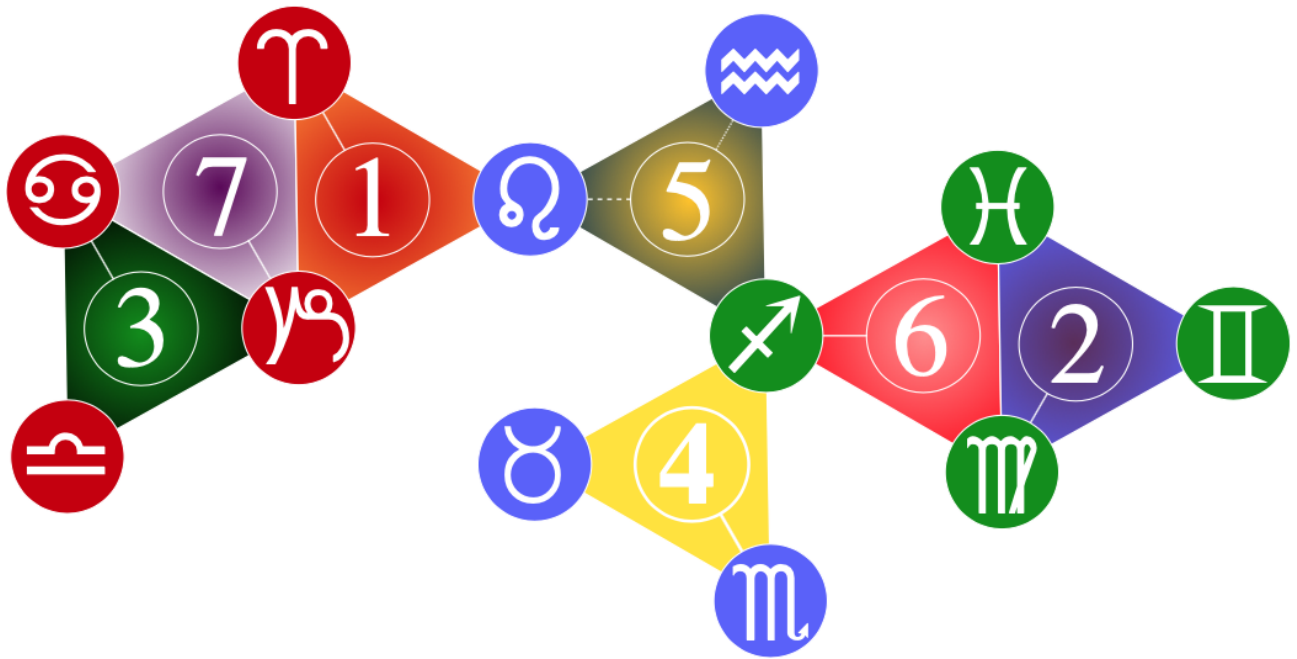


# Modern Esoteric Astrology



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# Foreword

This is part of a forthcoming new book that aims to reframe esoteric astrology (most typically, but not exclusively, from Alice A. Bailey's book of the same name) for contemporary astrologers. The purpose is to reframe outdated language and cultural bias in a modern idiom, while expanding the usability of the esoteric approach by including missing components—particularly astrological aspects—previously omitted.

As such, it is one of many initiatives contributing towards the development of an esoteric astrology for the 21st century. The work respects the neo-theosophical cosmological framework in which the original ideas were nurtured, while avoiding too rigid an adherence to some of the associated doctrine.

The companion reference website is in progress at [EsotericAstrology.org](https://EsotericAstrology.org).

## Part I

# Introduction

# Overview

## 1.1 The Illusory Nature of Astrological Concepts

The building of concepts and cultural paradigms that reflect the cultural search for pattern and meaning implies a need for revisions to astrology as it reflects this process. The individual horoscope is an indication of inner choice within this framework.

*“All astrological systems, I suggest, are creations of the human mind in its attempt to find order in its experience”*  
— (Addey 1976, p21)

The astrological signs bearing the names of their original corresponding stellar constellations carry an aggregation of thought-forms contained within a western astrological paradigm that spans a staggering period covering three millennia of active use. The mythology of these signs has become a powerful set of symbols in the architecture of the human collective unconscious. The various astrological signs of different cultures, like the hours of the day or the seasons, reflect the way humanity perceives its place on earth, and are effectively patterns imposed upon the natural scattering of stars—patterns that persist even in current astronomical terms. Mayan, Chinese and other historical and contemporary cultures created astrological systems that divide the stars into their own unique groupings, each with a significance invested in them that creates a sense of place in the global and cosmic environment. For instance, the ‘dark constellations’ of the Andean Incas map the stars, but also find patterns where there is little visible light (Pacheco, Flores, and Salazar 2009; Joneson 2014). Further, the familiar annual signs of contemporary western astrology have shifted over time so that they are no longer synchronised with the astronomical stellar constellations that inspired them; an issue popularly invoked to ‘discredit’ astrology. However, Vedic astrology retains this sidereal alignment (for an excellent introduction see Defouw and Svoboda 1996), as does the western sidereal approach. This ‘two zodiacs’ issue is also covered in detail in Alice Bailey’s *Esoteric Astrology* (Bailey 1951).

Another issue: the spatial divisions devised by Greek astrologers that form the daily anti-clockwise astrological houses break down at extreme latitudes (except with equal house divisions), and the symbology of the four seasons fails in the Southern hemisphere where the Southern Spring parallels the Northern Autumn. Added to this is the fact that many of the original features of early Greek, ancient Egyptian and Babylonian astrology have fallen into disuse and are forgotten by contemporary astrologers, although Hellenistic astrology is experiencing a rejuvenation (e.g. (Brennan 2017)).

In short, any astrological system can be seen either as an illusion or as a symbolic system that maps human experience into a cosmic perspective. Generally, astrology is a means of creating a sense of order and human context by placing the movements of planets relative to the Earth, and the movement of the Earth itself against the stellar and solar background, in formalised temporal-spatial divisions that charts daily and planetary cycles, the solar year, and the stellar constellations in culturally-meaningful

patterns. Some of these patterns have come to transcend many national boundaries; others are specific to certain cultures.

Major contributions to astrological mythology have come from groups and individuals who know—consciously or unconsciously—how to build and contribute to such thought-forms so that they can be used as gateways to archetypal principles. Each culture has its ‘pattern-makers’; key thinkers who determine the way in which symbols, mythical systems or ideas are adopted, adapted, invented and utilised to serve psychological needs. This is also true of broader cross-cultural groupings, for instance, astrologers worldwide who utilise current western, Vedic or East Asian systems.

## Astrological Evolution

However, when the use of such forms reaches limits within a culture, its astrological systems demand an update. As astrologers in the western tradition search for what might be eluding them in current systems, this has produced a forest of permutations designed to enhance the original methods. These developments represent the need to reflect recent developments in collective human consciousness. They are a reflection of the widespread urge for inner growth and self-knowledge, evidenced not only by the New Age movement, but also within psychology and many other areas of human life. They have arisen with an increasing collective sense of the crucial global issues that transcend national boundaries, such as environmental issues and social injustice.

For developing individuals using astrology as a tool, this means that a horoscope must be interpreted from within. The viewpoint of consciousness, opportunity and choice replaces the concept of forces *acting on* the individual, even if these forces are seen as collective or archetypal. Fresh and detached insights are required to accept statistical and scientific findings, placing these within historical and esoteric astrological traditions, or at least acknowledging the findings without defensive reactions based on belief. The resulting demand is for an astrological framework into which innovative insights can be integrated within a coherent whole, and for an astrology that specifically serves those who have chosen to grow and work on themselves; to expand and liberate their awareness from limitations they are beginning to recognise as self-imposed.

The origins of western astrology are bound up with the need to forecast the cycles of history. Its primary use in the originating cultures was as an oracle concerning the fate of the nation and its rulers (Campion 1994; Barton 1994). The graduation of astrological doctrine to individual interpretation in historic Europe began with the translation and interpretation in the Italian renaissance of Greek texts, most notably by Renaissance Neoplatonist Marsilio Ficino, whose influential 1489 publication *De vita libri tres* (Three books on life) helped shape current astrological tradition (Ficino, Kaske, and Clark 1989; Celenza 2015). Greek texts contain some of the earliest known *individual* horoscopes (Campion 2003).

The cosmological viewpoint of Bailey’s Esoteric Astrology has its roots in the theosophy that emerged towards the end of the nineteenth century, which in turn takes Neoplatonism as one of its influences (Kazlev and Harvat 2007). Two of the most notable contributors to this school of thought (which had a significant influence on a number of prominent thinkers and creative people of the era such as Kandinsky, Mondrian and Scriabin) were Theosophical society founder Helena P. Blavatsky, author of that ‘bible’ of theosophy (Blavatsky 1888) and her successor Dr. Annie Besant.

After Blavatsky pointed the way in the Secret Doctrine, Alan Leo (who was actually charged with ‘fortune telling’ in 1914) was the first astrologer to adopt theosophical ideas and publish them as a workable astrology; his work (Leo 1913) is often referred to in Bailey’s own *Esoteric Astrology*. In the first half of the twentieth century, other thinkers such as Max Heindel (M. Heindel and A. F. Heindel 1918; M. Heindel 1919) and Rudolf Steiner (Rawlings 2013; HHteam 2011) refined or adapted the theosophical philosophy at the same time as Jung had become independent from Freud and was refining his approach to the inner life of the collective human psyche (Jung 1921). With Steiner, Alice Bailey proved to be one of the most enduring—if somewhat veiled and oblique—influences on contemporary thought, occult and psychological.

These ideas fostered an astrology that places universal principles and inner, collective growth before individual character issues and prognostication. Later, Arcane School members Dane Rudhyar and his friend and student Alexander Ruperti (Rudhyar 1985; Ruperti 1978) re-examined astrology from the perspective of cycles, and used these Theosophically-based ideas as a springboard for their own unique approaches. To highlight the connection, Rudhyar’s *Astrology of personality* was originally published by Alice and Foster Bailey’s Lucis Trust in 1936 (Rudhyar 1987).

Humanistic psychology, with its emphasis on personal respect and on being true to oneself, followed soon after. The paths outlined by esoteric astrology and its psychological siblings trace similar lines, based on a general shift in human consciousness towards self-responsibility and awareness. Thanks to the work of pioneering individuals like Liz Greene and Howard Sasportas (Greene and Sasportas 1987), psychologically-based astrology is now well-established. In a parallel evolution, with Alan Oken being one of the first astrologers to reframe esoteric astrology in a practical, usable way (Oken 1990), more writers have continued this initiative such as Kurt Abraham (Abraham 2009) or Ruth Mierswa (Ruth Mierswa and Richard Mierswa 1987). Several other astrologers also took Bailey’s work as a starting-point, for example: Mae R. Wilson-Ludlam, Phillip Lindsay, Torgny Jansson, Donna Mitchell-Moniak. Now, in the 21st century, there is a wide range of sources that expand on esoteric astrology at various levels of connection to the original sources, each addressing the subject from multiple angles.

## Outing Dated Language and Prejudice

Early esoteric writers—under the spell of modernist notions and abstract ideals about progress—had no idea how misinterpretations of the theory of evolution would, when combined with existing cultural prejudice, lead to the horrors of social Darwinism and consequent waves of racial and ethnic ‘cleansing’. They failed to see how the ‘hierarchy of evolution’ could be misinterpreted, and lacked the knowledge to challenge outmoded notions of ‘primitive races’. Some quotes from that time—e.g. from Rudolf Steiner—are now shockingly racist, although they were commonly-held by many supposedly educated people at the time. Bailey’s assertion that the Jewish ‘race’ was from an ‘earlier solar system’ is also deeply questionable, given the anti-semitism of the age and the social class of her Christian background. Although science has corrected these errors, regrettably such ignorance persists, and many people have yet to catch up. Ideas are dangerous, and we need to be vigilant at all times of being swept along by cultural trends that can lead to grotesque outcomes far from the originating source and intention. In the case of Bailey’s cosmology, it is worth the effort to explain the key points in contemporary language, sidestepping or restating any outdated occult ideas and cultural presumptions. We may think we know better now but vigilance is prudent, as history is always in danger of repeating itself.

## 1.2 The ‘big to small’ principle

*“Under the occult method, we must begin with the universal and the whole; in time the individual and the particular will stand revealed, but in relation to the whole.” (Bailey 1951, p591)*

The shift from an outwardly-determined ‘fate’ to an inwardly-sourced consciousness is a reflection of a growing sense of spiritual independence that demands choice and self-determination. Astrological interpretation has undergone a parallel expansion to which esoteric astrology has made a significant contribution, reflecting the need for human development by offering a sense of context that both transcends and enhances the individual life path, and contextualises it in a more inclusive cosmic framework.

One of the initial problems with applying Theosophically-based ideas to astrology is that of scale: there is a great deal of material concerning vast cosmic processes that appear to have little relation to the individual horoscope. However, in the true esoteric tradition this broader material is offered for scaling down through *correspondence* to the human level, following the hermetic axiom ‘as above, so below...’. The aim is two-fold: firstly, to foster individual realisation and intuition over procedural or over-analytical approaches, and thereby to encourage wisdom to emerge from knowledge; and secondly, to filter access to the material so that benefit is gained by those most willing to put in the effort required to extract and apply the desired knowledge. A casual or superficial application of esoteric principles serves only to confuse and, in the case of astrology, would only cloud the already complex and sometimes cloudy astrological heavens. If a criticism can be made of contemporary astrology, it might be that—influenced by the intense cultural individualism of the recent past—it has increased focus on the individual at the expense of that individual’s place in the overall picture. Personal growth can consequently appear barren and somewhat solitary, when divorced from the broader cosmic picture that movements like Theosophy attempted to provide.

## 1.3 Change in the Models of Astrology

Human shifts are mirrored in astrological culture, so psychological and scientific approaches can enhance the body of astrological practice.

*“Most astrological research is marred by errors in methodology and statistical treatment. It would seem that such methodological errors are made not only by astrologers, but equally by critics who attempt to disprove astrological claims.” (Eysenck 1983)*

Given that astrology is—as Addey puts it—a “creation of the human mind”, what might inform a future astrology? A more robust approach must find a deeper symbolic dimension—one that enables us to contextualise our individual development within a bigger picture. A wider view may also include developments outside its own discipline—of particular interest are the following three areas:

1. psychologically-based astrology, focussing on the development of human consciousness;
2. the study of cycles and their interplay: solar, lunar, planetary, diurnal, annual and cosmic;

3. scientific findings with relevance to astrological practice, including astrological research that follows a scientific method with statistical correlation and carefully-chosen data.

These all connect with current trends in human development. **The first**, because as a species, our most significant development is in the field of psychological awareness. This includes a strong focus on emotional intelligence as a major area in human relations; hasty reactions and fanatical or dogmatic responses due to personal investment in a particular viewpoint are at the root of many conflicts: interpersonal, regional and national, right up to the global issues that are now part of everyday life. **The second**, because our connection to the natural world is most clearly enhanced by an appreciation of our relationship with the rhythmic patterns and complex interactions of many differing natural cycles, from internal biological systems to the planetary interplays relevant to astrology. **The third**, because our striving for knowledge is most evident in the more adventurous areas of scientific discovery, although such findings are often met with indifference by some astrologers (Dean and Mather 1977; Smit 2000) and—to date—largely serve only to demonstrate the symbolic nature of astrology. It is a mistake to seek ‘proof’ of a symbolic and esoterically-focussed system, although some findings do resonate with long-held esoteric principles.

However, after much painstaking research, the Gauquelins (Gauquelin 1969; Gauquelin 1991) nurtured a promising scientific seed with the statistically significant ‘Gauquelin zones’ and other (sometimes repeatable) findings now accepted in the practice of some astrologers. A glance through the 1970’s *Recent Advances in Natal Astrology* (Dean and Mather 1977) demonstrates the powerful human urge to push the boundaries of the discipline. Throughout the 50s, 60s and early 70s (when most of the key figures died) sidereal astrologers carried out in-depth research into several crucial questions in astrology, attempting to incorporate and critique the findings of scientific research, which many astrologers found contentious. Some of this work may be flawed or incomplete but—like the Gauquelins’ findings—it is extremely thought-provoking, especially if it highlights facets of astrology that might at least be suitable areas for deeper analysis. The question is, how many astrologers want to see parts of astrology systematically examined when it is primarily an intuitive skill—or even belief system—based around a worldwide community with its own empirical observations?

In an attempt to help address this challenge, esoteric astrology must take account of such developments, and address shortcomings and inconsistencies in the original *Esoteric Astrology* of Alice Bailey. Despite these issues, there is an essential underlying simplicity to its basic tenets, and the emphasis on human development within a larger universal picture provides a useful framework for new astrological findings and developments. The essential principles of esoteric astrology can help simplify the otherwise confusing facets of astrological complexity. For instance, the triple model of Life-Consciousness-Form as basic principles can simplify and harmonise our own developmental priorities but also, more pragmatically for astrologers, unify the various aspect families not mentioned in the original publication.

Esoteric astrology in general encourages us to step back from the self-absorption evident in various corners of the New Age, and to find our place in a broader and more inclusive view of human evolution.

## 1.4 Emotional Infancy and the Pitfalls of Belief

How belief, fear, and emotional defensiveness hinder development and open discussion.

*“Your society [...] seems not to understand the fundamental inconsistency between individual freedom and the common welfare. The two must be carefully balanced. No group can survive, let alone thrive, unless what is good for the overall community is more important than individual freedom ... How can anyone with any intelligence possibly justify, in terms of the overall community, the accumulation and hoarding of enormous material assets by a few individuals when others do not even have food, clothing and other essentials?” (Clarke and Lee 1996)*

A truly empathic or emotionally aware culture can’t enjoy comforts gained at the expense of others. There is something seriously unbalanced about ancient spiritual practices being a form of New Age commercial currency, while some of the nations in which those practices originated supply cheap labour to transnational corporations, their peoples marginalised by a dominant commercially-oriented or ideologically-based culture.

The changes many of us are aiming to help create can only occur when individuals adopt the kind of approach outlined (to take one example) by humanistic psychology (O’ Hara 1963). Simple ideas like congruence between inner motives and outer actions; self-respect leading to respect for others; emotional security leading to freedom from defensive aggression; self-acceptance leading to tolerance of difference. Expanding this approach, personal wellbeing depends upon the welfare of the social and natural environment, and the insight that this environment and its peoples—while it begins in neighbourhoods, regions and nations—actually covers the entire globe.

Physical maturity for our species occurred long ago—the human form has hardly changed in over two million years—but we are only at the threshold of our emotional and mental potential. Freeing the life of feeling from defence and fear is the first step towards a more conscious use of our extensive emotional skills—in the philosophy behind esoteric astrology, this involves what is termed the *second initiation*, and is intimately bound up with the basic approach behind esoteric astrology. It is encouraging that initiatives to promote a ‘language of sensitivity’ or ‘emotional intelligence’ already exist in a world where value judgements, fanatical reaction and vested interests are already challenging the authority of national governments and international organisations. The need to relate effectively—that is, really understand each other individually and nationally—remains a challenging issue. It is hampered by the same disregard for consequences that hinders the development of personal awareness and self-responsibility. In its own particular area of human interest, esoteric astrology can contribute to this development by revealing how individual development is inextricably connected to more inclusive groups. The intensely individual path of the *second initiation* eventually gives way to a wider purpose and—rather than struggling alone—fulfilment becomes a group humanitarian goal.

If human technology and intellectual achievements are ever to be distributed for the benefit of all, there is a pressing need for humanity to explore and develop these emotional skills. The evidence that they are in their infancy can be traced across social and cultural boundaries, and stands in the way of what has been called ‘right human relations’. This situation hinders the potential freeing of global resources from selfish interest, stifles equality of opportunity by engendering defensiveness, thoughtless projection and counter-projection of perceived ‘negative’ qualities, and perpetuates simplistic attitudes to ‘right’ and

‘wrong’ based on moral codes aimed mainly at the maintenance of accepted behaviour and established systems, rather than encouraging self-responsibility. It is embodied both in the misappropriation of ideas like ‘defence’ and ‘national pride’, or when opinions and prejudices are aggressively asserted and defended in the face of valid criticism, or polarised into opposing camps against all reasonable negotiation.

Wherever there is too strong an emotional investment in something, it becomes rigid and resists the rigours of argument and open discussion. Although this is obvious in cultural and religious conflicts, on a smaller scale it also surfaces when refutations of astrology provoke astrologers to take valid questions personally and respond with defensive assertions or verbal attacks aimed at ‘scientists’. *Belief* is the key word here, for such attacks often come from those with a similar investment in a culturally-accepted version of the rationalism developed between the historical dominance of religion and the advent of quantum physics and—later—complexity theory and the interdisciplinary sciences. The enlightenment was a crucial shift, but science has since progressed much further, and offers quite astonishing insights into both the universe and human behaviour. These findings cannot be ignored or overlooked, either by astrologers or by those who wish to discredit the discipline.

Any strongly-held viewpoint tends to be invested with the emotional force of *belief*. But belief is not knowledge, wisdom or intuition. It is a viewpoint in which individual and collective self-worth is invested, which is the very reason it is defended so vigorously. It does not offer any real contribution towards knowledge, and can hinder the open discussion of contentious issues. Optimistically, the more rigid a viewpoint or attitude, the more vulnerable it is to the shattering of its form, thus releasing the imprisoned life within.

## 1.5 Mass, Individual and Group: the Spectrum of Response

From unconscious mass response to group awareness via self-responsibility.

*“As the world’s people demand freedom and self-determination, it is urgent that we learn how diverse communities of empowered individuals, with freedom to construct their own stories and identities, might live together in mutual peace. Perhaps it is not a vain hope that life in such communities might lead to the advance in human consciousness beyond anything we have yet experienced.” (O’Hara 1963)*

As an alternative to traditional astrological rulerships, the planetary rulers of esoteric astrology—the *esoteric rulers*—encourage a reinterpretation of the traditional meanings of the signs, just as understanding the psychological implications of their mythological origins aided the transpersonal perspective on astrology. The overall effect is to shift emphasis away from the isolated individual as a recipient of circumstance, or as an assemblage of externally-determined forces, towards a realisation of co-responsibility in actually creating those circumstances and wielding those forces. It follows that the intelligent management of personal qualities then becomes a matter of developmental choice, with wider implications beyond the individual.

The crucial intermediary stage (or preparation for the *second initiation*) is exactly what many people are now experiencing as a psychological growth process as search for meaning, or as periods of crisis. By internalising the causes and qualities evident in the outer conditions of their lives, people can empower

themselves to take control over what were once seen as the immutable dictates of fate, or more recently (in the incomplete western adoption of the ancient Indian principle) as their *karma*. Ideally, the overall outcome of these changes hints at the evolution of groups of self-aware individuals acting as integrated personalities (i.e. people whose ideas, motives and actions work together), with a desire to interact with their environment from an active, rather than reactive, position—a shift mirrored in esoteric astrology in the reframing of the role of the *ascendant* as the primary focus for the direction of a life. Significantly, in Hellenistic Astrology the associated first house is known as the ‘Helm’ (Brennan 2013).

Supported by the relative luxuries of contemporary civilisation, many individuals (at least those not solely desiring more luxury, fame, money, etc.) have an opportunity to begin this complex and often challenging growth process. It starts by internalising psychological projections such as blame, taking back responsibility for motives, thoughts and actions (often at some personal cost) and moving towards actively directing life from a point of knowing co-ordination. But this opportunity is much more accessible to those no longer at survival level or at the mercy of a society, a political or a financial agenda beyond their control. This returns us to the issue of emotional infancy, because humanity can only really change en-masse when major issues like poverty, exploitation, equality of opportunity and environmental impact are truly addressed in a spirit of collective responsibility, both global and local. However, the circle becomes complete through the realisation that this can only arise from an accumulating critical mass of self-responsible *individuals* who actively demonstrate their emotional maturity, effectively acting as one across the world; consciously or unconsciously, and whether known to each other or not.

In becoming active to circumstance, we acknowledge two sides of the same issue: that we can both intelligently respond to, and also actively direct, external reality. We only gain this choice by taking responsibility for our actions and ceasing to blame externals for our life circumstances. The process of development takes place in three interwoven arenas of experience, some more prominent than others at any given time, which are roughly mirrored in esoteric astrology by the three crosses or modes: **mutable**, **fixed** and **cardinal**. The overall inner evolution of humanity is therefore seen as follows:

1. *from* being instinctively bound to the environment and reacting to circumstance, seeing the causes of life experience as originating externally, facing the same issues time and again until we learn how their causes are intimately bound to our own actions. This is the slow learning process of unconscious evolution;
2. *through* the realisation that separating ourselves from these external events denies us the power to change them, and that this illusory separation only allows the payoff of blaming others, circumstances ‘beyond our control’, or denying any connection with the consequences of our own actions. Yet crucially, now realising that this must change;
3. *towards* recognising that our impact upon the world and other people causes events to have a rebound effect on us, in that our behaviour is thereby modified by realising that our inner experience is interminably connected with the external world, and bound up with the process of learning the art of awareness in action.

In more personal social terms, the above processes (sometimes framed too literally as ‘stages of progress’) might appear like this:

1. *from* being instinctively united with others and responding unconsciously to them en-masse with the rest of the our *tribe*, maybe in social circles based on a shared cultural identity, perhaps in a close friendship group or extended family unit, or perhaps as part of a body of unquestioning belief (as distinct from faith); we can merge and unmerge with successive cultural *tribes* when we share things in common with them or are pulled towards another;
2. *through* the recognition of the impact we have on others, strengthening our individuality by separating and becoming detached, yet experiencing the transitional conflict of blaming them for our own hindrances, problems and reactions (or vice-versa) while unconsciously recognising that we are ‘part of the problem’. This pivotal inner growth process is an area to which we will often unconsciously return for evaluation;
3. *towards* an understanding of how this impact upon others causes a reactive effect on us, therefore modifying our behaviour accordingly; at the same time forming new, intuitively-sensed interdependencies as self-aware and self-determined individuals, perhaps with different groups of people to those we initially identified with. We can be said at this point to have ‘found ourselves’ and be seeking to express that self within a collective context for group benefit, having exhausted the possibilities of satisfaction gained from purely personal goals.

In esoteric astrology, as in life, the process isn’t strictly linear. Instead, our experience is complex and interwoven (see diagram 1.1)—we meander from one state to another, gradually learning on the way. It can be seen as a spectrum with unconsciously instinctive behaviour at one end and consciously intuitive response at the other, though which we progress via a series of *initiations*. It is also apparent that these three overlapping areas interact continually as we grow—along a loosely spiral path—as our consciousness becomes ever-more inclusive. Instinctive responses to life and the management of everyday existence comprise one area; individual consciousness with its emotional pleasures, realisations, angst, co-dependency and isolation another; and group consciousness with its intuitive grasp of connection, collective responsibility, inner networks and psychological peer interaction the third. There are several 3-fold or triple models that follow similar patterns, so it may be that we are tapping into an archetype. In modern esoteric astrology, the process can therefore be remapped, from a linear model into three primary *zones of development*:

Although we inevitably learn to live with more awareness, strictly speaking none of these zones is more ‘advanced’ than the other; all have their place, just as automatic responses and instinctual reactions are as much a part of our makeup as are our cognitive abilities. Intelligently-informed action and the resulting empirical experience, sensitive response, and strategic overview gained from the wider world of ideas, make for a rounded human life—a lack in any area means a deficiency in the whole. Ultimately, all have to work together as a balanced triad. Notwithstanding the overall sense of inevitable progress—we tend not to ‘go backwards’—growth and change can therefore be more organic and complex than—or as well as—linear and sequential. This threefold approach is explored in “The Three Zones section (forthcoming).

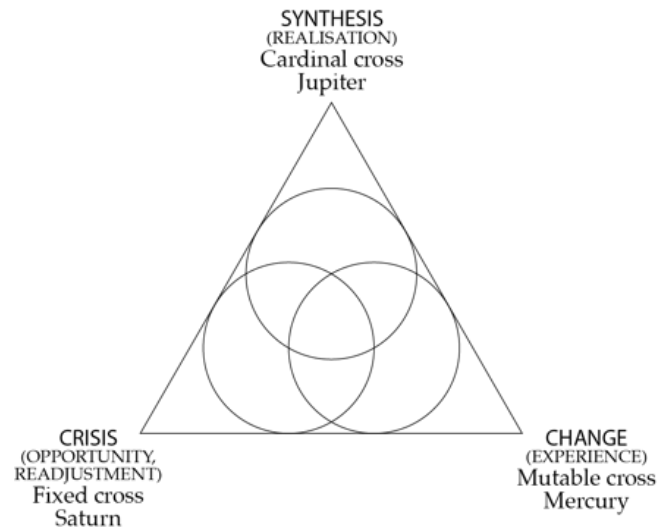


Figure 1.1: The three astrological zones of human development

As a human creation, Astrology itself has followed a parallel path of development. Detailed observations as early as the Neolithic laid the foundations for communities to locate their place on the earth within natural cycles, both within and beyond the individual human scale. This need and desire drove long periods of meticulous observation, until we became able to predict astronomical cycles in detail and use them to map or determine how to respond to these changes through symbolic cultural systems of association. Personal horoscopes—for individuals rather than important rulers or nations—appeared after this long initial period. Esoteric astrology aims to reconnect the individual with a wider collective process of group evolution, and to participate in the greater conscious process of human development in general.

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