Volume 20/Issue 5 August/September 2011

The Guild News

www.astrologyguild.com

Sept. 8, 2011 7:30 - 9:30 pm — Anne Massey - The Tango of Venus and Mars

Anne Massey is the founding and current president of the Guild and a full-time professional astrologer. After decades in study and practice she has carved out a large notch for herself in the astrological world. In recent years she has attracted a number of new and even seasoned students with her "call it as she sees it" attitude and innate ability to read people. Anne has said in the past that "astrology is in all of us", some of us are more intuitive and those that aren't just need to work a little harder. Students of Anne's students have said that her approach to teaching allows them to understand easily as she puts things in laymen's terms. Her website **www.astrologicallyspeaking.com** is like an astrological encyclopaedia with her many essays and articles as well as beautifully coloured graphics; please check it out. Anne also has a blog at **www.annemassey.ca**

Anne Massey will be presenting a talk on Venus and Mars—the tango between the two planets that represent our desires. Are your Venus needs being met? Are you in charge of your Mars? These two have an intricate cyclical dance and somewhere in that cycle we opted to enter life. This talk will be somewhat interactive, so you might want to check if you were born at night or during the day and what signs your Venus and Mars occupy. Anne's talks tend to be jam-packed with information so a notepad and a pen might come in handy.

October 13, 2011 7:30 - 9:30 pm — Robert Hand - Interrogatory Method of Natal Chart Analysis

Robert Hand has been a student of astrology since 1960 and a full-time professional astrologer since 1972. His books include Planets In Composite, Planets in Transit, Planets in Youth, Horoscope Symbols and Essays on Astrology, and a number of shorter works on traditional astrology. For several years he has translated traditional astrological texts from Latin through his publishing company, ARHAT. Robert also has an active astrological consulting practice in the Washington, D.C. area. He is planning soon to offer on the web, lectures and courses in his methods in astrology. He is also working on his Ph.D. dissertation in medieval history at the Catholic University of America in Washington, D.C. and is currently Chairman of the Board of Keplar College.

Thursday, October 13, 2011 from 7:30 pm – 9:30 pm

In modern astrology it is often stated that one must look at the chart as a whole. This is appropriate for obtaining a general overview of a chart. However, when examining the chart for specific areas of life, most systems become unstructured and imprecise. Ptolemy's method offers a highly structured approach in helping us make specific statements about a natal chart. Not only do these procedures tell the astrologer what to look at; more importantly, they also tell the astrologer what NOT to look at. This lecture will include a general introduction to this method, strategies on which to focus and guidance on how to gather vital information to assist in the final intuitive synthesis. The overall result is a more reliable assessment of the natal chart.

Friday, October 14, 2011 from 7:00 pm – 9:30 pm
Astrology and Western Magic

Through most of the 20th century most astrologers tended to st ress the separation of Astrology and Magic. Yet this has not always been the case. In the medieval and early modern period there was a kind of Astrology that was strongly linked to Magic and there was also an Astrology that was in terms of its day considered "scientific." This lecture will discuss the two kinds of astrology from a historical point of view, their differences and similarities, and what portions of each may be applicable to 21st century uses.

Saturday, October 15, 2011 from 10:00am – 5:00 pm
Ancient Philosophy and Spirituality, Their Impact On Astrology

This workshop will deal with the interaction of astrological ideas and ancient philosophy and show how it affected them, drew upon them, and became in fact completely integrated with them in a grand synthesis, much of which extended into the Middle Ages. But as a result of the later stages of this synthesis Astrology became a "science" in the medieval sense of the world and in doing so, lost something of its mystical and spiritual foundation; it split in two, into "scientific" and "magical" branches. In the latter was preserved the original spiritual nature of astrology which can be used to build a new philosophy of astrology so that once again astrology can be, as ancient astrology was, thoroughly involved with, and rooted in, the philosphy and religion of its day.

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CONNECTIONS & INFORMATION

Guild Membership

Membership Fees:

Valid from November 1st to October 31st, including a Thursday night lecture and newsletter subscription.

- $45/yr
- $35/yr Seniors
- $20/yr Additional Family Member
- $10 Drop-In Fee for Non-Members

REGULAR WORKSHOP FEES:

-
- $130 Non-Members
- $100 Members
- $90 Seniors
- $20 Early Bird Discount *when paid 90 Days in*
- *advance Check registration forms for deadlines!*

Guests are welcome to drop in on our meetings for $10. Membership application forms are available at our meetings and on our website. Hand in your application and dues to our Treasurer, Sukhwinder, or send them to the address listed below. You can also renew your annual dues with Paypal on our website!

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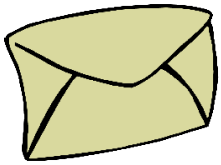
We meet in New Westminster on the 2nd Thursday of every month. Our program starts at 7:30 pm. Doors open at 7 pm. Join us on the premises of ISA, Unit 201, 317 Columbia Street. We are upstairs. Our custom is to have a pre-meeting dinner next door at Stefano's Restaurant at 5 pm. Please join us. **Our schedule is on the back page of the newsletter.**

Many Happy Solar Returns to our Leo and Virgo Members:

Lidia Apanowicz, Robert Rein, Mikal Shook, Phyllis Chubb, Dawn Muncaster and Leona Ransom!

Our Library

Malonie opens up the library at 7 p.m. before our meeting so members have time to browse the books. Check out a book for $1/month with a $10 deposit and your membership card. Many workshop titles are now available on CD and VHS; you can rent a workshop CD or Video that you may have missed for $10, or listen to the audio cassette for $3.



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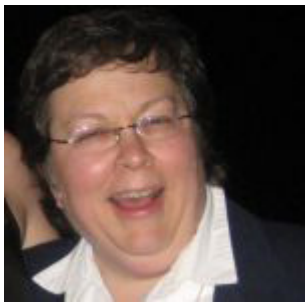
A Conversation with Lee Lehman, Part 2



*Lee Lehman has a Ph.D. in Botany from Rutgers University. She is the author of numerous astrology books including **The Ultimate Asteroid Book** (1988), **Essential Dignities** (1989), **The Book of Rulerships** (1992), **Classical Astrology for Modern Living** (1996), **The Martial Art of Horary Astrology** (2002), and a translation from the French of Papus' **Astrology for Initiates** . Her latest book on mundane will be published in 2011. Lee's correspondence courses, Classical Studies (horary, natal, electional, medical, gaming, mundane and advanced horary), bring classical astrology to the forefront as an astrological system. She also originated the **Learning with Lee computerized cd series**, which gives the astrologer the opportunity to see classical astrology in action, through an innovative combination of audio and visual presentation.*

Here is the second part of a conversation with Lee Lehman. Save the dates of March 8th -11th 2012 on your calendar when Lee presents her lectures and workshop on Medical Astrology for the Guild!

I see that you have a new book coming out here in June on sustainability.

The Astrology of Sustainability, yes. Actually, I've got a whole series coming out, but that's number one.

What motivated you to write this book?

My background. My academic background is in botany, and the reason I got into botany was because when I was doing my Bachelor's work, which was actually in ecosystems analysis – I was very interested in environmental issues. I was doing political work in environment issues in the 1970s; I was at the first Earth Day, so this is an old, old interest of mine.

Basically, what had happened was several years ago Laura Nalbandian had invited me to give the keynote at NORWAC and she asked me what I wanted to do the topic on. I was thinking about Capricorn issues because Pluto had just gone into Capricorn, and so I was thinking about what slant I wanted to take on it, and the name the Astrology of Sustainability just popped out of my head.

That lecture is actually not what the book turned into; I had first thought it was and I started to write the book with that slant but the book decided it had other ideas. But it came out of the fact that I realised that with my academic training I was in a unique position in the astrological community to talk about the very literal earth issues that are associated with Pluto in

"You think about Uranus – it's basically seven years in a sign. Now, I'm not saying that nothing will happen in seven years, but it's not really long enough to set up the kinds of major trends in human thought."

Capricorn, and why this changes or should change our feel for understanding what it means for Pluto to be in Capricorn, and where it's going to go as it gets even into Aquarius.

What does sustainability mean to you, from your point of view, versus say from somebody walking down the street?

Well, I guess it depends on whether or not the person walking down the street is an environmental activist, or whether it's just somebody casually watching the news and hearing the word sustainability. The concern that I'm raising in the book is basically this – that I believe that the planet actually became overpopulated somewhere between 1985 and 1989, and that we missed noticing it because we had stereotyped ideas of what overpopulation would look like, and what happened didn't look like those ideas, so we just kind of missed it.

Now, as Pluto has gotten into Saturn signs, because of course as a classicist, Saturn rules Aquarius not just Capricorn, all of these issues that we have been very nicely attempting to deny and ignore, are in a position to come back and bite us. So the sustainability issue is primarily in the Capricorn period – I mean, number one, we have the question – and I will ask this as an ecologist: Is the number of human beings on the planet right now sustainable? Can we have this number of people on the planet indefinitely, and not have a major population crash? To which, as an ecologist I have to say absolutely not; there is no way this is a sustainable number.

The next question is concerning lifestyle. Given the fact that we now have very good evidence that we're past peak oil, as it's called, can we continue to sustain our current lifestyle using the amount of fuel that we do on transportation, whether it's in our individual cars, or for manufacturing everything in China and shipping it around the globe? Is that sustainable? My answer would be, no. So there are a lot of issues that have to do with resources and I can't think of a better word to describe Capricorn than resources.

Your intro for the book states that the upcoming transits beyond 2012 are significant. Does Uranus play into that significance?

Not really. I know this is kind of a shocking statement, but let me say where I'm going with this. If you look at one of the real bibles of mundane astrology; Baigent, Campion and Harvey's *Mundane Astrology;*[1] there is a chapter on great conjunctions. And actually, what they go through is how the conjunctions of the outer planets work with each other. One of the things that they mention there, which I think is utterly fascinating, is nomenclature that was actually given by Rudhyar, which was the minor outer planet cycles and the major ones.

The minor ones were the three of Jupiter/Uranus, Jupiter/Neptune and Jupiter/Pluto. In other words the Jupiter cycles apart from Jupiter/Saturn. Each of those cycles is about 12 to 13 years – I think the longest one is 14 years. The Jupiter cycle itself is 12 years long. What happens with these Jupiter cycles is that they're short; then think about how we always think of hard aspects of cycles, and what that means is you've got a hard aspect of Jupiter/Uranus, or Jupiter/Neptune and Jupiter/Pluto, essentially every three years.

Okay, well, now what is the orb on it? You start adding in the retrograde cycles and those things can be taking place for a year by the time you've had the retrogrades, right? So at that point, what you're saying is about a third of the time there is a hard aspect to any of those, so to speak minor outer planet aspects, going on in real time – so how much can we actually notice it? You think about Uranus – it's basically seven years in a sign. Now, I'm not saying that nothing will happen in seven years, but it's not really long enough to set up the kinds of major trends in human thought. So everybody is a little extra jittery today with Uranus going into Aries. You know, you've got some interesting choices as to what you want to attribute all this uprising and interest in democracy in the Islamic world. Uranus is going to be one of your possible culprits for it. I think one of the major reasons why astrologers get so interested

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in Uranus is the modern tendency to see astrology itself as being ruled by Uranus, which happens to be an attribution that I completely disagree with.

Which planet do you see ruling astrology?

Astrology was attributed centuries ago to Mercury. Astrologers were called mathematicians. There was a reason. What this whole focus with Uranus is about is really... if you trace it as to when the idea came in, this was, I can say, during my generation in the 1960s. Being flower children, we were thinking that we were doing something unique and different, instead of realising that we were doing something that people do about every 50 or 60 years. And so it's about change, man, so the whole idea of change became this mantra – actually if you look at astrologers, I don't think we really are that different, certainly not from the rest of the New Age people.

If you know somebody, for example, somebody who is a Sun/Uranus; how do you tell a Sun/Uranus? They've got an attention span of about three nanoseconds? It really does represent a kind of very unstable energy that, when you get right down to it, it's not something that you necessarily want to emulate.

I understand from Anne that you're also writing a book on medical astrology?

It's completed, as a matter of fact.

Did your book on sustainability naturally lead you into that topic?

No. I've taught medical astrology for 15 years at least. I've taught medical astrology since the third year of Kepler College because it was given to the juniors, and you can imagine with my botany background it's something that I have some natural interest in. I have a section in my first classical book, *Essential Dignities* on rulerships; there's a lot of rulerships in the *Book of Rulerships* that is plant based. So it's comparatively an old interest for me in astrology; I just never had the time to sit down and systematically write the book on it.

With regards to Uranus what kind of breakthroughs, medical breakthroughs do you foresee, if any, in the future?

None. You know, let me talk about medical breakthroughs. Now, what I am basically talking about in my book on medical astrology is getting back to the traditional system of working with medical astrology, which is Hippocratic. I am extremely concerned with the direction that I'm going to call corporate medicine. I'm speaking from the southern side of the border from you, of course – the direction that corporate medicine has gone in, and actually, some of my ideas about overpopulation have to do with the fact that our whole medical process has become paint by numbers.

Over the past 15 years more and more and more of the practice of medicine has completely become take this test, get this number, on the basis of this number assign this drug. Now, this is not the medicine of any of it, period, and I also have to say this is about the most anti-green, anti-sustainable method of doing medicine. In the United States – I can't speak for Canada, you would have to look up numbers – but in the US 20% of our economy is wrapped up in "healthcare".

"What I am basically talking about in my book on medical astrology is getting back to the traditional system of working with medical astrology, which is Hippocratic."

Now, the number in the 1960s was about 16%, one fifth of the economic activity going into an area which, when you get right down to it, is completely non-productive. Nobody says, oh boy, I get to go to the doctor today, this is a really fulfilling thing. You know, this is the stuff you don't want to have to do, it's the stuff that is basically unfortunate – we assign it to the sixth house, which is a cadent, debilitated house, which is exactly how we think of it.

I don't want to have to pencil in illness today, so it's not a productive activity, and yet we keep spending more and more and more money at it. We're training more and more people to be in medicine when we're also looking at the fact that all of the wonderful infrastructure that was built in the early part of the 20th century, even through the 30s with the kind of initiative that Roosevelt in the US had done to try to get us out of the depression – all of that stuff is starting to fall apart. We're not training people in how to replace small water pipes; we're training people in how to become registered nurses. And ultimately, if we don't have clean water you can kiss health goodbye.

I think that has a lot to do with sustainability. I think looking at personal health is an issue of sustainability, as so many things in our environment, in our food, in our water, in our weather, you know, all affect us and relate to us.

I absolutely agree with that. In a sense it could have fallen out of it, but in my personal history the medical book was earlier, but yes, we are talking exactly about these kinds of issues. There was a very interesting book that was released a couple of years ago, which were the lectures that Charles Harvey gave at the CPA, and it might have been his last book.[2] And he actually talked about the sign Capricorn; I thought it was so interesting because in this series of lectures he was trying to relate mundane astrology to psychology, which was a very interesting approach to things. And what Charles was talking about with Capricorn is stripping down to the essence, and that Saturn, it's the bones, it's the skeleton.

And all the rest of the stuff comes off when you're in Capricorn. With Pluto, you know, I kind of think of Pluto as the cosmic plumber that just takes, strips everything away, so you're down to the real essence of things. How much of this stuff is about essence? We also know that Pluto isn't always gentle when it's approached, it almost never is, so basically... I mean, Pluto and Sagittarius is over with, the party is gone, and whether it's having to do with the environment, or whether it's having to do with your health, whether it's having to do with your lifestyle, Pluto in Sagittarius isn't coming back.

Why would someone enquire with a medical astrologer? And what kind of benefits, what can they gain from that?

First of all, let me be very clear. The first chapter of my medical book is a history chapter, and most of my books start with history chapters, but this one is a little more over the top because there is such a history in medical astrology, but for all of the time that there has been medical astrology. Medical astrology is not a form of medicine, and we have to be clear on this – and this, by the way, addresses any questions that people have about doing medical astrology practicing medicine without a licence- there is no medicine to practice.

Astrology has always been an adjunct to the practice of medicine, not medicine itself, so let's begin with that structure. The principle issues of medical astrology fall into a couple of discreet categories – number one, much of the practice of Hippocratic medicine, when it was done

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for the propertied class, was having to do with lifestyle choices that you could make to live a happier, more productive and healthier life.

Now, I say the propertied classes because the suggestions they made could not have been done by a slave, they could not have been done by most women, could not have been done by the lower classes because they had neither the access nor the leisure to do them. I always think it's worth reminding ourselves that we were never dealing with universals here, that actually some of the politics of our predecessors would make us rather ill if we thought about it too much.

The lifestyle issues connect directly to this issue of temperament that we referred to earlier because they relate to how you are different from me, or are different from any other person, and how those differences are in terms of the quality, which is to say hot, cold, wet and dry. What is, in fact, the healthy lifestyle for you, whether this is talking about what kinds of food you can eat without gaining weight, what kinds of exercise you need to really stay healthy, how many hours of sleep you need, whether or not to eat raw food or cooked, or what kind of food.

"Much of the practice of Hippocratic medicine, when it was done for the propertied class, was having to do with lifestlye choices that you could make to live a happier, more productive and healthier life."

All of those are lifestyle issues that were addressed by this kind of preventative medicine. And in fact, this is not terribly different in philosophical approach from some of the traditional Chinese medicine that was done where they talked about things that you could do to live a healthier life. What they might have come up with for suggestions would be different, but the concept is the same.

One of the things about traditional astrology in this context that we have to understand, is that traditional astrology was adapted in a time period where the life expectancy curve was much different than our modern one. Meaning, many more infants died, many more children did not make it to the age of seven, many more children did not make it to the age of 14, many more women died in childbirth, many more men died as a result of warfare or other violent activities. And so while people could make it into their 70s or 80s, the curve was much different.

Within that kind of environment... and if you know your grandparent's generation you'll discover that you had people in that generation and the one before, where if there were six kids in the family, or eight kids, maybe three or four or five of them didn't live to adulthood. This is not really that far away from us. We just kind of forget that with a little bit of convenient memory. But within that context, if you were an earl or a duke or a prince or a king, it was vitally important for you to know whether you had enough sons, from the standpoint of whether or not you had at least one son who was going to make it to maturity and be able to reproduce.

So then having children, and fertility was also part of maintaining one's health, one's legacy or sustainability.

Sure. The dynasty was an important thing – again, it's the astrology of the upper classes. If you go back and look at the history of the English kings and you think one of the periods we all know about is the period of Henry VIII. Well, it's thought now that it's quite likely that Henry VIII had syphilis, and that the reason he had such trouble producing an heir was specifically because of the sterility associated with syphilis. Well, they didn't know about syphilis in those days so they couldn't analyse it that way, but these were vitally important issues. And basically, training somebody to become your heir was an expensive, long process – and you needed to know if this kid was going to make it.

So their vitality and what drove that vitality.

Right. When you think about medical astrology from this period in terms of fertility, one of the first questions they addressed is: What is the expected life expectancy? That's the material on predicted length of life. Now, I have other ideas about how we use this in a modern context, but we can't escape the fact it developed in a period where their life curve and our life curve is not the same, and therefore, prima facia, we can't use it the same way.

How can we use it?

It's interesting; when I started teaching the traditional methods of calculating life expectancy I knew that when I did that a large number of people in the room would have lived past what the method predicted as their length of life. So we kind of turned it around, and asked, okay, well, what happened to you at that age? And it was amazing that virtually everybody had a story that something happened in that year that could have been dangerous, and certainly would have been dangerous in an earlier period; and also, was life altering.

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So I started playing with the idea that what these calculations were actually showing is periods of transition, and in a culture where it's tough to live past 14, and you hit one of these transition points at 13, well, death is one alternative in terms of that's a kind of transition, but it's not the only kind of transition.

And it's interesting too because since I do a lot of Horary work, every so often I get a Horary client who is very seriously asking the question of when they're going to die. It's obviously one thing to get that from somebody who's already gotten a diagnosis of cancer, but it's another thing to get it from somebody who doesn't have a diagnosis, if anything.

Someone who is perfectly healthy?

Yes. And you've seen in some of the other group organizations all sorts of things in their codes of ethics about whether or not it's ever ethically appropriate to predict death. In ISAR's case part of my response is I'm a lifelong member of ISAR, and I joined before they had the code of ethics. But my answer is I'm a horary astrologer and a classical one, and this is a legitimate question, so it would be a misrepresentation of my lineage to pretend that it isn't a legitimate question. So I may wish to reassure myself that the person is serious, but I can't just blow them off, so I have to actually figure out what this means.

The place that I had come to with this

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when I started working with people on this question, and I got past the immediate, emotional response to it, is to think about this idea as a kind of Russian roulette. And there are definitely points, and you can see them astrologically, where people have what I was calling the opportunity to die. Now, it may seem strange to say opportunity, but you know, I've gone through the deaths of both of my parents and so I've sat through this process. And I'm not being facetious about it at all, but there are points in one's life where death can seem like an opportunity.

We all have these opportunities – if you've made it to the age of 60 or 70, you've easily passed through ten or more of those opportunities.

Now, when I was working on the manuscript for the medical book I asked Jane Ridder-Patrick to read the book, and she very kindly accepted. And I must say kind because she's in the midst of working on her own PhD right now, and so for her to have taken out four days of her life from that to read my work, was a blessing for me.

But it was interesting, when Jane got to the section where I talked about these points of transitions, she mentioned that a friend of hers had named these. She'd come to the idea independently and hadn't really thought about a terminology for it, but a friend of hers had come up with the term: exit visas. I loved the term because it points something out – what it's saying is – if you want to continue to exist in this earth plane things will have to change.

It's not saying you can't, but it's saying you have to recommit. It's not necessarily going to be onerous to recommit, but you must consciously recommit. And if you don't then maybe that's the exit visas you take, and that's where I mention Russian roulette – ultimately the bullet will go off because none of us is immortal, but it may not have to go off in this moment.
So this whole idea of the choice factor in this process completely changed my view of what it was when we were looking at death, and it also to me, made it a much more serious point of consideration, and not something to necessarily avoid.
Most of what I do when I'm working as a medical astrologer is help people who need to have surgery, or they need to take a course of chemotherapy, or some other drug, or they want to lose weight, or they want to quit smoking, and they want me to look at a time. That is the bulk of what I do.

I also do medical Horary's where someone is asking what is this disease, and how can I treat it? But I think, more often that not, I'd say probably 60% of my work is surgery electionals, or drug electionals for starting a course of treatment.

"I tend not to consciously remember where the planets are..."

What skills should astrologers hone and develop in order to become proficient at medical astrology?

Well, I mentioned that a large portion of what you're called upon to do as a medical astrologer is electional. Electional astrology has certainly become a rather arcane specialty within the astrological community, and that's unfortunate because Electional is actually like Horary – one of the best areas of astrology to test your methodology because you get it right or you get it wrong, so you don't have to wonder whether you're technique is working.

I think one of the first things is that you have to develop some facility and it's hard to do electional without first mastering the rules of Horary. Now, Medical Horary and Medical Electional are kind of specialties within Horary and Electional, as well, but they do follow much of the general patterns of Horary and Electional – so I think

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that's one of the major things.

Does a sense of timing and knowledge of the cycles of the planets play into both of those areas? I've never studied Electional or Horary myself;s I'm asking from a beginning point of view.

Sure. You know, it's interesting because I find as a Horary astrologer, one of the things that I think is beneficial for me, but it might not be for all medical astrologers, is I tend not to consciously remember where the planets are. If an astrologer who would normally ask a Horary question gets worried that Mercury is retrograde, and so they can't ask the question, by the time they get around to asking the question they won't have asked it at the right time anyway.

When you're doing Horary you cannot focus at all on where the planets are, and just two examples of this. You might remember that in 1998, 1999 there was a big eclipse that everybody was attributing to being the most Nostradamus eclipse, which turned out to be a bit of a dud. But anyway, a bunch of us ended up in Plymouth, England watching this eclipse, or trying to, because as it turned out it was cloudy.

But somebody had asked me a Horary question – I think I got it by email – that was like within an hour and a half of the actual eclipse time. Now, astrologers for millennia have been nervous about eclipses, and yet by Lilly's rules of Horary the answer was a "yes," and that was actually what happened. So here is somebody who didn't know enough astrology to be worried about asking the question at this time, who got a positive outcome in the answer to their Horary question, which turned out to be true at this very unpropitious time.

On the day of the infamous 9-11, September 11th, 2001, I was actually on a flight to California to visit a couple of astrological groups, and I got grounded in Oklahoma City because they simply brought all the planes down.

When I landed my cell phone went off and here was this person from London who hadn't heard about the attacks yet, who was asking me a question about a relationship. And here I am at the hotel watching the towers come down, which was an extremely traumatic thing for me, on a personal level, because I used to have a consulting job on the 101st floor of tower two, so I was familiar with that building. So I'm watching the tower come down and she's asking me this relationship question and I'm going, oh my God, but again, it came out, "yes." So convincing yourself that you can't ask a question because you might think it's astrologically propitious or an unpropitious time doesn't work. That's not what you need to do with Horary; what you need to do with Horary is ruthlessness.

There's a reason I called my Horary book

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Lee Lehman continued...

the *Martial Art of Horary Astrology*, and that was because what you learn to do in Horary is be brutally honest with yourself and your clients; you can't just talk your way out of the answer because it's not nice. Success comes from honesty, and that's possibly the most important virtue to cultivate along the way to Horary and Electional.

And in general, no matter what astrology one practices, I would imagine honesty is a core value when dealing with their clients.

Is it? Because if people are afraid to say what they really see in a chart, because it's negative, unspiritual or could be considered bad, how is that honesty?

You bring up a very good point. I guess it depends on how we're defining what's honest, ethically as a professional group, or even as a person.

I've come to a place on this and I think this is basically where I've ended up in terms of understanding classical astrology and how it fits into modern life. Because in my history of studying and applying classical astrology, whether it's in my own life or in the lives of my clients, I've been participating in and listening to the debates about fate and free will for 20 some years.

And where I think it's fallen out for me is this: the traditional methods were designed to show your fate, but that never meant that you couldn't change your fate. That's what modern astrology misunderstood in looking back at traditional methods. Nick Campion had a really good line in his book, "Dawn of Astrology", when he was talking about Babylonian astrology - because the Babylonians had seen the sky as being a dialogue between the gods and humans, where the gods would say this is what we want and then humans had the choice to do or not do it, and humans also had a choice to negotiate. This was Nick's point. If fate was immutable why ever would you actually try to learn astrology? To understand the fate if you couldn't change it?[3]

Now, this is where the discussions and arguments and nastiness between classical and modern astrology really developed because a lot of modern astrologers had the idea that, well, we're into free will and you're into fate and, you know, how, retro? But I think you have to know both because the thing is, if you don't know what fate is…Fate is actually very simple. Fate is what will happen if you don't do something different from what you would normally do; it's that simple. Fate is what happens when you don't step outside the box. The thing is: how do you step outside the box? How can you even know there is a box to step out of if you don't learn what your fate is? Because knowing what the fate is gives you the choice to do something else.

"What you learn to do in Horary is be brutally honest with yourself and your clients; you can't just talk your way out of the answer because it's not nice."

On a trivial level – let me explain this – Lilly has a Horary in *Christian Astrology* about a stolen fish, and by the way, they kept the fish in water, alive in water in those days so it's not like we're talking stinking fish. But he had placed an order for Lent, the order was stolen, he does a Horary; the Horary says you're not getting the fish back, or if you do you're just going to get a small piece of it.

Lilly is pissed, and I think besides, he wanted to show different, so he decided he was going to get his fish back. So he elected times to go to the area where all the fish people lived and started trying to describe the fish, and he eventually found the perpetrator but they'd just eaten a good chunk of the fish so Lilly really didn't get all of it back. But he had the satisfaction of having solved the problem.

"The traditional methods were designed to show your fate, but that never meant that you couldn't change your fate. That's what modern astrology misunderstood in looking back at traditional methods."

I was teaching this to a class one time and one of the students had brought in a Horary about whether or not she should be an exhibitor at a renaissance fair that was going to be going on the following weekend. And the chart came out saying "no, you're going to lose money." We'd been very clear in discussing this – when you say "should" what do you mean? And the "what do you mean" was will I make money?

So the student said, I want to do the fair anyway. What do I have to do to make money? So now thinking about what Lilly had done with the fish we turned the Horary around. This is fate and free will. The fate is basically saying if you don't do anything but your normal way of approaching life you will lose money at this fair. So we looked at it, and the chart had all this Venus and Mars stuff going on – and this woman was very introverted and very serious. We said dress sexy and sell sexy things because that's what the chart looked like.

Now, she never, ever would have done that in her normal persona, but now she has the astrological challenge. It's like astrologers going to a conference and sticking to Aries, Aries, Aries, and the Sun, Moon, Mercury in Aries, and then you have to play the part of a triple Aries. So she decided for this weekend she'd get a costume that's showing cleavage and she comes up with love potions to sell. She made more money at that renaissance fair than she had ever made at one of those things in the past.

Now that's interesting.

So that's what I mean – there is your fate and then there's what you do about it. Traditional astrology has never, ever said you can't do anything about it.

And getting back to honesty…

So the honesty is saying if you don't really do something different this is what will happen. Okay, I'm dealing with a Horary client right now who is having a terrible time with her sister, and she is living part time at her sister's house for commuting reasons, and she and her sister are just having ugly, ugly, ugly fights. So she asked me, what can I do about my sister? Classical astrology is not psychological.

What came up was to say her relationship with her sister is positively going to suck until June. And what it said, which was probably the more important thing, was that her sister was being egged on by her husband. So now, what happens with this interpretation is... she can't change what her sister is going to do; there is absolutely nothing my client can do about that. But what my client has control over is, number one, her attitude; number two, her mouth.

Okay, so she can change what she says, she can understand that probably she's in

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Lee Lehman continued...

a no-win situation until June, so just shut up. And she started to do that because she realised that what she was doing, which is what the chart was saying, wasn't working, so it brings up, do you want to continue to spend this much time with your sister? Maybe you need to pull that back. But until you saw what the situation was and just, well, you can't just fix this one with a band aid, you don't really have any choices.

So this is the thing that, to me, showing the person's fate is part of astrological honesty. Now, talking to them about being able to do something about it is also another part of that, but the thing is most people, when they hear that they have the option to change will tend to try the band aid because they don't really believe that they have to change that much. Change is hard work, and it's...

And it's uncomfortable.

That's right, and you think about this thing of the Aries, Aries, Aries conference label. How much time when you do that do you then spend at the conference worrying about whether or not you're coming across like a triple Aries? You know, it takes up your time.

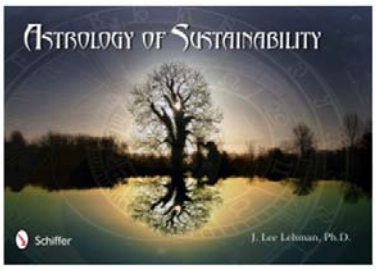
You've got your job, you've got your kids, you've got your relationship, you've got your dog, you've got all these things that you do in life, when do you have the time to think about doing something other than what comes naturally? So it's not that you can't choose, it's not that you can't have free will, but how much time do you have to engage the free will?

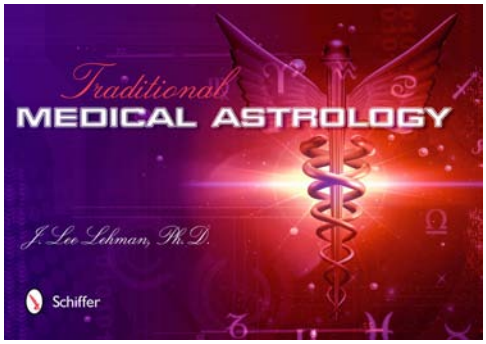
Footnotes:

[1] Baigent, Michael; Campion, Nicholas and Harvey, Charles. Mundane Astrology: The Astrology of Nations and Organization. Wellingborough: Aquarian Press, 1984, 1991

[2] Harvey, Charles. Anima Mundi: The Astrology of the Individual and the Collective. Cpa Seminar Series. London: Centre for Psychological Astrology Press, 2002.

[3] Campion, Nicholas. The Dawn of Astrology: A Cultural History of Western Astrology. Vol. 1, The Ancient and Classical Worlds. London; New York: Continuum, 2008.

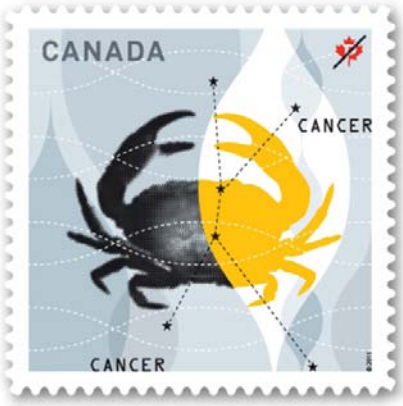




Check out http://leelehman.com/joomla15/ for more information about the Astrology of Sustainability and Traditional Medical Astrology coming in November 2011.

Lee Lehman's website is a fantastic resource; visit her blog and you tube videos, review her course descriptions, handouts, supplements, web links and more!

Canada's Zodiac Stamps: Cancer



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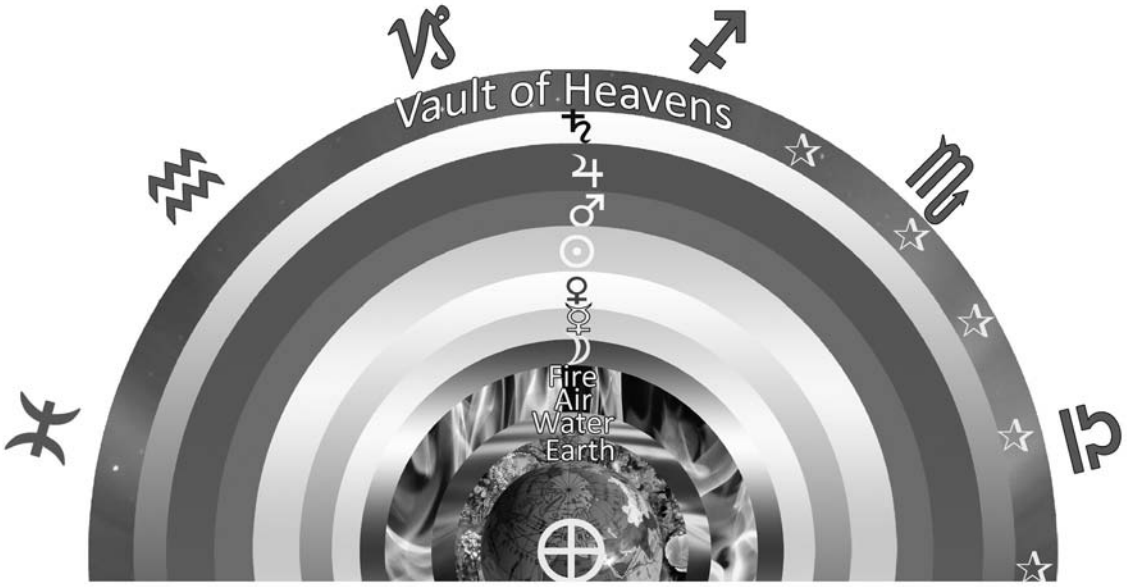
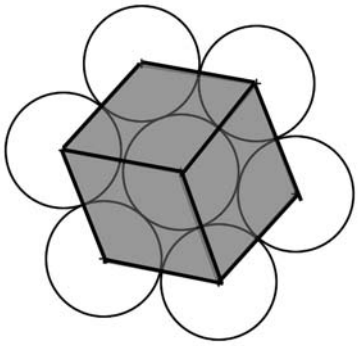
Spheres of The Planets



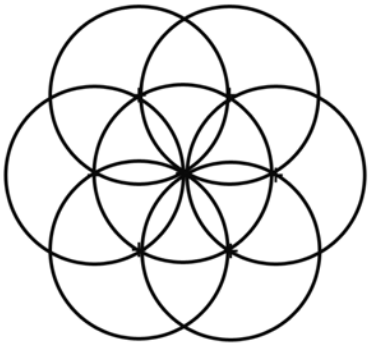
"Geometry was the language recommended by Plato as the clearest model by which to describe the metaphysical realm."—Robert Lawlor

"The ancients portrayed the stars as fixed to the inside of a large sphere, which turned and pivoted on the Pole star. The stars were considered fixed in relation to one another forming the fabric against which the motion of the wanderers—the planets were measured. The geometry determining and connecting the sightings of planets and stars was regarded as sacred"[i].

Astrology remains earth-centred; the ancient philosophers and astrologers imagined the spheres surrounding us beginning with the four spheres for the elements—the backdrop for all of this was the fifth element—**ether.** Planets each were imagined as a sphere (and a dome above the observer) beginning with the closest of the bodies—the Moon and ascending toward Saturn, which was the farthest visible planet. **Saturn was the seventh heaven.** Saturn represented the boundaries of our reality as well as death—it remains the farthest planet visible to the naked eye. Beyond that lay the vault of the heavens[ii] and this was surrounded by the Zodiac circle—twelve signs each 30 degrees long. Astronomers believed that the seven naked-eye planets (including the Moon and the Sun) were carried around the spherical Earth on invisible orbs. However ancient astrologer-astronomers knew about the tilt of the Earth, and potentially based on some of the Megalithic structures that date back at least 5,000 years, far more than historians and archaeologists have been able to verify.



Playing with circles, and creating quilts that have 60 degree angles, ignited a renewed fascination with sacred geometry within me. All of the Ptolemaic or major aspects in astrology derive from geometry. The most sacred of those was the two equilateral triangles, one resting on its base and the other on its tip. I talked about trinity and triangles in the previous issue. Making a baby block with fabric involves sewing six equilateral triangles together to create a cube. While I was googling cubes and sacred geometry I stumbled upon an artist's site. Charles Gilchrist has a cube painted using circles, their intersections…so I started to play with circles in my software… I must admit I have never truly grasped Plato's ideas about the perfect solids, by playing with the imagery of lines and circles I have gained a slight appreciation for the statement I have heard so often: "God is geometry, the universe breaks down to mathematics…"



Feeling I was onto something, I decided to draw seven circles for the seven planetary spheres, not circling the earth as much connecting to each other. In this illustration six circles each run through the centre of the seventh one. The shape that forms in the middle is known as the 'seed of life', the 'flower of life' it forms a [coloured seven spheres 'sevenspheres.tif] for planets hexagon, if you connect the intersections. Knowing that there are seven planetary spheres in classical astrology, I decided to put the Sun at the centre because our life is about the evolution of our spirit or soul and that is what the Sun ultimately represents. Using circles of equal diameter (the original term for opposition) I drew six circles as in above and identified these by planets.

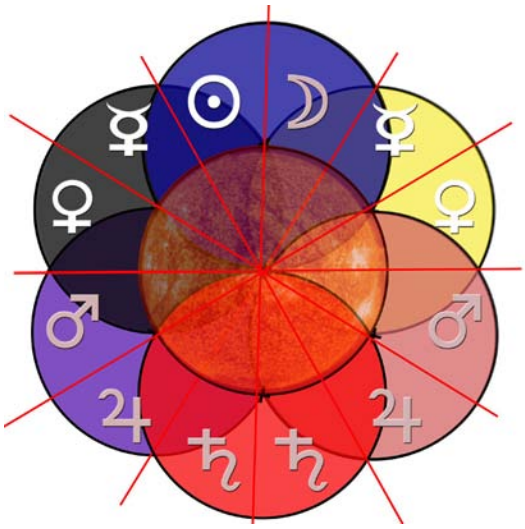
Spheres of The Planets continued...

So the flower of life is also created by the seven spheres of the seven planets, it would naturally also work by placing the Earth at the centre or its satellite the Moon…

"Almost literally, geometry meant contact with the gods. It was considered a way of imitating the structure where the Sun (probably the first god) and the Moon (probably the second god) governed the natural order —early man believed if he could "map" the universe, he would be able to predict the whims of gods, who sent punishing droughts, floods and pestilence on the land around him."—Richard Ney[iii]

"Geometry is the archetypal patterning, conceptual, mathematical, natural or architectural—Simon Skinner.

So seeing that the cube is formed by the intersection of circles, what is this image hiding or yet to reveal. I have spent hours playing with this image and its perfect harmony.



What I discovered is that seven gives us twelve. By connecting the cusps of the circles, where the arcs meet, we arrive at astrological houses. I guess the discovery of spherical geometry coincides beautifully with the first dynamic house systems (today we have about 50 of those), however the very first one, the whole sign houses are the origin of all of the concepts for houses, and the planets are the ones that deem what they are.

This gives pause to ponder, if geometry in its divine proportions gives a description of how the Universe operates and astrology is but one tool to unravel some of those mysteries. I encourage you to check out www.charlesgilchrist.com to be awed by geometry and its natural connection to astrology.

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See page 12 for references

Part of The Gang

Planets and signs and aspects, oh my!

As I have begun to learn all the many layers there are to astrology, it has tempted my astrological appetite like that of a layer cake to my stomach's appetite. Currently I am learning about Natal charts and have really gotten to understand myself. Sounds good right? Well you must take the good with the bad. The good: I am loyal, loving and innately "smart", the bad: well.... let's just say I can be a little emotional and a wee bit uptight.

I have noticed throughout my daily conversations, TV and in writings how comments almost belong to signs, this might be the same in the future for planets but for now I naturally am picking up on the signs, as I get to better know them. I have a close friend that is "as Pisces as they come" which is a statement that can come across a little pretentious, as I once might have thought. I now get what these statements mean and how true they can be.

I understand now when astrologers say that you only notice or spend time with people that are "in your chart". Think back to school days when someone would tell you they are in your class and you have never even noticed them. This is not necessarily arrogance because we can only see or do what we know. Getting to know those people that fill in the "gaps" in your chart can tell you a lot about yourself and even clue you in on things you might never acknowledge.

When I was young, I`d come across astrological charts and think that I would never know what they meant. I now can look at a chart and without even looking at the planets and signs, know so much about a person. Honestly, it makes me feel pretty smart, that and the fact that I am now reading again and studying at home, by choice. It is such a confidence booster to learn about astrology and actually be able to make statements and hold a conversation about it.

I personally have found studying aspects a little overwhelming. I think it brings back my nightmares about high school mathematics....whew! I like to think of little tricks to help me remember like looking at the "square", it looks a lot like an arm wrestle which is the idea behind this aspect. Also having a format to delineate charts can be very helpful for aspects as well as signs and planets. Once you extract all information available in a chart you can then formulate sentences or at least see the patterns that will show up.

Word has gotten out to some "newbies" about the Guild and there seems to be some interest. If anyone is interested in getting together with some other new astrology students, self taught or not please contact either missymoon@astrologyguild.com or jasmin@astrologyguild.com.

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Tracking The Planets

All dates and times are given in Pacific Daylight Time.

Sun:

Aug 01	☉	08 ♌ 54	
Aug 23	☉	00 ♍ 00	04:21 am
Sep 23	☉	00 ♎ 00	02:05 am

Moon:

Aug 06	◐	13 ♏ 40	04:08 am
Aug 13	○	20 ♒ 41	11:57 am
Aug 21	◑	28 ♉ 30	02:54 pm
Aug 28	●	05 ♍ 27	08:04 pm
Sep 04	◐	11 ♐ 51	10:39 am
Sep 12	○	19 ♓ 17	02:27 am
Sep 20	◑	27 ♊ 15	06:39 am
Sep 27	●	04 ♎ 00	04:09 am

Mercury:

Aug 02	☿ SRx	01 ♍ 12		08:50 pm
Aug 04	☿✶♂	01 ♍ 04 Rx	01 ♋ 04	04:20 pm
Aug 08	☿☌☉	00 ♍ 00 Rx		02:46 am
Aug 08	☿☍♆	29 ♌ 55 Rx	29 ♒ 55 Rx	07:27 am
Aug 16	☿☌♀	23 ♌ 52 Rx	23 ♌ 52	04:21 pm
Aug 26	☿ SD	18 ♌ 42		03:03 pm
Sep 08	☿☍♆	29 ♌ 04	29 ♒ 04 Rx	08:27 am
Sep 08	☿☌☉	00 ♍ 00		10:59 pm
Sep 11	☿△♇	04 ♍ 53	04 ♑ 53 Rx	10:27 pm
Sep 14	☿△♃	09 ♍ 57	09 ♉ 57 Rx	06:43 pm
Sep 25	☿☌☉	00 ♎ 00		02:09 pm
Sep 26	☿☍♅	02 ♎ 32	02 ♈ 32 Rx	11:31 pm
Sep 28	☿□♇	04 ♎ 55	04 ♑ 55 Rx	07:26 am
Sep 29	☿✶♂	06 ♎ 12	06 ♌ 12	00:27 am

Venus:

Aug 04	♀□♃	09 ♌ 19	09 ♉ 19	09:34 pm
Aug 07	♀✶♄	12 ♌ 55	12 ♎ 55	07:17 pm
Aug 21	♀☌☉	00 ♍ 00		03:11 pm
Aug 25	♀△♇	05 ♍ 00	05 ♑ 00 Rx	04:10 pm
Aug 29	♀△♃	10 ♍ 21	10 ♉ 21	11:47 pm
Sep 10	♀✶♂	25 ♍ 07	25 ♋ 07	09:22 pm
Sep 14	♀☌☉	00 ♎ 00		07:40 pm
Sep 17	♀☍♅	02 ♎ 55	02 ♈ 55 Rx	04:06 am
Sep 18	♀□♇	04 ♎ 53	04 ♑ 53 Rx	06:05 pm
Sep 29	♀☌♄	18 ♎ 30	18 ♎ 30	04:48 pm

Mars:

Aug 03	♂△♆	00 ♋ 03	00 ♓ 03 Rx	03:54 am
Aug 09	♂□♅	04 ♋ 12	04 ♈ 12 Rx	09:33 am
Aug 10	♂☍♇	05 ♋ 13	05 ♑ 13 Rx	10:09 pm
Aug 18	♂✶♃	10 ♋ 08	10 ♉ 08	09:51 am
Aug 25	♂□♄	14 ♋ 30	14 ♎ 30	03:47 am
Sep 18	♂	00 ♌ 00		06:51 pm
Sep 23	♂△♅	02 ♌ 41	02 ♈ 41 Rx	04:24 am

Jupiter:

Aug 30	♃ SRx	10 ♉ 21 Rx	01:53 am
Sep 30	♃	08 ♉ 47 Rx	

Saturn:

Aug 01	♄	12 ♎ 23	
Sep 30	♄	18 ♎ 33	

Uranus:

Aug 01	♅	04 ♈ 22 Rx	
Sep 30	♅	02 ♈ 24 Rx	

Neptune:

Aug 04	♆	00 ♓ 00 Rx	07:59 pm
Sep 30	♆	28 ♒ 34 Rx	

Pluto:

Sep 16	♇ SD	04 ♑ 53	05:59 am

- Prepared by Christine Linwood

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Mark Jones, UK
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Kim Marie, USA
Laura Nalbandian, USA
Gonzalo Romero, Chile
Patricia Walsh, USA

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Demetra George, USA

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http://schoolofevolutionaryastrology.com/school/2011-ea-conference

Pluto, the evolutionary journey of the soul

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What are my life lessons?

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All the astrologers listed are available for personal consultations.

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This information and more is available on our website at www.astrologyguild.com. A listing here and on our website is free to our members. Contact our editor to be listed. If you do not have a computer, add your name via snail mail – see page 2 for the address.

The Guild Schedule 2011

September 8, 2011
Anne Massey will be presenting a talk on Venus and Mars—the tango between the two planets that represent our desires. Are your Venus needs being met? Are you in charge of your Mars? These two have an intricate cyclical dance and somewhere in that cycle we opted to enter life. This talk will be somewhat interactive, so you might want to check if you were born at night or during the day and what signs your Venus and Mars occupy. Anne's talks tend to be jam-packed with information so a notepad and a pen might come in handy.

October 13-15, 2011
Robert Hand will be presenting two talks and a workshop at the Guild. Pick up a brochure at the meeting to sign up. Visit his website www.robhand.com and check out the many videos of his presentations on YouTube including Astrology, Morality, Ethics—very interesting.

November 10, 2011
Our AGM. Speaker and Topic to be announced.

December 8, 2011
Annual Potluck and Xmas Party

And a peak into 2012…

March 8-11, 2012
Lee Lehman, PhD presents two talks and a weekend of workshops, Medical Astrology and more… check her website www.leelehman.com; Lee also has many talks on YouTube.

Spheres of The Planets

continued from page 10

Footnotes:

[i] Simon Skinner, Sacred Astrology, Deciphering The Code.
[ii] By about 1300 CE the vault of heavens had become known as the firmament—a term used in medieval illustrations
[iii] http://www.astrologycom.com/geometry.html

Want to Contribute? Write for the Guild News!

Contact christine@astrologyguild.com