

Aspects of the Dweller: The Astrological Moon

by Ingrid Naiman

In my work as a medical and esoteric astrologer, the rulerships of the Moon, Sun, and Ascendant as presented in the Bailey works have proved immensely practical whereas astrological efforts to determine the soul, personality, mental, astral, and physical bodies according to rays have been largely frustrating. In general, the Moon, Sun, and Ascendant can be correlated, as in the transmitted teachings of the Master D.K., to the past, present, and future. They can also be interpreted as horoscope symbols of the subconscious, conscious, and super-conscious aspects of our being. These three selves are defined fairly clearly by Hawaiian kahunas who label them the *unihipili uhane*, and *aumakua*. Having spent many years in Hawaii, these words have a deep meaning for me, but they perhaps demand further explanation for those less acquainted with huna psychology.

The subconscious is a vast reservoir of memory. Each individual has an entirely idiosyncratic mode of storing memory. The method used by a person to file experiences may profitably be compared to the systems employed by those operating computers to sort information. Experiences of similar types are stored in proximity so that if one memory is summoned from the recesses of the subconscious, a chain of related memories is potentially unleashed. The common thread that unites experiences that are separated in time, is their emotional coloring, i.e., those incidents which were painful are grouped together, sometimes in such a sophisticated manner that issues of abandonment, disease, poverty, danger, etc. are all filed distinctly. What is important is that all events in life are judged, "colored", before being placed in memory. Then, if something in the present

occurs which evokes the memory of a previous experience, it is apt to jog the contents of the related subconscious file and to trigger a massive display of emotion and reaction. Since each person's experiences and reactions to experience are different, every memory vault is different. Not only are the contents different from one person to another, the types of situations that contribute to pain and pleasure also differ.

Since esoteric training is calculated to bypass the subconscious, few esoteric psychologists or astrologers pay much attention to the subconscious. Initiates are cautioned to function as Observers, to maintain the stance of the detached, unconditioned perceiver, the one whose senses are not distorted by subconscious judgments. As we all know, this stance is easier when the focus is on something new and impersonal than when "buttons" are pushed in one's personal life.

On the premise that a ladder is only as strong as its weakest rung, it has not proved either wise or satisfactory for me to ignore the subconscious. Not only should one not expect the majority of one's clients to aspire to the same spiritual discipline as students of esotericism, but even those of high spiritual persuasion have personality reactions which stem from the subconscious rather than their souls. Thus, despite whatever has been said about its deadness in occult terms, the Moon is a very potent factor in the horoscope, in the horoscopes of average humanity as well as of advanced individuals. Moreover, when placed face to face with karma or in circumstances of a more personal type, the subconscious is often the dominant factor in such situations.

The Moon points to the course pursued

over countless lifetimes on the dusty path of evolution. So, though dead in space, the Moon in the horoscope reveals the line of least resistance likely to be chosen by the personality when given the opportunity to repeat familiar patterns of action and to exhibit habit. Following the dictates of the Moon may, of course, contribute to counter-revolutionary tendencies, but denying the subconscious completely will probably cause an erosion of the very foundation on which incarnate life is based, not to mention that such suppression may inhibit effectiveness, block motivation, and cause disorientation, and other more or less severe psychological disorders. Though it can be argued that guidance should come from the soul rather than from subconscious proclivities which influence incarnate existence, ignoring the subconscious can result in a level of detachment where the personality is actually handicapped in its functioning. The personality is the soul's vehicle of manifestation; it requires definition and support. The personality or persona is revealed by the Sun in the horoscope, and memory is its lieutenant. However, the personality is undermined when detached from the resource where all previous incarnational experience is stored, the Moon being the symbol for this source of information about the existence of the form world. When cut off the Moon being the symbol for this source of information from one's lunar side, an individual becomes rather two-dimensional in his approach to the world. He may even be completely ineffectual since knowledge of how to function in the world is affected by memories harvested throughout the course of previous lives.

Of particular concern to those of us devoted to creating the Aquarian Age is the fact that our goal is to serve on the plane of manifestation... in order to create Heaven on Earth or to perfect the ability to exhibit divinity in form. It is thus extremely important not to repress our memories of previous incarnational experience. Likewise, it is

essential not to be so conditioned by the past that the future cannot come into being.

The Moon in the horoscope can be viewed in a variety of ways. First, it shows the choices most favored by an individual. For example, a Sagittarian Moon may point to a teacher, scholar, priest, or person of strong monastic proclivities, an individual whose home is both his university and temple. It may, of course, indicate someone who is an inveterate traveler or trader, but, for readers of this Journal, the first interpretation will probably serve well. If a reincarnate monk or nun is placed in the midst of twentieth century commotion, he will most likely retain memory of the wisdom and writing skills gleaned in past lives, but he may be uncomfortable in the prevalent social environment, as he is accustomed to cloisters and halls of ivy rather than extensive social flexibility and freedom. However, persons with Moons in air signs, Gemini, Libra, or Aquarius, will probably be quite content with the prevailing emphasis on equality, mobility, communication, and dissemination of ideas. Many are helped by knowing that some of their difficulties in adjusting to the current era stem from experiences in the past or, even, that part of the challenge of adapting to the standards of discipleship promulgated either in the past or present may relate to an inner pressure for more familiar patterns of living, such as longing for family and security. Such desires can be so intrinsic to the psyche that other areas of life cannot function before the basic foundation of personal bonding and material adequacy is complete; and it is entirely possible that, at least for some people, nothing creative can occur unless the innermost psychological needs are acknowledged and satisfied.

However, besides bias, habit, and experiential wisdom, there is a part of the subconscious that equates to the Dweller on the Threshold. This subject has been covered extensively in my book, *Shadows on the Soul*, which deals with reincarnation and "facets of the Dweller." In general, afflictions to the

Moon in the chart and to some extent retrograde planets and their afflictions describe issues that stand as barriers between the soul and its control over the personality mechanism. For example, memory of social stigmatization or persecution may inhibit an individual's willingness to speak out on issues and ideas that are relevant to our times. Where courage is impaired by fears directly related to memories of consequences in other eras, the memory is truly counter-revolutionary. In a particular sense, the behavior stemming from such past experiences can even be regarded as an aspect of evil, for evil is an alliance with something that opposes what is appropriate for the present and future. An example, one which is suitable to modern esoteric psychology, may help here.

Let us hypothesize the existence of a mystic in the Dark Ages who had visions of himself in other lifetimes which he divulged to others and for which he was condemned. Let us further assume that this person is currently reincarnate as a psychologist with immense sensitivity and insight, with an awareness of his own inner life and an understanding of the ordinarily more hidden aspects of others. He has a deeper than usual grasp of fantasy, dreams, and transcendental experiences, and an ability to differentiate genuine spiritual experience from neurotic identifications with efforts to idealize oneself and distinguish oneself through mystical guises which are pseudo rather than transpersonal. This psychologist may have a deep interest in parapsychology and in the laws of soul psychology. However, he may also have a profound reluctance to reveal the depth of his interest, much less to express any conviction about the reality of transcendental experience. He may be a closet esotericist or obstruct the functioning of his right brain through laborious efforts to find scientific proof for experiential reality. If emotions like fear, guilt, or sympathy are subjective realities, why deny credence to other perceptual or experiential realities? Why not investigate subjective

realms with the tools of the subjective world and objective fact with scientific tools? If a person of such persuasive inner experience refuses to take a stand on what he knows within, then it is possible that he is truly conditioned by the past. However, without knowing whether his destiny is to develop the discipline of objectivity in order to function more effectively in the world, or whether his destiny is connected with the effort to create a modern system of soul psychology which embraces the relationship between the personality and the soul, it is not possible to be certain that he is a victim of his own Dweller.

The point is that the subconscious embodies a vast amount of knowledge resulting from many lifetimes of earth plane experience, but it also contains all the unresolved personality issues and conflicts that limit the ability to function as a soul-infused personality. It is my opinion that much of the future work of esoterically oriented astrologers and psychologists will be directed to the annihilation of the Dweller. In other words, it is not sufficient to focus attention on the soul and neglect the nature of the obstacles that reside between the soul and its effective control over its instrument of expression in incarnation. Again, in my estimation, esoteric astrologers cannot hope to base their horoscope delineations exclusively on the Ascendant and the soul intentions revealed by it. They must also consider the Moon and the Sun as the instrument for acting out destiny. Moreover, in this Age of Aquarius, it is equally important that the exact relationship between the human and divine be clarified so that the personality can better function as an expression of the soul. This is perhaps the true meaning of "holy", for what is most holy is that the personality yields intelligently and willingly to its Guide, the soul, that it is consecrated as a vehicle for soul expression, but that it remains entirely human. In modern Western esotericism, the "human" being has been defined as "that entity anywhere in the Universe in whom highest spirit and lowest

matter are related by intelligence" (Blavatsky). The object of disciples in this Age is neither escape from the world nor denial of its reality but rather the spiritualization of it. To do this, mankind must first become soul conscious and then soul inspired... and though the rewards of meditation and contemplation in providing the vision cannot be denied, on the practical level, there often remains much work to be done on the personality before the sense of ones destiny can be worked out through the incarnate instrument. My contention is merely that some of this work can be facilitated by intelligent use of the information in the horoscope and by the skilled assistance of psychologists qualified to work with the material of the subconscious as well as the super-conscious aspects of our being.

Before writing a more lengthy article on this subject, it seems apropos to build a basic foundation for assimilating the information of the horoscope. Thus, for the moment, let it be noted that the Moon's placement in a chart is indicative of the entire past. It does not refer to any specific incarnation. Rather, because experiences tend to become alloyed, the Moon is symbolic of the composite effect of the whole evolutionary odyssey. Each experience modifies the content of the subconscious just as adding a grain of salt to the ocean makes the ocean a tiny bit saltier. Furthermore, just as this grain of salt tends to blend with other salt, memories are often a collage whose historical distinctiveness is lost in the amalgamation. Furthermore, as the subconscious is augmented by each new experience, it becomes more or less calm, clear, and conditioned. When an issue is resolved, the sea becomes calmer and clearer and less conditioned. However, when there is a violent reaction to an event, the ocean becomes more turbulent and prejudiced and the personality "owning" of this subconscious becomes more reactive and less responsive, more resistant and less willing simply to be and to pass through life.

It can be postulated that all karma, fortunate and unfortunate, stems from waves

in the subconscious, that when the waves subside, there is no further action and reaction, only a sort of dynamic equilibrium which is, perhaps, quiescent but not passive in the sense of being either amorphous or without character. There is personality even among the saints and stars. When the subconscious is still, there is freedom from resistance to Divine Order. The will can then be molded to conform to Divine Will and there will be no further deviation from Cosmos. At such times, Chaos ends.

This is another important point. The lunar side of human nature can be regarded as a facet of the Eternal Mother in that it is an aspect of the form world, of the created Universe. The subconscious has developed as a result of incarnational experience and though many lofty spiritual experiences may constitute a part of that experience, the subconscious is still an aspect of the manifest world. The subconscious is, of course, also affected by dreams and subjective experience, but even these astral experiences are part of incarnational experience. They are not part of the Creator's process. They did not arise as a result of the precipitation or infusion of spirit into matter. They exist rather as a sideline and, as such, are not an aspect of Eternal Reality or Truth, but rather reflections of our ability to function in the image of the Creator, and they must be dissolved. The astral component of the subconscious is immense. It includes not only what has occurred only in the imagination but also all coloring of actual historical experience, such as judgments that experiences were harmful or hurtful. Imagination can be a creative instrument when employed to readjust experience, play out scenarios, or to experiment with alternatives, but it is still unreal.

Since all the waves of the subconscious have a life and reality separate from Cosmic Order, they will ultimately have to be dissolved with the same amount of energy with which they were created; i.e., since the existence of the waves depends on infusion of

life by the personality, and on the emotional charge provided by the personality, it is the personality which will one day have to defuse the energy and quell the waves. This is the task of all initiates who face the Dweller on the Threshold.

The concept of the Eternal Feminine as being allied with either Cosmos or Chaos was first brought to my attention by a medical doctor turned shaman. Dr. Alton Christensen's analysis had much in common with familiar Jungian references to the anima, but it went further in that he described the play of Cosmos and Chaos, darkness and light, masculine and feminine, etc. For the astrologer, this frame of reference is useful, but it can be dissociated from the Jungian anima-animus issues and applied without respect to biological gender to the Moon, either as a complex of forces active on the material plane which assist creative living and cooperation with Cosmos, or which have so much of a life of their own that Cosmos is deflected at the Threshold and karma and Chaos are given more or less free reign.

In this context, "chaos" implies nothing about clutter on one's desk; rather, it refers to the ability to live either creatively, productively, coherently, and divinely or separately from Cosmos. Alcoholics are chaotic. Their breaks with reality and consistency lead to a disorder that causes those in their environments to live from crisis to crisis. For example, broken promises to pay bills, repair a toaster or lawn mower, hold a job, stay off the bottle, etc. create disorder. Not only are personal relationships in a constant state of upheaval, but the ability to steer a straight course is affected by the tendency towards chaos. Alcoholics are not the only persons with an alliance to Chaos. To some extent, anyone who is overly affected by the past is unable to function adequately or accurately in the present. Such persons usually have difficult relationships to their mothers, often intense relationships, sometimes weak ones, but despite a hostile relationship to their own subconscious energies, they are frequently

dominated by their lunar natures. This results in subconscious possessions that may be temporary as when under the influence of a substance, individual, or mood; or displacement of the conscious self may be relatively long standing as with certain mental illnesses.

For purposes of esoteric study, it may simply be noted in passing that many disciples and Servers have to deal with Chaos as it manifests through other persons in their lives who, often, are unconscious instruments of the forces which oppose Cosmos.

A few additional points require mention. The subconscious is an aspect of the form world, but the Moon in the horoscope may be either masculine or feminine in polarity. No confusion need result over this. Fiery and airy Moons are still a product of incarnational experience though they perhaps exhibit somewhat less affinity for denser degrees of manifest reality such as security. Nevertheless, persons with such Moons may be just as chaotic or karmic in proclivity as those with earthy or watery Moons. They are merely apt to have issues around different areas of experience and to exhibit resistance and defiance (misplaced will) in different arenas.

In sum, the Moon in the horoscope is the symbol of one's orientation to experience in the world. Though the subconscious embraces knowledge of how to function, it is also replete with prejudice about virtually anything and everything affecting incarnate life. It "knows" what provides happiness and what causes pain and failure. Every experience undergone has been coded before being filed in the subconscious; and this labeling system is entirely personal. Moreover, though the subconscious is the source of mundane wisdom, it is also the repository of all attitudes, belief systems, biases, phobias, repressions, neuroses, psychoses, obsessions, compulsions, and other disorders which sway behavior in an instinctual manner.

In closing, a few tips for interpretation of the Moon in the horoscope will be offered. As a

general rule, it is safe to assume that the sign of the Moon is the most important clue to the manner in which the individual has approached incarnate life. It will show whether he or she leans to action, feeling, or thought, whether he or she is more focused on mundane reality or inner reality or transpersonal reality. It will show what interests the person has (and these usually show up very early in life) and how they are apt to be expressed. Aspects to the Moon reveal whether the person has had much or little incarnational experience, whether he or she is an old soul or a relative newcomer to earth experience. A few caveats are important here, for many who have had much incarnational experience have weakly aspected Moons but heavy aspecting of the planets in the chart. Past life investigations indicate that many such persons have had fairly recent incarnations of insanity, and that parts of their memory banks have been eroded, not pacified or balanced, but rather erased. As suggested in *Esoteric Psychology*, where the lifetime of insanity arrested the tendency towards the dark path, it has to be regarded as merciful rather than tragic. In the lifetimes immediately following the one of insanity, tendencies towards the dark path will be shown mainly by inability to function with Cosmos. There will be some blank areas in the perceptual mechanism (which may be otherwise intelligent) and some difficulty getting in touch with feelings and motivation. Also, such people will have difficulty being in full control of their lives as there will be some areas of chaos which are not the direct result of will opposed to order but, rather, of lack of ability to exercise any will in the given area. However, compared to what could happen if a strong will were misdirected, such conditions are probably minor. There are, of course, other reasons for insanity besides the inclination to deviate from Cosmos. There are physical causes with rather superficial motivation and mental ones, like shock and occasionally ill conceived meditation practices, but these usually have somewhat different astrological

signatures. Also, some states may be only temporary. An astrologer can usually quickly ascertain if this is so, but psychologists, since not equipped with a tool having such direct reference to time, might be expected to take longer to determine the duration of a condition. Aspects to the Moon also reveal a great deal about the actual content of the Dweller, what the unresolved issues are that detract from one's ability to function as a soul. Though it often helps to know the karmic origins of such personality quirks, opinions, and persuasions, most psychologists are trained to work with clients on the personality and social level where these propensities have their expressions rather than roots. However, where a person simply has an undeveloped Mars energy or weak Pluto, there may be no history to discover, only a condition to acknowledge. In this case, an astrologer may be able to spare the client and his or her therapist many hours of searching by simply stating that the horoscope does not show any strength in the energies symbolized by such planets, but there is no deeper reason for such than that the energies have been ignored. Where there is an undeveloped Mars, there will, of course, be a vulnerability that needs to be addressed, but the lack of development is not a character defect but rather an indication of a weakness that inhibits an energy from finding full expression. However, the fact that an energy exists means that it may from time to time demand a response, and the ability to respond will always be inadequate until the weakness is eliminated. Nevertheless, the problems that stem from such causes will be ones of omission not commission. Therefore, the roots do not touch motivational levels of behavior, though the weakness may be sufficient to affect relations with others, health, and perhaps competency in certain areas.

Finally, it is my hope that esoteric psychologists will come to work with esoteric astrologers so that the issues confronting their clients can be defined in the streamlined fashion that characterizes one of the major

differences between those who delineate and those who counsel. It is my firm belief that highly qualified astrologers can determine the nature of the issues that stand between the personality and its soul so that the work of defeating the Dweller and revealing the Guide can proceed more swiftly and effectively than ever before in human history. Development of psychological systems for dissolving the personality conflicts that act as barriers to the soul is a major task of depth analysts who up to now have concentrated on describing the contents of the subconscious in psychoanalytic and personality terms without reference to how the past and existent memory and, even, historically unauthentic subconscious material obstruct the soul. Though methods which extend the investigation of the subconscious into other lifetimes need also to be developed and perfected, it is the destruction of the grip of the past over the future which could profitably occupy some of the attention of esoteric psychologists.