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**Diploma Course in Medieval Astrology
Lesson Four
The Archetype**

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for The Academy of Predictive Astrology

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Diploma Course in Medieval Astrology

Lesson Four

THE ARCHETYPE

Preface

In this lesson, we discuss “the Archetype.” By the Archetype, I refer to the conceptual relationships inherent in the Zodiac (sidereal or tropical). These conceptual relationships are numbers, geometrical forms, angles, elements, and the natures of the constellations/signs (called “‘substances’ of the signs” by the great astrologers Abu Ma’shar and Guido Bonatti).

The Archetype is a Platonic Idea and is embodied in the sidereal Zodiac by which it is regularized into twelve 30-degree signs. The Archetype is also *reflected* in the twelve invisible 30-degree signs of the tropical Zodiac. Although there are twelve zodiacal constellations arranged along the Ecliptic, these constellations are not all neatly 30 degrees in length. Some of them are longer; some shorter and some overlap. We will not be concerned with these in this lesson. We are only concerned with the regular and invisible.

By 150 BC, the Chaldeans were using a sidereal Zodiac of 12 signs, each 30 degrees in length. As a result of the phenomenon of precession, the Vernal Point (defined as 0° Aries 00’ in the tropical Zodiac and the beginning of northern spring by Ptolemy in the second century), slowly retrogrades through the sidereal Zodiac over a period of 25,920 solar years. This brings the Vernal Point to each sign for 2160 years. The rate of precession is close to 1 degree in 72 years; generally, it is approximated at 50.25” per year. We have already looked at this in other lessons and you may like to refresh your memory by reading them again.

By “constellation”, I mean the actual star groupings of various names in the sky both zodiacal and extra zodiacal. Again this is something we have already looked at in earlier lessons and so you should be familiar with these already.

By “sign”, I mean the regular division of the ecliptic into twelve 30-degree units in both the sidereal and tropical Zodiacs.

As we have seen in Thabit ben Qurra’s *Right Imagination of the Sphere*,¹ and this is true for many, perhaps most of the Ancient and Medieval writers on astrology, the terms “sign” and “constellation” were often regarded as synonymous, much like “star” and “planet.” Nonetheless, where used in the following text the meanings are those as defined in this preface.

¹ See [Lesson One](#).

A Note about the Diagrams

The bi-wheel Zodiacs you will find in this lesson depict the end of the Age they are identified as showing. Precession requires that the beginning of the Age is at the end of the sign associated with it. Thus, for example the beginning of the Aquarian Age is when the Vernal Point enters the 60th minute of the 30th degree of Aquarius and ends with 0 degrees 0 minutes of Aquarius.

Introductory Remarks

I have emphasized the fixed stars and the constellations in the first series of lessons because knowledge of the constellations and how they were used by the Ancients and in the Medieval period is something contemporary astrologers often ignore. In addition, many astrologers restrict their study of them to astrological literature. By doing so they remain unaware of the more abstruse philosophical texts as well as the mystical literature of Judaism, Christianity, and Islam. Nor, for that matter are the wisdom literatures of the East, the *Veda*, or the *Taoist Canon* read by enough Western astrologers. As a result, their understanding of astrology is incomplete. Although they may not realize it, the ignorance that their omissions engender cuts them off from an esoteric doctrine, which permits us to **reconcile the two Zodiacs, sidereal and tropical and to relate the individual native to all Mankind.**

In the lesson on Sabaeism the idea was presented that the wise projected their wisdom in the form of myths and images onto the starry sky where it could be preserved with little or no alteration. Cities, countries, and civilizations have come and gone since then but still today, we can *see* the myths of the Ancients painted in lights across the heavens. In Sabaeism, we were primarily concerned with the extra zodiacal constellations. In this lesson, we will turn our attention more toward the Zodiac (both sidereal and tropical). Just as the Sabaeian priests used the constellations to instruct the candidates seeking more light, so the astrologer may, even today, find Wisdom in the Zodiac and help others to do the same.

The 8th Sphere as the Archetype

Medieval astronomy recognized 8 spheres ranged above the Earth or World, one for each of the 7 planets plus an 8th, that of the fixed stars. You have already learnt this from the lessons on astronomy but to recap: counting the Earth, there are nine spheres and you will recall that some philosophers and theologians (Muslim, Jewish and Christian) added one more (called the Emyrean), thought to be of pure fire.² According to Christian opinion, the Emyrean was the abode of God and his angels. In a sense, according to this conceptualisation, God's throne is the heavens; especially the sphere of the fixed stars. Thus, it is said that God sits upon this throne, above the heavens.

² While fire is associated in the public mind with hell, light is traditionally associated with divinity. Both are aspects of fire. The stars of heaven, in particular, are thought of as "celestials," a word frequently used for angels. Thus, there is a divine fire and a hellish fire. The former gives life, the latter brings destruction.

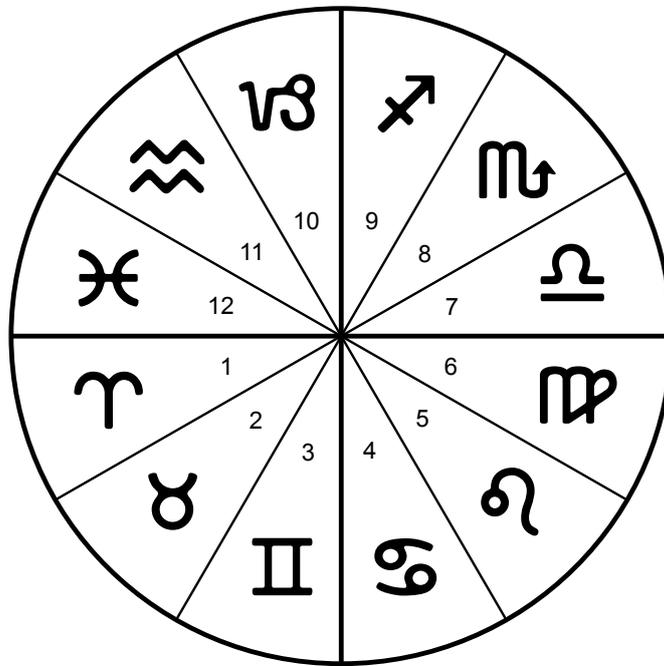


Figure 4A
the archetype

This concept **that the eighth sphere of Heaven is the seat or throne of God is an esoteric doctrine** that found its way into Christianity fairly early on. It shows up in a number of Gnostic texts. It is also found in Islam. It also is sometimes asserted that the Zodiac is the Word of God; the representation of the *Logos*.

This doctrine takes the form in the twelfth century of the equation of Christ with the Zodiac. Again, you will already be familiar with this. It becomes clear, after a close study of astrology, as well as a multitude of other writings: the Hermetic writings, ibn Gabirol's *Fons vitae*, the Kabbalah, from the implications of the Arabic Neoplatonists, Plato's *Timaeus* and even in the writings of the Christian Neoplatonists (possibly including Aquinas) that an esoteric concept has been intentionally veiled by means of a ruse. A ruse that is commonly found in alchemy, namely referring to one thing under many names. That one thing is the Archetype (see **Figure 4A**).

The Archetype is not an archetype in a Jungian sense, nor yet a collection of all other archetypes. It is the original pattern from which all things come. It is no less than **the Image or Word of God**. It has been called the *Anthropos*, Adam *Kadmon*, the Great or Old Man, Adam *Qasia* (Secret Adam), the Higher Self, *Ipsissimus* and the Tree of Life (*Arbor vitae*, *Etz Hayyim*).

You will find it referred to in Genesis 1:27. The Hebrew original says: "So Elohim (God) created man in his own image, in the image of God (*Elohim*) created he him; male and female created he them." Please note the *exoteric* acknowledgment in Genesis of the androgynous character of this Adam. Please also note that the word *Adam* in Hebrew does not mean a "man." A "man," (a male human), in Hebrew is *Ish*.

Adam means Mankind. Thus, the Adam created in God's (*Elohim*'s) image is an androgynous Mankind (male and female together in one). But in one what? In one image, in *Elohim*'s image. Now *Elohim* is a curious word and for a clearer understanding, we need to explore deeper. *El* means the One and is used to refer to the One God. But *El* + the feminine ending *-oh* taken alone, without the *-im*, as *Eloh* means a Goddess. With the masculine plural ending *-im* we have *Elohim*, **The One in whom masculine and feminine are combined and act as a plural**. Clearly thus, the *Adam* created in Genesis 1:27 is androgynous because it reflects its androgynous creator, *Elohim*.

Now, what is the "image" in which this Mankind is created? It is light. The origin of the word for God in the Indo-European languages is derived from the word for light. *Deus* in Latin, *dyaus* in Sanskrit (*dyaus pitar* = Sky or Bright Father = Jupiter). The Image of God (*Elohim*) is Light, specifically the Light of the Stars. More specifically, the light of the stars of the 12 Sidereal Zodiac Constellations. Hebrew is a Semitic language, not an Indo-European language. The words for God (and there are many) are titles, verbal processes, short sentences. Thus, for instance, Jehova (YHVH) is a form of the verb to be. Eheieh (I AM), *Elohim*, as well as others which we have already discussed, Baal (Lord) and Adonai (Lord).

Genesis, Alchemy, and the Big Bang

In what follows I write with one foot in the twenty-first century and the other in the thirteenth.

Genesis 1:1 reads: “In the beginning (Hebrew, *BeRaishith*), God created the heaven and the earth.” The Latin catches the sense of the Hebrew better than the English. The Latin reads: *In principio creavit deus caelum et terram...* Literally, this may mean either that “in the beginning God created heaven and earth” or that “in the principle God created heaven and earth.” The Hebrew, *BeRaishith bara Elohim at ha-Shamayim ve at ha-Aretz* has the same ambiguity. *BeRaishith* can mean “In the beginning” or “in the first thing, i.e. principle or *principium*.” The *principium*, or first thing, becomes a trinity: *principium, caelum, terra*, i.e. principle, heaven and earth.

We must understand this “heaven” and this “earth.” This is not easy. We confront the concept of “waters above the firmament” and “waters below the firmament” which have frustrated other commentators. For example in his *Commentaries on Genesis*, Luther confessed that he did not understand this passage. Astrology and alchemy come to our assistance. They would have helped Luther, had he held a different attitude toward these sciences. Modern physics helps us as well.

Expanding on this we find that Luther gets as far as recognizing that Genesis 1:2 discusses the creation of *materia prima* (First Matter) as a mire, mud or slime (earth) surrounded by a mist or fog (heaven or sky). The alchemists said the same thing. Luther’s First Matter (he calls it such) is a mud, which comes from “water.” Luther correctly sees that in Genesis 1:2 the terms “earth,” “water,” “abyss” (i.e. “deep”) are synonymous. The mud alluded to later (in Genesis 9 –13) is made capable of producing life by the Word. Also subsequently, the mist or fog which surrounded the mud of Genesis 1:2 and which is also referred to as “waters” becomes separated by something called a “firmament” or heaven. In fact, Luther tells us, this firmament is the very waters or mist itself stretched out like a tent.

Now all this sounds to us moderns like the groping of a pre-scientific mind towards things, which are beyond its ken. However, we must reflect that in Luther’s day, the word “gas” had not yet been invented. Certainly too, whenever Moses wrote Genesis, all vapours (and all flowing states of matter) could only be expressed as “waters,” “mists” or “airs”. It soon becomes clear that what the author of the passage is saying to us is that there was a proto-matter, a state of matter, which was in a chaotic, flowing gaseous state. From this “water” was produced the “mud” or slime by a process of precipitation or condensation. This mud is separated from the waters under the firmament (Genesis 1:9) and the “dry land” appears. When you reflect on this, you should not be limiting yourself to the Earth – you should not be thinking in the terms of waters on the globe and land then appearing above that water. Far more is going on here than that. Remember it is the creation no less of heaven *and* earth.

For, Luther’s understanding of the creation of heaven and earth was a dark, poorly understood version of what modern physics would hold to be true! That the creation of *the stars* and after them, *the planets* (including our own) follows a process whereby dispersed flowing (watery) gasses in the abyss of space coalesce into ever denser states, which form these celestial bodies.

Luther ought not to be criticized for not understanding what Genesis was on about. He was subject to the limitations of his Age just as we all can be. These limitations included not having the proper conceptual language for expressing the actual processes of the stars. Nevertheless, had Luther been more open minded to astrology and alchemy, he would have come closer to the mark, as the German mystic Jacob Boehme did later. For in the seventeenth century he seems to be writing on what today we would recognise as the “Big Bang” theory. Astrology and alchemy taken together provided the concepts for the ‘scientific thought’ of Boehme’s day and of Bonatti’s day (13th century). The latter’s work we will explore some in depth in later lessons.

Thus, the account of Genesis is of interest to us as astrologers in its exposition of the creation of the heaven and the earth; especially of the former, the heavens.

Heaven is the Firmament or, in Hebrew *Rakia* (Genesis 1:8: “And God, i.e. *Elohim*, called the Firmament Heaven). The Firmament separates the waters above the Firmament from those below it (i.e. below heaven). In Genesis 1:14-18 God (*Elohim*) puts lights (stars, Sun and Moon) in the heaven/firmament “for signs, and for seasons, and for days, and years.” On the sixth day, God (*Elohim*) created Adam (Mankind) saying, “Let us make Adam in our image.” Genesis 2:1 reads: “Thus the heavens and the earth were finished and all the host of them.” The phrase “**host of heaven**” refers to the stars.

A More Modern View

The firmament is a barrier of some sort but at the same time a transformer. The barrier need not be understood as a physical wall or dam, but as a difference of state. Thus the waters above the firmament may be seen as chaotic proto-matter: subatomic particles, the raw material from which the atoms of the chemical elements are made. The nuclear processes going on in the stars spew out the solar wind, i.e. streams of gaseous state elements: iron, calcium, gold, all the elements and various gasses, into the Universe. These chemical elements mingle, rarefy, and occasionally coalesce into planets.

Meteorites fallen to earth often contain nickel, iron and other elements. Scientists have also found what seems to be evidence of viruses, proteins, and proto-life forms. Where do these chunks of matter come from? They come from the stars, from the “Big Bang”, from the asteroid debris of what is thought to have been a once great planet between Mars and Jupiter, but ultimately from the nuclear processes in the stars, the lights in the firmament which transform the watery, flowing, chaotic subatomic proto matter into atoms of this or that element.

“God geometrises” and that is exactly how subatomics become atoms. When subatomic hadrons bond and form atoms, they do so according to regular geometrical patterns, usually hexagonal. In the stars, this happens through nuclear fission and/or fusion.

In other words, the stars of heaven transform the disorganized, subatomic chaos into the building blocks of our world by organizing them rationally and geometrically into atoms of this or that element. The “waters above

the firmament” are the disorganized proto-matter. The “waters below the firmament” are the chemical elements of the periodic table. Thus, the firmament is a difference of state between a “before” (the subatomic chaos) and an “after” (the solar winds carrying ordered elements out into the Universe) effected by a nuclear transmutation and organization within the stars.

The Word of God is called the Logos. *Logos* is a Greek word one meaning of which is our English word, “word,” as in “spoken word.” Yet, the Greek word *Logos* can also mean a formula. It has a mathematical sense, which shows up in analogy (= a proportion), ratio, and comparison. The bonding of the subatomics into geometrical arrangements whereby atoms come to be has a rational, formulaic, proportional character often hexagonal, i.e. composed of two triangles. The stars are thus the locus in which a logic activity takes place, a measuring, comparing, arranging of the unformed into the formed. The stars are the Logos at work. The Solar Wind is the Spirit of God moving upon the waters, i.e. the chaotic, fluid, subatomic chaos or proto-matter. The nuclear processes produce order out of chaos.

Ancient and Medieval metaphysics, especially as expressed in the Jewish Kabbalah, placed Wisdom in the heavens, specifically in the 8th sphere of the fixed stars. Their cosmological model leads one to think of the location of Wisdom as having a fixed radius of some knowable length from Earth. What I am suggesting is that wherever a fixed star is (however far it may be from our solar system), its function is to order and spew out matter in the form of radiant energy and chemical elements. We may indeed achieve Wisdom through studying the stars. This may be done by studying astrology and it may be done by studying astronomy.

We on Earth recognize patterns in the stars. The wise of ancient times have so arranged them. We call these patterns constellations. All the stars perform the nuclear processes alluded to above, but those 12 constellations arranged along the ecliptic, the path of the Sun, the immediate source of light, life and matter for our world we regard as special. The Sun is as a “god” to our solar system and especially as regards our Earth, its heat and light foster or destroy life here on Earth and modulate, regulate and, indeed, even create our material existence. The Sun’s movement through the sidereal Zodiac vivifies the 12-fold nature of the androgynous Archetype, energizing the ideas associated with its subdivisions. The Sun’s movement through the tropical Zodiac has an even more powerful effect upon nature through the effects of the seasons.

Number, Geometry and the Zodiac

Why are there 12 signs? There could just as easily been 11 or 13. Clearly, somebody wanted to convey something to us. The Pythagoreans and Platonists speculated about numbers and geometrical forms. Proclus (5th century) tells us in his *Commentary on the First Book of Euclid’s Elements* that, “The triangle is the chief agent in the production of sublunary things.” He also tells us that, “The Pythagoreans assert that the triangle is the ultimate source of generation and of the production of species among things generated.” Furthermore, he tells us that four gods oversee the four triangles (triplicities).

According to ancient and medieval philosophy, although it appears otherwise, there is but one matter in the world. This matter is capable of assuming any form. Indeed, you never find matter apart from form. Matter is said to have no being without form. Form, on the other hand, makes matter something. A thing's form is an expression of its being, what it is. The being of a thing is reflected in its form, motion, function, and operation. The Pythagoreans saw being, function, operations, form, and matter in numbers.

The signs, like the houses, are numbered 1-12. Odd numbers alternate with even numbers. According to the Pythagoreans, odd numbers were masculine and formal, whereas even numbers were feminine and material. Thus, like the Zodiac, like Adam *Kadmon*, the series 1-12 is androgynous. 12, being an even number relates to matter.

The Zodiac is full of numbers and proportions. The most basic are that signs are sextile to each other $12/6$; square to each other $12/3$; trine to each other $12/4$ and opposed to each other $12/2$. These fractions give us $2/1$, $4/1$, $3/1, 6/1$. To this we add the conjunction: $12/1$. Their reciprocals automatically come to mind: $1/2$, $1/4$, $1/3$, $1/6$, $1/12$. In the course of this lesson, we will also mention $9/12$ or $3/4$.

Thus, we find that the Zodiac is clearly associated with measuring, ratio, reason, comparison, proportion, and order.

The Zodiac and Matter

The stars of the Zodiac are the source of the material basis of the world. Implicit in the operation of these stars is order, ratio/reason, proportion, i.e. *Logos*, or Word. We arrange the stars, which fall along the ecliptic (the path of the Sun) into 12 signs.

The Pythagoreans called 12 a “number of increasing fortune.” They did this because the factors of 12 add to more than 12 ($2 + 3 + 4 + 6 = 15$). Numbers whose factors add to less than the number itself they called “numbers of decreasing fortune.” For example 10 – its factors are $2 + 5 = 7$. The Chaldaean Oracles exhort us not to increase our fortune. 12 is an even number, hence associated with matter. “Increasing Fortune” means prolonging the involvement with body. Fate, destiny, and fortune relate to the material. It also means, “becoming” as opposed to being. 10, a number of decreasing fortune is the key to escaping the bondage of the material. *Libellus XIII* of the *Corpus Hermeticum*³ tells us that the 10 Powers of God cleanse the 12 irrational torments of matter.

Based on the foregoing, I conclude that the 12 sidereal signs are the Adam of Genesis 1:27, the androgynous Great or Old Man of light, the measure of all things.

³ See www.new-library.com/zoller/library

What is Man?

The word “man” has an entirely different meaning from what one might expect. *Man* comes from the Common Teutonic *mann* and parallels the Latin *mens* (mind, conscience, faculty of discernment, purpose) and the Greek *mene* (moon), ultimately from the Sanskrit/ Indo-European root **ma* from which we get words in the related language families meaning mother, matter, measure, moon, mind. It is the English equivalent of the Latin *homo*, from which we get *humanus*, *-a*, *-um*, of or belonging to man.

Thus, “man” has little to do with an aggressive human of the male gender. Rather, it has to do with that aspect of our being which measures, reckons, thinks, discerns. Moreover, *man* refers to the “Man of eternal substance” referred to in [Libellus I.15](#).⁴ Man is of both sexes. It refers to the being called Adam in Genesis 1:27: “So God created man (Adam) in his own image, in the image of God created he him, male and female created he them.” *Libellus I.15* in the *Corpus hermeticum* also speaks of the androgynous character of Man.

Adam and Eve

In Hebrew, “Adam” means Mankind. Likewise, *Enosh* is used collectively of humanity (Psalms 8:4-6). In Christian usage, *Enosh* refers to Christ (Hebrews 2:6). Psalm 8:3-6 links Mankind (*Enosh*) with the heavens: “When I consider thy heavens, the work of thy fingers, the Moon and the stars, which thou hast ordained; What is man (*Enosh*) that thou art mindful of him? And the son of man that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet.” The reference to man being a “little lower than the angels” alludes to the idea that the angels exist in the Empyrean, whereas this “man” is in the sphere immediately below the Empyrean – i.e. the 8th sphere. Note that all things are subject to man (*Enosh*).

Universal Man, Adam, the *Anthropos*, the Archetype, is a universal spiritual principle active in the Cosmos. It is the ordering, discerning, thinking, recognizing principle called Universal Intelligence in Avicbron’s *Fons vitae*. The Universal Intelligence is where the One Divine Being becomes differentiated into many beings. However, at this stage of being, the relation of each separate definition of being retains its connection to its single source. The Universal Intelligence is focused on the One and although it is the field where differentiation takes place, it is only the idea of separate existence, which is found here, and separate existence in such a way that the origin of such separate ideas in the One is maintained.

The Duodecad Hides the Decad

Universal Intelligence knows that it is the paradigm of all existence and comprehends all forms. One of those forms is the concept or idea of the decad (10) as the perfection of being. By comparison of each of the 10 categories or phases of manifestation of the Divine Being with each of the

⁴ Ibid

others all possible species are conceived. Each of the phases is itself 10-fold and each of these sub-phases is 10 fold. The Universal Intelligence is Adam. He is a reflection of *El*.

The last of these phases is the idea of embodiment. This is the idea of the Universal Soul. The Universal Soul or Eve is the reflection of *Eloh*. Universal Soul differs from Universal Intelligence in that: Universal Soul is an emanation of Universal Intelligence. Universal Soul also images or imagines the definitions in Universal Intelligence. Finally, Universal Soul seeks to embody the ideas in the Universal Intelligence, which are also in her as seeds since she is an emanation of Universal Intelligence. In Universal Soul are to be found the principles of growth, movement, and Nature.

Adam and Eve, that is, Universal Intelligence and Universal Soul, incarnate as human men and women. Astrological tradition holds that all the species of all beings are in the stars and especially in the 12 signs of the sidereal Zodiac (duodecad) which veils the decad and its sub-phases. Each zodiacal sign is the *arche* or principle of the kind of thing it represents. Thus, quadrupeds come from the quadrupedal signs (e.g. Aries, Taurus, Leo, Sagittarius, Capricorn). Aquatic animals from the Aquatic signs (Pisces, Cancer, Scorpio). Humans come from the human signs (Gemini, Virgo, the first half of Sagittarius, Aquarius). Yet, according to another tradition, the Adam *Kadmon* or sidereal Zodiac produces the twelve tribes of Israel plus the 72 gentile races. Each of these divisions of humanity embody a particular aspect of the Divine Being.

The Two Zodiacs

Nature is to Universal Soul what Universal Soul is to Universal Intelligence. It is its corporification and it employs the 4 elements and the 8 spheres of heaven to accomplish its end. Nature is a reflection of *Elohim*.

Nature begins at the “upper surface” of the 8th sphere. The sidereal Zodiac is the representation of the Universal Intelligence. The tropical Zodiac associated with the temporal seasons is an image of the Universal Soul. The two Zodiacs are paradigms, patterns, in which the planets and luminaries (aspects of the Divine Creative Being) act. The Zodiacs, by their numerical and geometrical relationships provide the first of two determinations by which the universal creative being signified by the planets and luminaries are specified and focused. The second determination is by the houses. By the houses the still rather universal influences of the planets in the signs are made specific to the native. We will address this natal determination when we study the houses in a later lesson. Right now, we are concerned with more universal implications of the Zodiac/Archetype.

Both Zodiacs are identical. The same 12 divisions, called signs in both the sidereal and in the tropical Zodiac, are present. In both, masculine signs alternate with feminine. The sidereal Zodiac is without doubt the origin of the tropical Zodiac.

In about 1AD the two Zodiacs coincided, since that time, due to precession, the two Zodiacs have diverged 23 to 25 degrees apart. As we will see, these two Zodiacs are really one Archetype in two manifestations. One, the sidereal Zodiac, is the unchanging Adam *Qasia*, or Secret Adam, “Our Father who art in Heaven.” The other, the tropical Zodiac, is the mother Eve.

Genesis 3:20 tells us that Eve was called “the mother of all living.” Clearly, this cannot be true of any individual woman. The text does not say, “the mother of all living humans.” Nor could a human woman give birth to offspring of other species. The appellation is enigmatical until you realize that the Greek word *zoidia* from which zodiac comes, means living things and was used to translate the Hebrew *hayyot*, living creatures.⁵ Thus, to say that Eve is “the mother of all living” is to say in Greek that she is the mother of all *zoidia*. Eve is the tropical Zodiac regulating the seasons and giving birth to all species.

In the early Middle Ages, and earlier in the late antique period the 12 signs of the Zodiac were associated with the twelve apostles who are seen as being an expression of, or missionaries sent directly from the Incarnate Word, which is Jesus Christ. Actually, this doctrine goes back to the pre-Christian period.

The early Christians, possibly even Christ Himself, seem to have equated Jesus Christ with the Universal Man, that is, with the Universal Intelligence, known to many traditions under various names. It is asserted in the Indian Tradition, in the *Katha Unpanashad* that the Pursuha which is in the heart, is the source of all there is and that this Purusha contains all the animals and all the beings that are ever to exist and can exist in the manifest and non-manifest realms.

We also find reference to an Old Man (or Great Man) of the Zodiac in the Jewish Kabbalistic teachings. This Great Man is equated with the Tree of Life and the cosmic system. For the astrologers, the Great Man is spread out across the heavens. His head is in the sign Aries and his feet are in Pisces. The Hermetic teachings also emphasize the same concept that the Eternal Man is the Man who is in the Heavens; distinct from the individual man. We can consciously participate in the Cosmic Man or Archetype through philosophical development or yoga.

Astrology is based on the Wisdom that the end is in the beginning. The word “end” is understood in two senses. In one sense “end” means the termination, final moment. The end of an individual’s embodied life can be calculated in the natal chart, the graphic representation of the beginning of his life.

“End” also means purpose or function. This is not to be found in purely idiosyncratic accidents but rather in the individual’s relation to the Whole of which he is a part. Individual men and women may belong to many “wholes.” They may be considered as belonging to various family units, clubs, churches, political parties, communities, nationalities, races, cultures, civilizations, or even Ages. All human individuals belong to the species *Homo sapiens*. The species we belong to is our origin and our end.

According to both Plato’s *Timaeus* and to the *Corpus hermeticum*, the Creator god sowed the androgynous souls of mankind in the heavens as stars. This, according to the esoteric doctrine, is our origin. Since it is our origin it is also our end. For the end is in the beginning. So we come from the stars and to the stars we return.

⁵ As for instance in Ezekiel 1:5.

One of my purposes in engaging in a discussion of the etymology of man, Adam and *Enosh* was to make it clear that the term “man” denotes the thinker, reckoner, measurer. Man may be of either gender, for “male and female created he them.” The Ideal Man, the Source and end of all thinkers is the Adam Qasia, the Archetype. This is the measure against which all individuals of the class “Man” are measured. In one’s striving for spiritual or philosophical perfection, completion, or realization, the Archetype is the goal.

Because the tropical Zodiac is formed according to the Archetype (which also formed the sidereal Zodiac) in what follows, what I will say of the sidereal signs is true also of the signs of the tropical Zodiac.

Let me interject an important point here. In what follows I shall utilize a sign = house correspondence which has become conventional in modern astrology (e.g. the first house = the first sign Aries; the second house = the second sign Taurus, etc).

Over the last decade or so, a number of astrologers researching Ancient and Medieval astrology (including myself) have called into question, even denied absolutely, that Ancient and Medieval astrologers ever made this equation when judging a chart. Recently, however, a number of considerations are leading me to modify my position on this matter.

Firstly, I cannot deny that anciently and in Medieval astrology, the terms “house” and “sign” are used interchangeably. The Whole Sign Houses are based upon this equation. Secondly, I find in Part III of Bonatti’s (13th century) *Liber Astronomiae*, chapter 109 in particular, that this author does in fact, in places, derive certain (not all) astrological delineations from exactly such an equation of signs and houses.

Bonatti appears to be following Abu Ma`shar (9th century) in this. Philosophers as well as astrologers concerned themselves with astrology. The former were not so concerned with prediction as with speculation and used astrology as a language through which to express ideas otherwise not so easily expressed. This is what I am attempting here.

The astrological practitioners, on the other hand, were non-speculative, non-theoretical, concrete thinking predictors. What I think can be fairly said is that there is no support in the Ancient and Medieval astrological literature for the radical reduction advocated by some modern practitioners of astrology whereby Aries = 1st house = Mars as a predictive or delineation tool. This sort of equation makes teaching basic astrological concepts easier initially, but leads to trouble in delineation where the planets must be thought of as both ruling the signs of the Zodiac and also as having a quasi separate existence. This having been said, the use of the equation of signs and houses for speculative and philosophical purposes when dealing with universals is a legitimate exercise.

One of the points I am trying to make in this lesson is that we need an astrological way to link the universal (especially the Great Man) with the native (microcosm). The Zodiac and planets are in each of us as well as in the World (macrocosm).

The Zodiac as Archetype enables us to do this. Meditation on the relationships between the signs in the Zodiac – their genders, triplicities and numerical relationships to each other, as well as the exploitation of the sign/house equation – is of use in such philosophical speculations.

The Archetype

Let me commence with this idea – when the astrologer looks upon the natal figure and commences to judge that which the mass of symbols, numbers and lines indicate regarding the native's physique, health, motivation, personality and destiny, s/he is at once confronted with a conundrum, that is s/he is faced with the seemingly impossible task of discovering not only what the individual's motivations are and where they will lead in terms of the native's life. But also, if s/he is to get the picture into the right perspective, s/he must have a way of relating the figure before him/her, to the figure so to speak of all Men. We need somehow to relate the individual to all individuals, moreover to the entire world. In short, we must so place the individual in the Cosmos.

First of all, we recognise that the 12 signs of the Zodiac represent a twelve fold differentiation of the Divine Will. This will is the universal affirmation of being. It is the I AM. Thus, the question is not being or not being, the question is What will it be? or What is it? The differentiation of the Divine Will by The Archetype answers this question. It provides the What. The Zodiac is a diagram of form and the activity of the zodiacal signs have to do with the focussing of the Divine Being into particular forms. Hence, when we speak of the operation of each of the zodiacal signs, we speak of the activity of the building up of these forms.

The Archetype and Making a Living

When we study the Immutable Archetype, we see that there are behaviours, concepts, values that are not time/age specific or culturally specific, but universal. Thus, taking initiative, aggressively pursuing one's goals (Aries) conduced to success in ancient Rome, the Stone Age, and the 21st century. This form of behaviour works in France, the USA, New Zealand or Africa.

Persistence in work, and a knowledge of materials, methods and value (Taurus), joined to the Aries correspondences above mentioned) sets one above others who combine aggressiveness with slipshod methods, poor execution and incorrect value. Advertising/communicating (Gemini) what you have to offer lets people know what you do, how much it costs and how to get your services. Providing we have something the community needs, if we emulate the wisdom of these three signs, we survive. Indeed, if we act according to these three signs, we will find that we get enough work to justify hiring help. We will need to house our business and train our employees. We will need to take care of them like a family (Cancer).

This automatically makes us the leader, boss, authority, father (Leo). We are now providing a service (Virgo) to society. This brings us into contact with others (Libra). It is now even more necessary than before to cultivate just relationships. Some of these relationships will involve financial partnerships (Scorpio) and your ethics and philosophy (Sagittarius) will be called upon.

You will attain material success (Capricorn) and learn the laws regulating society (Aquarius). Finally, you must let it all go (Pisces).

These stages in the development of one's professional life are universal in their application. People who can more or less fulfil the requirements of each stage succeed. Those who cannot do not. If you cannot get out of bed in the morning. If you persist in turning out inferior workmanship. If you are inarticulate. If you cannot work with others. If you abuse your authority. If you refuse to serve society. If your relations with others are unjust. If you cannot negotiate your financial partnerships ...etc, you fail.

What does The Archetype tell us of the nature of things?

The Archetype is the key to the physical Creation and the patterns regulating ethical relationships between people. This basic pattern remains immutable until the end of time, while simultaneously permuting different aspects of itself in time as veils superimposed upon the underlying pattern. Secondly, it shows us that the super imposition of each Age over this original paradigm has its own effect and this explains the changes of customs from Age to Age.

Let us begin to examine the Immutable Archetype. Then, having outlined its general characteristics, move on to the general characteristics of the Mutable Archetype leaving the details and minutia to be worked out by the student in his or her leisure as a spiritual meditation. First, let us remind ourselves that when we consider the signs of the Zodiac, we are considering the form aspect of Nature.⁶

In describing The Archetype, we are describing the world as it is, not as we would like it to be. We are describing the causes of the experience that we have everyday in the secular, phenomenal, ordinary, physical experience not some rosy super imposition or rationalisation for why things are the way they are. The Archetype describes the underlying enduring reality upon which the transient reality of a given Age (itself but a permutation of the enduring underlying Archetype) is temporarily superimposed.

First, you will note that the first sign, the natural 1st house, is ruled by the malefic Mars. Our entry into this world is marked by strife and pain both for the child and for the mother. The Zodiac represents the Great Man. The first sign represents his primary motivation. As the Word is the paradigm for embodied existence, we say that if we may perfectly reflect this Word, if we are in harmony with the Word, we will achieve success in this world. This is because we have made ourselves so similar to that Word that we will be the same as it is. This is submission to the Will of God expressed in the Zodiac as the Great Man. The Great Man is this embodied Will. His primary motivation is Aries.

⁶ "Form aspect of Nature," and the Zodiac: The Zodiac, or Archetype is the repository of the measures, ratios, reasons from which the forms of various species are made. A species form begins with a definition/equation, "I AM That," where "that" is a particular mode of being. The conjunction of the universal I AM with a specific mode of being determines the combined being (I AM + mode) to a circle or wheel of becoming, whereby the I AM becomes the mode through identification and forgetting.

To be in harmony with the Archetype we must meet the world as though Aries were our Ascendant, that is, we must be cardinal, take initiative; go out from ourselves to act on the world. We must be fiery. Our motivation must be an energetic, conscious drive for freedom of action and for power. Aries is the exaltation of the Sun. The Great Man's primary motivation is one of will, reason, power, authority and as Mars is the ruler of Aries, he employs aggressive, audacious, forthright, straight-forward, idealistic methods. When necessary he wields the sword and cuts down all opposition. He is effective, successful, courageous, fearless, and commanding.

10 is the number of completion, fulfilment or realization. According to the Kabbalah, the cosmic system was produced in ten emanations. As each cause (sign) is realized in ten stages, the realization of any sign's being is 10 signs from it, in the order of the signs. Therefore, the realization of Aries is in Capricorn. What does this tell us?

We see once again the cardinal sign indicating a centrifugal movement, that is, moving out and acting on the world. Here, however, we find an earth sign, a feminine sign and like Aries ruled by a malefic planet; in this case, Saturn. Thus, here we find that the sign Capricorn and all it entails ought to characterize our actions if we are to be successful in the world. Hence, we must be industrious, attentive to detail, capable of sacrificing all our immediate sensual desires in favour of our intended long-range goals.

We must have awareness of the law, careful to a fault as to who we let into our confidence, prudent in our actions, reticent, speaking only to our closest associates as to our true intentions. In fact, we must measure our success in terms of tangible possessions, physical and financial security. We must not make efforts in a direction which appears to have no prospects of producing such tangible results. We must be aggressive in the pursuit of our goals, (Capricorn, you will remember is the exaltation of Mars). Thus, in Capricornian situations or entities such as 'the corporation' we find the most aggressive behaviour in nature, not mere bullying, but ruthless, heartless, precise, measured, successful use of force for a specific goal.

Note these words carefully. The Sun has no honour in Capricorn, thus what we are dealing with in the archetypal 10th house has nothing to do with my ego. The force used is not self-serving. It is a tool, a well-sharpened sword and it is used for specific goals. It is used to realize tangible, measurable, physical security. It is impersonal. Were the Sun involved, the proper poise would be impossible. Note the position and thus dignity of Mars. Thus, it is exalted in Capricorn. In Capricorn Mars serves Saturn. The lesser malefic, Mars, serves the greater one, Saturn.

The 10th house is the place where the 1st house is realized. Aries seeks power and authority. The 10th sign from Aries, Capricorn, shows that the realization of that drive and the behaviour intended to realise that drive in our action, must not be egotistical. We must be practical, attentive to detail, cold, calculating, aggressive, prudent, and careful of the law. Must ego be sacrificed because of moral considerations? Capricorn, the Goat answers 'No!' The sacrifice of egocentricity is necessary if success is to be had, because one gets in one's own way otherwise and creates obstacles for himself. Egotism is impractical. The ego is sacrificed because this approach

works. Now, continues Capricorn, we adopt a moral façade for our behaviour if to do so will make us seem more acceptable in the eyes of those who value such things. But we cannot be duped by the methods we use to realize our goals. In the end expedience is the rule; the end justifies the means.

Now, this is quite a different picture than the one that we are generally given as to how one ought to act. Our upbringing whether by our parents or by the secular, bureaucratic, educational system or by a Christian code has not encouraged this kind of behaviour. Indeed, we may find it shocking and offensive that it is so clearly set forth here. The value system implicit in the Archetype is prechristian. It seems to me to be Roman. The recognition that the Archetype has this worldly bias to it is a strong argument for not worshipping the stars and planets.

The Zodiac is not an indicator of lofty, spiritual impulses. It is far more an indicator of worldly and material influences that shape things and shape forms that come into the world. Many Gnostics regarded the Zodiac and the planets as jailors and prison guards, as did Jacob Boehme.

In Aries, as stated above, we find the exaltation of the Sun and the exaltation of the I Am, of the conscious self producing idealism and enthusiasm in the fiery, cardinal sign of the malefic planet Mars. Thus, the benefic qualities of the Sun are mingled with the malefic Mars, the producer of woe and misery. Moreover, these same qualities are exalted in Capricorn, the earthy sign ruled by the malefic Saturn.

So, here is the shocking revelation of The Archetype: the selfless source of life, light and heat, the Sun, is crucified in this world on a cross under the domination of the malefics. This life is one in which love and joy; Venus and Jupiter alternate with misery and strife, Saturn and Mars, but the latter two dominate the embodying Archetype.

If we are to succeed in this world we must adopt the characteristics of the governors of the world, forces inherently destructive, which by themselves would cause the world to come to a quick end, were it not for the continual support of the Creation, by the life preserving benefics.

Right here, we must pause again, for it is clear we have come to a piece of incredible insight. Recognition of and confrontation with the destructive forces leads us, eventually to turn toward the good.

The signs relate to form. They are the outer realities and they give rise to material species with an allotted time. Granted the span is that of the creation they are nevertheless parts of the Great Man and He is an expression of the Eternal Absolute. The Self is eternal but the forms of Creation are measured. The malefics ruling the angles destroy and in destroying, they cause change. The power of the world consists in producing living forms and in the effective destruction of those living forms. The destruction of living forms is the dissolution of their material vehicle.

The Self (Man of Eternal Substance) is above all destruction, immutable, omniscient and eternal, omnipresent because it is formless. The Self observes the continual process of destruction, which the governors of this

world endlessly perform and is in no way touched by this process. This is because the being we refer to as the Self, i.e. the Man of Eternal Substance is a simple being, uncompounded and unchanging.

The Self is a substance (to use Aristotle's jargon). It is our essential nature, our foundation, cause, or ground. It is that which underlies the phenomenon of our existence as natural creatures. It is that which receives modification but is not itself a mode. It is the *sine qua non* of universal human existence and therefore the source of our particular manifestation. Without the Self I could not be. Nevertheless, this Self is not the self others know. It is not the fellow with my name, past deeds and *accidents*, whose physical appearance appears in my passport photo. That lesser self the world knows because it is of the world, but the real Self is known only by itself. I approach it inwardly, through what Paracelsus calls "the heaven of the microcosm" which Boehme says leads to the macrocosmic heaven. The lower self changes. It gets confused, educated, fearful, and happy

What can be the purpose of this endless destruction? The answer is given to us in the Hermetic tradition and in the Platonic where we hear that Man created by God outside the realm of the Cosmos became enamoured by the downward tending nature, termed "matter devoid of reason" and clinging to her, became ensnared within her bosom. While it is hard to credit this way of thinking while embodied, cosmically the destructive processes of the malefics must be seen in the long run as serving Wisdom. By destroying the bonds of the material, they liberate the imprisoned souls and permit them to move on. Other thinkers assert that destruction is a prerequisite of change. Change in the physical world is necessary in order that the infinite potential in the Absolute Source may find expression in time.

We can view the Creation as a grand alchemical process separating what is capable of refinement from what is not.

We exist embodied in a harsh, miserable world, the nature of which is destructive and if we are to achieve eternal happiness it cannot be outside in the world, but only inside, in the direction of The Self. In this direction, we escape the governors and in the other direction out towards the world, we are increasingly under their control. It is the Archetype, which permits us to analyse our existence and to perceive the order behind the apparent chaos.

Do not think that there is a contradiction here with what has been said previously of success in the world. For to achieve temporal success we must conform to the Archetype. To achieve eternal happiness we must go *beyond* the Archetype.

The Archetype and the Ages

There is the Eternal Archetype, which we have been discussing. This is Immutable. However, there is also the Mutable Archetype. This is that aspect of the Word which causes the variation that we find from Age to Age in the Immutable Archetype. The Immutable Archetype and the Mutable Archetype are both invisible. They are the Idea, the normalized Pattern according to which both the Sidereal and Tropical Zodiacs have been conformed to. But, due to precession, the Vernal Point (the point of intersection of the Ecliptic and the Equator) drifts backwards in the Sidereal

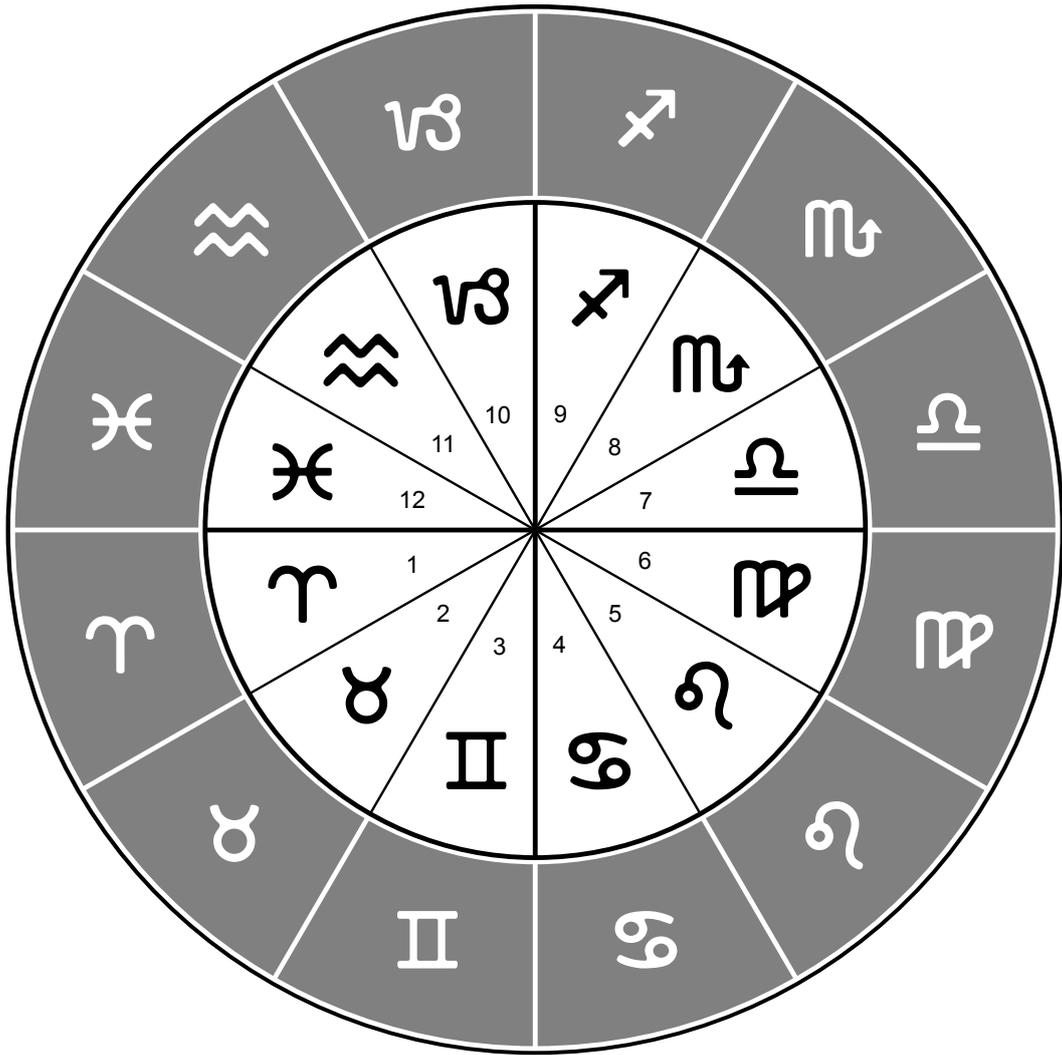


Figure 4B
the Aries Age

Zodiac at the rate of very nearly 1 degree in 72 years. This presents a different sign to the Equinox every 2160 years and a full cycle in 25,920 years. This zodiac brings mutation in the world and in the customs, laws and bodies of mankind, and while it never entirely counteracts the Immutable Archetype, it can hide it from those who do not look beyond the superficial appearances of the time in which they live.

In order to spin out this idea, in addition to the sign-house equation I used above I also will have recourse to a system of house meanings which have more to do with Mundane than Natal Astrology. These meanings are:

- 1st house – the people, the male
- 2nd house – wealth, possessions
- 3rd house – education
- 4th house – public buildings, family
- 5th house – children, entertainment
- 6th house – health, bureaucracy, magic, slaves, servants, service
- 7th house – the public, spouses, the female
- 8th house – death
- 9th house – religion
- 10th house – the government
- 11th house – friends
- 12th house – mysticism, dreams

The End of the Aries Age is when the tropical and sidereal Zodiacs coincided (see **Figure 4B**). Thus, there was no difference between the Immutable Archetype and the Mutable Archetype. A study of the one elucidates the other. Having addressed the Immutable Archetype, we pass onto the Piscean Age.

Let us begin by looking at the past Age, the Piscean Age.⁷

In the Age of Pisces the Vernal Point was in the sidereal sign of Pisces (see **Figure 4C**). Taking this as the first house, during the Piscean Age the people (1st house) were Piscean. They would be, therefore, emotional, mystical dreamers, highly ambitious (Jupiter), motivated by desire for emotional security. Their emotional mysticism was expressed in their natural 9th house (Scorpio), as a rigorous devotional religion requiring absolute submission and demanding forms of religious exercise, sexual abstinence, fasting, pilgrimages, vigils and even self-flagellation in the more extreme forms. These are common characteristics of Scorpio in a religious (9th house) genre.

Both Christianity and Islam as well as several Gnostic forms of religion sprang up at this time. All of them incorporate a radical dualism, which is in keeping with both Pisces and Scorpio. In Islam, we find the concept of

⁷ At the beginning of the Christian Era the Sidereal and Tropical Zodiacs coincided. This coincidence was the beginning of the Age of Pisces and the end of the Aries Age. In Hipparchus' day (2nd century BC) Beta arietis (the second important star in Aries, known to the Arabs as al-Sharatan) marked the Autumnal Equinox. In the 2nd century AD Spica was used by Ptolemy to identify the Autumnal Equinox.

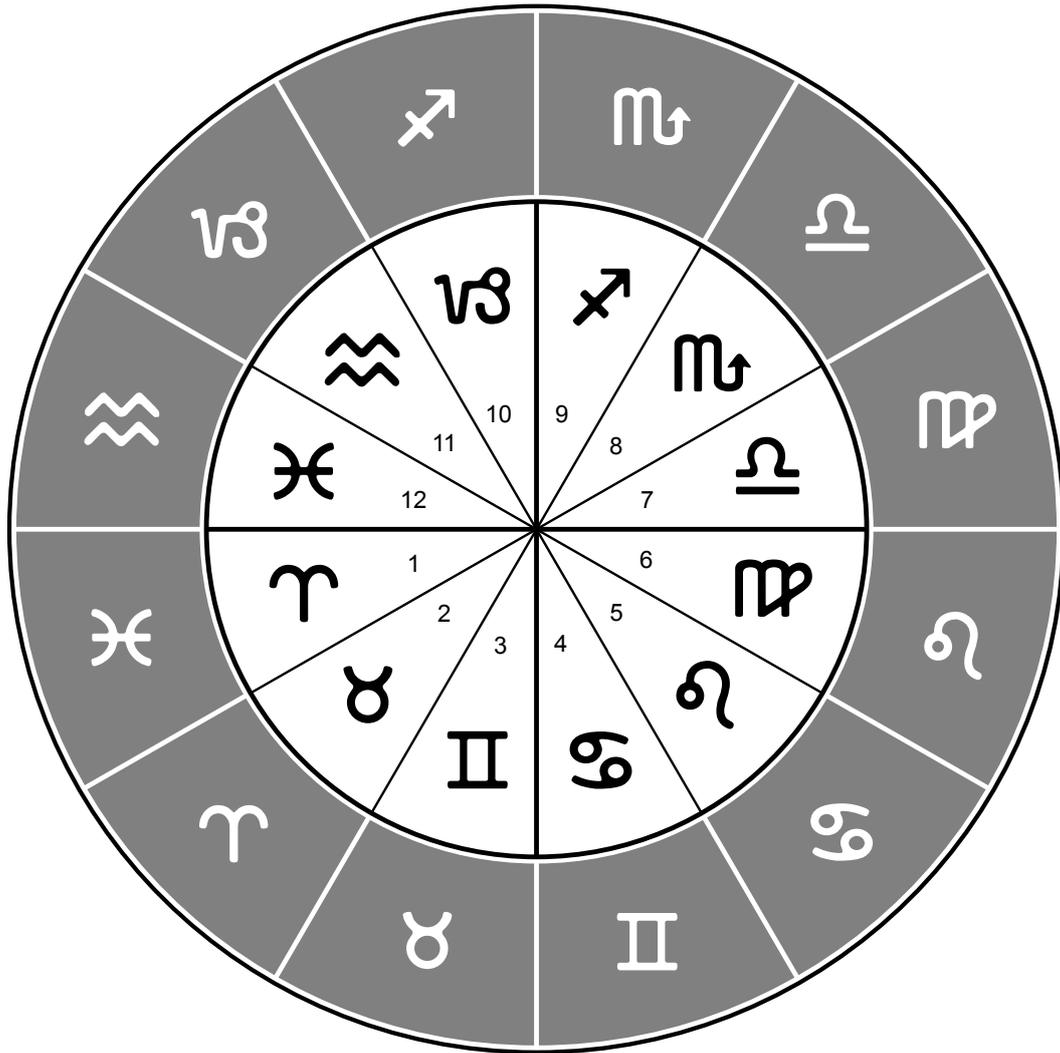


Figure 4C
the Pisces Age

religious war, a Scorpio concept endorsed in the scriptures of that religion, the Koran. In Christianity, this was given expression during the crusades. Judaism, Christianity, Gnosticism, and Islam promise an ultimate blessed state, characterized by a collection of solar characteristics, the celestial kingdom, eternal life, and enlightenment. There is talk of the Body of Light and the Divine Will. This is the exoteric description of Heaven and we find it as a result 10 signs away from Scorpio in the natural order in Leo.

Next, we look at the forms of temporal government, which existed during the Piscean Age. We note that the natural 9th house, Sagittarius, was the 10th house in the Piscean Age, hence we should expect to find hierarchical aristocratic forms of government in which a kind of combination occurs between the purely secular and the purely spiritual. This is because the natural 10th house in the Immutable Archetype underlies the superimposed Sagittarius of the Age.

Here we begin to see what was referred to earlier on, namely that we are never without the influence of the Immutable Archetype. The superimposition of the Age adds something to the basic pattern but it never washes it away.

This is one reason why social engineers today struggling so hard to totally alter society and mankind's basic nature are always frustrated and their work is never complete. They can never alter the Immutable Archetype, and though they may not be aware of it they cannot help acting in accordance with it. I am reminded of Plato's admonition in Book 8 of the Republic to the effect that: No matter how perfect the State you create, it will mutate in three generations (Republic Book VIII. 546).

In the Piscean Age, religious institutions were conflated with secular power and governments and Sagittarius overlay Capricorn, the natural 10th house, and the government in Mundane astrology. That religion suffered and became more temporal and secular rather than raising up government as many in the Catholic Church thought it would is proof of the superiority of the Archetype. For were the Mutable Archetype able to overcome Immutable Archetype the Piscean Age should have been a Golden Age with the institutions of government reflecting perfectly the Divine Will issuing perfectly through the religious institutions. Exactly the reverse took place.

The Christian Church, for instance, once recognized as the only lawful religious body in the Roman Empire by Constantine, grew quickly into the most extensive and powerful secular political organization in the West after the fall of the Empire. There can be no doubt that had this not been so learning and civilization would have been overrun by the Pagan Germans, Slavs, Huns, Vikings, Tartars and Turks. Still religion suffered as the result of its fall into the realm of politics and much of the political and social upheaval of the present day is in reality, the playing out of the shockwaves set up by that fall.

What was the result of this coincidence of Sagittarius with Capricorn? Look to **Figure 4C** that has the two zodiacs, the Immutable Archetype at the centre with Aries in the 1st house and the Mutable Archetype on the outside with Pisces in the 1st house. Look to the diagram and see that as usual the 10th is realized in the 7th. Thus, the Church brought bureaucracy, Virgo, to the public, 7th house. The cleric, who was essentially a bureaucrat, was trained in the hierarchy and was the only person in the community who could read

and write, arrange marriages, witness contracts, regulate trade, all 7th house affairs. In addition, we have to ask ourselves what resulted from the growth of the Church led bureaucracy?

10 signs away in the natural order we find Gemini on the 4th, thus learning, Gemini, 3rd house of sign entered the public buildings, 4th house of The Archetype. During the Piscean Age, we see the growth of the universities and schools and museums and libraries.

Alexander the Great founded Alexandria around 332 BC. It became the capital of the Ptolemies from 304 BC to 30 BC, and was the largest city in the West. During the 1st century BC, Alexandria became the centre of Hellenistic and Jewish culture; later of Christian culture as well, and the centre of learning. Its library was unrivalled and contained all the knowledge known to Man. Prior to the Piscean Age learning and wisdom were for the most part in small collections of teachers and wise men, in other words, in private hands. One might object that in Egypt and Babylon great libraries existed, but in Babylon, they were the King's and for his exclusive use and for the exclusive use of government, while in Egypt they were part of the temple and for the exclusive use of the priests. In Alexandria, we find more access to knowledge than ever before. But what were the ideas of the Age regarding knowledge? Knowledge we will take as the 3rd house for during the Piscean Age 9th house knowledge was religious devotion. The 3rd house in the Piscean Age was Taurus. Hence, knowledge was, first of all, practical.

The Roman Empire was the Piscean political institution in the West. Rome came into its own after the Punic wars, the first of which was 264BC to 241 BC, although the Empire did not begin until the reign of Augustus 42BC to 14AD. The Roman Empire in the West lasted until 476AD. Rome set the tone with regards to how knowledge was to be used. Contrary to the speculative genius of the Greeks, the Roman mind was earth bound.

Engineering was Rome's contribution to the world. Thus we see that for the Piscean Age knowledge was above all a practical item for the most part employed in raising great edifices, the building of aqueducts, the building of walled fortifications, temples, later cathedrals, cities, sewage systems and so forth.

In the Middle Ages, knowledge was directed toward the 9th house and the salvation of the soul. Nevertheless, whether knowledge was employed for salvation or for building, it was a possession, Taurus, and as such jealously guarded and kept secret. This is a Taurean characteristic. This is so, despite the library in Alexandria, which at any rate did not last the entire Age.

To what did this view of knowledge lead? 10 signs from Taurus takes us to Aquarius in the 12th house thus practical, secret, earthy, Taurean knowledge led to occult science, occult because the 12th house is secrets and science because of Aquarius. With what did this hidden science deal? The answer is "with Man" because Aquarius is a human sign. And to what did it lead? "To the 9th house Scorpio, spiritual regeneration." From there, we go to Leo and find that ultimately power and glory were the result. Spiritual realization and omnipotence if the work was complete, occult magical power if not. For note that Leo is here on the 6th house of the Archetype. The 6th is the tenth from the 9th and is therefore the realization of the 9th.

In the Archetype, we can see Virgo there. Thus, the realization of the Archetypal, prophetic, hierarchical religion is service, Virgo. In the Piscean Age, the realization of the transformative religion of the Age was a solar experience. If the transformation was complete, the Divine omnipotence was had; perhaps even magical powers since magic is the action based on philosophic understanding. Piscean magic was solar, it led to secular power. Now on the level of the individual what occurs? The path for advancement is within one of the Theo-political hierarchies of the day, Sagittarius.

Thus the man of the Piscean Age had to be religious and at the same time ambitious, Pisces and Jupiter. The dynamic power drive of the Archetype, Aries, had to be expressed in the 10th house, Capricorn through Sagittarius. Thus, the fire of Aries got associated with the devotional mysticism of Pisces, and we get the legend of the Holy Grail and King Arthur and the Knights of the Round Table as a result.

Success in the Church leads to a position in the sacerdotal hierarchy and encourages a virtuous and industrious life of service, Virgo. This is particularly difficult to maintain because the Archetype continually requires men to exhibit the malefic qualities, which rule the angles, Mars and Saturn. Moreover, in dealing with others as a virtuous cleric the Venusian aspect of the archetypal 7th house throws temptation after temptation in the way. The perfection of the cleric's work is indicated 10 signs away in Gemini. He preaches to them the doctrine of the Church and hopefully he makes mystics out of them, 10 signs away in Pisces. Not everyone was a cleric in the Piscean Age or even in the Middle Ages, but religious institutions were the order of the day, and set the tone for Piscean civilization and therefore this analysis holds as valuable. This was especially so during the Middle Ages when many saw the monastic experience as the model for secular life.

In analysing the Archetype, we said that the only sufficient mediator in keeping a couple or a partnership together was the 9th house. Let us see what became of the 9th house in the Piscean Age. We see Scorpio on the 9th. Thus with regards to law and religion, 9th house, we see that feud and martial law were the forms that law took in the Piscean Age. Thus, feudalism had a legal basis with all its provisions for vassals and fiefdoms as well as for rules for revenge, siege laws etc. The laws regarding marriage were Scorpionic. The man had the right of life and death over the woman and over his children.

What was the home life in the Piscean Age? We find Gemini outside the 4th. Until the establishment of universities and libraries in the 12th century, there were no educational facilities outside of the Church after the fall of Rome in the 5th century. The home was the place of education (such as it was) for nearly everyone. The university begins to develop in the 12th century but it did not really come into its own until approximately 1350.

What was the nature of their education? We have seen that for the most part knowledge in the Piscean Age was considered to be a valuable possession and to relate to practical things. At the same time, the airy triplicity puts Gemini on the 4th, Aquarius on the 12th and Libra on the 8th. This leads us to say that in certain families (4th house) the secret science of Man (Aquarius on the 12th house) was passed down as we hear it was among the Arabs, Persians, and Jews from father to son and from mother to daughter until just after the Renaissance. Thus, the home was the centre of both spiritual and temporal education in the Piscean Age.

What was the role of wealth in the Piscean Age? Briefly, we see Aries on the 2nd house. In the militaristic and imperialistic days of the Roman Empire and thereafter in the feudal Middle Ages wealth meant the ability to wage war. We have records indicating how difficult it was for the average man to buy a horse. And horses were indispensable for a knight, but horses were rare and expensive. Almost all farming was done with oxen and asses and these beasts pulled wooden ploughs. Metallurgy was either ornamental or military and if a man owned a horse his next problem was to acquire weaponry and armour for himself and for his horse, as well as for a squire whose business it was to care for the horse and for him.

In the Middle Ages if one were not a knight, one was either in the Church and then he had no need of these things, or he was a peasant trying to free himself from the land. To do so one first of all had to have a horse, next, weaponry and then one had to join some noble's armed force. If he did well, he became commissioned, so to speak. If he did very well, he became a vassal. This would entail rising up through the ranks to colonel in today's terms and one would then be perhaps the lowest level of the aristocracy. But this meant privilege and it meant land, a fort, or a castle to hold in the lord's name. With a castle came peasants tied to the land from whom taxes, usually in produce, were demanded. At a moment's notice, the knight would have to raise a small army (how ever many he could support) to bring to his lord to wage war against another lord with his vassals. Wealth was in produce, horses, weapons and land and it all served war.

What of friendship? We find Capricorn outside the archetypal 11th house. Friendship in the Piscean Age was linked to war. Capricorn is always ten signs from Aries and hence linked to it, friends were allies. The mundane meaning of the 2nd house is allies. However, more than this, friends meant security, physical protection and support: Capricorn. They also meant financial and mercantile success. Even more than today it was whom you knew not what you knew that counted.

The Aquarian Age

We turn now to an analysis with regards to the Age of Aquarius about which so much has been written, spoken, and even sung. The foregoing should leave no doubt in our minds that the Archetype holds the pattern of the unfoldment of Man and the Cosmos. To the Archetype, one may turn for the explanation of history. To the Archetype, one may turn for the explanation of the essential nature of things. Now we turn to the Archetype to see what is in store for Mankind in the coming Age. The keys to manifested existence are held in the Archetype. It is the Celestial Mandala.

During the Piscean Age, the benefic Jupiter ruled the angles. Jupiter ruled both Pisces on the 1st and Sagittarius on the 10th and thus while there was confusion of hierarchical religious institutions and political institutions and while this inevitably led to hypocrisy, the Age was nevertheless one in which truth and philosophy mattered to men. The Piscean Age will as this Aquarian Age unfolds be seen as a halcyon period of semi-respite from the essentially malefic and spiritually destructive nature of life.

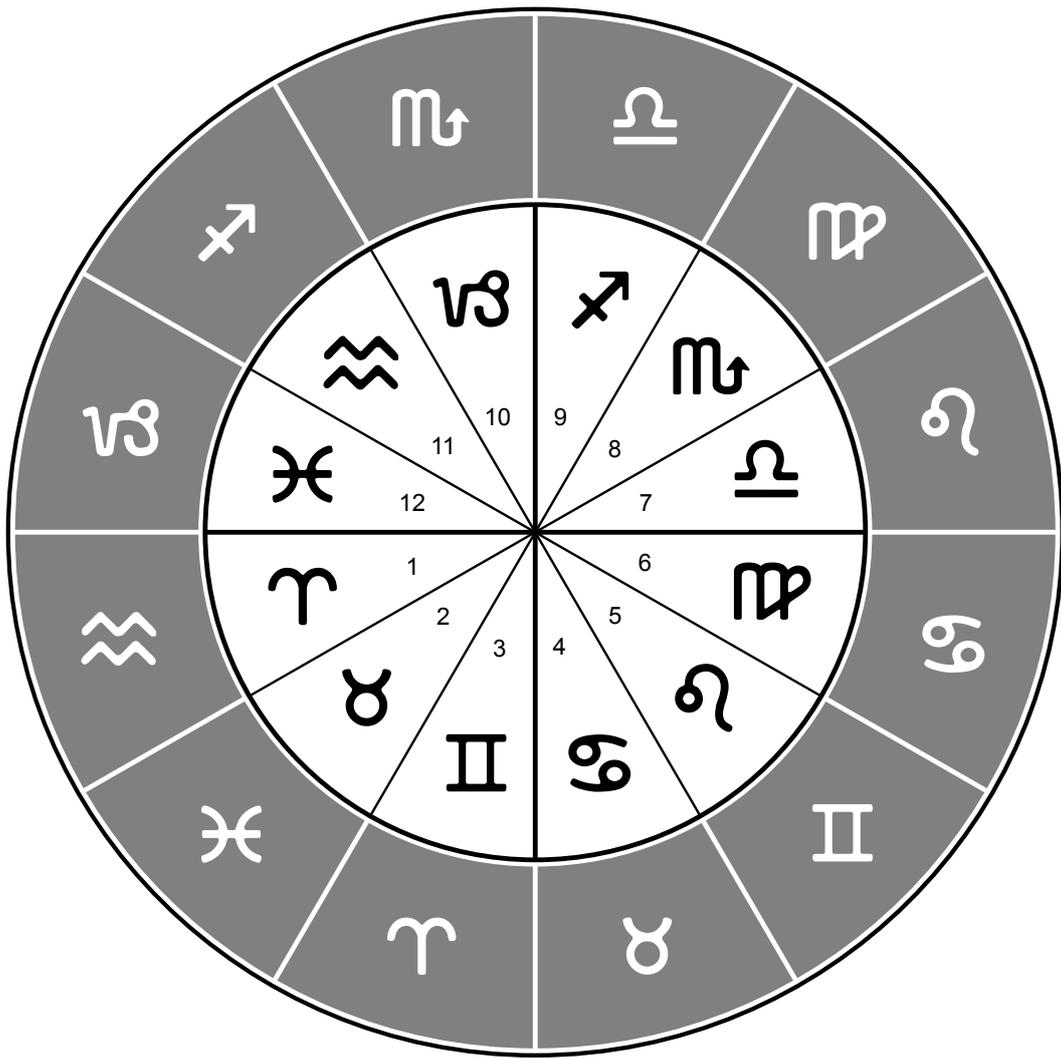


Figure 4D
the Aquarius Age

In the Aquarian Age the malefics once again rule the angles (see **Figure 4D**) and with them returns the natural severity of worldly life. Where once the religions of the Age sought to embody the *city of God* in earthly hierarchies, the New Order will seek to perfect the Machiavellian political philosophy that “’tis better to be feared than loved if one cannot be both.”

The *Novus Ordo Saeculorum*, the New Order of the Ages will rule through the power of life and death, Scorpio, which is on the 10th, through behaviour modification, cloning, genetic engineering, mind control and the occult. Might makes right in this New Age. If the preceding Age produced metaphysical materialists, who duped the people through the opiate of religion the New Age will produce materialist metaphysicians who will make the preceding political power elites look like inept apprentices.

In the Age of Aquarius, religion will be humanistic love of fairness and justice. While feeding the people with Libran platitudes the Scorpic rulers will tirelessly work toward the realization of their goal – absolute power over others, as Leo’s seen in position on the 7th house. The will of the people will be freedom of expression, Aquarius, and they will be encouraged to do their own thing so that they keep their minds off what their rulers do.

Scorpio rules through oligarchic power elites who manage to be seen in the light they wish to be seen in. This means catering to the utopian hopes of the people; offering them the collective doctrines such as socialism (not necessarily Marxism, but socialism in one of its many guises). Extreme brands of Fabian communism and new versions of communism have merged with technocratic, scientific socialisms to produce a new strain of socio-political reality in which it is often impossible to discern left from right. These changes have been apparent since the 1990’s and will continue. The West, as was so tragically shown on September 11th 2001, is increasing coming into conflict with the traditional values predominating in the East. We will see this conflict intensify until the dialectic brings a proper resolution.

The family will be considered property and in the great selfless movement to come great pressures will be put upon the population to dissolve *family* completely. So great will be the pressure that in some cases familial connections will have to be kept secret. Those who are able to maintain the blood bond (in all its various manifestations) will be in a position to wield extraordinary power temporally, economically, and politically.

These groups will give rise to certain secret societies, which will quietly cultivate the traditional values and institutions until the 2160-year Dark Age is passed. These secret societies, or secret families as indicated by the earthy triplicity Taurus, Virgo and Capricorn, especially Taurus and Capricorn, will be the only direct route to the traditional *Prisca Theologica*,⁸ traditional, true

⁸ The Ancient Theology. This was not just a movement in France and Italy in the Renaissance and 16th century. It was not just an attempt to liberalize the Catholic Church from within. It was an aspiration of Blavatsky’s Theosophy and a facet of certain movements in 19th century Freemasonry. It held that there was a spiritual wisdom which manifested periodically in the world when the need was great. This Ancient Wisdom was expressed in a manner appropriate to the time and place it was needed but in essence was always the same.

secret esoteric tradition since 10 signs from Capricorn brings us to Libra. This indicates the area in which the activities of these groups will be felt, in the 9th house, where they will be quietly supplanting the official party line regarding religion, or properly, philosophy. The word religion will be offensive to the humanistic emphasis of the Age.

We cannot forget, however, that Saturn, ruler of Aquarius, is exalted in Libra and that in the Aquarian Age Libra will be on the 9th house. Thus, there will be strong drives among Men during the Aquarian Age for 9th house teachings. The emphasis will be for the most part be humanistic for the preference for ancient forms in Aquarius and Saturn will preserve the ancient teachings even though other forces in society will, as we have said, seek to suppress them.

Thus, the Aquarian Age while not a dualistic Age intrinsically will nevertheless be one that the battle between spirit and matter will go on as never before. The opportunities for perfection, Saturn as ruler of the 1st and exalted 9th will be greater than ever, and the obstacles due to the doubt inherent in the air signs, (Aquarius, for instance is an air sign) and in the libertinism of the Age will also be greater than ever. Social interaction will be philosophic; Sagittarius is on the cusp of the 11th house. Groups of friends discussing and studying philosophical subjects should be common enough in occurrence that occasionally one will find some that seriously approach the teaching, Sagittarius – 3 signs from Libra, and from the archetypal 9th house. Many social groups will centre on athletic activities, which are also Sagittarian.

Money will be seen as a means for satisfying one's sensual drives and fantasies, Pisces on the 2nd, as well as providing emotional security, specifically as a means from escaping from the unpleasantness of the world. The co-rulership of Jupiter of the 2nd and the 11th points to income being a more important means to social selection than at present, despite the apparent universal socialism of the Age.

Knowledge will be valued only insofar as it leads to the ability to wage war and destroy because Aries is on the 3rd house. In fact, the cultivation of knowledge as a source of military power will eventually lead to secret means of altering and controlling such things as earthquakes and the Earth itself, even the core. This knowledge will be held by secret societies and eventually leads to a new socio-political system far more earthbound in the Capricornian Age after the year 4320.

As the Aquarian dream of humanistic science and universal brotherhood is a vision of the world to come in Pisces and realized in Aquarius so too the Aquarian avant-garde will look forward to an Aquarian Golden Age on the one hand while the Aquarian technocrats will look for a world corporation to fossilize society into a rigid caste system run technologically. Elements are already working for this but while it may be realized to some degree in Aquarius, the Age being essentially rebellious will deny it and present innumerable obstacles to its completion until Capricorn.

The danger in Aquarius is the abuse of knowledge and science, not of industry and trade.

Ultimately release from the wheel of life (as the Buddhists put it) and happiness are synonymous. The causes that lead to the constant stirring of events in the physical world are the permutations that occur in the Archetype and the various celestial mechanics involved in the various lower spheres of the planets from Saturn down to the Moon. There is no lasting good, and fortunately there is no lasting evil, in this world due to the movement of the celestial machinery.

Technological changes, sociological changes, value changes collectively have altered and will continue to alter society. Although the Immutable Archetype will never be eradicated, its manifestation will be less evident in some ages than in others. When the Vernal Point falls in the Fire Signs, there will be more agreement between the Mutable and Immutable Archetypes; at other times, less.

Therefore, some very real pressures have come to bear on relationships. In the Movable Archetype Leo is now outside the cusp of the 7th house (see **Figure 4D**).

Conclusion

We have only dealt with the essentials in this discussion and there is a lot more to it, but if you go back through the lesson you will understand the mechanism that is described. It is something you cannot put enough time into.

Meditating on the relationships inherent in the Archetype show it to be far more than a list of 12 signs. You may find things that you consider more important than anything that I have said. I encourage you to study it and to come up with your own conclusions. This capacity to study these matters and reach your own conclusions is an important part of your training. We all have something to add and I only ask that you base your conclusions upon the actual symbolism of the Zodiac and the traditional rulerships and that you use the numerical keys as we have discussed. I think then what you will find is that this is a tremendous asset that helps you in your judgment and in your application of the astrology for ultimately it is an implied Art and not theory.

Please remember that the astrologer does not turn all this off and on, you do not “think astrologically” only when faced with a horoscope or sitting with a client. So, for example, when you hear something from somebody, think to yourself, “Does this conform to the Immutable Archetype?” “Is this the archetypal pattern that we would expect?” If it is, fine, if it is not, it may conform to the Mutable Archetype, the next level up, which is the temporal experience we are living under now. And of-course as will have become apparent to you it may not conform to that either.

If it does not conform to either one of them, it is then a purely idiosyncratic characteristic of the individual. So, when recognising this, lets say while you are looking at a client’s horoscope, you know that it is going to cause them a problem someplace or another. Why? Because they are not conforming to

either the eternal paradigm or to a long lasting 2160 year paradigm which is an important collective paradigm to conform to. Purely idiosyncratic manifestations are possibly genius or merely error. History is replete with examples of geniuses who suffered because they were out of step with the time. We also run into innumerable examples of mediocre non-conformist.

Ultimately the subject of the Archetype as the Adam *Kadmon*, Great Man, the Adam *Qasia*, the *Anthropos*, (remember these are all terms for the same thing), the Universal Mankind, is a subject that has tremendous mystical relevance which we may explore another time as time allows. Right now, what I am trying to do is show that it has practical benefit with regard to long-term prediction. We are looking at it as astrologers and so gaining an understanding of the underlying archetypal pattern to *all* things and by this, as we will find in the lessons yet to come, we are providing an objective measure for judging the natal horoscope against.

HOMEWORK

Draw a circular Zodiac diagram identifying each sign by name and number.

Aries should be on the left, Libra on the right, Capricorn at the top, and Cancer at the bottom. Use a card sized 18" x 24". The circle ought to be a true circle. The twelve 30 degree divisions ought to be precisely 30 degrees. You may want to use a BEAM COMPASS (available at a drafting supply store or possibly at a stationary store). Standard compasses will not give you a sufficiently large radius. Alternatively, with a little dexterity you can accomplish it by using two pencils connected by a string. Hold one central in the middle of the card and draw the circle with the other.

The diameter of the "Circle of the Signs" or Zodiac diagram ought to be rather large. 12 to 15 inches will do (radius 6-7.5"). Once you have described your circle, identify the centre (the pinhole where the compass or pencil penetrated the paper) by darkening it with a pencil so you can see it.

Next, using a 24" LONG STRAIGHT EDGE draw a horizontal diameter through the centre of the circle running from the circumference of the circle on the left to the circumference on the right.

Next, take a PROTRACTOR, and find 90 degrees from the horizontal. Mark it with a pencil. If you are geometrically astute, you can accomplish the same thing by bisecting the horizontal and extending the line as needed.

Next, draw the vertical diameter from the centre of the circle to the top circumference of the circle and extend it down from the centre of the circle to the bottom circumference of the circle. You should now have a 12"-15" diameter circle divided into quadrants by a cross each arm of which is 90 degrees from the other.

You will now want to divide each quadrant into three 30-degree divisions. Use the PROTRACTOR to mark off 30 degrees from the vertical on the left of the vertical and the right of the vertical. Again, find 30 degrees above the horizontal on the left and the horizontal on the right.

Using your straight edge, draw diameters through the centre of the circle and through the mark 30 degrees to the left of the vertical to the circumference of the circle at where 11 o'clock would be on a clock-face and, without moving the straight edge, extend the same line from the centre of the circle down to the lower circumference of the circle where 5 o'clock would be on a clock-face. Repeat the same procedure three more times with the remaining 30 degree marks so that you get a perfectly drawn circle with twelve equal 30 degree divisions falling at where the hours 1-12 would fall on a clock-face. 9 will be the left extreme of the horizontal diameter. 3 will be the right extreme of the same diameter. 12 will be the top extreme of the vertical diameter. 6 will be the bottom extreme of the vertical diameter. The upper extremes of the remaining diameters will fall at 10 o'clock, 11 o'clock, 1 o'clock, 2 o'clock. If you have drawn it properly the remaining lower extremes of the oblique diameters will fall at 4, 5, 7 and 8 o'clock respectively. Put your watch on the table next to you and refer to it when necessary. Next, write the name of each sign of the Zodiac in each of the twelve 30 degree pie-shaped divisions, putting Aries at 9 o'clock just underneath the horizontal diameter. Write it rather small so that room is left for the Astrological glyph for Aries. You will eventually learn this and will want to include it on your diagram.

Place a clearly written 1 in the point of the same pie-shaped division, near the centre, but large enough to read it clearly when it is hanging on your study wall. Taurus, 2, goes in the next pie-shaped section underneath Aries, in an anti-clockwise direction. Gemini, 3, next. Cancer goes 4th in the lowest section (corresponding to 6 o'clock); Leo, 5, Virgo, 6. Libra, 7, at the right just above the horizontal in the position corresponding to 3 o'clock on the clock-face. Scorpio, 8, at 2 o'clock. Sagittarius, 9, falls at 1 o'clock. Capricorn, 10, at 12 o'clock, Aquarius, 11, at 11 o'clock and Pisces, 12, at 10 o'clock. Remember, write these names large enough so that you can see them from where you will sit to view the diagram but small enough to leave room for the astrological glyphs which you will eventually add in the appropriate sections. When you have completed this, you may like to fix the diagram to a wall in your house, study or office etc where you can easily and frequently study it for a half an hour at a time. However, you want to fix it to the wall in such a way that it is removable and so that it may be added to from time to time. As you proceed through the lessons, you will learn more about the Zodiac. For instance, you will learn that the signs are identified in various ways.

The planets rule the signs. Some signs are the exaltations of the planets. Some are bestial. Some are human. Some are fertile. Some are sterile. You may want to distinguish groups of signs as you learn about them with various colours. It is best therefore to do your initial drawing of the Zodiac in black and white and to use highlighter pens to colour code the signs later. You should expect to re-do this diagram from time to time as you expand your knowledge of the Zodiac. Once you have the diagram completed, display it prominently where you will look at it frequently and mentally go over the ideas expressed in this lesson, connecting what has been said with the Zodiac signs. Spend at least 15 minutes per day for a week looking at your Zodiac diagram. Memorize the sequence of the signs. Learn what number each sign is and where it falls visually. For instance, Aries is at the left. Libra is on the right. Capricorn on top. Cancer on the bottom. Locate the 11th, 12th, 10th, 9th, 8th, 2nd, 3rd, 5th, and 6th signs. Note that the sequence

of the signs never changes, but as is true of any circle, the beginning can be anywhere. Thus, the Vernal Point is now towards the beginning of the sign Pisces (23 to 25 degrees) depending upon whether you accept the Hindu *ayanamshas* (as you learnt in the astronomy lesson) or calculate the rate of Precession at 50.25"/year and reckon from Ptolemy's day (c. 170 AD), as we have already.

Once you have completed the above, please confirm to me and then proceed to Lesson 5.

Robert Zoller.

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