

Conjunction Extra

JUNE 2008, Issue One
for API(UK) MEMBERS



Welcome to CONJUNCTION EXTRA

There is often not sufficient space in Conjunction to include all the articles I get sent, so here are some 'Extra' ones for API(UK) Members to enjoy. Conjunction Extra is an occasional edition available only via the Members Only area of the web site. If you would like to contribute to this online edition, or indeed the printed edition, of Conjunction please contact Sara Inkster via email: inkster.sara@abelalways.co.uk or phone +44(0)7976 209556. All contributions welcomed.

I would especially like to thank Diane Kelley, whose article in this newsletter was the inspiration for taking Conjunction online.

I do hope you enjoy this edition and welcome any feedback or suggestions, Sara, Conjunction Editor.

COVER PHOTO: MOON MERCURY CONJUNCTION.

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Pictures at a Cosmic Exhibition

by Diane Kelley

Sometimes, an assignment becomes a wonderful unfolding discovery. This is what happened to me when seeing if I could find paintings that express the qualities and dynamic movement of the Planets and the Signs with which they are most strongly associated.

As a long-time student of the Alice Bailey material, my hope was to discover paintings that might express the Seed Thoughts for the Signs and, perhaps even the different Ray energies, and more emerged on this quest than I imagined possible. Spending time in this rather unfamiliar (to me) world of shapes, colours, images, symbolism, and meaning, left me with a new appreciation of this inner realm of being. If not always successful in finding all the elements I sought in each painting, this experience enabled me to discover some of the immanent beauty inherent in the principles of relationship and synthesis.



Mars, Ruler of Aries

Nicholas Roerich, *Sophia—the Wisdom of the Almighty*. 1932
Tempera on canvas. 107.5 x 153 cm.
Nicholas Roerich Museum, New York.
<http://www.roerich.org>

This painting by Nicholas Roerich, “Sophia-the Wisdom of the Almighty”, is the first painting in this exhibition and depicts a warrior riding through flames. The fiery energy of Cardinal Aries is beautifully captured here – 1st Ray energy charging ahead. The 6th Ray ‘Mars’ warrior in the form of Sophia carries the Roerich Pact and Banner of Peace, riding for a lofty ideal through fiery skies. Agni Yoga is the Yoga of the fire of the mind, appropriately recalling the seed thought of Aries: “I come forth and from the plane of mind I rule.”



In this painting, “The Month of Mary” by Paul Gauguin, an aesthetically earthy ‘Venus’ stands in her blue-green (Fixed/Earth) dress, bare feet firmly planted on the earth amidst spring blossoms; she is a quiet picture of earthy Beauty (4th Ray). The Taurean month of May is the month of Mary and the colour associated with her is blue.

Venus, Ruler of Taurus

Paul Gauguin, *Te Avae No Maria (The Month of Mary)*, 1899, 96 x 74.5 cm, State Hermitage Museum, St Petersburg

THE SEVEN RAYS - Crosses, Temperaments, Planets

1. WILL AND POWER	CARDINAL . . .	PLUTO, SUN
2. LOVE AND WISDOM	MUTABLE	PERSEUS, MOON
3. ACTIVE INTELLIGENCE	FIXED	URANUS, SATURN
4. HARMONY THROUGH CONFLICT	WATER	VENUS
5. CONCRETE KNOWLEDGE	AIR	MERCURY
6. DEVOTION AND IDEALISM	FIRE	MARS
7. CEREMONIAL MAGIC, RITUAL AND ORDER	EARTH	JUPITER

from *Astrology and the Seven Rays*, Bruno and Louise Huber, p. 35
available from the API(UK) bookshop www.api-uk.org/books.htm



Mercury, Ruler of Gemini

Jean Cocteau, **The Twins or Castor and Pollux**, Oil on Canvas,
73 x 60 cm, 1952

In “The Twins or Castor and Pollux”, by Jean Cocteau, Mercury’s mental energy (5th Ray) is represented in several ways – there are just the two yellow (Mutable/Air sign) heads that appear to have Mercury’s wings, connected only to each other, floating in the air, with some sort of cerebral nerve-ending communication going on. Gemini’s seed though is: “I recognize my other Self and in the waning of that Self I grow and glow”. It appears here that these two figures are locked in some sort of recognition, but it is unclear which Self may be waning, and which one growing, in this rather peculiar merging of the “minds”.

Moon, Ruler of Cancer

Paul Klee, **Refuge**, 1930

In Paul Klee’s “Refuge”, the title offers a nurturing, emotional quality associated with the Moon and Cancer. This alarmed-looking moon-faced figure appears to be swimming through water towards us from under a series of apexes, reminiscent of waves. The painting is done in reddish (Cardinal) tones. It was suggested to me (thanks, Joyce) that this might also be seen as the yet unborn child within the womb. The title is Refuge – but is the figure fleeing or seeking it?





Sun, Ruler of Leo

Hyacinthe Rigaud, **Louis XIV (1638–1715)**, 1701, Oil on canvas, 279 × 190 cm, Musée du Louvre, France

Hyacinthe Rigaud's famous painting of "Louis XIV" is the next in this exhibition and depicts the Sun King, standing with his lion-mane of dark hair, literally owning the place, saying, "L'etat, c'est moi!", oddly, echoing Leo's seed thought: "I am That and That am I." A red drape provides a backdrop for the Fire Sign figure with his royal accoutrements, but he really is pretty much fixed in his position by his heavy blue and gold fleur de lys ermine cape; he couldn't possibly move anywhere too fast, no matter how pretty those legs of his might be!

Mercury, Ruler of Virgo

Pierre Cécile Puvis de Chavannes, "**Le Bois Sacre Cher Aux Arts Et Aux Muses**", 1884-89, 93 × 231 cm, Art Institute of Chicago

In Pierre Puvis de Chavannes' "The Sacred Grove, Beloved of the Arts and the Muses", we see a rather orderly group (keeps Virgo happy) of women and children gathered, talking, playing (Mutable movement expressed here) in a grassy-green clearing in a wood (Earth emphasized). Some of them wear laurels, reminiscent of Mercury's winged head. Most are barefoot, touching the earth, but two figures are flying to bring their communication, one carries a lyre, which was invented by Mercury.



Venus, Ruler of Libra



Botticelli, **Primavera**, Tempera on panel, c.1482, 203 × 314 cm, Uffizi Gallery, Florence.

Botticelli's "Primavera" with its delicately feminine Venusian figures, has an airy (Libran) quality, quite different from Gauguin's earthy island woman. A cupid, closely associated with Venus, hovers above the central female figure carrying a red (Cardinal) drape. There is a single, menacing figure on the right, alluding to some sort of conflict or threat, but the general sense is harmonious (4th Ray quality).



The beautiful face of Vermeer's "Woman Holding a Balance", is suffused with light, emphasizing her concentration on the balance (Libran scales) she holds so carefully suspended in her hand. This "Venus" is being informed by the balance of the Libran scales, possibly, in order to choose "the way which leads between the two great lines of force."

Vermeer; **Woman Holding a Balance**, Oil on canvas, c.1664, 40.3 × 35.6 cm, National Gallery of Art of Washington
<http://www.nga.gov/feature/vermeer/>

Mars & Pluto, Rulers of Scorpio



In “Dante and Vergil” by Delacroix, Vergil leads a clearly distraught Dante through a watery underworld (Pluto’s domain) of Hell or Purgatory, with struggling figures surrounding the boat, impeding its movement – keeping it fixed, in their attempt to board. It is unclear from the picture, whether the human struggle for transformation out of Hell or Purgatory to Paradise will succeed (although Dante reached it).

Eugène Delacroix, **La Barque de Dante**, 1822, Oil on canvas,
189 x 242 cm,
Musée du Louvre



Titian, **An Allegory of Prudence**,
c. 1565-70, Oil on canvas,
The National Gallery

Titian’s “Allegory of Prudence” appears to depict transformation, which is associated with Pluto. The central, rather Martian-looking figure stands out with his strong features. The animal nature, appearing to have been overcome, lurks beneath the three human faces – which could represent past, present, future, or possibly different levels of the psyche.

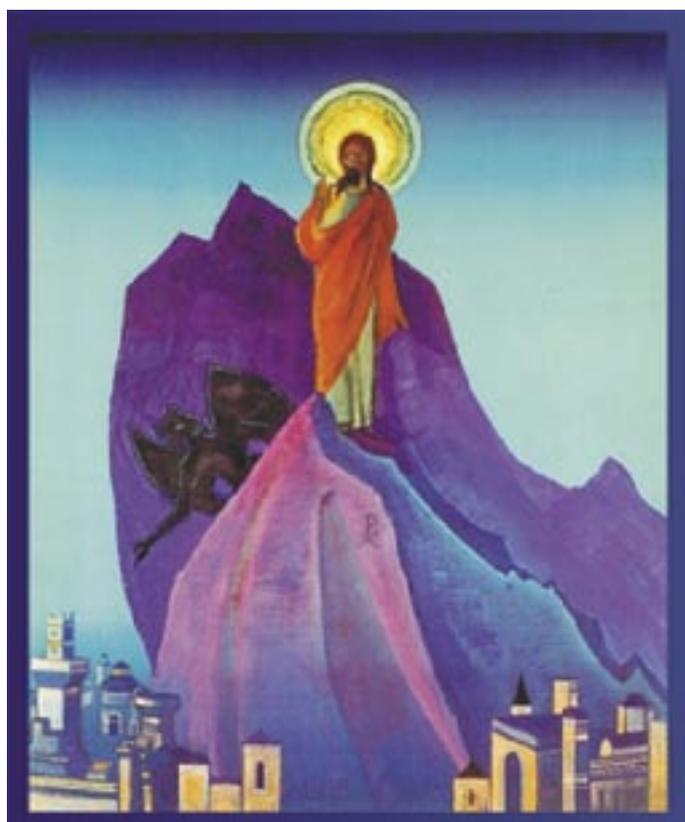


Jupiter, Ruler of Sagittarius

Nicholas Roerich, **Gesar Khan**.
1941, Tempera on canvas, 91 x
152.5 cm, Private collection, Moscow

Next in this cosmic exhibition is “Gesar Khan” by Nicholas Roerich. Jupiter is represented here by the vast expanse of fiery (Sagittarius) red-orange sky offering a huge, beautiful perspective. The lone archer on horseback is poised, ready to release his arrow at a target we can’t see, but he sees his goal and is clearly ready to move on quickly (Mutable) to his next goal, recalling the seed thought of Sagittarius, “I see the goal. I reach the goal and see another.”

Saturn, Ruler of Capricorn



Nicholas Roerich’s “Temptation of Christ”. Here the figure of Christ takes on the role of a totally individuated Saturn. He has surmounted the material concerns and ambitions of Saturn (represented by the city below and a goblin that is still attempting to tempt) and has reached a mountain top – still on the earth and wrapped in a red (Cardinal energy) robe. His countenance indicates he has achieved peace and stability and reflects Capricorn’s seed thought, “Lost am I in light supernal, yet on that light I turn my back.”

Nicholas Roerich, **Temptation of Christ**, 1933, Tempera on canvas,
61 x 51 cm State Museum of
Oriental Arts, Moscow

Uranus & Saturn Rulers of Aquarius



Nicholas Roerich, **Drops of Life**,
Sikkim Series, 1924,
Tempera on canvas, 80.5 x 132.2 cm,
Nicholas Roerich Museum, New York

“Drops of Life” by Nicholas Roerich is a fitting one to express of the seed thought for Aquarius, “Water of Life am I, poured forth for thirsty men.” This Uranian water bearer has most certainly traversed rather unexpected horizons in search of these “drops of life”! She is perfectly at ease and peaceful in her yellow (Air Sign) garment above the clouds and cool, blue (Fixed), mountains!

Saturn as Melancholy, Jacques de Gheyn (engraving by Zacharias Dolendo) c. 1596



“Melancholie Saturn” designed by Jacques de Gheyn depicts a glum Saturn perhaps not fully secure, but firmly seated (Fixed) and balanced on a globe – with the broad perspective of Aquarius providing a background in the form of a partially moonlit, cloudy and starry sky.

Neptune & Jupiter as Rulers of Pisces



Winslow Homer, **The Life Line**,
1884, Oil on canvas,
72.7 x 113.7 cm
Philadelphia Museum of Art

Winslow Homer's "The Life Line", depicts a strong will to help in a brave rescue operation being carried out over very rough (Piscean) waters with a breeches buoy, which looks not unlike an upside-down Neptune glyph. There is a lot of movement here (Mutable sign) – maybe too much – and the occupation too dangerous for Pisces to feel happy!



Pierre Puvis de Chavannes's "The Poor Fisherman", depicts another form of Neptunian 2nd Ray love, that of a father's loving labor to provide food for his family. The father's prayerful demeanor also captures the 6th Ray devotional quality, as he prepares to set out onto smooth waters of Pisces.

Pierre Puvis de Chavannes,
The Poor Fisherman, 1881
Oil on canvas, 155 x 192.5 cm,
Musée d'Orsay, Paris

and finally....



Henri Matisse, **Le bonheur de vivre** (**The Joy of Life**), 1905-1906, Oil on canvas, 175 x 241 cm, Barnes Foundation, Merion, PA, USA

In the last two paintings the sea could easily represent Jupiter's expansiveness. However, in the final painting at this Cosmic Exhibition, Henri Matisse's "Le Bonheur de Vivre", Jupiter's expansive 'sensuous joy' and sense of fun is much more evident. This scene of a jovial day at the beach has lots of colour and movement (Mutable sign) and sunshine, creating a magic all of its own.

Seed Thoughts...



"THE ASCENDANT AMONG OTHER THINGS REPRESENTS A TRANSCENDENTAL DIMENSION FROM WHICH WE COME AND TO WHICH WE SHALL RETURN. THE ESOTERIC SEED THOUGHT GIVES US AN INDICATION OF HOW WE CAN DEVELOP THE SPIRITUAL QUALITY OF OUR ASCENDANT SIGN."

Louise Huber, Reflections and Meditations on the Signs of the Zodiac

The Goal and the Way: Esoteric Seed Thoughts

The following text has been extracted and adapted from Louise Huber's **REFLECTIONS AND MEDITATIONS ON THE SIGNS OF THE ZODIAC** available from the API(UK) Bookshop. This excellent book emphasises the Esoteric aspects of the signs of the Zodiac and includes meditations for each sign.

ARIES – ‘I come forth and from the plane of mind I rule’

Aries is the sign of beginnings, of birth, of ideas which are formed in the mind enveloping themselves in substance so that they may be born. Mars is the exoteric Ruler of Aries and will predominate until the Aries individual develops spiritually and the moderating influence of Mercury becomes stronger. In esoteric writings Aries is called the “birth place of divine thoughts”. Mercury becomes the enlightening principle which frees the mind. It leads people through life and enables them to use their combative powers for the carrying through of creative ideas which are not only of value to their individual egos but also to as large a number of people as possible. It is not only souls which urge towards incarnation in Aries, but also divine thoughts, new ideas which wish to be born into our minds and to become leading life motifs. When we have become receptive to the influence of esoteric Ruler Mercury we also become receptive to divine thoughts and new ideas which wish to be born into our minds to become leading life motifs.

TAURUS – ‘I see and when the Eye is opened all is light’

Venus, exoteric Ruler of Taurus, has a strong desire for beauty, comfort and security. Esoteric Ruler Vulcan, up to now, has not been recognised in traditional astrology. It is supposed to be situated between Mercury and the Sun and corresponds to the First Ray. Its effect is connected with will and power. There are two key words for Taurus – the power of desire on the material plane and illumination or enlightenment on the spiritual. Enlightenment comes at the advanced stage when the small personal Will has become one with the Divine Will. Taurus then has the enlightened “one eye” which unswervingly looks at the light of the final goal, which corresponds to the contemplation or the continuity of consciousness. The Buddha, as a person born under Taurus, is an example of this.

GEMINI – ‘I recognise my other Self and in the waning of that Self I grow and glow’

Exoteric Ruler Mercury, as the principle of transmission, brings the relation between the two poles of personality, Soul and Ego, into an active stage of encounter. Esoteric Ruler Venus resolves the duality with her unifying quality and transforms it into a “fluid synthesis”, as it is expressed esoterically. This fusion of polar opposites occurs in the consciousness through Love, which embraces everything. The spiritually striving Geminian must concern herself with the synthesis of opposites and for reconciliation between herself and others... For the consciously striving individual Venus will increasingly appear as the esoteric Ruler... Esoterically it is the synthesis between sober understanding and highest spiritual love which the Geminian is striving for and which frees her from her duality and inner division and leads her towards intuition and pure reason.

CANCER – ‘I build a lighted house and therein dwell’

Moon, the exoteric Ruler of Cancer, makes an emotional person of the Cancerian, a person of moods and feelings, of strong sensibility. The Cancerian reacts rapidly and intensively to the people around her, to the Collective. Cancer is security conscious, has a strong need for dependence, to have someone with whom she can share her feelings, or protect or shelter. Esoteric Neptune makes the Cancerian subject to higher impressions, taking on tasks for the whole community, the wider Collective. The Cancerian should give up his security conscious Moon-ego in order to partake of the unifying force of Divine Love in Neptune. Through the sensitive planets Moon and Neptune, hope and expectation, longing and desire pass through her life constantly. The house built by Cancer will attract everything around it through its life and warmth. The Cancerian who helps people in the spiritual sense and serves them knowingly, will no longer be alone.

LEO – ‘I am That and That am I’

The symbol of the Sun has a dot in the middle and a circle enclosing this focal point, so self-consciousness or the Ego must similarly be prepared to radiate from its focal point out into the environment continuously extending its radius. Leo is two things – inner nucleus and environment. Through the conscious experience of her own Self a person with a Leo ascendant develops that spiritual sensitivity which enables her also to recognise and touch the Self in others. True self-consciousness is the goal of the whole of human existence, therefore the Sun is both Exoteric and Esoteric Ruler of the sign Leo. The Leo must develop her capacity for sensitive feeling, and indeed not only with regard to her own higher Self but also to all others. This refined ability for sensitive feeling must be expanded until she becomes aware of the unity of all Souls in the sense that “All the Souls of Men are one at heart” or, as it is expressed in Sanskrit, “Tat wam asi” – “I am That and That am I”.

VIRGO – ‘I am the Mother and the child. I God. I matter am’

Mercury the exoteric Ruler of Virgo is analytical power. This gives a talent for differentiation, the analytic capacity of Virgo, who knows what is good for self and others, and what is harmful. Moon is the esoteric Ruler of Virgo. Here Moon represents the child or infant-feeling Ego which wants to be protected and guarded. Because of this, Virgoans often lean on stronger individuals or authorities, preferring to follow the directions and orders of others. Looked at from the esoteric point of view, Virgo is also the Cosmic Mother...the sign of profound experience, the pace of slow, gentle and yet powerful crises and periodic developments which occur in the dark and yet which lead to the Light. In accordance with the Seed Thought, Virgo is at one and the same time mother and child, spirit and matter. The Virgoan should unite both within herself; she should not remain in an infantile, immature state, but should grow into the role of the mother preparing matter for the revelation of the divine spirit. Thus Virgo is a sign of Service, always busy with, and indeed capable of, maintaining order in the world of form and protecting others from mistake and mishap.

LIBRA – ‘I choose the way that leads between the two great lines force’

The traditional Ruler of Libra is Venus; the esoteric Ruler is Uranus. Venus tries to maintain harmony, and also comfort. She does not like to exert herself, looking always for the easiest solution; be this through constant care for beauty and suitability—frequently through outward elegance—or be this through an egoism open to compromise, a “blowing with the wind”. Uranus as the esoteric Ruler only has an effect when one sets on the spiritual path, though higher understanding. This leads to a greater

capacity to differentiate, to make right choices between material and spiritual values, thus growing into a higher state of consciousness which leads to self-becoming. The way is the path which leads between the two pairs of opposites of our existence - the "knife edged path". The Libran should keep this in view, avoid extremes and remain firmly at the centre of her own Self, keeping a dynamic point of balance. This is a dynamic, not static situation, always moving forward. Librans should seek the knife-edged path, find it and travel along it, thus liberating themselves from extreme contrasts.

SCORPIO – ‘Warrior I am and from the battle I emerge triumphant’

Scorpio is ruled both esoterically and exoterically by Mars. As the double Ruler it arouses the whole lower nature; in this way the life of the person born under Scorpio becomes an uninterrupted test, a struggle between the lower and higher forces, between innermost being and the hardened Ego-forms. The Scorpio type wishes to experience everything to the depths, is jealous of anything that might oppose her enjoyment of life. What she gains hold of she hates to let go, wanting to keep it forever. Because of this there are often painful losses, love turns to hate, passion to abhorrence. There is vacillation between the material and the spiritual, between good and evil, and indecision leads to doubting everything, succumbing to new temptations hungrily and yet rejecting them. Issues arise of "yours or mine" of taking or giving. The leading thought of Scorpio is triumph or becoming new. Or death **and** becoming... The victory, the outcome of the battle, the becoming, the creatively positive must finally gain the upper hand. Here we have transformation as victory over instinctual nature, over egoistic desires and goals.

SAGITTARIUS – ‘I see the goal. I reach that goal and then I see another’

The exoteric Ruler of Sagittarius is Jupiter; the esoteric Ruler is the Earth. The qualitative tone of the Earth, corresponding to the Seventh Ray according to Alice A. Bailey, is the Third Ray of Active Intelligence. This is intelligence imbued with intuition which comes from the all-perceiving, elevated position which the Sagittarian tries to attain. "The Sagittarian must fly from place to place to seek and find the arrow she has loosed", as it is expressed in ancient texts. In this goal seeking she learns a great variety of things, broadens her horizons, arriving at her own conclusions, at her own convictions and view of the world. Through the influence of the Earth as the Principle of Reality her thoughts and opinions must also stand the test of hard reality. They should not remain castles in the air. The Earth pulls her down to reality... Sagittarius is the last Fire sign in the Zodiac. All Fire signs are concerned with individuation and self-becoming. Thus, in this goal seeking a spiritual ascent lies hidden in Sagittarius which can lead to true self-becoming...

CAPRICORN – ‘Lost am I in light supernal, yet on that light I turn my back’

Saturn is both the exoteric and esoteric Ruler of Capricorn, the planet of crystallization and of form. On the physical plane it shows itself as the setter of limits, as the great Educator. In the spiritual development of the consciousness it keeps us, as the "Guardian of the Threshold" from steps which can only be trod unscathed with a secure sense of reality. The Capricornian will come up against and need to overcome Saturn as "Guardian of the Threshold", both physically and with her consciousness, Saturn is the "Great Initiator" who opens for us the gateway to higher consciousness once all the lessons have been learned, all tests passed, all debts paid. In Capricorn there are three experiences, that of the valley, that of the plane and that of the summit or "Transfiguration on the Mountain". The transfiguration leads a person to a wholly new consciousness of himself and of his purpose in life,

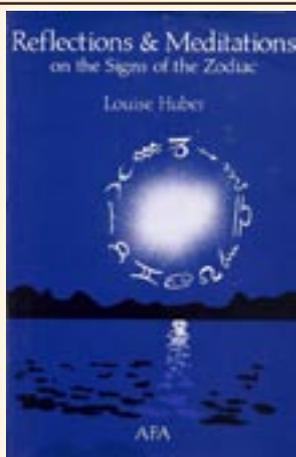
which indeed represents part of the Plan. The crisis arises when the summit which we have appeared to have reached must be given up in order to bring the Light which we have found there to mankind, whom we are to show in turn the way to the summit.

AQUARIUS – ‘Water of Life am I, poured forth for thirsty humanity’

Aquarius is symbolised holding a jug of water. He pours the contents out onto humanity and thus becomes capable of “bringing a flood of unifying life into the hearts of Men which drives life onwards to unity and synthesis”, as it is expressed in the old texts. The exoteric Rulers of Aquarius are Saturn and Uranus with Jupiter as the Esoteric Ruler. The Aquarian strives for friendly ties although at the same time maintaining her own personal originality. Through Uranus she shows open-mindedness towards everything new, through Saturn she is concentrated on herself. Here we have a duality, the opposition between old and new, between altruism and inner destiny. Only when she has united these two extremes within herself, will she be able to create, with the aid of her finely developed Jupiterian sensory perception, useful possibilities for solving the problems on hand. Uranus and Saturn as exoteric Rulers make sure that the Aquarian always remains on the border between the real and the possible. She would like to cross this border, to thrust forward into new dimensions. As soon as she has pushed through, Jupiter becomes effective...egocentric self-consciousness will expand into universal or group consciousness through which the final synthesis with the Cosmic Consciousness is attained in Pisces.

PISCES – ‘I leave the Father’s Home and turning back. I save’

In Pisces we long for an end, for peace and quiet, for a country that speaks our language, for a “divine home”. For this reason the death wish occasionally arises here. At the same time however the budding forces of a new life and of a new beginning are latent in Pisces. It is the sign of the return to the Father’s home from which we once set forth, from which we began our journey through life. It is the sign in which death and life, beginning and end secretly meet and in which the old unites with the new...In respect of this consideration of life and death, it is interesting that Jupiter is the exoteric and Pluto the esoteric Ruler of the sign Pisces. Jupiter, who transmits the energy of the Second Ray of Love and Wisdom, joins the two fishes, which represent Soul and form, bringing them into a functional relationship with one another. Through this magnetic power new life arises. Pluto on the other hand transmits the energy of the First Ray of Will and power, it is concerned with the capacity for resignations and the formation of the Will...Pluto frequently indicates the death of old states and cycles which come and go...In Pisces a genuine transformation of one’s own Ego takes place.



The above text is just a very brief extract from **Reflections & Meditations on the Signs of the Zodiac**, Louise Huber, 1990, 236pp.

It is available from the API (UK) Bookshop price £14.00 - plus of course your 10% discount as an API(UK) member.

If you want an in-depth book on the Signs, written by someone who really knows what she is talking about, this is the one! It includes detailed insights into the backgrounds of the twelve Zodiac Signs, plus information on the spiritual path and the crises of transformation for each Sign. There are also selected texts for Full Moon meditations.

Storing chart images on your computer

by Barry Hopewell

Many readers will at some time wish to store chart images on their computer. Your chart software will usually allow this - e.g. with Megastar and Astrocora you can save the chart image in bitmap 'bmp' format from the 'print preview' screen.

Bitmap images tend to be quite large, so you may wish to convert this into a compressed format with a smaller file size. To do this you can use an image editing programme, such as Photoshop or Paint Shop Pro. You simply read in (usually using 'File Open') the 'bmp' file and then 'File Save As' in a different format.

The most common compressed format is 'jpg'. I used this for a long time, but found that there was sometimes mysterious 'noise' on the chart image - a sort of blurring around the aspect lines. Eventually I realised that this was caused by the conversion process to 'jpg'/'jpeg'. 'jpg' is described as a 'lossy' format, which means that it does lose some information from the original image. This does not usually matter for photographs unless you want large prints, but does seem to be significant for chart images in particular.

This often won't matter, but if you want to keep perfect chart images you need to use a 'lossless' format, such as 'tif'/'tiff'. This will be larger in file size, but will retain the original chart image as it was.

To save a chart image in Megastar:

1. Select the image you want (for example the Radix chart).
2. Click the right mouse button and choose **Preview Portrait** or **Preview Landscape** from the menu. You will be taken to the 'Print Preview' screen.
3. From the menu at the top left of the screen choose **Save Image**
4. Type in a name for the file (keeping the .bmp file extension at the end of the file name) and save to your preferred location.

To save a chart image in AstroCorra:

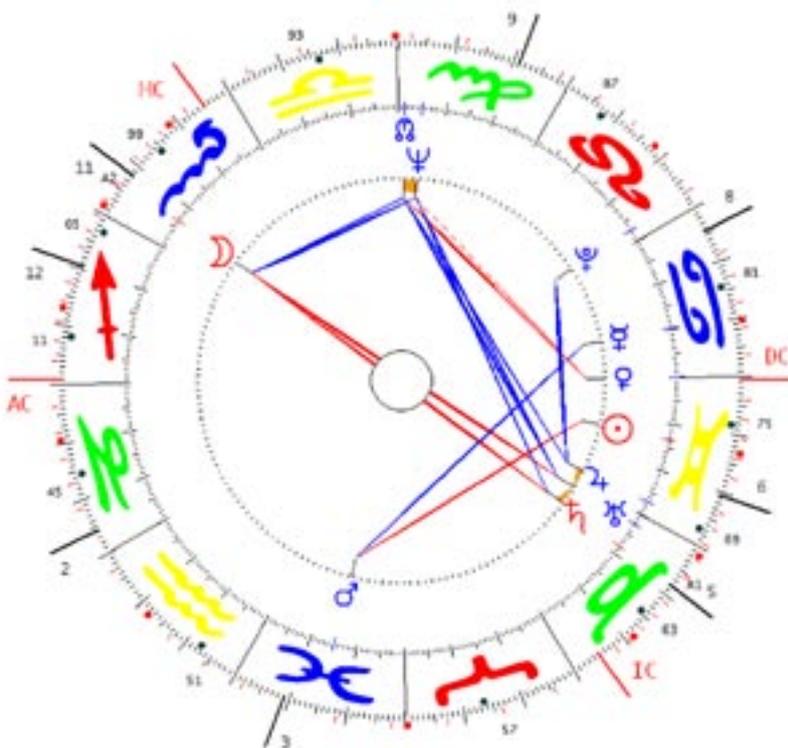
1. Select the image you want (for example the Radix chart).
2. From the Print menu select **Print Preview** either **Portrait** or **Landscape**
3. Then choose **Save Image as Bitmap**

SECOND TIME AROUND

Reflections on the Eleventh House

by Maggie Jeffery

Looking back at my experience of the Eleventh House, I've been aware of the need to marry personal and astrological factors in a way that will be useful and informative, and of course this account only describes a part of the whole picture. My individual learning during these years has left me with a sense of profound awe at the synchronicities and the intricacies of the timing of process and a deep realisation and sense of meaningfulness that has guided the journey.



Everyone has a unique experience of the dynamics of the patterns and depths of their Birth Chart. My expectations of the 11th House were that this would be a quiet and reflective place to be; the reality was very different!

This Fixed House had its Cusp in Scorpio. So attending the natural birth of a grandchild into a tub of water at home a few months before my 60th birthday was an appropriate prelude. In the summer, I swam with wild dolphins in the Atlantic with an intuitive sense that this was the calm before the storm.

A fortnight later, the world witnessed the horror of the 9/11 bombings, two days later, my mother died suddenly, water in her lungs causing a heart attack and in the same week, daughter and baby moved into our tiny mobile home to live with us temporarily. Personal boundaries at a time of great upheaval became impossible and my personal 'space' disappeared.

The intersection of the two Age Points is described as "shadow points".

The intersection of the two Age Points is described as 'shadow points'. Huber teachings are that our experience of the second meeting point relates to our response and learning through our encounter with the first one; in my case this learning is related to the theme of the 5/11 relationship axis.

At 60, I was unaware of the fact that I was approaching the Second Meeting of the Moon-Node Age Point and the Radical Age Point and that this intersection coincides with a Moon/Saturn Opposition. The Opposition is part of an Ambivalence Triangle, the third Planet being Neptune conjunct North Node. Uranus is conjunct Saturn and also involved.

It was exactly as the Age Point crossed both the Second Meeting Point and my Moon, during my 60th year, that I brought my father home in order to look after him. I was to spend the next four and half years caring for him intensely; witnessing and vicariously experiencing his deep grief at losing his wife of over 60 years. I didn't have time to release my own grief at losing mum.

On January 20th, 2005, I attended the water birth of another grandchild and on precisely the same day one year later, life took yet another sharp turning. My father died shortly after this, we moved house again and I discovered my health had deteriorated necessitating various medical interventions that basically kept me busy for the next year.

The final year of the 11th House has brought enormous gifts of learning and insight. The Moon/Saturn Opposition on the Relationship Axis shows up on all three Charts. The fact that it coincides with the Crossing Axis underlines its' significance.

The final year of the 11th House has brought enormous gifts of learning and insight.

Without doubt I didn't experience the first message that the first Crossing Point offered at the age of 24; I was married, life was full and happy and when the opportunity to cut parental ties occurred, I simply didn't see it. Underlying this is the question of my relationship to myself and above all, one of emotional boundaries.

The other factor was that I didn't stay long enough in any one place to create a nest. During these 36 years, I was to move house 15 times and for me, moving house represented a sort of searching. Apart from a love affair with books, I've had no interest in material things and had overlooked the fact that at some point in my life it would be necessary to have a roof over my head and something to live on! Retirement is such a time and the 11th House experience challenged my feelings about security. The solution to the challenge of the Opposition is to look to the other axis – in this case 2/8 – the Possession Axis. As the Age Point crossed the Low Point of this House, it opposed Low Point Jupiter Sextile Pluto in the 8th.

The solution to the challenge of the Opposition is to look at the other axis...

As I approached the Sagittarian Cusp of the 12th House, the waters became very rough. Relationship and security issues repeatedly surfaced pointing to new ways of being and becoming. So I decided to have some coaching and make a "picture board" just before my 66th birthday. This involved spending time creating a collage by intuitively selectively random pictures from a huge pile of magazines.

The colourful and varied images on this board are exciting and beckon me to an expansive and happy future. The collage shows tranquil scenes of water and of nature, people – especially children —music, art and books as well as images of networking and business. However as I look at this wealth of symbols and images, there is one that predominates. This is a photograph of a castle on an island bounded by an expanse of blue sea; which perhaps represents the message and learning as I move on into the Piscean flavour of the next House.



In Conjunction Issue 42 (Summer 2007) a number of authors looked at Age Point. This article by Maggie Jefferey, our Student Representative, continues the theme.

If you missed your copy of Conjunction 42 you can download it, and Conjunction 41 from the Members Only area of the web site (www.api-uk.org).

Limited numbers of printed copies are available from the API(UK) bookshop, price £4 including postage within the UK. If you are from overseas the postage cost will be 75p airmail within Europe and £1.85 airmail to the rest of the world.

MONEY & THE SPIRITUAL LIFE

by Dr Roberto Assagioli

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Although this article by Roberto Assagioli was written in the 1940s, it is still relevant today. It was one of the first articles that Bruno Huber translated from English into German and that we published in the form of an A4 pamphlet. It taught us a lot and in those days it helped us to adopt a neutral attitude towards money. In our pioneering days, to start with it was hard to earn money for doing spiritual work. Today it has become much more accepted that self-development courses must be paid for, for example. Because money is so important to all of us, the principles will definitely be of interest to many readers. The spiritually inclined, in particular, will appreciate listening to a competent and wise person like Roberto Assagioli talking about this topic. Louise Huber

If we observe ourselves with that complete and fearless openness, which should characterise all those who truly and seriously strive for the spiritual life, we will soon discover that the thought of money evokes deep and intense reactions within us. There is a tumult of conflicting feelings and passionate beliefs, which proves that money represents a deep complex (to use the common psychoanalytical expression.)

In my opinion, it is good to analyse the money complex, to allow everything that spills over from the depths of the subconscious to come to the surface so that we can cast the clear light of our intellectual understanding upon it. In this way, we can present the facts correctly and correct the false beliefs and unfounded or exaggerated reactions. This will help to diffuse the intense infatuation that to some extent surrounds money, and as a result, avoid errors of judgement and actions that have serious consequences and can be real obstacles to our spiritual growth.

The general and key aspect of the money complex is attachment. This is an obvious fact, but we should not just be satisfied with this

discovery. In order to free ourselves successfully from attachment, we must try to find its causes or roots. It is not hard to recognise that this reaches right down to our basic instincts and emotions, which are responsible for the intensity of the human attachment to money. These instincts, tendencies and emotions are: self-preservation (with its corollary, the search for security), greed and fear.

But since money has increasingly become a means of achieving social prestige and acquiring real power, a new root of the money complex has appeared in the form of the instinct for self-assertion, the will to power manifested in pride and ambition.

We can add many other causes to these original and direct causes of the money complex, which serve to complicate the issue still further.

All those who are sufficiently developed to possess strong ethical principles and an incipient feeling for spiritual values, cannot neglect to realise the bad consequences – all types of individual and collective crime, physical and moral debasement and so on – which are caused by the desire for and the attachment to money.

A direct, spontaneous, often unfounded, and more or less unconscious reaction to this realisation is the attitude of condemning money, accompanied by a feeling of personal guilt. Furthermore, there is often a polarisation of tendencies between the conscious and unconscious parts of our personality, which gives rise to the following conflicting points of view:

1. A conscious appreciation of and desire for money and an unconscious guilt complex about this.
2. A conscious condemnation of money and an unconscious and repressed desire for it.
3. A more or less conscious equivalence of these two tendencies and a resulting oscillation between them.

All these contrasting ideas produce an inner struggle, which is expressed in a feeling of confusion and insecurity. But very often, an exaggerated polarisation provokes an extreme overcompensation, which has many very undesirable consequences. For example, the unconscious guilt complex is the cause of many mistakes relating to the way we earn and keep money.

I cannot go into all the ramifications and difficulties of the psychological problems that money causes here, but I would like to mention a certain infatuation that the money complex produces in a certain number of sincere spiritual aspirants, causing them to react strangely to it. These aspirants consider spiritual life and money as two quite different things that have nothing in common, and they consider every attempt to link the two profoundly evil – for example every appeal for financial help in order to develop some spiritual work or other or to enable a certain type of spiritual service. Their prejudice is sometimes conscious and vocalised, but sometimes it is expressed indirectly in the form of suspicion of the motives of the initiants or criticism of their plans and actions, etc.

It is not hard to see how the money complex works in such cases. The attachment to money tends to provoke all kinds of pseudo-

“...the unconscious guilt complex is the cause of many mistakes relating to the way we earn and keep money.”

reasons in an attempt to justify to themselves and to others their refusal to support or work with a certain charity or service. Many people are familiar with this rationalising mechanism in theory, but we often neglect to spot it, and it is one of the main manifestations of the infatuation. On the other hand, the conscious or unconscious condemnation of money gives rise to the idea that spiritual life and work have nothing to do with money and they should only be pursued on a “higher” level and by pure, ideal means; the damnatory influence of financial considerations should be avoided. This idea is often very entrenched and deeply rooted within us, due to the abusive methods of several so-called spiritual movements with psychological influences – by using promises, temptations, and even bad types of pressure in order to raise money. We must also mention the overemphasis that certain spiritual movements with decent and good intentions place on material advancement.

It is therefore clear that there is a great need to resolve this complicated issue of money. Let us start by asking ourselves, what is money? In order to understand what money really is, we must recall how it came about. The first exchange of material goods between people was in the form of bartering. Then man discovered that a certain commonly used material was very desirable, and would be used as a general standard and means of payment for other goods, which would facilitate the whole process. This standard means varied: salt or strips of leather, but more often metals, until gold was finally chosen for this purpose. Another step involved the issuing of paper money that represented gold and another was the use of the cheque, and so on.

These facts show clearly that money is in reality an established invention that men created in order to facilitate the exchange of material goods and commodities, in order to enable global exchange on a vast scale necessitated by the complexities and speed of modern life. To express it in a more philosophical way: money is a symbol for material goods.

This shows that money as such deserves neither the desire nor condemnation it receives. People mistakenly project what lies within themselves onto the symbol.

Only within ourselves do truth and falsehood, good and evil exist. If we consider the issue of money from this deeper, psychological and subjective perspective, we will realise that our mistakes and sins (to use this old-fashioned sounding word that is hard to replace), are of two types. The first directly concerns money itself, and the second material greed in general. The first mistake and misunderstanding depend on the peculiar tendency (based on mental short-sightedness and materialistic hypnosis) to confuse the means with the end, falsely identifying the tool with what it can produce, and generally speaking, mistaking the symbol for reality and the form for life.

This is an illusion, of which we can observe many examples, some of which are very amusing when we notice them in other people. They can be observed in all forms of the collecting of objects that have no

“Let us start by asking ourselves, what is money?”

practical or artistic value, but for which exorbitant prices are paid only because they are very rare.

For example, book lovers, or should we say, book fools?, prefer old books that they are barely able to read, to modern ones. As a French epigram puts it, book lovers would say: “What luck, I am really happy, I have found a good copy. Look, on pages 12 and 16 there are mistakes that don’t appear in the other books.”

But where money is concerned, it is not just a harmless or slightly comical obsession. In this case, the infatuation evokes such enormous passion that man can symbolically speaking “lose his soul” because of it. Therefore the first spiritual attitude that we should adopt towards money is to get rid of its overrated value and to free ourselves from the fascination that it radiates, and to consider it clearsightedly and objectively and see it for what it really is: just a useful symbol, a practical invention.

This clears the way for the consideration and the tentative solution of the fundamental problem: that of the right attitude towards material goods and worldly possessions. These goods, whatever form they may take – food, clothes, houses, tools, works of art – are made of or are extracted from materials that belong to the three natural kingdoms, i.e. animal, vegetable or mineral, so they cannot really be evil. From a purely external, material point of view, they are just “things”. From a spiritual point of view, they are forms of the divine manifestation and as such they are a gift of God.

From this it follows that their meaning for us, the good or bad effects that they can have, depend on our attitude towards them, and also on how we choose freely and consciously to use them. This fundamental realisation clarifies many important practical and spiritual issues.

First and foremost, it seems obvious that shunning material possessions is not the way to solve the problem of letting go and liberation. Even without taking into account the difficulties and limitations that the lack of money and possessions inevitably cause in our modern society, anyone who has no possessions and therefore desires them is unhappy. He is envious and jealous of those who have them and no less acquisitive than them: psychologically he is still a slave of possessions. However, a rich man who is inwardly liberated from his money, who does not crave it or is not afraid of it, is actually a spiritually freer person and “poor in spirit”.

But even this inner letting go, which is a noble and difficult achievement, does not represent a complete solution to the problem of money. It solves the problem of the person concerned; i.e. it makes the person at peace with their conscience and, from this point of view, at peace with God. But no one lives in isolation: we are all morally and practically linked by the many bonds of family and other group relationships, which cannot be ignored. Therefore, the inner letting go must be accompanied by the right use of what we own and acquire.

This right use can only be defined by a clear mental image that shows the true relationships that exist between ourselves, other people and the “one life” of which we are all a part. According to the latter

“Therefore the first spiritual attitude that we should adopt towards money is to get rid of its overrated value and to free ourselves from the fascination that it radiates...”

perspective, no individual can argue that he has exclusive and absolute right to possess anything. Our real place and function, as Christ indicated so well in the parable of the talents, is that of trustees of all our so-called possessions, responsible as custodians to the one and only true Master and Owner.

The spiritual and practical problem is therefore defined and summarised as the right and wise use of possessions and money for the highest good of all. (Ourselves included, however without any special rights and preferential position.) This right use is the true meaning of service. From this secure foundation, we can skip to the consideration of the use of money in services. But in order to reach a true and satisfactory conclusion, we must first consider a few deeper aspects of money.

Money as a part or as a representative of divine manifestation can be considered as a materialised or congealed divine energy – what the Orientals call Prana – its origin and essence are therefore good and pure. But during its use, money, like other material possessions, is tainted by the passions, the base desires, the worries and fears and self-seeking greed of all those to whom it temporarily belongs.

This is not just a symbolic or psychological connection; it is a real occult fact. Really evil psychic forces are formed and accumulated and they adhere to money and possessions. This is dramatically demonstrated by the dark influence that radiates from some famous jewels, but is however to a greater or lesser extent the case with all kinds of material possessions. It is one of the main reasons for all the problems of the ancient individual and collective conflicts, for the unordered and inequitable distribution of material goods and money in particular, and if these causes have a psychological, subjective character, the true solution, the effective remedy, can only be of the same type. It can only be subjective, psychological and spiritual.

The solution has a dual nature: general and specific. The general aspect is that of the mindful, right use based on right motives and skill. We first want to address the specific and occult type of rightness; that which we can literally consider as the “curse” attached to money.

(This curse forms the central theme and the deep meaning of the truly esoteric series of Wagner’s operas, The Ring of the Nibelung.)

This spiritual purification and redemption of money can be achieved by the deliberate use of our spiritual and psychological energies, in which we address the bad influences, neutralise them and render them harmless. Like every act of white magic (which is what this really is), this can be performed by concentrating the thoughts, motivated by right feelings (or emotional power) and projected through the will, by using affirmations. If we were all to give the money that passes through our hands this “treatment” or “healing”, and if increasing numbers of people were to do this mindfully, many problems for which no external or technical solution can be found could be eliminated. This may appear surprising – in this materialistic civilisation we are so little used to attaching value to the reality and the power of subjective and invisible forces – but it is so, and if we are consistent in our spiritual convictions, we have to admit it.

***“The spiritual and practical problem is therefore defined and summarised as the right and wise use of possessions and money for the highest good of all.*”**

Every right formulation of such a right affirmation may be effective. One group used the following for a while:

May this money be blessed. It is a symbol of divine matter and energy. May it be freed from every impure influence, from every sin, from every greed and avarice. I value it, and consider it divine gift. I want to use it for good, right, suitable purposes. As I use it, I bless it again and give my thanks for it.

We now want to come back to the right use of money again. This too can be divided into practical and special use.

The practical right use of money can be considered to be providing our families and others with necessary and legitimate worldly goods, with an attitude of appreciation and gratitude, wisdom, moderation, friendliness and inner freedom from greed.

The special right use consists of using money for clearly spiritual goals, which raises the question mentioned briefly at the start of the article. The justification and need for the increasing utilisation and sanctification of money to promote spiritual purposes should appear obvious to everyone who has been freed from the money complex as described above.

Christ said that the kingdom of God must be realised on Earth; and in modern times a growing emphasis is placed on implementing spirituality practically and effectively in everyday life. This form of spirituality obviously requires material means. Even in the Middle Ages, when a more ascetic and unworldly world view prevailed, religion required material means in order to fulfil its social function. Its wonderful cathedrals, for example, could not have been built and decorated without great expense.

The story of Saint Francis is very significant in this context. We all appreciate the greatness and true spirituality of Saint Francis, who renounced his worldly possessions and even left his clothes in the cathedral of Assisi in order to go and live the life of a hermit, without money and strictly forbidding his followers to even touch money. But very soon after his death, his followers – still very keen and with the best intentions – found that it was impractical even at that time to live with no money and no possessions at all. Since this time, the Franciscans have handled money and today their members travel by train and use all the modern conveniences of civilisation. This shows us that a movement that began with the idea of the abolition of money (the mystical marriage of Saint Francis with poverty), had to start using it again shortly afterwards though. And that is naturally right, as long as their inner attitude remains unchanged. The fact that the Franciscans use money in no way diminishes their spiritual ideals, if they do it with detachment and in freedom. This is the individual trial of every Franciscan – and of each one of us.

A comparison with music may make the real relationship between spiritual reality and material means even clearer. The catgut of the violin string apparently has nothing to do with Bach's sublime compositions.

“...in modern times a growing emphasis is placed on implementing spirituality practically and effectively in everyday life.”

However, it is just as necessary as the wood of the instrument, etc., for the violinist to allow thousands of listeners to hear the music.

The same is true for spiritual work and spiritual service. Let us consider, for example, the simplest aspect: that of the dissemination of the spiritual message via the printed page.

There is an urgent need to circulate books, pamphlets and magazines that spread goodwill between individuals, nations and continents; books that bring enlightenment and guidance and give courage to those countless individuals who, consciously or unconsciously, desperately need them.

The total good that can be derived from this is immeasurable and far exceeds the amount of money that was spent on it. A book, a pamphlet, even a sentence, can transform a life, which in turn can transform many others. There are many such examples. The same could be said for money that is used to make possible lecture tours or spiritual conventions, which can have very far-reaching and beneficial consequences through the power of the spoken word and through the subjective encouragement that is generated by establishing contact and group work.

This is a great example of a good way of using money and it is further indication of the abundance of money available for purposes with obvious value and usefulness for the good of the community. Many similar examples could be mentioned.

We would now like to take a look at the kind of wonderful things that could be done in the spiritual field if such amounts were dedicated to the specific, good use for the promotion of spiritual service.

Money exists; what we must do is to promote with dynamic intensity the meeting of needs, the implementing of values and the opportunity to use it for spiritual purposes and to inspire those that are in a position to give it to do so.

Another fact that we must acknowledge and help others to recognise is that “spiritual giving” brings many blessings to the giver.

The main one is the secure effect of the law of cause and effect, according to which every good action generates a beneficial reaction for the doer. This “good karma” can correspondingly overcome much “bad karma” in the near or distant past – and who could consider themselves to be free from such a responsibility?

Then there is also a much more valuable inner benefit: giving for spiritual purposes with reflection, with joy and with pure motives leads to a wonderful inner liberation and opens a channel for the influx of spiritual light, spiritual love and power. And, last but not least, spiritual giving necessarily attracts the attention of the great ones, those who have nobly renounced their own liberation and happiness in order to remain close to their fellow men, help them and save them. They are always, especially in these critical and decisive periods, looking out for willing collaborators and all those who can help in some way to further their purpose and to implement their plans will unfailingly receive their attention and appreciation.

In order to eliminate any misunderstanding and any possible disappointment on the part of those who cannot give and serve in this

“Another fact that we must acknowledge and help others to recognise is that “spiritual giving” brings many blessings to the giver.”

particular way, I would like to emphasise that all other ways of serving are just as valuable and useful, sometimes even more so, and that there are some that are of a higher order.

The most important of these is giving practical help of different kinds, which can be provided in connection with the dissemination of the spiritual light; for example, typing and photocopying, addressing envelopes, etc. All these apparently material activities are spiritual if they are done with a spiritual motive and for a spiritual purpose.

Then there is the service that can be performed through the powerful means of speaking and writing the truth. It is not necessary to emphasise the “power of the word”.

The highest and most powerful of all is all subjective work and service that can be performed by praying, by the deliberate construction of thought forms, as described in *A Treatise on White Magic* by Alice A. Bailey, and through the subtle but irresistible spiritual radiation that automatically emanates from those who have achieved a certain degree of spiritual development. No material obstacle can hinder this kind of giving. As someone once said “A man can sit in prison but still serve the divine plan.”

However, the points that I would like to emphasise are:

1. Spiritual service through money is legitimate, necessary and invaluable.
2. It is the simplest and sometimes the only way of serving for those who have the means, but not the personal gift of expression or not the appropriate amount of subjective training and skill.
3. It contributes to the necessary purification and liberation of money and possessions from evil forces and from the Karma that adheres to them from ancient sources.

We can finally say that the particular way of serving is not so very important. All ways are necessary. The most important thing is that every one of us gives abundantly of what he has, or is, and that in serving he frees himself more and more from the chains of personal limitations and deliberately and joyfully can immerse himself in the “one life”.

OUR LEGACY:

an indicator of our inner motivation

by Kathy Rogers

The aspect structure in the birth chart represents our unconscious motivation. The Huber's describe this, the second level in the chart after the central circle, as "the deepest level in man and barely, if at all, accessible to the unaware, even though the whole life is governed by this motivating life energy"¹. As astrologers we are in a privileged position. The chart provides us with a key to unlock our understanding of the energies that propel us through life.

In "The Cosmic Egg Timer"² the aspect structure is described as offering "valuable information about what makes us 'tick', what really drives us". Through the birth chart we can start to bring these unconscious driving forces into our conscious awareness, enabling us to lead lives that are more attuned to our inner purpose.

When we look at the aspect structure, one of the keys to understanding it is to understand the repeating trinity of cardinal, fixed and mutable energies – cardinal (red and linear aspects) provoking us to break new ground and achieve new and heady heights in our lives; fixed (blue aspects and quadrilateral patterns) maintaining the status quo and consolidating our acquisitions into material wealth; and mutable (green aspects and dynamic patterns) restlessly seeking to learn and to relate to other people.

However, it can be hard to get a handle on exactly how this works in our lives. Self-development experts sometimes help people to get in touch with their inner drives by asking you to consider that you are attending your own funeral. What you would want to hear said in your own eulogy?

"What would you like each of these speakers to say about you and your life? What kind of husband, wife, father or mother would you like their words to reflect? What kind of son or daughter or cousin? What kind of friend? What kind of working associate? What character would you like them to have seen in you? What contributions, what achievements would you want them to remember? Look carefully at the people around you (at your imagined funeral). What difference would you like to have made in their lives?" (Covey)³

Of course, the next question is about whether you are living your life in a way that will deliver the legacy you seek to leave behind.

Adrian Gilpin⁴ (not writing from an astrological perspective) suggests there are three types of legacy. Now, the mention of 3 always sparks my interest. So matching his ideas to the quadruplicities, he suggests people are seeking a legacy that is concerned with:

- Helping the community achieve something, correct a corrupt system or support a worthy cause i.e. go out and do something in order to make a difference (cardinal)
- Creating an empire, a business, accumulating property i.e. leaving something tangible behind (fixed)
- Being the best mother, father, sister, brother, or friend you can be i.e. relating to others in the best possible way you can (mutable)

We tried this out at the last meeting of the Cheshire Study Group and the theory does hold – the way you wish to be remembered and therefore what you wish to achieve in your life generally relates to your deep inner motivation as shown by the aspect structure, although other dominant chart features will have their influence e.g. a strong stellium. However, we found that we did have to get in touch with why things were important to us e.g. writing a book could, for one person, mean leaving a tangible product behind (fixed) but, to another, be about transmitting ideas into the future (mutable); or having a family could be about being a loving role model for others (mutable) or leaving children carrying our genes to the next generation (fixed).

Have a go and see what you think ...

Footnotes

¹ Aspect Pattern Astrology by Bruno and Louise Huber

² The Cosmic Egg Timer by Joyce Hopewell & Richard Llewellyn

³ The 7 Habits Of Highly Effective People, Stephen Covey

⁴ Unstoppable by Adrian Gilpin

The CHESHIRE STUDY GROUP for members in the Cheshire and Manchester area meet in the evening on or around the Full Moon, except during the Christmas/New Year period. For further details please contact Jane Brooks by email: jane@api-uk.org. Of course members from outside the area are also welcome too.