was considered a rationalist)

“The soul is subject to health and disease, just as is the body. The health and disease of both . . . undoubtedly depend upon beliefs and customs, which are peculiar to mankind”.

(Here a psychologist is speaking—one who understands the soul and the influence of civilization and culture upon it.)

“The risk of a wrong decision is preferable to the terror of indecision”.

(This maxim shows Maimonides as practical executive.)

“Anticipate charity by preventing poverty.”

(This is another maxim worthy of Benjamin Franklin. The seventh ray is expressed in this crystallization of common sense.)

“The indulgence of sexual intercourse is one of the requirements for the maintenance of health, providing that there should be adequate abstinence between periods of indulgence, so that no noticeable enfeeblement or weakness ensue; rather one’s body should feel [better] than before the act”. (circa 1190)

(Here he writes as a practical physician. Once can, however, sense the prudential aspect [Saturn in Capricorn] associated with the seventh ray with its respect of rhythm and cycles.)

“It is prohibited to kill an animal with its young on the same day, in order that people should be restrained and prevented from killing the two together in such a manner that the young is slain in the sight of the mother; for the pain of animals under such circumstances is very great. There is no difference between the pain of man and the pain of other living beings, since the love and the tenderness of the mother for her young ones is not produced by reasoning but by feeling, and this faculty exists not only in man but in most living things”.

(Great compassion is here shown, Venus in Pisces. The second ray and the seventh of law are here expressed. We sense his Saturn in Capricorn.)

“The service of God is not intended for God’s perfection, but for our own”.

(This is a statement of humility coming from one who understanding the process of gradual human perfecting.)

“It should not be believed that all beings exist for the sake of the existence of man. On the contrary, all the other beings too have been intended for their own sakes and not for the sake of anything else”.

(The Tibetan speaks of humanity’s selfishness and its anthropomorphism. Maimonides takes the decentralized position which sees from a more planetary perspective. This is the signature of the third degree)

On his busy life:

“I have to visit the Sultan and his family every day to ask after their health, and to attend on them medically, if necessary; when I return to my house I am consulted by so many sick persons, that I can scarcely find the time to eat my meals; on Sabbath the members of the congregation come to talk about religious matters; although, therefore, I should be glad to see you, my friend, I do not expect to get time for much conversation.”

(We see the blend of the second and third rays—tremendous responsibility undertaken for humanity and the activity required to undertake it.)

“Astrology is a disease, not a science”. Hilboth Tshuvah (Laws of Repentance), ca. 1195

(Well, what can one say?)

The Golden Ladder of Giving

1. To give reluctantly, the gift of the hand, but not of the heart.
2. To give cheerfully, but not in proportion to need.
3. To give cheerfully and proportionately, but not until solicited.
4. To give cheerfully, proportionately, and unsolicited, but to put the gift into the poor man's hand, thus creating shame.
5. To give in such a way that the distressed may know their benefactor, without being known to him.
6. To know the objects of our bounty, but remain unknown to them.
7. To give so that the benefactor may not know those whom he has relieved and they shall not know him.
8. To prevent poverty by teaching a trade, setting a man up in business, or in some other way preventing the need of charity.

(This is simply a beautiful statement combining the testimony of all his rays—the generosity of the second, the practicality of the third, the classificatory nature of the fifth, the sequentiality of the seventh. It is written out of the fulness of the Leo heart and the charity of Venus (the Solar Angel) in Pisces.

Oath of Maimonides

“The eternal providence has appointed me to watch over the life and health of Thy creatures. May the love for my art actuate me at all time; may neither avarice nor miserliness, nor thirst for glory or for a great reputation engage my mind; for the enemies of truth and philanthropy could easily deceive me and make me forgetful of my lofty aim of doing good to Thy children.

May I never see in the patient anything but a fellow creature in pain.

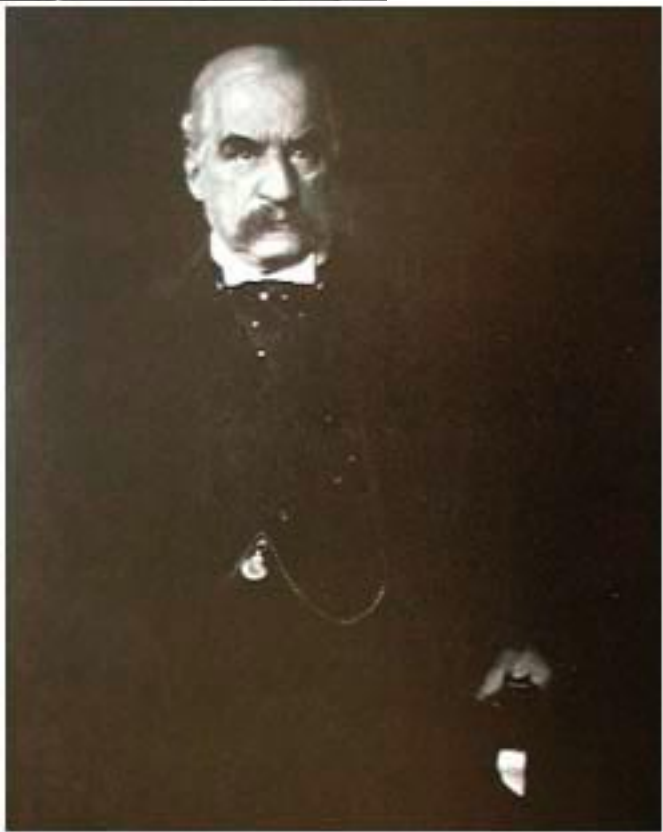
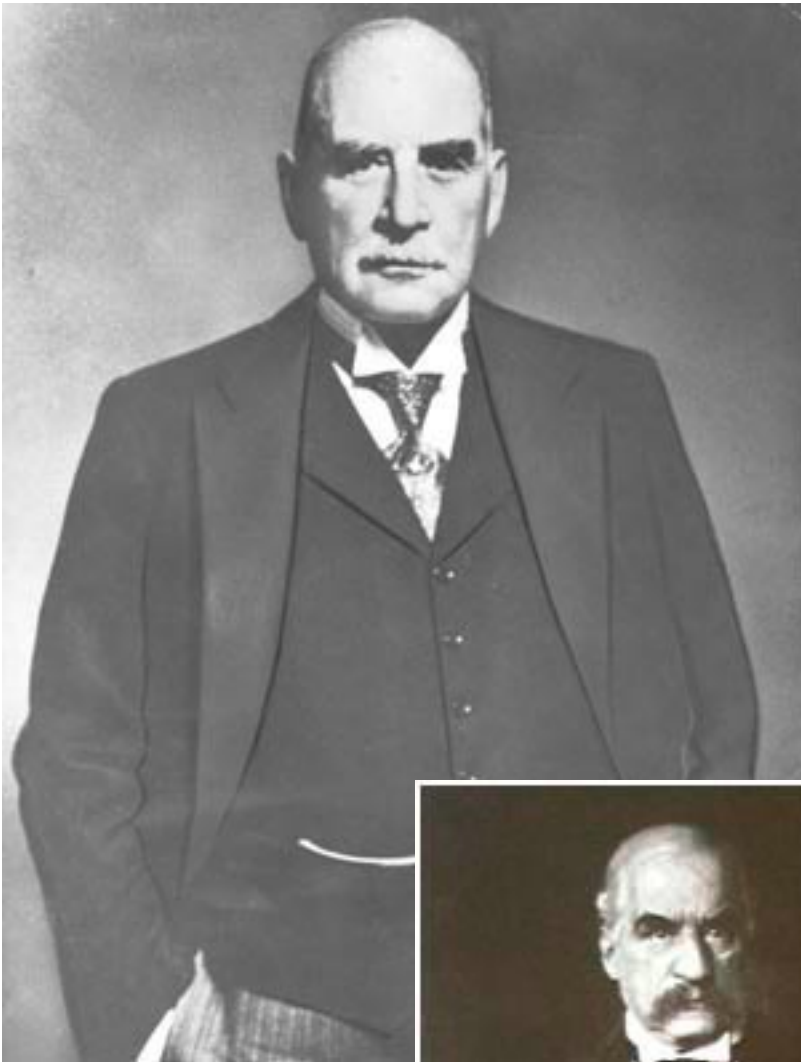
Grant me the strength, time and opportunity always to correct what I have acquired, always to extend its domain; for knowledge is immense and the spirit of man can extend indefinitely to enrich itself daily with new requirements.

Today he can discover his errors of yesterday and tomorrow he can obtain a new light on what he thinks himself sure of today. Oh, God, Thou hast appointed me to watch over the life and death of Thy creatures; here am I ready for my vocation and now I turn unto my calling”.

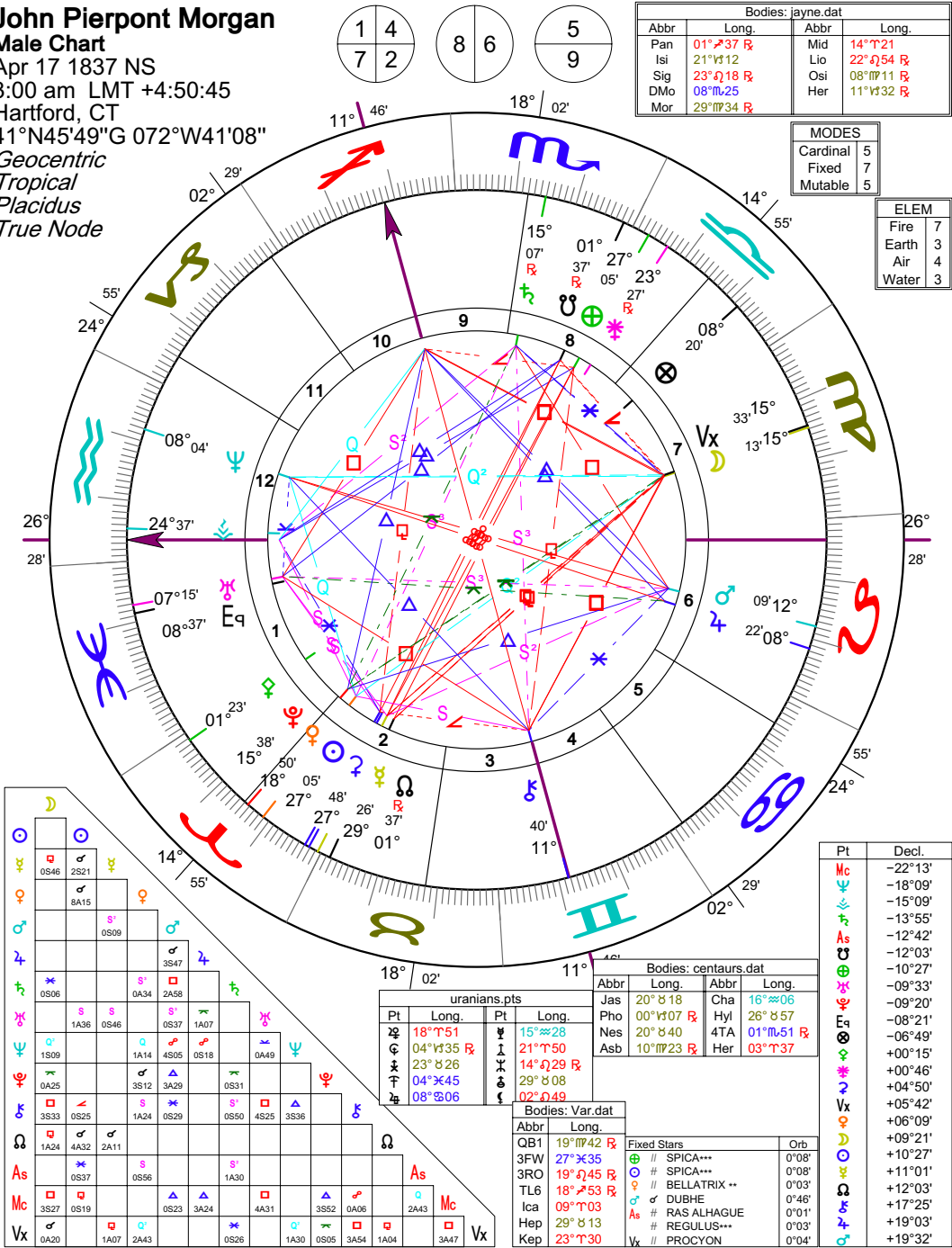
JOHN PIERPONT MORGAN

John Pierpont Morgan—Financier, Art Collector, Reorganizer of American Corporate Structures: (1837-1913) April 17, 1837, Hartford, Connecticut. 3:00 AM LMT (from his grandfather's diary); 1:10 PM, LMT. (Source: Evangeline Adams, astrologer to Morgan) Died, March 31, 1913, 00:30 AM, in Rome, Italy.





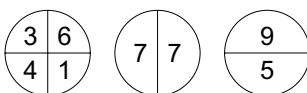
John Pierpont Morgan
Male Chart
Apr 17 1837 NS
3:00 am LMT +4:50:45
Hartford, CT
41°N45'49"G 072°W41'08"
Geocentric
Tropical
Placidus
True Node



J. P. Morgan - Chart 1

Natal Chart

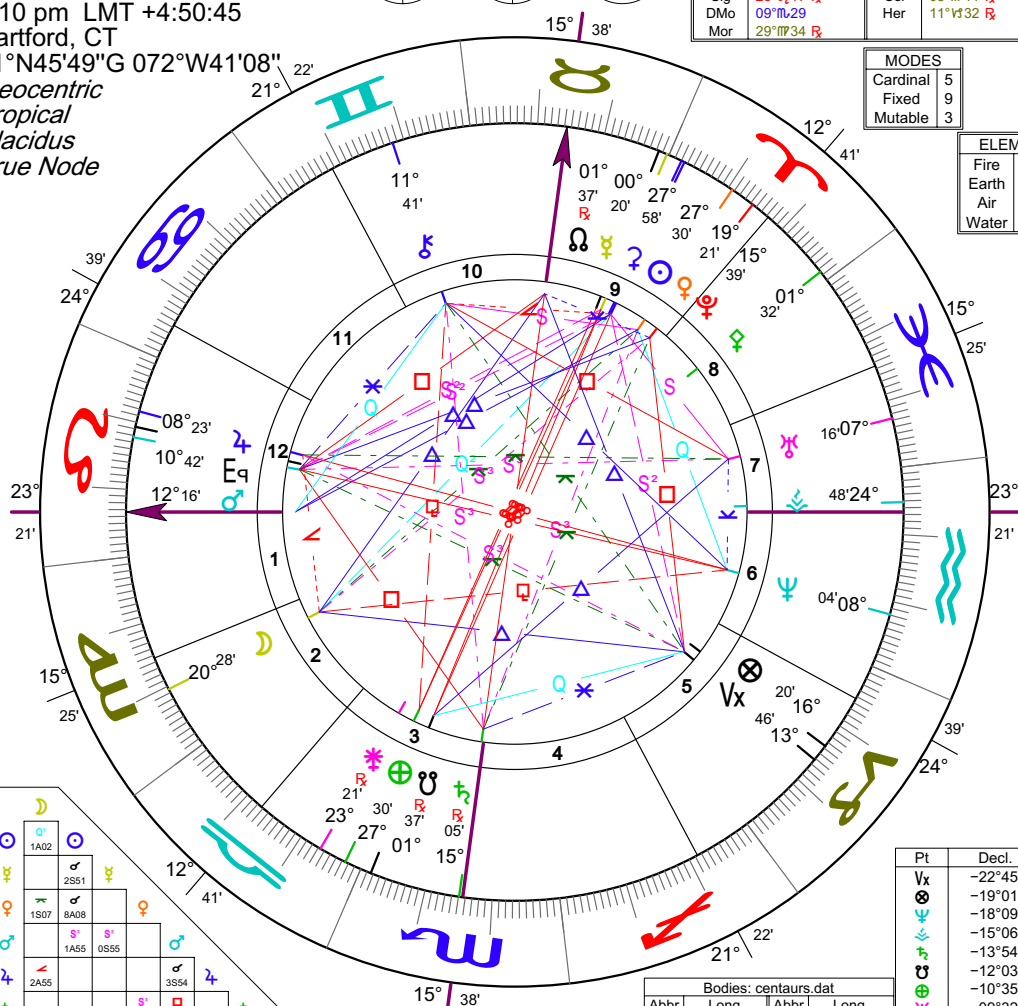
April 17, 1837 - Hartford, Connecticut, USA



Bodies: jayne.dat			
Abbr	Long.	Abbr	Long.
Pan	01°♂37 ♀	Mid	14°♂21
Isi	21°♂12	Lio	22°♀54 ♀
Sig	23°♂17 ♀	Osi	08°♂11 ♀
DMO	09°♂29	Her	11°♂12 ♀
Mor	29°♂34 ♀		

MODES	
Cardinal	5
Fixed	9
Mutable	3

ELEM	
Fire	6
Earth	5
Air	3
Water	3



The chart displays the positions of Uranus and its moons from 1990 to 2010. The top section, labeled 'URANUS', shows the planet's position in the sky, with a large 'U' indicating its path. The bottom section, also labeled 'URANUS', shows the positions of its moons, with a large 'M' indicating their paths. The chart is divided into sections by a diagonal line, with the top section labeled 'URANUS' and the bottom section labeled 'URANUS'.

Pt	Long.
♄	18° 7' 51"
♅	04° 0' 35" R
♆	23° 5' 27"
♇	04° 3' 46"
♈	08° 3' 05"

Mo	Long.
♄	18° 7' 51"
♅	04° 0' 35" R
♆	23° 5' 27"
♇	04° 3' 46"
♈	08° 3' 05"

uranians.pts			
Pt	Long.	Pt	Long.
♄	18° 15' 51	♄	15° 22' 28
♅	04° 13' 35 ♀	♅	21° 11' 51
♆	23° 52' 27	♆	14° 02' 29 ♀
♇	04° 34' 45	♇	29° 8' 09
♈	08° 30' 06	♈	02° 02' 52

Bodies: centaurs.dat			
Abbr	Long.	Abbr	Long.
Jas	20° 8' 18"	Cha	16° 07' 00"
Pho	00° 07' 07" R	Hyl	26° 05' 58"
Nes	20° 04' 41"	4TA	01° 50' 00" R
Asb	10° 23' 23" R	Her	03° 44' 00"

Bodies: Var.dat		Fixed Stars		Orb
Abbr	Long.			
QB1	19° 17' 42" ♀	♂	MIRACH	0°38"
3FW	27° 36' 36" ♀	♂	MIRACH	0°38"
3RO	19° 04' 45" ♀	♀	BELLATRIX **	0°09"
TL6	18° 25' 53" ♀	♂	DUBHE	0°38"
Ica	09° 0' 35" ♀	♂	ALHENA	0°00"
Hep	29° 8' 19" ♀	#	SIRIUS***	0°02"
Kep	23° 0' 48" ♀	Vx	HAMAL	0°04"
		♂	RUKBAT	0°36"
		♂	VEGA	0°44"

Pt	Decl.
$\mathbf{V}\alpha$	-22°45'
$\mathbf{V}\beta$	-19°01'
Ψ	-18°09'
Ξ	-15°06'
ζ	-13°54'
Θ	-12°03'
Γ	-10°35'
Φ	-09°32'
Ω	-09°20'
δ	+00°16'
ϵ	+00°49'
ζ	+04°54'
η	+06°21'
ν	+06°59'
μ	+10°35'
λ	+11°24'
κ	+12°03'
Λ	+13°45'
δ	+16°32'
ϵ	+17°26'
$\mathbf{E}\alpha$	+17°34'
γ	+19°03'
β	+19°29'

Natal Chart

April 17, 1837 - Hartford, Connecticut, USA

(Ascendant in the chosen chart, Aquarius with MC in Sagittarius; Ascendant in the rejected Evangeline Adams chart, chart, Leo with MC in Taurus; Sun in Aries conjunct Mercury and Ceres in Aries, with Venus and Pluto also in Aries and conjunct; Moon in Virgo ; Mars and Jupiter in Leo, conjuncted; Saturn in Scorpio; Uranus in Pisces; Neptune in Aquarius; NN conjunct in Taurus;)

John Pierpont Morgan was one the most powerful financiers of the later nineteenth and early twentieth In an era known for socially irresponsible “robber barons”, he amassed a tremendous fortune as a banker, a builder of railroads, and reorganizer of the steel, electric and telephone industries. Interestingly, was a major source of support to Thomas Edison and Nicola Tesla. For many years he and a small but immensely wealthy oligarchy ruled over America’s major corporations, railroads, insurance companies, securities markets, and banks. He had a passion for organizing and reorganizing industrial trusts creating giant conglomerates such as U.S. Steel, General Electric and International Harvester. He was, in a sense, the ‘unofficial central banker’ of the USA before there was a Federal Reserve and single-handedly saved the United States from bankruptcy on two occasions. He regarded coming to the ‘rescue’ of his country in such emergencies—providing the desperate United States government with huge sums it needed to continue its operations—simply as his “providential duty”. Of course he profited handsomely from these gestures of largesse and his reputation as a benefactor of America rose in the eyes of millions. For such admirers he became a economic ‘saint’; for others he was a grasping ‘demon’. He received an honorary degree from Harvard University that read: “Public citizen, patron of literature and art, prince among merchants, who by his skill, wisdom and courage, has twice in times of stress repelled a national danger of financial panic.” There was much truth in these laudatory phrases, but there was also another side to the story. Robert LaFollette, the Wisconsin progressive, saw him as “a beefy, red-faced thick-necked financial bully, drunk with wealth and power.”

A Few Points Concerning the Chart Chosen

- a. We have an interesting situation with regard to J.P. Morgan’s astrological chart. An entry in his grandfather’s diary reports a time of birth of 3:00 AM. Normally, this would be a good starting point and could be judged as reasonably reliable.
- b. But Morgan (apparently believing in the value of astrology) was a client of one of the world’s most renowned astrologers, Evangeline Adams, who, for whatever reasons, rectified his astrological chart to 1:10 PM, a jump forward of some ten hours. Probably, she saw the power of Leo in his chart and thought that his obvious Leonian strength required a Leo Ascendant. Of course, his exoteric ruling planet Mars (ruler of the Aries Sun) was found in Leo conjunct Jupiter, also in Leo. This would provide a great deal of the Leo energy, so there would

be no necessary recourse to such a drastic rectification (unless other reasons entered into the consideration). Because the Leo Ascendant chosen by Adams was pretty much opposite the degree of Aquarius rising in the chart based on Morgan's grandfather's time, aspects and eclipses relating to one of the horizon's "angles" would relate to the to the other, and the astrologer could, thereby, be deceived.

- c. Ironically, Evangeline Adam's own Ascendant is unverified (at least in the estimation of Lois Rodden) *and*, the two signs considered as possible Ascendant's for J. P. Morgan (Aquarius and Leo) are, respectively, the Sun-sign and Moon-sign of Evangeline Adams. There was definitely a connection between the two of them. Adams' Moon was conjunct the Leo Ascending degree she proposed for Morgan, and her Aquarius Sun was within a wide conjunction of the Ascendant resulting from the use of the grandfather's 3:00 AM time. It seems rather certain that the Aquarius-rising chart is the correct one. If it is, there may be a lesson for all of us. Where there is confusion about one's own identity, that confusion may make it difficult for us to correctly see the identity of others. Evangeline Adams chose Pisces as her Rising-sign—reasonable enough, given her great intuitive abilities. Pisces, itself, is a sign frequently involved in confusion. Adams' chart is fascinating, but one must be wary about using it because she gave different *years* of birth on different occasions.
- d. The 3:00 AM time is here accepted as relatively valid. A slight rectification is proposed, using a time of birth of 3:02:38 AM (give or take some seconds). This time advances the Ascendant by about a degree and the MC as well, which fits well with certain Solar Arc directions (SAs) at the time that Morgan met his first wife, with whom he was deeply in love.

A Few Points Concerning Physiognomy

- a. Some of the photographs of J. P. Morgan are very different from each other. This is understandable for two reasons.
- b. As a young man he was what most would judge as handsome. In middle age, he suffered from an inherited skin disease (Chiron at the fourth house of inherited karmic conditions) called rhinophyma, which caused a deformity to his nose, called "a hideous deformity." Thus, his appearance in later years is much altered from earlier photographs.
- c. It is likely, as well, that the disfiguration caused by the disease aroused in him a self-protective, psychological compensation, perhaps an even more aggressive and intimidating bearing.
- d. In the case of Morgan, the signature of Aries is an intense and penetrating stare and a strong concentration of energy where the brows come together. He

was possessed of a “self enclosed intensity” upon which everyone seemed to remark—a quality typical of the first ray.

- e. The frontal baldness is sometimes found with Aries (at least a thinning of the hair in front), but with Leo it is frequently found. We must remember that the position of the planet which rules the Sun (the *exoteric* ruler, when it comes to physiognomy) and the exoteric ruler of the Ascendant are both powerful physiognomical indicators. Mars in Leo is, for Morgan, a tremendous indicator and adds to his commanding presence.
- f. Later, according to one photographic image at least, he shaved his head. This added to his imposing appearance. One knew that one was in the presence of *power*.
- g. There was a more feminine, Venusian aspect to his character—more passive—and one sees this in only one of the collected images, the image of Morgan when still a relatively young man.
- h. Some of the usual indicators of Aquarius—early graying, bristling hair and what might appear as ‘electric curls’, nervous manners, cannot here be determined. Nor does Aquarius stamp its “natives” with features as remarkable as in some other signs.
- i. We do know that Morgan could not stand to be alone (a trait of many Aquarians, especially before they have learned introspection). He led a frenetic social life and frequently suffered from bouts of depression (a trait upon which the Tibetan Teacher comments in relation the Aquarian character). (EA 141-142)
- j. He also suffered from a number of strange, nervous disorders (exacerbated after the death of his first wife). These, too, may implicate Aquarius and very probably, Uranus, which is in the first house of the proposed chart, placed in the obscuring and indefinite sign Pisces.
- k. It should also be realized that if the birth time is advanced by less than seven minutes, the Ascendant changes to Pisces, a sign of passivity compared with sometimes blustering Aries/Leo. There was a well-hidden Neptunian/Venusian side of Morgan’s character, his gruff exterior notwithstanding.

Examining the Rays of J. Pierpont Morgan

- a. Judging from his life and appearance, the rays which dominate are the first and the third. It is difficult to tell which might be the soul ray and which the ray of the personality. His focus was the field of business and he was surely what the Tibetan would call an “advanced man”—whether or not one could call him an aspirant. The business field is frequently ‘populated’ by souls focussing on the third or seventh ray. One can fairly easily dismiss the prominence of the seventh

ray in Morgan's case (although he was a powerful organizer, and rising Uranus would make this ray accessible) largely because of his individualistic attitudes and aggressiveness. The third ray is surely the greater possibility as he was a great manipulator of immense wealth and was forever planning and scheming in relation to new enterprises.

- b. This ray of what might be called 'intelligent materialism' emerged early in his life. As a natural born financier, Morgan, the teenager, loved spreading his bank account among dozens of different foreign currencies, and he even devised a mock trading and investment banking "game" with his cousin. This was a harbinger of things to come and is an entirely third ray activity. He spent so much of his life "wheeling and dealing" with huge sums at stake. Always looking for a better bargain, He was intimately related to the third ray Law of Economy.
- c. As well, we simply must include the first ray of Will and Power. Everything about his presence is *commanding* (whether or not part of his stance is compensatory). Everyone compensates, but first ray types are adept at using *power* compensatorily. His powerful Aries Sun-sign, ruled by assertive/aggressive Mars placed in the first ray sign, Leo, gives a very significant inlet for first ray energies. So does Uranus rising.
- d. Taken together he has four planets and the asteroid, Ceres, in ray one Aries, and two planets in ray one Leo. This makes six of the usual planets in first ray signs (along with the other rays these signs transmit). First ray Capricorn is not tenanted, but Saturn, the ruler of Capricorn, must be significant in someone with so much third and first ray..
- e. The conventional inlets for the third ray are not so many. In fact, none of the third ray signs are represented. However, a soul upon the third ray would naturally express through the planets associated with that ray—in this case Saturn and the Earth.
- f. Saturn is in the power-accumulating sign Scorpio (the sign associated with the act of "cornering the market" or monopolizing), and third ray Earth, heliocentrically, would be placed in third ray Libra in house eight, archetypally ruled by Scorpio.
- g. Morgan's love of art and the more tender aspects of his character point to the need for a soft-line ray somewhere. It may be that fourth ray was the ray of the mental body (though much first ray seemed to be present in his rather laconic pronouncements). Fourth ray Mercury, esoteric ruler of his Aries Sun is placed in Aries, and pressureful Saturn in struggling Scorpio (especially if Saturn is the 'ray-ruler' of his soul) would provide plenty of conflict. We must account for Morgan's relationship to art. Financially the motives are obvious. It is important

to assess the depth of his aesthetic relationship as well. He is said to have loved art, though he could not really ‘speak’ of it.

- h. The astral body cannot be the second. The sixth is far more probable and suggested by the configuration of Neptune in the twelfth house opposed the Mars/Jupiter conjunction in the sixth. Morgan, as his father before him, conceived himself a patriot, and proved his patriotism (financially) on a number of occasions. In his eyes great wealth was nothing to be ashamed of and he used it, so he would say, to build his nation and sustain its prosperity. Jupiter/Mars oppose Neptune definitely signals *idealism* rather than cynicism (despite the economic “hard ball” he undoubtedly played as a preeminent “robber baron” of his day).
- i. The physical body is probably the third, although there is a very close sextile between Saturn in Scorpio and the Moon in Virgo, an aspect which would confer some precision and exactitude on the physical plane. He did begin his work as an accountant.
- j. So, then, fundamentally, was J. P. Morgan focussed upon the first ray in his soul nature or the third? Either is possible and every profession is filled with those upon all the rays. These are the AAB’s words: “People of all kinds and professions are found on all the rays”. (DINA I xiv) Further, from the Tibetan: “The artist is found on all rays, just as is the engineer or the physician, the home-maker or the musician. I want to make this clear, for there is much misunderstanding on this matter”. (EP I 49) Also: “The creative artist is found equally on all rays, without exception” (EP II 41)
- k. Morgan was a great “tycoon”. His expression of the first ray was undeniable. But was it his deepest motive? Was it the “end” or the “means”? Further, did the third ray appear to be the ray of the personality, for it would surely have to be if the first ray were his soul ray? To conceive of Morgan as a third ray personality is more difficult.
- l. The author leans towards the third ray soul and the first ray personality. In the ‘obvious man’, the “outer man” was concentrated great power, reinforced by the aggressive power of Aries, the foremost first ray sign. Behind it all, however, in the soul nature, it would seem that the Law of Economy was being served, and better ways to handle the “things by which men live” were being devised, however much selfishness and greed entered the process.
- m. As for what may have been the *deeper*—the spirit ray, the monadic ray—there is no way for us to tell. It is undeniable that great *power* came through J.P. Morgan as well as acute intelligence in the field of business. The primary or monadic ray sets its indelible stamp upon people, but it is subtle. The Masters, however, can detect it readily; we can only infer concerning the possibilities. The first ray is, of course, a possibility—but so is the third. The author, however, finds it

unlikely that, in this case, two third rays would exist at the very highest positions of the energy system. The question cannot be resolved at this time.

Points of Astrological Interest

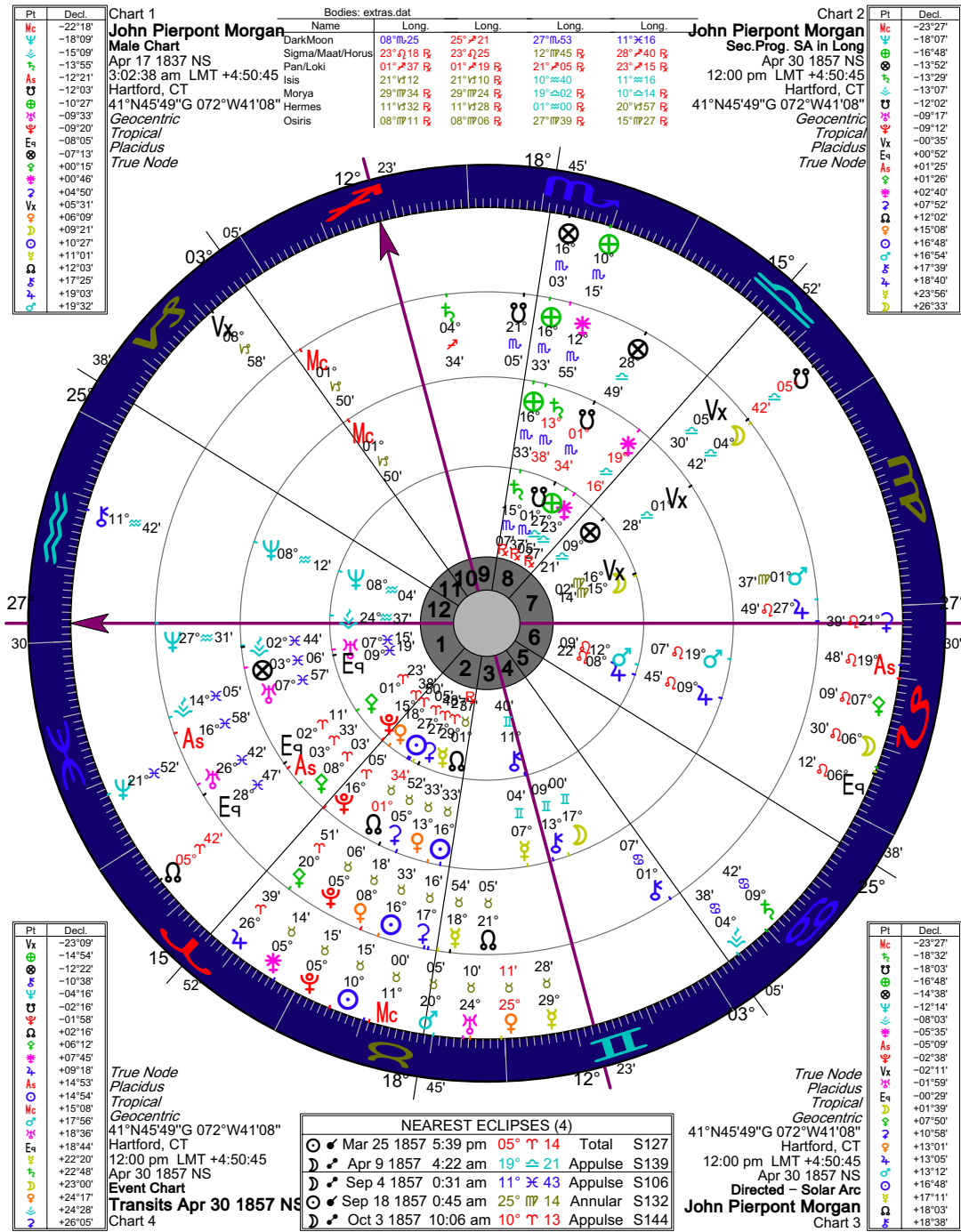
- a. One of the points used in deriving the rectification, other than the Solar Arc directed Neptune and Jupiter at the time J.P. Morgan met his first wife, Amelia, was the Sabian Symbol of the rising degree rising. In the proposed, slightly rectified chart, the twenty-eighth degree of Aquarius is rising. Its symbol is: “A Tree Felled and Sawed to Ensure a Supply of Wood for the Winter”. A further description gives: “Knowledge and skill used in their natural surroundings for the satisfaction of basic vital needs”. The keywords are: “Intelligent Foresight”. The choices of other degree symbols, resulting from the use of other times near the 3:00 AM time of birth, were far less appropriate. Not only does this “providential” degree correlate with the character of a man who was frequently thinking and speaking in terms of his “providential responsibilities”, but the timing of cycles work out better with this degree rising than with the former degree derived from the 3:00 AM time, though one could work at justifying the meaning of the previous degree which signaled delicacy of feeling and artistry.
- b. One of the first features of the chart to strike our eye is the gathering of Aries forces concentrated in the second house of resources and finance. (Technically, only Pluto lies outside the second house, very slightly on the first house side, but so closely conjunct the second house cusp that it must be read “into” the second house. In a time even slightly earlier, Pluto would technically be in the second house.)
- c. Aries, as we know, is the sign through which the first ray expresses most powerfully at this time. Whether this concentration of Aries planets (this stellium) is a conduit for personality or soul, it is a definite and powerful reinforcement to first ray energies in the energy system of J.P. Morgan.
- d. The stellium is divided into two parts: the Sun, Ceres Mercury conjunction (which also includes the Taurean North Node, and the Venus/Pluto conjunction.
- e. With Sun in Aries in the second house, Morgan threw himself into the acquisition of financial power. Through most of his life he was in “headlong pursuit” (Aries) of ownership (second house, and North Node in Taurus in the second house) and wide control.
- f. With men of his type, the word “enough” hardly exists. His considerable business acumen was spent in acquiring more and more. Some would call it “greed”—not knowing how much one really needs. Saturn in Scorpio square

Jupiter conjunct Mars in Leo would reinforce this. Morgan, however, would hardly call his approach greedy. Perhaps he would speak of “building America”, “strengthening the American economy”, “raising the efficiency and intelligence of the American business community”, and so forth. Judgment is related to the angle of vision of the perceiver. Many thought of him as an “economic genius” (though in other ways he was regarded as a “singularly inarticulate and unreflective man”—LMRodden).

- g. Morgan’s rise to power, however, was not smooth. There were great financial battles as he wrested control from his business opponents. Aries produces the warrior, and this he was, especially with a proposed first ray personality. His field of battle was the *business* field. With Mars so prominent he was most often victorious.
- h. With Mercury also in Aries, he was forever dreaming up new schemes to strengthen and improve what eventually became a tremendous financial empire. This position made it possible for him to think about organizing and reorganizing in *new* ways. The various indicators of willfulness conferred the personal energy to carry out his plans.
- i. We note that Ceres (the asteroid of nurturing and tending) is closely conjunct his Sun and Mercury. He knew how to “take care of” his resources. He “nurtured” them and made sure they “grew”.
- j. The North Node in Taurus provides a great economic directive: “concentrate here”; and he did, accumulating and amassing.
- k. Venus is found in the second house in Aries. He vigorously pursued (Aries) whatever he thought to be of value (Venus)—whether objects of art or fascinating women. Renowned as a lover of art, between the years 1890-1913 he committed perhaps over half of his personal fortune to the acquisition of one of the greatest art collections in the world. The estimate value of his artistic acquisitions was between fifty and one hundred million dollars—something like a *billion* dollars in today’s currency. One of the most famous and beautiful art museums in New York City is named for him and houses some of his collection. He was a great collector of books as well.
- l. We can see that he pursued art with an unrelenting intensity—Pluto conjunct the Aries Venus. There must have been some “*objets d’arte*” which he simply “had to have”. This must equally have been true of the purported series of lovers he took over the course of his married life.
- m. When we look at the Moon placed in discriminating Virgo, quincunx the Pluto/Venus conjunction, we can estimate that he would have been both shrewd and discerning in his choice of purchases. This position gives an almost instinctual understanding of value. Behind his reputation of being “larger than life”, an

astute sense of economy was at work. The Saturn/Moon exact sextile shows that, for all his extraordinary largesse, he could “count his pennies” if necessary and drive a hard bargain.

- n. Pluto placed so close to Venus (dispositing a Saturn found in the sign of death and in the house of death) tells us something about the loss of love he experienced with the death, by tuberculosis, of his first wife, Amelia, less than six months after their marriage. This placement reveals the possibility of a psychology which presumes that ‘beauty and love will be taken from me’. On the other hand, it revealed the intense pursuit of beautiful women and a willingness to leave any one of them in pursuit of still another. Again, we can understand how discriminating (Moon in Virgo in the seventh house) Morgan was in his choice of mistresses. It is almost certain that he had three, and there are reports of more.
- o. Venus/Pluto is also a “beauty and the beast” aspect. While Morgan was considered good-looking in his youth, his skin disease disfigured his face and his nose especially, contributing to the image of an old, rich yet somewhat repulsive man (Pluto) pursuing one beautiful woman after another (Venus).
- p. Of course, Morgan’s mistresses were discreet. Since divorce from his estranged wife (they rarely spent time on the same continent) was not an option, he lived as a man of his means and station could—but this most intimate aspect of his life was not for public consumption. Pluto is the planet of secrecy and that secrecy was applied (to the extent it could be) to his love life.
- q. It is said that Morgan was a “Victorian romantic”, which meant his business persona was entirely other than his manner of pursuing and tending his lovers. Three planets are involved in love, art and romance—Venus, Neptune and the Moon. With Neptune in the twelfth house (opposed by two planets of great enthusiasm—Mars and Jupiter), Morgan could be called a ‘closet romantic’. Neptune, the most romantic of these planets, was in the “closet”—i.e., the twelfth house. Neptune was also quintile to Venus (quite an important aspect), providing some of the idealism for building up his art collection, and his generosity in sharing it. Obviously his most intense and personal emotions were not to be displayed in public, but the chart shows they definitely existed. He needed this artistic, aesthetic part of his life to balance his dealings with money, steel and securities.
- r. When thinking of the romantic aspect of Morgan’s life, we should not overlook the placement of Juno (the asteroid of union) in its own sign Libra—opposed to his Sun and Ceres. This position shows one who values intimate partnership highly, *and* also values marriage. This placement is one of the reasons why divorce was not an option. We can also see the dynamic tension between his great individualism and self-assertiveness (Aries) with a more conciliatory, considerate side (especially in relationships with the “fair sex”). He may have been



J. P. Morgan - Chart 3

Four Wheel Chart

Natal (April 17, 1837) - Secondary Progression (April 30, 1857)
Transits (April 30, 1857) - Solar Arc Directed (April 30, 1857)

a “tiger” on Wall Street, but much softer in his intimate relationships. Further, this position shows that he really *needed* such relationships. They were a great balancing factor in his life.

- s. His first marriage had been for love and we notice a remarkable prominence of Jupiter and Neptune when he first met his wife-to-be, Amelia, in 1857.

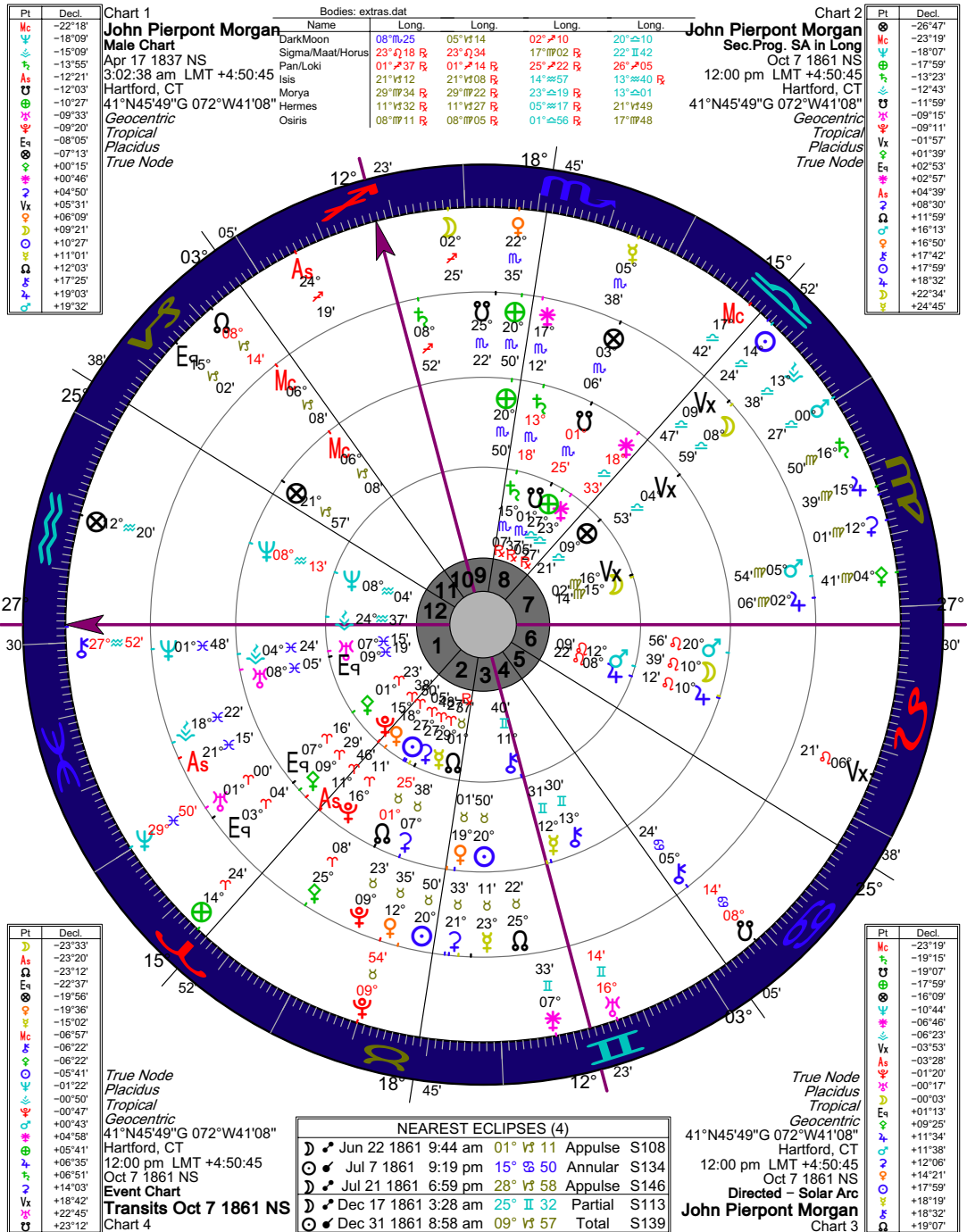
We note that Solar Arc directed Neptune (associated with his hidden romantic side, and the esoteric ruler of his fifth house of love affairs) has just crossed the proposed Ascendant, and SA Jupiter, associated with love and the heart (a planet natively conjunct passionate Mars) has just crossed the Descendant (the point of partnership and marriage). The heart and solar plexus were active, especially as Neptune and Jupiter are closely quincunx in the natal chart. We do see, however, that transiting Chiron is opposing natal Mars, promising the wound that was to be, and the progressing Moon had just crossed the IC and both natal and progressed Chiron at the cusp of the third. Amelia died of tuberculosis five years later. They met when Morgan’s Moon was in Gemini (the sign of the lungs).

- t. The marriage took place on October 7, 1861 and was rapidly followed by her death on February 17, 1862.

At the time of the marriage, we notice that there is a solar eclipse on the progressed MC. Transiting Uranus is hovering near the IC and wounding Chiron (implicated when they met) is hovering at the Ascendant, activating its natal position on the fourth house cusp, the IC. Note that SA Chiron in Cancer would always be found on his progressing IC, as they would move together at the rate of the progressing Sun. Thus this painful aspect haunted him during his entire life. But the time of the wedding was no doubt happy as the progressed Moon was closely conjuncting progressed Jupiter.

- u. The death of Amelia shows transiting Uranus exactly at the fourth house cusp, conjuncting natal Chiron—a deep and life-transforming wound. The loss probably contributed greatly to his future approach to love and intimacy.
- v. When Morgan married his second wife, Frances Louisa Tracey, Solar Arc Directed Saturn was culminating at the MC. This marriage provided him with three daughters and a son, but he and his wife grew rapidly apart. The marriage was part of the Saturnian establishment but did not call forth from him the spontaneous love he had for his first wife, Amelia.

There were a number of significant “oppositions” in this marriage. Notably, there was a solar eclipse which followed the marriage by just four months was 27°Libra18’ exactly opposed his 27°Aries05’ Sun. Further, and most significantly, transiting Saturn was opposed to his natal Sun and thus the Libra solar eclipse was almost exactly on the position of transiting Saturn at the time of the marriage. Considering this with SA culminating Saturn, we see a marriage

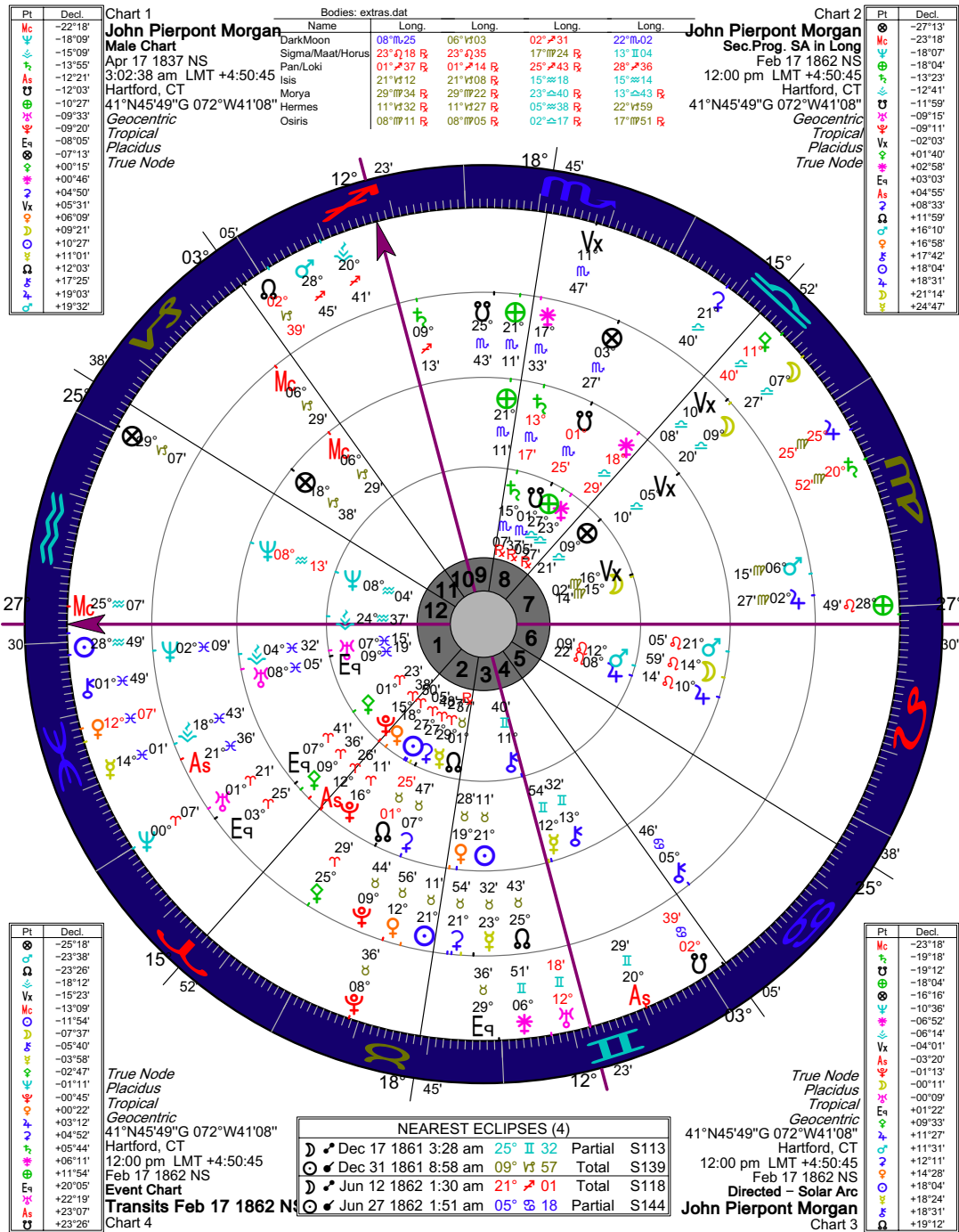


J. P. Morgan - Chart 4

Four Wheel Chart

Natal (April 17, 1837) - Secondary Progression (October 7, 1861)

Transits (October 7, 1861) - Solar Arc Directed (October 7, 1861)

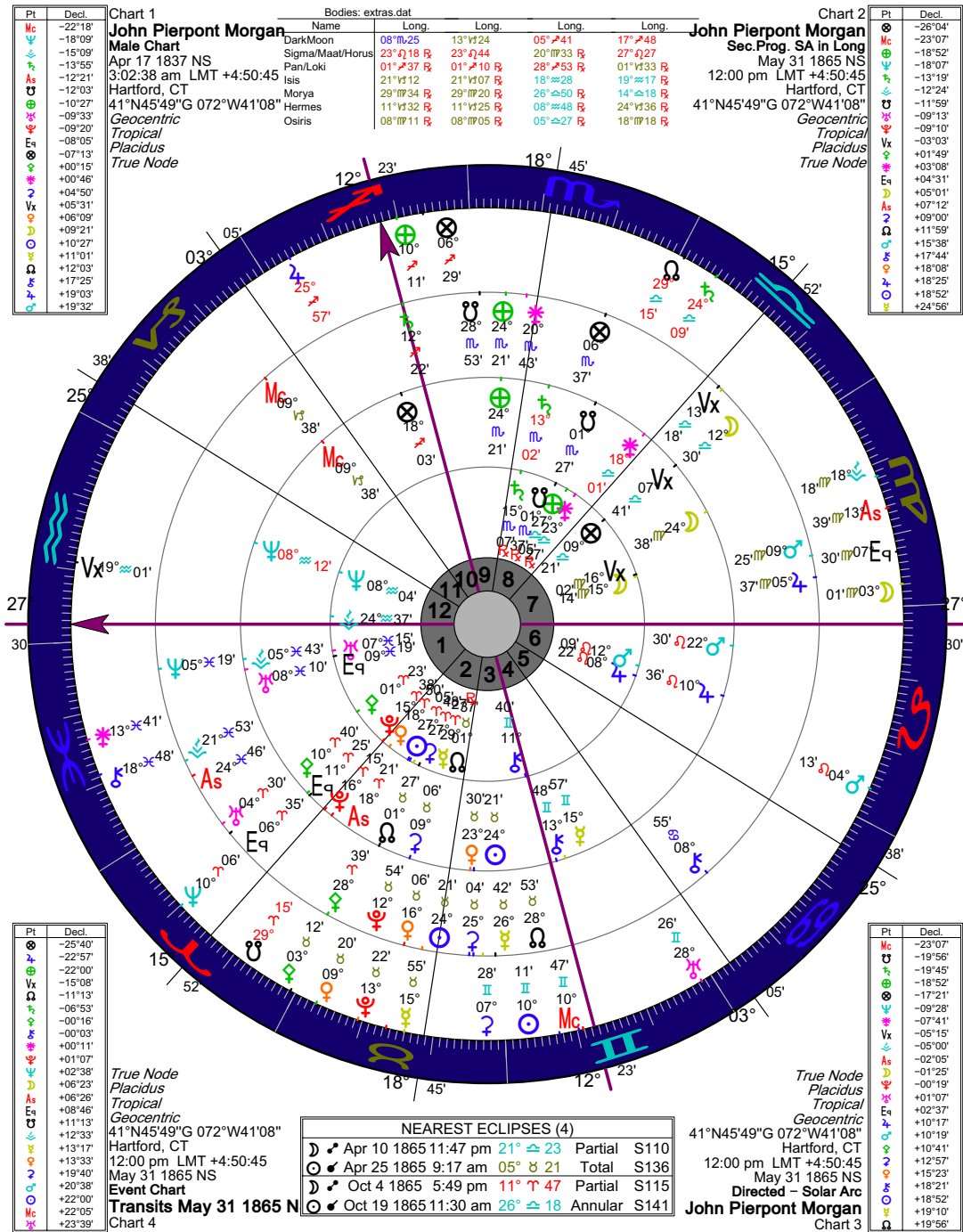


J. P. Morgan - Chart 5

Four Wheel Chart

Natal (April 17, 1837) - Secondary Progression (February 5, 1862)

Transits (February 5, 1862) - Solar Arc Directed (February 5, 1862)



J. P. Morgan - Chart 6

Four Wheel Chart

Natal (April 17, 1837) - Secondary Progression (May 31, 1865)

Transits (May 31, 1865) - Solar Arc Directed (May 31, 1865)

which is more about convention and family than about romantic love. Familial love there may have been, especially at first, but romantic love was a hidden matter, as the Neptune, Venus and Pluto positions suggest. Natively, Saturn is in difficult aspect (an inconjunct) with his Pluto/Venus conjunction, showing the conflict between the respectable Saturnian marriage and his intense, passionate love nature, lavished upon at least a few mistresses.

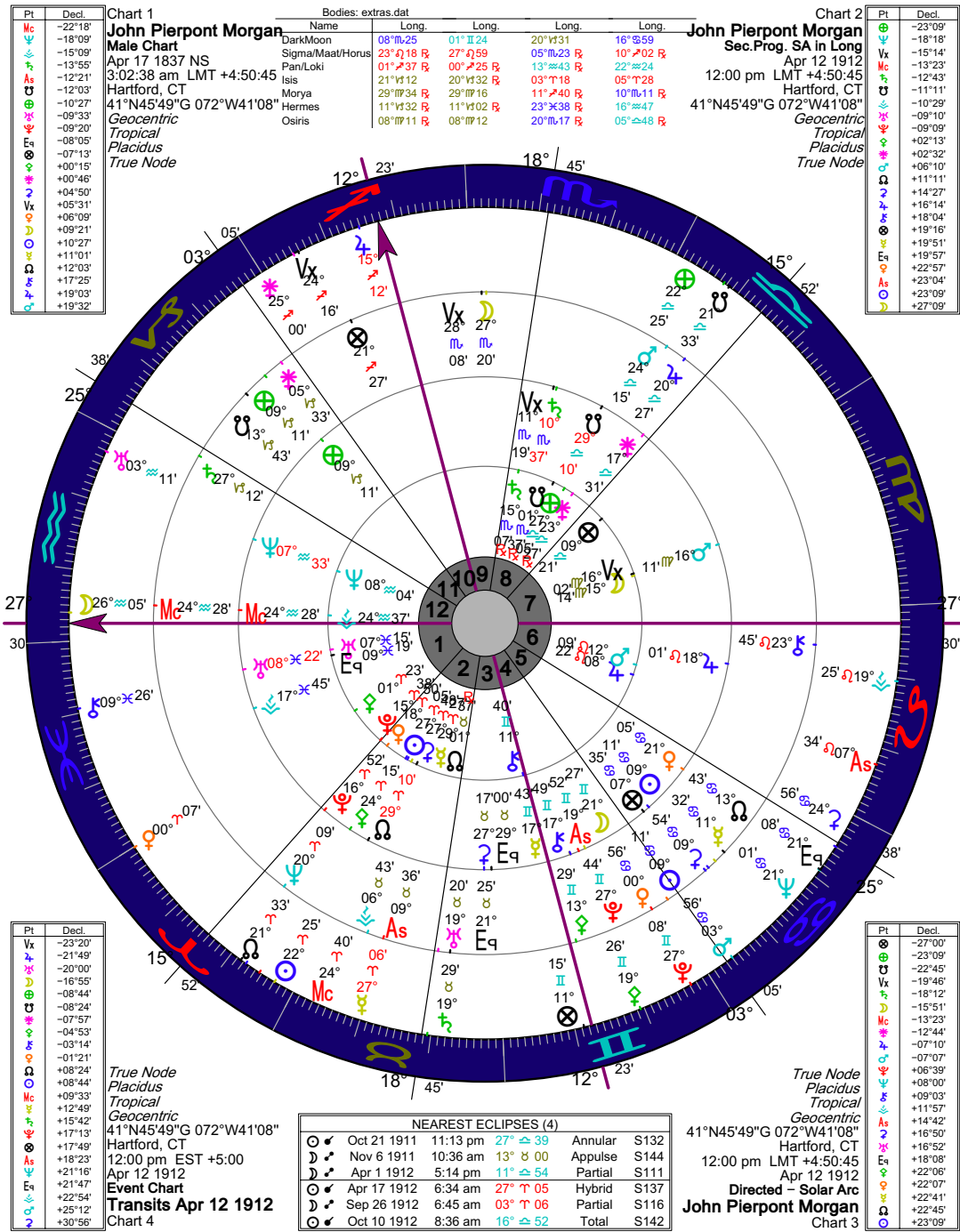
- w. The Moon position conjunct the Vertex or “point of fate”, may suggest an encounter with material responsibility (Virgo) which had somehow been evaded in the past. The Vertex can be thought about as suggesting inescapable confrontations with previously neglected areas of life. Certainly, Morgan was involved with the “matter” and “matters” of the world. He has an ‘instinctive feel’ for matters of ‘substance’. Some would say that he was materialistic, and surely he did surround himself with all the outward evidences of material success. But Morgan’s deeper interest (the interest of his soul, however much the personality was sensitive to the higher influence) was in the economic growth of America and (obsessively) in art.
- x. The close Moon/Saturn sextile, only seven minutes of arc from exact, is an example of past achievement. It represents a solid grounding in the Law of Economy upon which he could securely build.
- y. Speaking of Saturn, it would be the planet distributing the hypothesized third ray of his soul, and, thus, powerful. It is in a retrograde position. There is something here about his relationship to his father Junius (whom he admired), and to his son, whom he neglected (though he son entered the family dynasty easily and became very successful, carrying on in his father’s footsteps). J. P. Morgan, it seems, had done the same.
- z. J.P. Morgan obviously was a great *calculator*—an ability conferred, one way or another, by the third ray. He could plan and organize brilliantly. One can imagine that he “held his cards close to his chest”—meaning that he kept his own counsel as he brooded over the possibilities, however forcefully he released them upon the world.
- aa. Saturn in Scorpio can represent selfishness and a determination to achieve power—in this case *financial* power. Saturn is a first ray planet (as well as the leading planetary expression of the third ray), and Scorpio has much of the first ray expressing through it. This position contributed to the conceptualization and implementation of effective financial strategies.
- bb. Not only does Saturn quincunx Venus/Pluto but it does the same, though widely, to Chiron (a planet of great psychological importance to Morgan). There were many wounds in early years (psychological and genetic), and these, Chiron represents. Through the amassing of financial power, enhanced greatly by strategic

Saturn in Scorpio (the “money of others”) some compensation for these wounds may have been achieved. It is an old story: if love is lacking, try money.

- cc. If we focus on Mars and Jupiter we shall see the source of vaulting ambition and the will-to-“take over” and dominate all rivals. Jupiter and Mars together are nothing if not expansive and placed in Leo, there may have been more than a little “ego” involved. We note that the conjunction is in the sixth house of business and of health. It contributed to his reputation as an ardent sportsman. The strength of the conjunction is reinforced by the close parallel between these two planets.
- dd. Morgan was ever breaking through barriers, increasing his power, swallowing up lesser rivals, broadening his base of power. This he did both assertively (Sun Aries, Mars/Jupiter in Leo—six major planets in “fire”) and strategically and quietly (Saturn in Scorpio sextiling the retiring Moon in Virgo).
- ee. Jupiter and Mars are rulers of visionary Sagittarius. They are not content with the status quo. The square from Saturn represents a tension between secrecy and overt expansiveness.
- ff. When people have an image of Morgan as “larger than life” and full of bombast and disregard for others, it is this Mars/Jupiter conjunction they are feeling. We could hardly talk in his case of the energy of the solar plexus (Mars) rising to the heart (Jupiter), but through his many philanthropies this process was certainly, at least, started. Mars and Jupiter together can be generous in a big way, and the list of his donations is impressive and even touching (such as the million dollars he gave to build a lying-in hospital to provide first class maternity care especially for poor women).
- gg. The rising planet is Uranus distributing the seventh, third and first rays. It is the planet of organization and re-organization, and, essentially, a planet of *synthesis* and simultaneity. Through it (since it is the exoteric ruler of the Aquarian Ascendant) we can see the boldness of Morgan’s policies. His moves towards mergers, amalgamations and major restructurings changed how business was done in America, and went a long way towards building our present corporate structures.
- hh. Uranus is a planet of individualism. It is powerful in the charts of dictators. Morgan was, in a way, a financial dictator (Aries and Uranus). It is interesting to see how many times the phrase “single-handedly” is used in connection with great initiatives undertaken. The position of Uranus in Pisces, however, shows that a number of the changes instituted were for the benefit of the less-fortunate (whom Pisces rules).
- ii. The rising Uranus is another distributor of the first ray. It confers the urge to improve, transform and restructure—a characteristic dynamic in Morgan’s life.

We note that Uranus is inconjunct to Jupiter, showing Morgan's optimism and unquestioning confidence in the many great changes he initiated.

- jj. We find committed Vesta rising in Aquarius, conjunct the Ascendant. Morgan, the great individualist, found himself intensely focussed on large groups—his own groups gathered within his financial empire, but also the many groups and individuals constituting the American economy. He focussed on the energy flows within the national economy—seeking to enhance it (not only for himself but, in his best moments, patriotically for the sake of the nation). He was one of the builders of America, and so it is significant to find Aquarius, the sign of America's soul as his Ascendant or soul indicator).
- kk. The superficial aspects of Aquarius were there, yes—he was ever “on the go”, surrounding himself with interesting people, playing the host in a remarkably extroverted manner, disliking solitude (probably because of his depressions—Saturn in Scorpio and the “down-side” of Aquarius), but he necessarily thought in terms larger than himself. His position in life almost forced him to do so.
- ll. Thus we see a fascinating contradiction. He has two signs of great individualism, Aries and Leo, prominent in his chart, but at the same time, spiritually, he was an Aquarian, interested in the future (especially the financial future) of America and, on occasion, working in a close and trusted position with numerous American lawmakers to provide for the economic welfare of the nation. Appearances to the contrary, he was far from a thoroughly selfish man. He was an Aquarian sponsor and patron of many worthy individuals and causes, breathing financial *life* into them, as an Aquarian would do.
- mm. If the dynamics are viewed spiritually, we can see how J.P. Morgan progressed from a Marian attitude of “rugged individualism” (and, indeed, he was a formidable individual—on of the most “feared” of men) to increasing social responsibility and social creativity (albeit, not according to the standards we presently apply to social transformation and welfare—for Morgan flourished well *before* the federal income tax and the redistribution of wealth represented by the “New Deal”).
- nn. Towards the end of his life he said something remarkable, shedding light on the Aries/Leo transition to Aquarius. He was called before Congress in the “Pujo hearings” intended to challenge a “money oligarchy” in America and its unchecked monopolism. His ship, the Titanic had just sunk, and he was near to the end of his life. “It will never do,” he testified, “to say that unchecked power is a good thing because it is in the hands of good men.” In this statement—perhaps a realization of wisdom, perhaps a ploy to gain favor with his Congressional investigators—he repudiated the manner in which he had risen to power and sustained his power. Clearly he was one of the “good men”; this is how he saw himself. His power (gathered through the methods of the two



J. P. Morgan - Chart 7

Four Wheel Chart

Natal (April 17, 1837) - Secondary Progression (April 12, 1912)

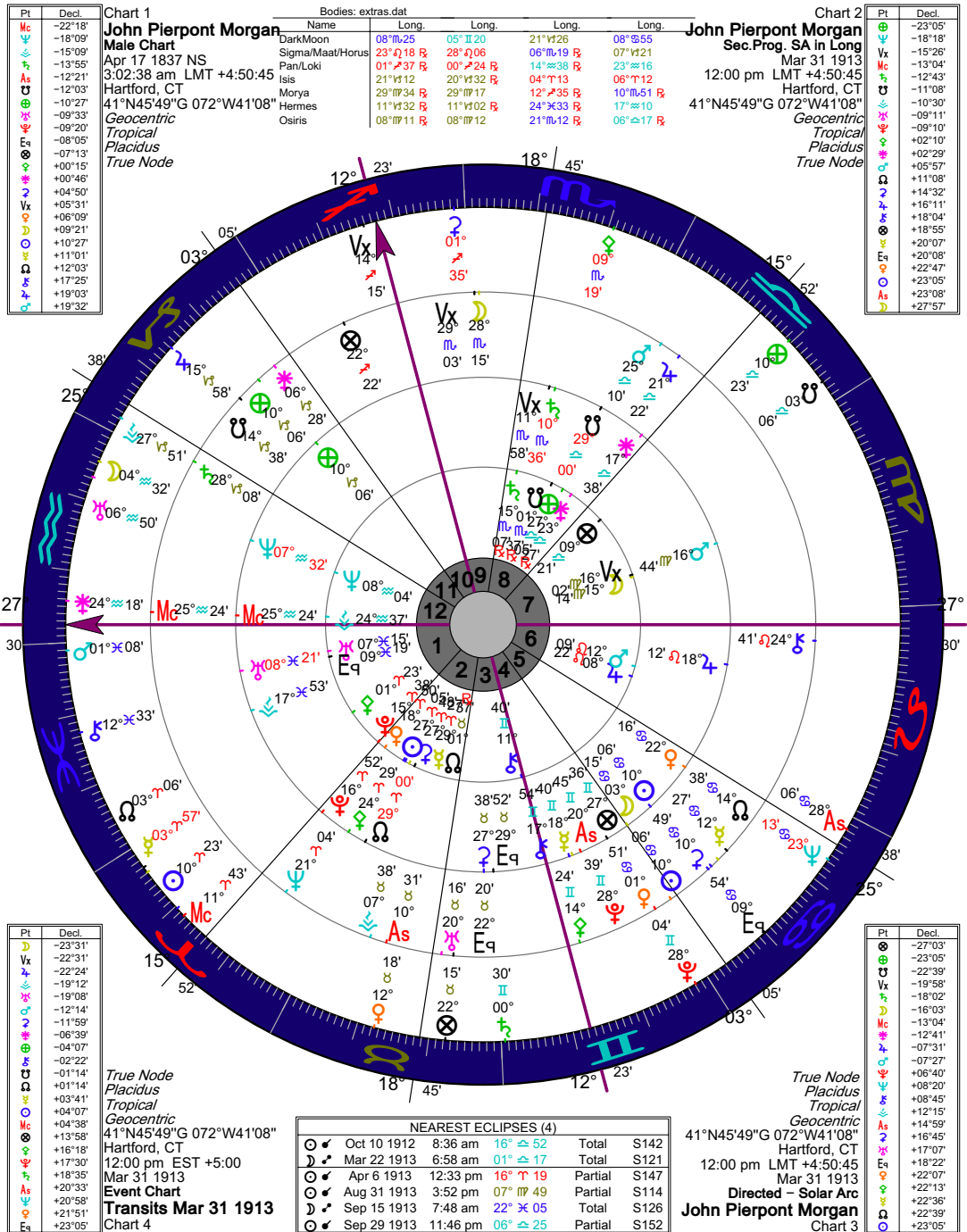
Transits (April 12, 1912) - Solar Arc Directed (April 12, 1912)

power signs, Aries and Leo) had been “unchecked”; even the government had little to say about what he could do and not do. Now he was advocating another way.

- oo. Was J. P. Morgan moving towards a more Aquarian position—not just *using* Aquarius for his own economic advantage, but thinking in terms of the Aquarian idealism which characterizes the soul of America?
- pp. The sinking of the Titanic was the sinking of the Edwardian Age—*his* age. When he died, amidst all the laudatory phrases, these words stand out: “Never again will conditions of government make it possible for any financier to bestride the country like a Colossus...”
- qq. The peroration went on to praise Morgan: “having greater force, greater character, greater intellect and greater vitality than any other man on Wall Street, he naturally became the leader and remained the leader...in time little will remain except the feeling however much ability and strength and genius that man possessed.”
- rr. The chart for the sinking of the Titanic, which occurred less than a year before he died is remarkable, again involving the axis on which his Sun is placed.

The eclipses are unusually powerful. In October of 1911 we note an eclipse exactly opposite Morgan’s Aries Sun and on April 1, 1912, just eleven days before the sinking of the Titanic, we note an exact eclipse—*exact*—to the degree and minute of arc on J. P. Morgan’s natal Aries Sun (27° Aries05’). This is remarkable in the extreme, considering the adversity through which he was passing—the great tragedy of the Titanic (and the financial loss involved), the Congressional hearings which followed shortly afterwards, and his imminent death. A solar eclipse late in life, when it falls on the natal Sun, is often a sign of impending death.

- ss. Although the Congressional hearings (represented by transiting Saturn square the natal Asc/Dsc) were challenging, Morgan survived the encounter admirably, in fact, with a great elevation to his reputation. Transiting Jupiter was crossing his MC. It was included that he had no deliberate monopolistic intentions. His reputation as an American patriot and benefactor was intact.
- tt. Over the several months preceding his death, transiting Pluto was hunting the progressing Moon making contact with it in December of 1912. Progressing Mars was on the natal Vertex. It would seem that after the sinking of the Titanic (was he not a ‘Titanic’ personality?) and his exoneration from wrongdoing, the death knell had been sounded. It was only a matter of time. The really dramatic eclipses occurred in 1912. The death on March 31, 1913, was just the effect of causes set in motion earlier.



J. P. Morgan - Chart 8

Four Wheel Chart

Natal (April 17, 1837) - Secondary Progression (March 31, 1913)

Transits (March 31, 1913) - Solar Arc Directed (March 31, 1913)

- uu. The death chart for March 31, 1913, shows Chiron (such a very important planet for Morgan) exactly square his MC/IC and Saturn transiting his Equatorial Ascendant. Jupiter, the planet of release had been transiting opposite his progressed Sun and Moon, both in Cancer, and related in the balsamic phase of closure. In addition, on April 6 1913 there was a solar eclipse on Pluto, the planet of death and also on Venus; transiting Uranus was on Neptune, and transiting Pluto was conjuncted to the Part of Fortune, representing vital and vitalizing energy flows between the Sun and Moon.
- vv. Some remarks should be made concerning Chiron which, natally, is conjuncted to the IC—a very powerful position. This is the signature of deep-seated wounds, not only from childhood but from other lives. Morgan compensated mightily for the wounds of childhood. He became one of the most powerful men in the world. But Chiron exacted its toll through hereditary conditions—seizures (Uranus rising square Chiron), obscure ailments, crippling headaches (Aries, too), depressions, exhaustion, and finally the disfiguring hereditary disease, rhinophyma. We can see how much pain Chiron brought into Morgan's life.
- ww. Perhaps the higher meaning of Chiron involves his almost parental guidance of the US economy at a number of important junctures. If his early and later home life had been dissatisfying, he seemed to make America his home and played the role of guide and protector on a number of financially critical occasions.

The Testimony of the Fixed Stars.

- a. There is a contrapallel of the Sun to Spica and, conversely, a parallel of Spica to the heliocentric Earth. This star represents the wheat sheaf held by the goddess of fertility and confers brilliance upon anything it touches. In this case, it may represent a brilliant way to provide for material needs. Spica is the symbol of the harvest, and signals Morgan's attitude to abundance and "Divine Providence" and his providential attitude towards society.
- b. Venus is closely parallel to the verbally assertive star Bellatrix. While Morgan was not a verbally articulate man, he was probably related to a number of women who were so. This position probably also adds to the assertiveness with which he gathered his art collection.
- c. Mars in Leo is in conjunction with a major Leonian star which strengthens the personality and individualism. In that configuration which is called "The Pointers", Dubhe represents personality and "ahamkara" (the principle of selfhood) and Merak indicates soul. In Morgan's case this conjunction would strengthen his personal power, his will-to-dominate, and his sense of himself and of his own importance. With Mars, the combination is a powerful first ray indicator.

- d. Vertex is parallel to Procyon—giving foresight and rapid response to quickly passing opportunities. With aspects to the angles, of which the Vertex is one, must depends upon the close accuracy of the birth time.
- e. Finally, Regulus is powerful through its close conjunction to the Descendent and its opposition to the Ascendant. This is a power star of regulation, and shows the control which Morgan exerted in so many legal and contractual matters ruled by the seventh house. It also shows him as a *controlling* individual in his close relationships, or as subject to control (an apparent contradiction, but only apparent).

Conclusion

Where did J.P. Morgan stand on the ladder of human evolution? Some called him a genius, some a rogue. Powerful men are usually feared or envied. They can also be loved and respected. Certainly Morgan was respected, envied, feared and admired. He was something of a phenomenon and inspired a sense of awe. When he made a move, all those concerned with finance and government took notice. Was he universally loved? Hardly, but some appreciated his exceptional qualities and their admiration bordered on love.

Perhaps J.P. Morgan was what the Tibetan would call an “advanced man” with a “dominant personality”. He was certainly conscious of “God” and “country” and his philanthropies helped many. His financial battles probably hurt many as well.

The more one thinks about him, the more we can see him working in relation to the Master R.’s department, the Department of the Mahachohan (though the Master R. was not yet Mahachohan during Morgan’s last incarnation). His work was with the economical life of man. He was an innovator, organizer and synthesizer of the systems by which human beings gain their livelihood. He was a manipulator of the energy streams by which people materialize their hopes and dreams.

Could we call him a “disciple” as esotericists use that term? Perhaps, we could not—at least not yet. Could we call him an aspirant? Probably we could—especially in his better moments. We have to remember that the Tibetan called the US President Woodrow Wilson (a distinguished individual, president of a university and promoter of the League of Nations) simply an “aspirant”.

J.P. Morgan was a man of vision and a man of action. His approaches to business shaped business practices in the late nineteenth and early twentieth centuries, and are still influential today. One of his legacies is the tremendous power of the American business community. His policies encouraged the emergence of great corporations (for better or for worse) and in this respect, he was in tune with the Aquarian principle of group creativity. He was also instrumental in bringing more culture and beauty to America, providing American museums with priceless works of art for the edification

of the American nation.. Like so many of those on the Master R. line and working in the Department of Civilization, his work was with the material foundations of society, providing for a more organized and efficient way of life. He was a “Builder of the Foundation” (one of the names of the Third Ray Lord). If we value what the financial community has given to humanity, we have to value and respect the efforts of J.P. Morgan—a ‘King of Finance’ who in later life awoke to needs far larger than his own and tried to meet them.

Quotations

“You can’t pick cherries with your back to the tree”.

(Here, as a “man of action” he promotes industriousness.)

“Anyone who has to ask about the annual upkeep of a yacht can’t afford one”.

(This is statement which can only be made by members of a highly privileged class. It is not an original statement, and has many modern variations, but reflects the casual {and selective} disregard for money characteristic of the immensely wealthy.)

“A man always has two reasons for doing anything -- a good reason and the real reason”.

(Again, this is not an original statement, but is extremely applicable to J.P. Morgan’s life. He is credited with many good deeds and great generosity. What were his motives?)

“I don’t want a lawyer to tell me what I cannot do; I hire them to tell me how to do what I want to do”.

(This is the first ray attitude of Aries and Leo—“above the law”)

“The wise man bridges the gap by laying out the path by means of which he can get from where he is to where he wants to go”.

(This statement is entirely in line with the approach of the third ray given in *The Rays and the Initiations*. “He who works upon the third ray must reach the path from here to there.”

“No problem can be solved until it is reduced to some simple form. The changing of a vague difficulty into a specific, concrete form is a very essential element in thinking.”

(Here Morgan reveals himself upon the first ray—asserting the fact. This ray may have been a significant component of his mental nature. He has no time for vague abstractions. He is focussed in the *concrete* mind and he seeks to sharpen it and make it effective in the world.)

DISCOVER POTENTIALS
TO BE DERIVED FROM
ENERGETIC *CONTRASTS*
BETWEEN ARIES AND R3

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	R3
Transmits R1 and R7 constellationally		R3
Transmits principally R6, R4, and R7 through its planetary rulers		R3
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: emerald green, yellow and black
Note: DO or C.		Note: FA or F
Expresses through the crown center, and secondarily, via Mars and Mercury, through the solar plexus and ajna center.		Expresses through the throat chakra and (to a degree) through the sacral chakra, also through the spleen as planetary prana, and, quite reasonably, through the ajna center when that center represents the Spiritual Triad.
Creative Hierarchy II, liberated.		Creative Hierarchy number I, liberated, and Creative Hierarchy number III/VIII, unliberated
Hypothesized as especially expressive in relation to the Mineral Kingdom, the Animal Kingdom and the Kingdom of Solar Lives.		Related to the Animal Kingdom and the Kingdom of Planetary Lives
Identified principally with the “Father” and “Son” Aspects of Divinity		Identified principally with the Holy Spirit and the “Mother” aspect of divinity
Identified principally with Electric Fire and Solar Fire		Identified principally with Fire by Friction
Identified principally with the Life Aspect		Identified principally with the Matter Aspect
Pure Being		The many forms through which Pure Being expresses
Identified with the new and progressive		Often identified with the old and historical
Experiences difficulty with the factor of <i>time</i> , for Saturn, Lord of Time, “falls” in Aries		Understands time and its uses, for the third ray Lord is the “Dispenser of Time”
Straight and direct		Curved and sinuous

Simplicity		Complexity
Motion: “Progress onward” (TCF 1059)		Motion: Rotary Motion
Full of confrontation		Full of strategy
Impatient		Strategically patient
Risk-taking: ‘Leap before you look’		Cautious: “Look before you leap”
Spontaneous		Planning
Impulsive		Calculating
Fiery		Cool or cold.
Passionate		Dispassionate

Discover Potentials to be Derived from Energetic Similarities Between Aries and R3

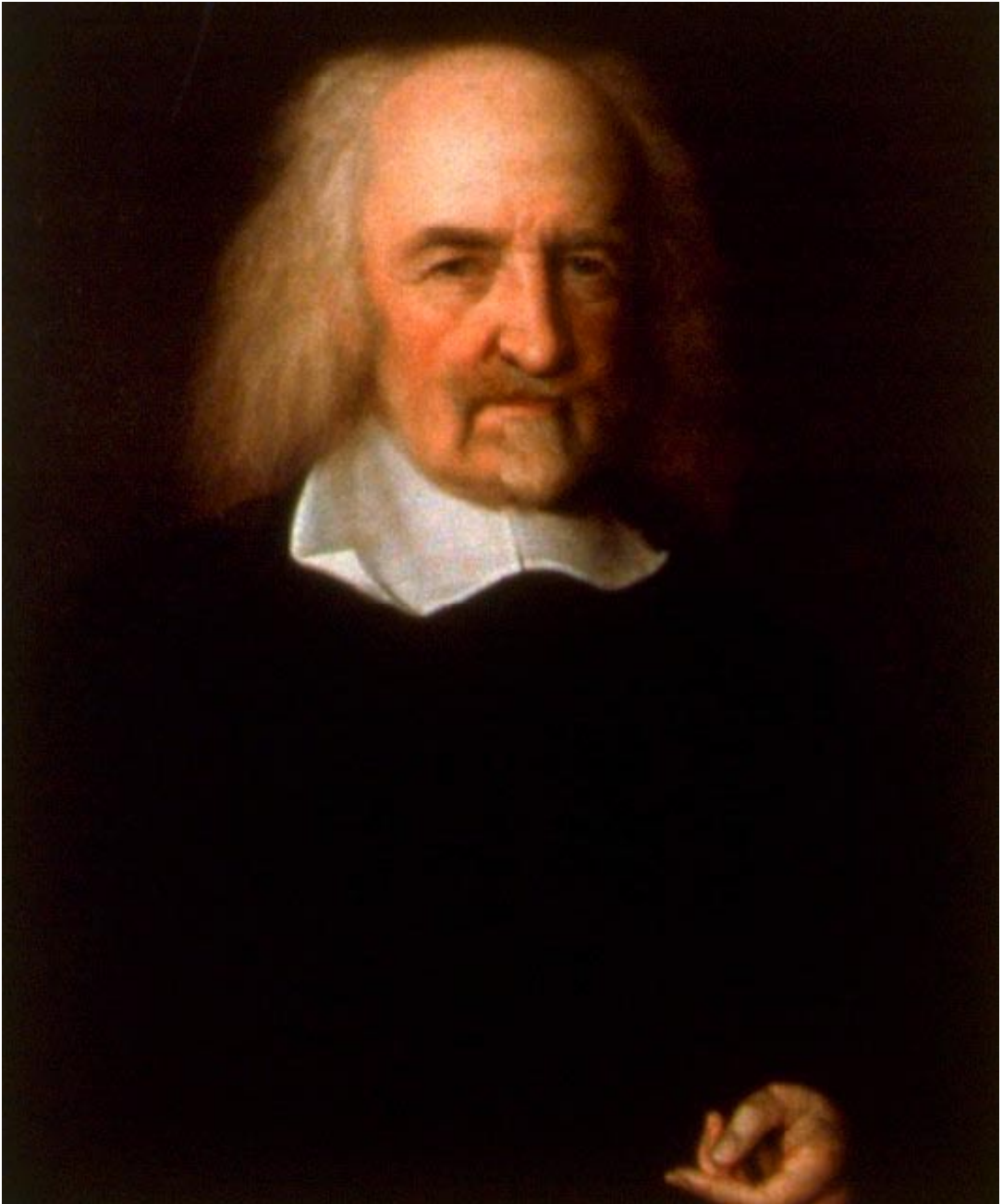
Utilize these similarities to further understand how these two energies may combine with or reinforce each other (for better or for worse) when they are found within the same energy system.

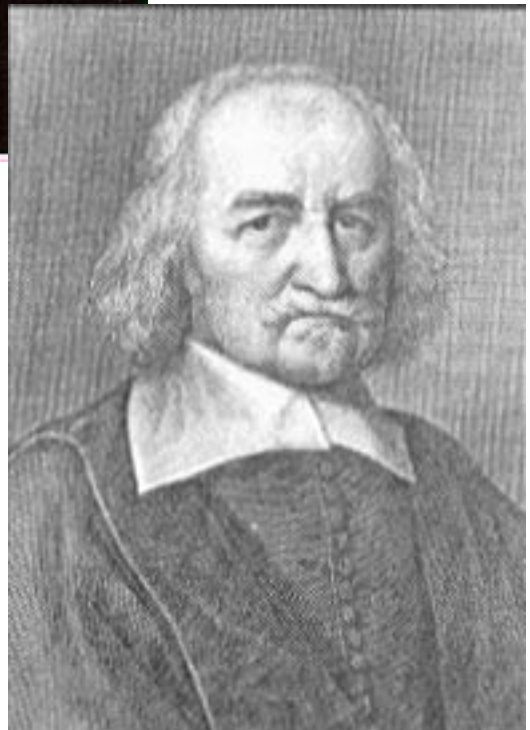
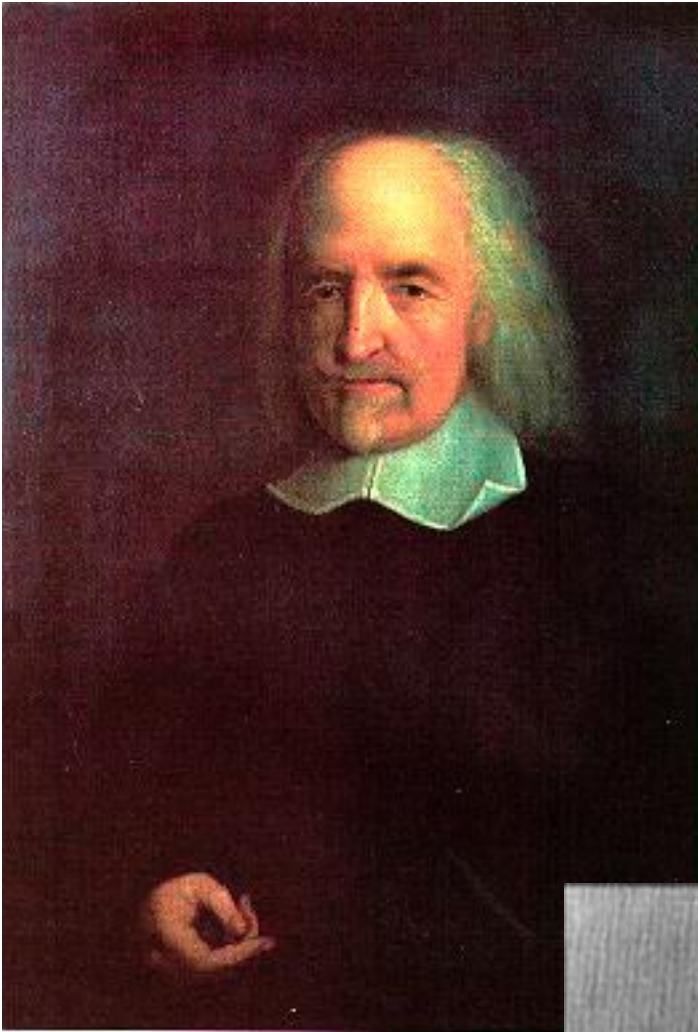
- A. **Related to the Activity Aspect:** Both Aries and the third ray are closely related to the *activity aspect* of divinity. Both may be seen as relate to the theme of *perpetual motion*. Both, as well, have a great desire and respect for *speed*. The third ray engages in speed once it has exercised caution.
- B. **Aries, the Third Ray and Fohat:** We may find a close connection between Fohat (in one respect the “Prime Mover” of all occult processes) and both Aries and the third ray.
- C. **Aries’ Rulers all, Hypothetically Express Third Ray:** Every planet ruling the sign/constellation Aries (Mars, Mercury and Uranus) has an hypothesized third ray component.
- D. **Fertility:** The principle of *fertility* is closely connected to the Ram (the fecund creator of many forms) and to the third ray, whose creativity on both the physical and mental planes is well realized. Those affected by either or both of these influences can frequently be faulted for the over-production of forms (whether physical or mental).
- E. **Vitality, Life-Giving:** Both influences are closely connected to the factor of *vitality*. Fiery Aries is the “life giver”. The third ray is associated with the etheric vehicle (the third vehicle) which is the generator and transmitter of prana, which vitalizes the third, or matter aspect of the personality.

- F. **Form Building and Form Creating:** Aries represents the first impulse towards *form building* (“Let form again be sought”), and the third ray is, classically, the creator of forms.
- G. **Active in Relation to the First initiation:** Those who take the first initiation often have personality upon the third ray. The first initiation marks *commencement*—entry into the Fifth Kingdom, the Kingdom of Souls. Aries is the indicator of the commencement and initiatory entry. Further, the monad, the first ray aspect of a man, is active at the first initiation in relation to the soul. Aries is archetypally related to the monadic aspect—pure being.
- H. **Active at the Third initiation:** Aries is a sign active at the *third* initiation (numerically resonant with the *third* ray). At this initiation (introducing the disciple to a conscious relation to the monad (Aries, spirit aspect), it is the *third* aspect of the monad by which the initiate is affected.
- I. **Potentially Active at the Sixth Initiation:** The sixth initiation is ruled by the third ray. It represents an entirely *new initiative* in the initiatory regime—the opportunity to begin treading an *entirely new* Path upon the “Way of Higher Evolution”. By association, Aries can reasonably be seen as associated with this new beginning, the direction of which may have somewhat to do with the initiate’s monadic ray, and also with his/her *source* (the ‘place’ from which the monad was ‘seeded’—Aries).

THOMAS HOBBS

Thomas Hobbes—English Materialistic Philosopher: April 5, 1588 (OS), Westport, Wiltshire, England (OS), 5:02 AM LMT. (Source: *Famous Nativities*, citing Gadbury). Died, December 4, 1679, Hardwick Hall, Derbyshire, England.



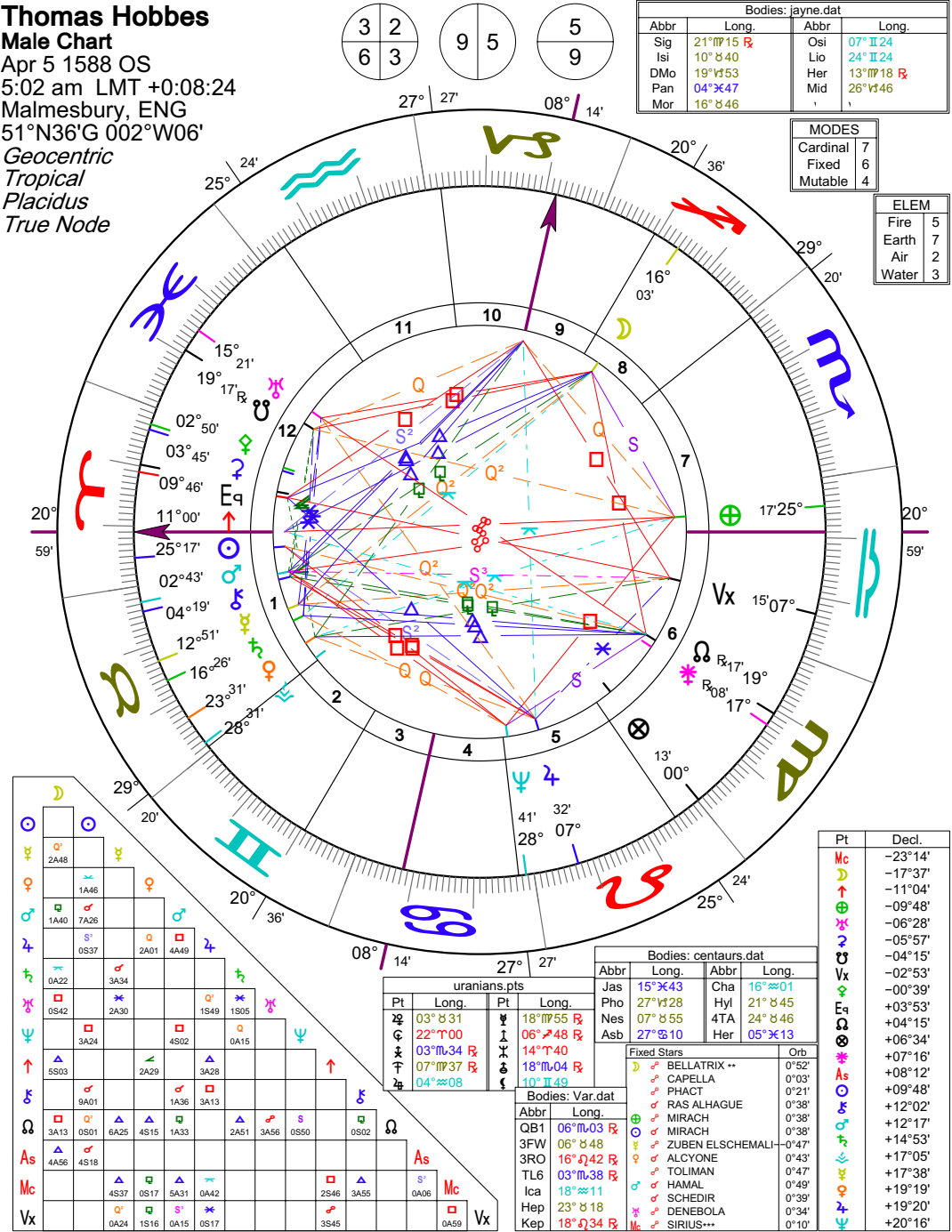


Thomas Hobbes

Male Chart

Apr 5 1588 OS
5:02 am LMT +0:08:24
Malmesbury, ENG
51°N36'G 002°W06'

Geocentric
Tropical
Placidus
True Node



Thomas Hobbes - Chart 1

Natal Chart

April 5, 1588 - Malmesbury, England

(Ascendant, probably Aries with Sun rising in Aries and Pluto also in Aries; MC, Capricorn; Moon in Sagittarius; Mars, Mercury, Venus and Saturn in Taurus with Mercury conjunct to Saturn; Jupiter in Leo; Neptune in Cancer; NN in Virgo)