

**Natal Astrology (Hermetic System)**  
**Love, Marriage, and Partnership**  
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Natal Astrology (Hermetic System)

Part VII. Love, Marriage, and Partnership

by C.C. Zain

Among its various useful functions in human life astrology gives precise and reliable information about whom to love and when to marry. It is understood, of course, that true marriage is the consummation of love, and that marriage without love is emotional and magnetic suicide.

It should also generally be understood that the most holy, sacred and pure function of human life is marriage, and that the most enabling and soul-developing responsibility of human kind is the bearing and rearing of superior offspring.

A marriage-less life, celibate life, is indicated in a birth-chart not by any harmonious relation of the planets, but always by severe discords. These discords thwart the purpose of nature, and warp the destiny from its happier unfoldment. And the manner which the repressed evolutionary forces find mischievous outlet, even when least suspected, is revealed by a great mass of critically compiled data in the current literature on psychoanalysis.

Neither is lack of offspring fulfilling the purpose of human life. To bear, and rear, and shelter, and educate to a higher destiny, children who will work for a better world, is one of the duties and most enabling functions of mankind. Any life missing this has experienced a great loss. Such lack of children is always shown in the birth-chart by serious discords. Harmonies do not produce barenness. And the home with a harmonious marriage partner and healthy, intelligent, growing children, is the foundation of the life of a nation, of social development in the world at large, and of emotional development such as tends to true spirituality as distinct from abnormal and sporadic psychism.

Let me cite those cults who would impose ascetic and baron lives upon the world in the belief that such lives are spiritual and holy, to the monasteries and nunneries that in both the New and the Old worlds flourished before the Christian era; and also since Christian times have held thousands and thousands of enthusiastic devotees. If the world was to have been perfected through celibacy and lack of domestic life it should have been a paradise by now. But critical analysis of history shows that the chief harvest these ascetics have presented to the world has been recurring and wide-spread delusions and fanatical manias; all of which psycho-analysis now explains as the logical result of such living. Lust, infidelity, licentiousness, all are destructive; but true love lies at the foundation of all constructive effort.

Yet it is true that even as some persons<sup>ii</sup>unless they become efficient in the practice of Mental Alchemy<sup>ii</sup>Have ill health, some persons have not enough wealth to buy

necessities, and some persons live without appreciable education; so also love and marriage to some persons are denied, or they bring so much affliction with them that their cost is too great and it is better they should not be entertained. But such a condition is no more to be desired than is ill health. It becomes a matter of making the best of a

1. deficiency that is shown in the birth-chart and is imposed by conditions that have arisen prior to birth.

Such loss is augmented by the present economic condition. For among men to a degree, and to a much greater extent among women, our industrial development is such that it ends to the production of neuters. That is, even as among ants and bees labor has become so specialized that a whole class of individuals is brought into the world expressly for work, and which has not the power of reproduction; so among humanity it has, in certain quarters, become so difficult to provide for a family that a class of individuals is developing who cares only for work, and has little or no inclination to trouble itself about domestic life. But such a life is obviously wanting in richness.

In a chart of birth Venus is general signifier of affectional matters as a whole. That is, if Venus is strong and well aspected, there will be success generally in the affections. This general significance broadly embraces love for parents, for relatives, for children, for friends, and for husband or wife. But if Venus is weak and afflicted there will disappointment generally where the affection are concerned. And the aspecting planet will show the cause of disappointment. If Mars is the cause, it will be due to rashness and impulsiveness; if Saturn, because of coldness and lack of expression; if Uranus, because of the unconventional outlook; etc. The specific field where the affection will find congenial expression and response, however, is not to be determined by Venus alone. For a person may be quite happy in marriage, yet be disappointed in children and quarrel with relatives and friends. Or there may be success where love affairs are concerned, and discord with relatives. So, in each field the planet ruling that department must be given careful consideration in order to judge if there is harmony or discord in it.

In the proceeding lesson I gave the rules for judging friendship. And while Venus indicates the affections in general, the friends should not be judged from Venus, but from the rules there stated.

Brethren and neighbors are judged from the ruler of the Third house and its aspects. If the Third is occupied by a discordantly aspected planet, or to a less extent if the ruler of the cusp of the Third be severely afflicted, there will be only hindrance from brethren. But if the ruler of the Third be well aspected, the brethren will be of great assistance.

The influence of the Father upon the life is to be judged by the ruler of the Fourth house primarily, and to a less extent by the Sun.

The influence of the Mother upon the life is to be judged primarily by the Tenth house, and secondarily by the Moon.

There is much closer relation between the influence of the mother upon the life, particularly as impressing the subliminal life in infancy, and the business adopted later, than is generally recognized. And the subliminal impressions received from the father in infancy have a much greater power to influence the home later, and to determine the conditions surrounding the end of life, than is usually suspected. But psycho-analysts are now recognizing the power of these infantile impressions to influence later development.

And where the attitude and ideals regarding the opposite sex are concerned. psycho-analysis

uncovers the fact that the infantile impressions received by a boy from his mother have a strong determining influence upon his attitude toward women in general and not infrequently are the determining influences that cause him to select a particular kind of wife. So, also it is found that the infantile impressions from the father likewise direct, in a great measure, the attitude of a girl toward all the male sex, and often become the determining factors in her selection of a husband.

We, therefore, better can understand astrologically how the Sun may secondarily represent the father, and also show in a woman's chart how the male sex at large will affect her life. And we can also better understand

2. how the Moon in a man's chart may be secondary signifier of the mother and at the same time indicate the influence upon his life of the female sex in general.

Then there is another relation of peculiar significance. It relates to love-affairs, pleasures and children. Those things are to be judged from the Fifth-house, primarily, and from the Eleventh house secondarily. Not that the Eleventh house has any direct influence upon children, but children are the result of partnership, and the Eleventh house, in a lesser degree, represents the partner's Fifth house. Yet when the partner's chart is at hand the number and kind and fortune or misfortune of children may better be determined from both charts. But the matter I wish to call to your attention is that love-affairs, and pleasures, and children are judged from the same house. There, therefore, must be an intimate relations between these things. To be more precise, where there is successful love, and pleasures in life, there are also harmonious children. And where pleasures and love are lacking, either children are denied, or they prove a source of grief and trouble. Children conceived in discord benefit neither their parents nor others. And the reason so many celebrities in history have been illegitimate children is that they were at least conceived when love was in the ascendant.

Next let us turn to partnerships. They are of various kinds, and as a whole are to be judged from the Seventh house. Just as when the ruler of the Fifth is strong and well aspected there will be success in love-affairs and with children, so when the ruler of the Seventh is strong and well aspected there will be general success in partnership. When the ruler of the Fifth is weak and ill aspected, children's whether one's own or another's will prove an affliction, and love-affairs will go awry, and anticipated pleasures will yield disappointment. And when the ruler of the Seventh is ill aspected and weak there will be trouble in connection with partnership.

This Seventh house is an important house in that it signifies the other person in general. Therefore, if a malefic is there, and afflicted, it signifies discord with others. And as discord with others often, nowadays, is solved in courts of justice, the Seventh house shows the tendency to law suits. In another age it would have signified not so much law suits as duels; for there are different methods of solving personal differences at different periods in the world. So, at the present day, planets much afflicted in the Seventh indicate poor success in law suits. They also indicate that the partner attracted will prove inharmonious. Therefore, a person with a badly afflicted Seventh will do well to avoid partnerships as much as possible. And I may also add that a person with a badly afflicted Fifth house will do well to avoid love-entanglements.

And in each case the nature and cause of the affliction or benefit that will be brought into the life is shown by the planet and its aspects. Thus the Sun indicates a person of authority; the Moon, some common, curious person; Venus, an affable, pleasant person; Mercury, a bright, witty, shrewd person; Mars, a quarrelsome person; Jupiter, a generous, jovial person; Saturn, a cold, calculating person; Uranus, a disruptive person; and Neptune, a visionary

person.

When afflicted and ruler of the Seventh of Fifth the Sun brings loss of reputation or position through partnership or love-affairs; the Moon afflicted brings much gossip; Mercury afflicted brings verbose bickering and disputes; Venus afflicted tends toward infidelity; Mars afflicted tends to strife and tragedy; Jupiter afflicted brings legal troubles; Saturn afflicted tends toward property and other loss; Uranus afflicted tends to unconventionality and separation; and Neptune afflicted brings seduction and ideals never to be realized.

Now marriage is not a simple condition to be judged by one house or by one planet. It is one of the most complex, and is the most important, of

3. human relationships. And it only can be adequately judged by a consideration of three distinct factors.

1. The general success where affectional matters are concerned. This is judged from the Fifth house and planet Venus.

2. The general success of all contact with the opposite sex. This is judged by the Sun in the chart of a female, and by the Moon in the chart of a male. That is, the magnetic influence of the male sex in general as affecting her life is shown by the position and aspects of the Sun in a woman's chart of birth. To an extent undreamed of by these unaware of such unconscious interplay of forces, a woman's health depends upon the vital forces radiated by her brothers, her father, her husband, and all the men folk she comes near. The kind of energy she receives from them is indicated by the harmony or discord of that center in her astral form mapped by the Sun in her birth-chart. Likewise, the magnetic influence of the female sex in general upon his life is indicated in a male chart by the position and aspects of the Moon. And man depends to a very great extent for health upon the forces unconsciously radiated by all the women he meets, and which blend with his own forces to produce that electric-magnetic balance which is so essential to power of constitution. The kind of energy he so receives depends upon the harmony or discord of that center within his astral form mapped by the Moon in his birth-chart. Man depends upon woman for magnetic power; and woman depends upon man for vital strength; and those who have no contact by speech or handshake, with the opposite sex become one-sided creatures. Thus does monastic life become an open avenue for all manner of fantastic belief and morbid obsession.

3. Marriage is a partnership. Therefore, we also must look to the house of partnership to discern to what extent partnerships in general are harmonious or otherwise. If partnerships are harmonious, so much the better. If they are discordant, it impairs marriage to that extent.

So, whether, and to what extent, a person will be successful in marriage, depends upon the center of energy organized within the astral body mapped by the planets ruling these three factors. From them one may discern in what way marriage may prove beneficial, and in what way it may prove disadvantageous. Every aspect to the planets governing each of these three factors will have its own story to tell. It will indicate the nature and cause of the trouble or advantage.

And in spite of the obvious purpose of nature to consummate life by marriage and reproduction, if there are too great afflictions shown in the chart where marriage is concerned it is better to live singly and divert the love energy into some constructive line of work. This should not be done in the spirit of being of too superior clay for so base a thing as marriage, but in the spirit of one who desires to make the most of whatever opportunities are presented for furthering racial advancement, and who is willing to work in the channel that to him will accomplish most in this respect.

However, a through study of the chart often reveals how the afflictions may be avoided by adopting certain arrangements in the marriage. I have known, for instance, persons who have Uranus afflicted in the Seventh, after making a complete failure of one or more marriages, to hunt for a partner who would agree to not restrict and curb their strong individualistic tendencies, and so finally attain a happy marriage. It may be, also, that a woman is fitted for business rather than for a home, and thus make a failure of marriage with a man who expects her to be a home-maker, yet is able to make a success of marriage with a man who understands her temperament, and is content to have her for a companion. And there are innumerable ways by which, when the cause of the difficulty is known, adjustments may be made to overcome tendencies toward matrimonial inharmony.

4. Most potent of all much forces to overcome the limitations imposed by the birth-chart are properly and volitionally directed thoughts turned toward building up harmonious centers of energy within the astral form such as will attract the desired conditions. The potency of the human will when intelligently directed can hardly be overestimated.

But now let us consider the subject of choosing a husband or wife. At the outset we must face things as they actually are, and not as in a wrong conception of nature's aims, people are often wont to imagine they should be. For the most substantial foundation for a happy marriage is physical harmony. People who are harmonious in ideas but inharmonious physically may become fast friends. And persons with the same spiritual aims, yet physically incompatible, may co-operate effectively and in admiration of each other for human advancement. But is there to be happiness in marriage the husband and wife must be physically harmonious.

The first thing to note, therefore, in judging matrimonial compatibility, is whether, and to what extent, the physical temperaments harmonize. This physical temperament is either electric, magnetic, or electro-magnetic. It is to be judged, disregarding aspects altogether, from the polarity of the First house and the Moon-sign. The Moon has particular dominion over the magnetic forces of both man and woman. The Sun largely governed the vital force in man and the constitution in woman; but in judging the physical polarity the Sun-sign should not be considered. Yet the Moon, general significator of magnetic life, should be given equal consideration with the First house.

Now a positive sign on the Ascendant tends to give an electric polarity to the body. A negative sign, however, on the Ascendant tends to give a magnetic polarity to the body. A positive planet in the First house is even a stronger influence toward an electrical polarity than a positive sign on the Ascendant. Also, a negative planet in the First house is more potent even than the rising sign to give the body a magnetic polarity. And of planets in the First house the one nearest the Ascendant is stronger than the others in determining the polarity.

The Moon in a positive sign tends to give an electrical polarity to the physical forces. And the Moon in a negative sign tends to give a magnetic polarity to the forces of the body.

When, therefore, the First house is positive and the Moon is positive by sign, we have a typical electric polarity of the human body. Also, when the First house is negative and the Moon is in a negative sign there is present a typical magnetic physical polarity. And the magnetic forces of a person typically electric will no more mix, blend, or fuse, with the magnetic forces of a person whose physical polarity is typically magnetic than oil will fuse with water. As a consequence, no matter how hard they try, two such persons can never harmonize physically, and if they marry misery and disease will follow.

The energy radiated by a person of magnetic polarity readily fuses and blends with the emanations of another person of magnetic polarity. And the forces of a person of electric temperament tend to combine harmoniously with the forces of another person of electric polarity.

But the vast majority of people are not so decidedly electric nor so decidedly magnetic as the types I have been discussing. They are, however, usually more strongly polarized toward one temperament or the other, although there are electro-magnetic temperaments whose forces are an equal combination, and those people can harmonize physically, to an extent, with any of the types. When the Moon is in a sign of one polarity and the First house is of the other polarity, the preponderance of polarity is determined by the sex. In a woman's chart it thus indicates she is more magnetic than electric; but the same configuration in man's chart would

5. indicate that he was somewhat more electric than magnetic in physical temperament.

So, in judging the possibilities of magnetic harmony between two persons, consider to what extent their physical temperaments are of similar polarity. To this extent their etheric forces will blend and unite, and to the extent their physical temperament are dissimilar in polarity will their etheric forces mutually repel and destroy. There this antagonism of temperament is quite decided they should not marry.

Now there is another factor relating to magnetic exchanges that should not be overlooked. It is based upon the relation between the magnetic centers of energy within the astral form. Thus when a planet in one chart occupies the same degree, or almost the same degrees, occupied by a planet in the other chart, and these two persons are brought in the same vicinity, there is an exchange of energy between these two centers that occupy the same locality in the astral form of each. The place in the astral body mapped by a planet in the birth-chart is the exact spot where a certain kind of energy is received from the planets and where it is again radiated into the world. It is a point both of reception and radiation. Consequently, two persons receiving and radiating energy at the same point in each astral body tend to a rapport at that point to the extent that each receives there the kind energy radiated at that point by the other. If the energy thus radiated is essentially harmonious it will tend somewhat toward harmony in the other, perhaps; but the actual effect seems to depend essentially upon the nature of the planets. It acts much as a conjunction in a birth-chart does. It gives prominence to the center of energy where received, stimulating it to increased activity, the nature of the activity being harmonious or inharmonious to the extent that the two planets are naturally friendly and to the extent that the radiating planet is well aspected. For instance, let us suppose that a well aspected Venus in one chart in the Tenth house occupies the same degree of the zodiac as the badly afflicted Mars in the First house of another person. These two persons would be strongly attracted to each other emotionally and magnetically if there were general harmony between the charts, for Venus and Mars are natural lovers. And the person with Venus in the Tenth would gain now energy for business enterprise, but as the energy received from Mars is discordant, there would be some difficulties attracted through it. The influence would be similar, though in less degree, to that obtaining if a discordant Mars could be placed in the birth-chart in conjunction with Venus. But the effect on the person with Mars in the First house would be quite harmonious. It would be much as if, thought in lesser degree of intensity, a harmonious Venus were to be placed in his First house in conjunction with Mars. It would tend to temper the aggressiveness of Mars and make his personality more affable and thus attract a more harmonious destiny.

Then again aside from magnetic relationships, it is often desirable to know how a partnership will affect the fortune. First and foremost in such a consideration the charts

should be judged singly; for in partnership one should not expect great benefit from one whose chart shows neither ability nor harmony in relation to the thing considered. Yet to a certain extent, and extent well worth while, regardless of ability, one person's chart may influence another's chart for good or ill in a certain line. Thus if Virgo is on the Tenth house in one chart, and Jupiter is in Virgo in the partner's chart, no matter what house it is in, the effect of marriage tends to bring a Jupiter influence into the Tenth house of the first person. In this manner it promotes business success. So also, if Saturn in one chart is in Taurus, and Taurus occupies the Sixth house of the partner, the influence of the marriage tends toward a Saturn in the Sixth house influence over the partner. In this manner an afflicted planet in the husband's birth-chart tends to attract afflictions

6. to the wife through the house occupied by the sign in her chart in which the afflicted planet is located in the husband's chart. Thus every planet in the chart of one tends to work out as it is harmonious or discordant, in the chart of the other, but through the house in the other's chart occupied by the sign in which the planet is located in the chart of the one. Therefore, it is possible to determine just in what manner marriage will affect the life and to what extent. But I must repeat, one need not expect wonderful business success from marrying a person who has no business judgment. Yet, nevertheless, if good planets in the partner's chart fall in signs ruling the business in one's chart, that influence will externalize as a power to attract better business conditions.

We have as yet considered only the physical and magnetic relations between persons. Before taking up the next important point, that of mental and temperamental inclinations, I should mention that I have never found any other aspects between the planets in one chart and the planets in another chart, than the conjunction, to have the slightest bearing upon harmony or discord between them. It is true that when the Sun in one chart is in Capricorn square to the Sun in another chart in Libra that they will not harmonize in viewpoint and motive but this has nothing to do with the square, but has to do with the signs for a Libra individual views things from an intellectual and social viewpoint and a Capricorn individual from a practical and utilitarian standpoint, and the same inharmony will exist if the Sun in one chart is in the last of Libra and in the other in the first of Capricorn, thus making a sextile instead of a square. The conjunction of a planet in one chart with a planet in another chart is an actual joining of radiant centers of energy; and it is my opinion that all other aspects between charts should be neglected.

The next point of importance is concerned with the general inclinations and interests. It does not stimulate the best of fellowship for marriage partners to both be striving in the same field of work, although there are exceptions to this rule. Neither should there be too great similarity in disposition. Two essentially aggressive persons will clash and two essentially timid person will be contemptuous of each other after a time. And where each has the same ambition there is all too often a competitive spirit that breeds jealousy and animosity. It is seldom that husband and wife are both novelists and have harmony. It is seldom they are both musicians and play the same instrument and can laud each other. Yet it is even more fatal to the ideal marriage for one of the persons to be completely wrapped up in one interest and the other person in an entirely different one. There should be kindred tastes, and the more so the better for perfect companionship. For instance, a Sagittarius man, loving the outdoors and sports in general, finds little companionship in a Virgo woman in so far as these particular tastes go. But if the Sagittarius man have Mercury in one of the angles of his chart he will find a mental companionship with the Virgo woman, although on his outings he will go alone. So, the Saturnine person, serious and laborious, will see nothing but frivolity and nonsense in the light banter and gaiety of the typical Venusian. And he will find in the Mars person an aggressive way of taking things for granted that will keep him constantly worried.

It is impossible to cite all the varieties of conditions that may arise in the relation of one person to another due to inclination. But in a chart of birth it is not difficult to discern just what a persons natural inclinations are. If these inclinations are toward study and deep thought, companionship demands that he be united to another person who at least has an appreciation of mental qualities. If the inclinations are toward social advancement, companionship calls for some social qualities in the partner. If the tendencies are toward adventure, the partner should have enough mars in the chart to make him or her appreciative of adventure. If the tendencies are essentially religious, the Jupiterian quality should also figure somewhat prominently in the other chart. If Uranus be prominent in the chart of one, there should be enough aspects to

7. Uranus in the other chart not to cause the latter person to consider the person entirely a fanatic. And if Neptune is in an angle in one chart, Neptune should be strongly aspected by Sun or Moon or Mercury in the other chart, even if it be not so powerful by position, so that the idealism of one will find a response in some measure at least in the other. The condition to be aimed at then, where the mental plane of marriage is concerned, is not that both should have the same ability or equal capacity, but that both should feel interest in the same line of thought and enjoy the same kind of activity. This is true companionship.

But better than mere companionship is the ideal condition in which the abilities of one are those most appreciated by the other, and the abilities of the other are those most appreciated by the one. The abilities not being identical, yet such as inspire mutual admiration, there is present these conditions that engender and sustain a mental and yet none the less potent kind of love.

There is still a third planet to consider in viewing the matrimonial relations; the spiritual plane. Perhaps we are not entirely justified in using the word spiritual except as term of designation, for the condition does not so much relate to the harmony or discord between the spiritual bodies of the husband and wife as it relates to their motives and moral outlook upon life.

Now the Individuality of a man or woman is polarized to the Sun-sign. This means that the line of energy connecting the Soul and the Ego enters the astral body at the point mapped by the Sun in the birth-chart. Further, the most deep-seated and fundamental bias of the character is shown by the Sun-sign. The motive for the life as a whole springs from the plane of activity shown by the sign in which the Sun is located. Thus the Aries motive is the Pioneer spirit and the  $i_c^{1/2}I Am i_c^{1/2}$  assertiveness. The Taurus motive is that of Practical Acquisition in some form or other, the  $i_c^{1/2}I Have i_c^{1/2}$  quality. So we find from the plane of individuality that persons born with the Sun in one sign understand the viewpoint and outlook upon life in general of those born with the Sun in the same sign. It is thus a source of compatibility, from the viewpoint of mutual understanding, for people to be born with the Sun in the same zodiacal sign. We find, also, that those born with the Sun in one of the Airy signs understand in a general way the outlook upon life of other persons born with the Sun Airy signs. The outlook is largely that of human association in each case. So also persons born with the Sun in the Watery signs get each other's viewpoint readily. But from the standpoint of Individual motive people born with the Sun in the Fiery signs find it difficult to understand the motives of people born with the Sun in the Watery signs; and those born under Airy Sun-signs find the same difficulty grasping the viewpoint of those born under the Earth-sun signs.

Therefore, for getting a similar viewpoint of life, it is a happy portent when people are born with the Sun in the same sign or in the same triplicity, or at least not in antagonistic triplicities. But there is a decided limit to the importance that should be attached to the Sun-sign alone. For there are many other modifying influences that may be brought into play.

Thus if one person has the Sun in a fiery sign and another person has the Moon in a fiery sign; even though the Sun be antagonistic by sign; nevertheless there will be a certain easy understanding between them. There will not be the same fullness of understanding that would obtain if the Sun-signs were both fiery, but the Individuality of one will find a common ground upon which to stand in viewing the Mentality of the other; and the other Mentality will grasp the inherent Individuality of the one. Then again, the Sun-sign of one may be of the same triplicity as the Rising-sign of the other. In this case the Personality of one will find a common ground of understanding with the Individuality of the other. And even when the Moon-sign of one is the same triplicity as the Rising-sign of the other, while there may never be any full understanding of each other's Individual viewpoints, yet the Mental outlook of the one will be so closely allied to the Personality of the other that it will yield a certain amount of satisfactory understanding.

We see, therefore, that from the Individual standpoint, or spiritual plane,

8. similarity of the Sun-signs has a distinct advantage; but we must not exaggerate the importance of his factor. For, after all, it is more important there should be complete harmony between people on the physical plane where they express themselves most freely, than on a plane whose activity is so modified by the Mentality and the Personality through which it is compelled to express itself. Therefore, in the matter of motive and viewpoint it is well to consider the inter-relation of the three important factors; Sun-sign and Moon-sign and Rising-sign. From a consideration of those three may then be determined to what extent and in what way the motives and outlook upon life will agree or antagonize what the motives and the outlook upon life, one with the other.

Now to give a description of the kind of a husband or wife that will be attracted by the centers of energy that have been organized within the astral body before birth, consider the Seventh house as if it were the First house of the husband's or wife's horoscope. In other words, reverse the chart, so that the Seventh becomes the First, the Tenth becomes the Fourth, and the First becomes the Seventh. Judge the disposition, temperament and general qualifications from the chart so arranged

Then to learn of the different opportunities to marry consider the Sun in a woman's chart and the Moon in a man's chart. The first aspect to which the Sun applies in a woman's chart signifies the first consideration of marriage. The planet to which the Sun thus applies by aspect indicates the kind of a man he is, and the aspect it makes indicates whether or not it would be a favorable marriage. The second aspect the Sun makes represents the second opportunity or proposition. In a man's chart the first planet to which the Moon applies by aspect represents the first opportunity, or first serious consideration, of marriage. And the planet to which the aspect applies indicates the kind of a woman she is and the aspect indicates whether the union would be fortunate or the reverse. So also, the second aspect to which the Moon applies in a man's chart represents the second opportunity to marry, and so on.

These favorable or unfavorable opportunities are fortunate or the reverse by comparison with each other, for the general fortune or marriage must be determined by the rules previously given. But if the first aspect made by the Sun in a woman's chart is to a planet indicating one temperamentally distasteful or if the aspect is an affliction, it will be well to pass by the first opportunity of marriage. This is particularly true if after the Sun makes a bad aspect it quickly applies to a good aspect of another planet, or to a better planet. In this case the second opportunity will be the better. In a man's chart if the Moon makes several aspects the woman indicated by the best aspect and planet should be chosen. And it is not a difficult matter for one conversant with astrology to determine which person is represented by a given planet and aspect. For the Jupiterian person is easily distinguished from the Mars

person, or from the Saturn person, or from any of the others. In this manner, while the Seventh house describes the partner in general, the planet to which the Sun or Moon applies indicates the choice among those who are eligible denoting each specifically.

In conclusion I should say a few words about Uranus and Neptune as affecting marriage. Any aspect of the Sun in a woman's chart to the planet Uranus tends toward unconventional conduct, and if the aspect be severely evil this tendency may lead to questionable actions. In a man's chart any aspect between the Moon and Uranus tends toward unconventional conduct with the opposite sex. And because of their independence in affectional matters these aspects to Uranus in either case toward separation. The aspects of Neptune to the Sun in a woman's chart, and to the Moon in a man's chart tend to a peculiar idealism regarding the opposite sex that brings dissatisfaction with the marriage partner and if it be a severe affliction brings seduction. And either Uranus or Neptune in the Seventh house is a strong influence toward separation from husband or wife. Aspects of either of those planets to Venus tends to attract romantic affairs both before and after marriage. So, on the whole, for happy and permanent marriages, even the good aspects of Uranus and Neptune to the signifiers of marriage should be missing; for both these planets influence toward restlessness and change.

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Part VII  
Love, Marriage, and Partnership

### **Examination Questions**

1. From what planet is the success with the opposite sex in general judged?
2. How is the physical polarity of a person to be judged?
3. Of what significance, in considering the advisability of marriage, is it when a planet in one chart occupies the same sign and degree as a planet in the other chart?
4. What aspects should be considered between the planets in one chart and the planets in the other chart when judging the advisability of marriage?
5. Should husband and wife have kindred tastes? 6. Of what significance is it in considering marriage when husband and wife are born when the Sun is in the same sign?
7. What three factors in their inter-relations between charts should be considered in determining the harmony of motive and viewpoint between two persons.
8. How may a description of the husband or wife be obtained from the birth chart?
9. What general department of life may be judged from Venus?
10. Where disappointment or loss in affectional matters is shown, how may the cause of the loss or disappointment be judged?
11. How should the influence of the mother upon the life be judged?

12. How should the influence of the father upon the life be judged?
13. What vital relation is there between pleasures, love affairs and children?
14. How should the success of partnership be judged?
15. How should the success with children be judged?
16. From what part of the birth-chart may the tendency to law suites be judged?
17. What are the three distinct factors that must be considered in judging marriage?
18. What is the most essential consideration in determining if two persons should marry?
19. Should people marry when their physical polarities are decidedly opposite in nature?
20. How may the effect of one person on another as affecting the different departments of life be determined from a comparison of birth-charts?
21. Is great similarity of disposition favorable to a happy marriage?
22. What conditions sustain love on the mental plane?
23. Why, in comparing charts as to marriage compatibility, should too great importance not be given to the Sun-signs?
24. What planet indicates the first opportunity to marry?
25. How may the best opportunity of marriage be selected from a study of the birth-chart?

This is the birth-chart of Mr. Lloyd George, who was at the head of the British government during the world-war.