

RULERSHIPS – SUN, MOON, AND ASCENDANT

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We have broached summarily the nature of the planets as rulers. It is about time to make a deeper study, in spite of the fact that the precise dynamics of the interaction between the energies of the planets and those of the signs/constellations has not been presented.

As we have said, the planets are centres of consciousness and energy within the solar system that perform functions corresponding to the centres as foci of particular ray energies.

This becomes explicit when we examine the division made between sacred planets and non-sacred planets, the latter expression being somewhat unfortunate in so far as it induces us to believe that the non-sacred planets should be in some way inferior. Although it is true that these planets (the Earth, Mars, and Pluto) have not attained the same development as the others in terms of cosmic initiations, they are nevertheless entities at a tremendous stage of evolution. In fact, the Earth's planetary ruler is in process of passing his fourth cosmic initiation, a fact which makes one realize the enormous difficulties we are experiencing in recent times, and which is why the Earth is in fact considered a sacred planet, even if mankind goes on living detached from reality.

For practical purposes as to the human constitution it may be said that the non-sacred planets (rather the symbolic veils of the Sun and the Moon) have to do with the development of the personality and with the centres below the diaphragm, whereas the sacred planets represent the link with the soul nature or the receptivity to causal energies.

The direct relations between the sacred planets and the rays are as follows:

First Ray – Vulcan

Second Ray – Jupiter

Third Ray – Saturn

Fourth Ray – Mercury

Fifth Ray – Venus

Sixth Ray – Neptune

Seventh Ray – Uranus

The table above indicates moreover the principal influence to which each of these planets is sensitive and which they undertake to transmit within the solar system, and which in any case represents the corresponding influence of the "soul ray" of the human being.

Exoteric, Esoteric, and Hierarchic Rulers

The more exact relation that can be established between the planets and the ruling signs is that the ray energies of the latter reach us through the ray energies of the planets – that is to say, always when we are speaking about the energies of the signs or about the energies of the planets, we are speaking about ray energies.

The ray energies of the signs are energies of constellations. Each ray energy reaches the solar system through three constellations, and each constellation transmits in this cycle – of indeterminate duration, probably 25 000 years – from one ray energy to three such ones. That is at least the information given, although it is logical to think that each constellation expresses itself through three ray energies some of which can be inferred in the particular cases. But the energy given for our knowledge is always the most important one, which the constellation transmits in this period. For example, it is said that the constellation of Libra transmits the third ray of active intelligence, which therefore is its principal function, even if it is possible to detect traits of the second ray in many aspects of the resulting psychology. Likewise, Gemini, which transmits energy of the second ray, shows undeniable characteristics of the third ray.

We must not leave out of sight the fact that the constellations are entities, more precisely, collectives of solar systems, and the psychology resulting from their influence, such as it may appear within the planetary sphere, shows traits that derive from the particular combination of ray energies being transmitted. That is to say, each sign has or promotes a “character”, which basically derives from the ray energies that it transmits.

Moreover, this distinctive “character” of each sign is strongly coloured by the nature of the planets through which it is distributed to us. Aries transmits rays I and VII, just as Capricorn does, which in addition transmits ray III. But the rays of Aries reach us through Mars and Mercury, whereas the influence from Capricorn reaches us through Saturn. At the same time, Cancer, transmitting rays III and VII, would be much more similar to Capricorn, if it were not for the fact that its energies reach us through Neptune, in pure state or being buffered by the Moon. The effort of the esoteric astrologer consists in putting these relations in the foreground while relegating the categories of cross and temperament to the background.

The energies of the planets are primary for the human psychology, and the energies which we are able to grasp and assimilate are the ray energies of the planets, which, in so far as we can examine, are not unique either, but fusions of energies on different levels which give each planet its particular “character”, exactly as the human individual obtains his distinctive character through the fusion of the ray energies of his different envelopes.

Let us briefly recapitulate the spheres of experience of the human being. The human being is a monad, or a primordial atom (a self), which expresses itself through its envelopes. These envelopes together largely make up that which we call the triple personality, and to the extent that the self identifies itself with its envelopes it is a personality or will attain that point of evolution at which it can call itself such a one. The fundamental characteristic of the personality, from the viewpoint of matter, is its intelligence and instrumental nature, that is, it is a mechanism for transmission by which higher energies can be received and expressed. From the viewpoint of consciousness, a personality is a separate identity which tends to persist and survive as such. From the dynamic viewpoint, the personality is basically reactive, a mechanism for more or less integrated response which moves because it responds to the impacts reaching it more or less intelligently in the best direction (for it).

That sphere which we designate as soul is, from the viewpoint of matter, mental (causal) matter with an extremely sharp vision of causes in the three worlds of human experience, so that it understands the functioning and purpose of the envelopes that constitute its mechanism. From the viewpoint of consciousness, it is perception on a large scale of the relations that make up the human network, giving rise to an expanding collective identity. From the viewpoint of the motion aspect, it is the determination of purpose of isolated unity within the whole, giving rise to a life with a purpose that is not reactive but self-determined in the direction which it perceives as right and best – that of the greatest good for the greatest number.

As we have seen, the consciousness aspect develops from the self’s identification with the personality to the self’s identification with the soul, first as intelligence which succeeds in controlling efficiently the whole of responses to personal aims and the power over its surroundings in order to succeed in the realization of those aims; secondly as perspective consciousness that makes it possible to develop a growing sensitivity to superpersonal objectives, so that the instrument is conditioned to respond to the dynamism of the higher energies that impact on it. In this, it ceases to react mechanically to horizontal impacts, does not any longer try to dominate its surroundings by imposing its will on it, and responds instead to the energies of the world of ideas (the causal world).

As seen from this perspective, the planets in their lower expression determine initially the reactions of the personality to impacts on those centres of the individual which are duly activated and capable of absorbing energies, the centres below the diaphragm to begin with.

The activation of these centres give rise to a behaviour that in its interaction with the environment is basically reactive, and creates the external conditions of the man. This is the position of the planets as exoteric rulers. Those energies of the signs of which the planets are carriers influence the man only lightly and diffusely to the extent that the centres above the diaphragm remain inactive and insensible to those energies. Mars, as ruler of Aries, affects the personality mainly through the sixth ray, and the dynamism of Aries makes itself felt only on mental (and not causal) levels depending on the mental development. The individual will be passionate and impulsive, and in so far as he reflects, he will justify his responses starting from the concept of the importance of his own self and the necessity of imposing it.

It can be said that the lower frequencies of the ray energies of the planets “carry” the higher frequencies of the ray energies of the signs, which latter energies will not be efficient until the corresponding mechanism of recognition is developed. When this is the case, the energies of the sign will begin to control the expression of the planet.

When a certain measure of subjective causal consciousness has been achieved, the causal centres begin to understand and become receptive to the higher energies of the signs, and in this case begin to express themselves by a play by different rulers, the esoteric rulers. The esoteric rulers impress on the personality a higher motive, derived from the understanding of how the energies of the signs can be used right in life, leading thus to their right application and to the right way of life. The causal life begins to pour through the personality, giving rise to a soul-infused personality whose main effect in life is the setting up of right relations and the radiation of causal energies to the environment, influencing the life of relations and simultaneously making the individual a dynamic factor that creates forms with great intelligence and constructive finality.

There is also another level of rulerships called hierarchic, which points to an even higher stage of development at which the life of relations yields to the assuming of responsibilities for the human collective, to the capacity for receiving energies from even higher levels and a great capacity for realization that affects the destiny of large collectives. We can relate these three levels to the three crosses – mutable, fixed, and cardinal – and to three generic stages of development – ordinary mankind, aspirants/disciples, and initiates. It is clear that very few individuals can respond to the hierarchic rulers, and that these people generally do not take an interest in astrology as applied to their individual destiny, but as a science of the energies that can be used to shape the planetary life.

It is necessary to keep in mind that a higher stage of development does not invalidate a lower stage. The personality is the means of expression in the worlds of man even for more evolved individuals, initiates and masters. To the extent that an initiate aims at communicating ideas to mankind, he will need to do it through a personality, in most cases through a physical organism and emotional and mental envelopes. That is to say, the exoteric rulers and their effect on the integrated direction of the personality are never out of service, and on the contrary may exhibit a high degree of efficiency and control of events.

Ascendant, Sun, and Moon

These three elements are highly symbolic, and yet the three focus and synthesize the whole of the astrological theme of birth. Since they are not planets they are situated in a different domain. Both the Sun and the Moon can be seen as symbolic veils that both hide and reveal definite planetary energies. The ascendant, or rising sign, represents the principal vibration that, descending from the causal envelope, hits the crown centre of the etheric envelope, and can succeed in manifesting itself through the esoteric ruler of the ascendant.

The Sun is above all a symbol of integration and synthesis, and a symbol of the monad in incarnation, at a definite stage of development and with a specific degree of identification. This degree of identification determines the degree of control that the self exercises over its

envelopes and, therefore, the extent of integration attained. At the outset of development, the self is totally identified with its physical envelope, there is a degree of unity between the self, the etheric envelope, and the organism that guarantees coherent activity. Even if this is not obvious, this integration of the organism with the etheric envelope was the dominant objective during the Lemurian root-race, and it took millions of years to achieve it – because, as we know, evolution is slow business. This culminated in a perfect integration between the etheric envelope and the organism, expressing itself as perfect health and physical skill, and the self identified with this integration and, therefore, incapable of impressing movement on its physical activity different from that dictated by its instincts.

Only when the self began to identify itself with the emotional envelope and to liberate itself from its identification with the physical envelope, only then was it in a position to control it in the direction determined by its desires, although only after having achieved the necessary integration between the emotional envelope and the etheric envelope after millions of years during the Atlantean root-race.

The state of consciousness to be attained during the Aryan root-race, which dominates to a certain extent in what we call the “West” and in the Westernized countries, is what we call mental polarization, the individual’s identification with his mental envelope in such a manner that he can from there control his emotional envelope after due integration between both. This last identification leads to that (relatively) final synthesis which we call personality. The so-called personalities in a strict sense, with a high degree of mental, emotional, and physical integration, are still very few, although with time they will be increasingly numerous. This will create real problems of planetary integration, since personalities, unless they are soul-infused, are typically very intelligent, disciplined, efficient, separatist, and egoistic, and use to carry out their aims by imposing their willpower on their environment.

The Sun, then, is the central element of the nativity in the case of the mentally evolved individual, because it indicates the degree of control that he can exercise on his life and his circumstances, based on his degree of self-consciousness and identification with the will aspect. The sun sign determines his basic attitude and his world view and life view, the abilities that he already can have at his disposal and the abilities that he can develop. The emphasis is on the fact that the sign creates a path of least resistance for the understanding of certain energies (qualities), the identification with them as enduring values, and the ability to apply those energies in the fulfilment of tasks (abilities). Success in this process leads to valuation of the self (acquisition of trust in self and in one’s abilities).

The exoteric ruler of the sun sign indicates the tool and fundamental function through which the integration of the personality can be achieved. For example, the Sagittarius individual, under the influence of Jupiter, is basically a “bon vivant” who tries to make the most of life in terms of sensual gratification, and anyone who “knows how to live” can easily guide others and become someone who has “knowledge of life”. Finally he can have social success as a guide in some sphere; the sign and the house where the planet is, Jupiter in this case, determine the possible specialization. Of course, it all depends on the individual’s stage of development. Jupiter in Pisces will incline towards consumption, whereas in Virgo the emphasis will be on maintaining the “physical shape”; later on the interests could yield to religious ceremonies or techniques of purity. The sun sign and the sign of the exoteric ruler generally use to be instrumental in the determination of basic abilities that become useful for the choice of a profession.

The esoteric ruler of the sun sign indicates the manner in which the solar perspective may widen and become receptive to the influence of the soul, and motivated to act on objective lines and with additional abilities; these influences are often perceived as external to the self until it learns how to recognize them, identify itself with them, and respond to them. They indicate activities less dictated by the compulsion of gaining one’s livelihood, and more open

to values of general interest. When the individual begins to centre his attention on the qualities and abilities indicated by the esoteric ruler and the sign where it is found, a certain measure of soul-infusion begins to take place, which often brings about a change of activity.

In general terms, the sun sign indicates the current problem of the man, the point on the path where he is found and the point where it is necessary for him to solve the problems arising from the right handling of the qualities and abilities of the sign. In the case of Sagittarius, there is the need for learning how to orient oneself correctly in reality, being capable of interpreting correctly the experiences had (Jupiter), in order subsequently to become aware of the planetary context (the Earth as esoteric ruler) and all the activities of interchange, communication, trade, and transport (domains of the third ray) that make up the planetary life. Then the Sagittarius individual can become a facilitator in any of these domains. Incarnation upon incarnation we are born in the different signs with the latent abilities of realization which are at our disposal to develop further and to correct the deficiencies in the handling of their energies.

As a ruler, the Sun is symbolically associated with Leo, and even if we know the planets which it veils esoterically and hierarchically (Neptune and Uranus), on the exoteric level in relation to Leo the screen is still veiled – although it is sensible to suppose that since the Sun is a generic transmitter of the second ray, Jupiter should be the veiled planet, given the great affinity that exists esoterically between the planetary and the solar entities. It is said that Jupiter could take the place of the Sun if it “were necessary”.

The ascendant, on the other hand, indicates a more subjective development that leads to possibilities of actualization and to new evolutionary pathways that open up with the effort to cultivate the qualities of the ascendant. In the same way as the solar sign corresponds to the development and integration of the personality, the rising sign has to do with causal development and with the display of essential qualities. This means widening the spectre of qualities to which the individual can respond, something that cannot happen without intentionality on the part of the individual. That is to say, they are not developed without the individual’s conscious dedication to their cultivation, so that he often reflects on them and on their application. This leads to some kind of initial contact with energies (ideas) in the brain, ideas that the individual has to learn how to handle and understand according as he has the corresponding experiences. By means of a visual representation of his future abilities, that which is known as the technique of “as if”, the individual is building the bridge between the mental consciousness of the personality and the causal consciousness.

In many cases the contrast between the sun sign and the rising sign helps to understand what in each case it means to progress or build the future according to the law of destiny. The solution of the problems of the present depends not only on the right use of the energies but also on perception of the context in which one acts, which in the present is superconscious and is becoming clearer to the extent that causal consciousness is deployed and the future is perceived as the finality of life, the finality of the collective to which one belongs, the becoming aware of the function of the collective in the planetary order.

In any case, that function remains focussed most clearly through the esoteric ruler of the ascendant, because through its position in sign and house we can better see how the qualities of the ascendant can concretize in attitudes or how they can be applied to definite activities. One has to keep in mind that the development of the individual’s consciousness in the sense of his becoming able to grasp energies and ideas through a process of active meditation has to do, above all, with a subjective effect in the individual’s identification with their corresponding influence that radiates on his environment.

Although neither the sun sign nor the rising sign indicates neither the personality ray nor the soul ray directly, the rays being transmitted by both signs may point to a corresponding active subray.

From a more esoteric viewpoint, personality is understood as a fragment of the causal envelope that is detached at each incarnation and accompanies the first triad and without which the monad would be without self-consciousness during incarnation. The personality ray is always different from the ray of the causal envelope (or soul), due to the number of causal molecules of the given department. The personality is infallibly consolidated by means of its opposition to the causal envelope, which during incarnation is managed by Augoeides. Hence the age-long confrontation between “soul and personality”.

The coincidence of sun sign and rising sign thus is not usually a factor that helps to differentiate between the two aspects. The qualities of the rising sign are usually interpreted according to personal interests, and it takes a longer time to discriminate between the more impersonal outlook of the ascendant and the personal sphere.

The Moon is definitely a screen that veils the influence of other planets. On the one hand, a moon, planetary or cosmic, is always the remains of a dead body, a decomposing corpse with harmful effects on space. It lacks radiation of its own, but until it has dissolved completely the miasmas of its decomposition can condition negatively the development of the consciousness being affected, since it nourishes the lesser lives, or lunar lords, that make up the envelopes. Therefore, the Moon represents the opposition of the lunar lords (physical, emotional, and mental elementals) to the intentions of the solar angel (Augoeides). This opposition arises from inertia, or the tendency of the envelopes to go on moving as they have always done, motion acquired in the past which tends to reproduce itself mechanically. That is to say, the Moon represents the habits and patterns of behaviour acquired in the past which act as a hindrance to the acquisition of new qualities.

Therefore, even if the lunar sign can indicate a successful process of automatization, something that we can do well without thinking, yet it is necessary to direct one’s attention so that such automatic activity does not interfere with the more conscious processes emanating from the Sun. Generally, the solar aims directed towards the acquisition of abilities that the individual deems necessary are hindered by the mechanical and repetitive patterns that emerge from the subconscious – that is to say, from the past.

In this sense, the solar consciousness is the consciousness of the monad focussed in the present, the Moon represents the vibrations of the subconscious acquired in the past (in past incarnations), and the ascendant the way of access to the future potential which is still superconscious.

It may be said that the royal road is to constantly remember the goals that the self has set, provided it has set any, and to face with indifference the vibrations of the opposite sign which arise from the subconscious. Nevertheless, in most cases it is necessary to transmute the lunar influences. The main process of transmutation occurs when the lunar influences are seen as they are and the individual stops justifying them. Many of those vibrations can be useful, but often they thwart the aims of the self-conscious self when it yields to them and assents to them in defence of the “spontaneity” of the individual (which generally means that he gives up his control).

The process of transmutation is one in which the reaction patterns of the envelopes is reconstructed, that which is called the reconstruction of the personality, a process of white magic, in which the monad itself is involved under the auspices of Augoeides, or the solar angel – which obviously presupposes a high stage of aspiration and a readiness to submit to the necessary discipline. Rather than grappling directly with the lunar lords, which always arouses strong opposition, the self proceeds to align with its Augoeides in the most efficient way possible, so that the vibrations of Augoeides himself influence the lunar lives. In this can be seen the axiomatic value of not directing attention to the past nor to what is negative. It is not about denying the existence of the negativity coming from the past – abundant in the lives of everybody – nor about disregarding the so-called defects (lack of qualities), but about

cooperating with Augoeides in the building of new patterns of response by learning the rudiments of white magic and about putting the lunar sphere in direct contact with the authority of Augoeides (a triangular process).

Then the influences of the planets veiled by the Moon – Vulcan, Neptune, and Uranus – can become efficient in the reconstruction of the personality in the physical (Vulcan), emotional (Neptune), and mental (Uranus) spheres. The Moon as exoteric ruler in Cancer veils Neptune, which means that at the early stages of development the sensitivity represented by Neptune is fortunately buffered and the individual does not record the countless impacts which his emotional envelope receives from the collectivity and which would sink it into a highly counterproductive psychosis and an insuperable obstacle to the acquisition of self-consciousness. In such a case the Moon vibrates with the energies of the fourth ray of harmony through conflict, and the life of relation is more conflict-ridden than anything.

In Virgo the Moon as esoteric ruler makes way to important corrective processes in the etheric sphere under the influence of Vulcan, but also to Neptunian processes of emotional purification. And in Aquarius, the white magician has also at his disposal the energies of Uranus to transform the mental life of the collective.

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