

The Auxiliary Constellations

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Connected with each sign of the zodiac there are three constellations which comment on the problem of the disciple in each sign and indicate its solution.

The three constellations help sketch the field of activity of the individual in incarnation and the work of the disciple in each sign. In that sense, the ideas of development implied in each constellation are at the disposal of the whole sign. However, each constellation tends to relate to the more specific work of a certain decanate. The order proposed here, therefore, is neither exact nor final. The study of the auxiliary constellations thus serves as an introduction to a more detailed study of the decanates.

The technique of the decanates emphasizes the ruling planets, and that is why we briefly state, by way of orientation, on what it is based. There are two schools with respect to the decanates; the Hindu School, represented by Alan Leo, and the Chaldean School, represented by Sepharial; astrologers of whom the modern student scarcely knows anything.

The Hindu School divides each sign into the three zones corresponding to the signs of the triplicity, so that the first decanate is assigned to the sign itself and the two remaining ones are assigned in the zodiacal order, and determines in this way the rulers of the decanates, which are the exoteric rulers of the signs. The Chaldean School starts from another principle of attribution, the orbital sequence of the seven classical planets in descending order: Saturn, Jupiter, Sun, Mars, Venus, Mercury, Moon. The series begins with Mars in the first decanate of Aries. D.K. generally uses the rulers of Alan Leo to grant them a greater esoteric significance, but not always; sometimes he uses the rulers proposed by Sepharial, and on a few occasions other different ones. Hence there is a certain confusion, which only a more detailed study of the decanates will be able to dispel.

Aries

The myth: *Cassiopeia, consort of Cepheus, the King of Ethiopia, presumes that the beauty of her daughter, Andromeda, is greater than that of the Nereids, daughters of Poseidon. The latter sends a sea monster to lay the coast waste. The oracle of Ammon tells Cepheus that the only way to save his kingdom is to sacrifice Andromeda to the monster. Andromeda is chained and left to the mercy of the monster. The hero, Perseus, appears and negotiates his rescue of, and marriage to, the girl with her parents. When the monster appears, Perseus uses Medusa's head to turn it into stone, breaks the chains, sets Andromeda free, and marries her.*

Cetus (Jupiter) – 1st decanate

Cetus is the monster of the unconscious which engulfs consciousness. Thus it symbolizes the possibility that incipient consciousness is engulfed anew by the sea of the subconscious, of monstrous dimensions. A monster is at the same time an omen and a warning of danger, a signal from the superconscious. There is the danger of decline and apparent retrogression. Whereas the stages of development cannot be undone, yet the levels of each stage are on a scale where we fluctuate up and down on a daily basis and even more so from one incarnation to another. It is necessary, therefore, to hold the ground gained and avoid relapses as far as possible. In the beginning of a new phase, however, the prospects of development command the attention, and Jupiter tends to be inordinately fascinated by the exploration of the

possibilities, being absorbed by the environment. At the last stage the disciple is engrossed in the divine plan.

Cassiopeia (Sun) – 2nd decanate

Cassiopeia is the enthroned queen, matter reigning with total control and in excess. In the myth there is no punishment for her *hubris*, save the necessity of solving the problems she creates. It is obvious how arrogance and boasting limit development, being simply ways in which the individual signals status and stagnation, feeling stupidly confident in his own possibilities and sensing no need to demonstrate them. Moreover, arrogance and boasting rightly understood are the path to a greater development. One should set up goals beyond one's actual possibilities, claim capacities not yet gained and boast publicly about them. In this way one remains committed to developing them, mobilizing all one's resources, failing miserably otherwise. In this way, too, humility and wisdom are developed. Gauging its powers more exactly, also the material form of the personality acquires a sense of proportion, contemplates the immensity of the development to come, and sets up even more ambitious goals with a more precise sense of time. The Sun must shine in this decanate.

Perseus (Mars) – 3rd decanate

Perseus, the awaited one, is the hero who saves. This he does by brandishing Medusa's head, which is a symbol of the power of reflection and meditation. The serpents of the head indicate the power of matter subjected to the mental will. Looking directly at Medusa means being turned into stone, being made an object of the capacity for fixation of the mental principle. In one sense it means the possibility to become fascinated or enchanted by matter. In a higher sense, Medusa therefore represents the magical power of the mind to precipitate, by means of the active principle or the will aspect, that for which Andromeda is waiting. Therefore, in this decanate one must struggle to try to fix a higher principle to act on the mind, awakening the mind from its enchantment, which keeps it in a state of passive submission, and initiating the creative process of conceiving new forms.

Taurus

Eridanus (Saturn) – 1st decanate

Eridanus is the river of life or the river of the judge (Danus), the river into which Phaeton falls. It is about preventive justice (*eri* = early): the fall of the light (Phaeton) before it burns the earth. Or protection from premature knowledge. The river of life must follow its course of interconnected causes and effects, so that experience must precede knowledge of the effects precipitated. Saturn here indicates the law of sowing and reaping, and in many cases the setbacks resulting from the wrong handling of the energy of desire as seen when someone achieves what he wants without having calculated the consequences. Saturn brings about these consequences as quickly as he can within the sphere of the individual so as not to allow them to expand unduly and cause even more damage. In time and with experience, trust in the law opens the one eye to the knowledge of those laws which rule the precipitation of what is necessary.

Auriga (Mercury) – 2nd decanate

Auriga represents first of all Erichonius (earthly discord), the deformed son of Athena and Vulcan, an illicit and ugly god who must restore harmony and beauty in the earthly sphere. The constellation is also called the cart, because he had to devise a horse-drawn cart to be able to move. In this way Auriga is the driver of the cart or of the envelopes of incarnation, working arduously to produce harmony and integration starting from initial discord. Auriga is

the human monad in charge of the envelopes in their different phases of integration, from the purely physical to the integration of the personality and the fusion of the personality with the causal envelope. Mercury acts here as the energy of the fourth ray, adapting and adjusting intelligently the different factors in incarnation. In the heavens Auriga carries a goat on his shoulders, Amalthea, the goat which suckled Zeus and which was raised to heaven after Zeus broke one of her horns and so made her the first unicorn (monoceros), and made out of this horn the first cornucopia or horn of abundance, unlimited availability of resources for development in accordance with the law.

Orion (Venus) – 3rd decanate

Orion is the great hunter, Uru-anna or the Light of the Heavens to the Chaldeans, always accompanied by Sirius, the hunting dog. He represents the inevitable dynamics of the higher worlds, determining the limits of the movements allowed to matter and the rule of law. The individual in incarnation under the guidance of Augoeides has to liberate himself from the destiny of the collective and to cease being an easy prey of circumstances. He must therefore become a hunter and draw the energies of his envelopes to conditions in which they can be handled. In the myth, Orion, acting by force and without intelligence, is blinded, but Vulcan and the rays of the Sun restore his perception of the higher values. Finally Orion shows in his belt the stars called the Three Kings, the symbol of final attainment and of the second triad.

Gemini

Lepus (Jupiter) – 1st decanate

The hare represents frenzy of searching, irregularity, unchecked fertility, madness or unreason; that is to say, maya or all the patterns of automatic and chaotic movements caused by illusion about the etheric envelope. In Greek, the constellation of the hare is called Lagos, from the root *sleg-* (slack, loose, but also to satiate, to calm). All of this points to the relation of Gemini to the etheric world and the directing of physical activity – the activation or deactivation of the etheric envelope, resulting in frantic extraversion due to hyperactivity of the centres, moderation or equilibrium, or laxness because of excess of relaxation (for example due to heat in tropical countries). The symbol of the dogs in pursuit of the hare means the search for control of the etheric envelope either by the emotional factor of desire seeking its satisfaction or by the causal envelope trying to shape forms.

Canis Minor (Mars) – 2nd decanate

The two twins in Gemini are Castor and Pollux, personality and soul, or the two parts of the causal envelope resulting from its division at incarnation. Canis Minor symbolizes the personality or Castor. The principal star of the the constellation is Procyon, the star rising before Sirius, the Dog Star. In natural science the name Procyon has finally been made to designate, not dogs but procyonides or raccoons. It is true that raccoons do not have a close phylogenetic relation to dogs, but they are a good symbol of the forces of the personality: extremely intelligent predators with a delicate sense of touch based on hypersensitive and efficient front paws and a likable and deceptive mask. The second decanate implies conflict between the little dog and the great dog which is solved when the the raccoon's slyness is transformed into the dog's availability for training and aspiration towards it and finally into capacity for inspiring others to right action

Canis Maior (Sun) – 3rd decanate

The Great Dog is Sirius, the soul, or Pollux. The raccoon pursues the hare, but ends up being burnt by the heat and the heightened energy voltage of the causal levels. The star of the dog is

the star of the dogdays, and Sirius means being burnt by the sun, also being dazzled by its splendour. In the third decanate of Gemini there is the possibility of being blinded by the accumulation of knowledge first and foremost to be able to shine and light up the nature of problems. The duality of the two suns is present, but the one decreases and the other increases until finally the lesser light disappears within the greater light. The identity is unified and the etheric centres of the brain have access to causal wisdom.

Cancer

Argo (Venus) – 1st decanate

Argo is the ship of the Argonauts, Noah's ark, the vehicle in which one begins the great adventure of consciousness development – a collective journey in pursuit of causal consciousness (the golden fleece) starting in Cancer and peaking in Capricorn. Extending between these two signs, Argo has in modern times been divided into lesser constellations (the Keel, the Sail, the Stern, the Compass, Canopus). In spite of this or perhaps due to this Argo is still the symbol of the integration of the personality effected along the journey from causalization (Cancer) to the third initiation (Capricorn). Venus rules this decanate in the fact that all the pieces end up being fit together thanks to the acquisition of perspective consciousness.

Ursa Minor (Mercury) – 2nd decanate

The myth: *Beautiful Callisto is one of the nymphs, virgin hunters, of Artemis. After being impregnated by Zeus she was expelled and transformed into a bear. Callisto gave birth to Arcas, who was hidden and protected from Hera's wrath. Arcas grew up and was a hunter until one day he met his mother as a bear and intended to kill her with an arrow. Zeus hindered that tragedy and put both in the heavens as the Great Bear and the Little Bear.*

The Little Bear is also Melissa, one of the nymphs, the one who nurtured Zeus with honey. Through the Polar Star, this constellation has always been the one chosen to constantly indicate the north. In this way it means a focal point of attention, the directing function of the will, and the point of reference that enables orientation, in short: the process of alignment. Arcas gave his name to Arcadia, the mythic country of abundance or utopia. And from Arcas also come primordial rule and model. By mental development, in this decanate of Mercury, it is possible to reset the course through rational aims and to build a better vehicle according to causal models and archetypes.

Ursa Maior (Vulcan) – 3rd decanate

In other cultures, the Great Bear is called the Ladle, the Wain, or the Herd, thus bringing the collective nature of human destiny to the fore. In fact, the seven stars that constitute its principal shape, the source of the will aspect and of the seven rays for the solar system, are only a small part of the numerous collective of stars that composes the constellation. In antiquity it was also known as Helix because it always turned around the pole – without ever setting to “drink water”. Callisto, the nymph, is the prototype of the composition of beautiful calligraphic forms and of their contemplation by the aid of a kaleidoscope. Virgin matter (recalcitrant to the impression of the will aspect) is treated in this decanate with the determination of Vulcan.

Leo

The myth: *Apollo gave a banquet to Jupiter and being in need of water he sent the raven with a cup (Crater) to fetch some. On its errand the raven saw a figtree, and resting there until the figs ripened, it feasted on them until, remembering its errand and fearing the wrath*

of Apollo, caught a serpent (Hydra) and on its return made the excuse that the hydra had hindered it from filling the cup by obstructing the flow of water from its source and so causing the delay. But the lie did not succeed in deceiving the god, who imposed as punishment that the raven would not drink until the figs ripened. Apollo placed the Raven (Corvus), the Cup (Crater) and the Serpent (Hydra) in the heavens as reminders, so that the serpent protects the water from the eternally thirsting raven sitting before the cup, unable to drink.

Hydra (Mars) – 1st decanate

The serpent is among other things a symbol of illusion; the water serpent is thus particularly deceptive, denoting permanent desire or thirst and illusion, a constant source of motion. The relation between Mars, solar plexus, and struggling and competitive desire is focussed in this first decanate of Leo as the triumph of the principle of *ahamkara*, or the delusion of the limited perception of the personal self as a separate entity. In the non-evolved Leo individual, this tends to demonstrate as imposition of his own will. In the advanced individual, the decanate of Mars introduces the element of fight against the illusion of the personal self.

Crater (Sun) – 2nd decanate

The Sun as symbol of self-consciousness meets in the Cup the support of the causal envelope. The access to the content of the cup (permanent self-consciousness and true memory of the past) brings special disciplines with it, in particular the disidentification with the form and desire – abstention from drinking from the fount of emotional identification. At the same time, the Cup shows what still remains of the reaping for liquidation. Causal consciousness indicates clearly the errors committed and the way in which to redress them, the introduction of right behaviour. This leads to glandular balance and to vitalization by the causal envelope – this is connected with the whole symbolism of the cup and the blood: perception of what is right → right action → irradiation (etheric centres, glands, bloodstream). The second decanate of Leo is particularly vital.

Corvus (Jupiter) – 3rd decanate

Intelligence without wisdom, or narrow shrewdness, does not see beyond shortsighted opportunism. That distorted identity which we call personality does not see farther than its nose, and its intelligence is incapable of planning a sustainable development and, therefore, to control destiny. The bird of auguries is thus related to Jupiter and his capacity for prevision, which is nothing but perspective consciousness. Therefore, this third decanate introduces in Leo the development of higher mentality in connection with display of what is potential and planning of the future which becomes the true science of destiny.

Virgo

Coma Berenices (Mercury) – 1st decanate

Berenice (Veronica – carrier of victory, *nike*) promises to sacrifice her beautiful hair if Ptolemaeus III of Egypt returns safe and victorious from the battle, which happens. This sacrifice corresponds to the exaltation of Mercury in Virgo and his rule in this first decanate. The hair is often a symbol of connection to the unconscious and receptivity to its contents. This receptivity, including its possible superior aspects, is sacrificed to give scope to the development of the analytical mind and discrimination.

Centaurus (Saturn) – 2nd decanate

The centaur is the symbol of the union of mentality and instinct in the human being. Saturn in this second decanate links Virgo with the process of domestication and purification of the animal nature through discipline (having speared the Wolf, the Centaur brings him to the Altar). Chiron is the centaur healer capable of using his hands and plants for medical and therapeutic purposes. After diagnosis, the problems are treated and solved following the treatment prescribed. The humility implicit in the decanate furthers active discipleship.

Boötes (Venus) – 3rd decanate

Boötes or the Ox-Driver makes in reality the Great Bear and the Little Bear turn around the axis that indicates the north – the Polar Star. He is the symbol of the plough and of agriculture, exalted by Ceres. In the esoteric history, the lords from Venus introduced wheat and bees as creative factors of civilization in the human collective. The cultivation of the earth is the factor starting the advance of reason and the recognition of the fact that matter is the motherly principle that nurtures and whose expedient care enables in time the development of consciousness. It is the task of the beings from Venus, the solar angels or Augoeides, to promote the cultivation of the individual so that in due time the qualities and capacities cultivated are reaped.

Libra

Crux (Venus) – 1st decanate

The cross in Libra means crossroads and is the symbol of that process of deliberation and decision which permeates the whole sign. Francis Bacon used the word “crucial” to denote such an experiment as demonstrated the truth of a hypothesis and invalidated another. This process also symbolizes the choice in the myths between a door that leads to life and another that leads to death. An experiment which to be successful requires the development of the four cardinal virtues enabling one to manoeuvre in the labyrinth of matter: justice, courage, wisdom, and temperance. The cross is likewise the symbol of the balance in which one has to weigh pros and cons and reach a final judgement. What is developed in Libra is capacity for judgement, discrimination between higher and lower, and determination as to the path to be followed.

Lupus (Saturn) – 2nd decanate

The wolf is the symbol of the lower mental nature unable to distinguish what is possible from what is right. In the myth, Lycaon puts the gods to the test without any understanding, just like many acts of lawlessness are committed in modern science, and was punished for that. The analytical and scientific Martian mind, of the sacral centre, which easily turns to vivisectionism, must be sacrificed, and hence is Lupus ultimately carried to the altar to be sacrificed. In various languages “lyceum” (Lycaon) designates a centre of higher education, according to the Greek tradition of the school of Aristotle, for the transmutation of intellect into wisdom, understanding, and impartial judgement.

Corona Borealis (Mercury) – 3rd decanate

Right decision and sacrifice lead to coronation. The higher intelligence of Ariadne permits her to get out of the labyrinth of matter. As she was transmuted into wisdom she was rewarded by the god Liber with the crown of seven stars – the seven centres of the head or the glorification of the matter aspect. She is disdained by the hero, Theseus, who, as he aspires to glory, will

have nothing to do with matter and leaves intelligence to its fate, a common error with the mystics. Mercury denotes in this decanate the necessity of crowning the efforts towards control of the material forces with a brain mechanism sensitive to higher guidance.

Scorpio

Serpens (Mars) – 1st decanate

Wherever it appears, Serpens represents the illusion of matter, also the poison or potion that enchants and fascinates. Proserpina (Persefone), who emerges coiling from Hades, is a lunar symbol, the cyclical emergence of the patterns of the subconscious under the rule of Pluto. It is the mechanical character of those patterns which casts their enchantment over everyday consciousness, collective hypnosis or obsession. In short, an effect related to Pluto, an exercise of anti-evolutionary power that hampers the display of free will. This first decanate is thus the centre of the fight against sleep and the struggle not to cede the power to decide.

Ophiuchus (Jupiter) – 2nd decanate

Ophiuchus is the one who takes up the serpent and struggles against it. He is none other than Asclepius, taught by Chiron, the archetypal founder of medicine. The word “medicine” is of the same root as the word “meditation”, which means the reflective principle of man, reflection as the active principle of healing and the antidote of the soporific poison. The symbol of medicine is a staff with a serpent. The final result of human development is the transmutation and ascension of the serpent of matter, which is coiled up at the base of the spine until it flies as the dragon of wisdom (Jupiter, Augoeides) through a unified and not double channel (as in the caduceus of Hermes, symbol of commerce). This is a decanate in which death and illness are overcome, the forces of regeneration and correction are turned into those of healing.

Hercules (Vulcan) – 3rd decanate

Hercules is the disciple triumphant, the model to be followed by the individuals of the fourth kingdom. Curiously enough, in the heavens Hercules does not confront the Hydra (struggle that symbolizes the second initiation), but the triple-headed dog, Cerberus, announcing the definitive triumph of Hercules in the portal of Capricorn (the third initiation). In this decanate, Vulcan supersedes the Moon, signifying the total control of the lunar nature by means of the creative power of the will. A decanate in which one can hear the beats of the hammer modelling the response mechanism and the use of creative magic force.

Sagittarius

Lyra (Jupiter) – 1st decanate

The myth tells us that Hermes discovered the sounding power of dried entrails strung on a tortoise shell, and in this way constructed the Lyre with which he presented Orpheus. Consequently, Sagittarius has an obvious relation to sound, its both constructive and destructive capacity, and to the necessity for the disciple to learn how to control the instruments with which he can emit sounds, his mind and his speech, and for him to be truthful and harmless (the lyrebird is notorious for being a mendacious imitator; compare also the work of Hercules in Sagittarius). The tortoise is also a symbol of what is archaic, a dweller in hell (tartaruchos), condemned to carrying its house on its back for not having wanted to abandon it to be present at the wedding-feast of Zeus. Thus a symbol of involutory elemental matter, called esoterically the “army of the voice” because it must be controlled by sound. Vega, the principal star of the constellation, was once (12 000 B.C.) the polar star, and is called the

“falling eagle” by the Arabs. In this first decanate, there is emphasis on the predatory aspects of Sagittarius on the common wheel and the capacity for pursuing higher preys.

Ara (Mars) – 2nd decanate

On the altar is celebrated, among other things, the defeat of the Titans at the hands of the Olympic gods, indicating the end of those principles which ruled in the previous solar system and which were based on the development of the intelligence of matter, and the coming into power of other planetary gods centred in the the development of consciousness and in quality. It is also the place where the sacrifice of the Wolf is performed, the intelligent predatory principle – ruled hierarchically by Mars and Sagittarius – and elevated in this manner. On the altar offerings are made presided over by the fire, where on the one side there is a focussing on what is essential and a concentration of the energy and on the other side the impure forms (of lower quality) are reduced by the fire to their constituent elemental forces, a process in which they are redeemed. It also represent the fire of idealism and the devotion of the sixth ray and of Mars. Last it means propulsion, the mechanism of propulsion and ignition of a globe, which makes it possible to raise the frequency and dedicate all forces to the achievement of an ideal. It is the task of the human being to regulate this fire in order to have at his disposal the emotional motivation necessary for advancement.

Draco (Sun) – 3rd decanate

In one sense Draco is Ladon, the dragon of the Hesperids, which Hercules meets in the opposite sign of Gemini. The Indo-European root *derk* means to see and the Greek root *drak*, monster of the evil eye. In any case, it is about the Serpent of Wisdom which must rise, flying above the serpent of matter, a process in which it kindles the fire on the altar. The vision of Draco is the vision of the aim of Sagittarius, a vision that in itself means the possibility of rising. It also points to the fusion of intelligence and wisdom, necessary to avoid getting burned. Hence the Dragon guards the fire at the base of the spine. The vision of the Dragon is also related to the radiant effect, perceived subjectively, of the Dragons of Wisdom (Planetary Rulers and Solar Angels), the incipient activation of the inner senses enabling us to grasp subtle relations and finally the structure of the world of unity, or the essential world, symbolized in the diamond network pattern on the skin of serpents. It is the perception that affords the participation both in the terrestrial etheric web, essential to the Archer running the ways of the Earth, and in the collective web of the cosmic ethers – the diamond aura of the Buddha (buddhi).

Capricornus

Sagitta (Saturn) – 1st decanate

Sagitta is the arrow killing the eagle which torments Prometheus. All the work of Hercules in Capricorn has to do with the final liberation of the human soul from the obsessive, straining, and fixating effects of the negative patterns of the subconscious (Pluto, Hades). Charon (Hermes Psychopompe) receives an obol, which is not only a payment but even more basically that marking (obelos, obelism) which was made in the ancient manuscripts to indicate such parts of the text as should be eliminated or corrected. That is to say, it refers precisely to those negative patterns and errors of perception which engender the Dweller. For this reason, Hercules, who has nothing any more to amend, does not pay Charon. Cerberus permits entry but not exit: good intentions do not suffice, but only complete stifling of (withdrawal of attention from) the hypnotic effect of the past, and finally, Sagitta, shrewdness, discernment, and scent (pre-vision) employed to localize with sureness the heart of the error, to differentiate between the two sides of the sagittal plane (the left-hand path and the right-

hand path), and deal the precise blow that puts an end to the power of the Dweller. This is the work that, when achieved, qualifies the disciple for the third initiation. Sagitta indicates the inner loneliness of the one who does the preparatory work.

Delphinus (Venus) – 2nd decanate

The Greek word *delphos* means womb, the capacity to generate, build, and give shape, and *adelphos* means brother, son of the same womb. Apollo appeared in Delphi disguised as a dolphin, after having killed the original dragon of the oracle, Delphine or Python, claiming the oracle for himself. The pythonesses perform their oracular functions by going into trance, breathing vapour of the earth, and chewing leaves of laurel. Pythons and giraffes are among the few animals which have checked patterns on their skin, and in the heavens Delphinus and Camelopardalus (the Giraffe) represent the grid of meridians and parallels of the earth, that is, the etheric womb of the planet behind all forms. Capricorn's purposiveness and capacity for building are thus in evidence, and moreover the ability to tune in with the Divine Plan and Purpose (prevision). To sum up, Delphinus represents the magic process led by Augoeides (Venus) as an agent of the divine plan.

Aquila (Sun, Vulcan) – 3rd decanate

Aquila, the Eagle, is the Solar Angel, whose sovereignty, independence, sharp vision, and elevated position enable the initiate to progress all the way to the final liberation (of both). Altair (the Bird) is the principal star of this constellation, a real bird. As always, the wings point to the devic (angelic) forces of the fourth cosmic ether and to their elevated frequency of vibration. The eagle's unerring vision, enlightened without any distortion, directs the hunter's arrow. In its claws it carries Antinous (Ganymede), the focussed and purified personality, raising it to convert it into a server in Aquarius. This is a decanate in which Vulcan achieves his work with a supreme effort of will with the assistance of the group love of the fifth kingdom, the result of which is that the human being becomes sovereign in the worlds of man.

Aquarius

Cygnus (Saturn) – 1st decanate

After Phaeton's death his friend is transformed into a swan; he is seeking for him without cease by dipping his head into the water and wailing sorrowfully (swan song). In fact, the meaning of the word "swan" is sound, the medium through which the vital impulse is brought to what is dead (buried in the lowest, devitalized regions) and calls it to life. The swan song is used in reference to the gift of perfection and beauty made by the one who rises and in so doing removes himself definitively from those regions, as a final act of service to the race. On the other hand, Cygnus is also considered as Orpheus, after his death translated to the heavens near his Lyre. Orpheus means orphan, separated (also robot, slave), and his song is the wailing of the one who has lost his father, of the one who is not his own master. Through the song or invocative sound, the fatherhood is restored and new life is infused into the prisoners of the planet. In this decanate, those disciplines (invocative behaviours) are put into practice which carry the water of life to the lower worlds.

Pegasus (Mercury) – 2nd decanate

The myth says that Pegasus was born from the head of Medusa and that he carries the thunder of Zeus. Medusa is the faculty of petrification (precipitation of form) possessed by the mind (through the meditation process). The head of Medusa is the brain, being the meeting place of those etheric forces which shape the magic work in reality. Pegasus thus is the capacity or power of realization bound up with the cosmic ether, his wings being the symbol of the devic

forces of the essential world. The water of life of Aquarius is from this viewpoint the vital force of the fourth cosmic ether, dynamizing (with the thunder of Zeus) the lower worlds – a source of inspiration (or injection of spirit). The hoofs of Pegasus caused springs to gush forth wherever he trod. In this decanate, Mercury connects two lines of the sign to build a bridge (antahkarana) by means of which the transmission of vibrations and the free circulation of energies are possible; the key to this is always meditation.

Piscis Australis (Venus) – 3rd decanate

The southern fish absorbs the vibrations poured out from Aquarius, so making them available. Indicates receptivity or capacity, and right use or service – that is, transmission and circulation. The warm and humid southern wind that gives its name to the constellation (Piscis Austrinus, also Piscis Notius) often brings plague with it, the result of the movement of stagnant matter (compare the work of Hercules in Aquarius), something inherent in the circulation of new vital energies in dead tissues, but which brings about the renovation and oxygenation of those tissues (“perfection brings imperfection to the surface”). The third decanate of Aquarius represents the function of intermediary, conducting and reducing the frequency of higher energies for their utilization in the building of forms in lower worlds. This is the meaning of the word “avatar”: an avatar is one who makes available a principle of life necessary for consciousness development during a given period. Aquarius finally implies the avataric emergence of the advanced civilization of Venus for this planet, or of Augoeides for the human being.

Pisces

Fascia (Jupiter) – 1st decanate

Fascia or the Band is not a constellation but the group of stars uniting the two fish of the constellation of Pisces, in particular the central star, Alresha, the knot that binds. Alresha represents, at the first stages, the magnetic lace that limits. The two fish of Pisces are interpreted in this sense as the prison in which the lower fish or the personality submits to the higher fish or the soul, the band acting as mere transmitter of energy for the maintenance of life. On the reverse wheel the condition is inverted, and the personality is under the control of the soul, and then the band is the symbol of that which connects, or the antahkarana. Through the life thread we receive all we need to gain experience, the beneficial aspect of Jupiter, although for a long time the inversions into lower values are ruinous and put the life of the soul at risk. When the antahkarana is being built we receive inspiration and guidance through it. This decanate highlights the mediating function of Pisces.

Andromeda (Vulcan) – 2nd decanate

Andromeda, the chained woman, is literally the “reflection on man”, and Andromeda, being hindered, is awaiting the active principle of the will. Obviously, this symbolism refers to the relation between the mind and that dynamism which enables the mind to conceive thought forms which end in being precipitated into the physical world. In the brain cells, mental molecules become activated by causal molecules, ideas that break the chains of mechanical thought and of the opinions of the collective repeated without reflection. In this decanate is found, first and foremost, the necessity of liberation from the prison of fictions and illusions by means of a vigorous process of reflective critique. Vulcan forges the mind so as to make it shine.

Cepheus (Mars) – 3rd decanate

Cepheus is the king or the ruling principle, the will aspect reaching the human being through the third triad, and makes him, at the end of his sojourn in the human kingdom, an agent of the intention of the planetary government. Through the antahkarana already completed, the identity of the individual is absorbed into a wide world of relationships and responsibilities of planetary extent, whence arise those Piscian concepts of sacrifice and salvation which in the last analysis simply mean that unity is restored and every hindrance to it is eliminated. The one sacrificing itself – Andromeda – is the separate identity, the result of a fictitious mental construction. In this decanate there is struggle, with a great display of force, against all the hindrances to the setting up of the fifth kingdom in the planet.

Original Spanish title: Las constelaciones auxiliares. Translated by Lars Adelskog.